



February 2018

# *Arrupe Insider*

A Publication of Arrupe Jesuit University  
Students' Association

## *Inauguration*

9:00AM - 2:00PM

Procession • Speeches • Ceremonials • Installations • Chancellor's Address • Tour • Mass • Lunch

16 Link Road, Mount Pleasant, Harare  
[www.arrupecollege.org](http://www.arrupecollege.org)

*24 February 2018*

*Coming soon: Arrupe Jesuit University's Inauguration*

# Index: In this issue



## Editorial: Life at Arrupe Jesuit University

Hubert Niyonkuru, S.J.....3

## SPIRITUALITY

### Contextualizing the Elijan Spirit

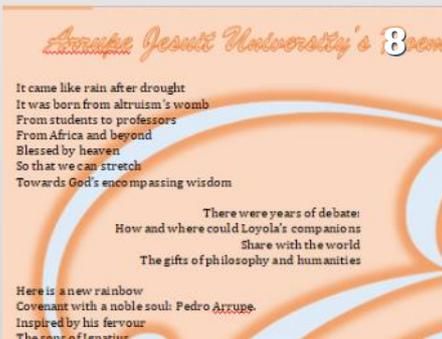
Ashley Salima, O.Carm..... 4

### Final vows celebration

Eric Manirabona, S.J.....5

### Arrupe Jesuit University's Poem

Orcastro Júnior, S.J.....8



## ARRUPE ALUMNI'S EXPERIENCES

### It's time to do it on your own!

Kiprono Ngetich, S.J.....10

## INTERVIEWS

### Interview with the President of JESAM

Arrupe Insider.....12

## STORIES AND OTHERS

### Movie review 'The Shack'

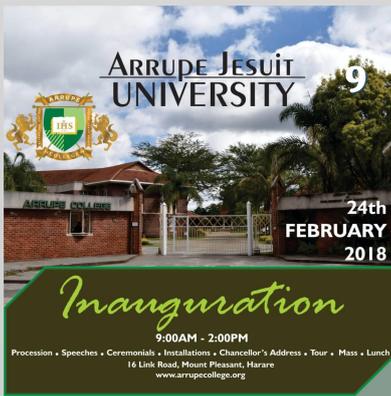
NIYONKURU Hubert, S.J.....14

### Boots.

Patience Ganyeka.....17

### Poem: Dancers Dancers who Love and Adore

Orcastro Júnior, S.J.....18



## Life at Arrupe Jesuit University

It has been one month and some days since we began the second semester at Arrupe Jesuit University. On the campus, we are becoming busier and busier, given the pressure of academic, non-academic activities and the preparation of the upcoming inauguration of AJU. Personally, I can't believe how time is flying; and I wonder what it will bring to me or take from me. Various activities have taken place and left us with imprints. For example, the celebration of Fr. Gilbert Mardai's final incorporation into the



Society of Jesus was a very beautiful and exciting celebration. Meanwhile, many Jesuit major superiors, the board of trustees visited Arrupe Jesuit University. Their presence was an encouragement for us. The time that they spent among us was enriching. I still remember the words of the President of JESAM, Fr. Orobator who recommended us to make AJU a place where one learns not only from books, but also with the heart. I think it is wise to reflect these words once in a while as they constitute an entire project of life. It is in this spirit that we need to commit ourselves to our mission here at AJU. It is pleasing to see this institution growing stronger and stronger. I hope that many of us will be available to give our contributions in order to make AJU the pride of Africa and the world at large.

In this new issue of Arrupe Insider, you will find some experiences and reflexions about our life here at AJU. In a special way, as we publish this edition, Arrupe Insider is thankful to one of the Alumni of Arrupe College who wrote to us. Thank you Kiprono Ngetich for sharing with us your experience after you accomplished your studies at Arrupe College. We are looking forward to publishing many articles from the experiences of both the current Arrupeans and the Alumni of the College in our next issues.

**Hubert Niyonkuru, Sj**

# Spirituality

## Contextualizing the Elijan Spirit

The contest at Mount Carmel sees Elijah, the prophet, challenging the prophets of Baal in a bid to establish a monotheistic faith. The brave Elijah distinguishes himself by a staunch faith, which was confirmed by the striking manifestation of his God. This saw Elijah triumphing over the prophets of Baal, killing them eventually. In this light, Carmelites take Elijah as a model of inspiration. Is this relevant to the modern world of technology punctuated by myriads of mushrooming ideologies?

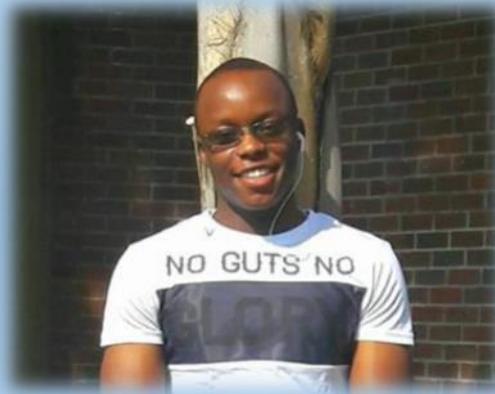
The contest at Mount Carmel sets a stage for the Carmelites to engage people in an Elijan spirit; a spirit to stand bold and tall against prevalent evils like corruption, confusion, factionalism, individualism, and the abuse of technological facets. Considering how the aforementioned forces are distorting the world, the Carmelites, in the spirit of Elijah, engage people to guard against any distortion which results in socio-political, economic and spiritual imbalance. Imbalance in the society manifests in various ways: disintegration of families, struggle for survival, unhealthy competition, unintelligible ideologies and loss of identity. People have numerous questions which need answers, fundamental questions which call for dialogue and a contest.

Prophets of Baal today exist in a different form. They are everywhere. Reed-like hearts tremble, whilst the faint-hearted stagger. The unprincipled succumb to the atrocities which seem modern yet so ancient. A crude reality is before the very eyes of one and all. The stage is set. The contest is now. Where are the brave of this age? Thus, the Elijan Spirit is the answer. Notably, withstanding modern errors is an

uphill task, since the majority are enticed already and unwilling to participate. However, indispensable is the integrity of humanity, safeguarding it is a collective responsibility.

The Elijan Spirit antagonizes double-standards;

compromising one's identity for that which is base. It is a spirit of rightness. Moreover, the face value of the modern world is glittery; yet, its recesses are a cause for worry. The Elijan Spirit calls for discernment; a probing thought, a keen eye and meticulous attention to things ignored by many. Notably, echoing Titus Brandsma's sentiments, a person who wants to win the world for a greater good must have the courage to come in conflict with it.



**Ashley Salima, O.Carm**

## Contextualizing the Elijan Spirit

On a unique note, The Elijan spirit is philosophical since it aims at revealing the truth. Elijah's contest with the prophets of Baal was meant to prove who the true God was. The divine manifestation in the form of fire at Mount Carmel authenticates that Elijah's God was true God. Thus, figuratively, philosophy is a search for the truth; that which is real about things in order to liberate people from unintelligible beliefs and systems. In this modern world, the Elijan spirit should be assimilated by philosophers, aiming at proving unintelligible ideologies (to be) unintelligible. Some systems continue to exist because no one has attempted to question them. Baal worship would have prevailed over the worship of Yahweh (the God of the Israelites) if Elijah did not challenge it.

In the same vein, philosophers should be Elijan, eager to question and challenge anything. The symbolic killing of the prophets of Baal is an interesting one. It implies the putting off of what is not. It signifies the death of any unintelligible ideology, belief system or religion which subjugate people to what does not hold water. This ushers in enlightenment, which Kant stipulates to be 'an emergence from self-imposed immaturity'. Immaturity in the Kantian sense implies the lack of courage to use one's reason to decipher the truth-value of things. Thus, only Elijan philosophers can make this a reality.

By and large, Elijan spirit is profoundly relevant to the contemporary world. Considering mushrooming ideologies, technological advancements and dynamic nature of things, the Elijan spirit invites all to read and interpret the signs of times intelligibly.

## Final vows celebration

On the 31st of January, 2018, Rev. Fr. Gilbert Mardai (popularly known as Gigi), SJ pronounced his final vows in the "Chapel of the Holy Name" at Arrupe Jesuit University. The Holy Mass was celebrated by Rev. Fr. Afulo Joseph, SJ, the Provincial Superior of AOR province. Some priests also concelebrated at the Holy Mass alongside Fr. Afulo. They included: Rev. Frs. Orobator.... SJ, the JESAM president; Chukwunyenum Afiawari, SJ, the Provincial Superior of ANW province; Jean Baptiste Ganza, SJ, the Regional Superior of Rwanda-Burundi

region; Munyoro Gibson, SJ, the Rector of AJU; Kiyimba Kizito, SJ, the Vice-Chancellor of AJU; Ekwueme Evaristus, SJ, the Pro-vice-chancellor, Academics of AJU, Makamure, a lecturer at AJU and Eddie Murphy. Present also at the Holy Mass was the mother of Fr. Gigi (names if possible) as well as his younger brother (names also).

During the Holy Mass, Fr Afulo reminded each one of us present that every celebration of the Holy Mass was a thanksgiving. As such, he exhorted that it was right for us to thank God for the gift of Gigi. Gigi

## Final vows celebration

has patiently journeyed within the Society of Jesus for 23 years before he was invited by the Father General, Aturo Sosa SJ, to his final incorporation into the Society. Fr. Afulo continued by saying, “Today, the Society is asking him (Gigi) to be more patient because the journey ahead is still very long.

In his homily, Fr Orobator likens the events of a Jesuits stage of probation within the Society to the process of courtship between two lovers before they fully commit themselves to one another. “When a candidate is accepted to join the Society of Jesus, he makes a promise to enter into that same Society. For many years, he is placed on probation. He is tested for virtue and tried for dedication...” Father Gigi could not have been patient for such a long time without the love of God within him. That is why he said that “one should not bother to apply when one does not have the largeness of vision to love God above all else including family”.

After Fr.Gigi had professed his final vows, an overwhelming ovation,” impundu” filled the Chapel. Nevertheless, a few were filled with awe at the additional promise he made after the holy communion. Listening carefully to his words, a few were thrown into a moment of deep reflection on what it means to be a Jesuit.



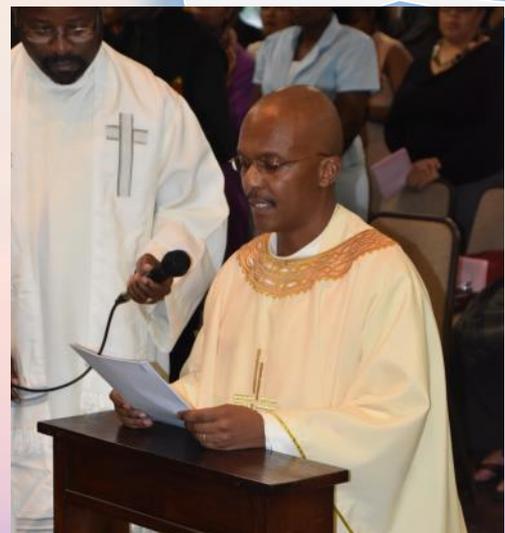
**Eric Manirabona, SJ**

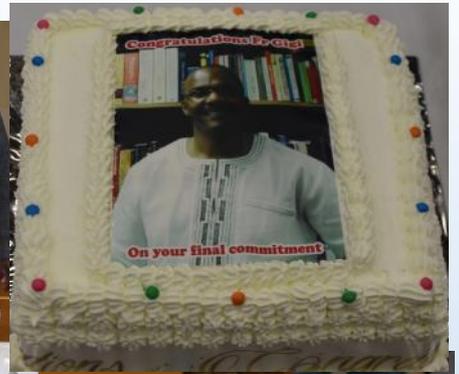
Fr. Munyoro, in his vote of thanks, addressed Fr. Gigi as ‘an official spy’ of the Society of Jesus. At that point, I wondered if I was also a spy or not! Fr.

Munyoro thanked Fr Afulo first for choosing AJU as the venue for the final profession and then for receiving Fr. Gigi’s vows on behalf of the Superior General. On his side, Fr. Gilbert thanked in a most special way, his loving mother who has always been there for him, accompanying him from childhood till

present. His mother has been a blessing for him. She brought him up and showed him the right path to tread.

After mass, the celebrations continued in the multipurpose hall where there was enough to eat and drink. Everyone who attended the sacrifice of Holy Mass was invited to the social phase of the celebration. We keep our brother, Fr Gilbert Mardai always in our prayers, begging the good Lord to watch over him “sa vie durant”.





# *Arrupe Jesuit University's Poem*

It came like rain after drought  
It was born from altruism's womb  
From students to professors  
From Africa and beyond  
Blessed by heaven  
So that we can stretch  
Towards God's encompassing wisdom

There were years of debate:  
How and where could Loyola's companions  
Share with the world  
The gifts of philosophy and humanities

Here is a new rainbow  
Covenant with a noble soul: Pedro Arrupe.  
Inspired by his fervour  
The sons of Ignatius  
Light a fire that ignites other fires

Today we declare the birth  
Of Arrupe Jesuit University  
Where through love and service  
We affirm human dignity  
Arrupe Jesuit University enables them  
To grow in dignity through wisdom.

We grow intellectual capacity  
We open the doors of integrity  
We acknowledge the limitlessness of knowledge  
Which our labours reveal to us

When we have unleashed our creativities  
Arrupe Jesuit University and its members  
Will taste the sweet pleasures  
That overflow from faith, reason, justice,  
So that our humanity can flourish, and  
The glory of God be reflected  
In our intellectual developments.

Arrupe Jesuit University...

By: *Orcastro De Ganda Júnior*

# ARRUPE JESUIT UNIVERSITY



24th  
**FEBRUARY**  
2018

## *Inauguration*

**9:00AM - 2:00PM**

Procession • Speeches • Ceremonials • Installations • Chancellor's Address • Tour • Mass • Lunch

16 Link Road, Mount Pleasant, Harare

[www.arrupecollege.org](http://www.arrupecollege.org)

## *Arrupe Alumni's Experiences*

### It's time to do it on your own!



**Kiprono Ngetich, SJ**

On this particular day, my instructor decides to step out of the car leaving me to drive alone. She has been with me in the car during the several previous lessons, and I have been always aware that she is on the passenger's seat and that she will put her leg on the brake pedal if I made any mistake. Although slowly by slowly I have been gaining confidence in driving, sometimes I suspected that she was doing something without my knowledge to ensure our safe drive on the city roads. When she leaves me to drive alone, however, I am not sure whether I have acquired sufficient skills to drive myself safely.

I cannot drive far, though, alone behind the wheel. She is always within the vicinity to watch me do things. The other day I saw a car suspended by one side over a cluster of shrubs; a student-driver

had hit the accelerator rather than the brake pedal. Am I going to make a similar mistake? Or even a worse one? I drive as carefully as I can, with sweat all over my palms to betray my anxiety. The more I drive, however, the more the confidence I gain and the more proud of myself I become. I know that I am becoming a driver, now that I have most of the autonomy for decision-making. And confidence is what my instructor wants of me in preparation for the forthcoming driving test.

For the Jesuits, after (in most cases) philosophical studies one is missioned to do a programme called Regency, and that is what I am doing now after my philosophical studies at Arrupe College – I mean, Arrupe Jesuit University. And regency, in many respects, for me resembles the time when my instructor left me to drive myself and remained to watch my performance at a distance – only that what I drive here is a little different from a car.

In the noviciate, the Master of Novices would hold the steering wheel together with me; at Arrupe, the Rector did not hold the steering wheel but his leg was close to the brake pedal to ensure that I learnt to observe the safety rules and regulations – and the Jesuits know how the formators at Arrupe do it. The feeling in regency is that everyone regards you as a competent driver, so in most cases you drive on your own. Of course I know that if there is a

## It's time to do it on your own!

noticeable dent on the car the following day, someone will want to know what happened. Regency is a shift from a house of formation to an active apostolic ministry.

Here I am assigned to do what I like doing - teaching is my passion. Teachers are privileged to witness the magnificent transformations that take place in the young people. Within as short a period of time as the four years of O-Level, one can see a child metamorphose into a lady/gentleman; and one has the opportunity to contribute to that process of metamorphosis - physical, intellectual and spiritual. As a teacher, you become a parent, a mentor, a model, a brother/sister of so many students. You celebrate their achievements, you regret their mistakes and try to correct them, you share their feelings and sometimes wipe their tears. You always want your students to be the best that they can be.

St. Alberto Hurtado, a Jesuit saint (and the patron of my community here), writes that "it is much easier to teach than to educate because to teach, it is enough to know something while to educate you have to be something". At times, thus, I ask myself whether I am really educating or am I merely teaching because the goal of what we do here at Ocer Campion Jesuit College is education. The motto of the school is "Beyond academic excellence" meaning that it is not simply about teaching the content but that it is about forming the individuals into mature and responsible human beings who will be helpful in the society.

We do not have a subject here called Philosophy but in case you are wondering what the use of philosophy for me is, I will tell you ... I don't know! Philosophy is integrated into everything I think about, everything I say or do. I find aspects of philosophy in everyday experiences. For me, the clearest fruit of going through philosophical formation is analytical thinking and logical reasoning. After philosophy, you listen to people speak and you can tell the one who has gone through philosophical formation apart from the one who has not (induction is allowed), even if they are discussing neither Aristotle nor Heidegger. And, so far, I am proud to have acquired my philosophical formation at Arrupe College ... I mean, Arrupe Jesuit University.

## Interviews

### Interview with the President of JESAM (Fr. Orobator SJ)

- Many people have described you virtually. The President of student's affairs said you are one of the humblest men he ever met, some say the real Jesuit and some the Jesuit the Society Wants. The same happened to Jesus; when he questions who he is to his disciples; they say everything people say about him which includes teacher, prophet, Elijah etc...and he turns the question to them saying...who do you say I am? Now, I turn the same question to you, who do you say you are "virtually"? ...just in case people have misinterpreted you.

I am not sure what the reference "virtual" means in this context. I always thought "virtual" connoted unreal. Do we really ever know who we are? I am happy to describe myself as a Jesuit. That means a lot to me. I am Jesuit – grateful, happy and fulfilled. I love the Society of Jesus; I am grateful for the mission the Society has entrusted to me; and I am grateful for my Jesuit companions. I know I am going around in circles, but just call me "Bator, SJ". I'm real!

- What are your reactions to this recent event of Arrupe's elevation to a provisional university status?

It's a historic achievement. The administration team, led by the Vice-Chancellor, the PVC-Academics and the Rector have worked extremely hard to achieve

this status. They have every reason to be proud and happy. I congratulate them and promise them the full support of the Conference of Africa and Madagascar.

- Given the initial demands involved in establishing a new institution, do you think that Arrupe will successfully scale through the challenges of its early stages of development and growth as a University?

Arrupe Jesuit University is a 100-year project. It's starting small, and it will grow stronger with time. Yes, there will be challenges, but we know this already. So, it's a matter of approaching these challenges not as insurmountable obstacles, but as opportunities for creativity and innovation.

- You said Arrupe is a 100-year project; meaning we will not see the well developed Arrupe, but, where do you think Arrupe will be in 5 years from graduating into a university (college).

I am neither a prophet nor a seer, so I can't tell you where it will be. My dream is that it will be on a steady and sure footing heading towards the 100-year mark.

- The name AJU suggests that ours is a university which identifies with the global network of Jesuit

## Interview with the President of JESAM

schools all over the world. Do you think that this is a stepping stone for the further spreading of the Jesuit system of education, especially within Africa?

Absolutely! We are a 450+- year old organization with a global education brand. AJU is one of the latest addition to the brand family and will be a catalyst for the development of higher education in Africa. The need for higher education on the continent is a well-known fact, and AJU is responding in its own way to this need.

- As a member of the University's board, how best do you think you can aid the growth of our young university?

The role of the board is to provide support for the leadership to achieve the goals and objectives of AJU. AJU is our baby and I leave it to your imagination to figure out what you'd expect of parents in terms of their responsibility for the growth, progress and flourishing of their child. That's what the board is committed to doing.

- Where can you situate AJU within the context of the Jesuit mission here in Africa?

The Jesuit mission encompasses formation in the intellectual life. Jesuits are thinkers – we try to understand how the world works; but Jesuits are also doers – we try to shape how the world works. This is the context in which AJU is developing in Africa – to think Africa and to transform Africa.

- Given that many people; especially Ladies, will be coming to Arrupe for studies, don't you think that many of the scholastics will discover a new vocation within a vocation.

I am not sure what you mean by this question. AJU is an equal opportunity institution. We serve women and men as people created in the image and likeness of God. We offer a chance for everybody to succeed and we promote and celebrate diversity. I don't see that as a threat to vocation. In fact, vocation, any vocation, is a gift of God – here and anywhere.

- Do you have any word for us the students as well as the staff of Arrupe?

Make AJU work! Make it the best it can be for Africa and for the world!

**Interview offered to Arrupe Insider by Rev. Fr. Agbonkhianmeghe Orobator SJ, the President of JESAM**

## Movie review 'The Shack'

The world of cinema produces quite a remarkable number of movies that can be put under the category of \*Christian movies\* mainly because of the Christian views that they portray. Most of the time, people can remove a movie from their watching list when they see that it figures in this domain. Indeed, those who write Christian movies' scripts, as far as I am concerned, tend to fall into the monotonous images of suffering, charity and compassion. Hence, innovation in what we can call gospel cinema tends to be limited. Moreover, this is not the only reason that prevents Christian movies from having an expanded popularity. In fact, many people affirm (claim) to find them boring!

Anyway, early this year, on the box office figured a movie called \*The Shack\*. From the name it is hard to classify this movie in any category. As far as I am concerned, I even found the name quite strange. Even its poster did not really seem to attract me. Being an amateur of cinema, I judged this movie by its cover and its weird name until the day when, by coincidence, I came across its plot. I appreciated what I read and the desire to know more about this \*The Shack\* grew in me. No sooner had I watched this movie that I rated it at the top of the list of my must-watch for Christians. The conception of the movie falls into the aforementioned idea of charity, but it escapes the monotonous feelings by touching on the mystery of human suffering and the mystery of the Holy

Trinity! I assure you that as soon as the image of the Holy Trinity came into the movie, I became suspicious because I was scared of some heresy. I am not qualified to censure faith ideas but I interpreted the idea behind the presentation of the Trinity as a representation of what I remember from my catechism classes. After watching, I felt moved by this movie and the idea of writing a summary came to my mind

*The Shack* is a movie about a grieving man and his journey to inner healing and deliverance. In fact, the main actor of the movie, Mackenzie grows up in a family with a violent father who often beats his wife despite being a fervent Christian. Various attempts by the young boy to stop his father end up in vain until he decides to poison his father. He manages to keep it as a secret known only to one of his friends. The young boy grows and forms his own family. His family is portrayed as a strong Christian family in which the idea of God as Father is the centre of their faith. Father is their common way of naming God. Everything seems to be fine until one day when, on a camping site, the last child of the family, a lovely girl of about 5 years old, is kidnapped, raped and killed while the father had left her and gone to rescue the other children who had an accident at a nearby lake. From that experience, he and other members of the family enter a grieving period. For Mackenzie, he feels that God was punishing him from what he did to his father.

## Movie review 'The Shack'

However, he considers the punishment unfair and begins to question God's goodness.

On one occasion, he finds a letter signed Papa. This letter invites him into the forest where his daughter had been murdered. Knowing that the secret about his father was known only to one person, his first thought was that his friend was playing with him. However, this view was not true. He begins to consider the letter as an invitation from God, the one his family calls Papa. The only way to find out is to respond to the invitation. His best friend, the one who knows his secret, promises to accompany him. However, on the departure day, the grieving man cheats his friend and goes alone. With a lot of things going on in his mind, his car collides with a tractor. Although the plot of the movie twists this accident by showing that he manages to avoid it, at the end of the movie it will be revealed that the man was in coma. He reaches the place of his rendezvous. Indeed, the place is a shack where the blood of his daughter was found. He finds the shack empty but it brings a lot of bad memories. Furious, Mackenzie destroys everything in the shack and, tired, he sleeps on the ground. Later on, he decides to go out. Once out, he suddenly hears the movement of a person. He adjusts his gun and prepare to shoot. Then appeared a young man in his 20s. When the person arrives, Mackenzie is surprised by the fact that he does not fear the gun. Curiously, he decides to follow the young man who enters into a place immersed in clear light, where snow is falling, different from other parts of the forest. The young man enters into a well-built house

and invites his guest, Mackenzie.

By following the strange person, Mackenzie enters into what will later be revealed as a vision. In this vision, he encounters God, the one he calls Papa. Papa presents himself as a mother. This mother lives with two other people: a young girl who happens to be the Holy Spirit and the strange young man that he followed, who happens to be Jesus. All of them affirm to be one. Papa explains that for Mackenzie, he can't be present in the form of a father because of the wounds that this figure has left in his life. Mackenzie feels lost but also overwhelmed by the beauty of the place. Confronted with the choice to stay or to leave, he chooses to stay. However, his first meeting with Papa is rough. Mackenzie has many questions: 'Why did you take my daughter? Why did you allow that man to rape her...?'

The collaboration of the Holy Spirit, as portrayed in the movie and the trust in Jesus brings Mackenzie to a figure called Wisdom. Wisdom presents herself as the judge. Nevertheless, because of the disposition of Mackenzie's heart, she calls him to sit on the chair reserved for the judge, for Wisdom. This symbolizes how Mackenzie had turned himself into a judge of others because he seemed to know the motivations of others. By sitting in the chair of the true judge, he sees the world as Wisdom sees it. The masks fall. He discovers the rough childhood of his father: brought up in a violent environment, he carries a distorted image in his own family. Wisdom also presents the one who raped his daughter as a man whose past has alienated him from his right reason. The intention of

## Movie review 'The Shack'

Wisdom is not to justify the crimes but to show the reality.

Mackenzie finds the explanation of his conception of how God deals with the world. Indeed, according to Wisdom, God is portrayed as not Restricting our freedom. The mercy that God has goes to the whole of Creation, to the good and the bad. Hence, as a parent, Papa is also hurt by the condition of both the victims and the offenders. Wisdom demonstrates this mystery by asking Mackenzie to choose between his remaining two children who should go to heaven and the other to hell. The choice is impossible. Mackenzie loves all his children despite their weaknesses. From there, Wisdom explains why God had to send his own son into the world. Wisdom also helps him to consider the fact that his daughter is in a better place now. Thus, Papa did not really abandon her.

When Mackenzie goes out, his image of Papa changes. Then comes the process of forgiveness during which, according to Papa, the paternal figure is required. So, God, who had been portrayed so far as a woman, comes into the form of a father. In fact, he is called to forgive the one who hurt his daughter, but this is an act that demands courage. He has to face everything that is associated with the murder of his daughter. Once forgiveness is achieved, in order to complete the process of liberation, Mackenzie meets his father. Reciprocal forgiveness liberates both of them.

At the end of the experience, Mackenzie is offered the choice: either to stay or to go back. Staying is good but by going back, he will be able to

help in the healing of his family affected by the loss of a loved one. Therefore, he chooses to go back only on the condition that the Three Persons will never abandon him. It is surprising to note that when he comes back, it is revealed that he did not make it to the place where he was heading to before, as the images show, he was in coma because of the accident that he had on his way to his appointment. In reality, he was hurt by the truck and all the experiences with Papa and the two other persons were a vision, a vision that transforms him and his whole family.

The shack is a good movie especially for those who are experiencing grief. Moreover, I liked the audacity of the directors who chose to tackle the difficult subject concerning the conception of God in the Christian perspective. For me, every part where Mackenzie meets Papa makes sense and I wished people could feel the same! Additionally, I was surprised by the inclusive idea behind the movie's conception of God! Various painters struggle to explain why they present God as a white man and not a black or Asian man. For the Shack, the Three Persons representing the Trinity are from different groups of people: when Papa is in the figure of a mother, he is black and as a father, he is Latin-American; Jesus is portrayed as an Arab and the Holy Spirit as an Asian. Hence, there is no way that I can say that the movie is biased. In addition, the explanation that is given concerning the nature of evil in the world and the action of God Were deeply profound. Yes, I recommend you to watch this movie!

**NIYONKURU Hubert, SJ**

# Boots.



I have a pair of vintage boots. My boots are just the right cut. They reach only a little past the ankle. They have thin soles and flat heels. My good old boots are size fives. They are a little tight but comfortably so.

One day, I went to the coal market to buy coal. The coal market is quite a distance from my house. I decided to put on my boots and head out. I got to the coal market and handed the coalman a bond note. I told him I wanted a bucketful of charcoal. He filled a bucket of charcoal and poured it into a black plastic bag. He gave me change, a bond coin. As I walked away, the coalman stared at my shoes.

After sometime, I decided to go back to the coal market to fill up my sack. When I got to the coal market, I handed the coalman a bond note. I helped him fill up the sack. The coalman gave me some bonus coal. I smiled. He said he liked the dark red tint on my boots. I smiled and said thanks.

I used to use a dark red tint on my boots. They had been nubuck when I bought them. They wouldn't blend. I decided to apply a dark red tint. I thought that a dark red tint would make my boots blend.

I once met a trader who was from the valley city. The trader traded in shoes. The shoe trader would travel to a foreign country to get special shoes. I had asked him where he had gotten a bale of special shoes. He had said he gotten them from an exotic port in a foreign country.

I met a shoe trader sitting by a bridge. He had many pairs of shoes about him. I walked up to him. I was excited. I had noticed one dainty pair. I wanted to take a close look at the pair. I wanted to fit the pair. The shoe trader smiled at me as I made my way towards him. He seemed to have matched me to the dainty pair because before I would squat to pick up the pair, he had thrust it into my hands. Surprised, I fit the shoe and it fit. I impulsively bought a pair of dainty boots from a coalman.

The shoe trader had made his sale. He was soon on his way to find customers for the remaining pair(s). I had gained a pair of boots. The boots were almost my favourite but they won't beat my *pata patas* from Bata.

**Patience Ganyeka.**

---

# *Dancers who Love and Adore*

I did not forget my dancers today  
And God did not forget them too  
I only call you to dance  
The harmonious steps of this lenten time

Jesus has already created  
A stage where we will perform  
In repentance and in conversion of our hearts  
The giving and the love for others

I did not forget my dancers today  
And Saint Valentine did not forget too  
I only call you to dance  
In sweet movements the existence of love

Saint Valentine has already brought  
Plenty of gifts and presents to fill the stages  
Into the hearts of those who we love  
With loving dances that reflect our happiness

I believe that it is not a contradiction  
To celebrate Valentine's and Ash Wednesday  
It is rather the will of God to make us reflect and renew  
The lost essences of both Love and Adoration

**By: Orcastro Júnior, sj**

---

# Birthdays and Anniversaries

Owino Odinga	4
Matias Tomás	11
Frank Obat	12
Jean Claude Kayigire	12
Austin Saira	14
Ms Sandra Musimurimwa	16
Tracey Takavada	18
Orcastro Jone Junior	18
Emmanuel Ogwu	23
Paul Kalenzi	23
Bonaparte Isingizwe	27
Francis Ofori	27
Hubert Niyonkuru	27

Happy Birthday dear Brothers and Sisters

The ARRUIPE INSIDER team would like to thank all those who contributed articles for this edition and invites more contributions from all members of Arrupe College for the upcoming edition.

The articles may include:

POEMS, JOKES, GOSSIP, HUMOUR AND CARTOONS

APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

MOTIVATIONAL STORIES AND PUZZLES

CURRENT COLLEGE NEWS, EVENTS, CONCERNS AND

VIEWS

REFLECTIONS AND OPINIONS

***Editor-in-Chief:***

Hubert Niyonkuru, SJ

Emmanuel Ogwu, SJ

Elvis Tawanda Chirara

Gratien Nshimiyimana

***Secretary:***

Tubulo Prosper, SJ

***Photography:***

Arrupe Media Center

***Associate Editors:***

Emmanuel Ndorimana, SJ

Uchechukwu Oguike, SJ

Adelino Dawacar, SJ

Tinashe Kunze, SJ

Anderson Musina, O.Carm

***Layout & Design:***

Ghislain Akakpo, SJ.

Contributions may be sent to

**[insiderarrupe@gmail.com](mailto:insiderarrupe@gmail.com)**

***The views and opinions expressed in this edition are not of the editorial team.***