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Arrupe Insider

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Students' Association



Feedback from IAJU

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Editorial

The editorial of the previous edition of our monthly publication ended with a clarion call to action on the part of all members of AJU. Well, judging from our faithfulness to that call, I deem it fit to begin this month's editorial with a satisfactory note of applause. I must say - so far, so good. AJU has not taken the edge off her propensity to the 'magis'. Rather, her flag, held high up, lets itself loose to the prodding of the waves of excellence and like an eagle, she soars the heights of greatness with wings of innovations and hard work. The most inspiring part of it is that no one is sidetracked from contributing a feather to those wings. All hands are on deck!

On the part of the administration, it is striking to know that their efforts toward the growth of AJU are not seated only on an intellectual plane. Simply put, they are holistic. Holistic in the sense that these efforts are responsive to our identity, not just as a University, but a Jesuit University. It was to this effect that they organized a forum for the strengthening of the Jesuit identity of our University. This forum was held on the 18th of September in the Loyola Multipurpose Hall.

Also, thoughts and action have mingled on the part of the Kitchen Management to bring to birth, innovations that furthers the effective running of the Kitchen's services. These innovations are interlaced with a financial policy and a digital based (meal card) system. Thanks to such creativity as well as the effort of the Kitchen staff, the kitchen services are becoming 5 - Star.

Extending a bit further, my acknowledgement goes to every staff member of AJU, teaching and nonteaching. While the lecturers are at their best in ensuring that the students get attuned to an environment of intellectual rigor, our nonteaching staff are behind the scene, "paying attention to details" which are in no way, less significant to the proper functioning of Arrupe.

On another note, I find the words of Orchastro Junior SJ, in his poem *Lost in Thoughts*, quite appropriate in describing the experiences of we, the students so far, since the beginning of the semester. From my own point of view, I can say that we are "getting lost in thoughts". Most courses at AJU are very mind-engaging, thought-provoking and these are concretized in the academic papers (as well as other assignments) required in these courses. As such, putting up with the tensions and pressure that precedes due dates for the submission of course works speaks volume of our determination for success.

The month of September ended with the reading week which was partly a time to recuperate from the stress accumulated during the first part of the semester. For a few students, a pilgrimage to Mutemwa was a good way to kick off the week. And as expected, a more relaxed form of reading, some recreation or engagement in other non-strenuous activities did the 'recovery' trick.

As we face the remaining half of the semester, I leave you with a reminder of our motto – "Ever to love and to serve". May it determine our bearing and motivate our actions as we keep the flag flying.

Ekésiobi Christian SJ

Arrupe Jesuit University

A welcome to the First Years of the 2018 – 2019 Academic Session



The first time you step into the Dome of Arts, waving the flag of the mighty fox, with a carriage of gown-dressed academic warriors and all to be welcomed by the roar of hands sending thundering sounds into the air from those that have walked the same path before, it prompts one's mind to reach back to Harald antiquity and recreate the second fall of mighty Carthage. For there on the barren plains of Xama, stood the invincible armies of the barbarian Hannibal (Ferocious-mercenaries and warriors from all brute nations bent on merciless destruction and conquest) that the Romans had to match against. Yes, this could be the feeling as you walk down that aisle. For Arrupe Jesuit University does not have the humblest of welcomes. For you would have already competed for your status by facing a team of legionnaires from the second to the fourth year. And if beaten, you might walk into that Dome of Arts with your heads facing down and not even recognizing the spirit of the flag that leads you. Yes, it's a brutal reality, but, endure you must.

The welcome is not done in a very cozy way. It is designed to help you acknowledge that indeed you are good but not good enough and Arrupe suggests to you that you could be better. You are invited to crawl like the fox, to observe and to learn. You are trained to master your individual brilliance, but you are also made aware that the pack is better. Ladies and gentlemen, that's the spirit of the fox that you waved high above your heads when we, the students and friends of AJU saluted you by standing order on the day of our opening Assembly. And I would simply want to say, Welcome to the theater!

Welcome to the theater of academic excellence. It's a theater because here you are equipped with the reality of how things are and how things ought to be. The class room will be your audition room. It is there that art of mastery and perfection is made. When you are finally ready, the world becomes your stage to give a performance that shakes the world. Well, in all truth this is not so easy. It takes years of practice to perfect and perform. It has to be-

come a way of life. It has to become a culture. It has to become something that you so much believe in. Indeed, it's a war strategy.

You must also know that Arrupe is a place of Innuendos. When you enter the premises through the main gate, you walk past it and continue on the path between the University's library and the administrative building. Further steps lead to the classroom arena as well as the multipurpose hall; and if you are daring, you end up at the sports arena. However, few people really know how we should approach Arrupe. It should first be approached from the sports arena. It is there that you train your physic and secure your health mentally and physically. From there you are fit for the classes from where the disciplines earned. All I am saying is, take care of your body and it will take care of you. Academics is a battle, train your body to be physically able to receive the torturing blows academics throws us sometimes.

My last words to you are that you should always remember that Arrupe is special, very special. Learn and understand its history, good and bad. Always respect it, never dishonor it. And, always be proud to have walked these sacred grounds.

Reagan Chengamali, President of AJUSAC





Strengthening our Jesuit Identity

The speech of the Superior General of the Society of Jesus, Arturo Sosa SJ, on the institution of the International Association of Jesuit Universities (IAJU) begins with remarks on what has been the principal commitment of Jesuit Universities. He explains that Jesuit Universities worldwide seek to bring humanity to an experience of the fullness of life and that this experience is possible when our Universities' pursuits do not neglect any aspect of the human existence.

AJU, is a part of the global network of Jesuit Universities and as such is not left out in this commitment to humanity. Not only were we well represented in Spain at the conference of Jesuit Universities in Spain that led to the formation of IAJU, but also, our representatives at that meeting thought it wise to organize a forum wherein they give a feedback of the meeting to every member of AJU. The main goal of this forum which was held on the 18th of September at the Loyola Multipurpose Hall was to engender and strengthen the Jesuit identity of AJU.

Five of ours represented us at the conference in Spain and therein, each of them was assigned to different "task forces", that is, sub-divisions created to look into the manifold but pertinent issues that face humanity at the present moment. And the feedback we received from them bordered on the deliberations of the various task forces in which they were engaged.

However, my aim is not to give a detailed report of the feedback presented by each of the representatives. Rather, I intend to recap some of the questions that were raised or implied in the reports given by our representatives from the deliberations of their respective task forces. They go as thus:

Task force on the Formation of Political and Civil Leader (Dr. David Kaulemu)

Is my identity and sense of membership limited to national or continental level? Or does it go further to a global level?

How do I engage a world which seems to be an increasing movement towards nationalism?

Are my social and political horizons as a member of AJU different from those of the world?

Do I have insights that may assist our University in accompanying civic and political processes in any form?
Are my studies, research or lectures motivated by personal or societal interests?

Task force on Inter-Religious Dialogue (Dr. Gilbert Mardai, SJ)

How do I maintain a healthy balance between tendencies of fundamentalism and secularism that may crop up in my actions or beliefs?

Do I think inter-religious dialogue is realistic amidst the diminishing religious beliefs around the world?

How often do I take into consideration the religious (or non-religious) background of the other and how it influences his thoughts before making decisions or passing ‘judgements’?

How much do I give into understanding other religions, through the lectures offered at the University or private readings?

Do I think that religion and religious beliefs are of any value in our world and thus, worthy to be promulgated?

Task force on Environmental and Economic Justice (Dr. Evaristus Ekwueme, SJ)

Do I think that the human actions are capable of destroying the earth completely? Or is the earth indestructible?

Have I always taken the biblical injunction to “subdue” the earth (Gen 1:28) literally?

Do I think that the effects of my daily actions are insignificant to the development or deterioration of our environment?

How do the economic policies I make or contribute in making, whether personal or societal, affect our environment?

What immediate response am I making to correct the growing environmental challenges we face today in our world?

Task force on Peace and Reconciliation (Fr. Gibson Munyoro, SJ)

In what ways do violence play out in my actions even if they are unintended?

Am I in any way, engaged in researches that could foster peace and reconciliation?

How does my interaction with the larger society through the service program (and apostolates) help me to understand the conflicts that exist in the society and how best they can be tackled?

How does my teaching methodology as a lecturer help to develop students who understand the value and demand for peace in our world?

As a student, how does my interaction with fellow students and staff promote a conflict-free environment since charity begins at home?

Task force on Educating the Marginalized and the Poor (Dr. Kizito Kiyimba, SJ)

What in my notion is the ‘margin’?

How far do I go in advocating and researching, in my own little way, on the needs of the marginalized? Do I view the marginalized as a priority?

Do my studies or work at AJU help to increase my sensitivity to the poor and marginalized.

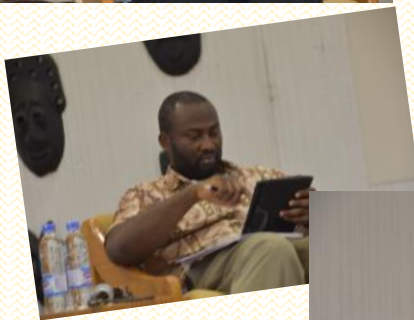
How can I help the University in strategizing to accommodate the needs of the door just at our doorsteps?

Do I see the empowerment of women in our University and the society at large as a way of attending to the needs of the marginalized and thus, a priority?

I do not disagree with the fact that some of the questions highlighted above may be better answered as a group (that is as a University), rather at a personal level. Nevertheless, I chose to leave them as points for personal reflection or food for thought because I believe that whatever motivation we may have as a University to respond to any of these questions can only be sincere if spring from personal convictions of individual members of the University. Also, I am very aware that not all questions laid out would be given a ‘common’ answer. Thus, the use of the personal pronoun indicates room for personal initiatives in response to these questions.

On a final note, it will be quite naïve to think that all these questions would engage your thoughts as a reader. Yet, it is my hope that at least one of them stays with you in such a way that it puts you in the mainstream of contributing something to the goal of bringing the fullness of life to all humanity as a member of a Jesuit University. As such, the most important question for each one of us becomes, “What difference does my being a member of a Jesuit University (AJU) make to the rest of humanity?”.

Ekesiobi Christian, SJ



AJU Meal Card

Arrupe Jesuit University offers lunch to its students, members of the staff, and collaborators on a regular basis. And it has always been a tradition that as the hands of the clock tick towards the thirteenth hour of the day, the beneficiaries of the meal also approach the University's Multipurpose Hall to do the necessary service to the already grumbling stomach. No rules had to be followed.

However, the 1st of September was the dawn of a different practice with the introduction of a 'meal card' system for all the students, staff, and collaborators of AJU. Anyone who wishes to partake of the lunch now has to present his or her meal card for scanning (or pay a certain amount) before getting to the serving point. This initiative raises a number of questions on the part of the users of the meal card. Some feel they are being diminished. Some are in confusion. Some seem to understand the goal of the card, but when asked, one finds they only hold opinions which may not be completely accurate about the meal card.

Pertinent questions that might arise in respect to the meal card are as follows: What is the purpose of the meal card? In other words, what will AJU as an institution benefit from the meal card system? What is the meal card all about and how does it function? How is it used and what is its guarantee? Can anyone use the meal card outside the Campus? What are the probable difficulties that AJU might face in using the meal card system?

The purpose of meal card is not just about food. Neither is the central focus on the meal card itself. Rather, it is about the new system which primarily aims at an effective financial management of the Kitchen that provides the lunch. The meal card system is only one of the strategies adopted for ensuring this effective management. This implies that there are other strategies that have been adopted. Another strategy for instance, is the allocation of the Kitchen's management to the Arrupe Jesuit Community which in a way, is distinct from Arrupe Jesuit University.

This is the case notwithstanding the fact that the Kitchen is open to all students, staff and collaborators of AJU who are willing to partake of its services. And the reasons for this allocation of the Kitchen's management to the Jesuit Community rather than the University is not far-fetched. First, the Jesuits constitute a majority of the beneficiaries of the Kitchen's service. Also, this strategy saves the growing University of the burden of running a Kitchen service of which it might currently not have a need for.

Still on the effective financial management of the Kitchen, the meal card serves as a method of minimizing cost both on the part of the Kitchen's management and on the part of the beneficiaries of the Kitchen services. On the one hand, it ensures that each beneficiary pays a considerable amount as a means of contributing to the smooth running of the Kitchen. This token of contribution is necessary because as the number of beneficiaries go higher, it becomes increasingly unsustainable to give 'free' meals.

On the other hand, the meals are subsidized for all staff, non-Jesuit students and collaborators. For as each Jesuit student continues to pay the usual amount of \$6 per meal, every other student pays \$3 per meal, and the staff pay \$1 per meal. Without presenting the meal card, meals are paid for before one partakes of it. Otherwise, each card user has an account with the Kitchen's management from which deductions will be made at the end of each

month in correspondence to the number of times one partook of the meal during the month. We hope the card will facilitate the payment.

The card also helps on two other levels. On one level, we move away from the use of paper and we grow ecofriendly as we are going more and more digital. On the other hand, it helps to get information. Data is power. For instance, it helps the Kitchen staff and management develop a statistical analysis of food consumption within the University. This in turn helps towards further predictions that may be vital to the effective running of the Kitchen.

Moreover, on the part of the Kitchen management and the University's administration, the meal card system is simply an art of creativity that helps for better accountability. This creativity does not only help for accountability, it also creates order and policies which help us respond to the immediate challenges we might be facing. For instance, it helps to reduce the amount of food wastage on the part of the Kitchen.

The card is generated for member of the Arrupe family with addresses for those who have them. It is designed specifically for use within Arrupe and thus, cannot be used or read outside Arrupe's Kitchen. In many universities, a meal card doubles as access card. It helps its user to get everything, one can get food using the card; one can also access the library and other University facilities (and services) with the same card. That is where AJU is targeting in the days to come. AJU Meal card uses QR code. One can get his/her lunch by having the card itself scanned or else, one can take picture of the card with his/her mobile phone and they scan that picture.

Acknowledgement:

Many thanks to the Rector, PVC academics and the Bursar for the necessary information which they made available to me and which has helped me put up this article.

Pierre Nyandwi, SJ

PROFESSOR PAPA NNUKWU'S WISDOM

PROF. GRAND PA'S WISDOM

READING WEEK

FOCUS ON YOUR STUDIES AND STARVE
YOUR DISTRACTIONS

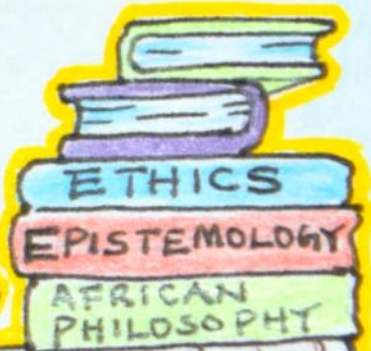
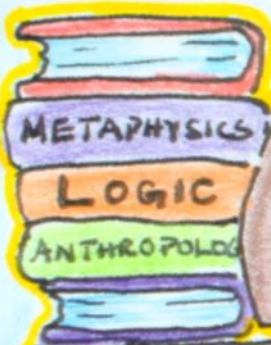


OH GOSH! I CAN'T CONCENTRATE
ON MY STUDIES. ALL I CAN THINK OF ARE:

WHATSAPP,
INSTAGRAM,
FACEBOOK,
YOUTUBE,
TWITTER,
BEER,



... AND LOTS OF MOVIES



LEXIBLE CONCEPTS

LEXIBLE CONCEPTS

Making Christ Known through Social Media

In the Catholic Archdiocese of Harare, the month of September, 2018 was declared the Bible Month. Throughout this month, the Catholic Church in Harare encourages her members to read, reflect and share the message of salvation with all humanity. The Bible month has given us room to deepen our relationship with God by contemplating his word. Various activities have been lined up by the Church to encourage the faithful to read the Bible in their families, small Christian groups, guilds and dioceses. The aim is to encourage the faithful to find time for and with God amidst of their busy schedule.

On the 30th of this same month of September, the Catholic Church in Harare celebrated the Social Communication Sunday. What connection then, can we make between the Bible and Social Communication? For us to answer this question, let us go back and look at what the Church says about social communication. The Vatican II Council set the stage in its decree on the means of social communication, *Inter Mirifica*. The Church welcomes the new technological advancements and she sees them as effective avenues of communication. It is the Church's hope that if properly used, social communication media can bring spiritual nourishment to the people. First, social communication can spread the message of our salvation (*Inter Mirifica* I.3). By writing on social communication, the church encourages us to speak out, though with moderation and self control.

However, the pertinent question is, "What message are we to communicate?" It is the message of Christ. The Church is calling us to share with others the message of Christ on social media platforms that we have (I.9). Most, if not all of us, have cell phones, laptops and other gadgets that facilitate such communication. How are we using them? What messages do we communicate through them? Let us take few minutes and ask ourselves, what do I post on my Twitter, WhatsApp, Facebook, Instagram account pages? Whose message am I preaching? Am I propagating the good news of salvation? The time is now, we can make a difference. Your WhatsApp or Facebook can make Christ known to others. However, you cannot give what you do not have. You cannot preach Christ whom you do not know. Therefore, before we communicate, the Church is calling us to be rooted in the Holy Scripture.

September, the Bible month is over, but the invitation remains: Read, Reflect and Share the Message of Christ on Social Media.

Swithern Chinhema O.S.C

A Selfie in a Holy Man's Hut



“God has no greater praise than beauty’s bridge to eternity”. These words caught my eye when I was right in the hut (usually referred to as ‘tin house’) wherein John Bradburne used to live. The hut now serves as a place of prayer as well as a pilgrimage site in attestation and honour of John’s simple lifestyle. The verse above is an evidence of his mastery in pondering and writing about the ‘Holy One’. He wrote with great profundity without risking the clarity of his thoughts. Those poems are indeed masterpieces.

A major event which marked our pilgrimage there at Mutemwa was the climbing of the Chigona mountain at night. John himself engaged in this mountain ascent more than often as a form of spiritual exercise. In imitation of his footsteps, many pilgrims ascent the mountain, reciting the rosary and journeying with Christ through the Stations of the Cross. During our experience of the mountain accent and the usual prayers that followed, there was an air of tiredness made apparent by the hums of heavy breathing as we approached the 8th station. That (spiritual) exercises were not all rosy. Nevertheless, our zeal overcame our fatigue.

The Chigona mountain is now growing to be a quasi “Fatima” in its attraction of pilgrims from far and wide. People climb it with many cries, praises and intentions to air out to God at the mountain top. This involves a great deal of faith and for some, lots of singing and vocal prayers. Some groups noticeably took some time to share their testimonies on miracles associated with this mountain top experience. It is a place where you will see students praying for success in their examinations; the old for healing of their ailments and other intentions only known by God.

For me, I just envied the beauty of the stars, was hammered by the whistling cold wind and danced to some choruses. I also knew that God was aware of my deepest desires and that He will never forsake those who seek him (Psalm 9:10).

Descending as the sun ascended was also epic as many ventured into photoshoot and seeing the beautiful view. Soon, they had forgotten the terrible cold and the drowsiness in their eyes. With their smiles, you could see that all the trouble was worth it.

When we fully descended, we headed for Mass with some of the lepers whom we visited, and they seemed so kind and welcoming. It was then that I came to understand the meaning of a poem John wrote which is titled ‘Mutemwa’

"Mutemwa"

This people, this exotic clan

Of lepers in array

Of being less yet more than man

As man is worn today:



This is a people born to be
Burnt upward to eternity!
This strange ecstatic moody folk
Of joy with sorrow merged
Destined to shuffle off the yoke
Of all the world has urged:
This oddity, this Godward school
Sublimely wise, whence, I'm it's fool!

Thando Maseko, SJ

Makumbi Visitation High School Teaching Practice

It was on a Monday, the 21st of May, 2018, by 14:09 that I embarked on this remarkable journey to Makumbi Visitation High School with Kelvin Munkuli. A covered green portion of forests and reforested plots of land revealed the immense marvels of the Lord; green pastures along the way characterized the journey to the Mission. We arrived there 45 minutes after our departure from AJU (14:54). Located on a hillside between four mountains is the mission. It comprises of 23 big outstations, a primary and secondary schools with an internal infirmary for the secondary school students. The majority of the students were boarders; they are about 611 students of both genders. The hospital used to be part of the mission until it became nationalized after the Rhodesian Unilateral Declaration of Independence from the British colonial rule in 1965. LCBL sis-

ters make a lot of contribution in the mission, evident in their running of the orphanage and the children's home.

My role was fully and solely limited to the school realm. I was teaching Combined Sciences to the students in forms one and two. I was tutoring the form twos alongside a student-teacher from Belvedere Technical Teachers Training College. My first impression of the school was quite positive. After the principal showed us around the entire school premises, he presented me to the Deputy Head of the Department of Sciences, in which I was to work. The Deputy did not seem to be ready to allocate any class to me. He kept on postponing my meeting with him, in which we were supposed to have a discussion and decide whether I would take the lower 6 as I had indicated in the email I had sent to the Jesuit superior of the mission or any oth-

er class. It appeared to be difficult to find a place for me. After I consulted with one of the student-teachers about the reasons of that postponement, she told me that the Deputy was still trying to squeeze out the classes where he could fit me in. This happened because the science teachers were many, since they had just received five new student-teachers into their department, and each one of them should have the minimum of three classes as the requirement from their College. Thanks to a lady student-teacher who had four classes, she allowed me into her classes in form two where I team-taught with her for a week before I took over. Then, Mr. Betseraï, a Biology teacher who has been working in

years, he humbly re-take the form ones, The community profusing, especially with schedule. There were Mass: at the parish, in convent, and in the re-were staying. Though schedule placed in our



the mission for 9 requested if I could which I gladly did.

gram was a bit con-regards to the Mass three places for the LCBL sisters' treat house where we we had the Mass rooms, it was not ful-

ly observed, and communication among the community members was quite poor. As the mass was scheduled at 6:00 am from Mondays to Thursdays, we were required to wake up 30 minutes before and figure out where the mass would be, though we were 8 Jesuits, 2 seminarians and 2 German volunteers staying in the house, no one could communicate to the others whenever there was a change in the place or time of Mass. We relied mostly on the LCBL sisters, who would communicate to us over the phone.

Hard times mostly are preceded by good ones. My interactions with the students and the staff members gave me incomparable joy and gladness. I would have classes mostly every morning from day 1 up to day 6; and I would spare the afternoons for experiments in the laboratory. After experiments, I would go for Tae-kwon-do club sessions. At the beginning, there were 17 students in the club. However, only 9 managed to endure till I left. This was how I used to spend most of my afternoons.

I received many letters from my students when our departure was announced during the school assembly in the hall. One of the letters left me in tears knowing how a form 1 student was touched by my stay there.



‘Se eu esquecer-me de ti Makumbi, esquecida fique a minha mão direita – If I forget you Makumbi, let my right hand wither’.

Adelino Eugénio Dawacar, SJ

For I Decided never to Forget

For so long I have been thinking of writing something about Rukundo, but I kept on telling myself that I had nothing to say! Today, I decided to write about the nothingness of Rukundo's story. I warn you! You might find this adventure boring, but at least, think about all those families that were destroyed by HIV/AIDS; think about those children who carry this epidemic and its effects in their lives.

I do not know when I met Rukundo for the first time, but the few days I spent with him will never leave my mind. Though I was a kid then, my encounter with Rukundo made me ask questions that led people to doubt my age. His situation tormented my mind and gave me sleepless nights. I started questioning the purpose of life even though I did not know what life is. I questioned the nature of happiness. Rukundo and his entire family were decimated by HIV/AIDS and when I met Rukundo, he was in the last days of his life. I cannot recall his story without having tears in my eyes but for this moment, I choose to let my paper gets soaked by my tears so that I immortalize the little I remember about him.

In my childhood, I enjoyed long holidays because I could go to visit my grandparents in the village, in Cyangugu, Rwanda. I liked everything there. In a special way, I enjoyed my services as a shepherd of my grand parents' flock. During those two months of holidays, I forced myself to become one with the land and the people in the village. People liked me and always looked forward to seeing me in subsequent holidays. Myself, I was attached to those holidays in the village because they offered me adventurous experiences.

The holidays of 2000 or 2001 were special because of an encounter that I made had which was of great impact in my life. In fact, I met Rukundo, a kid of my age but with a different story, a story of sufferings! I was almost the same age with Rukundo when I met him. He was very sick; his young body was full of wounds and I could see in his face, an expression of terrible sufferings. At that time, I did not know what Rukundo was suffering from. My impression was that people were treating him differently from the rest of us. The elders had forbidden me to approach him or to touch him. His body was full of ulcers. I could not understand why he was always left alone! Of course, I was also scared because Rukundo's body was full of wounds! I never heard Rukundo speaking nor crying. He was just there, different, and in pain.

At the end of my holidays, I went back home. Later on, I heard the elders saying that Rukundo had passed on! Only then, did I come to know that Rukundo was born with HIV/AIDS. This epidemic decimated his family, starting from his little brother, his father, himself and later on his mother. I did not know what HIV was, but I felt it was a terrible thing! In subsequent holidays, I went back to the village and visited Rukundo's tomb. Today, a big banana tree stands in the place where he was buried. People have moved on, few are those who remember Rukundo! However, it was not easy for me to move on and to forget the tragedy of his family.

As I was growing up, I learnt what HIV was and the history that surrounded it. I realised that Rukundo has been a victim of this epidemic that continues to ruin millions of lives. Personally, Rukundo made me question various aspects of life. I knew that HIV was the cause of his death but I wanted someone to blame. It was easy to blame his parents and I did blame them for a long time before I understand that they also were victims. At some moments, I

could recall the way I saw Rukundo suffering alone. I wondered where God was while an innocent child suffered. Hence, I held God to be responsible until I realized that God did not promise a life exempted from sufferings. Then, I accepted sufferings as a part of our life, but I decided to make Rukundo's sufferings have a meaning. I decided never to forget!

Rukundo's story did not end with his death, I carried his memory in my heart. Now, I add to his life a part of the words that I was supposed to tell him but never uttered. When Rukundo died, people with HIV were still stigmatized. In a way, Rukundo experienced stigma. I think that stigma is mostly caused by fear. Today the fear has gone. With the ameliorating conditions of those infected by HIV or with the increase of the methods of protection, people are tempted to ignore the reality behind the infection. My fear and shame are that there are many 'Rukundos' who are being born in our society. The reality is that in the history of HIV, children have always been victimized. Indeed, the conditions for people with the virus have ameliorated, but we should not underestimate the consequences of this epidemic on families. For many years, I searched for someone to blame for Rukundo's sufferings, but I abandoned the idea when I realized that I had no means to find the solution. Above all, I decide not to forget that image of Rukundo laying down in extreme suffering. I decided not to forget Rukundo's family because its tragedy introduced me to one of the ultimate stages of life, death. Oh, yes, I decided never to forget.

Hubert Niyonkuru

Pay Attention to Details

“Pay attention to details” was one of the striking statements I learnt while I was still a candidate of the Society of Jesus. A brother Jesuit who was then my companion, brought this statement and its value to my consciousness after I did a clean-up in one of our Jesuit communities’ rest rooms. This was the dialogue that ensued between both of us on that occasion.

My companion: How did the cleaning go?

Me: It went well.

My companion: How did you do the cleaning?

Me: I applied the detergent, flushed the water system and then I mopped the floor.

My companion: What about the window, did you clean it?

Me: No, I didn’t.

My companion: Did you clean the hand washing sink and replace the towels

Me: No, I also didn’t.

My companion: Well, it seems you didn’t pay attention to details. When you have a task at hand, you can only carry it out well by being meticulous and making sure that you consider every detail of what is to be done in that task. Cleaning the toilet is not all about applying detergent and cleaning the floor, many other things are involved. There might be cobwebs to remove, windows to clean and other details to pay attention to...

This experience of mine has become an eye opener for me in whatever I find myself doing. Even the minutest details mean a lot in everything we do in life. Thus, we are called to take whatever responsibility we are given seriously. In as much as we are not and can never be perfect, we ought to strive towards perfection. This strive should be seen in whatever little or great responsibility one is handling be it in the family, in the classroom or at work.

Some people in life have lost opportunities because they overlooked little but very essential details. Others are so carried away by the ‘big’ things while neglecting the little ones. Some politicians and leaders in public offices tend to focus on how to build the economy, how to give constant electricity and how to make the state function effectively. But they do not talk about the poor and the marginalized in the society. They talk less about giving free education and offering job opportunities. They fail to think of how to provide basic necessities of life such as good drinking water and proper shelter to those who need them.

How can a state or nation function effectively without paying attention to such details? Perhaps, these leaders do not pay attention to such ‘minor’ issues because those issues do not directly affect them. Hence, they focus only on the ‘major’ issues which affect them. But by so doing, they neglect the fact that those minor issues they neglect constitute the most pressing challenges for a huge chunk of the masses. Thus, selfishness can sometimes be an impediment for us to pay attention to details.

What we consider small might actually be the most important aspect of what we do, or rather what gives it life. When preparing a soup, one of the least expensive ingredients is salt. Yet, it becomes the most important ingredient as far as the taste of the soup is concerned. We might add other ingredients that are expensive into the soup, but without adding some salt, people are likely not to enjoy the soup. In other words, in order to build a habitable society, we must not take those things we classify as 'less expensive' for granted.

Paying attention to details is a call to everyone in all walks of life. In fact, we all need to cultivate a deeper awareness of our actions. Let each one become awake and reflect on these questions: What am I doing? What am I taking for granted? Why am I not good at what I am doing? What am I lacking to make my work more efficient? Pause and ponder, find those little details you have overlooked and address them and this will contribute in making each one of us a better person and our world a better place.

Ota Anthony Kalu, S.J

What is the Nature of Man? Man is Nothing at a Time and Something after Sometime.



What is the nature of human beings? Are they just bags of flesh and bones that can be seen with the naked eyes? Is a person only a wild beast pretending to be clever, civilized and master of his own desires? Is a person simply a speech gifted gorilla? Or just a great mischievous baboon? What is the nature of human? If you posed this question of the nature of the human being to great thinkers of history and today, you will probably be shocked by the answers you will receive. Let's assume that you asked this question to Aristotle, Nietzsche, Feuerbach, and Sartre. Your expectation is definitely to receive a unique answer from each one of them. Aristotle for instance will

give you a loaded logical answer like this; "That which is proper to each thing is by nature best and most pleasant for each thing; for man therefore, the life according to reason is the best and pleasant, since reason more than anything else is man". We can simply understand Aristotle as saying that, the nature of man is essentially ingrained in his rationality. Though the same Aristotle said that the human being is essentially a political being, the first option works better for us, because it encompasses the political aspect.

If the same question would have been asked to Nietzsche, Nietzsche would have given us a different answer. He would have said that the nature of humans is fundamentally bound up with the will to power. Nietzsche would have convinced you that the will to power is a fundamental drive for human actions which defines whatever human beings have achieved in the course of history. Again, if the same question would have been asked to Feuerbach, he would have answered in German, like; "Der Mensch ist, was er isst" meaning that a human being is what he or she eats. On top of that, Jean-Paul Sartre would have said that a person is what he or she makes of him or herself. Apart from these great thinkers, there are other innumerable descriptions about the human nature, like a

person is what he or she believes, a person is the product of his or her thoughts, or that a person is what he or she hides. As a matter of fact, these answers are confusing. They are confusing because there is no single answer to rely on and no one seems to be wrong. However, this confusion does not stop us from inquiring into the nature of the human person.

Of all that we claim to know about the human nature, we are only certain that the human person is a combination of body and soul, who is part of nature yet, in a way, superior to nature. Unlike the nature of other beings of nature, the nature of the human person is elevated. It is elevated because, among all natural things, only of his being can rationality, truthfulness, talents, blessings, ambitions, kindness, honesty are spoken. But since these attributes are not enough to define the human nature, and since most human beings fail to portray these attributes, human nature, in its essence, remains vague. However, the existential view of the nature of the human person seems to be appealing to me.

Thinking about the meaning of life, you will come to realize that life is more like a project, and if a project, then it begins somewhere as nothing. Thus, the human being, who is capable of thinking about the meaning of life, begins with a certain kind of nothingness, that which is not but aspires to be. An existential philosopher, Jean-Paul Sartre, believed that existence precedes essence. What does it mean to say that existence precedes essence? It means first of all, that a person exists. Then he or she turns up, appears on the scene, and, only afterwards, defines him or herself. If the human being, as the existentialist conceives, is indefinable, it is because at first, a person is nothing. Only afterwards will he or she be something, and each person will have to make what he or she will be.

A closer examination on the difference between things and human beings reveal to us that things are what they are; things have been given their beings 'readymade'. But the human person has to find his being. A stone will always remain a stone, but a person can change from low to high and high to low states of life. While a stone is always readily defined with a certain mode of being, the human being is in progress (continuously in a process of becoming). Jose Ortega y Gasset once said, "Man has to be himself in spite of unfavorable circumstances." This indicates that a person is a being that grows over time, and he or she is to grow not only materially, but also metaphysically, as he or she is elevated above the lower creatures. Thus, in the process of becoming, there appears many possibilities of being from which a person freely chooses what to be. This means that the human being is an entity that makes itself, and to make itself is to make its pattern of thoughts for it is thinking that makes a person. To make a choice isn't actually an easy task, but there are some choices which when made, create an endless influence on other choices. This is because a person has the tendency of choosing his project of life depending on previous experiences. Choosing for example between becoming what Gasset calls "an original or a plagiarist" is a matter of free will, but whatever choice is made from the two will always have an influence on one's life. Nevertheless, the proper choice is always tough and vivid.

Nb. "If a person fails to develop this quality and to translate it into action he or she is no better than a grunting pig, a snarling dog, a prowling wolf, or a crafty fox" - Abu Hamid al-Ghazālī,

*****"We choose our joys and sorrows long before we experience them" *****

Poems and Short Stories

Dear Mercy

Dear mercy, I search your greatness
I wish to experience your depth in my depths
How great art thou! Show it to me now
I wonder, I ponder and I thirst
To celebrate the smallness of others into greatness
I lack on my back the tender grace you give
Grateful forever, I shall be if in my life, you live
In the morning, at night, in my sitting & standing shall I accompany you
In the rising, in the falling, in the needy and poor's calling
Good or bad, in all situations I shall prioritize you
Oh! Dear Mercy, I now know, you are freedom to celebrate others
Free this imprisoned soul for the sake of your goodness and me

Petras George, SJ

Memories

In solitary moments, these are moments when my miseries
float in the energies of the day, I soak in the Capetonian moonbeams.
Soaked in pricking rays of splintered heat, my skin burns but who cares.

Its irony eclipses my body.

My sorrows are inconsiderable yet the best in me pushes past the threshold to find better reasons.

The anticipation of a brooding field of lilies leaves me with more reasons to live

Yet my restlessness drives my lips to eerie utterances.

Discomfort snubs me in quiet misbelief.

Terror lurks on my affections.

My anxiety sharpens to the rhythm of a moving clock hand.

They are elusive to my searching eyes yet I am deafened by its voice.

Longings well up and bubble over, mentions are made.

I relive moments to see patience take pride.

It's the satisfaction to be that drives out my labors towards being

And leave me ample time to act and brighten my horizon.

A chuckling impression of art and grisly scenes.

They thrill my senses to the latest beat. My inspirations are exhausted.

Memories are vivid as they are strong.

Constrictions linger in shady cravings of Belgian Chocolate.

Creamy, glossy loops of chocolate fudge slide on my tongue like
trendy sanicles

A little more than high-rise skinnies, I wouldn't have guessed

My slumbers were susceptible to weigh on me.

Melodies and rhythms from a live jazz band flood my ears.

I take a shortcut towards a bridge making for the Market.



Patience Ganyeka

Lost in Thoughts

Getting lost in thoughts is an art
It's a real game of imagination and excitement
It's a beautiful demonstration that strikes
The sweet-deepest points of illusion

It's a building of the soul that feeds
The flames of creativity and determination
Imaginary path that the mind frequents
Even when consumed in contemplation

Getting lost in thoughts is a pleasure
And every man simply tries to discharge
The bodyworks and pursues to learn
To nourish the heart with a noble life and love

Getting lost in thoughts brings into the world
Inventions of brilliant technologies and philosophies
It brings desires to live a deeper affection
In the sense of tranquil and transforming lights

Getting lost in thoughts is an inevitable flaming art

Orcastro Júnior, SJ

Several Explosions

***My heart bursts out of several explosions
It has an antique and mysterious realm
Spots of blisses and regal intoxications***

***My heart is made out of emotional detonations
Once a love comes into its marrow
It never lets go its core shadow
It takes the ancient, original, and endless love***

***My heart is such an unavoidable bomb
It never learns from any shallow benevolence
And in every swat of loving experience
It joins the broken pieces of a betrayed feeling***

***Several explosions are prophesied to happen again
Into this infinite, profound and vulnerable heart
Explosions of victory after despair, and of love after disdain
This trampled heart never learns to be nor fondles in pain...***

Orcastro Júnior, SJ

I Believe in Thou.

I believe in thou, as thou believeth in me
Thou art the fountain of this believe in me
The life-giving seed that thou hath sown
Believe I, in thy grace hundred folds will be grown
Thou always leadeth me. Guide me, I know not how
But I trust thee that thy mighty hand maketh it now
Weak though I am, allow me not to choose
To be rocky, thorny and busy soil, I refuse
I want to be your useful instrument, make me
So that I'll always praise thee and source of thy love be
Oh! my Great Master, thou are the greatest sower
Through thy seed, thou hath raised me higher than I ever was

Petras George, SJ

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:

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APOSTOLATE, SPIRITUAL AND ACADEMIC EXPERIENCES

CLUBS' PROGRESS REPORTS AND ACTIVITIES

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