



SACRED HEART SCHOOL OF THEOLOGY

# ESL NEWSLETTER

*just a cup of coffee for today*

VOLUME 23, ISSUE 8

20 JULY 2012

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getherness, accepting and helping each other, understanding the different, and adjusting with a new culture, we would be able to build a community of ESL as a small Church which shows the love of Christ within and for others outside the community.

It is reported that this ESL Newsletter is

entering volume 23, Issue 8.

We do not have a special main theme or topic in this edition. However, each staff member will share with us a different kind of topic which is interesting for us to know and to learn. One thing is important as a reminder.

Through articles, the editorial staff will not be teaching readers for some special topic. It is just to share and an expression. It is just a kind of cup of coffee for our daily life. We are coming not as instructors, but simply as your friends. We do hope that the contents of the ESL Newsletter in this edition would color your days with smiles, joy, and love. Thank you very much. Have a nice reading.\*\*\*

## WARM HEARTY WELCOME

**Dear Readers,**

It is a great privilege for the new staff of ESL Newsletter to continue the project of the ESL Newsletter in order to keep up the mission or aim of this paper. As we probably know, this newsletter is a media for the community of SHST as well as the ESL community to keep in touch and share with each other moreover, it is a place of expression, learning and practice for ESL students. Hopefully, by this newsletter, the students of ESL will grow and improve in their English and, on the other hand, the big community of SHST will feel that they

have a responsibility to help the ESL students as part of them, and accept them as one family by getting to know each other.

The ESL Summer Program in 2012 started on July 2. Therefore, it is good to say a warm hearty welcome to everybody, especially new instructors and students. We are happy to be here, not just to learn English, but because simply living together is itself very valuable for our life. It is always great and joyful to have new friends, brothers, and sisters in Christ Jesus. The presence of each of us is a special gift for everybody. It is expected that through to-

*Agustinus Guntoro, SCJ*

# The Power of Forgiveness

By Bogdan Molenda, SChr



An Expression of Forgiveness

When I worked as a spiritual director at the Poznan Seminary (Poland), every year I participated in special study days for Spiritual Directors from all Polish Seminaries. In 1992 we met in Koszalin (Poland). Dr. Jerzy Melibruda, a psychologist, delivered his presentation during one day of that study week. His lecture was very interesting. He told about a sense of wrong and forgiveness. The forgiveness is important not only for a wrongdoer, but also for a victim, most important for a

wrong. Forgiveness is the only medicine in this emotional situation. Jesus knew us very well. In the prayer "Our Father" He taught us: "And forgive us our trespasses, as we forgive those who trespass against us."

"As we forgive..." When I repeat this phrase, I have to do a self examination. In many situations people close off certain events of their lives. And they close off forgiveness. Time helps, but it may not cure. We're told that time heals all wounds. That's not entirely true, of course. Time does have the ability to make that acute, searing

ness may never completely go away. We have to open the old wounds and heal all bad memories by forgiveness.

On my life ways I have met many people with a sense of wrong. I tried helping them. I know that it is very difficult. Many people think that true forgiveness is impossible. Everybody who thinks so makes a mistake. Forgiveness is different as a new friendship. Forgiveness power is not from a friendship but from a love. Only a true love makes it possible to open our hearts for forgiveness. The human love is a smaller in this way. We have to take a power from God's love.

Often a man needs forgiveness for himself. A man is forgiving himself in the end. The first is every time merciful God. The second is a victim. A man has to go a very long way to forgive himself. He has confessed for many years repeating over and over old sins, and not being able to cut this bad history out of his life. Only Jesus can help him. If I repent God forgives my sins. In other words, if I really feel sorry for what I did I almost surely have the forgiveness of God.

Forgiveness is not forgetting. Forgiveness is a process, is a decision, is desiring reconciliation. \*\*\*



YOU'RE THE GUY THAT RAPED AND MURDERED ME... HOW DID YOU GET INTO HEAVEN?

JUST BEFORE I WAS PUT TO DEATH, I ACCEPTED CHRIST AND BEGGED FOR FORGIVENESS AND POOF... THAT'S ALL IT TOOK.

victim. This is emotional healing. Everyday we meet many people who have carried a sense of

pain of loss less intense, to make your red-hot emotions less painful. But your feelings of loss and empti-

*"Forgiveness power is not from a friendship but from a love. Only a true love makes it possible to open our hearts for forgiveness."*



# Pastor's Heart of Jesus

By Paul Khanh Quoc Dau

## Gospel (Mark 6:30-34)

The apostles gathered together with Jesus and reported all they had done and taught. He said to them, "Come away by yourselves to a deserted place and rest a while." People were coming and going in great numbers, and they had no opportunity even to eat. So they went off in the boat by themselves to a deserted place. People saw them leaving and many came to know about it. They hastened there on foot from all the towns and arrived at the place before them. When he disembarked and saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things.

## Commentary:

Jesus' image in the gospel today is very gentle and honorable love, because he has a heart sensitive to others' needs:

First, his disciples returned from their missions. They succeeded in their first journey, so they are very glad, and forget all their fatigue. But Jesus knows they need a rest, and says to them, "Come away by yourselves to a deserted place and rest a while." (John 6:31)

Second, when he went off to the resting place and saw the vast crowd like sheep without a shepherd, his pastoral heart was moved with pity for them. Therefore he gave the rest and began to teach them many things. Really indeed, he could have gone off to a deserted place with his disciples and take a rest. But he has a pastor's heart, so he cannot do that.

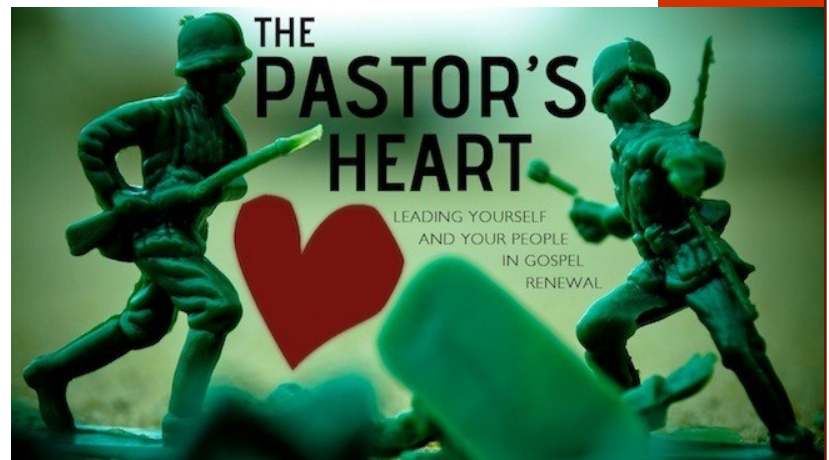
That one day, a man visited his friend who was a professor at a university. While they were conversing in the professor's office, students knocked on the door for their studies. Each time they come, their talking is interrupted because the professor is leaving to help his students. The professor's friend asked, "How can you do work with many interruptions like that?" Professor replied, "At first I couldn't endure it, but later, I suddenly realized that my job is during the interrupted times."

The professor may close the doors and avoid his students to work alone. But he is a generous professor, he cannot do that. Instead, he believes helping students himself is his im-

portant work. Therefore he is the most loveable and the best professor in the universities.

A good behavior is not by its importance, but by the hearts of people who do that behavior. That is, the willingness to help others, willingness to bypass himself to attend to others.

Similarly, we can see Jesus in today's Gospel, he is very busy to such an extent that there is no time left for a rest, for



himself. However, just seeing the vast crowd, his heart was moved with pity for them, "and he began to teach them many things."

From this Gospel reading, we learn two things.

First, let us be happy because we are like sheep living under the care of that good shepherd. He knows what we need before we need it, and he prepares everything for us.

Secondly, let us ask him to give us a pastor's heart like his, a heart that can be moved with pity and a generous heart for others' needs.\*\*\*

## Jubilarians at Sacred Heart Community

By Cristóbal Reynaldo Gadea

*“We give thanks for the wonders of our merciful God upon them over the course of their 50 and 60 years in ministering to Him and therefore all humankind within the communion of the Church.”*

“Heart speaks unto heart” (J. H. Newman). In hearing the crying of authenticity from the people who struggle to believe in God, Christ or the Church, the perseverance and generosity in responding to the God’s calling of our jubilarians Fr. Tom Cassidy, Fr. Mark Fortner, Fr. Pat Lloyd, and Fr. Steve Pujdak, gives an opportunity to recognize God around us. Who, as Blessed Newman said, is “Heart speaking unto heart,” appealing for the opening of our hearts through the witness of his four servants who have partaken with us the double banquet in one love; both the Eucharist and the fraternal supper. We give thanks for the wonders of our merciful God upon them over the course of their 50 years in ministering to Him and therefore all humankind within the communion of the Church. We praise our Lord as well because He gifted Fr. Don Barnd and Fr. Bernie Rosinski with the 60 years of religious life.

Consequently, the Word of God in both the words and works of our jubilarians has made real the beatings of the pierced Heart of Jesus, granting them not only longevity but above all keeping them alive even through their sufferings. So we congratulate our brothers, give many thanks to the Lord for them and wish them many blessings. We offer them our gratitude for their work of generosity and perseverance, a key to opening locked hearts nowadays. The celebration took place in Sacred Heart School of Theology, Hales Corners, on July 9, 2012. \*\*\*



Jubilarians and the celebration pictures: Fr. Bernie Rosinski (60 years), Fr. Mark Fortner (50), Fr. Don Barnd (60), Fr. Tom Cassidy (50) and Fr. Pat Lloyd (50). Not pictured is Fr. Steve Pujdak who was unable to attend due to recent surgery.



## How Lovely is Your Dwelling Place, O Lord

The ESL community of Sacred Heart had a good time on the field trip on July 12, 2012. The ESL Summer School staff program gave them the opportunity of sightseeing at the Roman Catholic St. John the evangelist Cathedral of Milwaukee, Cathedral Square Park and Bastille Days. Let us say something about the Cathedral and Bastille Days.

The Cathedral is a marvelous 160 year old building, seat and center of communion for the Roman Catholic Archdiocese of Milwaukee. This beautiful temple was designed in an austere German style known as Zopfstil and built of Milwaukee



one of the most admired pieces of architecture in Milwaukee and have created many fine etchings, a tribute to its beauty. The Cathedral has been designated a Milwaukee landmark and is listed in the National Register of Historical Places. Meditating the Cathedral, it is good to praise the Lord, "How lovely is your dwelling place, o Lord."



brick. The architects and artists have acclaimed the Cathedral and its magnificent tower as

the variety and diversity of live music, international marketplace, chef and wine demos,

French and Cajun cuisine, romancing busker entertainment and a signature 43-foot Eiffel Tower replica offering hourly light shows. All of this is a sign of encountering between the nations and their cultures, the families and friends.

All of this can be enjoyed if one's aim is the harmony of the nations being gathered as a family in love. So, whomever is capable of having fun and openness of heart, has a sense of gratitude and enjoys himself seeing the families and friends being touched by the live music or sharing while in line to get a piece of a delicious cake, can have hope in a promising future.

The ESL community has participated in this not just in sightseeing or studying English together but reading theologically both inside the Cathedral (baptistery, the modern art crucifix) and the outside - all the moving things such as the statue of servant Jesus, the very international handmade objects, the cake, the music and the food, because those are cultural expressions of a horizon in which humankind is looking far beyond the present, awaiting for a much better world.

On this field trip ESL Summer program community was globally a friendly family, in joys and sorrows. Robin, Chelsea, and Briana contributed to the success of this day. They had fun, too, and therefore it was wonderful for them to share with us talent, time and their culture through the American English language. \*\*\*

# CLOSER WITH FR. ED ZEMLIK, SCJ

By Roberto Garcia Murciego, SCJ

*“Study and speak English only and enjoy the learning process and make many new friends among the people of the ESL community in Hales Corners and the Dehonian spirit.”*



**W**e don't have much time to speak with Fr. Ed, our ESL Administrator in Hales Corners. So we have taken the first opportunity to interview him. And now, in this first ESL Newsletter in this summer 2012 ESL program, we present to you our ESL Administrator.

***Hello, Fr. Ed! How are you?***

Hello, Br. Roberto. I'm fine, thank you.

***You have just arrived in Hales Corners not long ago. Exactly, when did you arrive?***

I arrived in Hales Corners on June 5th but I left to be with my 87 year old dying mother in Indiana. She died on June 8th. I returned to Hales Corners on June 17th. And I have been here since that date.

***I express my condolences at the loss of your mother.***

Thank you.

***First you were living and working in Mississippi. What did you do there? What were your pastoral ministries?***

I was a parish priest serving in four parishes in Northern Mississippi. I was also Dean and Vicar Forane. I was in Mississippi for ten years and took a sabbatical for six months in Chicago before I came to Hales Corners.

***You were born to Polish immigrant parents. But where were you born, in Poland or in the United States?***

I was born in the United States, in Gary, Indiana, in 1957. I lived there for my first twenty years. After, I went to Chicago for college and Loyola-

la University and Indiana. And after I went to Milwaukee and other places: Texas and Mississippi.

***And what about your religious life? Can you sum up your religious life as SCJ?***

Well, I did my first vows profession on August 15th 1995 and my solemn profession on August 15th 2000. A year later, October 27th 2001, I was ordained as a priest.

***So you are originally from Indiana, to the south of the Lake Michigan, in Gary, Indiana. How is to come back "home?"***

It's good to have my family ties. I was content but a little bit anxious because I have lived so long in the south, I have many friends and connections and the northern climate was a concern, especially winters.

***You speak English, Polish, German, Russian, French and Spanish. Have I forgotten anything?***

No, it's enough!

***It's helpful to be able to speak another language while serving as ESL Administrator. What do you think?***

I agree.

***As the ESL Administrator, what do you expect from every new ESL student?***

I expect them to be eager to learn English well, to speak, to read and to write well.

***What have your first impression been of the current group of ESL students?***

A very positive and favorable impression. They come from many countries of the world, SCJ and not SCJ. I like it.

***What are your plans for the future or your hopes for the ESL program?***

My hope is that ESL students learn to speak English well with great proficiency and leave Hales Corners with greater appreciation of SCJ hospitality and American English culture.

***And finally, could you give any advice for the ESL students?***

Study and speak English only and enjoy the learning process and make many new friends among the people of the ESL community in Hales Corners and the Dehonian spirit.

***I'm very grateful to you for giving me this interview. Thank you so much, Fr. Ed.\*\*\****





By Peter Kim Tung Nguyen

**S**evern Cullis- Suzuki was only 12 years old when she gave a speech at the Earth Summit in Rio de Janeiro. Right now, let us review some main points in her speech to know why she silenced the world for 5 minutes when she was only 12.

First, she said about reality of our world that “the starving children around the world whose cries go unheard” and “the countless



**“We are all in this together and should act as one single world towards one single goal.”**

## Severn Cullis-Suzuki

**“The Girl Who Silenced the World for 5 Minutes”**

animals dying across this planet because they have nowhere left to



go.” Furthermore, she also mentioned about the danger when we go out in the sun because of the holes in our ozone and the fear when we breathe the air because we do not know what chemicals are in it. We found fish full of cancers, animals and plants going extinct everyday, vanishing forever. Second, the way to solve: please stop breaking it to keep for all generations to come. Remember we are all part of a family 5 billion strong. We are all in this together and should act as one single world towards one single goal. Let’s guard

nature and the environment. Let’s live in the sharing with the poor people in the world. They are the children living in the favelas of Rio, starving in Somalia or victims of war in the Middle East or a beggar in India. To work things out. To respect other. To clean up our mess. Not to hurt other creatures. To share, not be greedy.

With words that come from her heart, she had convinced everyone and made the world silence thinking of the actions that we have done in the past, the works that we have to do in the present and also thinking of the future of the world and our descendants. She is a modern day good person that we can study and imitate. And if we live in action with her, I believe that our world and lives will become better.\*\*\*

*“The starving children around the world whose cries go unheard and the countless animals dying across this planet because they have nowhere left to go.”*



# THE PRESENCE OF SCJ IN INDIA

By Agustinus Guntoro, SCJ

“I see our congregation in India creating its particular identity, an identity rooted in the vibrant fraternal spirit of our congregation, in our charisma to serve and be in solidarity with the most needy, living the Sint Unum by developing an authentic fraternal community of missionaries from various parts of the world, of candidates to priesthood and brotherhood, of candidates from low and high castes, and of candidates from various states whose relationships range from indifference to conflict. This Dehonian spirit is the precious gift we bring to India.” (A statement of the late Rev. Fr. Tom Garvey, SCJ – the former pioneer-missionary in India)

The congregation of the Priests of the Sacred Heart (SCJ) founded by Venerable Leo John Dehon in 1878, at St. Quentin, France, is dedicated to fostering the devotion to and the services in the name of the Sacred Heart of Jesus. Since then the congregation has spread over to 38 countries supported by around 2,400 priests and brothers. The planning of the congregation to be a presence in India was happened a long time ago. In the historical notes of the congregation, it is

reported that in 1897 the SCJs (Dehonians) had been planning to start a house or community in India, in the Archdiocese of Bombay (Mumbai). The visitation of Fr. Leo Dehon in India in the beginning of 1911 also gave an impression of his interest to present his congregation in that country. That long dream finally became a reality! After 97 years from the first idea, to be precise in 1994, the congregation could be set up in India.

In the month of September, 1994, Fr. Andrew Ryder, SCJ (chairman of the International Commission for the Missions and coordinator of the new mission in India) and Fr. Martin van Ooij, SCJ (a Dutchman from the Indonesian Province) were in Rome for the final preparations. It was precisely in those days that an epidemic of the plague broke out in India and it was not by chance that we remembered Fr. André Prévot’s first attempts, because a similar epidemic had also broken out a century ago.

On September 24, the Frs. Ryder and van Ooij took part in a con-celebration with the Pope and after the Mass the Holy Father blessed their new mission.

On October 5, 1994, during the celebration of the Eucharist, Fr. General officially sent the

two SCJs as missionaries to the Indian Church. In preparation and conversation with Fr. General, it was informed and discussed of what they should do in India, that was, to make our congregation present there.

But many questions came to their minds, especially Fr. van Ooij: “How should I go about it? What must I do?” Fr. General assured him that “The Holy Spirit will guide you.”

Frs. Andrew Ryder and Martin van Ooij left for India that very evening of October 5, 1994. They travelled from Rome via New Delhi to Bombay and from Bombay to Cochin. At Cochin airport there were numerous people to welcome the SCJs (Dehonians), who arrived on October 6, 1994. There was Fr. Josey Kandanattuthara, who had come as the bishop’s representative, the architect Sydney Corrie and, from Trivandrum, Fr. Thomas Felix and a sister from his institute for the handicapped.

It is thus that the time of our first experiences in India began. They had been sent to begin the work of the Priests of the Sacred Heart in India. The religiousness, the simplicity and the lived faith of the people were striking. It was then that the SCJs heard the local language, Malayalam, for the first time.

The words of Fr. General became reality that the Holy Spirit has been guiding the mission of SCJ in India. Now, after 18 years, the congregation bears fruits of Holy Spirit as the late Fr. Tom Garvey stated at above. The SCJ India District with a good number of SCJs from within India itself is getting mature and independent. They are even ready to help other entities of SCJs as missionaries. They have sent already some missionaries in the Philippines and South Africa.\*\*\*



# The Vietnamese Kitchen

By Georgine Kelikwele Bense

The Vietnamese diet experienced many changes in the course of its history due to the influences of the neighboring countries and colonial powers. These countries introduced changes in Vietnam habits and cooking methods, which consequently changed their diet. For example, they brought in foods of animal origin, increased the use of fat/oils, ripe fruits, and permitted them to discover other new cooking way and eating methods. Mongolia was one of the first countries which influenced and made changes in Vietnamese diet. During their invasion of Vietnam in the tenth century, Mongolian people brought with them a beef which was introduced in the Vietnamese diet. From this time beef became one of the favorite foods for this country.

Common Vietnamese beef dishes are pho bo (Beef Noodle Soup) and bo bay mon (Beef Cooked Seven Ways).

Vietnamese diet was also been influenced by China, which was its colonizer. During the period of their domination of Vietnam (1,000 years), Chinese taught some cooking techniques. In the same way they also learned some dietary habits from Laos, Cambodia, and Thailand, their southern neighbors. From them, Vietnamese took some ingredients as flat, Cambodian style egg noodles, spices, chili, and coconut milk.

The period from 1858 to 1954 was also important and marked Vietnamese habits' food. It was the period of the domination of France over Vietnam. French colonization indeed introduced some French food and habits such as baguettes (French bread), pâté, and coffee with cream, milk, butter, custards, and cakes. In the 1960s

and 1970s (Vietnam War era), the U.S. military introduced ice cream to Vietnam when it contracted with two U.S. dairies to build dozens of ice cream factories.

Despite these foreign influences, Vietnamese people usually eat white rice and some kind of soup for breakfast, lunch and dinner. They prefer fish and other

julienne), especially in the south. They like also cool, crunchy foods including cucumbers and bean sprouts.

The typical Vietnamese meal includes meat and vegetables, either eaten with chopsticks and rice or rolled into rice paper or (red) leaf lettuce and dipped into an

accompanying sauce.

Traditional preparation techniques are determined by eating habits, geography, and economics. Pho bo (Beef Noodle Soup) is the signature dish of Vietnamese cuisine. It is often eaten for breakfast, purchased from sidewalk vendors on the way to work or school. Pho bo is also a common home-cooked meal, and it is a fun dish to prepare for a group.

Seated around a table with dishes of ingredients in the center, each person is given a bowl of spicy beef broth. Then, each selects his or her vegetables and noodles to add to the broth. No two bowls of pho bo are alike.

Vietnamese people don't like so much dessert as Americans, except pieces of fresh fruit, or sweet coconut custard, which might follow a celebratory meal. They don't like American food such as cheese and butter and other tens because they're too fat and too sweet. \*\*\*



seafood, such as squid and eel, which are central to the Vietnamese diet. Beef, pork, and chicken are also important, but are consumed in small quantities. Vietnam's favorites cooking includes a variety of spices and seasonings, including mint leaves, parsley, coriander, lemon grass, shrimp, fish sauces (nuoc nam and nuoc cham), peanuts, star anise, black pepper, garlic, shallots, basil, rice vinegar, sugar, green onions, and lime juice. To provide a contrast in texture and flavor to the spicy meat components of a meal, vegetables are often left raw and cut into small pieces (usually cut at an angle, or

## How to Know Which Choice is Right?

By Bogdan Molenda, SChr

Everybody has to remember about the possibility of choosing between good and evil. Human freedom is a force for growth and maturity in truth and goodness. Only man has the possibility of choosing. The way to the knowledge of which choice is right is very long. We have to learn how to live in freedom. And we have to practice asceticism. Only a man who practices a Spartan life has the possibility to make a good choice.

A man has to know that many times making a good choice comes with a big price. When beginning the ascetic life one has to be simple. We can start from a small resolve, and then we have to keep our resolve.

Pope John Paul II said many times, "You must demand of

of the good, and asceticism enhance the mastery of the will over its acts. (Catechism of the Catholic Church n. 1734)

It is important for every person to be sufficiently present to himself in order to hear and follow the voice of his conscience. This requirement of 'interiority' is all the more necessary as life often distracts us from any reflection, self-examination or introspection:

Return to your conscience, question it. . . . Turn inward, brethren, and in everything you do, see God as your witness. (St. Augustine, In ep Jo. 8, 9: PL 35, 2041)

This is a very good theory. But a man need know it from his own experience.

Wisdom is the sum of theory and experience.

**"You must demand of yourself – more than others may demand of you."**

yourself – more than others may demand of you." (Czes- tochowa – Poland, 06.18.1983).

Freedom makes man responsible for his acts to the extent that they are voluntary. Progress in virtue, knowledge

Due to passions, a man often makes mistakes. When I have to make a decision I go to my friend and ask him about it. The input from another point of view can be big help for my choice. A friend is free of my passions.



In my past life I also had to choose between my old way and a new vocation. I was a diocesan priest. I had a good job, a very good position, and a very clear future. But I also felt that God invited me to a new adventure in religious life. I asked about my choice in three places:

- in the chapel during my prayer I asked my God
- in my work place (Seminary) I asked my boss and friend (Rector)
- in the confessional I asked my spiritual director

Finally, the answer was given to me by my archbishop, who agreed with my life change. We have to remember that if we are faint-hearted we can not make any good choice.

Where there's a will, there's a way.\*\*\*





# UNITY IN GOD'S LOVE

By Michael Bao Nguyen

*Students, Staff, and Volunteers SHST - ESL Summer 2012 gathered together in their cultural trip. It was not just a cultural trip, but a way to live and learn together as a family.*

**U**nity and the Love are two realities that we need so much for the life of each of us. If Our life lack of one of them we will be unhappy and we will make people around us unhappy too. In the contract we base on and build our life in unity and the Love we will have a meaningful life and can do everything good for other people.

This thinking made me choose the title "Unity in God's Love" for the first publishing of the Newsletter of ESL class in this summer course. In this writing I would like to share with everyone some of my simple ideas about the meaning of Unity in God's Love from some events that happened recently in our school.

The first event is in some days at the end of last month. We, the students ESL of this Summer course, came here from many different nations, places around the world with different cultures, races and languages... Although we really have differences in many things but we are happy and very friendly with other. All of us come here with many hopes, ambitious and purposes... depend on roles and missions entrusted to each of us. We are making a beautiful community here while we try to study English. All of us know that studying English will be successful if we

for the community or Church where we live and serve.

The second event happened this week. it was the gathering at this school of all SCJ members in the USA. They returned here for the annual general meeting. Looking and observing some of their activities, behaviors and hearing about what they did and do in their mission, I understand that the Love of God is always present in this community and that is the strength help each member can live their call perfectly every day on the way to following Jesus Christ with his Sacred Heart.

With some reflection on the two events above, I recognize that my life or community will be happy when I unite in God's Love. May Almighty God



know how to live together and unite in one community in which God's Love is bonding of the unity among us. With the Love of God within each of us, we can study, work, share, help and do many things together in order to do what is the best for ourselves and

who is our source of Love, pour out his Love upon each of us and unite us in his love. So that we can do and make good for ourselves and for others with whom we live and serve in our responsibility.\*\*

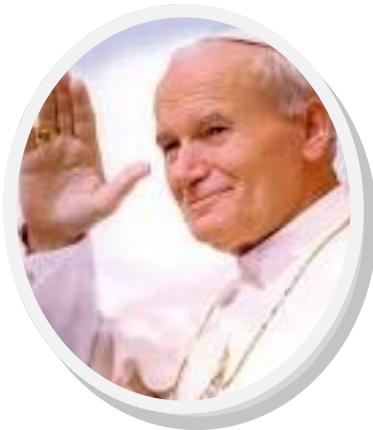
ROLE MODEL

# POPE JOHN PAUL II

By Lam Duc Tran

Perhaps you'll be bored, hopeless, even angry as soon as you read this title. The reason why is that because there have already been many writings, statements or comments about the Pope John Paul II. Maybe you're right!

However, it crossed my mind through discussing in my class of writing 300 when I learned that Father Bogdan (a new ESL student, who comes from Poland) regards Pope John Paul II as his role model, that I would like to sum up the main



man. Second, he was an intelligent, open-minded religious leader. Finally, I admire his efforts at trying to keep the peace around the world.

traveled, he never forgot the ordinary people.

In addition, I admire him because of his intelligence and his open-mindedness. He was able to speak ten languages fluently which means he could have close contact with many religious and political leaders all over the world and discuss important issues with them. He also read a great deal and was interested in art and history. In addition, he was open-minded because he wanted to end religious bigotry and try to join all Christians together.

Finally, I admire the Pope because of his great efforts to keep the peace in the world. He traveled into dangerous parts of the world such as Nicaragua and the Philippines to negotiate and meet with government members. He also spoke out strongly in public about the evil of war and the necessity for cooperation and harmony even among people with different political beliefs.

In conclusion, I would say that although Pope John Paul II was a very important man, he has never lost touch with the ordinary people. I think he provided a good model for people worldwide (especially other religious leaders) to follow.\*\*



point of Pope John Paul II - the late leader of the Catholic Church, as a role model for all of us to follow.

First of all, I admire him because he was a very friendly

Pope John II was always very warm and friendly to all the people he met. He liked to travel all over the world to meet his sheep and talk to them. Despite all the functions he had to perform when he

The ESL Newsletter is published by the SHST-ESL Summer. The Editorial Staff is from 300 Writing Students. Suggestions are always welcome. All photos and pictures are taken from SHST - ESL Collection and from Google. Editorial Office area located at PO Box 289, Hales Corners, WI, 53130-0289  
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## BOOK REVIEW

# It is all about Community Life

By Jean-Paul Yafali

a reflection on Thomistic Personalism, that he considers as a vocation of the twenty-first century. He argues that the Thomistic personalism is the most creative and fruitful development in twenty-first Thomism, moral and political philosophy, then it requires collaboration between specialists from diverse backgrounds.

Kyle P. Hubbard contributes an important essay on Human Love for God, described by Augustine as the proper end of human life. But according to Hubbard, the main element of the human love for God is the desire for friendship with the beloved, with God.

The reflection of Katherin A. Rogers on "Christ Our Brother" is a great success. She relies on the Theory of Atonement of St. Anselme to illuminate the problems of Family Unity. According to her, if Christ can pay the debt of all our sins, then there must be some principle uniting all humanity. In fact, Anselm held that all the children of Adam belong to the same literal, biological family, and it is this which grounds the unity required for the efficacy of Christ's work.

Catalina Cubillos move the issue onto the Historiographical Positions behind the discussion

upon Nicholas of Cusa, located between the Middle Ages and Modernity. She shows clearly how the question concerning the historical status of the original philosophy of Nicholas de Cusa has been a constant issue in a number of conflicting interpretations.

Joshua W. Schulz offers more philosophical essay on Kierkegaard's *Comic and Tragic Loves*. He examines a dialogue between Keirkegaard and Aristotelian tradition on the topic of love and friendship. He emphasizes the relevance to understand the relation between the two loves, that are philia and agape, by analyzing two kinds of deceptive love identified in Kierkegaard's *Works of Love*. Then he contrasts their consequences for moral and religious life.

Lance Simmons moves the collection onto the proposal "Modern Moral Philosophy" of Elizabeth Anscombe, and he analyzes the relationship between Pretense, Corruption and Character, by highlighting three possible problematic relations to what may be thought of as three different kinds of necessity according E. Anscombe.

In the concluding paper, Artur Szutta debates, into a Personalist Perspective, the question of civic virtues in terms of Authentic Civic Attitude. He argues first for the need of active citizenship; secondly he outlines the personalist idea of authentic community; thirdly he focuses on characterizing authentic attitudes that constitute a true political community. Then, he outlines the way in which his personalist concept of citizenship may find a fruitful application to the contemporary debates in political philosophy.

Finally, I would like to say that our life in community deserves to be often enlightened by theoretical considerations, beyond the practical requirements by which we are compelled. Thus, let us enjoy the delights of these very attractive writings, in the hope of improving positively our view on those with whom we live. I wish you the best of things.\*\*\*

This Volume has just been received by the Library of the Sacred Heart School of Theology on July 9, 2012. It is an excellent Journal which belongs to the American Catholic Philosophical Association. In the first part, the papers (7) focus on the actuality of the philosophy of Middle Ages and Modernity. In the second part, the articles pay as a tribute to the work of Fr. Ernan McMullin, which made significant and lasting contributions in the areas of philosophy of religion, philosophy of science, religion and science, and history of science.

But, in this section, I am interested only in the first part because it may give us a deep reflection on community life, favorite theme to which I will always dedicate the section "Book review".

I invite you to discover at this time the essential of the items.

Matthew Schaeffer provides