



SACRED HEART SCHOOL OF THEOLOGY

# ESL NEWSLETTER

Just a cup of coffee for today

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## Special Points of Interest:

The Man from Vatican, p. 3

Giving thanks, for the Wonderings, Searching for Meaning, p. 7

To be a Good "Catholic," p. 11

Secret of Immortality, p. 13

Be Yourself - Seek Your Own Path, p. 17

Living into Community, p. 18

Indonesian and Polish Diet, p. 20

# NEVER ENDING MASS

**A**re we good Catholics? What does it mean to be good Catholics? Perhaps asking whether we are good Catholics or not and asking what it means to be good Catholics, seem odd questions. However, the answer is not an easy one. Moreover, it would be more difficult when these questions are for the discussion of the ESL students, as we are still struggling to express our ideas or opinions in English. It happened some days ago, when Kelly, our ESL instructor, brought this issue into the class. But the good spirit and our great will were able to cover our limitations.

There are many qualities of being a good Catholic that the ESL students presented, such as moral consciousness, faithfulness (obedience), devotion, love, generosity, compassion, hopefulness, courage, sincerity, commitment, and so on. In my personal conclusion, I can say that after listening to all points of discussion, the class agreed on the following direction. To be a good Catholic means being engaged in the Catholic way of life through prayer and the sacraments, and through a commitment to reach out to others by sharing our faith and serving those who are in need of our help through the spiritual and corporal works of mercy.



*“May our Eucharistic celebration stir up within us a passion to reach out to the poor, the hungry, and the wounded; to reach out to the lost and bring them home. May they nourish in us a hunger and thirst for justice.”*

Commitment in prayer and sacraments and commitment to reach out to others are two fundamental aspects of our Catholicism. Both should go hand in hand. Being prayerful without being active to reach out to others is like a bird that flies with only half its wings. Being active without the spirit of prayer and piety is like a house built on the foundation of sand instead of rock. In short, being a good Catholic



is simply being like Jesus. He taught his disciples and people around him with words and deeds. His body broken for others in the Eucharist, at the same time his relationship with his Father is inseparable.

We are reminded again by the 17th Sunday's gospel about two important aspects as I mentioned above. The multiplication of the loaves and fish in John 6:1-15 is a central part of John's teaching on the Bread of life. It is an invitation for us to enliven our Eucharistic as our daily food. At the same time, the miracle of the multiplication

of the loaves and fish must continue through us. “May our Eucharistic celebration stir up within us a passion to reach out to the poor, the hungry, and the wounded; to reach out to the lost and bring them home. May they nourish in us a hunger and thirst for justice.” (Rev. Thomas Rosica, CSB).

In the sense of Dehonian\* spirit, it is a call for us to set up a “never ending Mass” in our life. Our celebration of the Eucharist must continue in our daily life, as the presider of the Eucharistic celebration (the main celebrant) usually says after the final blessing, “Go and announce the Gospel of the Lord.” Or “God in peace, glorifying the Lord by your life.” These final words of the Eucharist invite us to create the spirit of “never ending Mass” in our homes (families), office communities, on the road, market places and all other communities of society. It is a challenge for us if we want to be serious in our examination of conscience as to whether or not we are good enough as Catholics, the members of the Catholic Church. (\*Dehonian spirit is charism which is coming from Fr. Dehon, the founder of the congregation of the Priests of the Sacred Heart of Jesus).

The ESL Newsletter somehow is a kind of action from us (the ESL students) to express our spirit of “never ending Mass.” Even though it is just like the mustard seed, which is very small and not very important. But with our awareness and humbleness, we would like to use as much as possible this ESL Newsletter as an instrument to internalize our faith, instead of learning English. We hope that, despite our efforts being only a very small action, we will be able to color our daily lives to feed the spirit of “never ending Mass.”

Finally, thank you for your positive response on our previous edition. Your support is very beneficial to us all, when we have to be continually learning. Happy reading. Make your daily life a bit different with our simple reading. Enjoy the days and let us go ahead together with the spirit of “never ending Mass.”

*Agustinus Guntoro, SCJ  
Editor-in-chief*

# The Man from the Vatican

By Roberto Garcia Murciego, SCJ



One of the ESL students went home early. Actually, it was not a surprise as he had planned to take the ESL course only for about a month. However, it is always a sad moment when one of our friends leaves us. But we should not be sad, because we believe that this is for the benefit and good of many, for the glory of God. We are far from each other, but one in the struggle and hope. In order to be able to nurture our support of each other, let us get know more, about a figure who has left us.

## Hello, Rafael. How are you today?

Fine, thank you. I feel a little sad because I'm finishing this beautiful experience.

## Where do you come from?

I come from Italy.

## Oh, are you Italian?

No, I'm not. I have lived in Italy for more than 20 years, but I was born in Mexico.

## And how did this long travel from Mexico to Italy happen?

I went to Spain to study in 1985. Later I went to take an advanced training Bioethics course at the Catholic University of Rome and there I met Laura, who is now my wife and our stories were perfected by our marriage.

## Do you have children?

Yes, we have three beautiful children with whom God has blessed us. Their names are Elena, Rafael Antonio and Chiara.

## So you work in Rome. What do you do?

Through no merit of mine, I have the grace to work in the Pontifical Council for the Laity, a Dicastery of the Holy See, as an administrator to assist the Holy Father to fulfill its mission as Christ's representative. My work is very nice. I work from Monday to Saturday but it allows me to spend much time with my family because I have some afternoons free. My job is to follow the logistics and organization of the activities of the Dicastery. Some of the most beautiful things are the organization of the World Youth Days, the Catholic Laity Congresses, sports and women in the Church.

*“It was a very intense and serious time for lessons. Trips and cultural visits were well organized. As far as the spiritual life there was a great spirit of charity and a daily contact with God. So I think that it could not be better.”*

**Excuse me, but the next question is obligatory: Have you personally met Pope Benedict?**

Yes, I had the good fortune to meet him personally and talk to him. I remember being asked my job in the Dicastery; I told him that I was the administrator; and he said to me, “Well, take care of the money...” Together with my family we have been fortunate to greet him and receive his blessing.

**Is working in the Vatican very different than working for others “companies?”**

I think that there is a difference. In the Vatican (as in any work) you have to feel that you own the finances, the company, and treat it as if you will not have the chance to do it tomorrow. So, yes, working in the Vatican fills you with much satisfaction.

**Is Rome as beautiful a city as the people say? Do you advise us to visit it?**

Everyone who goes to Rome comes back home with a heart full of joy. Besides, what it means for Christians and for all lovers of the Roman Empire, Roman art and so on, is that everyone who goes to Rome will surely come back home carrying in their hearts a little part of Rome. Do not miss the chance to go to Rome.

**You have lived in several countries for a long period, so I suppose that you know these countries very well. Could you tell us one very special thing from each country where you have lived (a place, a food, a quality of the people...)?**

I lived in several parts of Spain, in northern, central, and eastern. I can say that Spain gave me a lot. The people are very loyal and honest and you can have real friends. I encourage

you to visit Madrid, “Prado” Museum, “Retiro” Park, and “El Escorial” Monastery. Toledo is a very beautiful city. Other beautiful places are the Main Square of Salamanca, the Cathedral of the Holy Family in Barcelona, the beautiful views in Asturias and Santander. Actually the whole country is very nice. And the Spanish food that I liked most was “jamón ibérico pata negra”, a type of top-quality cured ham.



Talking about Italy, Rome is a wonderful city. It has given me a lot in my life: my three children were born there. Rome has the privilege of hosting in its heart the center of Catholic Christendom. It’s a very rich city in architecture, sculpture, painting and a priceless artistic value. Even the stones speak. The Christian churches number in the hundreds and its history is woven with the religious, social and artistic history of the city. I recommend that everyone does a tour of Rome (better on a Sunday) starting at the Vatican, and following by Sant’Angelo Castle, Navona Square, Pantheon, Campo dei Fiori Square, Trevi Fountain, Spain Square, Colosseum, Quirinale, etc. You can finish the day with a tasty pizza in Trastevere. We give away a lot of emotions and flavors.



*Dr. Rafael Nava Urena received a certificate and then posed with SHST- ESL Staff, Denise, Ramune, Dr. Russell, Kelly, and Dominic.*

And watching the city from the Gianicolo Mountain at sunset is spectacular. And what can I tell you about Mexico? I lived very happily with my parents and my six brothers. For me it is not a country, but my land, my homeland, because it's a part of myself. Whenever I visit my family also I visit my hometown, Morelia, my adopted hometown, Guanaajuato, and the Caribbean area that is full of charm.

**On our last field trip we saw that you play the guitar. Please, tell us about this skill. How was that you learned to play the guitar?**

When I was a child my father encouraged us to learn to play an instrument. I learned to play guitar because I have a sister who is developmentally delayed caused by a vaccine; the guitar cheered her up and kept her very quiet, so I learned enough to sing with her. The first song we learned together was "Thanks to the life that has given me so much" by the Chilean musician Violeta Parra. When you hear a girl with a serious disability sing this song you realize that we have to thank God because He has given us so much.

**You will go back to Rome next Monday. It is time to make an assessment. How were the English lessons in**

### **the ESL program of the Sacred Heart School of Theology?**

It was a very intense and serious time for lessons. Trips and cultural visits were well organized. As far as the spiritual life there was a great spirit of charity and a daily contact with God. So I think that it could not be better.

**Thank you, Rafael. I'm sure we will miss you. Please, come back soon.**

Thank you all us who will stay here for a few days more. Thanks to the Fathers of the SCJ Congregation, especially Fr. Ed, Fr. Wayne, Fr. Paul and Fr. Sunardi. And thanks to our wonderful and competent teachers Kelly, Denise, Dominic and to the effective Ramune.\*\*

# Nothing Else, but Human Beings Passing Through

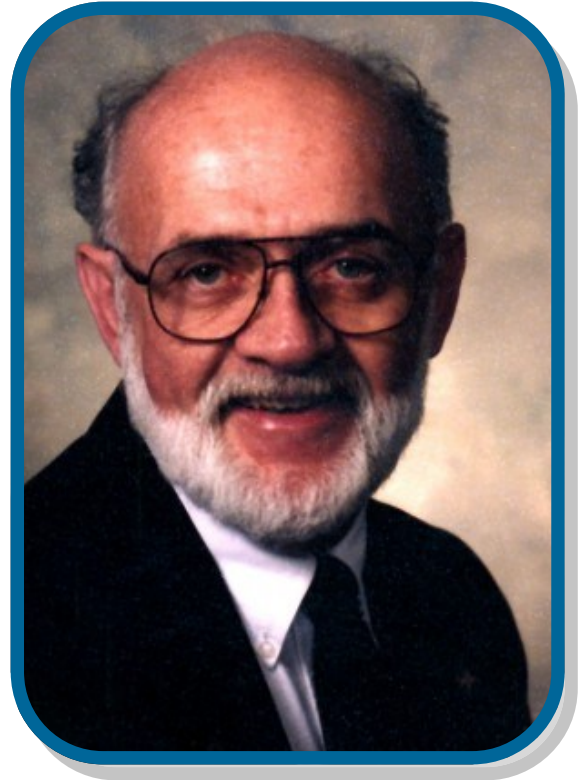
By Cristóbal Reynaldo Gadea

*“He was one of those unique individuals that was truly interested in all of the students and who never tried to play favorites with a particular group.”*

I just want to recognize ones again, and honor the Gospel of the Lord for his giving of plenty and transforming grace by the working of the Holy Spirit. What I am going to do this time is to point out briefly some aspects of Br. Tim’s life and his death in Jesus Christ and with Him. Our fragility and mortality are definitively fundamental aspects of the great dignity that has been given to us (Psalm 8, 5).

For us Christians indeed, life is the greatest gift to oneself and to others that anyone can receive from our gracious and merciful God, so Br. Tim’s life was a gift. Now, Br. Timothy Murphy was 74 years old. He had been living at the community of the Sacred Heart at Monastery Lake since 2011. He died on July 12, 2012, following complications from a seizure and later, heart attack. The SCJ Br. Tim professed his first vows in August, 1965, and his final vows in August, 1968. One of his friends, Fr. Mark Mastin, SCJ, remember him by saying,

“Br. Tim was probably one of the most liked SCJs by all of the students at Donaldson [USA] during my era of 1971-1975; no offense to those other great men who were there. He was one of those unique individuals that was truly interested in all of the students and who never tried to play favorites with a particular group. He spoke our language and never placed



any type of rules upon us. You could talk to Br. Tim in confidence and he usually gave you great advice. I also remember his dog, Toby. Br Tim and his dog were inseparable.”

Our gracious and merciful God has gifted us with the life of Br. Tim, particularly to those that had known him very well. He has passed through death rather than over like Jesus Christ himself did. The God who is lovingly Father, great Pastor and tenderly Mother (Paraphrasing Leon Dehon), and the Hearts who speak unto heart (Blessed J. H. Newman), have spoken smoothly to us all by such as a witnesses as Br. Tim. Br. Tim has

given to Him being nothing but human, and living devotedly to God himself and to his neighbors in making himself neighbor to them (LC 10).

We, ESL students, were participated during the wake for Br. Tim, celebrated on Wednesday, July 18, at 7:00 p.m. at Sacred Heart. We were praying together, giving condolences to his community and blessing and reverencing Br. Tim's body. The Funeral Mass was on Thursday, July 19, at 10:30 a.m. in the same place. Obviously, the open and committed life of Br. Tim to God and his neighbors was quite honored by blending the cultural

identities of the quite international community who attended the wake.

To conclude, I would to say thank you to all who helped us remember Br. Tim, because it encouraged our perseverance in serving our God, each one accordingly with his received gifts and his devotion to God and others. So, let us close once more with the words of Fr. Mark Mastin who said, "Since my years at Donaldson and onward, Br. Tim kept in touch with me and many of those from my high school era. I will miss his yearly Christmas cards. I am certain that all who knew him will miss his caring nature. God bless you Br."\*\*\*

## Giving Thanks for the Wonderings, Searching for Meaning!

By Cristóbal Reynaldo Gadea



### Sightseeing the Cave of the Mounds

Our tour last week field trip was in Madison, Wisconsin, and it included the visit to the Cave of the Mounds and The Capitol. Let us say something about the Cave. Generally speaking, touring the Cave of the Mounds or whatever wonderful site we want to sightsee, gives us the opportunity to give thanks for the wonderful things that have been given to us. But to whom can we say thanks? Do we say thank you to nature? Nature cannot listen to us in as personally as we hope. Consequently, we can maybe better unite our voices to the psalmist when he says, "O Lord, our Lord, how awesome is your name through all the earth! (Psalm 8)." Then, let us say something about the Cave.



## Its Formation

Therefore, the visitors can better contemplate the wonderings of this National Natural Landmark, made of natural limestone called galena dolomite, formed during the Ordovician Period between 450 - 500 million years ago. Its wonderings, then, are the magnificence of the natural colors created naturally by the oxidation processes of minerals present in the limestone, its temperatures, the comfortable 50

degrees all year long and maybe the frightening sensation if one's imagining an earthquake or something during the visit or gets lost and remains alone in it. I don't want to omit therefore, what impressed me the most. That is the formation of the columns through the encounter when "stalactites reach down from the ceiling, stalagmites tower upward from the floor, and sheets of flowstone cover the walls."

## Humankind Searching for Meaning

So this is a very interesting fact that during the firsts 8 weeks of opening in May 1940, 59,000 people came to the Cave of the Mounds to visit. So, why are so many people still coming round years later? Now we know that answer if follow the description I am giving in here, but there is another interesting fact. I mean, we human beings need to be ourselves and we look for meaning beyond just a sensational shiver or a simple, "Wow!" So, as much as we are human we want to

experience the sensations of infinite yielding for more extensive horizon of what one can see and know. Generally speaking, visiting the Cave of the Mounds and being guided in a special and professional way is just a great adventure that no one who lives in the era of the senses wants to live without. To close, I just want to say that it was a grand tour, and I would like to be there at least one more time.\*\*\*

## History and Nature

"Cave of the mounds was discovered accidentally on August 4, 1939. Workers, who were removing high quality limestone from a quarry on the Brigham Farm, (This area was settled by Ebenezer Brigham, a successful lead miner who became Dane County's first permanent white settler in 1828), blasted into the Cave. The blast tore the face off the quarry and revealed a great underground cavern. All quarrying stopped and never resumed. The dynamite blast revealed a limestone cave more than twenty feet high opening into other rooms and galleries, all containing numerous mineral formations. Cave of the Mounds takes its name from the Blue Mounds, two large hills which have long been Wisconsin landmark features."

During discovery times, "Cave of the Mounds attracted many curiosity seekers." This fact showed the caves needed to be protected and some wooden walks and lights were installed. Nowadays the walkways are made of concrete and the light systems tend to be theatrical in order to dramatize the process of formation of the caves (colors and shapes).





# THE SCJs COMMUNITY IN VIETNAM

By Agustinus Guntoro, SCJ

Some of us might know of the SCJ Congregation's presence and work in Vietnam. But probably, many do not know for certain about the situation and its development. The community of SCJs in Vietnam is a kind of 'baby community.' It is because the presence of the SCJs in that country is very recent. Probably, it has been less than 10 years. Here I will reprocess some brief news delivered by Fr. Rino Venturin, SCJ, one of the missionaries in Vietnam, about the dynamics of the SCJ mission in that country.

This year the SCJ community in Vietnam is blessed and joyful, because the mission was strengthened by the ordination to the Diaconate. On Tuesday, June 12, 2012, three Vietnamese confreres, Br. Thai, Br. Loc, and Br. Khoa together with the Filipino Br. Patrick Gutib were ordained deacons by Monsignor Antonio Tobias DD in the parish church of St. Lorenzo Ruiz, close to our Dehon House Theologate, Manila, Philippines. Thus, the SCJ community in Vietnam already has three Vietnamese priests and three Vietnamese deacons, plus two foreign priests: Fr. Rino Ventu-



*The SCJs Chapel in Vietnam*

rin, SCJ (from Italy) and Fr. Halim, SCJ (from Indonesia). In addition, they have a good number of candidates (seminarians) with quite a lot of promise. For the first and second years of initial formation, the SCJs have been conducting a formation program in Vietnam. But for their further formation program, the Vietnamese candidates are sent to the Philippines, and join with the formation by the SCJ Philippines region.

On June 2, 2012, the initial candidates (students) moved to new house from Phu Nhuan to District 2. It was because the owner of the previous house wanted to sell his property that the Vietnam community was forced to seek another house for our candidates. Just for information, one of the communities of SCJ in Vietnam is still living in a



*SCJs in Vietnam following the final vows celebration on April 2012*

“Currently they are building a ‘dream’ to improve the mission in Vietnam in a more stable way. Therefore, they are preparing to make the SCJ community in Vietnam.”

rented house. Thanks to God and to good friends who provided information and contacts, they were able to locate a very nice house in excellent condition and with enough space for our needs. The owner is a Catholic and, knowing that it was for seminarians, offered the rent at a discounted rate.

Another joy experienced by missionaries in Vietnam is news that Fr. Phong and Fr. Quang (two Vietnamese priests) have received an official recognition. Actually, instead of good news, it was bit of shocking news, as Fr. Rino informs, “Finally it is a reality: Fr. Phong and Fr. Quang are officially recognized as priests by the Vietnamese Government as member of Nha Trang clergy. We thought that that was it! But we received an email from Fr. Tien, the diocesan chancellor, requesting that the two new priests be seen for a certain time in the diocese, in order to validate in the eyes of the authorities that they really belong to the clergy.”

Currently they are building a ‘dream’ to improve the mission in Vietnam in a more stable way. Therefore, they are preparing to make the SCJ community in Vietnam become a more official entity at the district level. Just for information, as a congregation, SCJ divides itself into provinces, regions and districts for purposes of government. All the members of the present Vietnam communities were consulted about the possibility of becoming a

appropriate time and at the same time it is important, because if it is not undertaken at that time, the next opportunity to be a district will arrive only after the next chapter in 2014. The community in Vietnam was asked to respond by June 30 to the General Administration.

To support the SCJ presence in Vietnam in a more stable way and to support the community in Vietnam to become a community in the district

level, they are building a new House. Here is up to date information on the new home construction. The foundation pillars are in place. That phase was done in record time. But the rainy season has started and it is difficult to work. Also the access road is very narrow so that it is difficult to transport the construction materials. Another issue is that the pillars of the foundation must be given time to settle before weighing them down with the upper part of the building.

Although in the physical new home construction the pillars are not ready, they already have a strong pillar to make the mission SCJ in Vietnam stand firm and have a bright future, as they have the good and promising number of candidates, the spirit of the mission which is rooted to the Dehonian Spirit, especially about the spirit of Ecce Venio (Behold, I come to do your will, o Lord), and in particular the spirit of togetherness and a steady life community.

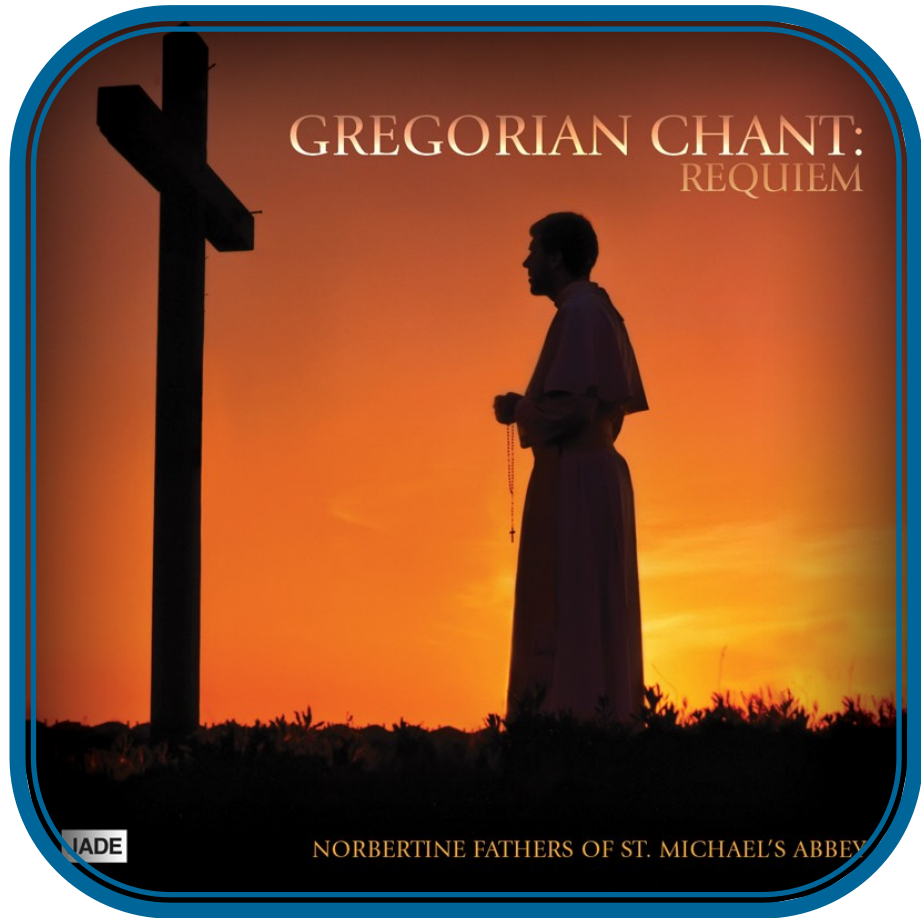
We were invited to pray for them, so that the mission with all their ‘dreams’ will be realized by the grace of God. We, as followers of Jesus, are also called to task on the same mission. Consequently, our support in prayers for the people who have dedicated their lives to mission work, is the embodiment of the spirit of the mission that is within each of us.\*\*\*

# TO BE A GOOD "CATHOLIC"

By Michael Bao Nguyen

Last week, in our English class, the teacher, Kelly, gave us the question, "What does it mean to be a "good Catholic." She asked "What do you think about this question? What are your opinions on it?" Each one spoke up with many different opinions, but all were very interesting and meaningful. So in this third publishing of the ESL class newsletter, I would like to share some simple thinking about this interesting question.

For me, a good Catholic is person who must have the following qualities: full of love, faith, and hope. Here I would like to tell you about the life of Cardinal FX Nguyen Van Thuan as a dynamic example of a good Catholic. First, he was a very loving person. With his love he gave up his life to serve God and people through his priesthood. When he was a bishop he always tried his best to love his people as God loved him. In 1975, Francis Xavier Nguyen Van Thuan was traveling to Saigon,



Vietnam, to become its new Co-adjutor Bishop. On the way, he was arrested and imprisoned -- an incarceration that lasted thirteen years. The communist government persecuted him for his faith, and especially for being a catholic and a bishop. He said, "Even though They killed me, I

still love them. Because Christ has taught me to love everyone, even enemies. If I did not do so, I am not worthy to be called a Christian property." His life showed God's love for everyone who was with him anywhere or anytime. So many people turned from their evil ways to God because they found the love

of God from his example while they were imprisoned with him.

Secondly, he was a good Catholic because of his faithfulness. His life always was based on faith in God. He trusted God in all paths of his life. He was faithful to God in the most difficult situations and very willing to accept much suffering. He offered his suffering life to God as the burning sacrifice of his faith. In his book The Road of Hope, he said that, "Belief is accepting Jesus' message unconditionally and deciding to live with death." Actually, while living in prison and later he absolutely chose God and God's will to live as a faithful servant of God. So he had joy and peace in his life. By the way his life also became joyful and peaceful to others. In one of the passages of his book, he shared that, "When I began to discern between God and God's works, when I chose God and His will and left everything else in His hands, and when I learned to love others, especially my enemies as Jesus loved me, I felt great peace in my heart. Deprived of freedom, of absolutely everything and living in extreme poverty in my dark cell, I was at peace because I could say, 'My God and my all.' The peace that the world cannot give brought me great joy."

Finally, Cardinal F.X. Nguyen Van Thuan was a really hopeful Catholic. He adopted the motto "GAUDIUM ET SPES" not only because there was always joy and hope in his heart no matter what happened to him, but also because he wanted to make a statement: He saw the teachings of Vatican II as showing the Church in its progress towards the ultimate Unity, that was why there was joy and hope for all human kind. He was imprisoned for a long time, at least thirteen years with no reason given by the government. With a great hopeful heart like that, he faced so many difficult situations but he never gave up. He always hoped in God's love. In that time, he composed a famous book with title The Road of Hope. This book became one of the books that encouraged so many people living all over the world. He said that, "Hope is prayer. The object of prayer is also an object of hope. Hope is the collaboration of God. He found them to complete the creation and His redemption." So his book and life was indeed a source of hope for whoever was, is, and will be trying to overcome any of life's most difficult moments. From some my sharing above, I think that the good Catholic is the one who must have the qualities of a heart full of love,



of faith and of hope. So many people can be saints because they lived their lives with Love, Faith and Hope in God. The Cardinal Nguyen Van Thuan was a good example for me to learn to be good Catholic. To finish this, I would like to write down here ten rules of life of Cardinal Nguyen Van Thuan that are very wonderful ways for me and for others who want to be good Catholics. We can apply them to own our lives.

- ⇒ I will live the present moment to the fullest.
- ⇒ I will discern between God and God's works.
- ⇒ I will hold firmly to one secret: prayer.
- ⇒ I will see in the Holy Eucharist my only power.
- ⇒ I will have only one wisdom: the science of the Cross.
- ⇒ I will remain faithful to my mission in the Church and for the Church as a witness of Jesus Christ.
- ⇒ I will seek the peace the world cannot give.
- ⇒ I will carry out a revolution by renewal in the Holy Spirit.
- ⇒ I will speak one language and wear one uniform: Charity.
- ⇒ I will have one very special love: The Blessed Virgin Mary.

May almighty God, the loving God, fill my heart fully with His love and graces so that my life can be a sign of love, faith and hope to the people who live around me as Cardinal Nguyen Van Thuan did.\*\*\*

# Secret of Immortality

By Paul Khanh Quoc Dau



listens to my Father and learns from him comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."

**Commentary:**

"I am the living bread that came down from heaven. If you eat this bread, you will live forever." (John 6:51)

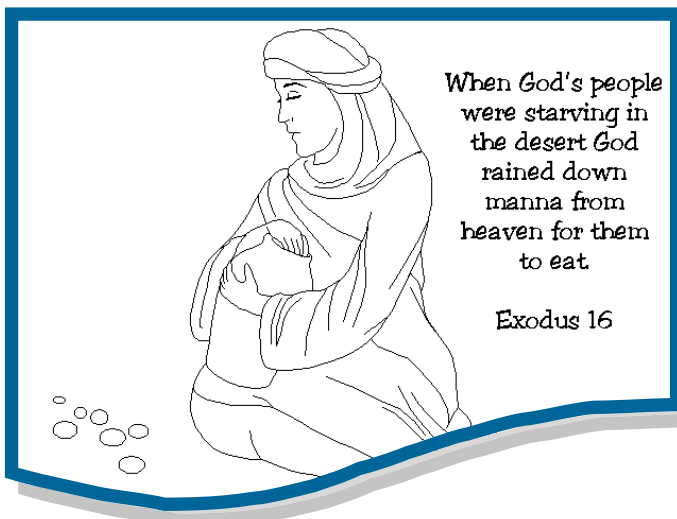
Qin Shi Huang, who was king of China, lived about 200 years before Jesus. He built the Great Wall which was longer than 2000 miles. This is the only architecture on Earth that astronauts can see from outer space. According to National Geographic magazine, Qin Shi Huang was very afraid to die, so he

**Nineteenth Sunday in Ordinary Time: Gospel John 6: 41-51**

**T**he Jews murmured about Jesus because he said, "I am the bread that came down from heaven," and they said, "Is this not Jesus, the son of Joseph? Do we not know his father

and mother? Then how can he say, 'I have come down from heaven?'" Jesus answered and said to them, "Stop murmuring among yourselves. No one can come to me unless the Father who sent me draws him, and I will raise him on the last day. It is written in the prophets: They shall all be taught by God. Everyone who

*“Thus, the secret of immortality, in which Qui Shi Huang looked for from the magical island, is always present with us in every Catholic Church. Jesus himself is the eternal source.”*



tried to look for means of immortality. One day, astrologers revealed to him about a magical island in the East Sea, where residents have discovered that miraculous secret.

Qin Shi Huang immediately sent vessels full of jewel there, to swap for the secret of immortality, but they refused to swap.

Therefore, he built a grave like a vast magnificent palace with infinite amounts of pearls, glass and silver. He buried alive hundreds of women in it for his after-life. But the fiendish king just lived for ten more years and died when he just fifty years old.

Immortality is an age-old dream of human beings. It will torment people more and more when they have someone pass away. That is the reason why everyone runs after Jesus like looking treasure when he reveals the living bread for eternal life. However, the miracle of living life is very different for the limited intellect of humans. Jesus doesn't want to take away death of the world, because he also died like us. He just wants to take away the death of our souls, which is the eternal death. Today, Jesus reveals that eternal life for us, "I am the living bread that came down from heaven. If you eat this bread, you will live forever." (John 6:51) Thus the secret

immortality, in which Qui Shi Huang looked for from the magical island, is always present with us in every Catholic Church. Jesus himself is the eternal source.

He is present to us by his Divine intelligence, "For where two or three come together in name, I'm there with them." (Mt 18:20)

He is also present with us in his Word. Word that he has been telling us for 2000 years, such as the Word he is saying in the Gospel.

He is present through his priests in while they preach and celebrate Sacraments, "I am



the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh." (John 6:51)

Therefore, "Eternal life" is not a fictional thing, but it is reality that is developing in the Christian life. Each Mass is a party that nourishes our soul, brings us to eternal life. \*\*\*

## LIVING AND GROWING UP IN THE LOVE AND CARE OF PARENTS

By Lam Duc Tran

The term “role model” generally means any person who serves as an example, whose behavior is emulated by others. Last issue, I mentioned that Pope John Paul II was a role model for people to follow. From a different perspective, in this issue I will look from an individual’s good example -

much with your responsibilities. However, I hope it will be somewhat useful with your pastoral activities.

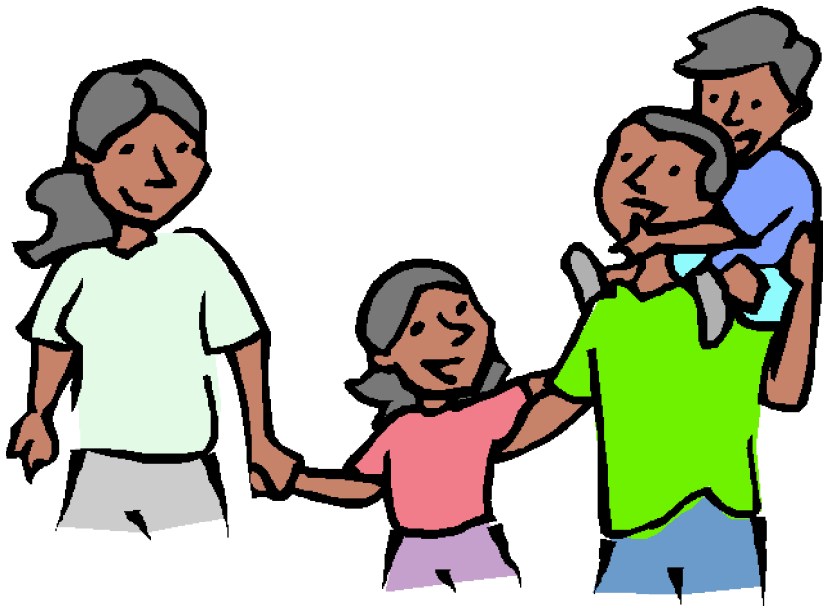
As you know, family is a basic background for children’s growth, in which parents play an important role. To grow well physically as well as spiritually, children need love, protection

follow.

From the time children are born, they can’t protect themselves. So parents are the most important people who love and care for their children. Children may have many close friends in school, but their feelings for their parents are the most important. If they are loved and cared for at home, they will love and know how to take care of other people.

If family is the first school, parents will be the first teachers. They have much influence on their child’s school success in the future. Parents are the closest persons, who can know and understand clearly the character and personality of their children. Therefore, they need to find out children’s abilities and arrange an educational environment for children. When they are well educated in the family, they have the necessary confidence to do well in school.

Another important role of parents is that they must be a good example. Parents have great influence on the development and formation of their children’s personalities from the beginning of



in particular the role of parents in a family. I know that most readers here are priests, sisters, brothers etc., so the role of parents in a family might not combine

and care from their parents. At the same time, parents take responsibility to educate their children as their first teachers. Moreover, they must be a good example for their children to

*“Parents play a very important role in raising and educating development of children’s personalities. Living and growing up in the love and care of parents with a strong educational background, children will become good and useful people.”*

their lives. Children like to copy adults, but they like to copy their parents the most. When they see their parents do something, they do it, too. When they hear their parents talk about books, news or politics, they will think these are interesting subjects, too. Thus, parents should educate their children to do and say good things. If they know their parents always expect them to be well-behaved and be good people, they will want to please their parents and try to fulfill their parents’ expectation.

In conclusion, parents play a very important role in raising and educating



development of children’s personalities. Living and growing up in the love and care of parents with a strong educational background, children will become good and useful people.\*\*

## COMIC





By Bogdan Molenda, SChr

# Be Yourself - Seek Your Own Path



**W**hen I was a young student I wrote a short poem entitled: "How hard it is to be yourself only." When I entered an adult life I noticed this problem in our world. I met many not real people. And I told myself, "Bogdan you must be yourself." A man who is himself only this is a truly free person and he can only decide for himself, he is free as a bird. This philosophy helped me to find my life way. And this way is also very good for my priesthood. A freedom, this is a very big gift of God, the Creator. God's gift of freedom must be used to choose the good. A man can make his life choice only in freedom. I think that I can only be free if you are likewise really free. As a priest this way is very clear for me. When I meet young people I tell them: seek your own

path. You can catch your freedom only on your own path. Many people cannot find happiness because they are imitating other people and start to live their lives according to some established patterns. But I cannot base my life on patterns. I have to seek my own path. God's gift of freedom helps everybody who is seeking.

Everybody who is seeking his own path has to find principles. Life – presupposes common and inviolable principles whose goal is to guarantee the security and the freedom. For many people living around us this price is much bigger. But only one's own path is a way to one's true freedom.

When I worked at the Archdiocese Seminary in Poznan - Poland (many years ago) my students made a classroom newsletter. They drew a seminary building. The entrance was on the left, the exit was on the right. There was an inscription on the

Seminary building saying: "Six years." On left side – before the door they drew boys – candidates for priesthood. There were: a short boy and a tall boy; a fat boy and a thin boy; a straight boy and a crooked boy. On the right side next to the exit door, they drew only regular squares. And I told my students: this is not a good seminary. God needs a short boy and a tall boy, He needs your crooked



lives. You have to seek your own paths in priesthood. God needs everybody in an original way.

This is my life motive: Be yourself - seek your own path.\*\*\*

By Jean-Paul Yafari

# LIVING INTO COMMUNITY

Christine D. POHL, *Living into Community. Cultivating Practices That Sustain Us*. Eerdmans Publishing Co, Cambridge, 2012.

Christine D, POHL is associate provost and Professor of Christian Social ethics at Asbury Theological Seminary, Wilmore, Kentucky, and the author of *Making Room: Recovering Hospitality as Christian Tradition*.

She offers us a beautiful and provocative book, better yet a gem of a book, wise and practical, profound, accessible and analytical; and guides us into practices and commitments that transform our longing community into the real life.

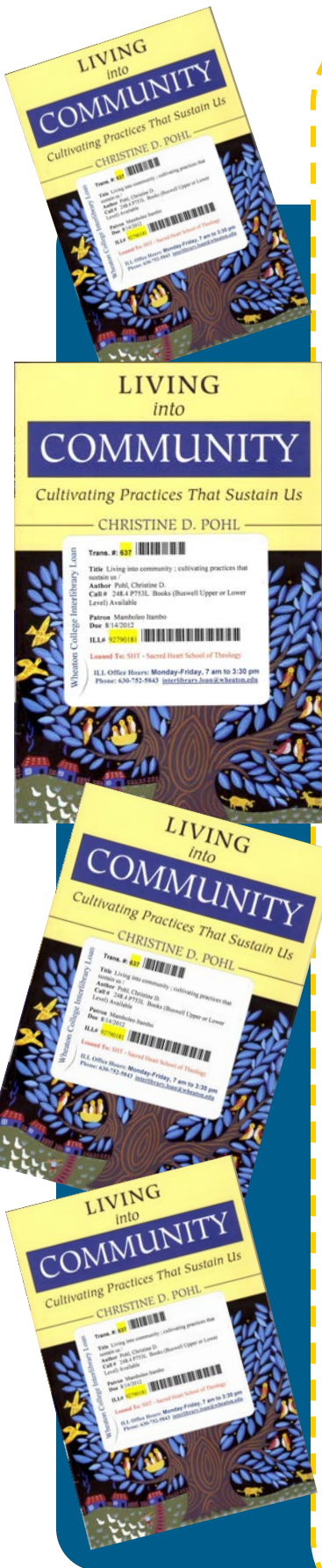
The author thoroughly delineates the interlocking relationship and dangerous deformities of practices that could deepen our communities but often destroy them. Her reflection moves beyond abstractions about the church as an alternative community by offering careful analysis of four core practices that sustain healthy community: gratitude, promise-keeping, truthfulness, and hospitality.

With each of the practices, Pohl offers detailed discussions of their biblical-theological dimensions, the complications involved in attempting to practice them in contemporary western cultures, and their noxious and destructive deformations: envy, grumbling, betrayal, deception, and exclusion.

The book focuses on several practices that are basic to human life. It shows the importance of them to the biblical story and to expectations about the way in which the people of God should live. It notices certain patterns in relationships in families, communities and congregations that are

vibrant and sturdy. It is divided into four parts, with each part focusing on one practice and its related issues. Each section begins with an exploration of some of the biblical and theological understandings of the topic. It is oriented toward strengthening communities.

- ⇒ The first chapter, *Embracing Gratitude as a Way of Life*, focuses on *Grateful Hearts*.
- ⇒ The second highlights some important aspects of *Promises* and the complications in *Promising*. Pohl says, “We struggle with gratitude, promises, and truthfulness for a variety of reasons. We are finite, we have conflicting responsibilities, and our circumstances are subject to change. Because practices are tied to relationships, other people and other practices can affect our ability to live out particular practice.”
- ⇒ The third chapter explores *Living Truthfully*, through the analysis of the *Truth-Filled Lives* and the deformations associated with gratitude, promising, and truthfulness. It emphasizes the impact of sin on human relationships and community, and considers some





ways we can strengthen each practice in our families, congregations, and communities.

What is more important here, is that the author ends each one of the chapters by exploring what weakens and what strengthens both Gratitude, Promises and Living Truthfully.

The book concludes with a discussion of Hospitality and beyond, and shows the possibility to draw the Practices together. It follows a

similar pattern to the discussion for the other practices, but it is abbreviated and is specifically shaped to show their intersection in everyday experience.

Moreover, at the end of the book, Pohl provides a set of questions for Discussion and Reflection, to assist in exploring implications and applications. I chose some of the questions for delivery to your meditation, for they are very important, especially for communities in difficulty:

⇒ What are we doing in church, family, or community

that we could build on to deepen the practice of gratitude?

⇒ Which complications of gratitude are most troublesome within community? How have we addressed them effectively? What else could be done?

⇒ What are we doing in our congregation or community to help people keep their promises and follow through on the commitments they have made?

⇒ What features of our congregational or community life help us to be truthful?

⇒ How could we invite our community or congregation into a deeper or more mature level of truthfulness?

⇒ Who are strangers in our community that need welcome?

⇒ When we are offering or enjoying hospitality, which other practices are flourishing?

Let us read it as an ideal and pertinent book for lay study groups, college and seminary classes, families, churches, even places of work. In fact, we will understand that our lives are redeemed by rich grace and surely have as a primary response gratitude, for grace and gratitude (thankfulness – thanksgiving) share the same root.\*\*\*



By Georgine Kelikwele Bense

# Indonesian and Polish Diet



ABOVE: Some of Indonesian Foods, such as Balinese Food, Fried Rice, Satay and Durian Fruit.



**I**n this article I am going to describe the diet of these countries searching for the similarities and differences between them. First of all, I appreciate this exercise because it allows us to have an understanding about the diet habits of other countries and helps us get to know each other better.

BELOW & LEFT SIDE: Variation of the Polish Foods



## Indonesian Diet



The Indonesian's diet differs from area to area. Each area in Indonesia has its own traditional food and customs. Generally, an Indonesian meal is very spicy. Rice is fundamental to the Indonesian diet. They eat rice as the main dish for breakfast, lunch, and dinner. Some Indonesians feel they haven't

eaten a meal unless it includes rice. They eat rice with chicken, fish, or eggs and "sambal" (chili sauce). Today, some Indonesians who live in the city have bread with breakfast.

Its geographic situation allows the Indonesian people to have meals that are very fresh and natural. First, they have a carbohydrate food like rice, which is the basic diet, but many other people eat also sago, corn and tubers. Secondly, Indonesian people eat many vegetables like beans and cabbage. Both the rice and vegetables are locally planted. Thirdly, Indonesian people also eat protein such as many types of fish, meat (beef, buffalo, goat, sheep and chicken).

They also eat much fruit, like mango, papaya, durian, oranges, bananas, rambutan, duku, and salak.

Indonesian cooking is also different according the area and ethnicity. There are Javanese cooking, Sundanese cooking, Balinese cooking, etc. But in the case of Javanese cooking, you also have to distinguish

at least the central region (Solo and Yogyakarta), that of "Pesisir" (the north coast of Java) and the eastern one. Each of these areas uses a lot of spices in their food. The usual cooking methods are: boiled, fried, fermented, roast and a typical Indonesian cooking method called 'Pepes,' which means steamed in



a banana leaf. They also make other typical foods such as soup (soto), sate (skewered) and so on. These varieties are made possible by the diversity of ingredients, including spices. In fact Indonesian people also have different kinds of condiments; the most common is sambal, a paste of chilies and spices according to the recipes and the most popular cooking methods are frying, grilling, simmering, steaming, and even stewing (most often with coconut milk).



## The Polish Diet

The Polish diet has many similarities with the diets of other countries in Central and Eastern Europe and Southern and West Europe as Italy and France. It is rich in meat, especially pork, chicken and beef (depending on the region) and winter vegetables (cabbage in the dish bigos), and spices. Bigos, which is seen as the traditional and national Polish diet, is a type of soup, made with mushrooms, broth, and beets. Bigos is a combination of cabbage, mushrooms, and various meats; traditionally pork, bacon, and delicious Polish sausage. Polish traditional food was suppressed during Communist times but it is coming back. For example today we can find bigos with venison or duck. Polish traditional foods are usually very flavorful, hearty, and complex, but they have a lighter side, too.

Traditionally, a Polish meal is composed of three courses: soup, meat or fish; vegetables; and dessert. A Polish meal generally begins with a soup, such as a popular rosół and toma-



vegetables with lemon and sugar (carrot, celeriac, and beetroot) or sauerkraut (kapusta kiszona). Polish meals often conclude with a dessert such as makowiec, a poppy seed pastry, or drożdżówka, a type of yeast cake. Other Polish specialties include chłodnik (a chilled beet or fruit soup for hot days), golonka (pork knuckles cooked with vegetables), kołduny (meat dumplings), zrazy (stuffed slices of beef), salceson and flaki (tripe). Generally, Polish meals focus on meat, potatoes and boiled vegetables with accompaniments such as sauerkraut, and cucumbers (gherkin pickles) and seasoned with herbs including caraway seeds, dill, parsley and marjoram.

Polish cooking is determined by its geographical and political factors. The cool climate and barren winters make it easy to preserve and store the traditional meal's vegetables, fruits and fish for three to four months. The food is most commonly preserved with readily available fossil salt and usually with drying, pickling or slight fermentation. Polish cuisine also uses various kinds of noodles, the most notable of which are Kluski as well as cereals such as Kasha and a lot of cream and eggs. Kuchnia polska is a typical Polish style of cooking and food preparation. It has evolved over the centuries due to historical circumstances.

Both Indonesian and Polish cuisine and diet are influenced by their geographic and climatic situation. The Indonesian diet focus on rice and fruits/vegetables, and the climate allows them to eat them fresh all year. Unlike in Poland, where the main food is boiled potatoes and meat, and the climate means they must eat many preserved vegetables during the winter instead of eating fresh. Another difference between these two countries concerns the cooking method. Indonesian people are used to eating spicy hot food while Polish food is heavier with more calories. \*\*\*



to soup or barszcz (beet borscht). The others start with cured meats, vegetables or fish in aspic. The principal food is usually meaty including a roast or kotlet schabowy (breaded pork cutlet). Vegetables, currently replaced by leaf salad, were not very long ago most commonly served as "surówka" - shredded root vegetables with lemon and sugar (carrot,