



SACRED HEART SCHOOL OF THEOLOGY

ESL NEWSLETTER

Just a cup of coffee for today

VOLUME 24, ISSUE 8

JULY 27, 2012

The ESL Newsletter is published by the SHST-ESL Summer Session. 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 is located at PO Box 289, Hales Corners, WI, 53130-0289

Email: kkornacki@shst.edu
agguntoroscj@gmail.com

Special Points of Interest:

The Great Miracle, p. 2

Nick Vujcic: Life without Limbs, p. 4

Education to the Young Generations, p. 5

The Diet of the Democratic Republic of Congo, p. 7

Our Second Field Trip, p. 9

The Dangers of a "Better Life," p. 11

Quo Vadis, Africa, p. 13

A Little Woman, a Great Sister, p. 15



Last June, I was lucky that I had the opportunity to visit Mount Rushmore National Memorial. It is a sculpture carved into the granite face of Mount Rushmore near Keystone, South Dakota. Sculpted by Danish-American Gutzon Borglum and his son, Lincoln Borglum, Mount Rushmore features 60-foot (18 m) sculptures of the heads of former United States Presidents (in order from left to right) George Washington, Thomas Jefferson, Theodore Roosevelt and Abraham Lincoln.

When I looked at the four faces in the stone mountain, I asked myself, "Where is my face? Where should I add my face?" Of course, it is just a joke. However, "Where is your face" is an interesting invitation to

all SHST-ESL students. It is not invitation to show off our power. In the context of learning English as a second language, it is a 'call' to share with each other. Learning a language is a question of how to communicate and share with each other. Hiding our face, unwilling to communicate, and not daring to try to speak is an obstacle for us when trying to achieve what we expect from ESL Summer Program.

The ESL Newsletter can be one alternative for us, in particular for ESL Students to share our progress in English, to show our 'face,' our willingness and courage to be understood by others through our writing expression. In this ESL Newsletter, Volume 24, we would like to open our hearts and show our 'face' to all community members of Sacred Heart School of

The Great Miracle

By Paul Khanh Quoc Dau

GOSPEL JOHN 6: 1 – 15

Jesus went across the Sea of Galilee. A large crowd followed him, because they saw the signs he was performing on the sick. Jesus went up on the mountain, and there he sat down with his disciples. The Jewish feast of Passover was near.

When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?" He said this to test him, because he himself knew what he was going to do. Philip answered him, "Two hundred days' wages worth of food would not be enough for each of them to have a little." One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?" Jesus said, "Have the people recline." Now there was a great deal of grass in that place. So the men reclined, about five thousand in number. Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted. When they had had their fill, he said to his disciples, "Gather the fragments left over, so that nothing will be wasted." So they collected them, and filled twelve wicker baskets with fragments from the five barley loaves that had been more than they could eat. When the people saw the sign he had done, they said, "This is truly the Prophet, the one who is to come into the world." Since Jesus knew that they were going to come and carry him off to make him king, he withdrew again to the mountain alone.

HOMILY:

This is a great miracle that comes from God's generosity and contribution to humanity. Jesus miraculously feeds the people with bread and fish. The symbolic action anticipates the Eucharist where Jesus' sharing of body and blood will free his followers. But, before it prefigures the Eucharist, it reveals a generous God

Theology. Humbly we offer this as a sign of our eagerness to learn and at once to share with all of you. We expect to get reactions, input, and have critics who will be very beneficial for us to grow in our ability to communicate in English rightly and properly.

The question, "Where is your face" also contains the fact that we have 'faces' (cultures) which are very different from each other. I still remember we (some ESL Students) talked at the breakfast table about the experience and the feeling when we attended the prayer service for the late Br. Daniel Timothy Murphy, SCJ. For some of us, it was a strange, unique, and somehow very different situation from the way a life is remembered in other countries, such as Congo, Vietnam, and Indonesia. It is a fact of life that we have to deal with it as our gift of life right now. Therefore, that question can be a sympathetic challenge for ESL Students to dare to live together within a new culture, without having to sacrifice their identity and culture that has become their flesh and blood respectively.

The ESL program provides that purpose to achieve for. Field trips and special dinners with the food from different countries can also help us to feel and understand that different is beautiful. In this case, field trips need to be underlined. This program is very good, full of sense of cultures. We hope it will be a media to see the real 'face' of each of us. Thus, we will not forget to keep our journal or report our field trip in this ESL Newsletter.

And last but not at least, have a good read. Just like drinking a cup of coffee in our daily life, please take time briefly for our simple and light reading. Thank you. God bless us all.

Agustinus Guntoro, SCJ
Editor-in-chief



for humanity. John recorded many details of this generosity: Before this miracle, Jesus had made many miracles of healing those who were sick. And then, he looked around and saw that a large crowd was hungry, and he himself fed them with bread and fish. This flashed through his mind immediately. The large crowd was full, yet there still remained twelve baskets with pieces left over. Indeed, Jesus fed more than five thousand men. If we added five thousand women and about two thousand children, He fed at least twelve thousand in that day. The miracle that Jesus made, feeding twelve thousand with twelve leftover baskets, with just five loaves. Is that not a great miracle showing the generosity of God?

However, Jesus had not performed this miracle alone, but with the participation of volunteers, the child, and his disciples. Indeed, he had the sovereign power to do it alone, but he wants us to co-operate with him. This is his will, he very often does that with us and for us. During the first miracle of the Cana wedding, Jesus turned water into wine. He also asked servants fill those jars with water. For the greatest miracle, that is redemption, he also asks for our co-operation. Thus St. Augustine says, "God created us without us, but he does not will to save us without us." In a similar way, other miracles

couldn't be performed if humans hadn't co-operated. In the reading of today's Gospel, Jesus can do it alone, but he wants to invite volunteers, who are disciples, the boy and everyone there, to co-operate with him. The child who was ready to share five loaves of barley bread and two fish, disciples who also participated to distribute bread to the crowd. All of them not only performed a great miracle of generosity, but also a miracle of contribution.

On May 12 every year, the world celebrates "International Volunteer Day." The declared aim of this activity is to thank and honor the volunteers for their efforts and increase public awareness of their contribution to society.

Founded in 1986, they now have thirty-five voluntary organizations in many countries of the world. They recruit volunteers of many different countries, send them all over the world, and sever every social class.

Two examples: There was young man working for a poor country who became a specialist of an international nonprofit organization. Also, there was a junior health staff member serving Aboriginal Africans who worked on a project for the development of Third World countries.

"This is a joyful party for all. However, the joyfulness is completed when volunteers were there to co-operate with him."

All of them do this just because of a generous, loving and compassionate heart.

Above all others, Jesus was an example representing human volunteers. He lived not only with, but also for, the poorer. He preached not only the kingdom of God, but also healed those who were sick. He redeemed both body and soul.

In today's Gospel, Jesus miraculously feeds more than ten thousand people with bread and fish. This symbolic action anticipates the Eucharist where Jesus' sharing of body and blood will free his followers. This is a joyful party for all. However, the joyfulness is completed when volunteers were there to co-operate with him. The boy offers them his lunch. The disciples serve the crowd diligently. Now it's our turn. Co-operate with Jesus and serve others like these volunteers to perform a great miracle that can nourish the world today.***

NICK VUJICIC

LIFE WITHOUT LIMBS

By Peter Kim Tung Nguyen

Several times while wandering on the Internet, I had a chance to watch a video about the life of Nick Vujicic. His life story made me surprised and emotional. Therefore, I decided to choose Nick Vujicic for my "Modern Day Good People" item, because he is not only a special man without limbs but also a wonderful model about persistence for everyone to imitate.

Vujicic is limbless. The eldest child of a Serbian family, he was born on December 4, 1982, in Brisbane, Australia. Without any medical explanation or warning, he came into the world with neither arms nor legs. He was limbless, missing both arms at shoulder level, as well as legless. His feet were toeless except for two toes on one foot. This image made his parents feel shock when they saw their first born. Everyone looked at him with a feeling of pity. He grew up with an inferiority complex about himself. But he did not despair. He tried with all his strength and effort. And our world was shown a wonderful example of persistence for us to imitate. First of all, he accepted his disability. He began to master the daily tasks of life. He learned to write using the two toes on his left foot with a special grip that slid onto his big toe. He learned to use a computer and type using the "heel and toe" method. He learned to throw tennis balls, play drum pedals, get himself a glass of water, comb his hair, brush his teeth, answer the phone and shave. In grade seven he was elected captain of his school and worked with the student council on fund-raising events for local charities and disability campaigns. When he was seventeen, he started to give talks at his prayer group, and eventually started his non-profit organization Life Without Limbs. In 2005 Vujicic was nominated for the "Young Australian of the Year" Award. Many organizations helped him and his organization raise money for him or supported the organization to achieve goals for disabled people. He has visited many places in the world to share his experiences with everyone. His works helped many people, especially the young, to change their lives and help them lived in happiness and with optimism. Vujicic currently lives in California. On February 12, 2012, he married his fiancée Kanae Miyahara.

For myself, I admire him for his effort and persistence. His life helped me so much. When I met challenges and felt sufferings, I always watched his life story again and thought of him. Thanks to this, I made it through difficult things and met again peace in my life.***

When I met challenges and felt sufferings, I always watched his life story again and thought of him.



EDUCATION TO THE YOUNG GENERATIONS

By Agustinus Guntoro, SCJ

The Congregation of the Priests of the Sacred of Jesus (SCJ) had a special occasion last week. From July 15th to 21st, over 80 SCJs, some staff members, and guests from around the world gathered in Neustadt, Germany, for the 8th General Conference of the congregation. The tradition of the general conference began in 1969. The last conference was in 2006 in Warsaw, Poland; its focus was "SCJs on Mission Ad Gentes."

The theme of this General Conference was about "Education." In the opening speech, Fr. José Ornelas Carvalho, superior general, men-

tioned that the roots of the theme were in a previous education gathering in Salamanca, Spain. It was at this meeting that participants suggested that the congregation reflect on education as a fundamental piece of the Dehonian charism. The suggestion grew into a proposal for the 2009 General Chapter, which the chapter approved.

Fr. Claudio Dalla Zuanna, general councilor, who was named Archbishop-elect of Beira in Mozambique only weeks before the conference was to take place, was the main celebrant at the opening Mass for the 8th General Conference. In describing the Dehonians' educational task with youth, Fr. Claudio told the story

of Abraham and Hagar, when Hagar, who having been sent away could not bear to see her son die, and so she abandoned him. But he was quickly called back to his son. He was told, "Do not be afraid, God heard the cries of children." Then the boy saw a well of water. Just as Hagar, Dehonians are called to not leave the younger generation. They should open their eyes to "water" - the water that quenches their thirst with the values. "We have to communicate well to all," said Fr. Claudio. "To educate," said Fr. Claudio, "not just an act to give the instruction but the task we all must contribute to the development of young people, to help them find their way in the way of life." Finally, Fr. Claudio invited the par-



*Above: Participants of the SCJ 8th General Conference
Below: Fr. Superior General of the SCJ in his closing Mass of the 8th General Conference*

By “going out” the founder developed a special choice for those on the margins of society.

ticipants to identify what it means to be a Dehonian educator. “We have to meet the young where they can be found,” he said.

Fr. João Carlos Almeida, a SCJ member of the central Brazilian Province, opened the first day of the conference with a presentation on the founder, Fr. Dehon, as an educator. He began with a question, “What values marked Fr. Dehon’s style as an educator?” At the end, he shared some points as follows. Fr. Dehon “went out” to the people. By doing so he saw the needed balance of strictness and tenderness, of reason and the heart. By “going out” he opened his mind to the wider world. By “going out” he became involved in Catholic social works; he learned the importance of sharing ideas through newspapers and educated discourse. Fr. Dehon felt that often his fellow priests were absent in debates on ideas of consequence in society. Priestly formation was not preparing men to debate the concerns of society. Priests did not know and did not want to know the concerns of society. They were only busy with their sacramental ministry at the altar.

With that fact, Fr. Dehon put priority on the formation of priests, but also on



the young. By “going out” the founder developed a special choice for those on the margins of society. The founder talked about what he saw as an “ideal” educator. This will be the educators that are based in love. Fear does not motivate, and neither, he believes, will merit. Teaching, for Fr. Dehon, was not just a means of transmitting information. It was about developing the relationship between instructors and students. A good bond with the students, rather than

fear, reward or punishment, is what he believed was the most effective way to educate.

As a last point, Fr. João stressed that as a Dehonian educator, we need to send to the younger generation a sense of availability, and community solidarity. Education, to Fr. Dehon, is the “action;” it is a way of transmitting values to the younger generation. Education is a form of reparation in which love and truth are brought together.***

Noticed: *It is summarized from one of the 8th General Conference Reports at website dehon.it*

The Diet of the Democratic Republic of Congo

By Georgine Kelikwele Bense

Talking about the Congolese diet, I think it is important to note that the Democratic Republic of Congo (Congo - Kinshasa) should not be confused with the neighboring Republic of Congo (Congo-Brazzaville), both located in central Africa and separated by the Congo river. The Democratic Republic of Congo (DRC) is situated on both sides of the Equator in central Africa. It is the third largest country in Africa. A major part of this country is covered with dense equatorial forests. A major part of the country lies in the basin of the Congo river, from which it derives its name. Congo, one of the largest rivers in the world, is joined by a number of tributaries from north and south of the Equator. The hot and humid climate helps the plants to grow faster. The land is covered with thick forests. This situation greatly influences the Congolese diet.

The Congolese diet differs and varies according to tribe, region, social position and experience. It is very difficult to reflect exactly all aspects of the Congolese diet in this article. Generally, the Congolese people eat plenty of freshly grown produce that has a lot of flavor. Coffee, sugar, palm oil, cocoa, tea, cassava (tapioca), bananas, corn and various fruits and vegetables are grown in the DRC. Fish are plentiful along the River Congo, its tributaries, and various lakes; and are baked, and the forest also offers them a large amount and great variety of meats.

The kind of food available and methods of preparation vary according to region. Popular ingredients and dishes include: Cassava (a root that can be ground into flour with which we make fufu, the flowers and



AfricanCulture.BellaOnline.com

leaves can also be eaten). Fufu can also be made with yams/plantain; in this case it is like the equivalent of mashed potatoes, beans, corn, potatoes, vegetables, bananas, rice, maize, semolina/tapioca, and plantain (a green, fibrous, savory banana). Most Congolese use charcoal or wood for cooking in rural areas but in the big city people usually use electricity for cooking. Generally, cooking tends to be done by the women of the family so there may be a need for single men to learn to cook for themselves.

Congolese meals vary widely, but Cassava represents the staple, which is usually eaten with other side dishes. Congolese meals often consist of a starchy ingredient, along with vegetables and meat in the form of a stew. The starch can come in the form of a

Most Congolese use charcoal or wood for cooking in rural areas but in the big city people usually use electricity for cooking.

Congolese
cooking is one
of the best of
African cuisine
and has great
success in
different
African
festivals
countries

paste or mash made of cassava and/or corn flour, called fufu. When eaten, the fufu is rolled into golf ball-sized balls and dipped into the spicy stew—often an indentation is made with the thumb in order to bring up a thimbleful of sauce. A type of fermented bread, kwanga, made from cassava, is commercially produced throughout the country. Lituma is a popular plantain dish made from mashed plantains which are formed into balls and baked. Sweet potatoes are prepared in a similar way, and mixed with roasted peanuts in some parts of the country. Rice is often mixed with beans. To accompany these starchy ingredients, green vegetables such as cassava leaves, bitekuteku and okra are often added. Mushrooms, especially prized amongst the Luba people, are often seen as a substitute for meat in times of shortage. Though actual vegetarianism is unknown, most meals are eaten without meat due to its high price.

Fish are plentiful along the River Congo, its tributaries, and various lakes; and are baked, boiled or fried for immediate consumption; or smoked or salted when preserved. Goat is the most widely consumed meat. Mwamba is a common way of cooking chicken with peanut sauce. Congolese foods tend to have a nutty flavor. They make the sauces by mixing the above ingredients with tomatoes, onions, and the local aromatic herbs. Vegetable oil, together with salt, hot pepper and sweet green pepper are used to impart extra flavor. These spices are less frequently used in the far south. The most popular dish in the DRC is mwamba, a spicy stew of peanuts, palm oil, and chicken served with yams, native loso rice, or, most commonly, fufu, a paste of mashed manioc (cassava). The Congolese diet also consists of sweet potatoes, bananas, plantains, fruits, and fish, particularly perch.

Congolese cooking is one of the best of African cuisine and has great success in different African festivals countries.***

Above (p. 7): Fufu, an African food.
Below: A Congolese Buffet.



OUR SECOND FIELD TRIP

By Roberto García, SCJ



SHST-ESL Students in front of The Pabst Mansion

“The first surprise of this morning was: Wow, there is a woman driver in the bus!”

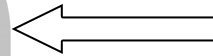
Today was a very interesting day because we went on our weekly field trip. First we had a meeting in the lobby as usual. Some of us were playing with the soccer ball in the lobby, so Ramune was worried about the glass around. Today we didn't take our individual sandwich, but we took some boxes with our picnic.

The first surprise of this morning was: Wow, there is a woman driver in the bus! It wasn't the first time that I've seen a woman bus driver, but it is not common in my country of Spain, nor in Italy.

At 9:30 our bus left the Sacred Heart Monastery. The first place that we visited was the Pabst Mansion, the Pabst family's house. This is an old mansion built between 1890 and 1892. The construction cost \$254,000, no small fortune in the end of the 19th century. The mansion has 20,019 square feet, five floors and 37 rooms. This means that it's a very big house. On the first main level there is a hall, some rooms for the guests, the dining room, Mr. Pabst's study, the kitchen and other rooms. The main stairs that lead to the upper floors, are formidable and have a skylight on the top. The second main level was used for the family's bed-



In front of the Charles Allis Art Museum



from different parts of the house with the kitchen where the servants could answer the petitions. And finally, the mansion has a chapel (well, better that I should say “had”) that now is a souvenir shop.

After this we went to the park on Lake Michigan’s shore to eat. We ate a very tasty sandwich with chips, fruit salad and a dessert. Some of us went to the rocks on the shore or just close to the water. Other

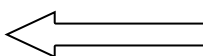
rooms, a bathroom and other rooms. I don’t know what is on the third main level and in the attic because the visitors can’t go up there. There is a part of the house for the servants. The mansion has some machines that would be surprising considering when it was built, such as an elevator, refrigerator (actually an icebox), a telephone (to phone one of only five other houses that had telephones in the city) and a curious call system to communicate

people enjoyed playing soccer (well, playing with a soccer ball, because there wasn’t a field).

The next scheduled visit was to the Charles Allis Decorative Art Museum, a house built in 1911. There we could see some curious and beautiful pieces of art. There were some paintings and sculptures in different materials.

To conclude our field trip we visited the Villa Terrace Decorative Arts Museum. This is a beautiful Italian style villa. The most beautiful part of the house is the garden. It’s an Italian style garden, too, with a waterfall and a spring. The garden made me remember the very, very beautiful garden of Villa d’Este in Tivoli, Italy.

It can be said that everybody was very tired when we went back home. Most of us were sleeping on the way back. There was a lot of traffic that caused a little traffic jam. Because of this we arrived home at 4:15, just in time for the adoration prayer. It was a nice, busy day.***



Taking lunch on Lake Michigan’s shore.



The Dangers of a “Better Life”

By Bogdan Molenda, SChr

Man has the right to leave his native land for various motives -and also the right to return- in order to seek better conditions of life in another country. (John Paul II, Laborem Exercens, 23).

“The next problem is that a man doesn't have time for himself. A man doesn't have time for reflecting on his life.”

When I think of this phrase I remember my parishioners, many of whom were immigrants in the U.S. In America, I met many people who were looking for a better life. This is normal. Troubles start- when a man forgets about traditional values and sees only economic values. Anybody who wants to be happy and lucky should not forget them.

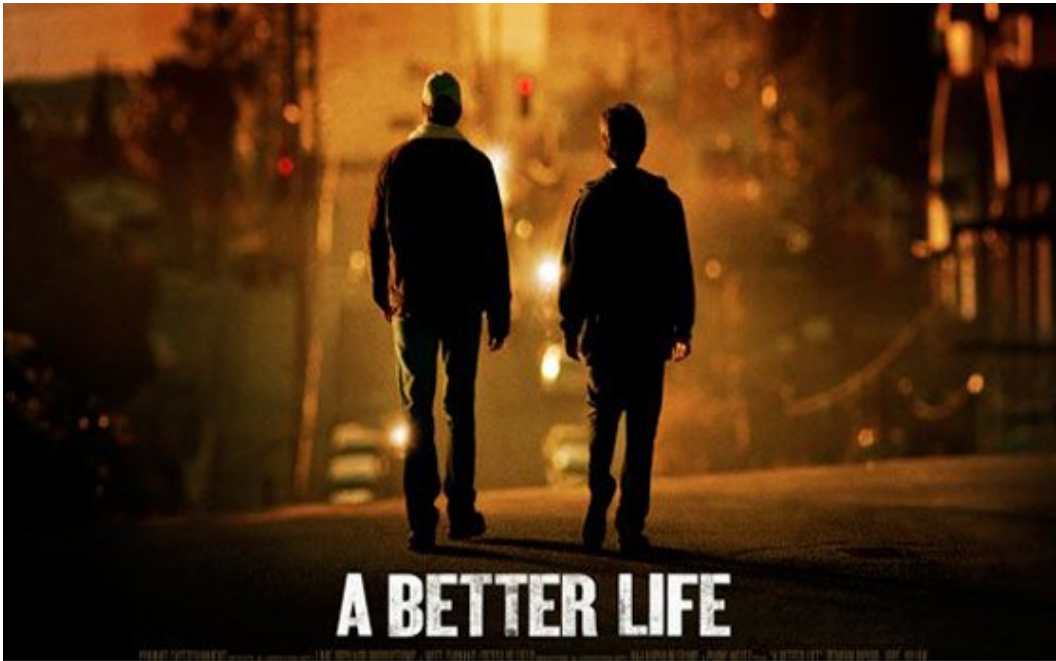
What makes one person lucky and one person unlucky? Look at the world of this person's values and you will find the answer. What is the foundation of his life building? Which values make this foundation? When a man is building his life on traditional values, his future will be safe.

I have seen many dangers of a better life. First, it is losing family values. A husband cannot meet with his wife. The par-

ents cannot meet with their children. Secondly, it is forgetting about the religious values. A man loses his way to the church, to sacraments. The next problem is that a man doesn't have time for himself. A man doesn't have time for reflecting on his life.



When I worked in Belarus I met many people who always had time. They weren't in a hurry. Rushed people often lose true values. The Change of Values in the Western World is creating a true value crisis. On the one hand, a man has a better life, but, on the other



Summit

answering, said to him: Master, all these things I have observed from my youth. And Jesus, looking on him, loved him and said to him: One thing is wanting unto thee. Go, sell whatsoever thou hast and give to the poor: and thou shalt have treasure in heaven. And come, follow me. Who being struck sad at that saying, went away sorrowful: for he had great possessions.”

hand, he is paying a big price for it, even though he may not notice. The price that we have to pay for a better life is very expensive. When we have to pay from our values wallet, this price is too high.

No cost is too high to pay for remaining faithful to the truth, proclaims Pope Benedict XVI (Vatican City, Oct 11, 2007).

In Gospel St. Mark 10, 17-22 wrote:

“And when he was gone forth into the way, a certain man, running up and kneeling before him, asked him: Good Master, what shall I do that I may receive life everlasting? And Jesus said to him: Why callest thou me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother. But he

John Paul II said a special homily about this Gospel in Westerplatte (Poland) in 1987. He asked the young people what is important in life: To Have or to Be.

When I choose true values, I don't have trouble with the answer. ***



"QUO VADIS, AFRICA?"

By Jean-Paul Yafali

"I will talk about something strange in African cultures, related to the sociopolitical situation in several countries of Africa."



In this paper, I will talk about something strange in African cultures, related to the sociopolitical situation in several countries of Africa. I start my reflection from a segment of the thought of Marcus Tullius Cicero (106 – 43 BC), as his thinking is current in the majority of the countries of Africa. In fact, as a Roman philosopher, Statesman, Lawyer, Orator, Political theorist, Roman consul and constitutionalist, Cicero seems contemporary to us.



In his writings, he talks about eleven kinds of people: the poor, the rich, the soldier, the taxpayer, the sec (wanderer), the drunkard, the banker, the Advocate, the doctor, the undertaker and the politician. Then, he gives the cliché of what each of them is really.

He says:

1. The poor works;
2. The rich exploits the 1;
3. The soldier defends both of them;
4. The taxpayer pays for the three;
5. The sec (wanderer) rests for the four;

6. The drunkard drinks for the five;
7. The banker defrauds the six;
8. The Advocate deceives the seven;
9. The Doctor kills the eight;
10. The undertaker buries the nine;
11. The politician lives off the ten.

In Africa, we find all those persons, and they almost do the same. For in several countries, the peoples can't expect anything from their governments, like national policies related to health care, education, supply, etc. Although people pay taxes, the civil servants remain unpaid; the hospitals, schools and roads are never repaired; the people's rights are violated, the lawyers are corrupt; there is a large gap between rich and poor and the middle class does not exist. Then, today Africa has a culture of injustice, corruption, underdevelopment, and fratricidal wars. The war is currently regarded as the most ordinary access to politic power. In turn, the policy is regarded as the easiest way to get rich. Thus, although the continent is geologically very rich, the wealth does not profit the people, but only a handful of politicians.

Under all the above, I ask, "Quo Vadis Africa?" (Where are you going, Africa?)***

"There is a large gap between rich and poor and the middle class does not exist."



What is the major challenge facing Africa today? Child Poverty?!
Thus, what is being done to help Africa?

A Little Woman, a Great Sister

By Roberto García, SCJ

Hello, Lien.
Hello, Roberto.

How are you today?
I'm fine, thank you.

All we call you is Lien, but what is your complete name?

My full name is Lien Thi Dang. Dang is my family name and Lien Thi is my first name and middle name.

Do you have a baptismal name in Vietnam?

Oh, yes. My baptism name is Mary.

But I never heard your baptismal name until now. Do you usually use your baptism name?

No, I don't. I use it only for the Catholic contexts, for example in my Congregation, but not in the public situations like in a public school or such.

What is the name of your Congregation?

It is Dominican Rosa de Lima.

Is it a Vietnamese Congregation?

Yes, it was divided from the other Dominican Sisters' Congregation in 1973 in Vietnam. This Congregation belongs to Xuan Loc Diocese, and my Congregation belongs to Saigon Diocese. We have the houses where sisters are living and working at seven dioceses in Vietnam.

Your Congregation is very, very young. How many members does it have?



My congregation has 636 members, and 29 novices, 285 pre-novices.

And what are your nationalities?

Oh, all we are Vietnamese.

And what is your Congregation's charism?

We work in education. We have kindergartens, orphan houses, unmarried mothers' houses, and collaborate in the parish catechesis lessons for children and young people.

Could you explain to me how you work with the unmarried mothers?

These women live in our house during their pregnancy and continue living there even after their babies are born, for four or five months more. Then they go back to their parents' home and go on with their lives.



How is the situation for Catholic people in Vietnam?

Vietnam has 87 million people and Catholics are about 10% of that. The Vietnamese Church has around ten seminaries where young men are trained who will become priests to do service for the Church of Jesus Christ. The Vietnamese Church does not have primary, high schools, colleges or universities because the Vietnamese government does not allow us to open the schools. Before 1975, the Vietnamese Church had them, but after that they were closed by the government. They allowed us to open just only kindergarten schools. We can teach catholic dogma for children and young people

at the parishes.

Did you know about the SCJ Congregation in Vietnam?

No, I didn't. I just found out about the SCJs two months before coming to the USA.

And how did you meet the SCJ Congregation?

A Vietnamese deacon made contact to ask for the scholarships from the SCJ Congregation. After that he sent my superior to them. This was a special opportunity, and an even more special opportunity for the sisters in North Vietnam. Sr. Thuy and I were sent to study here by my superior, and we express our gratefulness deeply for the abundant graces of the SCJ Congregation.

Why are you studying English?

I am studying English to study theology in the future. I will study theology here.

Really? When will you begin?

When my English level is good enough, I will start to study theology. For the moment, I am concentrating on studying English. This is a big challenge for me. It is needed to exert myself, and I also need the helpfulness of my teachers, friends, and the others. I need helpfulness that comes from God especially. I always pray to God that, please, You finish everything that You started, beginning with me. Please, everyone help me. I thank you so much.

How long have you been in the United States?

I have lived here for nine months.

And how is living in this country?

American culture is nice because there are many things for me to learn from. And in this school everything is more comfortable than in my country. Just only the food was not easy for me when I was new here.

So we have to repeat the Vietnamese food night!

Yes, I would like that. [laugh]

Thank you, Lien.

Thanks to you.**