

ESL Weekly News

S A C R E D H E A R T S C H O O L O F T H E O L O G Y



WE CONTINUE BEING NEW!

When a new year starts, new events happen. It is a fact because either we plan new activities or that this is the natural course of the life. Novelties are always welcome in our world. They bring curiosity, expectations, some anxiety, and questions like, 'What is going to happen now?' or 'How will it be?'

Dealing with academic papers may be a novelty for some students, especially those who arrived recently, for example. Adaptations, the learning process, challenges, and discoveries become part of our growth, or the subject of our nightmares. It depends on how much we are open to novelties, mainly when we are learning a second language, or living in another aspect of life.

Our ESLWNews is also bringing up new projects this week, which require changes that offer good perspectives. Here you will meet Fr. Adam who presents to us the African concept of *ubuntu*. His presence here will bring us lots from his missionary experience in South Africa. In addition, you will enjoy getting to know Fr. Robert who is re-

starting our Biblical Commentary section, which stopped when Fr. Vincent left. So, he is continuing an initial project with a new twist. Are you open to it?

By the way, as you know, continuity does not mean that there is nothing new. Every week our ESL Weekly People introduces us to someone's life and characteristics that maybe many of us would not otherwise know. This week you have an appointment with Br. Diego, SCJ from Brazil. This idea can also be applied to Philemon's articles. He has developed logical reflections about proverbs and has built his path during the last five editions of this newsletter, to show us how our mind works to create proverbs.

New facets of global culture also continue through our opinions and the arts, as well as events now that we have a new superior for the community of the Sacred Heart. We ESL students would like to congratulate you, Fr. James Walters, SCJ, on your new assignment as our Superior. We hope you may enjoy your reading. Feel free to give us your feedback.



ENGLISH AS A SECOND LANGUAGE

SPECIAL POINTS OF INTEREST:

- "I am because we are."
- Proverb and Artificial Intelligence.
- What is forgiveness about?
- "I can't live alone."
- How do you profess your faith?
- Who are you following?

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UBUNTU

BY ADAM MASLOWSKI, SCJ (POLAND)

I was inspired by the column entitled “ESL Weekly Guest” by Ferdinand Mabanza-Tolotolo where he explains his understanding of the word *Other*. Then I thought it would be worthy to bring us nearer to an understanding of a classical African word *Ubuntu*, which is a Nguni word. The Nguni languages are spoken in southern Africa by the Nguni people. A concept of life expressed by *Ubuntu* can be found in most Bantu languages, of which Nguni group is a part.

Now, let us explore a bit the meaning of the word *Ubuntu*. It literally means “humanness” and expresses the African concept of respect and humanity. This concept

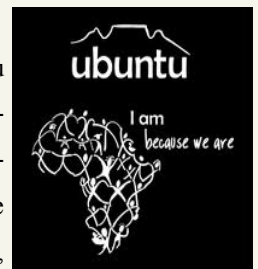
has many different definitions, but bringing some of them to the surface may give us a taste of its richness. Besides that it is “a social and spiritual philosophy [which serves] as a framework for African society,” (Mokgoro 1998); it is “the essential divine capacity that enables people to act according to their socio-cultural norms and values...[it] can also be understood as the essence of God’s presence and manifestation among human beings” (Mulemfo 2000). It can be said that *Ubuntu* is about a quality of a human being, which can be achieved through others or as an African *Ubuntu* philosopher says, “I am because we are and we are because I am” Telschow (2003). The biggest South African tribe

amaZulu has a phrase saying *umuntu ngumuntu ngabantu* which means “a person is a person through other persons.”

In practice the concept of *Ubuntu* involves respect and great concern for one’s family, neighbor, and the whole community at large. Perhaps when we say “meeting the other” we can think of the concept of respect and humanity, the concept of *Ubuntu*.

I hope you will find it interesting and also be inspired to know more about the traditional, ancient African worldview and lifestyle called *Ubuntu*.

Based on research done by Joshua Mpiti, SCJ



ESL ANNOUNCEMENTS CULTURAL FAIR IS COMING

On September 28th Sacred Heart School of Theology will have “The Cultural Fair”. It will be organized by all the students of the ESL program who came from different parts of the world: Mexico, Cameroon, Brazil, Korea, Democratic Republic of Congo, Poland, Guatemala, Indonesia, Vietnam, Venezuela, and Burundi.

You are invited to stay that day and enjoy it with the ESL students, learning about their culture and customs. It is very important for you; there will be images from the countries, food, clothes, music and much more.

This interesting event will be in the dining room at Sacred Heart, do not plan anything that day, because it is only for you.



NEWS BITES

BY MARIO ALQUEJAY (GUATEMALA)



Fr. John Hemsing Is The New Rector Of St. Francis Seminary

Archbishop Jerome E. ListECKi has appointed Reverend John Hemsing as a rector of Saint Francis de Sales Seminary, effective October 1, 2011. "We in the Archdiocese of Milwaukee are blessed to have a priest like Fr. Hemsing as our new Seminary Rector," Archbishop ListECKi said. He also said, "He is a pastor and a parish priest first. I know that his servant leadership will significantly influence the seminarians as they train to become good parish priests."



Rev. John Hemsing



St. Francis Seminary

Founded in 1845, Saint Francis de Sales Seminary is one of the oldest operating seminaries in the United States and the oldest priestly formation center in the Midwest. Seminarians receive their academic formation from Sacred Heart School of Theology, Hales Corners, and their human, spiritual and pastoral formation from Saint Francis Seminary staff.

Currently, 32 seminarians are being prepared for the priesthood at Saint Francis de Sales Seminary. All the news is in the diocese's website. For more information visit www.chnonline.org "Catholic Herald."

Fr. James Walters, SCJ SHM Local Superior



Fr. James Walters, SCJ was installed as the local superior of Sacred Heart Monastery last Wednesday, September 7th. The ceremony took place at the Sacred Heart Chapel at 5 p.m. presided by Fr. Tom Cassidy, SCJ. All the SHST community and many SCJs were present. Fr. Wayne Jenkins, read a paragraph of the SCJ Constitutions before Fr. Jim, SCJ professing his faith. A moment of adoration was part of the event which ended with a special dinner for the SCJ community, some staff members, and the ESL students who once more congratulated Fr. Jim, SCJ on his assignment.





PHILOSOPHICAL REFLECTION BY PHILEMON KONGO, SCJ (CONGO)

The Domain of Artificial Intelligence and Proverb

Some would say that the proverb and Artificial Intelligence have nothing in common. I, however, believe that they have similar structures and that we have much to learn from them. What does this mean and how can this assertion be true? How can this particular language structure be relevant to the field of Artificial Intelligence? This article will demonstrate that the proverb has a kind of reasoning pattern also found in Artificial Intelligence with its method of matrix Abduction. A typical situation inherent to the field of Artificial Intelligence will be used to show how the proverb reveals a similar point.

The domain of the Artificial Intelligence is a recent area of informational technology developed in the 50's and is based on mathematics and cognitive neuroscience. Nowadays, it has many branches and applications in industrial field, for example to recognize voices, to detect fraud, to develop or check credit score, to make decisions based on data, etc. this article affirms that the situations presented in some proverbs are similar to situations found in operations.

How is this possible?

For example, you want to buy a digital camera via the Internet on a site selling these devices. It shows you the following choices (see M. Abraham, D. Gabbay and U. Schild, 2009):

Camera 1 : Canon A590 8MP + 4GB
Camera 2 : Olympus FE20 (thin) 8MP + 4GB
Camera 3 : Olympus FE60 + 2GB
Camera 4 : Olympus 8MP + 1GB

Note that we did not have detailed information such as if the camera 1 is able to edit an image from its own memory. The question is whether we can assume that all of cameras have this capability. Can we compared each camera to the other to satisfy this possibility.

As the board shows, the answer to this question is unknown to the camera 1. This case is undecided.

A similar situations can be presented in the proverb structure. A typical proverb states:

*When the wine is drawn,
It must be drunk*

which appears to *mutatis mutandis* a similar situation. If we consider wine as a whole, we must choose among all the possibilities when opening a bottle of wine. It is not clear when opening the bottle if it will be kept or drunk. This appears to be an undecided situation similar to camera capability that in the Artificial Intelligence experiment.

The article has shown that the proverb pauses interesting similarity to the field of Artificial Intelligence. The fact is they both focus on the use of intelligent information and deal with the syntactic structures of the statement help manage a huge sets of complex information that is inaccessible to humans. That is why it is necessary to establish a structure to analyze the data.

	P	M	D	B	W	F	E
	Price over \$ 100	Over 12 Monthly pay- ments	Quick Delivery	More than 1 battery	Weighs more than 150g	Flash has more than 3 states	Can edit image after- wards
Camera 1	1	1	0	1	1	0	?
Camera 2	0	0	0	0	0	1	1
Camera 3	0	0	1	0	0	1	1
Camera 4	1	0	1	0	0	0	1

BIBLICAL COMMENTARY

BY JEAN ROBERT BIGIRIMANA (BURUNDI)



The Importance of Forgiving

While forgiveness is a concept that many people hold dear, it is not evident that they all realize the ins and outs of forgiveness. We can say that some people are only interested in forgiveness to the extent that they have offended and then they aspire to receive it. For some others, forgiveness can certainly be granted, but not indefinitely; in their mind there is a threshold beyond which we cannot forgive.

For example, I would quote these two proverbs about an offense which I translate into English.

“One time it blows over, two times it bothers and three times it breaks”.

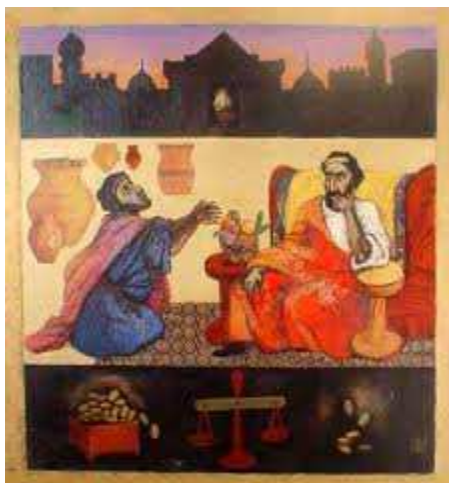
(From French)

“The same fault two times legitimates punishment”.

(From Kirundi)

On Sunday, September 11th's Gospel, asking Jesus about forgivingness, Peter, the Apostle, was thinking in the same way to the proverbs mentioned above. Against all expectations, Jesus replies to Peter, and also to all of us, who think that pardon is a matter of number of

times. “I say to you not seven times but seventy-seven times”. In support of his answer, Jesus then tells a parable of a servant who, because of his insolvency, was sentenced with all his family members. The debtor apologized and the King forgave him and released them all.



“When that servant had left, he found one of his fellow servants who owed him a much smaller amount”. The latter asked for a grace period which was refused to him, and finally he was put in jail. “Disturbed, the fellow servants reported the whole affair to the King who handed him over to the torturers until he should pay back the whole debt”.



A few brief observations could be pointed out about this parable:

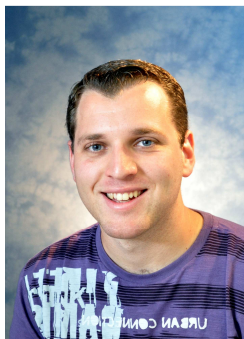
- The offenses that we have towards each other are much smaller than what we have committed against God.
- However, God never refuses us forgiveness as long as we ask Him for it, and His is irrevocable.
- Thus by pardoning one's offender one gains more, since in God's eyes a given pardon justifies us, too.

On the other hand, refusing forgiveness and condemning our fellow humans involves firstly offending all those who observe us - fellow servants saw him and went to complain to the King - and secondly God's wrath towards us. With the same degree of evil we have dealt with our fellows, so God will treat us.

In fact, it is important to note here that the King had not just repeated the first sentence imposed upon the bad servant but, He imposed on the bad servant almost the same punishment the bad servant has inflicted on his own debtor. It is so to say that we will ourselves determine our own fate by forgiving or not those who will have offended us.

ESL WEEKLY PEOPLE

BY JONATHAN SCHNEIDERS, SCJ (BRAZIL)



The young Br. Diego Martins, SCJ, 23 years old, is from Southern Brazil. In this interview he is gently talking about his history and characteristics. See it.

What can you tell us about your homeland?

I was born in *Santa Catarina*, a small state in Southern Brazil characterized by several different colonization. The wonderful natural beauty and its marvelous beaches make each place unique. The state has a big industrial area regarded as the national center of textile enterprises. My hometown is the flowery *Blumenau*, the third largest city of the state and colonized by Germans. Everything here reminds people of Germany: the architecture, the streets, the people, and their faith. *Blumenau* hosts the largest yearly beer fest outside of Germany known as *Oktoberfest*, just behind Munich!

What about your family?

We are a common Brazilian family. My parents have always worked in textile enterprises and they are going to celebrate 25 years of marriage on October 15. I have just one 18 year old sister.

Since you are so young, how did your family react to your vocation?

During my childhood I'd talked to my parents about going to the monastery but they had never believed that I was sincere. They were never against my decision, but I knew they didn't wish this vocation for me. When I went to the seminary, my mother was at the gate of my house asking me if I really wanted to go. It was very hard, since I was 14 years old, and my very emotional father was crying very much. Later, they were accustomed to praying for me to continue my path. They have always supported me and have given me all I need. I'm very grateful to them.

Why the SCJs?

At the beginning I didn't know the difference between religious life and secular life. I chose the SCJs because of the vocational assistance I had. Now I'm in love with religious life especially our Congregation, its founder, its history, the charisma, and the confreres. Each day I am surer about the calling of God to belong to this Congregation.

What are you currently doing in Brazil?

I've helped in the formation of the postulants of our Congregation in *Corupá* where I also deal with administration tasks of the seminary. I desire to be a formation director in the future, so this opportunity has been a good school for me.



What do the SCJs do in *Corupá*?

In *Corupá* the SCJs have the Saint Joseph Parish and the huge Sacred Heart Monastery, where the most important issue is the formation of our future religious. Each brother and father also has a parallel job like our superior Fr. *Adalto Chitolina*, who was an ESL student here and has a master's in Psychology. He helps religious from all over the country through Brazil's Religious Conference (CRB).

Which is the most famous symbol of *Corupá*?

There is no doubt that it is the Sacred Heart of Jesus Monastery. It was built in 1929 by the first Dehonians in Brazil in the same style of a German monastery. For 80 years it has welcomed seminarians from several regions of Brazil. *Corupá's* monastery has lots of attractions such as a delicious Sunday restaurant, a candle factory, a museum of stuffed animals, a souvenir store, and an enormous area for annual events.

In which other field would you like to work?

I love history. I'm fascinated to read everything about history. If I weren't religious I would teach history or do something related to this.

Tell us something you did in the past that you do not do anymore.

I used to do ballroom dance, which is very popular in my region.

Is there someone who you admire most?

Father Leo Dehon was an attentive and good person during his time, with an open heart to God, the Church, and people. Also, it's impossible not to admire our dear Pope John Paul II.

What makes you lose your patience?

Electronics that do not work when I need them, like computers or other equipment.

Can you tell us your first impressions about the USA?

I found the people hospitable and attentive here. They are always worried about us. It is an organized country where freedom and patriotism are important values.

Tell us something you can't stand.

I can't live alone. That is one of the reasons why religious life enchants me.

What would you like to recommend for the students?

Book: *The Shack*

Movie: *The Boy in the Striped Pajamas*

Menu: *Churrasco and feijoada*

Destination: *Rio de Janeiro (you may choose: World Youth Day in 2013; World Cup in 2014, or Olympic games in 2016)*

Singers: *Bacilos, John Denver, and Father Zezinho, SCJ*

To finish, please, give us a tip to improve in English.

Only one thing: Patience!





TO BELIEVE, OR NOT TO BELIEVE: THAT IS THE QUESTION

BY SERGIO MATUMOTO, SCJ (BRAZIL)

Everybody knows the famous phrase of Shakespeare in Hamlet "To be, or not to be: that is the question," and I took the liberty to change it to a question of belief because like being or not being belief is a fundamental question also.

The being had given to us without effort, but we can make it fade away. On the other hand, belief in general sense we also either comes naturally. For instance, when we trust the brakes of our car and that they will work when we need them, or that the cable of elevator will not break when we are inside it, or even the roof of our house or classroom won't fall on our heads. But the strict sense of Christian Belief means, first of all, adhering to Jesus Christ, it means accepting Him and following his footprints until the Cross, if necessary, and consequently following His Doctrine.

I asked some people how they live their faith and how all of them follow religious precepts. Eduardo Pinon goes to Mass every day and prays the rosary, Jo Calcagnino also goes to Mass and helps her parish, by volunteering, and Jack Sidler, a seminarian, goes to Mass every day, prays rosary and liturgy of hours every day, too.

I also asked how they profess their faith among other people who don't have faith. They said they don't want to convert people with imposition, but instead

with their testimony: Jo with her smile, Jack with his serenity, and Eduardo with his friendship. All three show something more, some light from God because all virtues are shown to us the goodness of God.

However, if we decided to live one life believing in God it means we have some consequences. First we are created by God and it doesn't mean to exclude the Theory of Evolution but it means we have one sense for our lives given by God and we didn't come from chaos.

If we believe in God and that He created us in His image, every human being is very important, because they have something of the divine in them. For this reason, we are against the use of embryonic stem cells. We are pro life and not for death, so for this reason we are also against abortion.

God created men and women differently, but with a purpose and a way of happiness, man like man and woman like woman. For this reason, we are in favour of heterosexual marriage and we are for complete development of human being's ability and respect their genders.

The Pope said to us, "Christ doesn't take anything, He gives us everything". God gave us being, all capacity to develop like a real human being, like Jesus Christ, a real man and a real God. Following this way we can show to other

people the way of real life like Eduardo, Jo and Jack do.

On the other hand, if you do not believe in God you are "free" to do everything because if God doesn't exist, He didn't create all things, and all things came from Chaos, including human beings. It means you can do anything because you are the creator of yourself. In this way, everything is allowed according to the parameters established by your society. It means moral parameters are defined according to convenient laws. For example, if they can decide abortion is allowed, homosexual union is allowed, embryonic stem cell research is allowed and many others things.

History shows us every time, when the pendulum of society comes to moral iniquities, that society doesn't survive for a long time. This is not the cause, but a consequence of living like the creator of yourself, this is a consequence of the anguish of every man and woman who is lord and queen of him or herself, eagerly seeking a sense in this material world when it's impossible because the premise is "Their origin is Chaos not God". This means their existence doesn't have sense and everything is based on a fluke or luck.

One question remain:
How did democratic countries with Christian majority allow such atheist things to happen occur?

ARTS



Follow the Master

By Fr. Florent Emmanuel KANGA, SAC

(Cameroun)

*Calm down little sinner
calm down, little disciple...
Do you fear about tomorrow?
Don't worry, He's with you
Follow the master...*

*You've loosen everything?
Your father, a son, a friend?
You yearn a house, a helping hand?
Never give up, never...
Follow the master...*

*Your heart is wounded? Don't worry...
His love heals all wounds...
No matter how much one is weeping
the moon always follows the sun...
Follow the master...*

*Free your hunger and your anger
In His hands, free your heart...
and don't cry anymore,
because forever and ever,
the moon will follow the sun,
So, just follow Jesus, the master...
Your Master...*

Haiku

By Jonathan ,scj



*Sun shines on Summer.
Inviting Fall coming soon.
Seasons to enjoy.*



By Mario Alquejay