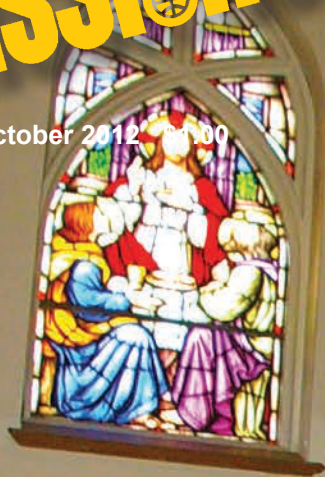


SCARBORO MISSIONS

September-October 2012 \$4.00



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Spirit



Where is
God
calling
you?



Dear friend of Scarboro Missions...

Thank you for your faithful prayers and generosity to us. We will continue to be good stewards of all your gifts as we put ourselves at the service of others. Please note our Thanks-giving envelope inside this issue for your convenience.

We welcome enquiries about Scarboro's priest and lay missionary programs. Please contact:
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VOLUME 93, NUMBER 4
SEPTEMBER-OCTOBER 2012

Publisher: Scarboro Foreign Mission Society
Editor/Designer: Kathy Gillis

The Scarboro Foreign Mission Society (Charitable Reg. #11914 2164 RR0001) is a Roman Catholic missionary community involved in mission overseas and in Canada. Founded in Canada in 1918 by Fr. John Fraser, Scarboro's initial purpose was to train and send missionary priests to China. Forced to leave China after the Second World War, Scarboro began working in the Caribbean, Asia, and Latin America.

Scarboro Missions magazine publishes four editions each year, plus the calendar. The articles published represent the opinions of the authors and do not necessarily reflect the official position of the Society.

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Printed in Canada and mailed from Toronto East L.P.P., Scarborough, ON. Return postage guaranteed. ISSN 0700-6802



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COVER: Fr. John Carten at the paschal candle in the chapel at Scarboro's central house.

GUEST EDITORIAL



By Fr. Ron MacDonell, S.F.M.

“...in memory of me”

It was early Sunday morning in Fox Leg Village, a small community of about 700 Makushi people located on the savannah plain of northern Brazil. From the small thatched-roof church came the sound of sweeping. I knew it was most likely one of the catechists, preparing for Mass. By 8 am the church of St. Isidoro was full, the men sitting on one side and the women on the other, as is the Makushi custom. The people were typically quiet, except for the occasional cry from a baby nestled in a mother's arms. We celebrated Mass in a combination of Makushi and Portuguese, reflecting the linguistic needs of the community: some of the older people speak only Makushi, and some of the young people speak only Portuguese. All of the people prayed reverently and the young people, talented singers and guitar players, added joy to the celebration. At the end of the Mass, catechists spoke on the Word of God, including several Makushi elders who, though illiterate, shared their faith passionately.

The Makushi people were evangelized in the early 1900s by Benedictine and Jesuit missionaries who trekked on foot and travelled by horseback to the communities. The Makushi converted to Christianity and were baptised into the church. The missionaries translated prayers such as the Our Father, the Hail Mary and the Creed into Makushi. Today the older people remember these missionaries with great fondness.

By the time I arrived among the Makushi in 1993, mission had

changed. Conversion was no longer the primary goal. Since the early 1970s, the Makushi had been struggling to regain their traditional lands, invaded by cattle ranchers and rice plantation farmers. The few health clinics in the area were poorly stocked, and schools consisted of one-room huts. Makushi children were dying of malnutrition.

Hearing the cry of this suffering people, the Church made an important option to accompany the Makushi communities in their quest for land, health and education. I was among the many missionaries who walked with the people as they confronted the unjust authorities and demanded their basic rights. Makushi leaders were killed, some missionaries and federal police were kidnapped, and we all faced death threats. The Church was living the mission of Jesus: “I have come that they may have life and have it to the full” (John 10.10).

My specific task was to put my linguistic training to use by helping teachers and catechists to produce dictionaries, radio programs and publications of traditional Makushi stories. When the Makushi finally had their land reserve recognized by the federal government in 2005, they made language revitalization a priority. Like many indigenous groups, they are very aware of the importance of language in determining and preserving cultural identity.

Mission in Canada

Now back in Canada to serve in leadership on the General Council, I have been reflecting on the meaning

of mission. As disciples of Jesus, what are we “sent” to do, and where are we sent? Why be a missionary? The answers lie in the life of Jesus. When Jesus celebrated the Last Supper, he left his disciples with a command, “Do this in memory of me” (1 Corinthians 11:24). We remember this every time we celebrate the Eucharist. To “do this” also means to follow Jesus in giving our lives—our time, our work, our love—to our sisters and brothers. In his ministry, Jesus initially spoke only to his own people, seeking out “the lost sheep of Israel.” Eventually he encountered others, such as the Samaritan woman and other “foreigners” who were hungry for God's love.

The mission of following Jesus today is the same as that commanded by him at the Last Supper. We have usually understood missionary life in a geographic sense, such as going to Brazil or to China or to Malawi. However mission is also sociographic. We are called to be present in society, especially among the poor and the marginalized, in every corner of the world. In Brazil, the Makushi indigenous are among those on the margin of society. In war-torn Syria, there is need for people to speak of peace in a land of violence. Here in Canada, where we are a microcosm of the Earth's diverse cultures, we see the need for dialogue and understanding among peoples.

Let us be open to new ways of understanding the mission of Jesus. Let us follow him more closely as disciples. Let us do this in memory of Him.∞

Come and See

Highlights of 27 years of vocational ministry in Canada

By Fr. Mike Traher, S.F.M.

In the middle of my first sabbatical (1984-85), I was asked if I would stay in Canada to promote vocations for Scarboro Missions across Canada. I said “Yes!” never thinking it would be for 27 years. Thanks to our recently elected General Council, I am being given a new sabbatical in preparation for my next assignment in mission. Asked to share a few highlights from my experience in vocation ministry, I am happy to again say “Yes!”

When I first started out, I have to admit I felt a real anxiety about going to universities and colleges to invite Catholic students to consider a missionary vocation. Having done all my studies in philosophy and theology at St. Augustine’s Seminary next door to our own Scarboro seminary, I was unfamiliar with university campus life. I feared I would be looked upon as

coming from another planet. As I pre-

pared to make contacts with bishops of dioceses and chaplains at universities, I prayed each day: “Lord, help me to find my way!” And the response I always got back: “Trust me!”

As I started out in August that first year, God came to my rescue through a friend who introduced me to a national conference of Catholic university students being held on campus in London, Ontario. The students and chaplains welcomed me warmly and invited me to join them in their prayer, workshops and social activities. The conference of several hundred students proved to be an exciting experience. Carried by the flow of all their youthful energy and enthusiasm, I soon realized that it was a great opportunity to make contacts for future visits to other universities. Having taken the plunge, I found that the water was fine.

My first weekend directing a Scarboro “Come & See” vocation retreat for young adults was held in a retreat centre in Victoria, British

Columbia. I had brought a set of talks prepared by Scarboro’s Formation Education Department. However, I found that, most of all, everyone wanted me to share stories of personal experience in mission. “What drew you to become a missionary? What did you experience while in mission? What sustains you as a priest?” They were seeking to discover what resonated in their hearts that might reveal to them their own path in life. I gladly shared the joys and the challenges of my 10 years of mission in the Philippines where so much had happened and at that time was still happening under martial law. I talked about a widening civil conflict and a heroic Church that included martyrs at every level.

Walking with students

As I traveled from university to university my anxiety about what I was to do disappeared and I began to discover my role. It was first to present the invitation of Scarboro Missions to join us as priest and lay missionaries, and secondly to walk with those who were discerning their future. “Walking with” meant carefully listening and asking appropriate questions to help young people discover where God and their heart’s desire might be leading them. For most it would eventually be marriage or a lay vocation, but for

a few it could mean a vocation as a religious Sister, Brother, or a priest. I real-

I found that, most of all, everyone wanted me to share stories of personal experience in mission.

Fr. Mike Traher in the Philippines where he served for 10 years until 1984.



Fr. Mike at Scarboro’s booth during a Vocations Fair at Paschal Baylan Parish, Thornhill, Ontario. 2010.

working with the poor and marginalized in the world, which for many has been a transforming experience.

The joys

My greatest joy as a vocation director was to walk with young people who were discerning

My greatest joy as a vocation director was to walk with young people who were discerning and then to see them make a choice where they felt their heart and God’s call came together.

and then to see them make a choice where they felt their heart and God’s call came together. It was wonderful to see them move ahead in life by way of marriage (for most) or by choosing a vocation to the religious life or priesthood. One young person had originally attended a Toronto Area Vocation Directors discernment retreat and was filled with a lively, persevering faith and lots of energy. For more than a year I journeyed with her as she pursued a vocational call to join a religious community that she had visited in Peru when she was a university student. I asked her one day why she chose this community over others and she said, “Joy! I found them to be so joyful.” She is now in Peru having made her first vows with the community. It was great to see her again recently while she was home for a visit with her family.

Another student whom I met at a university in Western Canada joined Scarboro and served for nearly 10 years as a lay missionary in the Dominican Republic. He developed a program for high school students

ized how important it was to support and encourage students at this pivotal time in their lives, helping them to clarify and understand their dreams and aspirations.

To share in the spiritual journey of others one must look within your own heart and share from your personal relationship with Christ and your own journey. Discerning young people seek authenticity, and in their very honest and openhearted searching, the students I met challenged me likewise to be authentic. Accompanying such students enabled me to deepen my own vocation. I came to appreciate even more how Christ is alive and at work in each of us, certainly in my own life as a priest.

Hospitality

Throughout the years of vocation ministry, I have appreciated the welcoming hospitality of university chaplains who introduced me to their students and to activities related to campus ministry. They provided opportunities for me to preside at Eucharistic celebrations with student faith communities, and to give





Fr. Mike Traher and participants at the closing mass of a retreat at the Newman Centre, University of Toronto. Far left: As a Scarboro lay missionary working with Dominican youth, Dean Riley developed a short-term overseas exposure program in the Dominican Republic for Canadian high school students. For information, email: encuentro.dominicano@gmail.com

to come there for a week to learn about the global South, experiencing Dominican hospitality while living with a local family, learning firsthand about issues affecting the people. The program included time for prayer, reflection, and fun. After concluding his commitment as a Scarboro lay missionary, Dean Riley continued to oversee the program he started. It continues to be a popular choice with teachers and students from many Canadian high schools in learning about themselves as well as their hosts, and in contributing to their making genuine life choices in service to our global community.

The hardest part

Over the years, Scarboro has welcomed a good number of laity, single men and women as well as married couples, to be involved with us in mission. Yet, very few young men I met along the way expressed the desire to become a missionary priest with its challenge of a lifetime commitment. This has always weighed on me and I often wondered if I could be doing things differently or better. Did our Society need to do a better job presenting the invitation to consider a missionary vocation? Some in our Scarboro community wondered aloud why we were not getting vocations to priesthood, which we need in order to carry Scarboro Missions into the future. Often in prayer I felt God's reassuring consolation inviting me to let go of my expectations and just continue to be faithful in my commitment to vocation work. Eventually I came to understand and accept that

vocation ministry is not so much what I do as what God does in the hearts of those whom God chooses. On my part I felt the need to persevere as humbly as I could, always trusting in God's life-giving Spirit. Today in Scarboro we are blessed with two priest candidates, one of whom was just ordained to the diaconate and the other who will enter the third year of theology. We look for more young men to join them.

World Youth Day

Surely one of the greatest moments in my life as a vocation director was World Youth Day in the summer of 2002. A once in a lifetime event, WYD-Toronto was a phenomenon of downtown streets filled with the joy and shared faith of young people from around the world, generated and inspired by the presence of Pope John Paul II.

One major highlight was the hosting of the largest vocational exhibit ever put together in Canada. It showcased a multitude of religious communities and other Catholic volunteer organizations. Scarboro Missions invited several other missionary communities to join us with their displays in a large common booth under the theme, "Walk with us as missionaries!" More than 150,000 young people passed through this exceptional representation of a variety of religious communities and vocational opportunities in our Church.

Vocation promotion

Vocation directors are a unique cast

of characters who need ongoing support as we do our ministry. Those of us in the Archdiocese of Toronto created TAVDA (Toronto Area Vocation Directors Association), which has proven to be a wonderful source of life and support as we work together to promote a new vocation culture in the Canadian Church. TAVDA has provided opportunities for friendship, prayer, vocation discernment retreats, school visits, vocation fairs, and liturgical season retreats with university students. There are also moments when we celebrate together socially, at Christmas and at an early summer barbecue.

Out of our World Youth Day experience, TAVDA members fostered the creation of a national vocation website: Vocations.ca. This website features information and links to most of Canada's religious communities, some dioceses, diocesan seminaries, and many resources of vocational information to assist anyone wondering where to start in discerning a vocation. For nine years I enjoyed being part of the committee that ran this site until the National Association of Vocation Formation Directors (NAVFD) recently took over. We never kept records of how many vocation seekers went on to pursue a vocation to religious life or priesthood; however, www.vocations.ca was a stepping stone for many to get started in discerning this path.

Scarboro Missions TV

Over the years Scarboro Missions has advertised for vocations through Catholic newspapers and other print

media, including *Scarboro Missions* magazine, and has produced videos about what we do as priest and lay missionaries and how the mission of Christ is being witnessed and lived today. A special highlight for me has been the completion in March 2012 of a set of 12 short videos on Scarboro produced by Villagers Media and featured on our Scarboro Missions website, www.scarboromissions.ca. High school students and their teachers are the target audience.

As I look back, I am filled with Agratitude for the many students, chaplains, teachers, and pastors throughout Canada whom I have met, and for their wonderful hospitality as I traveled among them. I admired their questions, ideas, and fresh enthusiasm that was always there. Through the years of the dark clouds of sexual scandal and betrayal of trust by some in leadership positions in our Church, I found that young people continued to be just as idealistic as I was in my younger days, always eager to change the world for the better.

Finally, I am grateful to Scarboro Missions and my fellow missionaries who have continually prayed for vocations. May God's many blessings be with Fr. Ron MacDonell who with his team brings lots of fresh enthusiasm to this vital task of vocation ministry. I believe that the Spirit of God is very much at work among us, seeking open and generous hearts for the greatest Divine project in the world. May we continue for many years (*Ad Multos Anos*) to serve the reign of God through the mission of Christ.∞

SCARBORO MISSIONS TV

www.romancatholicstv.com

Dear partners in mission,

We would like to introduce you to **Scarboro Missions TV**, the new Internet TV site for Scarboro Missions. Through 12 videos and accompanying lesson plans, parishioners, students, educators and others can find out about all the exciting things that Scarboro does around the world and in Canada. You will learn about Scarboro's work in collaboration with lay men and women, along with several Canadian religious communities; about the many opportunities Scarboro offers for people on spiritual journeys to go deeper, to become more involved with the Society. Ever wonder what an all-Canadian missionary society is all about? Who are the people involved? How the very word "mission" is defined today? The 12 videos answer these questions and more.

Scarboro Missions TV is produced by Villagers Media Productions Inc.

12 video titles:

1. **Who Are We?**
2. **Our History**
3. **Changing Paradigm**
4. **The Golden Rule**
5. **Empowering the Poor**
6. **Mission Centre**
7. **Ways to Pray**
8. **Evangelized by the Poor**
9. **Social Teaching of the Church**
10. **Mission by Dialogue**
11. **Option for the Poor**
12. **Go for Life**

Program 12: Go For Life

The goal of Program 12 is to introduce Scarboro's newest priest candidate and share aspects of committing one's life and work to mission—in either the priesthood or lay ministry. Inspiring the process are the legendary examples of those Scarboro missionaries who have gone before us.

Feel free to forward the video link through your communities and networks for use in newsletters, bulletin boards, websites, mailing lists, Facebook pages, Twitter, and so on.



Scarboro priest candidate Shawn Daley and Fr. Joe McGuckin who has served in the Dominican Republic for 45 of his 54 years of priesthood. Shawn first joined Scarboro as a lay missionary and spent six years assisting Fr. Joe in the diocese of Bani working with the Dominican people in their efforts to better their lives. Now an ordained deacon, Shawn is continuing his journey to priesthood in Canada.



Where is God calling you?

An overview of Scarboro's Lay Mission Preparation Program

By Mary Olenick

Have you ever dared to ask yourself, "Where is God calling me?" or "What is my mission in life?" By our very baptism we are all called to be missionaries, signs and witnesses of God's healing love for the world, in our daily lives through loving service to others. Sometimes our life experiences dictate where we are called to be. There is always a need to be a missionary among our families, communities and our churches. But God continually calls some of us to leave behind the familiar and go out into the unknown to further the reign of God among all peoples. When we hear the call, we may feel very inadequate, but we trust that God can work through whatever means, using our ordinary talents to do extraordinary things.

Scarboro lay missionaries have been leaving their spiritual footprints in mission overseas since the 1970s. We have worked alongside Scarboro priests, each of us complimenting the other, in many of the mission countries. Today, as the number of ordained priests at Scarboro is declining, the laity continue. Our numbers tend to fluctuate as lay members come and go. Some join us for the minimum three year commitment; others stay for many years.

Who are we?

Lay missionaries may be single women and men, or married couples. We have been blessed from time to time with members of other religious orders joining our lay mission work overseas. They participate in the same

four-month formation program along with our lay candidates prior to going to mission.

The following will give you an overview of what is involved in applying to our lay program: the requirements, the application process, and the four month live-in formation program.

Requirements

To become a Scarboro lay missionary, you must be:

- ✓ Catholic and active in the Canadian church, expressing your faith in service to the marginalized
- ✓ a Canadian citizen or permanent resident
- ✓ adaptable and in good physical and psychological health
- ✓ willing to make a three-year commitment without home visits, except for a family emergency (life threatening illness or death)
- ✓ age 23–55 years (exceptions are considered)
- ✓ committed to trying to learn a foreign language when your mission work calls for it
- ✓ college or university educated or have specific professional training and/or work experience
- ✓ single, or a married couple with independent adult children. Ordinarily both married partners must be Catholic.
- ✓ debt free and free from student loan obligations.

Volunteering and placement

Every effort is made to place missionaries according to their skills and the needs of the mission country.

However, at times missionaries may be called to be open to working in areas where they may not feel proficient.

Importantly, lay missionaries are placed where there is adequate support, preferably with a Scarboro team already present in the mission.

Finances

Lay missionaries are expected to live a simple lifestyle in mission. Scarboro provides financial support for travel to and from the overseas placement, housing, food, transportation related to work within the mission place, health insurance, a yearly personal retreat, and a small stipend.

Length of service

Scarboro Missions requires a minimum three year commitment which includes the four months of formation.

Five-step application process

When a person enters the application process, there is a two-way discernment that takes place and continues throughout the process. This discernment on the part of both the applicant and Scarboro Missions helps to determine if this is a good fit for both parties.

The Admissions Team meets after each step to discuss and evaluate whether to invite the applicant onward at each of the following steps:

1. Completion of the application form, providing personal information, skills, education, work experience, references, and a personal reflection.
2. A written autobiography with character references, and completion

of medical and dental forms.

3. Interviews at Scarboro conducted by a team of priests and laity.
4. Vocational assessment at an outside institute.
5. The applicant is informed as to whether or not they are accepted into the formation program.

Formation program

In order to run a formation program, we require four or five candidates who will live in community at Scarboro during the four-month program. Classes are usually Monday to Friday, but occasionally spill over into the weekends or evenings. While candidates are living at Scarboro during formation, Scarboro pays all expenses related to the program. Candidates need only be responsible for their personal expenses. Living in the Scarboro community among veteran missionaries adds to the foundation of faith and commitment candidates already have.

Facilitators lead workshops in the following areas: Trauma in Mission, Emotional Wellness, Cultural Adaptation, Missiology, Justice and Peace, Team Building, Social Analysis, Scripture, History of Scarboro,



Myers Briggs/Enneagram, Spirituality, World Religions, Interreligious Dialogue, Concepts of God.

Missioning Ceremony

At the end of the program, there is a missioning ceremony at Scarboro and candidates may invite family and friends to this

celebration. During the Mass, the new lay missionaries are officially presented. They each read an individually prepared commitment statement and sign the three-year contract.

A second missioning ceremony is held in the missionary's home parish with a representative from Scarboro's General Council and Lay Mission Office attending. This gathering raises awareness within the parish community that they too have a part in the witness of this new missionary. The parish family will have the opportunity to support and learn more about the missionary vocation they share with one of their own who is serving abroad in mission.

Finally, the new missionaries spend time at home for a couple of weeks to say farewell to family and friends before returning to Scarboro for their departure to their mission placement.

All in all, the process of preparing to become a lay missionary with Scarboro is a wonderful experience of personal and spiritual growth.

Mary Olenick coordinates the Lay Mission Office and has been a Scarboro missionary for 12 years.

Left: Lay candidates attend a formation class led by Fr. David Warren (left) during Scarboro's four month lay mission preparation program.

Below left: Scarboro missionary Kate O'Donnell and her neighbours in Guyana are covered in coloured powder as part of the celebrations for Phagwah (or Holi), the Festival of Colours, a Hindu religious holiday. Encountering other religions is part of Scarboro's missionary work in Guyana with its intermingling of peoples of Christian, Muslim, and Hindu faith traditions.

Is God calling you?

Can you imagine yourself serving Christ as a lay missionary overseas? It will be a life changing experience. Just as Jesus says to two of his disciples in John 1:39, "Come and See," we too invite you to come and see if our lay mission program is right for you.

When we go to mission overseas, we do not need a lot of fancy words, nor do we need to have all the answers. After all, Jesus chose some very ordinary people as his disciples. What we need is openness, a loving and caring spirit, a listening heart, and the willingness to lend a hand to another and to be Christ for our brothers and sisters in faraway lands. We need to be people of faith and prayer. Humility and a sense of humor is a must. We will be strangers in another land and culture, learning to adapt, maybe learning a new language and making mistakes and we need to be able to laugh at ourselves.

Each of us is unique and gifted by God. We work together as brothers and sisters in the Body of Christ sharing our gifts for the glory of God. It is not always easy being in mission but the long-term, lasting benefits are out of this world.



By Sylvia Wilvert

They call me Miss Sylvie

An experience of mutual discovery and learning among the people of Guyana

Scarboro's lay preparation program prepared me well for my overseas experience. Looking back, there was little more they could have stressed. Within three weeks of my arrival in Georgetown, the capital of Guyana, I was thrown into my current roles and became Miss Sylvie, counselor to the girls at St. Ann's Orphanage and to the staff and students at Mercy Wings Vocational School.

My past work experience led me to seek out St. Ann's, an orphanage run by the Ursuline Sisters for the past 150 years. In early January 2010 I ventured out to meet with Sister Mary Peter, now in her 70s, who grew up in the orphanage. That meeting was the answer to the question, "Where Lord do you need me?" Also at the meeting was Sister Barbara who had been principal of a girls' high school on the Caribbean island of Barbados for several years and was now director of the orphanage. They asked if I would take on the role of counselor to the 35 girls aged five to 16 years.

Every Tuesday and Friday I arrived at the orphanage at 3:30 p.m. when the girls came home from school and I slowly got to know each and every child. I also spent time with Sister Barbara and listened to her stories. When I wondered if I was not doing enough she would say, "Keep doing what you are doing." She gave strength not just to me, but to all the girls.

Sadly, by the end of the year, we all said goodbye to Sister Barbara who needed additional medical sup-



Scarboro lay missionaries Sylvia Wilvert (above) and Beverley Trach (facing page) with some of the children of St. Ann's orphanage. Georgetown, Guyana.

port and moved to Venezuela. Sister Leonie, another Ursuline, took her place.

Mercy Wings

Also within those first weeks of my arrival in Guyana, I visited Mercy Wings Vocational School situated in one of the poorest areas of the city. The Mercy Sisters developed this school 12 years ago for older youth who were having difficulty achieving educational success. Ranging in age from 16 to 20 years, these young people would be given an opportunity of a lifetime—one year to work toward and obtain a diploma in the field of carpentry, masonry, childcare or food services.

On my initial visit the principal of the vocational school informed me that the previous counselor had just moved to the island of Trinidad after only four months at the school and the counselor before that had died suddenly of a heart attack. "Would you take over the role," she asked, "and could you start immediately?" To both questions, my answer was "Yes!"

Together with Sister Denise, a Mercy Sister who led the Adolescent Development Program at Mercy Wings, I was asked to develop and deliver parenting classes to the students' parents. With the support of a former colleague at Family and Children's Services in Guelph, Ontario, who emailed me a parenting



program I had taught while working there, Sister Denise and I pieced together the relevant information for the classes. Saturday mornings were spent collaborating in our efforts to build the self-esteem of the parents and their children. Along the way Sister Denise taught me so much about the culture, norms and challenges facing Guyana's youth. I learned about human trafficking, domestic violence, AIDS, and government corruption.

From this journey of mission among the Guyanese, I have also learned a few things about myself. I discovered that I love meditating as the sun rises. I am now better able to cope with challenges and am learning how best to live in the now. I am able to live more with less and have a heightened awareness of privilege. I value optimism, teamwork, health and wellness, personal growth and the people I encounter on a daily basis. I constantly strive to have a deeper understanding of my faith. And finally, I have learned to trust in God who accompanies me on my journey.

Three years ago, I arrived in Guyana and I am deeply grateful for this opportunity to live out my vocation in another country and culture.∞



Scarboro lay missionary Cynthia Chu with her grade three students in China. Missioned to China since 2000, Cynthia also teaches English at a university.

Witnessing in China

By Cynthia Chu

Witnessing as a way of doing mission is not easy to describe to people who ask me about my mission work in China where I am not permitted to speak openly about my faith. I will try to illustrate my understanding of witnessing with a story.

Last year, my sabbatical studies on ecology and spirituality deepened my understanding of the Christian role in caring for all of God's creation. Scripture speaks to us about the beauty of creation and God's love for all life: "You made the heavens, even the highest heavens, and all their starry host, the earth and all that is on it, the seas and all that is in them. You give life to everything, and the multitudes of heaven worship you." (Nehemiah 9:6)

Catholic Social Teaching reinforces this understanding. In his 1990 message of peace, Pope John Paul II said that "the ecological crisis is a moral issue" and "the responsibility of everyone...Christians, in particular, realize that their responsibility within creation and their duty towards nature and the Creator are an essential part of their faith."

Upon returning to China, I decided not only to witness my commitment to caring for God's universe, but also to live in an environmentally responsible way. So, when my iron conked out after years of use, I asked a friend and colleague at the university where I teach if she might know of repair shops in the neighbourhood. In the course of our conversation, I explained to her that while it would be possible to buy a new iron cheaply, repairing the old one would mean less solid waste going to the landfill. The conversation gave me the opportunity to share my sabbatical learning on caring for our planet Earth and the universe. I also shared with her that I kept my cell phone and other items going as long as possible before replacing them with something new. All this took place through a casual chat. It never occurred to me that she would take it to heart and later share it with her own students.

Sometimes simple one-on-one witnessing can have a multiplying effect like the loaves and the fishes.∞



Yahweh
has
sent me
to bring
good news
to the
poor,
to bind up
hearts
that are
broken,
to proclaim
liberty
to
captives

Isaiah 61



In October 2010 I returned to beautiful Guyana, an Amerindian word for “land of many waters.” I had been in Guyana from 2004 to 2007 and how I missed this land, its people, culture, food and smells. On my return I met with Bishop Francis Alleyne, the bishop of Guyana, to talk about the possible ways I could walk with the people of this country. Due to my past experience volunteering in prisons, it was decided that I would go to Bartica and try to get involved with the maximum security prison on the Mazaruni River.

Bartica is a small town of about 15,000 people who welcomed me with open arms and open hearts. People here greet you whether they know you or not. They saw that I was new and called out to me with a warm smile, “Morning, morning, how are you? Are you new here? I hope you like being with us.”

I would stop and chat for a while, walk on a bit and the same scene would be repeated with someone else. I made a point of meeting four new people a day, which was very easy to do. The people of Bartica just love you to stop and chat for a bit. When I asked anyone about the community or where to get things, they were and still are only too happy to help.

In the first months of my return I

Bearing Good News

An experience of mission in Guyana

By Kate O'Donnell



On returning to mission in Guyana, Kate O'Donnell entered prison ministry and received permission to design and present a Life Skills workshop to the men at the Mazaruni maximum security prison.

became involved in the community, visiting the sick, helping children with reading, getting involved with summer camps, and any number of activities. There was plenty to keep me busy as I went through the process of getting approval to volunteer at the prison.

Access to the Mazaruni Prison, located in the countryside, is by boat only. Like any prison, it is not a bed of roses, but those incarcerated here do have the opportunity to take part in literacy programs and to learn skills such as tailoring, woodworking, crafts, bread baking, farming, and the making of concrete blocks.

Due to the various workshops I had taken over the years, and with help from Scarboro Missions personnel, I was able to create a life skills program that was acceptable to prison officials.

The program deals with issues such as life challenges and choices, change, stress and stress management, anger and anger management, conflict resolution, respect for self and others, prayer and spirituality.

Held in a classroom, the two-day program involves bible study and a prayer service on the first day, and a workshop on the second day. Participants must be either about to go on parole or applying for parole. I give thanks to God for the opportunity to work with these men and as the weeks progressed we shared our stories and learned from one another.

My Mom always told me, “If we look for the good in others we will see it.” I truly believe that we are all made in God's image, and that makes us good. Often through our struggles

our goodness gets buried, but it is still there, even if we do not recognize it. I believe in the incarcerated men with whom I have worked. I believe in their goodness and I desire to give them hope and help them uncover their goodness, to believe in their own uniqueness and use it for the good. I am blessed by their sharing and openness and it humbles me that they are attentive and interactive. I tell them I do not have the answers but I have lots of opinions and I encourage them to share their opinions also. This way we learn from one another. We journey this road together, God's love mingles with ours, our love mingling with one another, and it is in this love that we receive joy and everlasting peace.

At the end of the program, we had a little graduation ceremony in the prison officers' club, complete with certificates and special gifts for those who helped and participated the most. The prison provided soft drinks and snacks. I was so proud of each and every one of the men. May God continue to bless them with all good things and be their guide, comforter and helper. I give thanks to Guyana Prison Services for allowing me this opportunity and I look forward to presenting this program again in the near future.∞

Sr. Mary Gauthier, OLM, joins Scarboro missionaries in Guyana

Submitted by Mary Olenick, Coordinator of the Lay Mission Office

Scarboro Missions is delighted to have Our Lady's Missionary Sister Mary Gauthier join Scarboro in mission. Mary brings many years of mission experience and has many gifts to share with the people that she will be serving in Guyana. We pray that God will continue to bless Sr. Mary as she embarks on her new path of life in Guyana.

Sr. Mary writes:

“I am delighted to be missioned and on my way to Guyana to join the Scarboro lay missionaries. I was first missioned overseas to the Philippines on September 15, 1966, with Our Lady's Missionaries. On December 8, 2010, with mixed feelings in my heart, I said farewell to the beautiful people and country of the Philippines with whom I had spent more than 30 years. Those in-between years, from 2010

to the present, I was missioned in Canada. You might ask why am I going overseas again. It's quite simple. I still feel the call to be in mission overseas. The next question: What will you do there? For this, I am depending on the Spirit of our Loving Creator and my own experience to guide me on my journey.”



Sr. Mary's statement of commitment read at her missioning ceremony (photo above) on August 28, 2012, at Scarboro Missions with members of Our Lady's Missionaries present:

“Gracious, loving Creator, continue to walk with me as I make my commitment to journey with the Scarboro lay missionaries in Guyana. I, Mary Gauthier, do this today with all of you present. May I walk with integrity where're I go. May I see you in all creation. May I be a mirror of your love to all that I meet. May I reflect the freedom of your truth, and live as a beneficial presence in the world as I grow in wisdom.

(Adapted from Psalm 101, Psalms for Praying, by Nan C. Merrill.)

I am grateful for the support of the OLMs and of Scarboro missionaries now and over the years.”



By Gary Saulnier

Remembering Shane

A story of friendship, laughter, and loss

It seems like a lifetime ago. It was 1981. I was 30. After a year at home in Nova Scotia, I was returning to the Philippines for my second round as a Scarboro lay missionary, having previously attended language school and studied herbal medicine with several rural *mananambal* (practitioners of traditional medicine).

Now back at the Maryknoll Institute of Language and Culture in Davao, I was refreshing my Cebuano language skills. It was here that I met the incomparable Shane O'Brien, a tall, lanky, bespectacled, introverted, scholarly type, fully in the throes of culture shock. I recognized the signs, having experienced that same terror when I was first thrust into the bewildering intensity of that utterly foreign world. Fortunately and inevitably, I had recovered and fallen deeply in love with the Philippines and its people, and I was now full of renewed zeal to dive back into its exotic depths.

Skinny, bespectacled and dorky myself at the time, and with the self-assured wisdom of one who's been through it, I convinced Shane that the feeling would pass. Before long he was relaxed and laughing, that signature inhaled laugh; I still smile at the memory of it.

After two months in language school, I left Shane and followed Fr. Charlie Gervais to Halapitan, San Fernando, Bukidnon. I was told that I would be living and working with the Manobo tribal people in the village of Opis, learning their language and culture. While waiting for my little house

It was here that I met the incomparable Shane O'Brien...fully in the throes of culture shock. I recognized the signs, having experienced that same terror when I was first thrust into the bewildering intensity of that utterly foreign world.

to be built, I stayed at the *convento* (rectory) with Fr. Charlie and worked on completing my book on Visayan herbal medicine.

Finally I was in Opis and a brand new, unbelievable adventure had begun. By the time Shane finished language school and came to join me, I was already enthusiastically acculturating in the village, learning the Manobo language and training Manobo health workers in community first aid and herbal medicines, similar work as in my previous term in the Philippines. Shane, meanwhile, was feeling overwhelmed and lost. He had not even had the opportunity to practice his newly acquired Cebuano and now he was being asked to learn Manobo.

I remembered how I'd felt after language school the first time around, when I went to Southern Leyte to find the priests and Sisters fully engrossed in their work, whereas I had no idea where I could fit in and be useful. I remembered Sister Myra Trainor of Our Lady's Missionaries and Fr. Mike Traher of Scarboro mentoring and encouraging me, leading me to find my own unique contribution to the mission. I realized how remiss I'd been in leaving Shane floundering while I sped along with my newfound

passion. I slowed down and paid attention, and Shane gave me a powerful lesson in becoming more present. He was so good at being present. I listened, he listened, and we got to be invaluable sounding boards for one another. We became best friends. I wish I could say I helped him to find his place in the Manobo village, but that was not to be his calling.

I remember being told that new missionaries are disgusted when they find ants in their food. After a time, they stop minding the ants. This was my second time in the Philippines and I definitely did not mind ants in my food, but Shane was not so inured.

When I returned to the village after a few days away getting supplies, Shane told me a story that still cracks me up when I think about it. Someone came running to the hut to tell Shane he was needed to administer first aid to a woman who had just sustained a deep gash in her leg. Shane gathered up the medical kit and quickly went to the hut where the woman lay. She had been climbing up the ladder of the hut when a rung snapped in two, cutting deeply into the calf of her leg. The tiny hut was crowded with people. The worst of it was that a young boy was petting a large dead rat while watching Shane in rapt interest. Shane shouted



Scarboro lay missionary Shane O'Brien, second from right. Philippines. Circa 1982.

at the boy to get the dead rat out of the hut, but everyone assured him that it was okay; the rat wasn't doing any harm. There was no way he could convince them that it was not sanitary. When Shane told me this story, perhaps because he was so grave and aghast, it struck my funny bone and I nearly lost my breath laughing. Finally he succumbed, and we laughed till we cried. Welcome to my world, Shane.

Shane ultimately found his calling working with the youth of Halapitan and I lost my companion in the Manobo village. I often visited Halapitan, making my way across raging rivers and through deep mud during the rainy season on my little Honda 50, to hang out with Shane and Fr. Charlie.

Once, during the dry season, Charlie, Shane and I had to travel to Malaybalay for a meeting, a journey across mountainous terrain. Charlie was on his larger motorcycle carrying supplies and Shane was on the back of my little Honda. The dusty gravel road was treacherous and after a steep turn I saw that dirt road coming up to meet me. Hands down to protect myself, anticipating road rash, I found myself in pitch darkness. I felt the weight of the motorcycle settling down on me and realized that I had landed in a hole. Then I heard a groan. Shane. "Shane!" I shouted, "Are you in here too?" Eventually we clambered out of the culvert, largely unharmed. We found a house nearby and borrowed

a rope to haul the motorcycle out. We could then clearly see the culvert and a bit of light at the end of it. A foot or two further and we would have tumbled down a steep cliff. Chastened though we were, we all had a good laugh. We laughed a lot in those days.

There were many adventures, including some rather terrifying experiences during President Marcos's brutal regime, but we had our Scarboro community and many loyal friends. We all grew tremendously from our experiences and developed strong bonds. The day came in 1983 when my second term in the Philippines was at an end and I was saying my goodbyes. Shane was the last person I saw before I left Halapitan. He was standing solemnly by the jeepney (public transit) as it pulled away and there were tears in our eyes. A man on the jeepney, who knew neither Shane nor me, quietly said to his companions in Cebuano, "Well, you see, these two are brothers, and now this one is going back to his homeland, and they may never see each other again. That's why they are crying." Sadly, there was all too much truth in what he said.

After continuing to work in Halapitan for some time, Shane fell in love with Beth, a beautiful Filipina. Eventually, they married and moved to Davao City where he joined her at her workplace, the Davao School for the Blind and Rehabilitation Center.



He was happy. And then came the phone call.

Fr. Roger Brennan was kind enough to give me the news. It was September 23, 1985. Shane O'Brien had died. I remember arguing with him that it couldn't be true. He said that Shane had rheumatic fever as a child and that this led to a condition known as Bacterial Endocarditis. Apparently Shane was unaware of this, and when a little piece of that great heart of his broke off and entered his bloodstream, it went to his brain and he died of a massive stroke.

Shane had written to me frequently in Canada, letting me know how he was doing and always ending his letters by saying that he missed the old days and our time together. More than a quarter of a century later, I can honestly say the same. Me too, Shane; me too.∞

Dr. Gary Saulnier is a clinical psychologist living in Vancouver. While in the Philippines, Gary researched and wrote a book on traditional herbal medicines. Highly regarded among health workers there, the book discusses the medicinal uses of 129 plants, only 1.6 percent of the approximately 8,000 medicinal plants in the country.

Scarboro lay missionaries who have died



**Shane O'Brien
1955-1985**

Shane passed away in the Philippines where he was missioned in September 1980. (See story on page 14.)



**Mary Rowlands
1932-2010**

After retiring from obstetrical nursing, Mary joined Scarboro Missions in 1995 and worked for three years with the Sisters of the Immaculate Conception as a mid-wife at their Health Centre in Kanyanga, Zambia.



**Gerald Heffernan
1940-1993**

Gerry served with Scarboro Missions for more than 20 years, working tirelessly to help poor Dominicans and Peruvians build decent housing for themselves.



**Margaret Keogh
1935-2004**

Marg served for one year from 1983-84 in Scarboro's mission in St. Vincent and the Grenadines.



**Elena Abubo, 1935-2004
David Fish, 1929-2000**

David and his wife Elena served as Scarboro missionaries in Nairobi, Kenya, until August 1999. They were deeply involved in ministering to people suffering with HIV-AIDS.

On a slow boat to China

*The adventures of two young priests begin
on the long sea voyage to the Philippines*



By Fr. Charlie Gervais, S.F.M.

It was October 1962. Fr. Longie McLean and I were on a slow boat to China. We had received our first assignment as young Scarboro missionary priests and were on our way to the Philippines via Hong Kong. After riding the train to San Francisco by way of Vancouver, we embarked on a cargo boat filled with California oranges. By law, a freighter can carry no more than 11 passengers and the others were rich, elderly retirees sailing to different ports around the world. We would be traveling for 17 days before we reached Hong Kong, so we had a lot of time to get to know our fellow travelers, especially since we all ate with the captain and first mate every day.

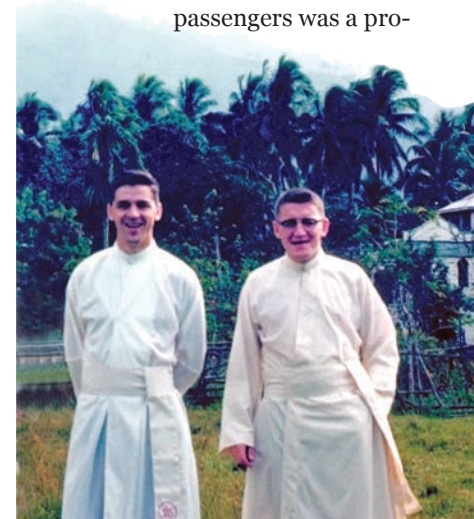
Breakfast and lunch were very casual, but for dinner everyone had to dress formally, with the captain sitting at the head of the table. One of the passengers was a pro-

fessed atheist. The others did not profess any religion or, if they did, were not practicing. In short, there was very little faith among them.

For the first dinner, Fr. Longie and I came dressed in our black suit and Roman collar. That was our formal attire. Either our presence was an embarrassment to the others or this was the first time they had been in such close quarters with priests; for whatever reason, nobody would speak. The only sound was the clanging of our knives and forks against the dinnerware.

Fr. Longie's quick mind and sharp tongue proved to be a worthy tool. "Is it true that Australia was colonized by criminals from England?" he asked. There was a couple from Australia and they protested vehemently. Then everyone got into the act. The captain contributed the seaman's version of this part of history. The animated conversation continued on the deck after dinner. For the rest of our long trip to Hong Kong and then on to Manila, we made friends with everyone on board.

The evening before the ship landed in Manila, the captain organized a cocktail party for Fr. Longie and me. We were leaving the ship the next day while the others were going on to Australia and New Zealand. At the party a woman called Betty was sitting alone with tears in her eyes. I sat beside her and asked why she was crying. She said, "I think that it is terrible that you and Longie are going into the mountains of the Philippines without knowing what is going to happen to you. You are so young."



Fr. Charlie Gervais (left) and Fr. Longie McLean, newly ordained Scarboro missionaries to the Philippines. 1963.

As a priest, I have ministered to many people, but so often the people I am sent to serve have also ministered to me.

I assured her that we were looking forward to our mission work and were excited about it. But I sensed that there was more to her tears and asked, "Are you sure that this is why you are crying?"

Wiping her tears she answered, "It is so terrible to grow old."

Betty was in her 70s and felt that the end was getting near. She and her husband were financially well off. This was their fifth voyage around the world. Yet, Betty was not a woman of faith.

About 12 years later, in the parish of Hinunangan, Southern Leyte, I went on a sick call to a little broken down bamboo hut in a coconut grove outside of town. Felix, who was about 80 years old, was dying. He lay on a hard wooden bed and his wife Dolores sat beside him holding his hand. She had Parkinson's disease. I ministered the Sacrament of the Sick to Felix and gave them both Communion.

When I had finished I asked Felix how he was doing.

"Poor Dolores," he said, "she is not feeling well and she has to look after me, as well as feed the animals and do all the work around the house. I cannot help her at all." He went on to tell me all about his wife's problems. Then I asked Dolores, "And how are you?" Still holding Felix's hand, she went on to tell me about his suffering. There

was so much love between them that each one thought only about the other.

A few days later Felix died and they brought him into town for burial. As they were lowering the coffin into the ground, Dolores stood by, shaking with grief. With tears in her eyes she said out loud in a trembling voice, "Goodbye Felix, I'm going to miss you. But don't worry, I will be with you again soon."

My thoughts went back to Betty on the boat. Betty had everything, yet she had nothing. Dolores on the other hand had nothing, but in reality had everything. Yes, as a priest, I have ministered to many people, but so often the people I am sent to serve have also ministered to me.

Since that ship's passage so many years ago, my life as a missionary priest continues to be a walk in faith into the unknown. I do not know what God has in store for me or how I will be called to witness the love of Christ to the people I serve. All I know is that I have to be ready for the unexpected.∞

After 41 years of priesthood, most of that time in the Philippines, Fr. Charlie went to Ecuador, learning a new language so as to walk with the Ecuadorian people. He is now retired and writing his memoirs, recounting the stories of his wonderful journey as a missionary priest.



Joy and thanksgiving

Looking back on 52 years of priesthood

By Fr. Gerald Curry, S.F.M.

This August I celebrated my 52nd year of priesthood. I graduated from university in 1956 and after a year of novitiate and three years of theology, I was ordained in 1960. Another year of theological study followed and in the fall of 1961 I was on my way to Japan to begin life as a missionary.

St. Theresa's parish in Sydney, Nova Scotia, my home parish, was founded the year I was born. It was the centre of faith learning and practice for steelworkers and their families, mostly of Irish and Scottish descent. The priests were central and prominent in the parish and community, promoting belief in God and in the Church, and reaching every part of the lives of the people. All looked upon the priests as men of education, doing good and standing with the people in good times and in bad. They administered the Sacraments by which they fostered the spiritual life of the people. Many activities, including sports, were organized by the priest and the parish. Importantly, many priests promoted the social gospel: producer and consumer cooperatives, credit unions, cooperative housing, and involvement with the unions to which the local miners, fishermen, and steelworkers belonged.

The dedication of the priests to the parish and community attracted me and early on I felt a call to follow them. My family was quietly supportive and helped to pay for my studies in university and later on throughout my five years of novitiate and seminary



Missioned to Japan from 1961-1974, Fr. Curry was warmly received by the Japanese and came to know the people and interact with them on a personal level. Nagoya.

As missionaries in Japan, our task was to be in dialogue with the people. There were those who wanted to talk to us about our understanding of God. This became part of our journey together.

training.

My life as a missionary began with the study of the Japanese language and culture. After two years of language study, I was assigned to a parish in the large city of Nagoya situated along the eastern seaboard south of Tokyo. There I came to know the Japanese and interact with them on a personal level. In other words, I got to know them and they got to know me. They were especially eager to help me

attain proficiency in their language, which took both time and patience.

The Japanese are friendly people. Their societal and especially their family bonds are very strong. They love their children deeply and do everything to promote and ensure their education. They have a strong work ethic and sacrifice themselves for their employer and for the larger community especially when disaster comes. This latter virtue was wit-

nessed by the world as the Japanese rose up from the devastation of the 2011 tsunami that left an estimated 30,000 people dead, thousands of homes destroyed, and infrastructure, factories, agriculture, and fisheries in ruins.

Vatican II

My early years of missionary life coincided with the Second Vatican Council, which took place between 1962-1965. Vatican II opened the Church to the world. There were many new and exciting areas of Catholic and Christian life to absorb. As a missionary Society, Scarboro Missions embraced those teachings, especially in the area of missionary life (missiology), and in our new relationship with the laity. Scarboro invited the laity to share in its missionary work and to serve side by side with the priests in the many countries where we lived as missionaries.

In its statements, Vatican II called us to respect the dignity of people and their religions and cultures, which only proclaimed what we had learned and come to believe as missionaries. Indeed we did not bring God to the Japanese. God was already present before we arrived and it is we who learned to love and respect that presence.

As missionaries in Japan, our task was to be in dialogue with the people. There were those who wanted to talk to us about our understanding of



Vatican II called us to respect the dignity of people and their religions and cultures, which only proclaimed what we had learned and come to believe as missionaries. Indeed we did not bring God to the Japanese. God was already present.

God. This became part of our journey together. We eagerly opened for them our understanding of Scripture and the traditions and teachings of the Church. They got to know us and the members of our small Catholic parishes. With time some did choose to become part of our community and were baptized.

At the end of 1974 I was called back to Canada to serve in our education and public relations department and to take on the responsibility of editor of our Society's magazine, *Scarboro Missions*. Thus began a new part of my life as a missionary. Now I would be involved in sharing with Canadians our understanding of the gospel and the Church, and about our understanding and experience of the world as missionaries. We shared with Canadians what we had experienced and learned in countries throughout Asia, Africa, Latin America, and the Caribbean.

I traveled to all of these mostly developing countries where I saw the social gospel lived by many of our missionaries who stood with the people in their struggle to better their lives.

Thanks to my background in Cape Breton among the steelworkers, miners and fishermen, I understood the call of the social gospel. From all of these sources I easily opened myself and my ministry to the central core of the gospel: compassion, justice, and love for the poor. Indeed, Jesus heard the cry of the poor. Nothing is so obvious as this.

Some of my missionary colleagues became my mentors and also others who, although not Roman Catholic, proclaimed and lived this central truth of the gospel. For me, the gospel is the theology of liberation lived and expressed in Jesus and his disciples and in the poor of the world.

Vatican II had helped to open a new understanding of the Church and together with many other missionaries, I experienced joy and thanksgiving with what we had received.∞



By Shawn Daley

Humanity fully alive

A reflection on the meaning of vocation

When I was asked to write about my vocation, it seemed a daunting task. My vocation is my loving relationship with God, which I've always known and which continues today, growing every day. I can thankfully say that the people, places and things I have experienced and enjoyed in my life have been images of God for me and I for them. They came about because of God's love in and through each person and I would like to take this opportunity to give thanks to God for these blessings.

Vocation is now and forever; it is always ongoing. It is love and service to God. It is love and service to the "other" and in that love and service there is a growing in love and union with God. It is a calling from without (the transcendent God) and a yearning from within (the immanent God) which will go on forever. It is a long-term commitment. The Gospel tells us that God sent his Son and the Son tells us that he has come so "that we may have life and life in abundance." Saint Irenaeus in the second century knew this when he said, "The glory of God is humanity fully alive."

I recently saw a movie, *Salmon Fishing in Yemen*, which I think is the best symbol of vocation I have seen in a long time. I recommend both the book and the movie and would love to hear back from you about it. Why do I say that the movie is about vocation? Because it is about swimming upstream. The primary test of a vocation is if you are swimming upstream, if you are hearing and obeying that

We all have but one vocation; it is our principle and our foundation. Everything we do is in reply to that yearning that calls us to love and be loved by God.

yearning inside of you, that calling of Love asking you to see more, learn more, explore more and try more. This movie is about what happens when you leave a life of conformity for a life of belief in something new, something bold, something (humanly) undoable. The Arabic words "*Allahu Akbar*," (God is Great) echoes throughout the entire movie as each person leaves his or her comfort zone for more. The movie, like every true vocation, depicts a work in progress, the work in progress that is happening inside each of us.

In my loving relationship with God, will I let myself be loved? Can I let myself be called upstream to authenticity? Vocation is a calling and an answering. It implies *Kenosis*, the emptying of self so that we may love the "other" and, reciprocally, the "other" may love us. A vocation is something to live, in this world and in the next.

We all have but one vocation; it is our principle and our foundation. Everything we do is in reply to that yearning that calls us to love and be loved by God; that calls us to swim upstream, against the ways of the world, as we approach our Heart of

Hearts who is forever calling us. It is "the universal call to holiness," which Vatican II teaches us in the encyclical, *Lumen Gentium* (Dogmatic Constitution on the Church).

I end with the words of Saint Irenaeus. May it be as moving for you as it is for me:

"The glory of God is humanity fully alive, and the life of humanity is the vision of God. If the revelation of God through creation already brings life to all living beings on the earth, how much more will the manifestation of the Father by the Word bring life to those who see God" (Adversus Haereses IV, 20, 7).∞

After 16 years of monastic life as a Trappist in Rogersville, New Brunswick, Shawn Daley went on to serve six years in the Dominican Republic with Scarboro Missions in the parish in Bani. This summer he was ordained a transitional deacon for Scarboro Missions and is now assisting at St. John the Evangelist Roman Catholic Church in Weston, Ontario.

A future filled with hope

My vocation story

By Luis Lopez

I was born in El Salvador, the ninth of ten children of whom eight are still alive. My family was part of the liberation theology movement in El Salvador since the early 1970s, a time when many people were being assassinated. One of my older sisters, Idalia, was a youth group leader and because of this she was killed by the army in 1984. These events and the ongoing civil war forced my family to leave El Salvador in the mid 1980s and come to Canada, and we eventually settled in Ottawa where I grew up.

I remember sitting in front of a television set in November 1989 hearing the news that six Jesuit priests had been murdered at their home in San Salvador along with two housekeepers. I saw their faces on the screen and I knew they were people that my family knew. Fr. Ignacio Martín-Baró had sat at our dinner table and I listened to conversations about theology and politics, things I did not fully understand as a seven-year-old child. But it was at those moments that I first thought of being a priest. It took a while for that process to come to a full realization, but God works in God's time, not ours, which is one thing that I have learned and am still learning to this day.

My vocation story was fully embraced when I went to Nicaragua in 2002 to do volunteer work. I have always wanted to work overseas, to be able to share what Canada, this amazing country, had given me—a chance to start again and to be free to choose. In Nicaragua I worked

My family has always been surrounded by people in religious life and our friends included many of the priests and sisters who were killed in El Salvador during the civil war. This has shaped my view of the kind of priest that I want to be.

with the Institute for International Cooperation and Development, a small NGO out of Massachusetts. I was there for six months, working with street children, and also with rural villagers learning about organic gardens and fertilizer. It was here that the call to mission opened for me. Eventually this call led me to look deeper into the life of the missionary priesthood, which led me to the Maryknoll Fathers and Brothers. I attended Saint Xavier University in Chicago as part of Maryknoll's seminary program, graduating with a bachelor's degree in Philosophy and taking extensive courses in religious studies and studio art. While with Maryknoll I was able to visit and work in Bolivia, Mozambique, and in Cambodia where I spent two years working with orphans and youth groups. I stayed with Maryknoll from 2003 to 2010. It was another step in my vocation journey.

My family has always been surrounded by people in religious life and our friends included many of the



Priest candidate Luis Lopez at Scarboro's central house with Leslie Panaruik who served with Scarboro in Malawi for four years. Toronto.

priests and sisters who were killed in El Salvador during the civil war. This has shaped my view of the kind of priest that I want to be. As I grow into my own vocation and understanding of where God is calling me, it is an understanding of being present to others and accompanying them. My journey in life, through the civil war in El Salvador, the death of my sister, my time as a volunteer in Central America, and going overseas with the Maryknoll community, has brought me here to Scarboro Missions where I am currently studying for my Masters of Divinity at Regis College, University of Toronto. From here I see my future, a future full of hope that I will answer the call that God has instilled in me to love, serve, and share my life with others. My vocation story is still continuing and will continue for as long as I am alive.∞



By Fr. John Carten, S.F.M.

Faithful stewardship

Financial Report 2011

This year the time quickly filled in with our 13th General Chapter in May and then meetings with the newly elected General Council. Once again, as I make this financial report to you our benefactors, I am most grateful to God and to all of you who have continued to support our work and seen us through another year.

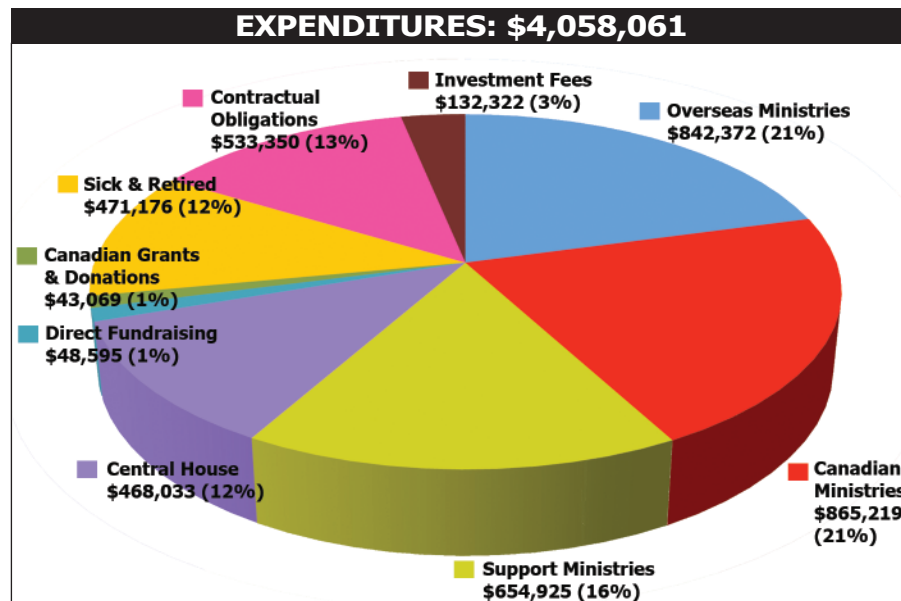
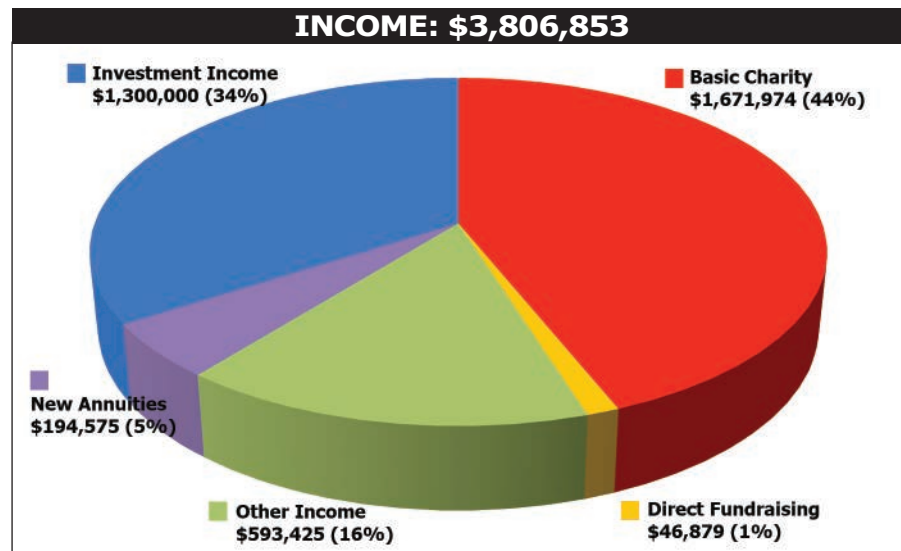
Our work continues to be quite a challenge as the number of our priests and lay missionaries declines and our benefactors become fewer. Yet by the grace of God, we have been able to continue to support our many and various ministries.

In reality, in 2011, we have had to dig a lot deeper into our investments in order to cover our many expenses.

Income

Our total income in 2011 from outside sources, including our benefactors, amounted to \$2,506,853. To this we added \$1,300,000 from our investment funds to cover various unforeseen expenses, so our total income is listed as \$3,806,853. Under Basic Charity we include General Donations of \$553,660 from our benefactors and from grant money. We were fortunate as well that many people remembered us and our work in their Wills. Our Bequest Income came to \$878,861, an amazing amount for which we are truly grateful. Diocesan collections amounted to \$238,413, and a small amount, \$1,040, came to us through interfaith work.

The category of Direct Fundraising (1% of revenues) includes revenue of



\$16,764 generated through subscriptions to our magazine; and \$30,115 from the sale of our calendars, enrollments, spiritual greeting cards and

posters. Other Income (16%) includes income of \$203,713 from the operation of our Mission Centre; \$63,642 from chaplaincy work by our priests;



Fr. Frank Hegel and Shawn Daley, an ordained deacon with Scarborough Missions, concelebrate mass during Scarborough's 13th General Chapter in May 2012. Every five years, Society members gather for meetings in which they report on the past five-year period, discuss future directions, and elect a new General Council. Toronto.

\$248,215 from GST rebates; as well as money specifically directed for the work of our missionaries overseas and from other small activities. New Gift Annuities accounted for 5% of revenue or \$194,575. Auditing regulations now permit us to consider only half the amount we receive in the New Annuities as income, as the other half is eventually paid out in interest to the annuitants.

Expenditures

Our total expenditures for 2011 amounted to \$4,058,061. This amount is higher than usual. Among the unforeseen expenses was \$650,000 that we put into the staff pension plan to keep it viable. As a community, we have often spoken out for justice and trying to provide security to our staff after they retire is a matter of justice. Instead of using money we received directly from our benefactors for this expense, we have taken money out of our reserve funds to cover this deficit. In the end, the total expenses for 2011 was about \$200,000 less than in 2010.

Since the founding of Scarborough Missions in 1918, the Church's understanding of mission has changed significantly. Mission is still seen as crossing boundaries to reach out to people of other cultures and faiths to witness to Christ's love for all and to proclaim the Reign of God. But mission is no longer seen in terms of geography and can and does take place here in Canada as well. As more and more people of other cultures come to live in our land, it is import-

ant that, as witnesses of Christ, we reach out to them and enter into dialogue with them. Therefore, more of our resources are being used here in Canada. Another reason why our expenses in Canada have increased is due to the fact that we are an aging community and need to look after our senior members here at home.

Of our expenses, 21% or \$842,372, went to support our missionaries overseas and their various ministries. Of this, \$248,215 was designated by our benefactors to support specific projects overseas. The General Council also approved \$262,112 in overseas grants. The majority of this was given to support the refugees from Southern Sudan who were living in Kenya.

Another 21% of the expenses, or \$865,219, went to support Canadian ministries. This included work in promoting interreligious dialogue, justice and peace initiatives, General Council grants for various ministries in Canada, the production of our magazine, and the work of our Mission Centre. More than 4,000 high school students used our Mission Centre in 2011 to make a one-day retreat. These retreats are a wonderful outreach to deepen students' respect for other cultures and religions.

Support Ministries added up to 16% or \$654,925 of expenditures. This included \$87,869 for the recruitment, education and formation of both lay and priest missionaries; \$114,389 for areas of promotion and \$405,221 for both administration costs and the cost of holding our 13th General Chapter.

Our central house at 2685 Kingston

Road serves as the base for most of our activities here in Canada. Scarborough missionaries who serve in leadership and administration live and work here, and our senior members also reside here. The maintenance of the buildings and cost of operations are listed as \$468,033. This includes other costs that are divided proportionately among our various ministries depending on how much of the building these ministries use.

As always, hospitality is an important aspect of our life. During the past year we had 12 priests and seminarians from other international mission communities living with us while studying English or doing advanced courses in theology.

Another \$471,176 or 12% was spent on medical needs and support for our infirmed and retired members. Contractual obligations such as paying our annuitants as well as pension payments for former Scarborough workers in Japan and Guyana amounted to \$533,350 or 15% of expenditures. Although the year ended with a deficit, we believe that the money was well spent.

Again all of us at Scarborough Missions, both our priests and lay missionaries, are extremely grateful to you, our Partners in Mission, for your continued prayers, financial support, and encouragement. We remember you and your intentions each day as we celebrate daily mass. May God bless you for your continued generosity to us.∞

Walk with us

Scarboro missionaries pride ourselves on being missionaries whose spirituality is formed and molded by Vatican II. We value collegiality, consultation, the call for the recognition of the dignity of the person, respectful dialogue with people of other faith traditions, the renewed emphasis on the missionary outreach of the Church, and the role of the laity.



Join us in the exciting challenge
of serving in new ministries
for global mission

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