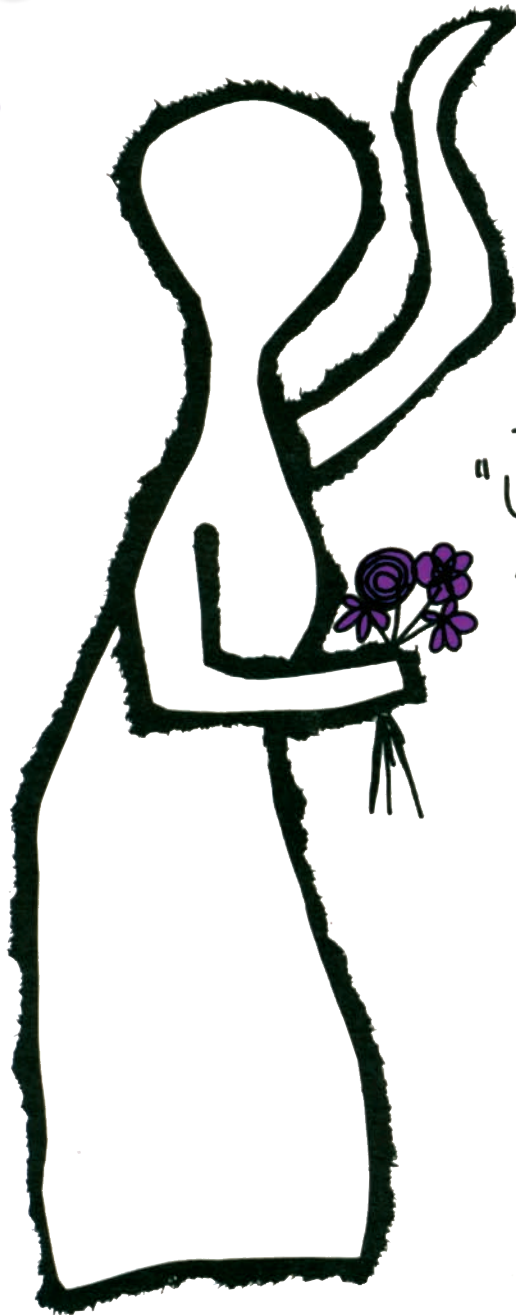


SCARBORO MISSIONS

March-April 2017 \$1.00



I
will
Love
those called
"unLoved"
says God...
who
raises the
Lowly
and fills the
hungry
with good
things.

As, 2, Lk. 1

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.

Cover: Scarboro Missions scriptural poster
from Set B.
Posters, sets A and B, designed by
Sr. Eunice Cudzewicz, MMS



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CONTENTS

FEATURES

Radical Lent 2017 By Kate Marshall Flaherty	3
A grateful contemplation of God's world By Karen Van Loon	4
Pope Francis's Message to the World Meeting of Popular Movements	6
Life to the full By Ron MacDonell, S.F.M.	10
Our Lenten fast By Mary Gauthier, O.L.M.	12
A proud involvement with KAIROS By Joe Gunn and Jack Lynch, S.F.M.	14
The untold story By Kathy Murtha	16
Women at the heart of change : Solidarity Way of the Cross Development and Peace—Caritas Canada	19
D.R.E.A.M.S. photo essay St. Mary Catholic Secondary School	22

COLUMNS

From the editor's desk By Kathy Gillis	3
In Memory Rev. Gerald Anthony Donovan, S.F.M.	9

FROM THE EDITOR'S DESK



By Kathy Gillis

An invitation to conversion

Fifty years ago Pope Paul VI's great encyclical *Populorum Progressio* chal-
lenged Christians to see the world through the eyes of the poor. In this
Lenten issue of *Scarboro Missions*, we are reminded of this shift in the
Christian perspective and are asked to add to it a new dimension: care for our
common home, the Earth.

In his encyclical *Laudato Si*, Francis invites all the people of the world to
undergo an ecological conversion. He says, "We are not faced with two separ-
ate crises, one environmental and the other social, but rather one complex crisis
which is both social and environmental." Nature cannot be regarded as some-
thing separate from ourselves, the Pope says. "We are part of nature." He argues
in favour of an approach he calls integral ecology: "Strategies for a solution
demand an integrated approach to combating poverty, restoring dignity to the
excluded, and at the same time protecting nature."

In this issue Karen Van Loon writes about the Pope's call for a change of
heart—for mercy—for our common home and for all creation living together on
this planet. We also feature Pope Francis's efforts to bring together and hear
the voices of the world's popular movements—people who thirst for justice, who
struggle against what he calls "the prevailing paradigm...a system that causes
enormous suffering to the human family, simultaneously assaulting people's dig-
nity and our Common Home in order to sustain the invisible tyranny of money
that only guarantees the privileges of a few."

The voices of Indigenous peoples are also heard in Kathy Murtha's reflection
on the KAIROS Blanket Exercise, a powerful teaching of history from the per-
spective of Indigenous peoples in Canada. Fr. Ron MacDonell writes too about
the Tukano community in Manaus who embrace faith, hope, and love amidst
situations of injustice. In *Laudato Si*, Pope Francis says, "...it is essential to show
special care for indigenous communities and their cultural traditions...For them,
land is not a commodity but rather a gift from God and from their ancestors who
rest there, a sacred space with which they need to interact if they are to maintain
their identity and values."

We present, too, women's voices and perspective in the Development and
Peace Share Lent 2017 Way of the Cross: *Women at the heart of change*.

This issue is filled with stories of people who hear the cry of the poor and the
cry of the Earth. At Lent, we are invited to conversion, to a change of heart. As an
essential part of this conversion, Pope Francis reminds us to engage in "grateful
contemplation of God's world." To enter into the spirit of this invitation, and to
this issue of *Scarboro Missions*, we invite you to meditate on a beautiful poem by
Kate Marshall Flaherty, "Radical Lent 2017."

In memory of Scarboro missionary Fr. Gerry Donovan, we wish you blessings
on this Lenten journey and may peace be with you!

Radical Lent 2017

By Kate Marshall Flaherty

Today, I learned the word "Lent"
comes from the Celtic word "Spring"—
what a shock!

O fresh-gushed season
of muck and mess—
O unpredictable
spell of icicles and slush—
what a stretch of melting!

O in-between time,
when purple-pink crocuses
hermit themselves, genuflect
beneath snow-tamped earth,
praying silent bulb prayers

O messy month of transition—
when caked mud in sole-ruts
hardens and cracks,
leaving tracks

O time of freeze and thaw—
when some days, sun oozes sap
from tree-cuts in maple trunks,
and others,
wood scabs heal the wounds

O spontaneous spring,
your V-birds come and go,
flying as one, yet always
towards the sun—
your ravishings
change the frozen landscape,
crisping, then softening
root and forced bulb alike—

you distil ice to reflective pools

O surprising spring,
some days your winds make me bow—
but today your radiant warmth
penetrates my chest,
invites me to open my coat

www.katemarshallflaherty.ca



By Karen Van Loon

A grateful contemplation of God’s world

Lent, a time of returning to God, is a time for a change of heart so as to renew our commitment to the poor and to the Earth

In the late 1980s I worked as a nurse in Attawapiskat, a Cree community on the west coast of James Bay. One winter a friend and I went by skidoo with the local priest to visit a family living near the Ekwan River about two hours north. Winter days are short and while returning the sky grew dark. We began feeling uneasy as the trail did not look correct. We stopped our skidoos and I checked my compass. It showed we had taken a wrong turn and were now heading away from Attawapiskat. Turning the skidoos around, we began to look for something familiar. We were getting low on gas and it was really cold. We were praying to find our way back before running out of fuel. Once in a while I would check the compass to make sure we were still going in the right direction. To our relief we saw a lighter sky ahead and began following the best trail that led to the light. After driving up a small hill and seeing the community lying ahead, we felt such joy and gratitude.

Lent is a time of returning to God, to the path of light and life, love and peace. We might think we’re on the right path, or we may not be paying attention to where we’re going. But, when we really look around, we get an uneasy feeling that something is wrong. Do we ignore the feeling and keep on going as we are? God invites us to stop, to get our bearings with scripture and prayer, and with the knowledge that is available to us, and look for the path that leads us back to light and life.

We belong to one human family and the wider community of life. Our individual journey is bound up with this

family and community. In the words of Pope Francis in *Laudato Si’* (#92), “Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth.”

There are many signs today telling us that we have drifted dangerously away from living the “wonderful pilgrimage.” Faith calls us to read and listen to the signs of the times, so we can respond in the light of faith. Scientists, people in the Global South, Indigenous Peoples, fellow creatures, and Mother Earth are compelling voices speaking to us today.

There are many signs today telling us that we have drifted dangerously away from living the “wonderful pilgrimage.”

Faith calls us to read and listen to the signs of the times, so we can respond in the light of faith.

The World Meteorological Organization confirmed that 2016 was the hottest year on record and that the global average temperature was already about 1.1°C higher than the pre-industrial period. There were many extreme weather events that caused huge disruption and loss. Record ocean heat contributed to widespread coral reef bleaching. The Arctic is warming twice as fast as the global average with record low sea ice.

Least developed and low-lying countries already facing severe climate change impacts are calling for global

warming to be kept below 1.5°C. These countries include Malawi, Guyana, the Dominican Republic, and other countries where Scarboro missionaries serve or have served.

Indigenous Peoples who have traditionally lived close to and relied on the land bring a particularly important voice, especially the elders. They notice changes that are affecting their way of life. Last year Nunavut Arctic College published a book of climate change observations by Inuit elders from across the Canadian Arctic called “The Caribou Taste Different Now.” Elders have seen various changes such as earlier springs and shorter winters; drier regions; thinning ice that makes travelling and hunt-

ing more difficult; fewer caribou; and caribou that are thinner or eating different plants.

Milkweed and monarchs

I grew up in southwestern Ontario on a farm where there were lots of milkweed and monarch butterflies. I remember as a child watching in fascination as monarch butterfly caterpillars busily ate milkweed leaves. I found several monarch chrysalises and once watched in wonder as the butterfly emerged. I would love to share these experiences with my



Super Typhoon Yolanda, one of the strongest tropical cyclones ever recorded, devastated Leyte, Cebu, and other islands of the Philippines, on November 8, 2013. It is the deadliest Philippine typhoon on record and the world’s strongest storm recorded at landfall. Researchers say that climate change and warmer coastal seas contributed to its ferocity. Credit: Development and Peace—Caritas Canada

two children but so far we have seen no monarch caterpillars or chrysalises. Over the past 20 years, monarch populations in North America have decreased by 90 percent and are threatened by deforestation, pesticides, climate change, and the destruction of milkweed plants, which are the only food the monarch caterpillars eat.

Pope Francis has been making repeated calls for us to hear “both the cry of the earth and the cry of the poor.” In his message for the World Day of Prayer for the Care of Creation on September 1, 2016, he encouraged all people of faith and goodwill to cherish and “Show Mercy to our Common Home.”

This year, Divine Mercy Sunday (the first Sunday after Easter) and Earth Day fall on the same weekend, April 22-23, 2017. Earth Day is a time we generally associate with local community clean-ups and tree planting. In 2016 the Earth Day Network launched a campaign,

Trees for the Earth, with the goal of planting 7.8 billion trees worldwide by 2020, the 50th anniversary of Earth Day.

The Earth Day Network campaign for 2017 focuses on Environmental and Climate Literacy, promoting teach-ins and other education events so that citizens around the globe understand climate change and are empowered to protect the environment. They are also collaborating with the March for Science, an international movement celebrating a passion for science and the many ways science serves our communities and our world. Marches are being planned around the globe on April 22.

In his encyclical letter *Laudato Si’*, Pope Francis praises the work of the worldwide ecological movement (#166). Both science and religion are needed to remedy the damage we have done. He draws on the results of the best scientific research available (#15) on climate change and other aspects of the eco-

logical crisis, in order to provide a foundation for his ethical and spiritual call for ecological conversion and a change of heart.

Ecological conversion

What does ecological conversion entail? In “Show Mercy to our Common Home” Pope Francis invites the Christian faithful to “profound interior conversion” and to repent of the harm, smaller or greater, which we are doing to creation, the poor and future generations. Changing course will require “a firm purpose of amendment.”

This amendment calls us to ecological conversion in our daily lives—reducing water consumption, using public transit or carpooling, planting trees, turning off lights and many other practices that are “more respectful of creation.” Ecological conversion also entails community conversion, including a conversion of

economics and politics towards the common good.

One example of community conversion called for today is to honour the commitments in the 2015 Paris Climate Change Agreement in which countries agreed to hold global warming to well below 2°C and pursue efforts for the 1.5°C limit. Cardinal Turkson, head of the Vatican Dicastery for Integral Human Development, spoke about community conversion while presenting the Pope's message at the press conference on the World Day of Prayer for the Care of Creation. The Cardinal highlighted that we are not yet amending our ways in order to make the required shift away from fossil fuels by about 2070 to stay below 2°C. An even greater effort would be needed to limit the increase to 1.5°C. Pope Francis calls everyone to take responsibility: governments must honour their commitments, businesses must do their part, and it is up to citizens to hold government and business to account and "to advocate for even more ambitious goals."

Pope Francis proposed that care for our common home also be included in the works of mercy: As a spiritual work of mercy, care for our common home calls for a "grateful contemplation of God's world" (*Laudato Si'* #214) which "allows us to discover in each thing a teaching which God wishes to hand on to us" (*LS* #85). As a corporal work of mercy, care for our common home requires "simple daily gestures which break with the logic of violence, exploitation and selfishness" and "makes itself felt in every action that seeks to build a better world" (*LS* #230-31)."

The gospel of Divine Mercy Sunday tells us that after the death of Jesus, the

Show mercy to our common home

O God of the poor, help us to rescue the abandoned and forgotten of this earth, who are so precious in your eyes...
God of love, show us our place in this world as channels of your love for all the creatures of this earth.
God of mercy, may we receive your forgiveness and convey your mercy throughout our common home. Praise be to you! Amen.

From the message of Pope Francis for the World Day of Prayer for the Care of Creation, September 1, 2016

disciples gathered in fear behind locked doors. They were probably feeling some guilt, too; after all, before Jesus' death they had fallen asleep in the garden, then deserted and denied him (*Matthew* 26: 40, 56, 75). Despite their weaknesses and failures, the risen Jesus came to them in love and mercy, bringing a message of peace and sending them out on mission: "Peace be with you. As the Father has sent me, so I send you." (*John* 20:21)

This is our story, too. We are being sent out to find a new path with Jesus as our compass and our destination. We also encounter Him along the way

for "just as you did it to one of the least of these...you did it to me" (*Matthew* 25:40). In going forth, "Let us accept the grace of Christ's Resurrection! Let us be renewed by God's mercy, let us be loved by Jesus, let us enable the power of his love to transform our lives too; and let us become agents of this mercy, channels through which God can water the earth, protect all creation and make justice and peace flourish." (*Pope Francis, Easter message* 2013)

Karen Van Loon is the coordinator of Scarboro Missions' Justice, Peace, and Integrity of Creation Office.

Resources—Caring for our common home as a work of mercy

Mercy to Earth Weekend: The Global Catholic Climate Movement has a global campaign with resources to help celebrate this weekend and encourage reflection and action on Pope Francis's "Mercy to Earth" message. Available at www.mercy2earth.org/

Care for God's Creation – A Guide for Parishes: A practical guide prepared by the Archdiocese of Ottawa in response to Pope Francis's encyclical *Laudato Si'*—*On Care for Our Common Home*. Includes an appendix, "On Care for Creation as a Work of Mercy." Available at www.catholicottawa.ca/environmental-stewardship

Catholic Climate Covenant Earth Day Program: Educational program connected with Earth Day Network themes for parishes, schools, and religious communities. Goals of the 2017 program, "Know the Creator through Creation," include increasing climate literacy. Available at www.catholicclimatecovenant.org/earthday

Traditional works of mercy

The corporal works of mercy are feeding the hungry, giving drink to the thirsty, clothing the naked, welcoming the stranger, visiting the sick, visiting the imprisoned, burying the dead. The spiritual works of mercy are counselling the doubtful, instructing the ignorant, admonishing sinners, consoling the afflicted, forgiving offenses, bearing patiently those who do us ill, praying for the living and the dead.

Pope Francis, "Show Mercy to our Common Home", Message for the World Day of Prayer for the Care of Creation, 01.09.2016



Message of Pope Francis to the World Meeting of Popular Movements

Held in Modesto, California, February 16-19, 2017, this first US regional meeting was the fourth of these grassroots gatherings sponsored by the Vatican. About 700 people participated from 12 countries, along with several US bishops and Cardinal Peter Turkson, head of the Vatican's new Dicastery for Integral Human Development.

It makes me very happy to see you working together towards social justice! How I wish that such constructive energy would spread to all dioceses, because it builds bridges between peoples and individuals. These are bridges that can overcome the walls of exclusion, indifference, racism, and intolerance.

...For some time, the crisis of the prevailing paradigm has confronted us. I am speaking of a system that causes enormous suffering to the human family, simultaneously assaulting people's dignity and our Common Home in order to sustain the invisible tyranny of money that only guarantees the privileges of a few. "In our time humanity is experiencing a turning-point in its history." (*Evangelii Gaudium*)

As Christians and all people of good will, it is for us to live and act at this moment. It is "a grave responsibility, since certain present realities, unless effectively dealt with, are capable of setting off processes of dehumanization which would then be hard to reverse." (*Evangelii Gaudium*) These are signs of the times that we need to recognize in order to act. We have lost valuable time: time when we did not pay enough attention to these processes, time when we did not resolve these destructive realities. Thus the processes of dehumanization accelerate. The direction taken beyond this historic turning-point—the ways in which this worsening crisis gets resolved—will depend on people's involvement and participation and, largely, on yourselves, the popular movements.

...The grave danger is to disown our neighbours. When we do so, we deny their humanity and our own humanity without realizing it; we deny ourselves, and we deny the most important Commandments of Jesus. Herein lies the danger, the dehumanization. But here we also find an opportunity: that the light of the love of neighbour may illuminate the Earth with its stunning brightness like a lightning bolt in the dark; that it may wake us up and let true humanity burst through with authentic resistance, resilience and persistence.

The question that the lawyer asked Jesus in the Gospel of Luke (10:25-37) echoes in our ears today: "Who is my neigh-

"For some time, the crisis of the prevailing paradigm has confronted us. I am speaking of a system that causes enormous suffering to the human family, simultaneously assaulting people's dignity and our Common Home in order to sustain the invisible tyranny of money that only guarantees the privileges of a few."

bour?" Who is that other whom we are to love as we love ourselves? Maybe the questioner expects a comfortable response in order to carry on with his life...**Maybe he wants Jesus to excuse us from the obligation of loving pagans or foreigners who at that time were considered unclean. This man wants a clear rule that allows him to classify others as "neighbour" and "non-neighbour", as those who can become neighbours and those who cannot become neighbours.**

...All this teaches us that compassion, love, is not a vague sentiment, but rather means taking care of the other to the point of personally paying for him. It means committing oneself to take all the necessary steps so as to "draw near to" the other to the point of identifying with him: "You shall love your neighbour as yourself." This is the Lord's Commandment.

...Under the guise of what is politically correct or ideologically fashionable, one looks at those who suffer without touching them. But they are televised live; they are talked about in euphemisms and with apparent tolerance, but nothing is done systematically to heal the social wounds or to confront the structures that leave so many brothers and sisters by the wayside. This hypocritical attitude, so different from that of the Samaritan, manifests an absence of true commitment to humanity.

Sooner or later, the moral blindness of this indifference comes to light, like when a mirage dissipates. The wounds are there, they are a reality. The unemployment is real, the violence is real, the corruption is real, the identity crisis is real, the gutting of democracies is real. The system's gangrene cannot be whitewashed forever because sooner or later the stench



Some members of the Fazenda Jabuticaba community, part of Brazil's Landless Workers Movement (MST) at the farm they occupied in the state of Pernambuco. Land is vital to life and livelihood for these peasant farmers. A leader of the MST was invited to be part of the working group to plan and prepare for Pope Francis's first World Meeting of Popular Movements, held at the Vatican, October 2014.

becomes too strong; and when it can no longer be denied, the same power that spawned this state of affairs sets about manipulating fear, insecurity, quarrels, and even people's justified indignation, in order to shift the responsibility for all these ills onto a "non-neighbour".

...Jesus teaches us a different path. Do not classify others in order to see who is a neighbour and who is not. You can become neighbour to whom-ever you meet in need, and you will do so if you have compassion in your heart. That is to say, if you have that capacity to suffer with someone else. You must become a Samaritan. And then also become like the innkeeper at the end of the parable to whom the Samaritan entrusts the person who is suffering. Who is this innkeeper? It is the Church, the Christian community, people of compassion and solidarity, social organizations. It is us, it is you, to whom the Lord Jesus daily entrusts those who are afflicted in body and spirit, so that we can continue pouring out all of his immeasurable mercy and salvation upon them. Here are the roots of the authentic humanity that resists the dehumanization that wears the livery of indifference, hypocrisy, or intolerance.

I know that you have committed yourselves to fight for social justice, to defend our Sister Mother Earth and to stand alongside migrants. I want to reaffirm your choice and share two reflections in this regard.

The ecological crisis is real

First, the ecological crisis is real. "A very solid scientific consensus indicates that we are presently witnessing a dis-

turbing warming of the climatic system." (*Laudato Si'*) ...We also know what happens when we deny science and disregard the voice of Nature. I make my own everything that concerns us as Catholics. **Let us not fall into denial. Time is running out. Let us act. I ask you again—all of you, people of all backgrounds including native people, pastors, political leaders—to defend Creation.**

The other is a reflection that I shared at our most recent World Meeting of Popular Movements, and I feel is important to say it again: no people is criminal and no religion is terrorist. Christian terrorism does not exist, Jewish terrorism does not exist, and Muslim terrorism does not exist. They do not exist. No people is criminal or drug-trafficking or violent. "The poor and the poorer peoples are accused of violence yet, without equal opportunities, the different forms of aggression and conflict will find a fertile terrain for growth and will eventually explode." (*Evangelii Gaudium*) There are fundamentalist and violent individuals in all peoples and religions—and with intolerant generalizations they become stronger because they feed on hate and xenophobia. By confronting terror with love, we work for peace.

I ask you for meekness and resolve to defend these principles. I ask you not to trade them off against each other as if they were cheap commodities on sale. Like Saint Francis of Assisi, let us give everything of ourselves: where there is hatred, let us sow love; where there is injury, let us sow pardon; where there is discord, let us sow unity; where there is error, let us sow truth.∞

IN MEMORY

REV. GERALD ANTHONY DONOVAN, SFM 1927-2017



Fr. Gerry Donovan passed away at Scarborough General Hospital on February 14, 2017. Born January 17, 1927, in Toledo, a community south of Smiths Falls, Ontario, Fr. Donovan went to Judgeville School, a one-room schoolhouse in Elizabethtown-Kitley township. He attended St. Patrick's College in Ottawa where he completed high school and his Bachelor of Arts degree. He entered St. Francis Xavier Seminary in Scarborough and was ordained to the priesthood on December 20, 1953, by Archbishop Joseph O'Sullivan at the Cathedral of the Immaculate Conception in Kingston, Ontario.

A departure ceremony was held on August 8, 1954, at Holy Name Church in Toronto, concelebrated by Superior General Bishop Thomas McQuaid, SFM, and Fr. John A. O'Reilly, JCD.

Fr. Donovan was first assigned to the Dominican Republic where he served for 25 years. He arrived during the latter years of Rafael Trujillo's brutal dictatorship. By 1961, when Trujillo was assassinated, thousands of Dominicans were in dire poverty and suffering from hunger. The US Catholic Relief Services sent 27 million pounds of food in response to this crisis. As executive director of Caritas-Santo Domingo until 1963, Fr. Donovan worked alongside Bishop Thomas O'Reilly, president of Caritas, in overseeing the "food for the poor" program in the country, an enormous undertaking to help more than 300,000 people.

In addition to this work, Fr. Donovan also served as pastor of St. Teresa's parish, a large parish in Haina, and as

bursar for the Scarboro priests in the Dominican Republic. In 1967, he was transferred to the parish of Hato Mayor where he built two chapels, often appealing for help from Canadian benefactors. Fr. Donovan also appealed to Canadians for help with community and social development projects.

Fr. Donovan valued the work of the Catechetical Institute founded by Sr. Virginia Laporte, an Ursuline Sister from London, Ontario. More than 3,000 men and woman received Christian training and formation in areas such as human dignity, the theology of liberation, the mission of the Church as expressed in the documents of Vatican II, the theory of cooperatives, credit unions, and labour unions, and women in the Bible.

"The services rendered in a parish by a well-formed group of catechists are invaluable," he said.

In 1975, he began serving the parish in Consuelo, a sugarcane town. In addition to Dominicans, there were about 31,000 Haitian migrant workers and their families in the parish living in dire poverty and doing the backbreaking manual labour of cutting cane. The people struggled with a lack of educa-

tion, malnutrition, and broken homes.

There was also the issue of land. "The history of the eastern end of the island where the sugar is found is a history of people losing their land," Fr. Donovan said. "A family would live on land for two or three generations and is either forced into selling it or it is taken from them... When will justice come to them?"

He commended the Grey Sisters of the Immaculate Conception of Pembroke, Ontario, for their health and education work in Consuelo. "Only the Lord knows the number of lives that have been touched by the loving kindness of these women," he said.

Fr. Donovan also served for a year in the Nicaragua mission, and for several years in the Diocese of St. Petersburg, Florida, where he ministered to Spanish-speaking Catholics. In recent years, he helped at various Toronto parishes while residing at the Society's central house in Scarborough.

Fr. Donovan was the son of Cornelius Donovan and Agnes Smith. He is predeceased by brothers Leo and Joseph and sisters Martina and Inez, a Sister of Providence of St. Vincent de Paul of Kingston, Ontario. He is survived by his sister, Rosemary McNamee, sister-in-law Dorothy Donovan, and by devoted cousins, nephews, and nieces.

A vigil service was held on Friday, February 17, at the Scarboro Missions chapel, and the next day the Mass of the Resurrection was celebrated there. Scarboro's Superior General Fr. Brian Swords was the main celebrant and gave the homily. Interment will take place at a future date at St. Philip Neri Cemetery in Toledo, Ontario.∞



Life to the full

The Tukano Indigenous community in Manaus embrace faith, hope, and love amidst violence and situations of injustice

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

“The thieves come on the bus and rob us. They have pistols and take our money and cell phones. It’s become worse in the past year. Children are afraid to take the bus to school.”

The Tukano woman nestled her baby on her lap as she spoke. We were in the community centre of the Tukano people in a barrio (neighbourhood) on the outskirts of Manaus, the major city of two million people in Brazil’s Amazon jungle. It’s a melting pot of migrants, including Indigenous people, who come from jungle villages and towns to find work, to study, or to get medical attention.

It was December 23. About 20 people sat on benches ringing the room, reflecting on the past year’s activity of cultural events like art and craft workshops and celebrations of song and dance. They spoke of the Tukano language program for their children, who at that moment were running around outside, shrieking with joyous laughter. During the meeting, the people expressed their fear of the increased violence by drug addicts desperate for money to support their addiction. The day before, community members had blocked the highway entering the barrio, demanding greater police protection.

The next day we gathered to celebrate the Christmas Eve Mass during the day because of the danger of night travel by bus. Fr. Roberto, a French priest in his early 80s, presided and preached. Mass opened with traditional Tukano flute music and dance. After Mass, the community shared a simple meal. Then they viewed photos of the crèche scenes that several families created for the novena



Photos above and facing page: Members of the Tukano community in Manaus gather in December 2016 in their community centre to reflect on the past year’s activities to preserve their culture and language, to celebrate Mass with Fr. Roberto, and to share a simple meal. Photos courtesy of Ron MacDonell, SFM

Through faith, we believe in Jesus’ message of the Reign of God among us. We hope and yearn for the peace and justice he promises. And we love people, through acts of kindness and solidarity.

prayer, “Christmas in the Family.” It was a joyful day. Celebrating the birth of Jesus gave us all new hope for a better world, one of peace and security.

I left Manaus to travel 750 kilometres north to the city of Boa Vista, in Roraima Diocese, where I visited communities of the Makushi people. While there I

learned that on January 1, a riot broke out between rival drug gang members in the main prison complex in Manaus, just four kilometres away from the barrio of the Tukano community. Fifty-six gang members were killed, many of them decapitated. Over ninety prisoners had escaped and were hiding in the jungle.



(Matthew 26.52) and invites us to love our enemies “and pray for those who persecute you” (Matthew 5.44). Jesus declares that he is the Good Shepherd who will take care of us, his sheep. “I have come that they may have life and have it to the full” (John 10.10).

Jesus’ mission is our mission

How do we live this fullness of life in Brazil or in situations of violence and suffering elsewhere? We do so by embracing faith, hope, and love. Through faith, we believe in Jesus’ message of the Reign of God among us. We hope and yearn for the peace and justice he promises. And we love people, through acts of kindness and solidarity. We embrace this commitment through our baptism and our confirmation. Jesus’ mission has become our mission.

To live his mission, we draw courage from the two great events in Jesus’s life that we celebrate in the liturgical year. At Christmas, we remember his birth into our world. He is the Prince of Peace! At Easter, we recall the Paschal

Mystery of Jesus’ suffering and death on the cross, and we rejoice at his birth into eternal life. The Resurrected Jesus constantly greets us by saying, “Peace be with you!”

How is the Paschal Mystery lived in Brazil? Certainly, the Tukano people face the challenges of a daily struggle to eke out a life of dignity in the urban context. They hope for a life of peace and security. They work at creating signs of new life that emerge in their cultural centre and in their language and craft activities.

The young prisoners, too, face the suffering of becoming entrapped in the web of drug use and violence. Hope is offered by the church’s Penitentiary Pastoral Commission that fosters visits with prisoners and works at addressing the issues to prevent repeated incarceration. All of us can work for a world of better economic opportunities for young people so they will not be tempted to turn to the drug trade.

The Easter season is a time of peace, hope, and love. Let us revel in the new life offered to us by the Risen Christ. Let us hear his voice speaking to us, time and again, as we hear during the celebration of the Mass. It is his peace that will give us life, “life to the full.”∞

After ordination in 1986, Fr. Ron MacDonell was assigned to Brazil’s Amazon. With his linguistic training, he assists Brazil’s Indigenous peoples in their efforts to preserve their language and culture. Fr. Ron returned to Canada in 2012 to serve as a member of Scarborough Missions’ General Council.



Our Lenten fast

This Lent, do we hear the cry of the poor and the cry of the Earth calling us to reflection, prayer, and action?

By Sr. Mary Gauthier, O.L.M.

What is the fast that we have been called to this Lent 2017? Is our fast to be a new awakening to the cry of the poor and the cry of the Earth? In our world, do we hear the cry for homes, clean water, fair and equal wages, and respect for human rights? Do we hear the cry of women and girls seeking protection from human trafficking? Are we aware of our missing Indigenous sisters whose mothers' hearts are aching, hoping to discover the truth about their daughters' disappearance? Are our hearts open to the cry of refugees fleeing for their lives from oppressed war-torn countries and hoping to find welcome here? Are we apprehensively asking why we should be taking in more refugees to Canada? Are we letting fear control our hearts? These and more questions confront us and few answers are forthcoming.

What is stirring within our hearts as we journey through the season of Lent towards the season of Easter this year?

Connected to one another

Have we grown in our understanding that we are connected to one another and to all creation? Have we come to know that our Loving Creator lives and breathes in each one of us? Have we become aware of how the air exhaled by the trees and plants is the same air we share with all of God's creatures?

In the novel *The Color Purple*, the character Shug Avery describes her own spiritual awakening to her friend Celie: "It come to me: that feeling of being part of everything, not separate at all. I knew that if I cut a tree, my arm would bleed."

We are all made in the image and



Thousands gather in Toronto in solidarity with the Women's March on Washington. January 21, 2017. (Above and facing page.)

Walking our truth, speaking our truth in a nonviolent way, filled me with hope and gratitude. I experienced our profound interconnectedness.

likeness of God who is Love. To be created in the image of Love itself means that our relationships are a sharing in God's own life. It means that each person I meet is truly the image and likeness of God. Can we believe those words? God truly lives in each and every one of us—those who are friends and those who are

not. Jesus' words, "Love your enemies, be good to those who hurt you," are real. We are called to this way of living, witnessing, and responding, and we are challenged to be truly present in every situation. We are invited by the words of John 15:16: "I chose you; and I commissioned you to go out and bear fruit."



Jesus is risen

Are these some of the reflections on which we can ponder through Lent? Will we then sing the Alleluia with passion, knowing that this awareness has touched our heart? Can we say "Yes!" to life as we look at Creation with new eyes? Truly Jesus is risen and walks with us, living in and among us. Can we look into the eyes of another and believe we are looking into the eyes of the risen Jesus, whether they be Muslim, a person of colour, a white person, an Indigenous person?

The Spirit reminds us that we are earthen jars holding a great treasure. This is the message I heard as I walked with other women, men and children at the Women's March in Toronto. Walking our truth, speaking our truth in a non-violent way, filled me with hope and gratitude. I experienced our profound interconnectedness, a reality borne out in the scientific fact that all life on Earth, indeed in the entire Universe, originated from stardust. We are stardust.

As we speak of being connected and interconnected, Our Lady's Missionaries have been many times blessed by much love and support from Scarboro missionaries. The way they have lived their mission in Canada and overseas has helped to awaken us to God's presence in our brothers and sisters and in all of Creation. We are very grateful and say, "Thank you!" Our connectedness with Scarboro missionaries continues as we move into our new home together, Presentation Manor. We will continue to be grateful for their love and support.∞



Illustration of Presentation Manor. Used with permission.

Presentation Manor

In 2012 the leadership of Scarboro Missions and several religious communities in the Toronto area gathered to discuss the possibilities of a common future living arrangement. Today, the construction of Presentation Manor is underway. We hope that by late summer 2018, religious women and men, diocesan priests and laypeople will begin a shared community life in the 229-unit residence.

The building will also house the offices of Becoming Neighbours, a joint project of religious communities in the Archdiocese of Toronto. This ministry welcomes and supports new Canadians, many of whom are refugees.

Presentation Manor will be much more than a senior's residence with independent and assisted living. It will be a community of sisters, brothers, priests and laity who wish to live in a place where the values of respect, hospitality and inclusivity are paramount. These are Christian values and the core values of many faith traditions. All who desire to respect these values will be welcome to live in Presentation Manor.

The name, Presentation Manor, reflects the story of the Presentation of Jesus in the Temple (Luke 2:22-38). When Mary and Joseph presented Jesus in accordance with Mosaic Law, they met two prophets, Anna and Simeon, who praised God's mercy and love for sending Jesus into the world. The Feast of the Presentation, February 2, has traditionally been a special feast day for members of religious communities. It is an apt recognition that the Presentation Manor community will include women and men who are single, married and religious.

For more information, please go to: www.presentationmanor.com



OUR LADY'S MISSIONARIES
Our Life is Mission

A proud involvement with KAIROS

Scarboro Missions' participation in the Canadian Churches ecumenical and prophetic work for justice and peace is an essential requirement for global mission

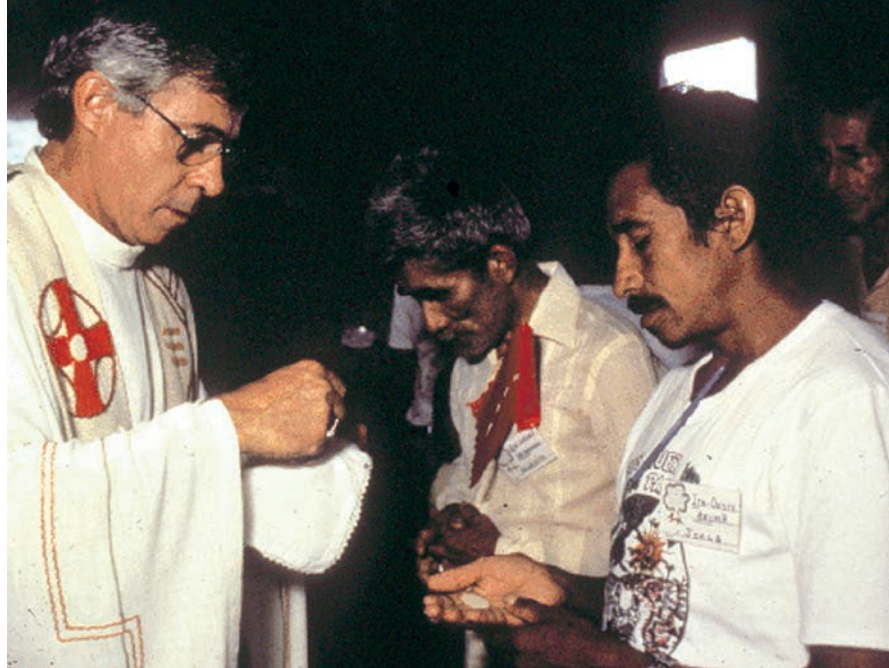
By Joe Gunn and Fr. Jack Lynch, SFM

For almost 100 years, the vision of Scarboro Missions has been to serve the Reign of God through contemporary paths of mission. One way to do this has been through collaboration with churches in Canada, generating enthusiasm for global mission and promoting Gospel values. Scarboro missionaries have always understood that raising missionary consciousness in the service of justice and peace is a mandate of their vocation.

Scarboro's Statutes state: "...with its particular charism of service to universal mission, Scarboro Missions is called to raise issues of injustice, especially those in which we as Canadians participate, whether knowingly or unknowingly, and which seriously affect the lives of brothers and sisters who are far away."

In Canada, this mandate has often meant serving in, as well as financially supporting, the ecumenical social justice coalitions. For example, from the mid-1970s, Fr. Robert (Buddy) Smith, SFM, played a leading role in the Taskforce on the Churches and Corporate Responsibility (TCCR), an organization that engaged and challenged Canadian corporations to act ethically overseas. Fr. Tim Ryan, SFM, also played a major role in this ecumenical call for social and environmental responsibility. As well, Fr. Ryan served as Director of the Inter-Church Committee for Human Rights in Latin America (ICCHRLA).

Fr. Bill Smith, SFM, also collaborated with ICCHRLA in his work as head of the Canadian bishops' Latin American Mission Office and then as Latin America program officer for Development and Peace. Scarboro's participation in



Scarboro missionary Bishop George Marskell (above) served struggling farmers and fisherfolk in the Brazilian Amazon for 36 years. Canadians working in mission overseas have witnessed the impact of extreme poverty and human rights violations. Recognizing that acting for justice is part of our Christian faith, they began to question a global economy that leaves billions of people in poverty, and Canada's role in this economy. The ecumenical coalitions began as a response of the Canadian churches to issues gravely affecting people and communities in the Global South.

ICCHRLA's important human rights work was later represented by lay associate Mark Hathaway.

Another participant in this ecumenical movement was Fr. Ray O'Toole, SFM, through the Canada-Asia Working Group (CAWG), which engaged in education, human rights advocacy, research and documentation while supporting groups in Asia struggling for liberation from oppressive situations.

The birth of KAIROS

In July 2001, ten previously independent inter-church coalitions were consolidated with the intention of ensuring continuity and enhancing the coordination of research, advocacy, education and social mobilization. As a result, KAIROS—Canadian Ecumenical Justice Initiatives—was born. Today, Karen Van Loon, a Scarboro lay missionary and coordinator of Scarboro's

The fact that the members of KAIROS have been able to reach consensus over a 40-year history is a crowning achievement of Canadian ecumenism, unequalled in other nations.

Office for Justice, Peace and the Integrity of Creation, is a member of KAIROS learning circles.

The Catholic members of the KAIROS Steering Committee include one representative from Development and Peace, and two representatives from the Canadian Religious Conference (CRC), the organization of Catholic men and women religious of which Scarboro Missions is a member. Fr. Jack Lynch, SFM, and Sr. Fay Edmonds, GSIC, represent the CRC and Sr. Edmonds is presently chair of the KAIROS Steering Committee. Representatives of eight Protestant churches (Anglican, United, Presbyterian, and others) and church agencies complete the committee.

In September 2016, Canada's Catholic bishops voted to end their participation in KAIROS. The Canadian Conference of Catholic Bishops (CCCCB) had participated since the 1970s in the ecumenical social justice coalitions. The bishops saw the creation of KAIROS in a very positive light, were founding members, and have contributed financially to KAIROS. The KAIROS Steering Committee received the CCCB decision with regret but are hopeful that there may be collaboration on some future projects.

A letter dated October 7, 2016, from CCCB President Bishop Doug Crosby stated that the bishops had concerns with "various aspects of KAIROS structures, policies, strategies and functioning." Bishop Crosby's letter noted three main difficulties: that KAIROS emphasizes advocacy and "immediate action;" that the KAIROS board operates by consensus and then by decision of the majority; and that no mechanism is in

place that would allow the CCCB to opt out of some KAIROS projects.

For its part, the Canadian Religious Conference last fall conducted a broad consultation of its members. Some 70 Catholic religious congregations have actively financed and participated in KAIROS activities in recent years. Sister Michelle Payette, MIC, President of the CRC, reported that unlike the bishops, there emerged "a clear consensus that CRC reps should continue on the KAIROS Steering Committee." Development and Peace has also decided to remain active in KAIROS.

Of course, it is complex to gather a dozen faith-based groups ecumenically to focus effective education and advocacy efforts in mutually acceptable ways. There have been challenges and there will be going forward. But the fact that the members of KAIROS have been able to reach consensus over a 40-year history is a crowning achievement of Canadian ecumenism, unequalled in other nations. The ability of Christian faith groups to speak together publicly should continue to be a priority.

Reiterating their belief in the role of ecumenical social action, the Catholic bishops of Canada released a document in September 2016 entitled, "The Co-Responsibility of the Lay Faithful in the Church and the World." The document states that "our response to God's call is always lived out in harmony with the other parts of the Body of Christ." The bishops echoed the call of Pope Francis to go out "into the peripheries." They wrote, "The risk of not doing so is that we end up with an inward-looking church, perhaps running efficiently



Jack Lynch, SFM, (left) and Joe Gunn, the co-authors of this article.

but not keenly attuned to the needs of others..."

When Pope Francis commemorated the 500th anniversary of the Protestant Reformation in Sweden, he emphasized ecumenical witness and invited all of us to "walk together, not to be closed in by rigid opinions, for these don't allow any possibility of reform." When he was asked about the best way to promote Christian unity, Pope Francis affirmed that "working together in the service of the poor, the sick, and the imprisoned is an effective form of dialogue."

Our experience as members of KAIROS has been very positive. There is a great deal of sensitivity and respect among the Steering Committee members for each other and for the traditions of each church. We look forward to new challenges that will help us to grow into the future in our shared commitment to the poor and marginalized.∞

Fr. Jack Lynch is a former superior general of Scarboro Missions. Joe Gunn is executive director of Citizens for Public Justice (www.cpj.ca). Joe formerly served as director of the Social Affairs Office of the Canadian bishops and in this role he was founding vice-chair of KAIROS.



By Kathy Murtha

The untold story

Students participate in the KAIROS Blanket Exercise — a powerful teaching of history from the perspective of Indigenous peoples in Canada

On a cold day in February, I make my way to the Mary Ward Centre, a centre for education, spirituality and justice established by the Loretto Sisters in the heart of Toronto. I am about to accompany a group of Grade 4 students in an experience of the KAIROS Blanket Exercise, an interactive re-enactment of the history of Indigenous peoples in Canada. As a trained facilitator of the Blanket Exercise, I wonder how ones so young as these would comprehend and absorb this powerful Canadian story.

“You wait and see,” says Mi’kmaq Elder Bob Phillips, a 72-year-old giant of a man with a rich commanding voice. “I think you will be amazed at what the little ones pick up. Watch the students especially at the end of the day. Many will be reluctant to leave; others will wander aimlessly around the room in silence. We old ones and young ones were meant to be together.”

Suddenly a lively commotion of 36 students from Our Lady of the Assumption make their way up the stairs. They are rounded up by volunteer facilitators and seated in a circle of chairs. Overlapping blankets cover the floor of the circle.

Elder Bob begins by calling us into the sacredness of the circle that is central to Indigenous way of life. The circle attests to the truth that everything belongs, we all have our place, and we are all equal. There is no one part of the circle that is superior or inferior; all parts are worthy of respect. Indigenous peoples have been inviting us into the sacred circle for more than 500 years. What kind of conversion would have to take place at the core of our being for us to fully enter? How

might our world be different if we join the circle?

The Blanket Exercise

The students are invited to roam freely upon the blankets. As they walk, the story begins... The blankets represent Canada, the northern part of Turtle Island, before the Europeans arrive. The students represent the millions of Indigenous peoples that have lived here over the past 10,000 years. These peoples belong to hundreds of nations that have their own language, culture, traditions, laws and government. Each nation is rooted in the land, which generously provides for their needs, and each feels a sacred obligation to protect the land.

When the Europeans arrive, depicted by facilitators wearing black hats, they boldly make their way through Turtle Island, shaking hands with the Indigenous people. In the early years, the Europeans are dependent on the people who teach them how to survive in this harsh new land. A kind of partnership emerges, one built on respect and mutuality.

After the War of 1812, the Indigenous people are no longer needed to fight European wars for their own land. Their relationship with the Europeans deteriorates. Their presence and claim on the land is an obstacle in the path of European settlement and progress. The proposed solution, one that is aggressively and systematically implemented, is enforced assimilation. Duncan Campbell Scott, Superintendent of Indian Affairs from 1913-1932, writes, “Our objective is to continue until there is not a single Indian in Canada that has not been

absorbed into the body politic.” It is assumed that Indigenous peoples and culture will disappear after a few generations.

As the tragic story unfolds, more and more of the blankets are removed. The students crowd together on increasingly fewer blankets that are now further apart.

There are a number of moments in the story that elicit outbursts of protest. When a European arrives bearing a disease-infected blanket, he rubs the blanket against several students. According to some estimates, diseases brought by the Europeans lead to the death of half of the Indigenous population. A student is handed the blanket and told, “You represent the many Indigenous people who have died from small pox after coming into contact with such infected blankets. Please step off the blanket.” From the centre of the circle, a wee voice exclaims: “It is not fair! I did nothing wrong and I died.”

“It’s not fair” can be heard over and over as the story proceeds. It is especially intense during the re-enactment of the removal of approximately 150,000 Indigenous children from their families and their placement in residential schools far from their communities and culture. These government funded, church run schools are the ideal vehicle for the implementation of forced assimilation. We pause for a moment to honour the thousands of children who have died in the residential schools or as a result of their alienating, abusive experiences there. We honour as well those who return home but are unable to fit into their Indigenous culture. More blankets and students are removed.



Students from Our Lady of the Assumption Catholic School participate in the KAIROS Blanket Exercise at the Mary Ward Centre, Toronto, February 2017. All photos courtesy of the Mary Ward Centre.



Just when the pain of the story seems overwhelming, we hear the inspiring voice of Shannen Koostachin, a young Cree from Attawapiskat First Nations. Shannen speaks for the rights of Indigenous children to attend good schools. There is an audible sigh of relief as the students are instructed to unfold a corner to enlarge their blanket, and to applaud themselves for being young Indigenous leaders, like Shannen, who are making a difference today.

As the Blanket Exercise comes to an end, we were invited to look around and compare the scene to how Turtle Island looked at the beginning of the exercise. Only a small percentage of students remain standing on blankets that are now scattered and apart. A few other students stand alone on the bare floor.

The talking circle

With everyone again seated in their chairs, Elder Bob leads us in a talking circle where the thoughts and feelings that have arisen from the exercise are expressed and respectfully heard. After lunch, Bob answers questions and shares more of the history of his people and his own experience. He shares the Indigenous perspective using the engaging oral traditions of his people. He includes witty, wise, and touching stories of animals. Eyes open wide with delight when Bob tells the story of a mother squirrel and her efforts to gently introduce her little one to the wider world beyond the nest. With every mishap, she races to her baby’s side and tenderly leads him to begin the process all over again.

“This,” Bob tells the students, “is how



After the Blanket Exercise, Mi’kmaq Elder Bob Phillips leads a talking circle where the students’ thoughts and feelings can be expressed and respectfully heard.



Students from Our Lady of the Assumption Catholic School use art to give life to their inner feelings after experiencing the Blanket Exercise. Mary Ward Centre, Toronto.

the parents of residential school children felt. They wanted to love and protect their children.”

Heads begin to sadly nod. It is obvious that the meaning of the story has hit home. Christelle, accompanied by her special needs teacher, puts her hand on my arm and says, “It is so good to be here.”

In its content and methodology, the Blanket Exercise is a retelling of history that enters into your heart and soul and demands response and action. The exercise was developed 20 years ago by KAIROS, an ecumenical social justice organization, in close partnership with many Indigenous peoples. It was a response to the 1996 Report of the Royal Commission on Aboriginal Peoples. The recommendations include the need for education on Aboriginal history, tradition and issues in close partnership with Aboriginal peoples in program design, development and delivery.

Thanks to the collaborative efforts of the Mary Ward Centre, KAIROS, and the Catholic School Board, the Blanket Exercise is now being offered to schools. The response has been overwhelming.

In the latter part of the day, the students use paint, clay, fabric and pipe cleaners to give life to their inner feelings. Their creative responses are laid out on a blanket in the centre of the room.

We stand together in a circle to recognize and honour what lies before us. Images of hearts of all different sizes and colours express the sorrow and love of the students for the Indigenous children.

Riley protectively cups his clay sculpture in his hands. He is not about to leave it behind. It is going home with him. I ask if I could see what he has created. It is an exquisite portrayal of a little boy sitting under a tree. He explains that this was a little Indigenous boy and he is feeling lost and lonely.

When it is time to go, I can’t help but notice that the students are lingering in various corners of the room, reluctant to leave. It takes a great deal of effort to get them into a proper line for departure. Elder Bob smiles knowingly at me. The mischievous look in his eyes seems to say, “See, I told you.”

I, too, share their unwillingness to leave. I want to sit longer and reflect on all that has happened. After a time, I look around and am surprised to discover that I am alone. Everyone has gone and I had not noticed.∞

For further information on the KAIROS Blanket Exercise contact: Ann McGowan, director of the Mary Ward Centre: mcgowan@marywardcentre.ca



Women at the heart of change

Solidarity Way of the Cross 2017, presented by Development and Peace-Caritas Canada

Refrain Celebrant: We adore you, O Christ, and we bless you.
All: Because by your Holy Cross, you have redeemed the world.

Like Jesus, women every day are carrying the cross in our world. Women of courage denounce injustices, inequalities, violence, abuses and contempt that burden them. They look toward a better future and continue their march with hope.

1st Station: Jesus is condemned to death

“They cried out, ‘Away with him! Away with him! Crucify him!’”
(John 19:15)

Meditation: Mary’s loving look is a comfort for Jesus as he faces the crowd. He knows that he can count on his mother’s love and support. Mothers of the whole world, never underestimate the power of your love for your children.

“Whenever we look to Mary, we come to believe once again in the revolutionary nature of love and tenderness. In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves.” Pope Francis, *The Joy of the Gospel*, #288.

Let us pray: Jesus, help us to honour our mothers who have carried us, sometimes with great difficulty, and who have so often given us the courage to move forward.

2nd Station: Jesus carries his cross

“So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull.” (John 19:16-17)

Meditation: Jesus begins his walk on the road to Calvary with the humility of one who has chosen to go forward because of his love for humanity. Let us think about the cross of exclusion, oppression and injustice being carried, relentlessly and collectively, by women from so many countries.

“Education is essential to unlocking human potential... Improving access to education for women will not only redound to a fuller realization of their potential and greater professional opportunities, but is also a key to better educated future generations.”
Archbishop Bernardito Auza, Apostolic Nuncio to the UN, Statement before the Commission on the Status of Women, March 18, 2016.

Let us pray: Jesus, open our eyes and our hearts to the reality of Afghan girls and women for whom access to education remains difficult because of social norms that do not respect their fundamental rights.

3rd Station: Jesus falls for the first time

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.” (Matthew 11:28)

Meditation: The women following Jesus hold their breath when they see him fall under the weight of the cross. When they see him get back up, they know, deep in their hearts, that his suffering has meaning.

“...think of the many current painful situations, in particular of women overwhelmed by the burden of life and by the tragedy of violence, of women enslaved by the oppression of the powerful, of children forced into inhuman labour, of women obliged to surrender in body and in spirit to the greed of men. May they begin as soon as possible a life of peace, of justice, of love.” Pope Francis, *Angelus* of August 15, 2016.

Let us pray: Jesus, help us to be attentive to the thirst for justice of Indigenous women, here and elsewhere, and to support them in their demands.

4th Station: Jesus meets his mother

“When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home.” (John 19:26-27)

Meditation: When Mary’s gaze meets that of Jesus, she feels the intensity of her son’s pain. Yet, even at that moment, he cares about his mother’s well-being. How can she accompany her child on the path of suffering and death when her whole being howls with pain and injustice? How does one accept the unacceptable?

“[Mary] is the woman whose heart was pierced by a sword and who understands all our pain. As mother of all, she is a sign of hope for peoples suffering the birth pangs of justice. She is the missionary who draws near to us and accompanies us throughout life, opening our hearts to faith by her maternal love. As a true mother, she walks at our side, she shares our struggles and she constantly surrounds us with God’s love.” Pope Francis, *The Joy of the Gospel*, #286.

Let us pray: Jesus, infinite goodness, salve the broken heart of mothers all over the world who see their children suffer and die because of war.

5th Station: Simon helps Jesus to carry his cross

“As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.” (Luke 23:26)

Meditation: A group of women accompany Jesus on his climb to Calvary. Injustice is a cross borne too often by women alone because of certain discriminatory laws.

“Unacceptable customs still need to be eliminated...I think of the reprehensible genital mutilation of women practiced in some cultures, but also of their lack of equal access to dignified work and roles of decision-making.” Pope Francis, *The Joy of Love*, # 54.

Let us pray: Jesus, give us the perseverance to accompany the women who are struggling to change laws, customs and practices that keep them in a situation of inequality.



6th Station: Veronica wipes the face of Jesus

“He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised.” (Isaiah 53:3)

Meditation: Veronica cannot stifle the suffering that besets her heart at the sight of Jesus. Strengthened by the love she has for him, she braves the soldiers and pushes through the crowd to approach him. With infinite kindness, Veronica wipes the face of her Saviour and reminds us of the inherent strength found in courage.

“Doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights. Even so, we constantly witness among them impressive examples of daily heroism in defending and protecting their vulnerable families.” Pope Francis, The Joy of the Gospel, #212.

Let us pray: Jesus, provide support for all women who brave opposition, hostility and violence so that they can go to meet you.

7th Station: Jesus falls for the second time

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest.” (Matthew 11:28)

Meditation: The women who follow Jesus see him fall again under the weight he is carrying. Their hearts fill with hope when he gets back up. Jesus continues his march out of love for humanity. Every day, millions of women see their families suffer because of war. These women—such as Hayfa, a 32-year-old Syrian widow and mother of four—find the strength to rise up and support their families and communities with love and courage.

“A society without mothers would be a dehumanized society, for mothers are always, even in the worst moments, witnesses of tenderness, dedication and moral strength.” Pope Francis, General Audience, January 7, 2015.

Let us pray: Jesus, give us the strength to support the women of Syria and South Sudan whose lives have been shattered by wars that are tearing their countries apart but who are nonetheless messengers of peace and hope.

8th Station: Jesus meets the women of Jerusalem

“But Jesus turned to them and said, ‘Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.’” (Luke 23:28)

Meditation: During the exchange with the women of Jerusalem, Jesus implores them to worry about their families above all else. When they hear these words, do these women feel the blessing of having children and being able to raise them in love and peace?

“Transcending the established norms of his own culture, Jesus treated women with openness, respect, acceptance and tenderness. In this way he honoured the dignity which women have always possessed according to God’s plan and in his love.” Saint John Paul II, Letter to Women, June 29, 1995, #3.

Let us pray: Jesus, give us the courage to support the women

who seek to participate fully in fulfilling the potential of their families and ensure that all women have access to dignified and safe conditions in which to give birth.

9th Station: Jesus falls for the third time

“Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted.” (Isaiah 53:4)

Meditation: The women feel great sorrow at the exhaustion of Jesus. Has God forsaken him? When he gets up, their hearts are illuminated by a conviction: Jesus is sacrificed for the salvation of humanity. Let us open our hearts to the resilience of women who for generations have been working to have their rights recognized. We can only imagine their inner strength, and also the exhaustion they must sometimes feel from confronting injustice.

Women face “various forms of exclusion and exploitation,” in particular when they “are deprived of economic resources and restricted in their ability to exercise their political rights and participation...Such multi-faceted violence and exclusion [is] a major impediment to integral human development.” Archbishop Bernardito Auza, Apostolic Nuncio to the UN, speech before the United Nations General Assembly, October 10, 2016.

Let us pray: Jesus, teach us to take the side of marginalized and excluded women so that their dignity will be recognized and respected.

10th Station: Jesus is stripped of his garments

“And they crucified him, and divided his clothes among them, casting lots to decide what each should take.” (Mark 15:24)

Meditation: The soldiers coldly undress Jesus under the gaze of Mary, who shudders at the sight of her son’s battered body. The humiliation of Jesus, stripped of his dignity, wounds her deeply in her very flesh. In the same way, humanity as a whole suffers when any woman is abused, raped, humiliated and dehumanized.

“We must condemn sexual violence against women and remove the barriers that prevent their full integration into social, political and economic life.” Pope Francis’ prayer intentions for May 2016.

Let us pray: Jesus, give us the courage to defend our sisters in the Democratic Republic of the Congo afflicted by sexual violence and to support them in their demands to put an end to these violations of their person and their rights.

11th Station: Jesus is nailed to the cross

“Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.” (John 19:25)

Meditation: Can we imagine Mary Magdalene who, at the foot of the cross, hears the dull thud of the hammer, driving nails into the flesh of her Lord? In silence she bears the suffering caused by the sight of the crucified body of Jesus and remains with him in his last hours. Even today, many women are reduced to silence. Just think about the thousands of silent victims of human trafficking.

“At the foot of the cross, at the supreme hour of the new creation, Christ led us to Mary. He brought us to her because he did not want us to journey without a mother, and our people read in this maternal image all the mysteries of the Gospel...Mary, who brought him into the world with great faith, also accompanies ‘the rest of her offspring, those who keep the commandments of God and bear testimony to Jesus’ (Rev. 12:17).” Pope Francis, The Joy of the Gospel, #285.

Let us pray: Jesus, forgive us if we have ignored the voices of women. Help us to listen to them and make it so our footsteps will fall into step with theirs in their march for justice and equality.

12th Station: Jesus dies on the cross

“When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.” (John 19:30)

Meditation: The women accompanying Jesus saw in him hope for peace and salvation for their people. Thus it was with great sadness that they watched him die on the cross.

“The recognition of the vital role of women in preventive diplomacy, mediation, peacekeeping missions and peace-building processes, as well as their growing presence in policy-making bodies and advocacy groups, must be translated into action to unleash skills and capacities that allow women to bring order out of chaos, community out of division, and peace out of conflict.” Archbishop Bernardito Auza, Apostolic Nuncio to the UN, Statement before the Commission on the Status of Women, March 18, 2016.

Let us pray: Jesus, we ask you to help women affected by conflict to always keep their hopes alive. May they be able to participate as equal partners in peace and reconciliation processes.

13th Station: Jesus is taken down from the cross

“After these things, Joseph of Arimathea...asked Pilate to let him take away the body of Jesus.” (John 19:38)

Meditation: The women who had traveled with Jesus since Galilee observe with emotion His body being taken down from the cross. They surround Mary, who holds her son for a long time; she understands that the events that had been announced to her are now completed. In the painful solitude of mourning, the women support Mary and share her suffering...

“[W]ith her pierced heart, [Mary] agrees in that painful moment to give birth to all of us. And from that moment on she became our Mother...” Pope Francis, Morning Meditation in the Chapel of the Domus Sanctae Marthae, September 15, 2016.

Let us pray: Jesus, in the face of the globalization of indifference, teach us to support women who rise above their grief to seek justice and the fulfillment of your will.

14th Station: Jesus is laid in the tomb

“The women who had come with him from Galilee...saw the tomb and how his body was laid.” (Luke 23:55)

Meditation: The women make sure that Jesus receives an honourable burial. How many mothers have to carry their children to the tomb? And how many of them, like the mothers of refugees who have disappeared at sea, cannot accompany their children to their final resting place?

“Mothers are the strongest antidote to the spread of self-centred individualism. ‘Individual’ means ‘what cannot be divided.’ Mothers, instead, ‘divide’ themselves, from the moment they bear a child to give him to the world and help him grow. It is they, mothers, who most hate war, which kills their children.” Pope Francis, General Audience, January 7, 2015.

Let us pray: Jesus, make us instruments of solidarity so that women do not have to weep for their children who are victims of war and indifference.

15th Station: Jesus rises from the dead

“Now after he rose early on the first day of the week, he appeared first to Mary Magdalene.” (Mark 16:9)

Meditation: The resurrection of Jesus calls upon us to live differently. Jesus chose Mary Magdalene to reveal the good news that he is alive. Are we listening to the good news of peace and hope brought by women?

“(Why) is it primarily women who pass on the faith? Simply because the one who brought us Jesus is a woman. It is the way that Jesus chose.” Pope Francis, Morning Meditation in the Chapel of the Domus Sanctae Marthae, January 26, 2015.

Let us pray: Jesus, lead us in your path, and open our hearts to the wisdom and love of the women who illuminate our lives, our families and the ways toward peace. **Amen.**

Adapted for this magazine. For the full version and other Development and Peace Share Lent resources, go to: www.devpc.org/en/sharelent-2017

DREAMS

Dominican Republic Education and Medical Support (D.R.E.A.M.S.) is a transformational program of St. Mary Catholic Secondary School in Hamilton, Ontario, to help bridge the gap between the north and the south.



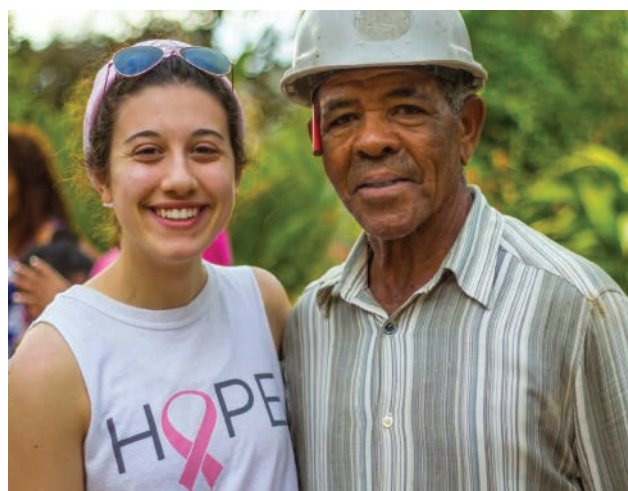
"I look back and remember the smiles and laughter of everyone as we worked together towards something that would make a truly positive impact on this community. It was not only the act of building the home that meant so much to our new Dominican friends, but the fact that we, as a community so far away, desired to give of our time and effort to them..."

My time in the Dominican Republic opened my eyes to the true necessities of life: compassion, love, kindness and generosity... We lived amidst a community of people with little material wealth, but their way of life and generosity reflected what I now understand as pure richness; that of love and spirit...

Despite differences in language, age, and culture, I was shown that happiness is rooted in a deep desire to love and to share in the lives of others. By embracing this outlook, we can transform the world with our actions, whether it is through working in a region of impoverished developing communities or just through a simple conversation with a friend."

Catharine Bowman, D.R.E.A.M.S. 2016 (photo left)

Photo spread: D.R.E.A.M.S. participants. St. Mary's students first began going to the Dominican Republic in 1999, at the invitation of Scarboro missionary Fr. Lou Quinn, to assist with projects of the San Jose de Ocoa community development association.





“To be in mission is to love and be present to others and to all creation, especially to the poor and marginalized, and to act with them in bringing about a world of justice and peace for all.”

Mary Anne O'Connor

Our Lady's Missionary Sister Christine Gebel and Scarboro lay missionary Mary Anne O'Connor (3rd and 4th from left) at a community farewell gathering for Mary Anne at the end of her mission service in the Philippines. 1993.

For nearly 100 years, Scarboro Missions has served the Reign of God, reaching out to the other, walking with people of other faiths and cultures, and with the world's poor and marginalized in their struggle for dignity and life. We invite you to visit us online to learn about this historic journey.
www.scarboromissions.ca

Interfaith dialogue for global peace...

The Scarboro Missions website includes one of the most extensive online collections of Golden Rule and interfaith educational resources to help make it possible to live our lives in dialogue with the other.

Right: A revised version of the French-English Golden Rule poster is now available. Produced by Scarboro Missions. Actual size 29"x22"

