



1918 **YEARS** 2018

September 2018 \$1.00

Follow the Spirit

ANNIVERSARY ISSUE

This special edition celebrates the 100-year history of the Scarboro Foreign Mission Society. It is the final publication of Scarboro Missions magazine.



Volume 99, Number 1
September 2018

Publisher: Scarboro Foreign Mission Society
Editor/Designer: Kathy Gillis
Website: www.scarboromissions.ca
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.
Please address all inquiries to: Scarboro Missions, 61 Fairfax Crescent, Scarborough, ON, M1L 1Z7
Tel: 416-261-7135;
Email: info@scarboromissions.ca (General)
Printed in Canada and mailed from Toronto East L.P.P., Scarborough, ON. Return postage guaranteed.
ISSN 0700-6802

“I have come that
they may have life,
and have it to the full.”
John 10:10

Photo above: Fr. Mike Traher at the blessing of a newly built chapel in the farming village of Malinaw (a name meaning “quiet, peaceful place” in Cebuano) in 1982. Located in the hills of Hinunangan on the island of Leyte, Philippines, this community of faith-filled people endured much suffering during the country's armed conflict but trusted in God to carry them through. They dedicated the chapel to the Sacred Heart of Jesus.

COVER (clockwise from top left): Msgr. John McRae and Fr. Ramon Serra in China; Msgr. John Mary Fraser; some members of the 1938 mission band on the Empress of Asia bound for China (L-R: Ben McRae, Michael Carey, Harvey Steele, Tom Morrissey, Dan MacNeil, Gerard McKernan, Charlie Murphy, Ed Moriarty, and Grey Sister Mary Kenneth); Fr. Jack McIver, Philippines; Fr. Harvey Steele, Dominican Republic; Fr. John Carten, Japan; Bishop George Marskell, Brazil; lay missionary Beverley Vantomme, Malawi; staffperson Kathy Murtha, Scarboro Mission Centre, Toronto, Canada.

CONTENTS

Faithful to the Spirit By Jack Lynch, S.F.M.	5	The struggle for liberation Peruvians bring forth life in the desert By Rosina Bisci and Kim Paisley	89
Moments in mission: 1918-2018	8	A diocese converted Chiapas Indigenous become subjects of their own history	92
A strange and distant land John Mary Fraser and his followers are off to China By Danny Gillis	12	To be free of domination and dependence Witnesses to war and beauty in Nicaragua	93
The heart of Scarboro Missions Monsignor John E. McRae, co-founder	29	Together in mission as equals Scarboro priests and laity in Ecuador	95
A door reopens Scarboro missionaries return to China	30	To witness the love of Jesus A variety of ministries in Malawi and Zambia	97
A better place to live Promoting the Antigonish movement	32	A rich interfaith experience Support for the marginalized in a Buddhist country	100
A call from the Caribbean Replanting seeds of Christianity in the Dominican Republic	35	Dignity denied Working with migrants and displaced peoples By Luis Lopez, S.F.M.	102
The supreme sacrifice of Fr. Art MacKinnon	39	Becoming Neighbours Catholic congregations respond to the needs of refugees By Peter McKenna, S.C.J.	103
Building community in Ocoa and Canada	41	Working ecumenically for justice The Justice and Peace Office By Mark Hathaway, Ph.D.	104
A profound evolution Opening our eyes to the presence of God in Japan	42	Cry of the poor, cry of the Earth Justice, Peace and the Integrity of Creation By Karen Van Loon	108
To the land of many waters Encountering diversity in Guyana	47	Real commitment to faith A legacy of interfaith understanding and dialogue By Murray K. Watson, Ph.D.	114
Islands in the stream Fifty-eight years of service in the Bahamas	52	If these walls could speak Glimpses into the life of Scarboro's Mission Centre By Kathy Murtha	118
Breaking open the Word of God The struggle for freedom and dignity in the Philippines	55	Scarboro Missions magazine Ninety-nine years of mission history	123
Autonomy in the local church Promoting lay leadership in St. Vincent and the Grenadines	60	Celebrating friendship By Frances Brady, O.L.M.	127
Mission to Painted Rock A journey towards justice and peace	64	Necrology	134
Speak up! Language revitalization in Brazil By Ron MacDonell, SFM	67	The work of God's Spirit continues Building on our legacy	137
Talking with Diva Fr. Ron MacDonell interviews Diva Eurico da Silva	68	Our heartfelt gratitude Message from the General Council	139
Artisans of their own destiny The Interamerican Cooperative Institute By Tom Walsh	69		
An invitation to laity Scarboro Missions takes the lead in church reform By Danny Gillis	71		
Finding a unique role By Gary Saulnier, Ph.D.	75		
Health promotion through education By Carolyn Beukeboom	78		
Dominican encounter with faith & hospitality By Dean Riley	80		
Once a Scarboro missionary... By Danny Gillis	81		
Mission experience continues to inspire By Dan Anstett	83		
Signs of the times The impact of Vatican II on the Scarboro Foreign Mission Society By Michael Higgins, Ph.D.	86		

COLUMNS

Editorial By Kathy Gillis	4
In Memory Rev. Kenneth Ignatius MacAulay By Frank Hegel, S.F.M.	128
Rev. Frank Anton Hegel By Louise Malnachuk	130
Rev. Charles Joseph Hector Gervais By Danny Gillis	132



By Kathy Gillis

A labour of love and blessing

It's hard to know what to say in this, my final editorial. There are mixed emotions—sadness at the ending of a 30-year vocation, a labour of love and blessing; and a feeling of anticipation of things to come. What does God have in store for any of us?

This November, Scarboro missionaries will move out of their central house on Kingston Road, their home for the past 94 years, where they first arrived as seminarians, were formed and sent out to mission; the place where they returned to on furlough, where they worked and did mission in Canada, where they shared hospitality and friendship; the place with memories of fellow missionaries long gone.

The Spirit continues to lead as the Society enters a new phase in its journey of mission. Together with three other religious congregations, Scarboro Missions is moving to Presentation Manor, a newly built seniors residence in Scarborough. Collaboration, solidarity, and simplicity of lifestyle have been some of the hallmarks of Scarboro's charism and will no doubt continue.

I am filled with gratitude for the learning I have received, for the many prophetic, Spirit-filled people that I have worked with and met while at Scarboro. I will carry them with me always.

I hope this issue does justice to

the past 100 years of Scarboro's mission history. There is so much to the Scarboro story both overseas and here in Canada. Even at 140 pages, it feels as though we've just scratched the surface. Thankfully I did not do this work alone. At my side the entire time was my husband and former lay missionary Danny Gillis. A gifted writer and amateur historian, Danny also brought his love for Scarboro and wealth of knowledge of its mission and charism. Every article without a byline was written by him.

We spent countless hours poring over archival documents with the help of Valerie Gauthier in Archives. We cannot thank Valerie enough for her efficiency and competency, for the historical documentation she compiled and shared, and the files and photos she provided. Montreal-born Valerie came to Toronto to obtain a Master of Information degree with a concentration in Archives and Records Management. Archivist Fr. Dave Warren was fortunate to welcome her to Scarboro Missions after her graduation in 2016. She is a treasure.

We were also greatly assisted by having access to digitized issues of the magazine going back to the inaugural issue in 1919 and available on the Scarboro Missions website. These provide an incredible 100-year history of mission.

There are so many people to

thank. I'll start with the brainstorming done by the larger Scarboro community at the 2016 and 2017 Study Days, and at the 2017 General Chapter. These ideas gained focus and momentum with the guidance of our Advisory Committee: Fr. Roger Brennan; Anne-Marie Jackson, director of the Jesuit Centre for Social Faith and Justice; and Joe Gunn, director of Citizens for Public Justice and author of *Journeys to Justice — Reflections on Canadian Christian Activism*. A wonderful group of gifted people.

Many individual Scarboro missionaries and alumni contributed to and reviewed articles on missions where they served. I cannot name them all for fear that I might forget someone. Fr. John Walsh reviewed the planning schema and early drafts. Lay missionary Carolyn Beukeboom kindly helped with the big job of proofreading. We called on many people and all responded generously, especially the writers, all of whom were Scarboro missionaries, alumni or associates with love in their hearts for this community and grateful for their experience with Scarboro Missions.

We can only hope that we have honoured this missionary endeavour begun 100 years ago by the esteemed founder, Msgr. John Mary Fraser.∞



By Fr. Jack Lynch, SFM

Faithful to the Spirit

I often feel like I have been defining missionary activity and its scope since the day I was ordained. All of us at Scarboro Missions have lived through years of change and new challenges, and we have new ones before us today. In all of it we have affirmed and continue to affirm that the Spirit of God has been with us, guiding, cajoling and pulling us into the future.

In preparation for a general assembly of all members of Scarboro in 1987, I recall being asked to do research on the charism of our founder. At that time, all Roman Catholic religious communities were encouraged by Rome to engage in the re-founding or revitalization of our communities, and to be faithful to the original charism of the founder. In our case, Monsignor John Mary Fraser had passed away just 25 years earlier, in 1962, and there was a living memory of him, which in some ways really complicated the task.

As I met with people in different religious communities I soon discovered that those communities whose founders died many years earlier had much less difficulty identifying the charism of the men and women who founded their communities, and there was a limited amount of discussion and controversy. They could say things about their founder's accomplish-



Fr. J.M. Fraser (R) supervises the start of the building of St. Joseph's Church in Lungchuan, China, with (L-R) his brother, Fr. William Fraser, and Frs. Paul Kam and Ramon Serra. 1928.

The best articulation of the charism of our founder, Monsignor Fraser, was his faithful response to the movement of the Holy Spirit in his life, in the historical and ecclesial context of his time.

ments because there were no living witnesses to refute them. Those of us who belonged to younger communities still had members who at times spoke critically of the founders or foundresses and it was a much more difficult task.

After much discussion and reflection, I came to the conclusion that the best articulation of the charism of our founder, Monsignor Fraser, was his faithful response to the movement of the Holy Spirit in his life, in the historical and ecclesial context of his time.

He founded a missionary society of priests for China, *ad gentes*, to those who were not Christian; *ad extra*, outside of Canada; and *ad vitam*, for life.

I concluded that fidelity to the charism of our founder is a discerned community response to the movement of the Spirit in the *present* historical and ecclesial context, in the light of the Gospel, our missionary vocation and the history of our Society.

We have discerned the movement of the Spirit in our lives and

“Our primary task as missionaries is to seek out and discern where and how God’s Spirit is present and active among those to whom we are sent, and this is essentially a contemplative exercise.”

Michael McCabe SMA

in our history throughout our 100 years as a missionary community. In our discernment we have been greatly influenced by the writings and reflections of Fr. Michael McCabe SMA, professor of Missiology at Tanganza College in Nairobi, who wrote:

“Our primary task as missionaries is to seek out and discern where and how God’s Spirit is present and active among those to whom we are sent, and this is essentially a contemplative exercise. Only a contemplative spirit will enable us not to impose our own agendas on the already existing dialogue between God and people, but rather to enter into this dialogue with the heart and mind of Christ and thus discover God’s agenda. Only in prayer can we learn to respect the freedom of God who is present and active among people before our arrival and to respect the freedom of the people who are responding to God in their own way.”

When I look back over our history there have been many pivotal moments. One of great significance was leaving China in the early 1950s and moving into new areas and new ways of doing mission. A second great moment was the Second Vatican Council and its teaching on mission.

Two Divine Word missionaries and well-known theologians, Frs. Stephen Bevens and Roger P.

Schroeder, succinctly summarized the teaching as it relates to the missionary vocation: “Baptism will be understood as the main ordination, giving every Christian the privilege and duty to minister through a life lived in witness to the gospel in the world. Mission will be understood as part of Christian life.”

Based on the new insights and theological understandings, all of us as religious communities have been drawn into a process of identifying who we are and rewriting our Constitutions. I recall a paper that Fr. David Warren, SFM, presented for our consideration. It was entitled, “Mission Rediscovered” and began, “The Foreign Missions died on February 24, 1969.”

On that day, the Vatican’s Sacred Congregation for the Evangelization of Peoples issued an instruction abolishing the *ius commissionis* with which missionary institutes like Scarboro Missions (that are under the authority of Rome) had exercised jurisdiction over specific territories. The instruction transferred the jurisdiction of these territories or dioceses to local bishops. It used to be that countries of the North were considered “the church,” and countries in continents such as Africa and Asia were “the missions.” Now they are no longer “the missions;” they are the church.



Fr. Dave concluded, “There have been no foreign missions since February 24, 1969. There have been only sister churches. In some cases our sister churches no longer need—or want—foreign clergy.” He went on to say that “mission lives on,” but it is searching for an adequate description.

At its General Chapter in 1974, Scarboro Missions made a decision to invite lay women and men to walk with us in mission. That decision opened new horizons and experiences for all of us. Together we were challenged to acknowledge and reflect on the words of Michael McCabe:

“Mission is an encounter with a mystery, the mystery of a missionary God whose love embraces the world and all of its inhabitants; the mystery of the Spirit of God present in unexpected places and unsuspected ways because of the limits of our own life experiences and our own cultural world; the mystery of people’s participation

in the paschal mystery in ways we have neither known nor imagined due to our limited religious experience or our experience of God from the perspective of our own culture.”

Mission is an ongoing dynamic process. Fr. McCabe continues:

“This universal outreach of God’s mission (through his Word and his Spirit) is the context in which we have to situate the mission of the church. The church is neither the source nor the primary agent of mission. God is. The church, and we who belong to it, are called to participate in a project that comes from God and belongs to God. Our mission, then, does not take over from the divine mission. We are called and sent rather to further it and contribute to its fulfillment.”

In our most recent Chapter assembly in 2017, all of the Scarboro personnel present affirmed the following:

“Our 14th General Chapter has been celebrated in the spirit of our founder John Mary Fraser, in celebration of his missionary spirit. In the words of the prophet Micah (6:8): ‘This is what your God asks of you; to act with justice, to love tenderly and to walk humbly with your God.’ In the spirit of our present Pope Francis, we have also reaffirmed our own call as missionaries to live simply and thereby identify more closely with those

At our 2017 General Chapter, we celebrated our legacy in prayer and song, we rejoiced at how the Spirit of God has transformed us along the way, is present to us and is calling us into the future.

among whom we have served.

“At this time in our history, we find ourselves at the frontier of letting go. In a profound spirit of openness and acceptance as we diminish, we look to others to bear the flame and grow into the new stewards of God’s mission, called to love and share all that we have and who we are, as we accompany the outcast, the stranger, the invisible and those of other religious traditions who have become our friends. While letting go of more active ministries, through prayer and companionship we are entering into a more profound reflection of the movement of the Spirit. We believe that our mission is not finished, it is simply being transformed into a new reality, a continuing work of God’s Spirit.”

In a letter dated November 2017 to our benefactors and friends we wrote:

“As you may already be aware, Scarboro Missions, like many other religious communities, is undergoing many changes to deal with the impact of our aging and declining membership. As a mission society, we have continually promoted vocations and invited others to join us. Yet in recent years, there have been very few inquiries for both priesthood and lay missionary vocations. We have had to take a hard look at our limited possibilities of giving a good formation to candidates as well as

providing new candidates with a peer group for ongoing support and community life. That is why, after discernment and guided by the Holy Spirit, we have taken a decision to not accept candidates for the priesthood or for the lay program.”

At our 2017 General Chapter, we celebrated our legacy in prayer and song, we rejoiced at how the Spirit of God has transformed us along the way, is present to us and is calling us into the future. Mission today requires creativity under the guidance of the Spirit. We support all new initiatives that are faithful to the teaching of Jesus and the mandate given to disciples everywhere.

We will continue to live the Gospel wherever we are, for we are pilgrims in all parts of our journey. In the face of this new reality, the words of our Scarboro Prayer of many years continue to inspire us: “God of life and goodness, we are a pilgrim people, frail and weak, and yet we are the work of your hands...We pray that we may walk joyously into the unknown... (and) always be ready witnesses to the resurrection of Jesus, with a profound love to hold all peoples in our hearts.”[∞]

Fr. Jack Lynch was elected to his fourth term as superior general at the 2017 General Chapter.

MOMENTS IN MISSION

1918 • Archbishop Gauthier of Ottawa approves the foundation of China Mission College in Almonte, Ontario. Members of the Canadian hierarchy bless the new mission movement.

1919 • Fr. John Mary Fraser visits Rome and Pope Benedict XV heartily blesses the new college.
• First issue of *China* magazine is published.

1920 • Fr. J.J. Sammon goes to Kwei Yang, the first priest from China Mission College assigned to China.
• Fr. Daniel Carey is the College's first ordination and leaves for Kwei Yang the next year.

1921 • At the suggestion of Archbishop Neil McNeil of Toronto, a new property is acquired near St. Augustine's Seminary at the Scarboro Bluffs, Ontario. This marks the beginning of the St. Francis Xavier China Mission Seminary.

1922 • Fr. William McGrath joins the seminary staff and succeeds Fr. Fraser as editor of *China* magazine in 1923.

1924 • The Ontario bishops appoint Archbishop McNeil (Toronto), Bishop M.F. Fallon (London) and Bishop M.J. O'Brien (Peterborough) to the seminary Board of Control. Also appointed are Fr. Fraser and Fr. McGrath.
• The bishops of Ontario appoint Fr. John McRae president and rector of China Mission Seminary.



• St. Francis Xavier China Mission Seminary is built at 2685 Kingston Road, Scarborough, Ontario. The formal opening and blessing is on Sunday, Sept. 21.

1925 • Fr. Paul Kam of China Mission Seminary is the first native Chinese to be ordained a priest in Canada.
• Rome allots the district of Chuchow (renamed Lishui in 1935) in Chekiang (Zhejiang) province to the new seminary.
• First group departure ceremony at St. Michael's Cathedral, Toronto, on Dec. 13, for priests leaving for China. Frs. Fraser, Vincent Morrison and Ramon Serra, the pioneer mission band, sail from Vancouver on Dec. 26.

1930 • First ordination in the seminary chapel: Bishop Alexander MacDonald ordains Fr. A.J. (Sandy) MacDonald.

• Sisters Mary Catherine, St. Oswald, and St. Mary Anthony of the Grey Sisters of the Immaculate Conception, Pembroke, Ontario, begin a year of missionary initiation at Wenchow, China, and arrive in Lishui on Dec. 8.

1931 • Fifth mission band leaves for Lishui: Frs. McGrath, Arthur Venedam, Joseph King and J.J. (Chook) MacDonald. Grey Sisters Mary Daniel and Mary Genevieve also depart.
• In recognition of his missionary accomplishments, Fr. Fraser is honoured by the Holy See with the rank of protonotary apostolic and given the title of monsignor.



1932 • Fr. Hugh Sharkey is recalled from China to establish the Vancouver Chinese Catholic Mission to serve the city's large Chinese population. He is assisted by the Grey Sisters. By 1940, the mission consists of a church and Canada's first Chinese Catholic elementary school. Above: Fr. Sharkey with teacher Miss Violet Wong, Grey Sister Mary Gertrude, and kindergarten graduates. In 1948 Miss Wong receives the papal award, *Pro Ecclesia et Pontifice*, for her service.
• Fr. McGrath is appointed the first prefect apostolic of Lishui and honoured with the title of monsignor.

1935 • Fr. James McGillivray dies of malaria in Lishui. The first death of a Scarboro priest.
• Msgr. McGrath publishes *The Dragon At Close Range*, a notable contribution to mission literature.

1937 • Sino-Japanese War reaches Chekiang and mission stations are bombed.

1939 • The Pope honours Fr. McRae, president of St. Francis Xavier Seminary, naming him domestic prelate (monsignor).

1940 • With the approval of its constitutions by the Holy See, St. Francis Xavier China Mission Institute becomes the Scarboro Foreign Mission Society on June 11.
• Fr. William Matte and Fr. Ed Moriarty are recalled from China to open missions for the Chinese in Victoria, BC, and in Toronto, respectively.
• Fr. Aaron Gignac dies in Lishui after an appendectomy.
• The number of Scarboro priests stationed in China peaks at 38.

1941 • First General Chapter of the Scarboro Foreign Mission Society convenes. Msgr. McRae elected first superior general.
• Msgr. Fraser, en route to China, is stranded in Manila, Philippines, for more than three years after Japan bombs the city on December 8 and occupies the country.

1942 • Japanese forces invade Lishui, nine Grey nuns and 14 Scarboro priests trek 2,500 kms to reach safety in western China. Eleven other priests are held in squalid internment camps.

1943 • Dominican Republic mission is established; the Society's first overseas mission outside of China.
• Society opens a novitiate at St. Mary's, Ontario, with Fr. William Amyot as superior.

1946 • Fr. Jack McGoeys is named director of the Catholic Welfare Committee of China and is later succeeded by Fr. Gerard McKernan.



1947 • Msgr. McGrath (R) launches a North American pilgrimage with the statue of Our Lady of Fatima in Ottawa. The following year, Fr. Pat Moore (L) begins a world tour with the Pilgrim Statue.
• Scarboro missionaries establish first credit unions in the Dominican Republic at Yamasa and Monte Plata.

1948 • Scarboro establishes a mission in Japan.
• Kenneth Turner is consecrated Bishop of Lishui.

1949 • 2nd General Chapter; Fr. Thomas McQuaid elected superior general.

1950 • *China* magazine is renamed *Scarboro Missions*.

1951 • Communists overrun China and all foreign priests and nuns are put under house arrest while awaiting permission to leave the country.

1952 • Frs. Kam and Venedam are imprisoned. Venedam is released from solitary confinement in 1954. Fr. Kam is imprisoned until 1957 and dies on Feb. 1, 1958.

1953 • Guyana mission established.

1954 • Bahamas mission established.
• Fr. McKernan is the last Scarboro missionary expelled from China.

1955 • Mission established in Southern Leyte, Philippines.

1956 • Mary Monaghan from Prince Edward Island donates a student dormitory to adjoin the seminary in Scarborough.
• Scarboro House is officially opened in Antigonish, Nova Scotia, and Fr. Jack McIver is appointed superior.

1957 • St. Vincent and the Grenadines mission established.

1959 • 3rd General Chapter; Fr. Frank Diemert elected superior general.
• Completion of the main chapel and administrative building adjoining the St. Francis Xavier Seminary.

1960 • Fr. Frank O'Grady becomes the English-speaking secretary of the Canadian Catholic Office for Latin America.

1961 • Mission established in Itacoatiara, Brazil.

1962 • Msgr. Fraser dies in Osaka, Japan.
• The Second Vatican Council opens in Rome.

1964 • Fr. Harvey Steele establishes the Interamerican Cooperative Institute in Panama.

1965 • Fr. Arthur MacKinnon is assassinated in the Dominican Republic.
• Mission in St. Lucia is established.
• Fr. Paul McHugh is named Prelate Nullius (monsignor with the powers of a bishop) for the prelacy of Itacoatiara. He attends Vatican II and is consecrated bishop in 1967.

1968 • 4th General Chapter; Fr. Paul Ouellette elected superior general.
• Society membership peaks at 161 ordained priests.
• The fifth of five Scarboro parishes in the Philippines also starts a credit union. The Sts. Peter and Paul Cooperative in Hinunangan has received national awards and is still going strong.

1970 • Society begins a study on the possible admission of lay members.

1972 • Fr. Bill Smith appointed director of the Latin American Missions Office of the Canadian Catholic bishops in Ottawa. In 1975 he joins Development & Peace as Latin America project officer.

1973 • Scarboro Missions joins and provides leadership to the Canadian ecumenical coalitions for social justice.

1974 • 5th General Chapter; Fr. Mike O’Kane elected superior general. Chapter undertakes to assist lay people to realize their call to mission and expresses an openness to a new form of community life that would include lay missionaries.

- The Formation-Education Department is founded with Fr. Clair Yaeck as coordinator and Fr. Tim Ryan as student community moderator.

1975 • Mr. Tom Walsh is the first lay candidate to be accepted into the formation program and joins five priest candidates at the new student community house in Toronto’s Kensington Market area.

- Fr. Jack Lynch joins Edmonton diocesan priest Fr. Denis Hebert working in Lima, Peru.
- Society opens student community and promotion centre in Edmonton.

1976 • Fr. John Walsh is appointed co-director of the Ecumenical Forum together with Chilean Arturo Chacon of the United Church in Canada.

1978 • 6th General Chapter; Fr. Ken MacAulay elected superior general.

- The Chapter mandates Scarboro Missions’ participation in and financial support of the interchurch coalitions.
- The newly elected council inaugurates annual three-day October meetings for all members living in Canada.
- George Marskell is consecrated Bishop of the Prelacy of Itacoatiara, Brazil.

1979 • Fr. McIver leaves for South Africa to teach cooperatives in the Diocese of Eshowe, Zululand. By 1984 he establishes the country’s first registered credit unions.

- Fr. Brian Swords is invited by Chinese authorities to teach English at the Dalian Foreign Language Institute. He is the first Scarboro missionary to re-enter mainland China.
- Fr. Bill Schultz helps to establish the Toronto Japanese Catholic Community chaplaincy by a succession of Scarboro missionaries who served in Japan.

1980 • The Justice & Peace Office is established. Fr. Tim Ryan is its first director.

- In cooperation with the Archdiocese of Halifax, the Society expands its Peru mission to the city of Chiclayo.
- Fr. Charlie Gervais is assigned to a new area of mission presence in Bukidnon, Mindanao, Philippines.
- Mission team begins three years of service in the Diocese of San Cristóbal de Las Casas, Chiapas, Mexico.

1981 • Fr. Joseph Curcio spends a year of presence among the Bijago people in Guinea Bissau through the Italian Foreign Mission Society.

1982 • Lay missionary Tom Walsh succeeds Fr. Joe McGuckin as administrator of the Interamerican Cooperative Institute in Panama.

- 7th General Chapter; Fr. MacAulay re-elected superior general. Chapter uses the term “associate member” to describe the inclusion of lay missionaries in the Society.

1983 • Scarboro ends its mission in Southern Leyte, Philippines, and continues in Mindanao.

- After serving in Japan, Fr. Bill Schultz is assigned to Peru where he lays the groundwork for Japan’s first lay mission program to allow Japanese Catholics to serve overseas.

1984 • Frs. Joe Curcio, Gerry Donovan, and Dan O’Hanley are assigned to Nicaragua at the request of the American Capuchins.

- Scarboro Missions constitutions promote respect for and cooperation with other religions.

1985 • Fr. Ryan appointed director of Canada’s Inter-Church Committee on Human Rights in Latin America.

1986 • *Witnesses of Hope*, newsletter of the Justice & Peace Office, is published for the first time.



1987 • [First ever pre-Chapter Assembly of all missionaries takes place as part of a new renewal process initiated by the General Council in 1986.](#)

- 8th General Chapter; Fr. Swords elected superior general. The Chapter mandates the creation of a Department of Lay Association.
- Fr. Yaeck is appointed to lead the renewal process.

1990 • First Chapter of Affairs convened to evaluate the renewal process.

- Fr. Robert Hymus in the Dominican Republic is honoured with the title of monsignor.

1991 • St. Vincent and the Grenadines mission closes.

- Lorraine Reaume and Tim Richards are assigned to Scarboro’s mission in Peru but with escalating tensions in that country, they are instead sent to Cochabamba, Bolivia, where they join a Maryknoll mission team for two years.
- The Brazilian bishops’ Land Pastoral Commission receives the Right Livelihood Award (alternative Nobel Peace Prize). Bishop Marskell, vice president of the Commission, travels to Stockholm to accept the award.

1992 • Termination of mission presence in Nicaragua.

- 9th General Chapter; Fr. Swords re-elected superior general. Chapter is unable to agree on a form of lay association, but a Lay Mission Office is established the next year.

1993 • Scarboro Missions celebrates its 75th anniversary, its 50th year in the Dominican Republic and its 45th in Japan.

- Peru mission closes and mission in Ecuador begins.

1995 • Fr. Lou Quinn awarded the Order of Canada. He also receives the papal medal, “Augustae Crucis Insigne”, Pro Ecclesia et Pontifice.

1996 • Mission to Malawi begins with the arrival of lay missionaries Beverley and Ray Vantomme. Mary Rowlands is assigned to Zambia for two years.

1997 • Fr. Frank Hegel is named rector of Christ the Good Shepherd Seminary (*Seminario Cristo Buen Pastor*) in Riobamba, Ecuador, established for campesino and Indigenous men desiring to be “poor priests who serve the poor.”

- 10th General Chapter; Fr. Jack Lynch elected superior general.

1999 • Scarboro Missions Interfaith Desk is established under the direction of Fr. Ray O’Toole.

- Fr. Ambrose MacKinnon in the Bahamas is named monsignor.
- Fr. Hugh MacDougall is assigned to work with the Quebec Foreign Mission Society in the parish of San José in Bahia Honda, Havana, Cuba. On Nov. 13, 2001, he was killed in a traffic accident and is buried there.

2000 • Mission to Thailand begins with lay missionaries Georgina and Paddy Phelan.

- Scarboro Missions Golden Rule poster is published.

2001 • The Interfaith Department is established.

2002 • 11th General Chapter; Fr. Lynch re-elected superior general.

- Scarboro Missions Golden Rule poster is presented to the assistant general secretary of the United Nations and is put on permanent display at UN headquarters (New York).

2005 • Japan mission closes.

2007 • 12th General Chapter; Fr. Lynch is re-elected superior general.

- The day of Fr. Lou Quinn’s death, Oct. 11, the president of the Dominican Republic, Leonel Fernández, declares a national day of mourning.

2009 • Philippines mission closes.

- Scarboro Missions develops and adopts an Ecological Mission Statement.

2010 • Ecuador and Thailand missions close.

2012 • 13th General Chapter; Fr. Swords elected superior general.

- Dominican Republic and Bahamas missions close.
- Fr. Ray O’Toole is named secretary general of the Federation of Asian Bishops’ Conferences in Hong Kong; the first non-bishop to hold this post. He begins a second four-year term in 2016.

2013 • Malawi mission closes.

2014 • Justice and Peace Office is renamed Justice, Peace and Integrity of Creation Office.

- Scarboro Missions decides to divest from fossil fuels.

2016 • The central house and property at 2685 Kingston Road in Scarborough, ON, is sold to the Toronto District Catholic School Board. The proceeds from the sale are distributed to organizations that share the vision of Scarboro Missions and support its charism. In allocating these legacy funds, Scarboro Missions honours the intention of its benefactors.

- Fr. Luis Lopez is assigned to Honduras.

2017 • 14th General Chapter; Fr. Lynch elected superior general. The Chapter makes a decision not to accept any future candidates seeking ordination to the priesthood.

- Scarboro winds up the lay mission program and the remaining five lay missionaries complete their mission service.
- The Mission Centre, Interfaith Department, and the Justice, Peace and Integrity of Creation Office are closed.
- Guyana mission closes.

2018 • The final magazine issue is published after 99 years.

- At their 2018 provincial’s dinner, the Jesuits of English Canada honour Scarboro Missions with the Magis Award for its 100 years of service, its contribution to the Church’s mission, and its work in social justice and interreligious dialogue.



- [In Nov. 2018 Scarboro Missions, along with other religious congregations, relocates to Presentation Manor, a newly built seniors' residence in Scarborough. The General Council, Financial Office and Archives operate from there.](#)



By Danny Gillis

A strange and distant land

John Mary Fraser and his followers are off to China

One evening when I was serving censer bearer at vespers, I went into the adjoining chapel to light the charcoal. It was dark. Father Cruise, the curate, was kneeling there praying. I had never spoken to him before. Without introduction he said, "Would you like to be a priest?" I said, "Yes!" I was overjoyed and raced home to tell them the good news.

Pillar of the Kingdom
J.M. Fraser autobiography

John Fraser, an altar boy at St. Mary's parish in Toronto, was 14 years old when he accepted this invitation to become a priest. Born in 1877, Fraser was the ninth of 11 children of William Fraser and Joanna Chisholm, a hard-working and saintly couple who had come to Canada from Scotland in 1872. Two of their six daughters became nuns and two of their five sons became priests.

In those years, Toronto had no seminary. Aspirants for the priesthood were sent either to the Grand Seminary in Montreal or to Collegio Brignole Sale in Genoa, Italy. Fr. John Cruise who had befriended young Fraser was himself an ex-Brignoliano, so the college in Genoa was chosen for John's studies. It was quite an adventure at 19 years of age to go on such a long voyage. The train took him from Buffalo to New York and from there he boarded

the Kaiser Wilhelm when she sailed the next day for Europe.

In 1896 the young nation of Canada was itself a mission territory and John intended to serve at home. However, Collegio Brignole Sale was a mission seminary conducted under the auspices of the Sacred Congregation for the Propagation of the Faith (Propaganda Fide) in Rome, and visits by returned missionaries were not uncommon. Their stories awakened John Fraser's interest in the work of the church in non-Christian countries. Before finishing his studies, he made up his mind and on July 14, 1901, he was ordained as a missionary subject to Propaganda Fide and assigned to the Diocese of Ningpo in Chekiang, China. Following the European custom he took another name at his ordination, Maria. He had the name tattooed on his arm and from that day he was known as John Mary Fraser.

A rough beginning

It was a sad parting at the Union Station, Toronto, for the family and the few friends who were there. I was going alone into the great unknown to the mysterious land of China, to tackle an outlandish language and to meet with I did not know what fate. The anti-foreign Boxer uprising, in which many persons were martyred, had barely been quelled. I did not expect to last more than a year.

Fr. John Fraser sailed from Vancouver on the S.S. Athenia, a small ocean liner compared to those he'd taken on the Atlantic. There was only one other passenger in first class, an American architect on his way to Peking (Beijing) to build the US Embassy. One day the architect called Fraser to look outside. Fraser writes:

"The waves were mountain high. The wind was howling and blowing heavy steel cables into curves as if they were clotheslines. We had run into a typhoon. The architect and I went upstairs to the music room, but soon came down, afraid that the upper structure would be blown away. The captain, seeing that he could not steer in the face of the storm and that the ship was being driven backward instead of forward, turned the boat completely around to run with the storm. At that moment, a gigantic wave struck her broadside and went completely over her, smashing the skylights of the music room where we had been a moment before and pouring down through the ship. We hung on to the banisters for dear life. For 150 miles we ran with the storm in the direction of America, before turning and continuing our journey westward..."

For one poor sailor it was his last voyage. For John Mary Fraser it was the beginning of a tumultuous 61-year missionary career.

As was the custom, the bishop of Ningpo, Paul-Marie Reynaud, bestowed a Chinese name on the new missionary three days after his arrival in 1902. Fraser's name was *Vaen-ko-dsu*, meaning "Pillar of the Kingdom" (right, written in Chinese).

樊
国
柱

The S.S. Athenia reached Shanghai a week before Christmas of 1902. Three days later the young priest met the French missionary who had invited him to China, Paul-Marie Reynaud, Bishop of Ningpo. As was the custom, the bishop bestowed on the new missionary a Chinese name: *Vaen-ko-dsu*, meaning "Pillar of the Kingdom."

Fraser's first big task was to tackle the language, but there were no English speakers to help him. However, Chinese students at the minor seminary in Chusan could speak expert Latin. So it was through Latin that Fraser learned the dialect of the region. The most talented seminarian, 21-year-old Hu Ruoshan, was chosen to be Fraser's tutor. "After a month and a half's study," Fraser said, "I wrote a sermon in Latin and he helped me to translate it into Chinese. It took me another month and a half to memorize it so that I could understand and pronounce the words properly. I delivered it in the seminary chapel on Holy Thursday, 1903."

Twenty-three years later, in Rome, Fraser's tutor Hu Ruoshan made history as one of six Chinese bishops consecrated by the pope after a nearly 250-year lapse.

Serving in Ningpo

Having some language proficiency, Fraser was appointed curate at the cathedral in Ningpo.



Fr. Fraser gives religious instruction to children in Ningpo. ca. 1906.

He was also given charge of an immense mission district, 30 kilometres south, where he was responsible for millions of souls and had just one Chinese priest to assist him. Pouring out his heart in a 100-page letter to his father, he wrote, "Something has to be done to bring the message of the Gospel and the grace of faith to these millions."

Fraser was troubled, but a plan began to formulate in the young priest's mind. "I feel the ineffectiveness of a single individual's efforts," he said, "and I have come to the conviction that I must go back and seek help for this great endeavour."

Fraser spent eight years in Ningpo before leaving China to seek help. By that time, he had developed a clear structural critique of the Chinese church. He was convinced the European religious orders were part of the problem. According to research done by Scarboro missionary Fr. Ray O'Toole, young Fraser "became disillusioned with the style of church in China. He could not understand the life of the missionaries who seemed to spend more time in their religious

communities than in evangelizing the Chinese. As well, there was a certain degree of anti-Chinese sentiment among some of the missionaries. They lived in compounds that separated them from the Chinese who perceived the church as foreign."

Fr. Fraser's solution was to make the church more Chinese, specifically to have it run by Chinese bishops, not foreign religious orders. His view was that priests belonging to a religious order would be divided in their loyalties between their own superior and a Chinese bishop. He thought the best way to break through this barrier was to appoint Chinese bishops and have the priests of their dioceses come under their full authority. Priests belonging to an order could not submit to this, but secular priests could. His ultimate goal was to create a Chinese hierarchy for a Chinese church, replacing a missionary model with an ordinary church model. It was a concept that was ahead of its time.

When Fraser left China in the fall of 1910, he was a man with a plan. He was determined to do two things: plant seeds to bring

In 1926, after nearly 250 years, six Chinese bishops of the Catholic Church were consecrated by Pope Pius XI in Rome. Bishop Hu Ruoshan (far left) was Fr. Fraser's language tutor during Fraser's first year in China. Long before the historic consecration in 1926, Frs. Anthony Cotta, Vincent Lebbe and John Mary Fraser had been outspoken advocates for a Chinese church headed by Chinese bishops.



secular priests to China, and then secure for them a diocese led by a Chinese bishop. In New York he would propose that the American bishops set up a missionary college to train secular priests exclusively for China. He would make the same pitch to the bishops of Ireland. Part two of the plan was a restructuring of the Chinese church. This would be delivered to Cardinal Gotti, head of Propaganda Fide in Rome. No one else was proposing such a one-two punch.

A new vision of church

One of the most innovative and impactful China missionaries of the 20th century was Vincent Lebbe. Fr. Lebbe learned to speak and write in fluent Mandarin and interacted deeply with the Chinese. At a time when missionaries belonging to religious orders were more socially at home with their own countrymen, Fr. Lebbe became Chinese in look and in spirit (*un chinois avec les chinois*). He recognized injustices committed by his fellow Europeans in China and criticized religious organizations for compromising, or worse, to the benefit of their home countries.

Fr. Lebbe was a member of the Vincentian missionary society, popularly known as the Lazarists. He and fellow Lazarist Anthony Cotta employed the slogan,

“Return China to the Chinese and the Chinese will go to Christ,” and urged the Vatican to appoint bishops of Chinese nationality. Lebbe even became a Chinese citizen so as to better advocate for a more indigenous hierarchy.

Fr. Lebbe and Fr. Fraser were contemporaries. They were born in the same year and were ordained in the same year. Lebbe first went to China in 1901 and Fraser the following year. They had conversed and exchanged letters. Lebbe knew of Fraser's support of an indigenous Chinese church and considered those efforts to be in line with his own. He also knew the challenges facing Fraser. Lebbe was already seen as a renegade within his own order. He knew well the opinions of the man whose diocese Fraser had designs on, Lazarist Paul-Marie Reynaud, the bishop of Ningpo.

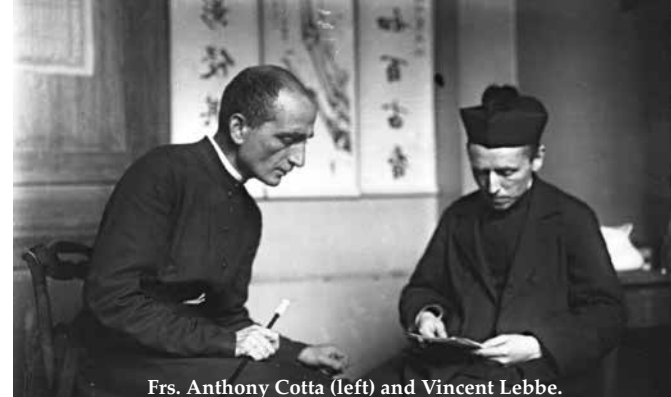
Writing to his friend Fr. Cotta in 1917, Lebbe reported on Fraser's 1911 visit to the US:

“In New York everything went fine. (Cardinal Farley) assured him of support for the seminary and that a priest would provide the building. It is clear that this would not be like the Foreign Missions Seminary, but a seminary to form priests who would be accepted in the Vicariates in China and would have no link to the seminary afterwards...However, the cardinal asked whether Bishop Reynaud of

Ningpo agreed, and he wanted a letter from him. The letter arrived and made the cardinal abandon the project. In the meantime the Maryknoll Seminary was founded on a different model.” (*Vincent Lebbe Archives*)

The seminary to be built in Maryknoll, New York, would not be exclusively for China, as Fraser proposed. Yet, its establishment was still good news. Fraser knew that before long America would be sending missionaries to China. He then went to Rome to promote the second part of his proposal—to carve out a diocese in the great province of Chekiang that would be led by a Chinese bishop and staffed by such secular priests as the Maryknoll Fathers would send. In Rome, Fraser met with Cardinal Gotti, head of Propaganda Fide, and gave him the first word about the new mission seminary in New York. Cardinal Gotti assured him of Rome's approval if he were to launch a mission seminary in Canada. Fraser presented the cardinal with his proposal and his rationale for a new church structure in China. The cardinal was impressed with the initiative, but in this case as well, Fraser was told that lines of authority would be respected. The cardinal would seek the counsel of Bishop Reynaud.

The answer from Ningpo was a firm no. Bishop Reynaud and the Lazarist community opposed



Frs. Anthony Cotta (left) and Vincent Lebbe.

the project even though one of their most prominent visionaries, Vincent Lebbe, was a vocal proponent of it. In his book, *The Catholic Church in China in the 20th Century*, Claude Sautens, curator of the Vincent Lebbe Archives, explained the Lazarists' opposition to Fraser's forward-looking scheme. Fr. Ray O'Toole, in summary of Sautens's thesis, listed three main reasons why the Lazarists opposed Fraser's proposal to indigenize the Chinese church. First, it was proposed by someone who could not accept the authority of the French Protectorate; second, it aimed at putting secular priests in charge of a mission territory; and third, it would result in the gradual handing over of the entire diocese to Chinese clergy.

These reasons show a distinct difference between Fraser's vision for the Chinese church and that of the majority of Catholic missionaries in China, those sent by European religious orders. Even though missionaries were foreign and looked foreign, Fr. Fraser believed the church did not have to project foreignness.

The vision of a Chinese hierarchy for a Chinese church eventually came to pass. Fraser's proposal and Anthony Cotta's article in defense of a Chinese clergy, both submitted to Rome, were certain influences. On October 28,

1926, Fr. Lebbe attended the consecration of the first six Chinese bishops in St. Peter's Basilica. The six were Zhu Kaimin in Haimen, Cheng Hede in Puqi, Chen Guodi in Fenyang, Zhao Huaiyi in Xuanhua, Sun Dezhen in Anguo and Hu Ruoshan in the new Diocese of Taizhou.

These six men became the first Chinese bishops of the Catholic Church in nearly 250 years, not only for China but also for all of East and Southeast Asia. That their consecration was at the hands of the Pope and in Rome, the very centre of the Catholic world, was also significant.

According to Paul Mariani writing in *The Catholic Historical Review*, the auspicious event signalled “a new beginning for the indigenization of church leadership and a decisive turning point toward a Catholic Church that was no longer simply Western but truly universal in its leadership, and is still celebrated in China.”

The dream of John Fraser, Vincent Lebbe and Anthony Cotta (who later joined the Maryknoll Fathers) had become a reality. Bishop Zhao Huaiyi, spokesperson for the six new bishops, wrote to Fr. Cotta: “Behold your desire, conceived so many years ago, today fulfilled. Our consecration is the fruit of your labours and of the sufferings you have endured across the years.”

Even though missionaries were foreign and looked foreign, Fr. Fraser believed the church did not have to project foreignness.

The man for Ireland

I traversed Ireland, preaching in the cathedrals and churches on China, its vast pagan population and its need for priests...I published a work on the Chinese missions entitled “Unknown China,” and had 10,000 copies printed and placed in the pamphlet racks at the doors of churches. But my principal object was to establish a seminary for China. I brought up the question at the meeting of the bishops at Maynooth. The proposition was favourably received...Cardinal Logue, who was at the meeting, offered me a house and 25 acres of land in County Kildare as a source of revenue for the proposed China Mission Seminary.

Now it was time for Fraser to cross the Atlantic once again, still looking for priests to join his crusade. In New York he was invited to supper at the residence of several Irish priests. One of the curates, Fr. Edward Galvin, was particularly interested in Fraser's stories of China. Galvin, who had dreamed of being a missionary since boyhood, decided to go with Fraser. He telegraphed his bishop in Cork for permission and three weeks later, in 1912, the two priests began their journey to China. They were mid-ocean



Edward Galvin, founder of the Missionary Society of St. Columban in Ireland.

when Fraser told Galvin of the spadework he had done in Ireland.

“And why did you not stay there and continue it?” asked Galvin.

“That’s for you to do. You are an Irishman and can do it better.”

“But I am now going to China, not to Ireland.”

“You are going in the right direction,” answered Fraser. “You’ll need to be a few years in China as a missionary before you can undertake the work.”

During the next four years, Galvin often wrote to Fraser urging him to go back to Ireland and continue the work he had started. Like Fraser, he recognized the overwhelming task of saving souls that was before them. Fraser would always answer: “You are an Irishman. It is for you to go!”

When they met next in 1916 in Shanghai, Galvin, recognizing his responsibility, finally said, “Well, I guess I must.” Fr. Edward Galvin would go home to found the Missionary Society of Saint Columban. In 1920, he returned to China with the first band of 17 Irish missionaries and later became bishop of their mission territory of Hanyang.

The work of evangelization needed many workers. With the generous help of American benefactors, Fraser opened a training school for catechists and graduated 10 young men the first semester. “They had to memorize

the catechism, the long morning and evening prayers, and learn three special prayer books and a Chinese missal,” Fraser said. “They had to listen to my daily instruction, given to the children, and repeat it or write it the next day. Some of them performed marvellous feats of memory, repeating every word of my instruction.”

Toward the end of 1917, Fr. James Walsh who was one of the founders of Maryknoll visited Fr. Fraser in Taichowfu, Chekiang. The first group of Maryknoll priests bound for Canton, South China, would be arriving in the fall of 1918. Fr. Fraser offered to act as a guide and accompanied Fr. Walsh to the south. He was in Canton when more motivating news from Canada arrived:

“One day *The Catholic Register* of Toronto came in the mail. I read what was to me a startling article. It was proposed to found in Canada a seminary to train priests for the Northwest Territories. Realizing that if such a work were undertaken, my pet scheme of founding a seminary in Canada for China would be out of the question, I resolved to return to Canada without delay.” (*Pillar of the Kingdom*)

In June 1918, taking with him one of his brightest catechists, 21-year-old Paul Kam, John Mary Fraser sailed again for Canada.

Fraser’s big break

Fr. Fraser’s top benefactor in all of Canada was Dr. G.T. Foley, editor of *The Catholic Record* of the Diocese of London, Ontario. Week after week Foley published Fraser’s letters and photographs. His 30,000 subscribers scattered throughout Canada were getting to know Fr. Fraser and his work in China very well. Other papers, sick of a daily diet of stories about the war in Europe, began to reprint Fraser’s well-written, offbeat stories about China. The publicity paid off. Knowing of Fr. Fraser’s desire for more missionaries, Dr. Foley established a bursary for the education of priests. In four years, the fund raised \$12,000 (\$170,000 in today’s money).

Fraser travelled about Ontario and the Maritime provinces where he met bishops and spoke to priests and at parishes. Even though his fundraising work in the States was always met with generosity and his lectures in Ireland were enthusiastically received, Canada proved a much harder nut to crack. In Antigonish, Nova Scotia, he received the blessing of Bishop James Morrison who promised to bring up the question of a college for China missionaries at the priests’ retreat in 10 months’ time. As if Fraser could wait that long! He enrolled his Chinese student Paul Kam in the philosophy program at St. Francis Xavier

University in Antigonish and continued on his way.

Scarboro Missions historian Fr. Wally Chisholm wrote: “Fraser’s first real break came when he was searching for somewhere to locate his mission college. He was visiting a school in Almonte, Ontario, a small town about 60 kilometres from Ottawa. He had just finished giving the school children a lantern slide show on China when Fr. Canon Cavanagh, the pastor of the parish, said as an aside that he had new accommodations for the students and did Fr. Fraser know anybody who wanted to buy and use an old, slightly used convent/school complex. Fr. Fraser immediately said he would buy it if Archbishop Gauthier gave his permission for the transaction.”

In his autobiography Fraser described the suspenseful next few days and the steps he took to encourage the Archbishop of Ottawa to grant his permission:

“On November 1, All Saints Day, the Sisters and I began a novena to St. Joseph to obtain the desired permission. During the novena His Grace returned to Ottawa and Father Cavanagh went to see him. ‘Be sure to let me know by phone if the archbishop gives permission,’ I said in parting. In the afternoon he phoned. The archbishop had given permission to start the college... ‘Tell Father Fraser,’ he had

said, ‘to go ahead and found the college for China. I have seen the consultors and they all approve.’ It was November 9, 1918, the ninth day of the novena and the day we celebrate as Founder’s Day.”

Six months later Fraser was again in Rome reporting personally to Propaganda Fide about his new college. He obtained a private audience with Pope Benedict XV who imparted a special blessing on the new endeavour. When the Holy Father asked him when he was going to start his college, Fraser told him, “It’s already started. It has a superior, myself, and a student, Paul Kam.”

Within a year of getting approval for his college, Fr. Fraser had acquired teaching staff including Frs. Michael Caralt, J.J. Sammon and William O’Toole and, in October 1919, published the first issue of *China* magazine, precursor to *Scarboro Missions*.

The first sent

In a 1963 issue of the magazine, Fr. Daniel J. Carey recounted his first memory of John Mary Fraser: “It all goes back to a lovely day in June 1911. Fifteen years old, I was completing my first year in the Apostolic School of Mungrat College, Limerick, Ireland. This school, staffed by the Jesuits, was designed to train and educate boys who desired to serve on the foreign missions. When Father John Mary

Fraser of Toronto, a missionary with ten years’ experience in China, addressed the apostolic students, it was indeed a red-letter day for me and for several others. Here was a totally dedicated man of God, serious, practical, in no sense frivolous, not even slightly humorous in his appeal to critical teenagers. His address was highlighted by the showing of a number of excellent photographs of the Chinese people—Christians, pagans, farmers, fishermen, coolies, officials, mandarins, bonzes, missionaries, native priests, native seminarians, churches, chapels, schools, dispensaries. Here, we felt, here at last is a man who knows and loves his work!”

Fr. Dan Carey went on to tell how the tall, spare Canadian made a surprise visit to the Carey home and took the teenager on a week of mission campaigning throughout Limerick. Eight years later Fraser turned up at the seminary where Carey was studying. He was there to urge priests and seminarians to come to Canada and help him establish a college to train priests for mission in China. These influences led the 23-year-old subdeacon across the Atlantic and, on a September night in 1919, to the door of Fraser’s new college in Almonte, Ontario. Just over a

Students at China Mission College in Almonte, Ontario, study Chinese with the help of fellow student Paul Kam (far left), ca. 1921. In 1918, 21-year-old Paul had been one of John Mary Fraser’s brightest catechists in China and returned with him to Canada to become the first student of the newly opened college. Paul was ordained a priest on June 6, 1925, the first Chinese priest ordained in Canada.



Daniel Carey



Fr. Daniel Carey (seated right), curate at the church in Shihtsien, Guizhou province, with parish priest Fr. Louis Puech, and two Chinese teachers. 1922. In 1925 Fr. Carey wrote *Blazing the Trail*, a memoir of mission in China. He returned to Canada in 1927 and transferred to the Archdiocese of Vancouver where he served until his death in 1984 at the age of 88. He was the first editor of the diocesan newspaper, the *BC Catholic*, and was named a monsignor. In 1968, he gave the keynote speech at Scarboro Missions' 50th anniversary.

year later Daniel Carey became the first priest ordained for the China Mission College.

In 1921 Fr. Carey was on the Empress of Asia steaming for the Orient. As the great ship came within sight of China's coast, Fr. Carey wrote to his mentor, Fr. Fraser: "And now, dear Father and friend, I am almost in sight of the land of my heart's desire. Through ten long years I have prayed and longed for this day. Thank God and you, and that old Irish mother of mine that I have lived to see it."

Fr. Carey's plan was to meet Fr. John Sammon in Kwei Yang (Guiyang), the capital of Kweichow (Guizhou) province in southwest China.



J.J. Sammon

Fr. Sammon was a well-known priest of the Diocese of Pembroke, Ontario, who had joined the staff of the China Mission College in 1919. Fraser's first job for the 29-year-old was to have him travel through the Maritimes and Ontario raising money and promoting vocations for the seminary.

In 1920, Fr. Sammon left for China with the steps of his journey well documented in the pages

of *China* magazine. Headlines announced: Father Sammon Crosses the Yellow Sea; Father Sammon Crosses Tonquin, Enters Heart of China; Father Sammon Enters Walled Capital of Yunnan.

The 800-kilometre train ride from Haiphong in Vietnam to Yunnan, China, was the only easy part of Sammon's journey. Arriving in Yunnan still haggard and thin from the seasickness he endured throughout his Pacific voyage, he now faced an even more arduous overland journey: 18 days through 800 kilometres of mountain ranges that put the Rockies to shame. At the end of this dangerous trek by foot, by mule and by sedan chair, Sammon finally arrived in Kwei Yang in mid-January 1921.

A few months later, Fr. Carey took the same route in the company of Bishop François-Lazare Seguin. When Carey and Seguin arrived in Kwei Yang, they found Fr. Sammon confined to his bed. His health, never robust, broke down soon after his arrival in China. With his situation deteriorating, Sammon wrote to Fr. Fraser about his desire to go home. Fraser was alarmed. The missionary's return so soon after his triumphant departure would be a great

shock to the students of the China Mission College. Fraser urged him to remain, if not in Kwei Yang, then in the more settled harbour of Hong Kong. After Sammon had been ill for 10 weeks, Bishop Seguin judged it better that he return to Canada and by August 1921 he was on his way home.

Daniel Carey was more suited to the life of a China missionary. Bishop Seguin was impressed with the adaptability and stamina of the young Irishman. "He conforms willingly to the customs of the country," the bishop wrote, "and is not delicate about the food. He loves the Chinese and I have every hope that he will succeed."

In the beginning, Fr. Carey often wrote inspiring missives to the seminarians at home about the fertility of the mission fields. He told them not to put too much stock in tales of war-torn China; Kwei Yang had known only peace since his arrival. This was not to last. Years later, Carey described the mission territory he had been sent to:

"At that time, China was in travail, striving to bring forth a new republican democratic way of life. Local warlords were in constant conflict. Bandits, often recruited from the ranks of discontented, unpaid soldiers, reigned supreme. Crop failures meant famine and starvation. Trade and travel between the provinces were



almost at a standstill. Missionary activity was greatly curtailed."

By 1924, Fr. Carey advised his superiors in Canada that Kwei Yang was too remote and too difficult a setting for untested missionaries. He was recalled to do promotional work in Canada.

Meanwhile a third missionary, the newly-ordained Joseph Lachapelle, had landed in China just before Christmas 1923. Like Sammon, he also suffered through his Pacific voyage and arrived worn out and emaciated. He remained in and near Hong Kong studying Cantonese and assisting at the cathedral until chronic health issues, including tuberculosis, forced him to return home in 1927.

During these trying times for the pioneer missionaries, grand progress was being made on the home front. *China* magazine was reaching thousands of households. Hundreds of homes, churches and schools were using mite boxes to collect funds for the new mission

college. Vocations were thriving. By 1921 the students had outgrown the building in Almonte, so Fraser secured a large home, known today as the Guild Inn, for his seminary. Many students from Almonte were transferred there. The property overlooked the Scarboro Bluffs and required a six and a half kilometre journey to St. Augustine's Seminary for theology classes. Three years later Fraser acquired a location next door to St. Augustine's, and even before a buyer had been found for his previous property, he began building the new St. Francis Xavier China Mission Seminary. Located at 2685 Kingston Road, the seminary was formally opened and blessed on Sunday, September 21, 1924, and remained the Society's central house until 2018.

Assignment in Chekiang

In 1925 the summer edition of *China* magazine reported on a momentous event. On Saturday, June 6, Fraser's very first student at

his college in Almonte became the first Chinese priest to be ordained in Canada. At Paul Kam's first Mass, Dan Carey delivered the sermon and congratulated Paul on persevering "through seven years of prayer, self-discipline, intellectual and spiritual formation, and difficulties great and small." Paul had also taught Chinese language classes three times a week to his fellow students, some of whom now knew the meaning of a thousand Chinese characters, could read fluently the primary school books used in China and had learned to say their prayers in Chinese.

The other big news that summer was received in a telegram from Rome: *Allotted Chuchow, South Chekiang, Leaving soon, Fraser*. Propaganda Fide had entrusted a mission district to the priests of the St. Francis Xavier China Mission Seminary. At last, John Mary Fraser had secured a place for English-speaking Canadians to evangelize.



Back row, from right: Frs. Ramon Serra, Vincent Morrison, and John Mary Fraser—the first mission band to China—with five local catechists. Chuchow, 1926.

Chekiang (Zhejiang) province lies south of Shanghai, the mighty port city on the Yangtze River. One of the province's principal cities, Ningpo (Ningbo today), was where Fr. Fraser served as curate in his first years as a missionary. The portion of Chekiang that would become so familiar to the Canadians was in the southern part of the province. It contained 26,000 square kilometres of territory divided into 10 cities, seven large towns and numerous villages. The terrain was hilly, even mountainous, and interlaced with river valleys. Its population in 1925 was approximately 1,500,000 people, 2,000 of whom were Catholic.

The first solemn departure ceremony for a band of China Mission priests was held on December 13, 1925, at St. Michael's Cathedral in Toronto. The group included 42-year-old Fr. Vincent Morrison from Prince Edward Island, Fr. Ramon Serra, a Spaniard, and John Mary Fraser himself. Seeing the difficulties the pioneer missionaries had encountered, Fraser insisted on accompanying Morrison and Serra. From now on, no novice China missionaries would be sent alone. They would travel in groups of two or more.

By 1927, seven Canadians

were in the mission territory of Chuchow (renamed Lishui in 1935). Fr. Dan Carey had returned to China and was stationed in the most accessible town, Tsingtien (Qingtian), 50 kilometres up the Oujiang River from the port city of Wenchow. Further upstream, 100 kilometres from Tsingtien, was Lishui City, the centre of the mission territory. Here were Frs. John Mary Fraser, Joseph Venini and Paul Kam. Five days distant from Lishui in the city of Lungchuan (Longquan) was Fr. Ramon Serra. Fr. Vince Morrison was at a mission post in Yunhwo City and Fr. Fraser's brother William had been assigned to the city of Sungyang.

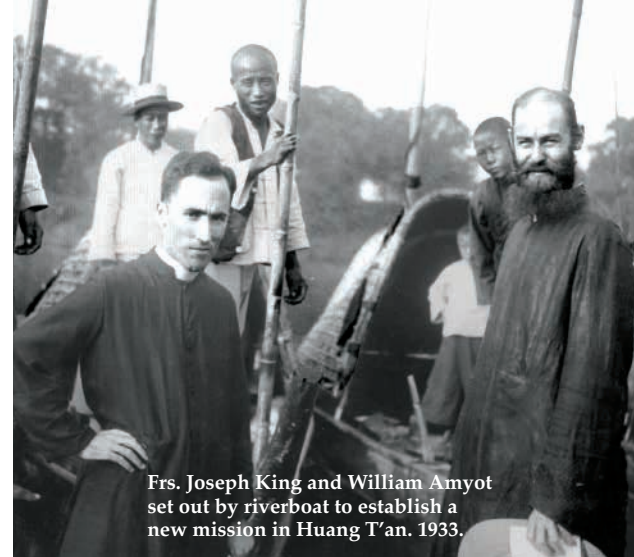
The mission's most valuable travelling aid was its houseboat, nicknamed Xavier. On their first upriver trip from Wenchow to Tsingtien, Fr. Carey and Fr. Venini rode in Xavier with their baggage and supplies piled high in a second craft. Fr. Carey wrote, "Our boats were rowed, poled, pushed and pulled by five men and a boy through 32 hours of actual travel. The iron-like muscle of the bronzed weather-beaten bodies oftentimes strained taut in the struggle with the elements. And still they laughed and joked."

Young missionaries continued

to arrive from Canada. Frs. William Amyot and Lawrence Beal were sent in 1928 and five more priests in 1929. It was the beginning of steady growth that would last a full decade. Between 1920 and 1940 when World War II put an abrupt and final end to new assignments, Fr. Fraser's new organization sent 56 priests to China. This was a significant human undertaking, but in the context of half a billion unevangelized Chinese their efforts were but a small part of a huge soul-saving endeavour. Fr. Joseph Venini gave this helpful instruction to readers of *China* magazine: "When we say China we simply mean our little mission district of Lishui, a very small vineyard in the vast extent of the Flowery Kingdom."

The Grey Sisters

In 1929 the first of several groups of Grey Sisters of the Immaculate Conception of Pembroke, Ontario, arrived in Shanghai. The three nuns, Sister Mary Catherine, Sister St. Oswald and Sister St. Mary Anthony (Catherine Doyle, Christine MacDonald and Catherine McHugh) were chosen from 25 of their sisters who had volunteered for China. The three stood out for their nursing and teaching skills. Getting off the boat in Shanghai, they were met by a rather gruff John Mary Fraser. From Catherine



Frs. Joseph King and William Amyot set out by riverboat to establish a new mission in Huang T'an. 1933.

Doyle's account of her missionary experiences, the story goes: "At the dock Rev. John Fraser, superior of the Lishui mission, and Sister Mary Louise, a Sister of Charity, met them. Father Fraser gave them a very cool reception. The reason for the unfriendly attitude became apparent later. He had been greatly disappointed when the Grey Sisters were chosen, as he preferred religious of another congregation."

The sisters were set to embark on the final leg of their journey to join the China Mission Fathers in Lishui when Fr. Fraser announced that their work would be held up for a year. It would take that long to build a convent for them.

In fact, John Fraser had already been recalled to Canada, an order that the 53-year-old missionary resisted even after Fr. Serra was named temporary superior of the mission. Ever the builder, he and his brother William got a start on the convent, but headquarters remained firm that he was needed back in Toronto. He finally gave in.

As the Fraser brothers set off, Frs. Serra and Amyot got a hurry on to finish the sisters' convent before December 8, the principal feast day of their community. William Amyot wrote an



Grey Sisters Mary Genevieve (right) and Mary Daniel. Lishui, 1932. Sister Mary Daniel (Annie O'Connor) died on May 11, 1943, in Yuanling where she had gone with some of the priests and sisters to seek safety during the Sino-Japanese war. She contracted typhus while caring for the sick.

enthusiastic account of the sisters' reception in Lishui:

"The rain could not dampen the ardour of the huge crowd of welcomers assembled far ahead of the landing stage. Just as the boats drew up, however, the last drop fell, umbrellas were put away and flags began to wave. There was Father Serra! Yes, and the other priests too, the catechists, school children and Christians were there, with many pagans thrown in for luck to swell that happy throng. Out stepped the Sisters. A few words of greeting alone could be heard, so great was the noise of the festive firecrackers and the babble of enthusiastic voices on every side...It was still the Feast. Our prayers had been heard and our wishes granted."

Within a few days of making their first sick call, the sisters began to see large crowds gathering for medical care. Sister Catherine Doyle recalled many years later:

"We held an open-air clinic while

our medicine lasted. Fr. Serra told the remaining patients to call at the convent where the sisters would care for them. By three o'clock fully 100 had gathered at the mission gate and in the guard's room we held the first clinic. And so it was every day afterwards. Hundreds of thousands of sick would, through the years, seek relief at our clinic. When the patients were too ill to come, we went to them..."

More Scarboro priests were arriving each year. There was a feeling of optimism about the missionary venture. By 1931 there were 11 priests and three Grey Sisters in Lishui with two priests and four nuns slated to come the next year. Splendid new brick churches had been constructed in Lungchuan and Sungyang. The main mission property in Lishui City contained a church, a rectory and a convent all lighted by electricity. Soon a clinic and a school would be built. The Canadians' progress was recognized locally



On November 2, 1930, (kneeling, L-R) Alphonse Chafe, Joseph King and Arthur Venedam are ordained in the seminary chapel. The three priests as well as Fr. McGrath (standing, right) are assigned to Lishui. Presiding at the ordination is Andrew Defebvre, Bishop of Ningpo. Interestingly, four years earlier Defebvre had been the first bishop consecrated by a native Chinese bishop. Msgr. Fraser attended the consecration, which was performed by Hu Ruoshan, Fraser's former language tutor.

and by Rome. Propaganda Fide raised the status of Lishui from a district to a prefecture and Bishop Paul-Albert Faveau of Hangchow invited the Canadians to also take up work in a second mission district, Kinhwa (Jinhua), which bordered their new prefecture.

Teaching the faith

Most of the priests came from devout Catholic families of Scottish and Irish stock. They had little contact or knowledge of other countries, races or faiths, but they were part of a church that knew its highest calling was to be missionary. They were encouraged in their fervour by the "Pope of the Missions" Pius XI (1922-1939) who proclaimed: "The Church has no other reason for existence than to extend the Gospel of Christ to all those people who still sit in darkness and the shadow of death so as to bring them under its salutary influence."

Though the Canadian priests had little or no experience as evangelizers on foreign soil, they did not enter a vacuum. Between 1885 and 1925, 350 Canadians served in Methodist, Presbyterian and Anglican mission fields in various parts of China. China-

bound priests would often meet Protestant missionaries on their Pacific crossings but would rarely encounter them on dry land. More important to them were the Catholic missionary perspectives and patterns. These had been principally established by European religious orders missioned to China in the wake of dubious political openings.

In the mid-1800s, China's defeat in two Opium Wars had forced it to reopen its ports to the imperial powers of Europe. In a matter of a few generations, European clergy and religious established central churches and outlying mission stations, built up compounds around them and started schools, medical dispensaries and hospitals. Lishui where the Canadians were sent had been served by the Lazarists.

The underlying motivation for the Canadian missionaries was to build up the local church. This meant building churches, teaching the faith, and increasing vocations and the number of converts. The importance of Chinese clergy was always stressed. Fraser wrote about the "great field of endeavour...in the schooling of poor children, whether they be pagan or Christian. It is a sure thing that the

more boys we have in our school the more vocations we will have for the priesthood."

The prevailing belief of the missionaries was that those who died unbaptized would not attain heavenly union with Christ. John Fraser made effective use of this missiology in promoting his China Mission Seminary. In every issue, *China* magazine related statistics on the numbers of unbaptized Chinese who died with no hope of salvation.

Even more than Baptism, the missionaries' greatest joy came in teaching the Christian faith and experiencing its full flowering within their Chinese converts. In a moving tribute to "The Apostle of Yuing Huo," Fr. Vince Morrison traced the faith development of an energetic boy he had baptized. In his fervent desire to serve the church, Yu Ching became a sacristan, a catechist and a language tutor for the Canadian priests. He delighted in explaining the meaning of the thousands of character combinations that make up the written language of the Chinese. While working for a distant parish, Yu Ching became weakened by tuberculosis and had to return to his father's home to convalesce. He regained his strength and insisted on resuming his duties. When he did, he fell ill again and died at his father's home amid visions of Mary, the Mother of God.

When any student at China Mission Seminary receives a letter from the priests in mission, it soon becomes common property and one is lucky to be next in line for the pages as they make the rounds.



Fr. Morrison wrote: "Yu Ching, you are gone from this earth forever, but your spirit still lingers and hovers near us. We will no longer be awaiting tidings of you and your work, nor looking forward to the pleasant hours in your company. You are now far from the company of mortal man; your companions now are the blessed in heaven, where no more sickness will trouble you, no more anxieties or worries will disturb your peace."

Challenges to evangelization

The most obvious and unrelenting challenge for the China missionaries was the language. Not only did they find the spoken word difficult but also the written language, which is based on symbolic characters, hundreds of them, rather than on a phonetic alphabet. Though the written script was common throughout China, the spoken language differed greatly from province to province and even from town to town. For this reason, the Canadian priests needed the help of catechists familiar with the local dialects. It was mainly through these skilled teachers that the priest communicated his message.

In their efforts at evangelization the priests encountered much resistance. Fr. Desmond Stringer observed that many people, especially in the cities, were too busy making money to

bother with religion. He also noted, unsympathetically, that "many of the pagans I have come in contact with through my catechist, tell me that the rules of the church are very hard." In order to embrace Catholicism, the people had to accept new practices and beliefs, and they were forced to abandon widely practiced Chinese rituals. For extended families, this could become a divisive issue. It was not uncommon for converts to return to their old ways, to "apostacize," in the language of the priests. The church considered the ritualistic honouring of ancestors and idols to be so sinful as to be worthy of excommunication.

While many Chinese faced a daily struggle to survive, the Canadians had a different kind of survival challenge. C.J. Eustace who analyzed the SFM archival records in the mid-70s wrote:

"Many of the missionaries never really mastered the Chinese language but most of them could make themselves understood... There was a cultural barrier also. The missionary priests lived as closely as possible together in a Canadian way...So they lived their own lifestyle inside their own houses. There was also, it seems fair to say, a continuing disillusionment in the type of mission work they were doing...(It) often seemed far from clear to them

that their approach to the job was the right one. It was a matter of constant improvising, of continual hardship and of primitive living conditions beyond anything they had ever experienced at home. Most of them did not question their vocation. They were content just to bring the Sacraments to their Chinese converts—to baptize, to give Holy Communion, to hear confessions and to give Christian burial...but despite these problems, the Canadians made a number of real friends among the Chinese, including some fervent Christian families."

A discarded missiology

The missiology practiced by the Canadian priests was not the only historically valid approach. Another perspective espoused by Jesuit priest Matteo Ricci (1552-1610) had once enjoyed favour with the church and with some Chinese mandarins. In 1659, Vatican prelates in charge of Propaganda Fide sent these far-seeing instructions to Catholic missionaries:

"What could be more absurd than to transport France, Spain, Italy, or some other European country to China? Do not introduce all that to them, but only the Faith, which does not despise or destroy the manners and customs of any people, always suppos-

The Canadian missionaries encountered an impossible array of challenges, but the most serious was the constant state of turmoil and conflict.

ing that they are not evil...Do your utmost to adapt yourselves to them."

This enlightened perspective was not to prevail. Experiments with the use of Chinese in liturgical celebrations and accommodations to cultural rituals and Confucian philosophy were condemned by Vatican decrees in the early 18th century. Confucian customs of honouring deceased family members were suppressed in favour of Catholic dogma. Rome's challenge to what was known as the "Chinese Rites Controversy" angered the Kangxi Emperor who issued an order that all missionaries in order to obtain a permit to stay in China would have to declare that they would follow "the rules of Matteo Ricci." The church would not relent and all proselytizing activities were halted. Chinese Catholicism stagnated and 150 years later when missionaries returned, it was with the view that much of Chinese culture and ritual was evil and that idolatry was rife in all circumstances.

Well into the Scarboro missionaries' time in China, Pius XII broke with his predecessors on the Chinese Rites Controversy. In his first year as pope, Propaganda Fide issued a new instruction on December 8, 1939, saying that these customs were no longer considered "superstitious" but an honourable way of esteeming one's relatives and therefore per-

mitted to Catholic converts. The announcement, made at a time of worldwide turmoil and warfare, was not mentioned then or later in *China* magazine.

More than 25 years would pass before Vatican II would encourage missionaries to practice such forms of cultural adaptation. It is only a matter for speculation what this enlightened approach could have meant had it been allowed to flourish 200 years earlier.

Times of war

The Canadian missionaries encountered an impossible array of challenges, but the most serious was the constant state of turmoil and conflict. The death in 1926 of Sun Yat Sen, revered founder of the Chinese republic, set off a struggle for power between the national government of Chiang Kai-shek and a Communist movement led by Mao Tse-Tung. The Communists, or "Reds," were particularly feared by foreigners. The civil war lasted for the next three decades, however even these two warring factions joined together in the face of a common enemy, the Imperial Army of Japan.

Beginning in 1937, the Japanese made a massive thrust southward from Manchuria in an undeclared war against China. Beijing fell to the invaders in June and Hong Kong and Shanghai in December. There were repeated air raids on Lishui. In one of these terrifying

attacks, the nearby Protestant mission received a direct hit, killing every man, woman and child; more than 130 people.

The famous Doolittle Raid (April 18, 1942) was the first bombing of Japan during World War II. The surprise attack, staged by American planes with extra fuel tanks strapped to their fuselage, was launched from an aircraft carrier 1,000 kilometres off the coast. "We were delighted by the raid," said Fr. Harvey Steele, "but it was the beginning of our sorrow."

The airfield in Lishui had been intended as a designated escape route for the US bombers, but double agents working for the Japanese had turned off the runway lights. All 18 planes crash landed. Immediately afterwards, the Japanese army conducted a massive sweep, searching for surviving American airmen and inflicting retribution on the Chinese who aided them. An estimated 250,000 Chinese lost their lives during the brutal campaign. In anticipation of such a rampage, the mayor of Lishui, a Catholic, told the missionaries it was time to flee. Some priests went into hiding in nearby mountains until they could return to their stations. Most took the mayor's advice and joined the refugees.

In the next six months, 14 Scarboro priests and nine Grey nuns would travel 2,500 kilometres inland by foot, bicycle, boat



L-R, standing: Mike MacSween, Michael Maloney, Armie Clement, Frank Diemert, Andrew Pinfold. Seated: Charles Murphy, Lawrence Beal, Gerald Doyle. The priests were part of an exchange between the Allies and Japan of several hundred civilian prisoners. The priests had spent months in squalid internment camps in China. All eight arrived at Scarboro headquarters in Canada on the Feast of St. Francis Xavier, December 3, 1943. They were described as being "in good spirits after their 75 day, 22,000 mile journey, yet showing unmistakable signs of the strain of the past five years of war." Fr. Murphy planned to visit the families of Canadian soldiers he had ministered to in their final hours during the Battle of Hong Kong.

and truck to arrive in Yuanling, western China. They survived many brushes with death and all were ill with malaria and dysentery by the time they got there. The sisters did nursing for two years until forced to return to Canada because of the war. It was in Yuanling on May 11, 1943, that Sister Mary Daniel (Annie O'Connor) died of typhus, contracted while caring for the sick. She was recognized as a martyr to duty. Some of the Scarboro priests spent the war years in western China while others escaped over the Himalaya Mountains to India and beyond.

Fr. Kenneth Turner arrived in China in 1939 and was one of those who remained in Lishui for the duration of the war. He said that the war years made the veteran missionaries forget what life was like in peacetime:

"The invasions, bombings and epidemics; the ebb and flow of refugees in a sea of confusion, seeking sanctuary from the storm of fire and steel that rained down on them; the uprooting and tearing apart of families; the terror-filled cries of children and the mute agony of the aged...and we were powerless but for prayer. After the withdrawal of enemy armies,

many local families, impoverished and homeless, presented a pitiful problem. Rice was scarce and I mean scarce! Drainage was clogged with the ruins of buildings and wells were filled up. Bubonic plague struck viciously...And inflation. Indescribable."

Communist takeover

After the war, eight Scarboro priests and several Grey nuns returned to Lishui. Among them was John Mary Fraser, now a monsignor, who was assigned to Kinhwa. They barely had time to clean up the debris and restart work when the civil war resumed. During this tumultuous time, on September 29, 1948, Fr. Kenneth Turner was consecrated the first bishop of the newly formed Diocese of Lishui. A month later Fr. Craig Strang wrote that the government seemed determined to hold on to power, but if it did collapse in the face of Mao's Red Army, everyone feared widespread chaos. "We will run out of money soon," he wrote. "There may be a serious shortage of food. Bandits here are a little more daring than formerly. On the whole, though, everyone is well and morale is high. The general attitude is that we will stay as long as we can."

The People's Liberation Army marched into Shanghai in May 1949 and the Nationalist government fled to Taiwan. Soon Chekiang and indeed all of mainland China was in Communist hands. In June 1951 the Reds began to strike against the Catholic Church on several fronts, including banning the Legion of Mary whose members were militantly defending the church. All foreign priests and sisters were put under house arrest while awaiting permission and necessary documents to leave China. In Lishui, Bishop Turner, four Scarboro priests and four nuns were confined to the sisters' small convent in the compound. The military confiscated many church properties and were ever present.

On July 8, 1952, Frs. Paul Kam and Arthur Venedam were arrested at the compound by 20 Communist military police. The others watched as charges were read and the two men were handcuffed, photographed and led away. They never saw Paul Kam again.

In October Fr. Strang, Fr. Alex MacIntosh and the last remaining Grey Sisters were permitted to leave China. Bishop Turner was now the only Canadian in Lishui.

Music enthusiast Fr. Arthur Venedam and members of his choir. While in Lishui, Fr. Venedam made use of his Victrola and Gregorian music records. He directed a choir of 10 boys, teaching them choral singing and Gregorian chants. Ranging in age from 6 to 12 years (or until their voices changed), the boys' first performance was the talk of the town after the Lishui mission's 1932 Easter services.



He described the desolate situation as seen from his window:

"A bare thirty feet across the cobblestone lane are the gates of my Cathedral of the Sacred Heart, padlocked these long eighteen months. Elsewhere in the diocese the ban on public worship has been in effect for varying slightly shorter periods. No instructions or exhortations can be given to the faithful for we never see them. The fact of our being foreigners further aggravates the cleavage between pastor and flock, making the least intercourse suspect. Our Faith has been classified as the one with superstitions. Our youngest (Chinese) priest, a man full of zeal and energy and with a boy-like simplicity like Nathaniel's, has been in chains since the end of 1950 and I do not know even if he lives. Between myself and the remaining native clergy any communication is most inadvisable. Nowhere now does the crucifix or image of Our Lady appear. It might be said that there remains no exterior evidence of the Faith in all the diocese save churches now empty or put to profane uses."

Last departures

On September 19, 1952, a weary, haggard man stumbled across the border from Communist China into the British enclave of Hong Kong. Four days earlier, at the police station in Hankow, Bishop

Edward Galvin had been ordered out of the country and informed of the charges against him:

"You have opposed and obstructed the establishment of an independent church in China; you have brought into being a reactionary organization called the Legion of Mary; you have engaged in anti-patriotic propaganda; you have disobeyed the orders of the government; you have destroyed the property of the people."

Fraser's travelling companion in 1912, the man who founded the Missionary Society of St. Columban in Ireland, was a broken man, as so many were when let out of prison. Branded a criminal and prohibited from returning to China, Bishop Galvin went home to Ireland and died of leukemia in February 1956.

For nearly two years Fr. Arthur Venedam was held in solitary confinement. He lived in cold bare cells with only straw to sleep on. Food was so scant and tasteless that he nearly starved to death. His feet became terribly swollen due to beri-beri, a condition caused by iodine deficiency. Every day he was interrogated about his anti-revolutionary crimes and those of his fellow priests, particularly Fr. Gerard McKernan and Bishop Turner who were still in the country. Among his

cruellest accusers was a "Judas" he had baptized in Lungchuan. Fr. Venedam's ordeal, which he detailed in a 10-page article, "Away with him," in the January 1955 issue of *Scarboro Missions* magazine, finally came to an end on May 18, 1954, when his passport was returned and he was allowed to pass into Hong Kong.

After his release from prison and a year of recuperation in a Cape Breton parish, Fr. Venedam was assigned to Scarboro's Chinese Mission in Victoria, BC. Still suffering from his treatment by the Communists, he died in Victoria in 1958 and is buried in his home parish of Pomquet, Nova Scotia.

At the beginning of 1954, Bishop Turner was released from his confinement and crossed into Hong Kong. Gerard McKernan was the last Scarboro priest to be repatriated. He had been director of the Catholic Welfare Committee of China until the Communist government disbanded the organization and locked Fr. McKernan in a Shanghai warehouse. He was subjected to the usual treatment given to "enemies of the people" but in 1954 he, too, was allowed to pass into Hong Kong and from there returned to Canada.



Members of the Catholic community in the Diocese of Lishui accompany lay missionary Louise Malnachuk and Fr. Mike Traher to the grave of Fr. Paul Kam. Qingtian, 2013.

Fr. Paul Kam's ordeal was not over. His and Fr. Venedam's 1952 arrests were part of a wave of systematic incarcerations by the Reds. Typically, Chinese priests were imprisoned for refusing to confess that they had been working with "imperialists." Some were subjected to hard labour.

When he was finally released in 1957, Fr. Kam returned to the parish house in Qingtian where parishioners ministered to him. He was unable to recover from his long, harsh imprisonment and died on February 1, 1958. He is buried in a Buddhist cemetery in Qingtian. The story of the last months of his life and the location of his grave was learned nearly 50 years later by Scarboro missionaries visiting the Lishui region.

Fraser's final missions

Before the worst of the Sino-Japanese war had struck Chekiang, Monsignor Fraser was invited to return to Toronto to attend the First General Chapter of the Scarboro Foreign Mission Society. The Society's new name and constitutions had been approved by Rome in 1940 and the Chapter of 1941 would elect its first superior general and council. While in session, every General Chapter would serve as the Society's governing body, directing its work, enacting legislation, and electing the superior general and his coun-

cillors who administer between Chapters.

En route from San Francisco to Toronto, John Mary Fraser stopped in Nebraska to visit the Columban Fathers seminary. Fraser was already a legend to the Irish missionary society founded by his friend, Edward Galvin. Another Columban, Fr. Patrick O'Connor, writing for their mission magazine, *The Far East*, said: "Tall, wiry, spare of frame and keen of eye, he still has the apostolic outlook, the matter-of-fact faith and the uncompromising zeal that forty years ago made him the precursor of hundreds of English-speaking missionaries who have come after him to China."

When the Chapter came to an end and Msgr. John McRae had been elected superior general, Fraser made a hasty fundraising visit to the 14 directors of Propaganda Fide in the Eastern United States. "I had been absent from Kinhwa for five months," he wrote, "and was anxious to get back before the threatening war between the United States and Japan broke out." He and Fr. Lawrence Beal, superior of the Lishui mission, began their sea journey to China on October 17, 1941. Normally the voyage from San Francisco to Shanghai would take two weeks, but the threat of Japanese bombing forced the ship to take a route south to Australia,

then north through Indonesia and the Philippines. It was five weeks before Fr. Beal arrived in Shanghai. Fraser had been empowered by Msgr. McRae to look for a new mission field in the Philippines, so he had disembarked in Manila. His intent was to remain only a few weeks, but war intervened.

On December 8, just 10 hours after the Japanese attack on Pearl Harbour, Manila also came under heavy bombing. Soon much of the country was under Japanese occupation. Msgr. Fraser spent the remainder of the war years under the protection of Archbishop O'Doherty of Manila. He also survived without a scratch the February 1945 US bombing of Manila, and the month-long battle that resulted in the death of more than 100,000 civilians and the complete devastation of the city.

Msgr. Fraser returned to Kinhwa for three years after the war. He repaired the badly damaged church whose steeple had been dismantled and pews taken for firewood. It was a dangerous time as the Communist army gained the upper hand on government troops. In 1949, Fraser received a special invitation as founder of the Society to attend the Second General Chapter. After the Chapter he and the Society received life-changing news. "We cabled Bishop Turner," he recalled, "to find out if it were possible to

“Except in so far as they promoted the work of the missions and the glory of God, he had no time or thought for himself or others, for places or things. He pursued with a determined and boundless faith, with a visionary simplicity, the road to eternal life...”

Fr. Gerry Kelly on Msgr. John Mary Fraser

Photo right: Msgr. Fraser reviews an architectural blueprint for a church in Japan, his final mission. ca. 1950s.



enter China. I wished to return as soon as possible. The answer was, ‘Impossible.’”

Msgr. Fraser would never return to China. He obtained visas for both the Dominican Republic and Japan in case the Society chose one or the other for his next mission. The decision was Japan. The editor of the magazine wrote, “With the enthusiasm of a newly-ordained priest, with a spring in his step and his disciplined tall, thin body as erect as a soldier’s, his whitened hair the only mark of his age of 73 years, Monsignor Fraser boarded a train in Toronto’s Union Station on a night in May 1950, bound for Japan.”

On his tumultuous maiden voyage to China in 1902, Fraser had stopped in Japan and visited the city of Nagasaki where he celebrated Mass in Queen of Martyrs Church. Now, nearly 50 years later, he was returning by the special invitation of Bishop Yamaguchi of Nagasaki to rebuild the same church after it was destroyed by the atomic bomb in 1945. He had his picture taken in the shell of the vast rubble-filled building and sent the photo in letters of appeal to friends and benefactors.

Keeping the spire and one remaining wall, he completed the work in 17 months. Today known as Nakamachi Church, it is dedicated to 16 martyrs (including St.

Thomas Nishi and the first Filipino saint, Lorenzo Ruiz). In 2015, as part of events marking the 150th anniversary of the discovery of the Hidden Christians of Japan, statues of these 16 martyrs were erected in the church garden.

Pillar of the Kingdom

Much of the material in this article is available because an editor of *Scarboro Missions*, Fr. Des Stringer, requested a reluctant Msgr. Fraser to set forth in print the story of his life. Beginning in January 1959, readers of *Scarboro Missions* were introduced to the entire captivating story in 24 monthly installments. “In selecting a title for this autobiography,” wrote Fr. Stringer, “we chose Monsignor’s Chinese name, Pillar of the Kingdom. We wonder whether or not he who gave him this name way back in 1902 had any inkling of how appropriate it would prove to be.”

Fraser began his autobiography with a protest, “It has always been repugnant to me to speak of myself,” and ended it with a simple request:

“I finished the building of a rectory in Yoshizuka, Fukuoka city, on July 26th, 1954. Bishop Fukahori blessed it and I moved in. I am now beginning the construction of a church to be dedicated to Holy Mary, Mother of God. All I ask from the readers of these memoirs, if they have had any pleas-

ure in reading them, is an occasional prayer for the conversion of China and Japan.”

Monsignor Fraser built his final church in Osaka. Standing on the bombed-out waterfront determining where the church might be built, he saw a man standing alone. Fraser turned to his Japanese catechist and said, “Go and tell him about God.”

John Mary Fraser died quietly in his sleep on September 3, 1962, after 61 years of priesthood. Remembering him in his final years, Japan missionary Fr. Gerry Kelly marvelled at Fraser’s undiminished zeal:

“Except in so far as they promoted the work of the missions and the glory of God, he had no time or thought for himself or others, for places or things. He pursued with a determined and boundless faith, with a visionary simplicity, the road to eternal life... Priests understand the great need for this kind of simplicity—this awful one-track kind of spirituality that brooks no obstacle from self, world or devil. But to understand is one thing, to acquire, quite another. Monsignor Fraser both by nature and grace was endowed with this unique gift and in its exercise took no rest.”[∞]

The heart of Scarboro Missions

Monsignor John E. McRae, co-founder

After John Mary Fraser, the most significant role in the story of Scarboro Missions belongs forever to another tall, austere, Scottish Canadian. John Edward McRae was born on April 9, 1875, in Moulinette, Ontario. He attended school in Cornwall and was an alumnus of St. Michael’s College, Toronto, and the Grand Seminary in Montreal. Ordained on July 17, 1898, by Bishop Alexander Macdonell, he then went to Rome for post-graduate studies. Returning in 1901 with his Doctorate of Canon Law, he served in three parishes in his home diocese of Alexandria-Cornwall and was named chancellor in 1922. Two years later the bishops of Ontario selected Msgr. McRae to guide the newly-formed St. Francis Xavier China Mission Seminary.

McRae was appointed rector at a time when the great enthusiasm for the China missions was not matched by the seminary’s on-the-ground readiness. He bore the responsibility of bringing the institute from a seminary to a fully-fledged mission society. Fr. Rogers Pelow said, “Fraser’s dream needed a McRae to come true.”

“Doc McRae” was a mentor to the younger men being called to mission. Fr. Alphonse Chafe said of him, “He knew how to temper strict discipline with a rare understanding of priests and seminarians. He could size up a fellow with unerring judgment. Those of us who lived with him for long years learned to trust his almost uncanny capability in that regard.”

When Pope Pius XII honoured McRae with the title of monsignor in 1939, the *China* editorial said



Monsignor McRae bore the responsibility of bringing the institute from a seminary to a fully-fledged mission society.

that the announcement brought “unbounded joy to all the members of our Institute...It is not easy to put in words how much the personal influence of Dr. McRae has meant to the more than fifty priests and the seminarians under his care. His fatherly kindness to all has won him deep affection. His character and his executive ability have been the forces primarily responsible for the high reputation St. Francis Xavier Seminary enjoys today, and the amazing progress the Society has made in the past decade and a half.”

McRae led the organization through the trying and challenging years of mission in China and organized its first General Chapter in 1941 when he was elected the first superior general. He remained in that position until 1949, overseeing the Society’s expansion into Latin America and Japan.

The role played by Msgr. McRae during the Society’s first 50 years was recognized at the Fourth General Chapter in 1968 when he was given the title, “Co-founder of the Scarboro Foreign Mission Society.” The Chapter said, “Whatever growth the Society made between 1924 and 1949 must in very large measure be attributed to him.”

Msgr. John E. McRae retired in 1949 at the central house in Canada. Although blind in his final years, he still had a young man’s enthusiasm for life. On the day of his death, he chatted with the seminarian who was caring for him about recent hockey games and about the “poor priests” who had been defeated by the students in a challenge game. He died on February 5, 1955.[∞]

A door reopens

Scarboro missionaries return to China

From the time of Fr. Paul Kam's death in 1958, it would be more than 20 years before another Scarboro missionary lived and worked in mainland China. Fr. Brian Swords arrived in Hong Kong in 1970 and while studying Mandarin he became involved in teaching English. Paul Fernier arrived in 1977, Scarboro's first lay missionary to the region. Paul studied Cantonese and began working with a community that was accompanying people with disabilities. At that time, it was not very hopeful that mainland China would open itself to foreigners, especially priests, but that quickly changed. In 1978, China surprised the world with a new open-door policy that would lead to greater foreign investment and dramatically increase trade with other countries. Seeing the dominance of English as a language of business, China's welcoming attitude included an invitation to teachers of English.

"This new situation allowed Scarboro Missions to revive its original commitment to serve the Chinese people, not through direct evangelization but through Christian witness," said Fr. Roger Brennan who went to China in 1993. "We were there to participate in China's reintegration into the family of nations through the teaching of English at universities and other institutions, giving students the opportunity to interact



Fr. Brian Swords teaches English in Hong Kong, 1974. Five years later, he received permission from Chinese authorities to teach English in mainland China. He was the first Scarboro missionary to return since the 1950s when the Communists expelled all foreign missionaries.

"We were there to participate in China's reintegration into the family of nations through the teaching of English at universities and other institutions, giving students the opportunity to interact with non-Chinese and exchange ideas, worldviews, customs and values."

Fr. Roger Brennan, SFM



Fr. Roger Brennan, Patricia Richards (a Nova Scotian who was also teaching in China through AITECE) and Scarboro lay missionary Louise Malnachuk (far right) welcome students for a meal and conversation. Kunming, ca. 1995.



China mission team in 1998, L-R: Louise Malnachuk, Marc Hallé, Mercedes (Puri) Garrido, Pastor, Fr. Ray O'Toole and Eric Lagacé. Hong Kong.

with non-Chinese and exchange ideas, worldviews, customs and values."

In December 1979, Brian Swords completed his Masters in Linguistics at Hong Kong University and was invited by Chinese authorities to teach at the Dalian Foreign Language Institute in northeastern China. In September 1984 he was given permission to work as an English instructor at the Mining Institute in Xian. He returned for another teaching contract the next year and was joined by lay missionary Louise Malnachuk who taught at the Xian Foreign Language Institute. Prior to going to Xian, Louise had been studying Mandarin in Taiwan and in Hong Kong where Scarboro missionaries shared a home base with the French Canadian foreign mission society, Société des Missions-Étrangères du Québec. In the years to follow, Scarboro sent another seven lay missionaries and two more priests to China.

Placements for teaching positions were obtained through AITECE (Association for International Teaching, Education and Curriculum Exchange) established in Hong Kong by the Irish Columban Missionaries.

Fr. Ray O'Toole first went to Hong Kong in 1988 to study Mandarin and was there for nine years. He began work at the Holy Spirit Study Centre, which specializes in the study of

Chinese national and international affairs, particularly in relation to the Catholic Church. He returned to Hong Kong in 2005 to serve as assistant secretary-general of the FABC (Federation of Asian Bishops Conference). The FABC brings together 19 bishops conferences and seven associate member organizations throughout Asia.

In 2012 Fr. Ray was appointed secretary-general of the FABC, the first person to hold that important post who is not a bishop. His current four-year term ends in 2020.

"Asia is blessed with a richness of ancient and well developed cultures," Fr. Ray said. "It is also the cradle of many of the world's religions. One can identify a deep-rooted spiritual nature of the Asian soul which is constantly in search of the Absolute. For me, as a Canadian missionary priest, it is a great gift and a privilege to work with the Federation of Asian Bishops' Conference in its commitment to dialogue with religions, with cultures, and with the poor."∞



Photos above: Some of the missionaries who served in China (from top):
• Mary Lou Howard (right) at the market.
• Joseph Epifano (right) on a picnic with his students. He is now Fr. Cosmas Epifano, a Benedictine monk.
• Cynthia Chu (centre) who served in China for 17 years and was the longest and last serving Scarboro lay missionary in that country.

A better place to live

Promoting the Antigonish movement

In the days before and during the Great Depression, a community development movement inspired by Catholic social teaching emerged on Canada's east coast. Staffed by priests, sisters and lay people of the Diocese of Antigonish, Nova Scotia, the movement used a practical strategy of adult education and group action to address the immediate economic needs of poor farmers, fishermen and coal miners. In 1928, St. Francis Xavier University ("St.F.X.") created an Extension Department to systematically spread the early success of the movement. Credit unions sprang up in small towns, housing cooperatives made it possible for people to finally own their own homes, and Cape Breton fishing co-ops were able to break the hold that the merchant class had on their industry. The university's unique extension work was directed by Rev. Dr. Moses Coady

and became known worldwide as the Antigonish Movement.

In 1956 Scarboro House opened its doors in Antigonish through the encouragement and kind invitation of Bishop John R. MacDonald to Superior General Fr. Tom McQuaid. The house served two very necessary purposes: as a base for Scarboro priests who were promoting the Society in eastern dioceses; and as a home for priests and seminarians studying at StFX university and at the Coady International Institute that was established by the university in 1959.

Community leaders and students came to Coady from all over the globe to learn the philosophy and methods of the world famous Antigonish Way. Until it closed in 1971, Scarboro House accommodated priests of many religious orders and missionary societies from dozens of countries in Asia, Africa and South America.

A passage through Coady's diploma program was a requisite for Scarboro seminarians.

Well before the founding of Scarboro House and the Coady Institute, Scarboro priests had been exporting the Antigonish Movement. They were familiar with co-ops either through first-hand experience in Antigonish diocese or by learning from Dr. Coady and other practitioners. Cooperative education became an important feature of the work of Scarboro missionaries in Latin America, Japan and the Philippines. One of these cutting edge missionaries, Fr. Jack McIver, was appointed as the first superior of Scarboro House. His many years of active missionary work and his participation in the formation of co-ops and credit unions in the Dominican Republic made him the ideal promoter and teacher for the new venture.



Fr. Jack McIver in the Philippines, ca. 1970. Fr. McIver helped to promote cooperatives and credit unions not only in the Philippines but also in the Dominican Republic, Guyana and South Africa.

Fr. Harvey Steele (third from right) receives an award from veteran leaders of the cooperative movement in the Dominican Republic. 1969.



The Dominican Republic

Like Fr. McIver, Fr. Harvey Steele was a strong advocate of the cooperative movement. In 1937, with his departure to China delayed, Harvey was sent to serve his home parish of Dominion, Cape Breton, next door to the parish of his mentor, Fr. Jimmy Tompkins. Fr. Tompkins was the Antigonish Movement pioneer who founded the first credit union and the first co-op housing village (Tompkinsville) in English-speaking Canada.

Fr. Steele was keen to introduce cooperatives to China but the turmoil of war prevented him. He was one of more than a dozen China hands assigned to the DR in the 1940s and 50s. Arriving in the village of Boyá in 1946, he started learning the Spanish of the *campesino* (peasant farmer). When he had learned a few hundred words, he began teaching about cooperatives. His first attempt in Boyá started with a bang, but eventually petered out when he discovered that one member was borrowing money from the credit union and lending it out at higher rates of interest to his neighbours. A second rocky start in the nearby town of Monte Plata did not deter him. Overcoming numerous obstacles, Fr. Steele gained the knowledge and experience that eventually saw him appointed head of the country's cooperative

federation in 1954. Within five years there were more than 125 credit unions in the DR with savings in excess of \$500,000, over four million dollars in today's money. Fr. Steele also oversaw 20 consumer co-ops and five marketing co-ops.

By 1960, the country's longtime president, Rafael Trujillo, turned against cooperatives (*see page 37*). Fr. Steele was expelled from the country. Other Scarboro priests decided to temporarily suspend their cooperative activities. When the climate improved they were instrumental in bringing staff from the Coady Institute into the Dominican Republic to do leadership training. The cooperative movement received a boost with the formation of hundreds of volunteer grassroots leaders. Between 1963 and 1968 the number of cooperatives grew from 28 to 250 and another 25 credit unions were incorporated. A graduate of the Coady Institute, Bernardo Vargas, a Dominican, was named managing director of the Dominican Credit Union Federation.

Fr. Steele went on to found the Inter-American Cooperative Institute (ICI) in Panama (*see story on page 69*) to spread the message that, through education and cooperation, people can become masters of their own destiny.

Japan

Scarboro priests were responsible for introducing credit unions to Japan. After completing a census in their parish in Sasebo, Japan, Scarboro priests Fr. Clair Yaeck and Fr. Frank Hawkshaw realized that many parishioners were deeply in debt and paying usurious rates of interest. The priests talked about starting a credit union, until then an unknown institution in Japan. They started a credit union study club of a dozen members who worked on translating English-only pamphlets into Japanese, all the while learning about this new way of saving and borrowing. These study club members would become the leaders of Japan's first credit union.

To popularize the credit union among parishioners, the leaders made use of neighbourhood groups, which met monthly in their homes for prayer, study and recreation. "The dominant spirit," explained Fr. Hawkshaw, "was fear and distrust. Other kinds of finance clubs had been started and people had lost their money. There were no credit unions in Japan to look to, no evidence that they could work, and it was only the authority of the priest that carried the day."

Following the first loan (for the equivalent of \$100 today), another \$4,000 was loaned out during the

Fr. Tony Martin (third from right) takes part in the international credit union day parade through Hinundayan, Leyte, Philippines. October 1965.



first year and paid back faithfully. The money went to pay for home repairs, medical bills, wedding expenses and to start business enterprises. The credit union paid six percent interest on savings, a higher rate than what the banks were offering.

It was through the efforts of Jesuit Fr. Michael Lafonte working at Sophia University in Tokyo that the spread of credit unions was ignited throughout Japan. Within 12 years there were 60 credit unions leagued together and affiliated with the worldwide credit union movement. Today credit unions are very well established throughout the country. Besides Frank Hawkshaw and Clair Yaeck, whose parishioners started the first credit union in Japan, a number of other Scarboro priests, including Ed Geier, Ben Schultz, Cleary Villeneuve and Alex McDonald contributed to this wonderful legacy. The Ichinomiya credit union started by Fr. McDonald is today the largest in the country.

The Philippines

Many of the priests working in “Scarboro country,” the five parishes tucked into the southeastern corner of the island of Leyte, took up the cooperative philosophy. Within 10 years all five parishes had developed credit unions and several cooperatives, including

a piggery and marketing co-ops. In his regional report to General Council in 1969 Fr. Tony Martin itemized some of the successes of the previous year, including a peso account that would be worth over a million dollars in 2018.

“We have been able to provide three thousand people with an adult education program based on the principles of cooperation. Through the funds sent to us by Scarboro Missions, five credit unions with assets of over 500,000 pesos have been set up. A farmer’s co-op which got off to a very wobbly start by selling sixteen sacks of fertilizer the first year, sold 6,000 sacks last year. Rice production has increased from a paltry 20 cavans (400 kg) per acre to 100 cavans per acre...As a result of this co-op activity the people of Southern Leyte sell their coconut crop directly to the exporter eliminating needless handling and are presently receiving higher returns than even before. These are just a few of the changes that are taking place in our area of the Philippines. What our men lacked in knowledge in the beginning, they made

up for in courage. Our hope now is that with new and better mission education, we will continue to balance courage with the required ‘know-how’ to make this piece of God’s earth a better place to live.”

Besides the obvious economic and social benefits to the people, Scarboro priests also gained a great deal of human understanding from their involvement in co-ops and credit unions. Fr. Pat Kelly said the work allowed the missionaries a window into the lives of the people, to see beyond the barriers they build because they are so ashamed of their poverty, and to understand their thoughts, hopes and values. “There is tremendous wisdom in the poor,” said Fr. Kelly. “We’ve been taught by them. This has been the most beautiful grace that we have received from the people.”∞

A call from the Caribbean

Replanting seeds of Christianity in the Dominican Republic

Scarboro Missions was founded for mission in China. Unable to send missionaries there during the war years the Society accepted an invitation from Italian Archbishop Ricardo Pittini of the Diocese of Santo Domingo. The diocese, which encompassed the entire Dominican Republic, was in desperate need of priests to staff parishes and build up the local church. There were only 40 Dominican-born priests, some missionary orders and one bishop serving a nominally Catholic population of two million people.

The first two Scarboro missionaries, Robert Hymus and Desmond Stringer, arrived on March 28, 1943. The mission quickly became the

primary destination for newly-ordained Scarboro priests as well as “old China hands” who had been expelled from China by the communists. By 1946 another 20 priests had been assigned there. Fr. Alphonsus Chafe was named the mission’s first regional superior. Of his influence, Fr. Buddy Smith would later say, “The camaraderie, good spirit, the willingness to sacrifice, the zeal and perseverance of the early missionaries can be attributed to the leadership that Fr. Chafe gave the group.”

Dominican Catholic culture

The Dominican Republic was where Columbus and the missionaries who came with him first planted the seed of Christianity

in the Americas. In later years the people had gone through a spiritual downfall caused by the lack of teachers to spread the knowledge of Christian principles and the lack of priests to make the sacraments available. The Scarboro priests addressed these shortcomings by organizing catechetical programs, bringing people to the sacraments and becoming involved in pastoral and social ministries. Deeper spiritual conversions would naturally occur through these channels.

Popular religiosity imported from Spain had a strong hold on the Dominican Catholic culture. Despite being deprived of priests and catechists, the people had retained a deep devotion to Mary. Fr. Pat Moore wrote that in the



Scarboro priests in the Dominican Republic, ca. 1967. Standing L-R: Lou Quinn, Gerry Donovan, Vic Vachon, Paul Ouellette, Paul McHugh, Joseph Ernewein, John Keeler, George Courtright, John George, Francis Burke, Robert Moore, Jack McCarthy, Joe Curcio, Lawrence Hart, Francis O’Grady, John O’Connor, Jack McIver. Seated L-R: John Gault, Joseph Murphy, James Walsh, Dan MacNeil, John Maurice, John Fullerton, Tom McQuaid, Joseph King, Leonard Hudswell, Lawrence McAuliffe, Harvey Steele, Michael Dwyer.



Fr. Alphonse Chafe, who founded the Legion of Mary in the Dominican Republic, meets with Odelia de la Cruz (right) and her mother, members of the Legion in the parish of Monte Plata where he served. The picture hanging above is of *La Virgen de la Alta Gracia* (Our Lady of High Grace), as Mary is known to the Dominican people. 1962.

Alphonse Chafe established the Legion of Mary in the country and Lawrence Hart was asked to promote the organization. Fr. Hart saw the Legion as “a wonderful opportunity for zealous Catholics

to work as lay apostles under the direct guidance of the priest.”

In the parish of Bani, staffed by Fr. John Fullerton and two assistants, the Legion of Mary was divided into four praesidia, each with devotional names such as Our Lady Most Admirable or Our Lady Seat of Wisdom. Each group had a particular focus whether that be children, older youth or people living in the campos. The praesidia called Our Lady of the Rule, the patron of the parish, was recruited from married and single women. Its first duties were to complete a parish census and to visit all couples in an effort to affirm the sanctity of marriage. Another of its duties was visiting prisoners in the local jail to pray the rosary and teach them the faith. Fr. Fullerton said, “Without the Legion of Mary we three priests could not begin to cope with the work that must be done in this parish with its 50 campos and 52,000 Catholics.”

Fr. Bas Kirby’s evaluation of Scarboro’s success in religious education and sacramental growth after the first six years included these statistics:

“A parish which in 1944 had only a handful for Mass on Sunday, by 1949 saw 35,000 Communions distributed in the course of the year. A parish which in the course of a whole generation had not seen one hundred marriages now had more than a hundred in one year. In a parish where formerly the priest could only count on a few women and girls to help in catechetical instruction, there are now forty young men who walk more than two hours to Mass each Sunday, fasting, so that they can receive Holy Communion and qualify to be catechists by attending the special classes given by the priest.”

In the DR in those years, nearly all who attended Mass and received the sacraments were women and children, so it was significant that 40 young men were training to be catechists.

Cooperative education

In his first pastoral assignment, Fr. Jack McIver was shocked by the poverty, illiteracy and fatalism of his parishioners. A student of the cooperative movement, he saw an opportunity to “make use of the economic to teach the spiritual,” with a special emphasis on Dominican men. Fr. McIver

observed that “throughout Latin America, in the main, men will not come to listen to a priest talking Christian doctrine, but they will come to listen—and to learn—if they know that his purpose is to teach them how to better themselves economically.”

In 1947 Fr. McIver brought together 15 peasant farmers in the rural village of Yamasa and began an adult education program aimed at improving their lives spiritually and economically. The men were all poor, unable to plan for any progress in their domestic lives and almost always in debt to merchants and landowners. Fr. McIver showed them that the best way for them to break this economic stranglehold was to organize a credit union. By the next year Yamasa had built the first credit union in the Dominican Republic and at the insistence of Fr. McIver all its members attended Mass and received the sacraments.

Seeing the successful efforts of Fr. McIver and others, the regional superior Fr. Chafe went to a leading newspaper and encouraged it to mount a campaign in defense of the poor. The paper, *El Caribe*, started the campaign immediately, giving an article by Fr. Chafe front-page coverage with a top headline. They also offered to supply lawyers at no charge to the farmers who wanted to take their oppressors to court. Fr. Chafe hoped that

sound legislation would result. He said, “The police are already interested. The Archbishop is delighted—his Lenten pastoral was on ‘social justice.’ I used it as the base for my denunciation. Once the evil is exposed it will give me a chance to suggest a remedy, that is Credit Unions.”

Adult education for economic cooperation became an important ministry for several of the Scarboro priests. In many ways, it was the only social and economic activity possible in the repressive atmosphere created during the Trujillo dictatorship (1930-1961). In 1954 Fr. Harvey Steele was appointed head of the country’s Cooperative Federation and was the man most responsible for promoting the movement throughout the country.

Dealing with a dictator

For more than 30 years the ruthless dictator Rafael Trujillo ruled the Dominican Republic. The egocentric Trujillo’s statue was mass-produced and erected across the country. His name was plastered on bridges and public buildings and his picture was everywhere. The capital city, Santo Domingo, was renamed Ciudad Trujillo (Trujillo City) in his honour.

Trujillo meted out his own brands of justice and charity, enough to keep politics stable and the people in subjugation.



Fr. Jack McIver in front of the credit union he helped to establish in Yamasa, Dominican Republic. 1947. This was the country’s first credit union.

His regime was responsible for thousands of politically-motivated killings but he saw himself as a great benefactor of the church. A concordat between the Vatican and his government settled church interests such as the sanctity of canonical marriage and making religious education obligatory in schools. Trujillo also gave churches clothing for distribution to the poor and handed out cash to support its bigger efforts, like church construction and the co-op movement. Throughout the country, churches and chapels were required to post a sign for all to see “*Dios en cielo, Trujillo en tierra*” (God in Heaven, Trujillo on Earth).

The Scarboro Fathers found the poverty and the oppression of the people appalling. For them social justice was very meaningful, but the question remained—what could they do? They knew their status as foreigners gave them little license to critique the regime. A case in point occurred when Fr. Joe Ainslie was forced to leave the country after protesting injustices and subhuman living conditions in his parish of Consuelo. The next to fall into disfavour was Harvey Steele, who was interrogated by the colonel in charge of the intelligence service and threatened with death if he did not sign a false confession. Harvey walked out of the colonel’s office two hours later without

All-out civil war erupted in 1965 leading to a bloody American invasion that April, the first US military intervention in Latin America in 30 years. For Scarboro, this chaotic period will always be remembered for the martyrdom of one of their own, Fr. Art MacKinnon.

signing the confession. He barely escaped the country with his life.

In January 1960, the country's five bishops issued a courageous pastoral letter critiquing the regime. At issue was the roundup and torture of a group of Trujillo's opponents. The statement was read out at all masses on January 21, the Feast of Our Lady of Altagracia. The letter strained church-state relationship at a time when several assassination plots threatened the dictator. It took Trujillo by surprise but he was also upset that the people seemed to accept the bishops' analysis. Throughout the year, he tightened the screws on the church. In town after town he obliged the people

to stage rallies in his favour. His loyalists demanded that he be given the title of "Benefactor of the Church" and that all parish churches pay homage to him.

Fr. John Gault had been pastor of El Seibo for five years and had witnessed the brutality of the regime and the complicity of some local politicians and church authorities. He was under intense pressure to invite Trujillo to his parish church for a "blessing," but steadfastly refused to do so. The pressure culminated in Fr. Gault being forced to flee the country in December 1960.

Pressure grew in the new year. False statements were issued against priests. Rectories were stormed and destroyed. During Holy Week, Fr. John O'Connor asked his bishop to remove him as pastor of Padre de las Casas parish if the bishop did not want him to take a public stand against Trujillo. Bishop Thomas Reilly, an American Redemptorist, counselled John to follow his conscience. At the Easter Mass of the Resurrection, Fr. John spoke from the pulpit about what he could

clearly see was occurring. "After much soul searching," he said later, "and with recognition of my own fears, inadequacies and unworthiness, that fateful but planned Sunday arrived. In my homily I spoke of murders, lack of freedom, violation of human rights and the many social injustices perpetrated." He pointedly said that Trujillo was not the benefactor of the church but the malefactor of the country. Fr. John was immediately expelled from the Dominican Republic on trumped up charges of smuggling drugs and corrupting people. A few days later Bishop Reilly was forced out of his home by a Trujillo mob. The government accused him of leading a terrorist conspiracy and placed him under house arrest.

On the morning of May 30, 1961, the news came that Trujillo had been murdered by a group from his own inner circle. Things escalated from there. The twists and turns in the political maelstrom of the DR would continue for years with periods of violent conflict followed by short spells of peace. All-out civil war erupted in 1965 leading to a bloody invasion that April, the first US military intervention in Latin America in 30 years. For Scarboro, this chaotic period will always be remembered for the martyrdom of one of their own, Fr. Art MacKinnon (*see story, facing page*).



Fr. Art MacKinnon with a teacher and school children in the town of San José de Ocoa where he was first assigned in 1962.

Growth of the local church

The 500th anniversary of the arrival of Columbus was a very special occasion for the Dominican Republic. The Dominican church was engaged in much of the preparations and hosted the Latin American Conference of Bishops (CELAM) meetings in October 1992. The 500th was also an opportunity to reflect on the effect of European colonization, specifically the suffering endured by Indigenous Peoples of the New World and by Africans brought there as slaves.

The church in the Dominican Republic experienced much new life and growth since Archbishop Pittini first welcomed Scarboro missionaries in 1943. At that time there were only 40 diocesan priests. By 1997 there were 16 bishops, 11 dioceses and more than 600 priests with another 400 young men studying in the major seminary.

The Scarboro priests appreciated both the work of the religious sisters in the parishes and the community bond they shared

The supreme sacrifice of Fr. Arthur MacKinnon

A knock on the door. A visitor explaining that someone is near death and in need of anointing. Fr. Art MacKinnon, the seventh of nine sons of a Cape Breton coal mining family, received such a call on June 22, 1965, and went out into the night.

At that time, the Dominican Republic was in the midst of a chaotic civil war. Two months earlier, 22,000 American troops had invaded the country in an effort to bolster an illegal government. In the capital city, Santo Domingo, a night-time curfew had been imposed and anyone seen on the streets at night ran the risk of being shot on sight. Sixty kilometres away, in the parish of Monte Plata, Fr. Art was aware of the danger. He may have suspected the visitor's invitation was not genuine.

A week earlier, a grave injustice had befallen Monte Plata when 37 people had been arrested and 33 of them jailed. The entire town was in turmoil. Fr. Art tried to see the prisoners but was refused. The next day, Thursday, was the feast of Corpus Christi. At the first mass, Art announced that he was cancelling the traditional outdoor procession of the Body and Blood of Christ. He made it clear that he was taking this action to protest an injustice. He also denounced the police and military for stealing food donated to the needy. Before the next mass, two men armed with sub-machine guns came and sat in the church. The catechist cautioned Art against speaking out.

On Friday Fr. Art went to the capital where he was able to meet with the second-in-command of the armed forces and secure the release of most of the prisoners. On Saturday, a new police officer, Lieutenant Evangelista Martínez Rodríguez, arrived in Monte Plata, declaring openly that all rebels must be killed. It is believed that this officer ordered another policeman to dress as a civilian, knock on Fr. Art's door and lure him away.

With Art driving the parish jeep, he and the disguised policeman stopped to pick up the lieutenant. The jeep was waved through an army checkpoint on the outskirts of town. Shortly after, gunfire was heard; the shots that killed Fr. Art. A patrolling soldier heard the gunfire and rushed to the scene. He ordered the shooters to put up their hands and when they refused, he shot them dead. Only then did he discover the priest's lifeless body.

Fr. Art MacKinnon was buried in the parish cemetery in Monte Plata, a martyr for social justice. Every year on June 22, the people of the town commemorate the death of Padre Arturo. His spirit is alive in the parish centre that bears his name, and in the Padre Arturo elementary school and vocational training centre in the parish of San José de Ocoa where he previously served. His spirit is alive in the struggle for truth and justice and in our faithfulness to Christ's message.

When Fr. Lionel Walsh returned to Monte Plata to attend the 20th anniversary of Fr. Art's death, the people formed a committee to erect a monument at the site of Art's assassination. The monument was designed by an architect who was one of those that Fr. Art had helped to release from prison in 1965.

"It was a moving experience," Fr. Walsh said, "to listen to these young people as they sang of their respect and admiration for Fr. MacKinnon, of how he would live on among them, of how they valued his sacrifice, of how they would follow his example. Many had not been born at the time of his death, but now Padre Arturo had found a place in their hearts.∞

We thank James MacKinnon for his assistance with this article. James is the author of Dead Man in Paradise, a book about his uncle's assassination.



Fr. John O'Connor served in Padre de las Casas parish. He was expelled from the Dominican Republic in 1961 after speaking at mass about the injustices and human rights violations he was witnessing during the Trujillo dictatorship.



Monsignor Robert Hymus prepares to celebrate mass on the Feast of St. Martin de Porres at a shrine he built in dedication to the saint. Las Tablas, Dominican Republic. 1993.

with them. “We are close to the Canadian sisters who came to this country to work with us. The Grey Sisters from Pembroke, whose relationship with Scarboro goes back to China days, the Hotel Dieu Sisters from Kingston and the Charity Sisters from Halifax, all frequently make use of our central house in Santo Domingo and, for their part, have always been helpful to us as individuals and as a Scarboro community.” Another collaborating Canadian group was LAMP, the Latin American Mission Program of the Diocese of Charlottetown. Beginning in 1967, LAMP sent about 20 priests and lay missionaries to the DR to work in Scarboro parishes.

Fr. Dario Taveras, MSC, knew most of the Scarboro priests in the country and made this comment about their contribution: “All worked unselfishly, sowing abundantly the seeds of the Good News, promoting catechesis and youth pastoral as well as family and social pastoral. Their way of speaking Spanish was not perfect, but what good fortune and success they had in practical areas and in their dealings with people!”

Fr. Buddy Smith concurred with this analysis of Scarboro’s on-the-

ground approach to mission:

“The contribution that was most common and most important,” he said, “was the day-to-day care of very large parishes, some of them 30, 40 or 50 thousand people, and the steady routine of visits to the villages, the celebration of local feasts, the thousands of baptisms, endless unscheduled sick calls, constructing buildings and the ordinary pastoral attention to the people.”

Sixty Scarboro priests and two lay missionaries served in the Dominican Republic. At one time there were as many as 30 Scarboro priests in the country. By 1997 most parishes had been turned over to Dominican-born clergy and just five Scarboro missionaries were still in the DR. Fr. Lionel Walsh served most of his 54 years of priesthood in the parishes in Azua, Bani, Monte Plata, Yamasa and El Seibo, and was now in Matanzas. Lou Quinn was in San José de Ocoa. Fr. Lou died that year after serving all his priestly life in the DR, 42 of those years in



Fr. Joe McGuckin serving the parish of Santa Cruz, Bani. 1993.



Fr. Lionel Walsh visits parishioners in Matanzas, DR. 1993.

Ocoa, and is buried in the parish church. Msgr. Bob Hymus was serving as chaplain of a shrine he built to St. Martin de Porres in the town of Las Tablas. One of the first two Scarboro priests assigned to the DR, Msgr. Hymus died and was buried in Las Tablas the following year after 65 years of service to the Dominican people. Lay missionary Dean Riley was in the parish of Santa Ana, Consuelo, where he continues to serve today, working independently of Scarboro Missions. Fr. Joseph McGuckin was first assigned to the Dominican Republic in 1959 and is the last Scarboro missionary still in the country. He is retired and living in Rancho Arriba, in the parish of San José de Ocoa.∞

Building community in Ocoa and Canada

In 1943, Scarboro missionaries first went to San José de Ocoa, a 900 square kilometre mountainous province in the south of the Dominican Republic. They served thousands of people living in the main town, also called San José de Ocoa, and in the many, often remote *campos* (villages). When Fr. Joseph Curcio became pastor of Ocoa in 1962, he started the St. Vincent de Paul Society in the town, linking with St. Vincent de Paul members in Toronto’s Corpus Christi parish to help victims of a hurricane that hit Ocoa in 1963. Together with other Ocoans, the St. Vincent de Paul group went on to form an association for community development. When Fr. Lou Quinn arrived in 1965, the organization was inactive because of a civil war, but when peace returned, they resumed with vigour as the Association for the Development of San José de Ocoa (ADESJO).

Since its beginning, ADESJO has built community centres, rural health clinics, dozens of schools, and hundreds of kilometres of roads. More than a thousand homes have been built, thousands more repaired, and aqueducts, irrigation systems, and latrines installed. The Association provides organization, technical support, planning tools, project proposal workshops and training to help create self-sustaining communities that are masters of their own destiny. Projects are carried out by committees of neighbours working alongside each other in traditional Dominican solidarity. ADESJO has also been a country leader in reforestation and has pioneered soil conservation as early as 1968. The ADESJO office has an on-staff legal counsel, administrative staff, and departments of natural resources, health, and education, including women’s education, and facilitates many initiatives in pursuit of an integral approach to development that addresses all human needs. Volunteers from many countries have come to share their skills and expertise.

As executive director of ADESJO for 42 years Padre Luis worked out of his office in the small parish house. People were continually coming and going: parishioners, field workers, foreign volunteers, and government officials. A walkie-talkie kept him in contact with project workers.

One ADESJO project was the Padre Arturo Centre, named for Fr. Art MacKinnon (see Fr. Art’s story on page 39), offering carpentry and sewing skills to help the people better their lives. With a million pesos (\$100,000) that ADESJO won in a contest in 1995, they constructed a new building, updated electrical and other systems, and purchased computers. Today, the Centre has expanded to include an elementary school and a training centre for jewellery making, bamboo basket weaving, ceramics (introduced by volunteers from Japan), stained glass, and precious wood and stone goods. There are also satellite sewing centres in several *campos* with hundreds of women enrolled in the two-year program.

Solidarity visits for Canadian youth

Fr. Lou was keen on helping Canadians see the struggles and resilience of the Ocoans, as well as their bountiful sense of community. He encouraged student and adult volunteers to make solidarity visits and help with community projects. In Hamilton, Ontario, St. Mary Catholic Secondary School created the Dominican Republic Education and Medical Support Program (DREAMS) to help facilitate these visits. For the past 19 years, up to 60 students annually from the Hamilton-Wentworth Catholic District School Board have been travelling to Ocoa for their March break to lend a hand. In October 2012, on ADESJO’s 50th anniversary, nine of its members came to Canada hosted by St. Jean de Brébeuf Secondary School in Hamilton. The six day visit ended with a banquet to celebrate ADESJO and its long and blessed partnership with Canadian youth.∞



Fr. Lou Quinn (L) with ADESJO member Bartolo Martinez on one of Fr. Lou’s daily visits throughout the parish of Ocoa. 1992.



Sr. Mary Jo Mazzerolle with a staff member at the Padre Arturo Centre, San José de Ocoa, D.R. 1996. Sr. Mary Jo was one of the Religious Hospitaliers of St. Joseph of Kingston, Ontario, who came to Ocoa in 1965 to help with health and education. Before he died, Fr. Art MacKinnon shared with the sisters his dream of a training centre for the people. As administrator for the centre in his name, Sr. Mary Jo worked to fulfill Fr. Art’s wishes.



ADESJO visitors with students and teachers of Bishop Tonnos Catholic Secondary School at the Justice for the Poor pilgrimage in Hamilton, Ontario. October 2012.

A profound evolution

Opening our eyes to the presence of God in Japan

Scarboro’s Japan mission began with an urgent appeal from Rome to Superior General Monsignor John McRae, dated January 19, 1948:

“We want to make a special note of the critical financial situation to which the war has reduced the missions in Japan...It is impossible for the Japanese ordinaries to contribute to the development of new mission endeavours. We do not doubt, however, that you are ready to send your courageous missionaries to a country concerning which one may now say...‘Send the workers, the harvest is ready!’”

In the spring of 1948 Vicar-General Fr. Hugh Sharkey, after

visiting the mission in Lishui, China, paid a visit to Rt. Rev. Paul Yamaguchi, bishop of the Diocese of Nagasaki on the island of Kyushu. The result of the meeting was a formal agreement that Scarboro priests would be welcomed in the diocese. Over the next two decades, Japan would become the Society’s second largest mission region and the primary destination for its newly ordained priests.

Language learning

A major challenge that every missionary to Japan faced was the language. Not only was the spoken word difficult, but there

was also the need to become familiar with the Japanese alphabet of 1,800 basic characters. Two years of study at the Franciscan language school in Tokyo was required before a rudimentary knowledge was achieved and the missionary could be assigned to a parish. Fr. Rogers Pelow remembered an incident when he was just out of language school. The little boy who had just gone to confession was kneeling on the mat, crying. By putting the wrong ending on the numeral four (*yon*), Fr. Pelow had told the young penitent to say the Hail Mary not four times (*yon-kai*), but “*yonsen-kai*,” meaning 4,000 times. The little boy told



Fr. Mike Cox at language study.

Right: Japan missionaries greet arrivals to the headquarters in Tokyo. L-R: Frs. Tom Morrissey (partially hidden), Lorne McFarland, Ed Geier, Gerry Kelly (carrying bags). Frs. Robert Cranley and Jim Gillis (wearing hats) were en route to the Philippines. ca. 1955.



Fathers MacIntosh and McGough

In August 1956 Fr. James MacIntosh, 36, of St. Andrews, Nova Scotia, and Fr. Vincent McGough, 27, of Toronto were killed in a plane crash in the Aleutian Islands, Alaska, en route from Canada to Tokyo. Fr. MacIntosh was one of the first priests to be assigned to Japan. As pastor in Nagoya, he oversaw the construction of St. Mary’s Church, which opened in 1953. During his first furlough in Canada, Fr. Jim spoke at the seminary, thrilling the students and priests, including the newly-ordained Vince McGough, with stories of mission life. Japan was to be Fr. McGough’s first mission assignment.∞



James MacIntosh



Vince McGough

L-R: Frs. Charles Cummins, Mike Dwyer, Allan (Ben) McRae and James MacIntosh at Shinagawa train station, Tokyo, Palm Sunday 1950. After a year of language study Frs. Dwyer and MacIntosh departed for the parish of Shimabara, Nagasaki diocese.

Fr. Pelow that he could not count that high and would never be able to finish his penance.

Fr. Allan (Ben) McRae arrived in Japan in May 1948 and was tasked with finding a house for the new missionaries while at language study, one that would also serve as the regional headquarters. An old wooden house that had somehow survived the war was acquired within walking distance of buses, streetcars and a major rail station in the Takanawa district of Tokyo. Fr. Don Boyle would later credit its survival to “bending and bouncing rather than bracing” against the frequent firebombing Tokyo experienced in the last year of the war. “The old relic rested so lightly on the earth,” he remembered, “that it was nearly a seismograph to measure the intensity of the regular earthquake tremors.”

To Nagasaki

Palm Sunday, 1950, Scarboro missionaries Michael Dwyer and James MacIntosh had completed a year of language school and left Tokyo for Nagasaki by train. By Easter weekend they were in their new parish of Shimabara, the main town on the Shimabara peninsula, which juts into the Pacific Ocean and is dominated by the active volcano Mount Unzen (*Unzen-dake* or hot springs mountain). This is hallowed ground for Japanese Christians. Many were martyred here in the 1600s, thrown into Unzen’s bubbling mud and roaring, steaming hot springs rather than renounce their faith. In later years, Fr. Cleary Villeneuve erected a cross there to commemorate this site of many martyrs.

A second parish, St. Theresa’s Church in nearby Aino, was assigned to Scarboro and conse-

crated by Bishop Yamaguchi on December 2, 1951. Fr. Charles Cummins would build this church, the first of about a dozen to be built in Japan under the direction of a Scarboro priest. On hand for the consecration were five Scarboro priests and five Grey Sisters of the Immaculate Conception of Pembroke, Ontario, most of whom had been banished from China by the Communists. Also present was Monsignor John Mary Fraser, founder of Scarboro Missions, who had celebrated his Golden Jubilee that June. Msgr. Fraser went on a building spree of his own, starting in Nagasaki with the rebuilding of Our Lady Queen of Martyrs (today called Nakamachi Church), which had been destroyed by the atomic bomb six years earlier.

The decade of the 1950s was a period of steady expansion for the



Scarboro Japan missionaries at their annual retreat. Standing L-R: Tom Morrissey, Dave Fitzpatrick, Frank Hawkshaw, Ed Geier, Cleary Villeneuve, Jim Gauthier, Rogers Pelow, Bill Schultz, Richard Veltri, Mike Cox, Al Burke, Don Macdonald. Seated: Paul Flaherty, Gerry Kelly, Alex McDonald, Don Boyle, Gerry Curry. Front row: Tom O'Toole, John Carten, Ben Schultz. ca. 1973.

was quite possible for the geographic area of a parish to have as many as 100,000 inhabitants and only a few hundred of them Catholic.

"The priest's time was certainly not taken up with serving so few parishioners," said Fr. Harold Oxley. "Besides, since he is a missionary, his first priority is to bring the message of Christianity to the pagan people of his community."

So, the parish also became a sign of the presence of Christianity. Non-Christians would drop in to get a look at the Christian place of worship and to meet a representative of the religion. This was more common in the years immediately following the war. Scarboro missionaries observed that the post-war poverty and struggle of the Japanese people made them somewhat more receptive to the Christian message. However, as Fr. Don Boyle noted, "Ever since Japan began to recover from the ravages of war and to enter into an economic boom time with the Tokyo Olympics of 1964, most people began to look for answers to life in money and what it could buy. It became necessary to make contacts with people wherever and whenever you could."

Outside the parish, the missionaries encountered a people who knew little or nothing of Christianity. Fr. John Carten recalled that on being asked,

Japan mission. By 1955, there were 19 Scarboro priests working in five parishes on the island of Kyushu as well as in the cities of Tokyo, Ichinomiya and Nagoya.

In the parish

As with parish priests everywhere, the Japan missionaries celebrated the sacraments and engaged in pastoral care, helping people prepare for marriage, become better parents, be more giving and more concerned for the *tanin*, that is, the other who is a stranger and in need. They sat with parishioners for *soodan*—a time of dialogue, of decision-making, of counsel, accompanied by many cups of green tea.

Frs. Frank Hawkshaw and Clair Yaeck started Japan's first credit union in the parish of Sasebo in 1963. Fr. Hawkshaw said that to be successful a credit union must have mutual trust, goodwill and a sense of responsibility for another. "The parish credit union develops these qualities and hence not only helps people financially but brings about a strong parish community fitting the mystical Body of Christ."

In a land where less than .07 percent of the population are Christian it was rare to meet other Christians out in society. The parish was the acknowledged meeting place where parishioners and Scarboro priests were able to create a sense of identity. It



Fr. John Bolger sits with parishioners for *soodan*—a time of dialogue and decision-making, accompanied by many cups of green tea.



Fr. Ed Geier responds to the Japanese bishops' call to prepare non-Christians for marriage as a means of evangelization and outreach.

"What do you do?" and answering, "I am a Catholic priest," the non-Christians replied, "What's that?" Even in Nagasaki where the greatest number of Christians lived, few people knew about the history of martyrdom and terrible persecutions faced by thousands of Japanese Christians in the 16th and 17th centuries.

Expanding their outreach

The Scarboro priests expanded their pastoral and social activities to allow contact with non-Christians. Scripture classes were offered to welcome people curious about Christianity. As the years went by, more emphasis was placed on reaching beyond the parish. Fr. Tom O'Toole said that Scarboro priests engaged in all manner of outreach, "for example teaching English at a high school, serving on a town educational committee, Boy Scout work, leading young peoples' groups, letting local people use the kindergarten at night for anything from flower-arranging to cooking classes, the list is unlimited." Tom volunteered with the local Lions Club where he "met people I'd never meet otherwise." Frank Hawkshaw began a hospital ministry. Robert Moran and Dave

Fitzpatrick coached hockey teams. Jim Gauthier got involved with the work of the Sisters of Charity in Nagoya and their outreach to the poor and homeless.

In Fukuoka, Fr. Bill Schultz set up an English language academy. Besides language classes, the academy offered dance lessons to help young Japanese meet each other. When John Carten was assigned to Japan, he started a folk music group that put on concerts at the academy. John also joined a public choir. Through these and many other ways, Scarboro missionaries made many friends among Japanese non-Christians.

An interesting phenomenon was the growing attraction among couples for western style weddings. In response to a plea from the Japanese bishops to use the wedding ceremony as an opportunity for evangelization and outreach among non-Christians, Scarboro priests performed many weddings in their churches. Frs. Mike Cox and Ed Geier were well known for their marriage preparation courses, a ministry that required tremendous communication skills.

Don Boyle stressed the importance of communication over proselytizing. "Being genuinely interested in the Japanese people



Fr. Dave Fitzpatrick engages in bible study. Minokamo, Japan.

can help us avoid the obvious pitfall of talking when we should be listening." Listening to the Japanese people, observing their rituals and becoming immersed in aspects of their culture became a bigger part of mission, especially after the reforms of the Second Vatican Council. The Scarboro priests in Japan had encouragement and greater freedom not only to observe but also to appreciate Japanese religious and cultural traditions. Cleary Villeneuve gave a beautiful description of the cherry blossom-viewing season when groups of people gather to drink and eat under the cherry trees while pink and white blossoms rain down upon them:

"The viewing has a bittersweet aesthetic. Viewers gaze at the magnificence of nature. Since the blossoms quickly fade and fall to the ground, people meditate and write poetry about how quickly life and beauty disappear. They talk about the fleeting nature of things—enthralled today, tomorrow scattered by the wind."

The last Scarboro priest assigned to Japan was John Carten who arrived in 1972. At the time the mission had 25 men serving in four dioceses. Many of these stayed well past normal retirement



Fr. John Carten with a bible study group, Yokohama, Japan. 1992.

years and five of them as well as Msgr. Fraser are buried there. Fr. Jim Gauthier was the last to return to Canada in 2005 and the Scarboro parishes are now staffed by Japanese priests.

Legacy

The legacy of Scarboro Missions in Japan includes new and rebuilt churches, vibrant parishes and a bishops' conference strengthened by Clair Yaeck's dedicated work as English-speaking assistant secretary-general of the National Catholic Committee. The legacy is alive in the credit unions, such as the one established by Fr. Alex McDonald in Ichinomiya, now the largest in the country.

"But, more than the church buildings and credit unions that Scarboro left behind," says Fr. Carten, "our main legacy as a community is the friendships that have continued and the high regard that many Japanese Christians still hold for Scarboro priests."

In 2008 John visited with many friends and families in six of the Japanese cities where Scarboro priests had served. In Tokyo he was presented with a 100-page book in which Japanese Catholics spoke about the influence that Scarboro priests had on their

lives. In Yokohama he said, "I was overjoyed to see so many adults I had baptized now deeply involved in the parish community." In Nagoya he met Ando san who had worked as a housekeeper for Scarboro priests for half a century. She talked about the love and support she had received from the priests and how Scarboro had become her family. In Fukuoka, and in Osaka where Msgr. Fraser died and is buried, John found the same enduring spirit and the same fondness and appreciation.

"Even in Canada our relationship continues," said John, "through the small Japanese Catholic community that has gathered at Scarboro Missions each month for the last 40 years to celebrate Mass and to support one another." Over the years, Japan missionaries John Bolger, Clair Yaeck, Tom O'Toole, Gerry Curry, Alex MacDonald, John Carten and Jim Gauthier have served as chaplains to this group. Roy Sakaguchi who died in 2017 said, "This is very much a second home for our community members who come here from all over the city. We feel very blessed to be able to have Mass in Japanese, to be welcomed in their chapel, and to socialize and have dinner together in their dining room."

"Gradually our eyes were opened to recognize and celebrate the presence of God that was already very visible in Japanese culture, in the beauty of its landscape, and in the kindness, honesty and generosity of the Japanese people who showered us with their love."

Fr. John Carten

Reflecting on the 56 years of Scarboro's mission in Japan and the experience of the priests sent there, Fr. Carten recognized a profound evolution in their missiology:

"I think it is fair to say that the experience of living in Japan changed most of us in a very deep way. We went to Japan believing that Christ had chosen us by our baptism to bring all people to God and to proclaim God's love to them. But gradually our eyes were opened to recognize and celebrate the presence of God that was already very visible in Japanese culture, in the beauty of its landscape, and in the kindness, honesty and generosity of the Japanese people who showered us with their love. While building up the church to be a visible sign of the Reign of God, we came to see that God's Kingdom was already present far beyond the boundaries of the parish community. How blessed we were to have had the privilege of working there!"∞

To the land of many waters

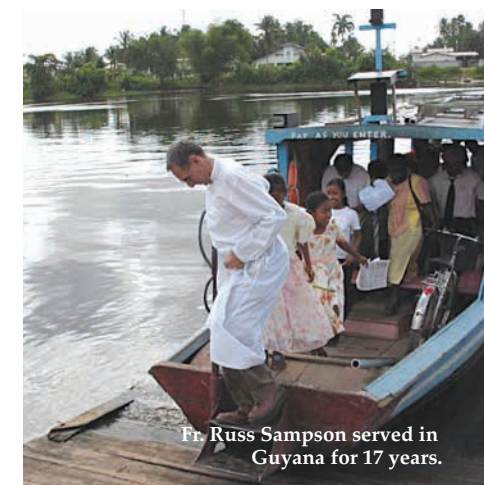
Encountering diversity in Guyana

Our Lady helped to bring the Scarboro Fathers to Guyana. Fr. Pat Moore was on a 1950 world tour with the Pilgrim Statue of Our Lady of Fatima when he was presented to Jesuit bishop George Weld of Georgetown. The bishop along with tens of thousands of Guyanese—Christian, Hindu and Muslim—came out to touch the statue and hear Mary's message of conversion and world peace. In February 1953 Bishop Weld wrote to Scarboro Missions to say that priests were needed to assist the Jesuits in their work of evangelization. That summer Fr. Richard Lester Guilly, Jesuit superior of the mission, visited Toronto and discussed a proposal with Scarboro's General Council.

On October 28, 1953, four Scarboro priests arrived in Georgetown, the capital and

commercial centre of Guyana, then known as British Guiana. A quarter of the country's population lived in this city built where the Demerara River meets the Atlantic Ocean. Fr. Edward Moriarty, the first regional superior, wrote about the beautiful colonial-era buildings, the traffic snarls caused by an "unbelievable number of bicycles jostling side by side with automobiles and donkey carts," and the concrete wall that offered protection from the ocean, as Guyana's coastline is six feet below sea level at high tide.

The priests were stationed in two parishes near the mouth of the Berbice River about 110 kilometres east of the capital. Ed Moriarty and Joseph MacNamara were in New Amsterdam and Alex MacIntosh and Bas Kirby were in Port Mourant. Their assigned territory included mission stations



located between the Berbice River and the Corentyne Rivers, which formed Guyana's eastern border with Suriname. The more remote mission stations, such as the village of Siparuta, were Amerindian communities.

The next year four more priests arrived and a new parish in Georgetown was assigned to Scarboro. Fr. Moriarty was put in charge of building the church which would be dedicated to Our Lady of Fatima. Their first calendar year was a full one. Pope Pius XII had proclaimed 1954 the Marian Year and it was celebrated with great fervour by Guyanese Catholics. The year was highlighted by Richard Guilly's consecration on Mission Sunday, October 17, 1954. The man who had visited Scarboro the previous year was now Bishop of Georgetown.

A land of diversity

About 90 percent of the Guyanese people live on a relatively narrow strip of land along the Atlantic coast. The Interior, the green heart of Guyana with its vast rainforests, savannah and mountains covers most of the country and is not easily accessible by land. Guyana, an Amerindian word meaning "land of many waters,"



The first Scarboro missionaries were assigned to Guyana in 1953. L-R: Joseph MacNamara, Alex MacIntosh, Basil Kirby and Edward Moriarty.



Scarboro missionaries on retreat in Guyana. (L-R) Ron Pete, Stan Desroches, John Quinn, Frank Thornley, Gerry Heffernan, Bob Ling, Graham Clark, Al Felix, Fred Wong, Ted Morris. ca.1970.

there. Six years later this also was destroyed by termites and another new school was erected on the spot.”

Religious education

In the six parishes staffed by Scarboro priests there were six Catholic schools and one nursery school. Government and church collaborated on

the running of these schools. The priest served as administrator and appointed the teachers, with final approval coming from the government who paid the teachers’ salaries. Though these were Catholic-run schools, most often Catholics made up less than half the student body. Throughout Scarboro’s first years in Guyana, the People’s Progressive Party (PPP) ruled the country. Jesuit priest Andrew Morrison, editor of Guyana’s *The Catholic Standard*, a publication of the Diocese of Georgetown, wrote: “...the fifties and sixties showed the church in constant conflict with the PPP government over its support for Communism. Fifty-one denominational schools that had been built by the churches (though rebuilt with public funds when they were in disrepair) were taken over in 1960, and the government let it be known that it intended to take over all the others. This the churches fiercely opposed, convinced that the government’s

gets its name from the great sluggish rivers that flow from this jungle interior north to the sea.

Often referred to as the “land of six races,” Guyana was the most racially diverse of Scarboro’s missions and, at the time, the only mission where English was the primary language. Fr. Joe Moriarty who arrived in 1954 and was stationed in Port Mourant described the children trooping into the compound to attend school: “It is like the League of Nations in short pants and blue dresses!”

In the area assigned to Scarboro most people were either descendants of African slaves or descendants of indentured servants brought from India after slavery was abolished. Most of the people in Guyana are Hindu due to the large East Indian population, or they belong to one of the nearly 30 Protestant denominations. Muslims, mostly of East Indian descent, and Catholics each make up about seven percent of the population. Since the Jesuits arrival in 1857, their

work of evangelization had been more successful among the nine Amerindian peoples who inhabit the Interior. Village after village converted to Catholicism and built their own churches and schools.

The Jesuits identified several great challenges for the Scarboro missionaries. The large East Indian population was viewed as in need of conversion. However, because of the shortage of priests, energies were directed to the needs of the parish and the deeper education of the Catholic minority. An overall goal for the mission was the building up of the local church with its own clergy. All the Scarboro priests were united in this effort. Another aspect of their work was overseeing the building or repair of churches, chapels, parish halls and schools. Fr. Frank Thornley described some of the challenges brought on by the hot and humid climate: “The school at Siparuta succumbed to rot and age in 1960, and a bigger and better building was purchased at a reasonable price and transferred



L-R: Frs. Frank Thornley, Graham Clark, Al Felix, and Linus Wall prepare for movie night at the central house in Georgetown. 1968.

intention was to remove religion from the schools, only to replace it with Marxist indoctrination. Communism was seen as the worst evil.”

In the 1960s, because of the virtual eradication of malaria, which had been the prime cause of infant mortality, Guyana’s youth population grew enormously. The tremendous burgeoning of youth placed a great strain on the schools. Some that were designed for 200 children now had 600 enrolled.

Religious instruction was a key priority. By 1967 the Scarboro missionaries had set up 30 catechetical centres in their parishes. Lay volunteers working on a part-time basis conducted most of the catechesis and gave daily religious instruction to students. Work with young people also received a great impetus from Fr. Ted Morris. He helped the struggling community of Canje, mostly people working on the sugar estates, to acquire a large multi-religious cultural and learning centre on land donated by the Catholic bishop of Guyana. “Even more striking,” said Fr. Frank Thornley, “is the organization which has been effected, the number of seminars for youth which have been held and the discovery of so many who have demonstrated zeal as well as ability in the Lay Apostolate.”

In the remote Interior, the need for lay leadership was great. The

priests serving the Amerindian communities could only visit the villages a few times a year and the area was ripe for the kind of lay participation promoted by Vatican II. After Benedict Singh was appointed bishop of Georgetown in 1972, the diocese pioneered a Parish Lay Assistant (PLA) program. Teams of PLAs were trained at annual seminars and made a promise to serve for one year. A smaller number of PLAs were given a three-month course and committed to serve the church for three years. Once trained these lay workers travelled from village to village to gather communities together, plan Sunday services, and supervise baptismal and marriage preparation. They also cared for the sick, performed funeral services and were called upon to solve disputes that arose in the villages. The PLA program, pioneered in the Interior, was soon expanded to include the coastal parishes and even exported to another Scarboro region, St. Vincent and the Grenadines.

Fr. Russ Sampson recalls hearing of the PLA program when he was in St. Vincent. “All over the Windward Islands we would hear stories about the Georgetown diocesan efforts to advance and give prominence to the laity with ongoing formation and education,” he said, “particularly in the remote areas of the country. The dignity

of the laity was given high profile and countries in the region marvelled at the priority that had been given to lay preparation. Scarboro Missions had the wisdom to be an integral part of this effort in Guyana.”

Responding to poverty

During the 70s and 80s it became necessary for Christians to take a stand against the political and economic deprivations in the country. On the political scene, with Forbes Burnham’s People’s National Congress (PNC) in power, democracy counted for very little. Quality of life suffered greatly. Most people became apathetic towards the possibility of change and out-migration became prevalent. The Catholic Church, as well as other Christian churches courageously stood up in defense of human rights and spoke out about the root causes of the country’s political and economic woes. *The Catholic Standard* criticized the government for banning basic food items and for its flagrant election rigging.

The Christian churches’ common belief in social justice helped to unite them and was a key building block in producing a strong ecumenical movement. This led to collaboration in other matters. In New Amsterdam, for instance, the Scarboro parish became involved with 10 other



L-R: Frs. Ken MacAulay, Al Felix and Russ Sampson with Our Lady's Missionaries Sisters Cecile Turner and Doris MacDonell. New Amsterdam, Guyana, 1998.

the laity in part because English was the principal language.

Between 1995 and 2017, there were 22 lay missionaries assigned

to Guyana, mostly to parishes in New Amsterdam and Georgetown. They were adept at finding and creating roles inside the parish structure and in volunteer ministries at schools, hospitals, trauma centres, orphanages, seniors' homes and other institutions.

Some lay missionaries worked with Mother Teresa's Sisters of Charity who Fr. Graham Clark was instrumental in bringing to Guyana to work with the poorest of the poor. Others worked with Our Lady's Missionaries (OLM) in New Amsterdam. Sisters Cecile Turner and Doris MacDonell, both nurses, were the first OLMs to arrive in Guyana in 1993 at the suggestion of Fr. Ken MacAulay. Ken helped facilitate their efforts to find ministries in New Amsterdam and invited them to stay at the parish house during their first months in the new mission. Sister Joan Missiaen arrived in 2004 and was part of a team of Scarboro lay missionaries, Mother Teresa's Sisters and women from the parish who visited the women's prison each week for songs and prayers. After 30 years

in the Philippines, Sister Mary Gauthier took part in Scarboro's lay formation program in 2012 and joined the mission team in Guyana until she was forced to return to Canada shortly after due to an injury.

The variety of the missionaries' engagements touched on many facets of Guyanese life and revealed a deep love and friendship with the people. Jean and John MacInnis taught school and trained teachers in New Amsterdam and on the Essequibo Coast. Miriam Wheeler helped a small community establish their first library and develop community-based projects to combat illiteracy. Donna Tai assisted the Justice and Peace Commission of the diocese to get further involved in working against human trafficking. Bev Trach tutored children at St. Ann's Orphanage in Georgetown. Ashley Apercho contributed to a youth plan for the diocese and was asked to serve as interim youth coordinator. Barbara White, a registered nurse, and Maxine Bell, a professional seamstress, used their talents among the Wapishana people in the isolated village of Aishalton in Guyana's interior savannah.

Many faith traditions

In this land of many faiths, two religious feasts for each of the three major faiths are recognized



Scarboro missionaries who served in Guyana in the last years of the mission. Back, L-R: Fr. Luis Lopez, Fr. Mike Traher, Ashley Apercho, Sylvia Wilvert, Paulina Gallego, Fr. Shawn Daley. Front, L-R: Donna Joy Tai and Bev Trach. The mission closed when Ashley, Bev and Donna returned in 2017. Below: Kate O'Donnell and Estrela DeSousa at the wedding of Hindu friends.



as statutory holidays: the Hindu festivals of Diwali and Phagwah (Holi); the Christian celebrations of Easter and Christmas; and the Muslim holidays of Youman-Nabi and Eid-ul-Adha. People of all faiths celebrate Diwali, the festival of lights, and all schools close at Easter when everyone takes part in the tradition of kite flying.

In a 1957 *Scarboro Missions* magazine article, Fr. Wally Chisholm wrote about the origins of the Phagwah festival in the Hindu Holy Books. He explained that the red dye thrown with such glee at every person in sight commemorates the last of the many ordeals—the ordeal of fire—by the great Prince Prahalad. “This feast is the gayest of the Hindu festivals,” Fr. Chisholm wrote. “It occurs at a time when the granaries and barns are full and the heart of the peasant population is freed from the spectre of starvation. This permits them to take an enthusiastic part in the celebration during which there is much merry-making. During the Phagwah festival new friends are made and old acquaintances revived. It is a season of peace and

goodwill among the thousands of Hindus that inhabit this strange and fascinating land of British Guiana.”

An openness to people of other faith traditions, which was reinforced during Scarboro's lay missionary formation program, found easy expression in Guyana. When your neighbours are people of many different cultures and faiths, interfaith dialogue is naturally a part of everyday life. Scarboro missionaries joined their Hindu and Muslim friends in celebrating religious festivals and, in turn, opened their homes for Christian celebrations. Jean MacInnis, writing about her mission experience in Guyana, said that she and her husband John developed “a deep respect for the variety of ways in which others experience the Divine...”

The lay missionaries assigned to Guyana were fortunate to serve with many experienced Scarboro priests including Graham Clark and Al Felix who both died in Guyana in the late 1990s; Ken MacAulay, two-time superior general of the Society; Linus Wall, 50 years a missionary in Guyana;

and Russ Sampson. “The fact that we worked hand in hand with the diocesan priority of lay formation,” Russ said, “made it easier for us to welcome and work with Scarboro lay missionaries in Guyana.”

Fr. Mike Traher went to New Amsterdam in 2013 and was soon joined by Fr. Shawn Daley for a year. Luis Lopez arrived after Shawn and spent a year working with Mike first as a deacon and then another year as an ordained priest. In 2017, Mike, Donna Tai, Bev Trach and Ashley Apercho returned to Canada, bringing Scarboro's 64-year history in the Land of Many Waters to an auspicious close. Only the Dominican Republic and China received more missionaries in total than Guyana and none had received as many lay missionaries.∞

Islands in the stream

Fifty-eight years of service in the Bahamas

The Bahamas became a new area for Scarboro mission activity after Fr. Jack McGoey, then a member of the General Council, made a visit to the islands in the early 1950s. Bishop of Nassau Paul Leonard Hagarty, a Benedictine, invited Scarboro to send missionaries to assist with the islanders' pastoral needs. The 13,000 Bahamian Catholics were widely scattered and many were without the services of a priest.

Fr. McGoey returned to the Bahamas in 1954 to open the new mission. Three years later, he would publish his second of many books, *Nor Scrip Nor Shoes*, detailing his 10 years in China during which time he witnessed the Sino-Japanese war and the Communist capture of Shanghai. With the Japanese army closing in, Fr. McGoey and a group of Scarboro priests and Grey Sisters made the long march into West China, a trek that permanently affected his health.

Once back in Canada, Jack McGoey did fundraising for the Society and was elected to the General Council in 1949. His health issues forced him to resign from Council, but in this new mission to the Bahamas he found



Frs. Craig Strang (L) and Jack McGoey, the first Scarboro missionaries assigned to the Bahamas mission.

renewed health and happiness. He was named the first regional superior of the mission and resided on tiny Harbour Island, serving its 700 Catholics.

Just 90 kilometres from Nassau, Harbour Island was already a popular tourist destination. Fr. McGoey built up a network of personal supporters and winter

visitors, Canadians and Americans alike, and shared their generosity with the Scarboro priests assigned to the Bahamas. Many of the rectories, churches and mission chapels were built with his financial assistance.

Another China hand, Fr. Craig Strang, accompanied Fr. McGoey to this new mission. He served on the larger island of Eleuthera and looked after eight mission stations. One of these, the village of Rock Sound, had 700 people and 12 of them were Catholic.

"It is really missionary work in the strict sense of the word," Craig Strang said. Reporting from a visit to the mission, Fr. Harold Oxley wrote that the work of conversion was different than in most other mission territories "for the simple reason that a non-Cath-

olic here is seldom an unbeliever... Many Protestant religions were here long before Catholic missionaries arrived. This presents the problem of how to win these people, not from paganism, but from Protestantism..."

In 1955, there were new arrivals: Ken Turner who had been Bishop



Fr. Ambie MacKinnon (who was named a monsignor in 1999) sits and chats with Mrs. Freida Butler (centre), the cook at St. Thomas Moore rectory in Nassau, and parishioner Mrs. Ida Wells. ca. 1985. Mrs. Butler, a mother of four sons, died in June 2018 at 94 years of age. Msgr. MacKinnon had great respect and love for this kind woman who worked at the rectory for many years.

"Our role as foreigners is to help Bahamians find their place as members in the church. Remember that Catholicism was imposed by another culture and they've never had a chance to unfold themselves. Their identity in liturgy and building the church—it has not been Bahamian..."

Fr. Ambrose (Ambie) MacKinnon, 1982

of Lishui, China; Charles Cummins, a five-year veteran of the Japan mission; and newly-ordained Paul Pendergast. Bishop Turner was stationed at St. Thomas More parish in Nassau, the capital, and was soon joined by Fr. Lawrence Beal who had served in China for 16 years.

Travel was one of the great challenges of the mission. To minister to the scattered groups of Catholics on the islands, journeys by both sea and air, at times treacherous, were required.

Pastoral work was the priests' main emphasis, along with the development of the laity. Parish life could help bring many more Bahamian people into the Catholic faith. Fr. Oxley reported that "the people have not yet completely developed the habit of living a common parish life, or of organizing themselves into parish societies...But it will come and lay leaders will be found."

The priests also participated in efforts to alleviate the widespread poverty of the Bahamian people who survived by fishing and did their best to farm amid the scrub brush on a thin layer of soil sitting atop coral rock. They started a credit union and a tomato-canning cooperative to help the farmers, and established schools to educate the young. Several groups of nuns, including the Grey Sisters of Pembroke who had worked with the Scarboro priests in China, and Bahamian nuns of the Blessed Martin de Porres community, contributed with charitable works of mercy and in education.

After Vatican II

Church renewal brought on by Vatican II spurred political and social involvement in other countries but stopped short in the Bahamas. Liturgical change was embraced and there was ecumenical collaboration; however, there

was little evolution in the practice of mission. The geography, the material poverty and the minority status of Catholicism were all challenges and remained so.

Charles Cummins described the situation in 1974: "I think most of my work here and most of the work of our priests today in the Bahamas is pastoral. There are certainly other avenues that will open up—maybe we should already be working in some of these, but communications are still quite difficult and I think until these things are organized and have some kind of beginning on a diocesan level we're going to continue to run into problems."

That same year regional superior Fr. Gerard McKernan said, "(The Bahamians) are building a sense of ethnic pride which is why foreign priests are not allowed to become involved in political or social questions...Any protest or social action movement will have to come from the native clergy."

In 1982, eight years after he arrived in the Bahamas, Fr. Ambrose (Ambie) MacKinnon, then regional superior, expressed his view on what mission should be there. He said: "Our role as foreigners is to help Bahamians find their place as members in the church. Remember that Catholicism was imposed by another culture and they've never had a chance to unfold themselves.



Fr. Paul Pendergast served his entire missionary life, 43 years, in the Bahamas. When he arrived in Rock Sound, Eleuthera, he began building St. Anne's Church with the help of local labourers. Parishioners were surprised to see their priest mixing cement and hoisting beams into place, but it won their good will.



Fr. Leonard Hudswell, veteran of the China and Dominican Republic missions, spent his final 28 years serving the Bahamian people. He died in 1993 and is buried in Nassau. He was one of the group of priests and Grey Sisters in China who in 1943 made a 2,500-kilometre trek to escape the ravages of the Japanese Army.

Their identity in liturgy and building the church—it has not been Bahamian...For instance, two years ago we had a diocesan assembly in Nassau. Both clergy and laity were present. There was a real cross-section of the Bahamian Islands there. Every island was represented. Despite the fact that we had lost six priests through death the previous nine months, not one person stood and said, 'We need a priest; we're short of priests.' They wanted to get themselves involved in the church. This is what I saw coming out of that assembly...a real involvement of the people."

At one time in the 1960s, there were as many as 11 Scarboro missionaries working in the Bahamas. By 1987 just three remained: the hard-working Fr. Len Hudswell, another China hand, was about to retire at age 76; Fr. Paul Pendergast was on Eleuthera; and Fr. Ambie MacKinnon was pastor of Mary, Star of the Sea in Grand Bahama. Fr. Ron MacFarlane joined Ambie as assistant pastor in 1998.

Fr. Pendergast served 44 years, his entire missionary life, in the

Bahamas. When he died in 1998, then Archbishop Lawrence Burke of Nassau paid tribute to him: "He was able to share fully in the life of his people, rubbing shoulders with the labourers on building projects, picking pineapples in the fields and loading the trucks—dirtying his hands...He was always encouraging and affirming. His people experienced him as one of them, as someone real, as someone very sincere."

Today there are approximately 50,000 Catholics, 15 percent of the total populace, in the Archdiocese of Nassau, which encompasses all of the Bahamas and is headed by its first Bahamian bishop, Patrick Christopher Pinder. Many of the parishes are in the hands of Bahamian priests.

In 1999 Fr. Ambie MacKinnon was made a monsignor by Archbishop Burke, accepting the honour on behalf of all the Scarboro missionaries who had served in the Bahamas, including the four who lie buried in Nassau:

Frs. John Kelly, Gerard McKernan, Charles Cummins and Leonard Hudswell. Fr. Ambie first came to the Bahamas from St. Vincent as part of a year long "Caribbean Exchange" of Scarboro priests and at the end of the year he received a permanent appointment in the Bahamas where he remained for 38 years. His return to Canada in 2012 marked the end of Scarboro's mission in the Bahamas.

On April 26, 2013, Msgr. MacKinnon and Fr. Brian Swords, then superior general, were present at Mary Star of the Sea Parish for a thanksgiving Mass offered by Archbishop Patrick C. Pinder and for the unveiling of a memorial plaque honouring the 58 years of service by Scarboro missionaries in the Bahamas.∞

Breaking open the Word of God

The struggle for freedom and dignity in the Philippines

Scarboro missionaries went to the Philippines at the invitation of Lino Gonzaga, Bishop of the Diocese of Palo on the island of Leyte. There were not enough Filipino priests to staff his parishes, he said. When Superior-General Fr. Tom McQuaid visited Bishop Gonzaga they agreed that Scarboro priests would initially take responsibility for two parishes in Southern Leyte, an area known for its black sand beaches, pristine waters and wide, flat green fields stretching back towards a rugged mountainous interior.

The first priests to arrive were Ken Dietrich and Rod MacNeil in October 1955. Two months later, Frs. James Gillis, Robert Cranley and Frank Moylan, the

first regional superior, made the voyage. The last leg was a 12-hour overnight ferry ride from the crowded city of Cebu to the little seaside town of Cabalian. Ken Dietrich accompanied the later arrivals for part of this trip and reported that their boat spent no little time dodging hurricane Louise. "As one sailor with a poetic soul put it, 'Every little breeze seemed to whisper Louise.'"

Sacraments and buildings

The two original parishes were later divided and others were added so that by 1964 five parishes were staffed by Scarboro priests: St. Bernard, Cabalian, Anahawan, Hinundayan, and finally the large parish of Hinunangan, an area known for its vast plains planted

entirely with rice. About 10,000 people lived in these five large towns and in the 10-30 *barrios* (rural villages) in each parish. About 90 percent of them were baptized Catholics. In the early years, the Scarboro missionaries concentrated on training catechists and improving the sacramental life of the people.

Fiestas were a big part of the Filipino Catholic culture. These annual feast days were celebrated with great excitement and expense. The people butchered pigs, goats and chickens, prepared plenty of food, decorated their village, organized processions of the saint's statue, drank homemade wine made from coconut sap, told stories, and visited friends and neighbours.

In the more isolated barrios, where people had neither electricity nor plumbing in their homes, the fiesta might have been the only time all year that the priest could visit. A long motorcycle ride over hills and across rivers was followed by a day spent performing baptisms, hearing confessions, celebrating Mass in a simple wooden chapel and joining in a community meal featuring Filipino delicacies.

The priests also led efforts to build and renovate dilapidated churches. The people raised most of the funds, supplemented by monies the missionaries collected



Scarboro missionaries in Southern Leyte, Philippines, 1957. Standing L-R: Frs. Robert Cranley, James Gillis, Ken Dietrich, Pierre Richard, Rod MacNeil. Seated: Regional Superior Frank Moylan, Superior General Alphonse Chafe visiting from Canada, Armand Clement.



Fr. Fred Wakeham (left) who was assigned to the island of Leyte, Philippines, in 1960, welcomes Frs. Charlie Gervais and Longie MacLean to the mission. The two classmates were ordained in 1961 and sailed together to the Philippines the following year.

from benefactors in Canada. By 1965 several new rectories and schools were built, three new churches had been constructed and two others renovated.

Cooperative education

The poverty of the majority of the people and the injustices of the economic situation were always a concern to the Scarboro priests. Many farmers were locked into a feudal relationship with landowners who took a portion of their crops. The tenant farmers were equally at the mercy of the merchants. There was little cooperation or organization for the many common economic issues the people faced.

Fr. Tony Martin was one of the first to recognize that focusing on the people's spiritual needs was not enough. He asked his fellow Scarboro priests if they were going to address the issues impacting the majority of the people or "are we to practice the age-old custom of only saying Mass, distributing the sacraments and remaining in our soutanes for the ten percent?"

Fr. Martin was certain cooperative education could break people away from their individ-

ualistic outlook and improve their standard of living: "The key thing," he said, "is to convince them that they can become economically independent by depending on each other. We must convince them that they can make a living and do well economically, not by climbing on another person's back but by working together."

By 1968 credit unions had been established in all the Scarboro parishes. As the credit unions began to expand and the members became more competent in management, the priests gradually lessened their involvement, believing that long-term success rested on the abilities and commitment of the people themselves.

"In a slow and sometimes painful process," Fr. Roger Brennan observed, "they are beginning to face the problems of overdue loans, of the refusal or simple inability to repay loans. They are dealing with the disappointment of having officials who have misappropriated funds or failed to perform their duties, of loss of confidence in a credit union and the failure of a cooperative. But these

things are all part of the process, primary lessons in democracy where people begin to learn their rights and obligations in the struggle for freedom and dignity."

The parish in Hinunangan was the last of the five to start a credit union. It opened on May 8, 1968, when Fred Wakeham was pastor there. Now called the Sts. Peter and Paul Multipurpose Cooperative, it offers a variety of services including deposits, loans, farm-level grain sales, grocery and hardware stores, a training centre and a travel agency. It has received national awards for its steady growth and superior organization. Last year more than 500 people attended the institution's General Assembly.

Our Lady's Missionaries

In 1967, after six months of language study in Cebu, four Canadian OLM Sisters arrived



Our Lady's Missionaries Sisters Mary Gauthier (L) and Joan Missiaen at a celebration for Fr. Armie Clement, coordinator of Scarboro's central house in Cebu. Philippines, ca. 1980s.



L-R: Fr. Johnny Arreglo, Jesus Onita, Inday Layagon, Rosalia Mirasol, Dave Warren SFM, Bishop Vicente Ataviado, Fr. Jim McGuire SFM, Fr. Rudolfo Lacerna and Juanito Pietate. Maasin, Southern Leyte, 1977. This gathering took place on the day Fr. Warren received his minor ministries.

in Leyte to work with Scarboro missionaries. For Margaret Walsh, Mary Gauthier, Marie Clarkson and Janie Shultz, their early days in Leyte were a time of uncertainty. In their community's history "Our Story," published in 2015, they recalled:

"Since the agreements were made by OLM and SFM superiors in Canada, the Scarboro priests in Leyte did not know what to expect. There really were no ministries planned other than that the nurses would be needed to assist with health care and the teachers would work in parish schools. The beginnings were a learning experience in communication. The local teachers in the school were leery of newcomers who they feared would take their jobs."

Despite this difficult beginning, the four sisters and those who arrived after them became very important to the church's work in Southern Leyte. They were able to upgrade the teaching in high schools and became active in teaching community health workers. When a 25-bed hospital was built in Hinundayan in 1972, the sisters played a major role in guiding the day-to-day operations for the first years. They were also involved in pastoral work, catechetics and community organizing.

Another important contribution the sisters made was in building community among the missionaries. The Scarboro priests had a tendency towards all work and no play. Eventually more and more of them looked forward to meeting at the OLM house on Mondays to celebrate the Eucharist, followed by supper and an evening of relaxation and conversation, even sing-a-longs. There were also picnics at the beach, intense games of bridge, and celebrations of birthdays and special days. Fr. Mike Traher later began the custom of inviting the sisters to his *convento* (parish house) for Sunday supper.

Lay leadership

When Fr. Dave Warren arrived in St. Bernard in 1976 he found a people enthusiastic about the Word of God and eager to share it with others. As Fr. Warren relates, the people credited Fr. Terry Gallagher with bringing this new life to the parish. It all began one Holy Week after Terry had chosen (as was the custom) 12 men to take part in the re-enactment of Jesus washing of the feet of his disciples. These 12 "apostles" were farmers and fishermen with little formal education but a wealth of life experience. He discussed the Holy Week readings with them and was impressed with what they had to

say. They continued to meet and reflect on the Word of God and on its meaning in their lives. In time, leaders came forward and the group became a vehicle to bring the Gospel message to others.

"Together Terry and the 12 designed a seminar which hopefully would lead the people to make a deeper commitment to Jesus Christ," Fr. Warren said. "This seminar came to be known as the 'Fourteen Nights' because it involved meeting one night a week for 14 weeks. Those who completed the 14 nights became known as the core group."

Members of these core groups came to the parish centre each Saturday, some travelling hours by foot or canoe from their barrios to discuss the readings for Sunday mass. They also received consecrated hosts to take back to their home chapels, and on Sunday they organized worship with a Liturgy of the Word followed by a Liturgy of the Offertory and Holy Communion. Part of the offertory collection went to the parish, but most was kept for the needs of the community, especially the very poor.

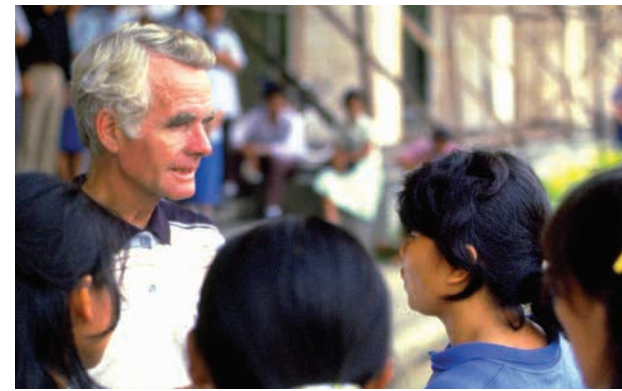
Core groups were already active in most of the barrios, but there were still places that had not yet undergone the Fourteen Nights Seminar. So on their own



Shane O'Brien with youth in the parish of San Fernando. ca. 1981. He later married Beth, a Filipina. Shane died of a massive stroke in Davao City on September 23, 1985. He was 30 years old.



Helen Harrington-Gaspar serves a meal of eggplant and beans to her Manobo neighbours in Opis, San Fernando, Bukidnon, 1986.



Fr. Pat Kelly speaks with community leader Clarita Escoto and parishioners from the province of Bukidnon, Philippines. Pat joined the group as they travelled 1,500 kilometres by road and sea to the capital to participate in a two-week Fast for the Forests outside the Department of Natural Resources. Manila, 1989.



Mary Anne O'Connor (centre) and Our Lady's Missionary Sister Christine Gebel (right) at a *despedida* (community farewell) in Kibangay, Bukidnon province, for Mary Anne who was returning to Canada. 1993.

initiative, the established groups began giving the seminar to others. Fr. Warren attended some of these meetings, but it was really the lay people who were in charge. "It was an oft-repeated scene," he said. "Men and women gathered around several Coleman lamps listening to the Word of God and listening to each other."

The core group model spread beyond St. Bernard to other Scarboro parishes and became a vital pastoral response where there were so few priests to serve remote communities. Encouraged by this successful religious education program, Bishop Vicente Ataviado created a "Flying Team" of catechists who would live in the barrios of each parish for four days, providing a seminar called Adult Christian Living. The climax of the seminar was a Mass celebrated by the bishop himself.

Community organizing

One of the most notorious moments in Philippine history was the imposition of martial law in 1972. President Ferdinand Marcos dissolved Congress, assumed all legislative powers, suspended the writ of habeas corpus and ordered the round-up of suspected dissidents. By the time martial law was lifted in 1981, tens of thousands of incidents of human rights abuses had been documented, including 2,520 people who had been sal-

vaged; that is, tortured, mutilated and dumped on a roadside for public display.

During this period, the community organizing (CO) movement became an important tool for people to learn their rights and how to stand together in solidarity. The methodology of CO was based on the practices of Saul Alinsky in Chicago. Alinsky championed new ways of organizing the poor and powerless to create a "backyard revolution" in cities across America. The Scarboro priests, particularly Fr. Pat Kelly, invited organizers like Fr. Fernando Yusingko to lead CO sessions in their parishes. In Leyte, the way of organizing was basically liturgical, employing Bible study and creative forms of worship such as those encouraged by the core groups. Lay leaders were also sent to Cebu for more intensive study.

Community organizing awakened the people to their own voice and united them against unjust structures and corruption. "In the Filipino culture," said Fred Wakeham, "the little person, the poorly educated, seldom stood up to those with money, education and prestige. It was risky. Yet risk the people did."

Sister Myra Trainer observed that the Scarboro missionaries, through both their work and

their personal values, supported the people through these tough times. "It was a scary time to live in Southern Leyte during the Marcos regime. Many people were being salvaged. These people were considered rebels for not supporting the government. At a risk to themselves, the Scarboro priests supported and stood by and with the people and their families. By their simple lifestyle, their bare rectories and their prioritizing of the poor, the missionaries gave a great witness to Gospel values. I could see that the people felt very much at home with the priests, as they knew that the foreign priests were there exclusively for them."

The last Scarboro priests assigned to Leyte, Mike Traher and Jim McGuire, took up parish assignments on the large southern island of Mindanao in July 1983. Two years later the OLM Sisters also departed for a new mission in the Diocese of Cagayan de Oro also on Mindanao. Prior to leaving Leyte, Frs. Traher and McGuire concelebrated Mass at the cathedral in Maasin with two bishops and 25 diocesan priests. This was followed by a joyful *despedida* (farewell celebration and meal) with the people. Fr. McGuire

wrote: "Mike and I were both choked up with joy that comes from a mission accomplished and from the genuine goodwill of all present. But there was also sorrow too and grief at leaving a people we had come to love and respect."

To Bukidnon

Bishop Francisco Claver of the Diocese of Malaybalay invited Scarboro to enter a new phase of its life in the Philippines. Malaybalay is the capital city of the province of Bukidnon, a word meaning "mountainous." The landlocked diocese on the island of Mindanao is very different physically from Leyte, but like Leyte, most of the people speak Cebuano. Fr. Charlie Gervais was the first to be assigned there in 1980 when he was appointed pastor of the remote parish of San Fernando with "six to eight thousand Christian settlers and at least that many Manobo in the hills bordering the parish." Like most of the Indigenous Peoples of Mindanao, collectively called *lumad*, the Manobo had been continually pushed from their ancestral lands deeper into the forests or had resigned to live in the denuded hills. When Pat

Kelly took over as pastor of San Fernando, Charlie was able to focus his ministry on the Manobo. He followed the advice of Bishop Claver, a member of the Bontoc tribe, "to help them reacquire their dignity as a people." Charlie, whose In Memory appears later in this issue, firmly believed that though the people were mostly animist in their beliefs, God had been at work among them. Their natural understanding of God, their unique tribal culture and the customs they had inherited from their ancestors should be studied and preserved.

Other Scarboro priests and 10 more lay missionaries arrived to take assignments mainly in Bukidnon. Some witnessed the fall of the Marcos regime, a remarkable bloodless revolution that occurred in 1986. All hoped that "People Power" would usher in a new era of peace and good governance, but deep-seated problems of poverty, institutional violence and political corruption continue until today in Asia's most Catholic country.

In 1987 Pat Kelly brought a team of Filipino Redemptorist priests, brothers and lay community organizers to work with him

in San Fernando. This itinerant mission team, which included anthropologist, author and theologian Karl Gaspar, lived among the people and helped to raise their consciousness about the historical situation they were living. With this encouragement, ordinary people became leaders in a struggle to preserve the remaining forests of Mindanao. Their logging blockade in the town of San Fernando and their Fast for the Forests outside the Department of Natural Resources in Manila helped to halt the activities of two logging companies and brought attention to the ecological damage inflicted on the country during the Marcos years.

Pat's last years in the Philippines were spent as an assistant pastor and a member of the Redemptorist mission team in the Diocese of Pagadian on Mindanao's Zamboanga peninsula. Here, the team supported the *lumad* in their resistance to a Canadian mining company (TVI Pacific) that was bent on establishing gold mining on their ancestral lands. With Pat's return to Canada in 2009, Scarboro's more than 50 years of service in the Philippines came to an end.∞

Autonomy in the local church

Promoting lay leadership in St. Vincent and the Grenadines

In 1957 Scarboro Missions began working in its second English-speaking mission, this time in the Caribbean. The bishop of Grenada, Justin Field, had learned about the Scarboro Fathers' work in Guyana and proposed that the Society send priests to St. Vincent and the Grenadines, which was under his jurisdiction. At that time, there were 15,000 Catholics out of a population of 80,000 people, largely of African descent and living mostly on the largest island of St. Vincent. There were smaller groups of East Indians and Portuguese whose ancestors had come as indentured labourers.

The Benedictine Fathers from Trinidad had been working in St. Vincent, but their contract was ending in 1960. Two of them remained and were living a community life in the capital, Kingstown. Bishop Field reported that there were no native vocations. "The people," he said, "are lacking in knowledge of the faith and some have even gone over to other religions." Besides pastoral duties, there would also be social and economic dimensions to the work. He said that the people lived mainly in "wooden shacks thatched with straw" and few families owned the land on which these were built. He hoped the missionaries would be able to raise the standard of living of the

people in order that someday they would come to own their own homes and land like people in other countries.

Building up the church

The first Scarboro priests assigned to the new mission were Leo Curtin, a veteran China hand, and Michael O'Kane who had been working in Canada since his ordination four years earlier. By 1959 they were joined by two more veteran China missionaries, (Eugene) Gerald Doyle and Edward Moriarty. The Benedictines soon departed leaving the Scarboro priests to serve the mountainous island of St. Vincent, 30 kilometres from stem to stern and half as wide, and its smaller neighbour to the south, Bequia.

The Scarboro priests were stationed on the island of St. Vincent. The region's small size meant that they lived close to one another and could often meet to give each other support and to compare experiences.

Fr. Curtin, the mission's first superior, made every third Sunday of the month "Bequia Sunday." He wrote to the young readers of *Scarboro Missions* magazine that on this day he would cross the tricky seven-mile strait in a schooner piloted by an expert sailor. His article gives a clear idea of the priest's typical weekend schedule:

"On Friday evening we have the Way of the Cross and confessions; on Saturday morning, Mass; Saturday afternoon, catechism; Saturday evening, short Benediction and confession; Sunday morning Mass at St. Michael's church and then we go by jeep to the other side of the island for a Mass in a private home. In the afternoon we have catechism again and in the evening Benediction of the Blessed Sacrament. On Monday we return by boat to St. Vincent."

The need for new church buildings, rectories and schools was also a focus of the missionaries, at least for the first 15 years. Fr. O'Kane soon began construction on St. Theresa's Church on a hilltop in the mountains near the village of Gomea. An earthquake had destroyed the original church four years before. He reported that the parishioners wanted to replace a dilapidated temporary building "with one reverential in structure, properly-furnished and large enough for all of us to attend Mass and devotions. Towards that end they have sacrificed and saved. To prepare for the building of their church the men have sledged rocks in the river down in the valley below and the women have carried it balanced on their heads up the long and steep trail to the site."

The church was completed in a

year and blessed by Bishop Field with 200 people inside and nearly double that on the outside. Mike O'Kane estimated that throughout the construction process he made 500 trips with "Bluebird," his four-wheel drive jeep. Yet, on the day of the blessing, perhaps tired of slogging through hard rain and mucky puddles, Bluebird failed to make it up the last hill and remained mud-bound until after the service.

By 1968 eight Scarboro priests were staffing five parishes. Fr. Hugh MacDougall started a \$40,000 school building project in the town of Mesopotamia. Local fundraising paid for the churches and, for the most part, the schools. Help also came from benefactors in Canada to build two rectories and rent three others.

Several religious groups assisted with teaching and medical care. Fr. Moriarty invited two dynamic and gifted Carmelite nuns that he had worked with in Guyana to settle in the town of Layou, about six miles from the capital. In the beginning they assisted in spreading the good news and instructing candidates in the Catholic faith. When their motherhouse in Trinidad could no longer support them, Fr. Curtin was able to obtain financial assistance from the Holy Childhood Association in Canada. More Carmelite nuns arrived and they eventually extended their work



Fr. Rollie Roberts with staff and children at Saint Benedict's Day Nursery, which he opened in 1963 to respond to the needs of children living in poverty in St. Vincent and the Grenadines.

to include the northern outpost of Georgetown.

Georgetown had once been an important area for growing sugar cane, from which was produced refined sugar, molasses and rum for export. The parish fell on hard times when the sugar bonanza collapsed in 1962, the same year that 57-year-old Fr. Roland (Rollie) Roberts arrived to begin his first overseas mission assignment. Since his early years of priesthood, Fr. Roberts had been serving in Canada as National Director of the Holy Childhood Association so he was especially alert to children in need. In 1963, greatly affected by the malnutrition and gastroenteritis he saw among the very young in Georgetown, Fr. Roberts opened the Saint Benedict's Day Nursery. Five years later he opened an infant hospital. The Carmelite nuns responded to his request to manage the two institutions that have continued to today, helping to meet the needs of hundreds of children. Fr. Rollie believed that the people's problems were his problems. He said, "Mission is a challenge of involvement; the thrilling experience of being a witness to the love of Christ." He

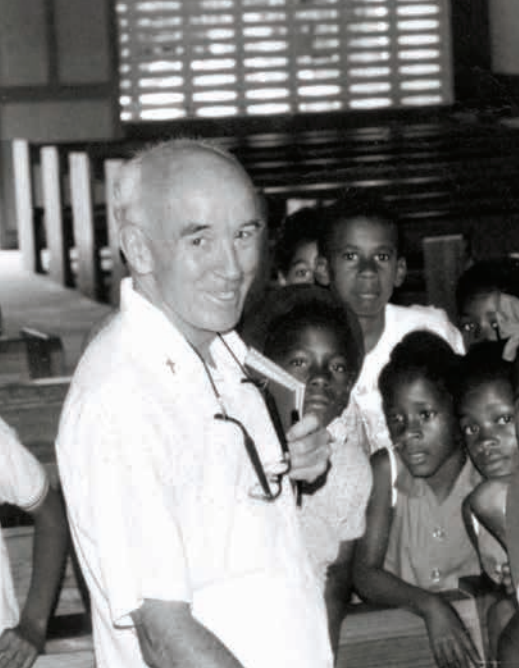
remained in St. Vincent until the age of 88.

On March 14, 2018, Fr. Andrew Roache and the people of St. Benedict's Parish in Georgetown unveiled a plaque with Fr. Rollie's life story, "showing our appreciation and love for all that this generous man of God has done in helping to build the local church here in St. Vincent and the Grenadines."

Formation of lay leadership

The influence of Vatican II took some years to infiltrate the norms of the Scarboro priests in St. Vincent and the Grenadines. When it did take hold, it made a great difference in their approach. The meaning of "building the church" shifted dramatically away from constructing much needed churches and schools, and other practices that were dependent on financial support from Canada. Lay formation and leadership were the new areas of focus.

Fr. Ron Bates was assigned to St. Vincent in 1960 and would serve as regional superior in the immediate wake of the Second Vatican Council. He provided progressive leadership at a critical time. Mike



Fr. Thomas McQuaid at Our Lady of Fatima church in La Clery, Castries, St. Lucia. c1960s.

Mission to St. Lucia

In 1964, Scarboro Missions received a request from Bishop Charles Gachet of the Congregation of the Sons of Mary Immaculate of France to send priests to his Diocese of Castries on the island of St. Lucia, less than 100 kilometres from St. Vincent. The population of St. Lucia was about 96,000 with 91 percent Catholic. Most of the people were French speaking and served by 21 French priests. In 1966, after attending the final session of Vatican II, veteran China missionary Bishop Kenneth Turner was appointed to the new parish of Our Lady of Fatima in La Clery, a suburb in the capital city of Castries.

Two more China hands, first Fr. John Kelly and six months later Fr. Tom McQuaid joined Bishop Turner in La Clery, serving 3,000 English-speaking people, with a special concern for those living in poverty. Fr. McQuaid wrote, “Quite a number of so-called elite of the island live within the borders of our parish. The owners of the two largest stores are parishioners. But I know there are many poor families also.” These he would visit regularly on foot.

Scarboro closed the mission in 1989 and Fr. McQuaid returned to Canada. He had been the longest serving Scarboro missionary to St. Lucia. In 1991, the Archbishop of Castries, Kelvin Felix, conferred the honour of *Pro Ecclesia Et Pontifice* (For Church and Pope) to Fr. McQuaid for his generous service.∞

O’Kane recalls, “Ron worked in Kingstown and was a visionary pastor instigating Vatican II reforms in education, youth and lay involvement.”

The Scarboro priests began organizing study groups in different areas to get the laity more involved in their parish communities. After much discussion and reflection, the people drew up constitutions and elected officers for the islands’ first parish councils. Fr. Hugh MacDougall gave a glimpse of the changes that occurred with this new innovation:

“While it is true that the days of snap decisions and quick action are over, our parish is much more of a community now and, after all, this is what parish life is all about. Priests and parishioners have become much better acquainted with one another; this follows naturally since we have to spend much more time together. We have our tensions but they have proved to be healthy since areas of discontent are uncovered and remedies

applied. I am personally amazed at the way this increased interaction has given me a new appreciation for council members I have known for years. I have to admire the generosity of one member, the interest of another and the gentle tactfulness of a third. I often marvel at the fact that I could have known these same individuals for many years and have been blind to these wonderful qualities.”

The promotion of parish councils marked a shift towards activities geared to giving the lay people a greater share in the work of the church. The people were also being asked to search for the kind of church they truly want, not one that foreign missionaries could offer them. In the mission report from St. Vincent and the Grenadines to the 1974 General Chapter of Scarboro Missions, the priests wrote, “There may be greater need in the future to let church structures emerge from the local culture rather than applying a structure from with-

out...The local people should be deeply involved in suggesting and determining what their needs are, and in determining what projects are practical and feasible for the future. Up until recently most of these decisions were made by the Scarboro community.”

New areas of mission

The Catholic Charismatic Renewal, Marriage Encounter and the Cursillo movement were also areas of interest to Vincentian Catholics and helpful to their faith development. In 1972 a group of 24 Guyanese men and women came to St. Vincent to share their experience of Cursillo. Following this highly spirited event, several retreats were held so that by 1977 the impact of this lay movement was being felt. Fr. Russ Sampson said the three-day Cursillo retreat “enkindled in many of us, both laity and clergy, a greater need for conversion and greater commitment and dedication in our lives.”

The final 20 years of Scarboro’s

“It was very hard leaving. The people were terrific; the way they received us and put up with our limitations and failings was remarkable. Working in another culture is like beginning school and learning all over again.”

Fr. Russ Sampson (photo right)



presence in St. Vincent were highlighted by a greater emphasis on ecumenical relations through the St. Vincent and the Grenadines Christian Council, working together on much of the churches’ pastoral work. With Catholics making up a small section of the population, this was an inevitable and necessary collaboration.

The Scarboro priests were also willing to move into the poorer parishes and into specialized work with marginalized people or in areas of family life. Edmonton diocesan priest Fr. Denis Hebert, an associate member of Scarboro Missions, established networks with grassroots groups of farmers and fishermen as well as social and cultural agencies. In the small coastal town of Layou, he cooperated with its Sports and Cultural Association in closing a beach area to trucks that had been taking out sand. “The work was well prepared by the Association through community awareness, risk-taking, decision-making and collaborating action,” said Fr. Hebert.

In the 1980s, three Scarboro lay missionaries, Hector MacDonald, Nancy Friday and Margaret Keogh (a public health nurse) joined the mission team in St. Vincent as part of their formation. Their ministries included visits to a home for the poor and trying to establish contact between the residents

and the surrounding community; serving on parish committees; reaching out to and being a presence among marginalized groups within the community; and helping the people to identify individual and community health needs and to get medical services.

Achieving autonomy

By 1987 three Vincentian priests had been ordained and Scarboro Missions had turned over half of its parishes to local clergy. Two local men were also studying at the seminary in Trinidad and the day could be foreseen when Scarboro missionaries would be able to leave St. Vincent in local hands.

The final passage towards the autonomy of the local church occurred in 1989 when Bridgetown-Kingstown diocese was separated into two, one based in Bridgetown, Barbados, and the other in Kingstown, St. Vincent. On January 22, 1990, St. Vincent’s national feast day, the episcopal ordination of the first bishop of Kingstown took place at the St. Mary’s Cathedral of the Assumption, the seat of the new diocese. Superior General



Fr. Patrick McDonough and Marg Keogh at a meeting of Scarboro missionaries in St. Vincent. 1983.

Brian Swords and three of the Scarboro priests who had served in the Caribbean region, Tom McQuaid, Pat McDonough and Rollie Roberts, joined 16 bishops, 50 priests and the crowds that filled four covered stands in Kingstown’s scenic Victoria Park in welcoming Bishop Robert Rivas, OP, to his new position. The next year, Scarboro closed its mission in St. Vincent after 34 years.

Fr. Russ Sampson who later served in Guyana, said, “It was very hard leaving. The people were terrific; the way they received us and put up with our limitations and failings was remarkable. Working in another culture is like beginning school and learning all over again. We had to become small again in order to serve people from another culture.”∞

Mission to Painted Rock

A journey towards justice and peace

In October 1961, at St. Michael's Cathedral in Toronto, five Canadian priests were missioned to the Amazon jungle. They were Paul McHugh who had previously served in the Dominican Republic, Michael O'Kane who had been in St. Vincent and the Grenadines, Vince Daniel who had been vocations director in Toronto, and two newly ordained priests George Marskell and Doug MacKinnon.

The five Scarboro missionaries would never forget arriving in the small Amazon riverport of Itacoatiara (IT-a-kwa-chee-AA-ra), population 11,000. Frs. Marskell and MacKinnon had flown over the vast Amazon jungle to Manaus, the largest city in Amazonas State, and then continued 270 kilometres by boat downstream to Itacoatiara, a name meaning "painted rock" in the Tupi language. Frs. McHugh, Daniels and O'Kane brought the group's belongings upriver from the city of Belem, a once-in-a-lifetime 1,100 kilometre, 11-day journey on a wood-burning vessel named the *Barão de Cameta* (Baron of Cameta).

"Hundreds of townsfolk lined the shores. They stood on the docks as lines were thrown out and our boat was safely secured. Hymns were sung. Crowds jostled to see us and a procession led us from the docks to the town square and the church." (From *Beyond Our*



Bishop Paul McHugh disembarks the Santa Terezinha with Fr. Frank Thornley (visiting from Guyana) and Fr. Ray O'Toole (with hat). The riverboat was powered by a Cummins diesel engine that the priests shipped from Canada and up the Amazon to Itacoatiara. After nine years they overhauled the engine and it gave another eight years of service.

Vision: Journey of a Married Priest, by Michael O'Kane.)

As the missionaries learned Portuguese, they were immersed in the daily life of the people. Health care and education were priorities and the Sisters of St. Joseph of Peterborough, Ontario, agreed to finance a team of medical sisters to staff a small hospital, which opened in 1965. The Precious Blood Sisters from Manaus agreed to run a school if Scarboro Missions would build and staff it.

Two more newly ordained priests, Tim Ryan and Bill Smith, joined the Prelacy of Itacoatiara in 1964. They and those who followed took up the pattern

established by the first group of missionaries. They spent their time working in the town of Itacoatiara or in the parishes downriver, Itapiranga, Silves, Urucara and Urucurituba; and just as much time travelling to villages in the Interior, a vast region of jungle, rivers and lakes. Scarboro's territory encompassed 161,000 square kilometres.

The people of the region, descendants of Indigenous, European and African peoples, called themselves "caboclos." They eked out a living by fishing, hunting, raising livestock and growing cassava. They had little money, almost no land titles, and were vulnerable to outsiders seeking to exploit fish,



L-R: Terry O'Sullivan, Tim Ryan, Ray O'Toole, Omar Dixon, Chester Gabriel, and Hubert Den Tandt in the parish jeep on the main avenue in Itacoatiara. These missionaries lived in distant areas and gathered in the town for regional meetings. ca. 1965.

wood and mineral resources. The people suffered under megaprojects such as lumbering, gold and tin mining, predatory fishing and dams. The 1985 Balbina hydroelectric dam on the Uatumã River flooded 4,000 hectares of rainforest and forced the evacuation of the one Indigenous group in the prelacy, the Waimiri-Atroari people, from their traditional hunting grounds. In defense of the people, Scarboro missionaries worked through the Society's Justice and Peace Office to bring a Canadian and international response, but to no avail. The Brazilian bishops said it is "in the name of a dubious progress and development that the forest is destroyed and the people of the forest receive the death blow."

The people of God

Inspired by the teaching of Vatican II that the church is the People of God, the National Conference of Brazilian Bishops established pastoral commissions (*pastorais*) to address social and religious concerns and to engage laity in parishes and small communities. The Brazilian bishops were among the leaders at the 1968 Latin American Bishops' Conference in Medellín that readily accepted the preferential option

for the poor. The bishops founded the Indigenist Missionary Council in 1972 and the Land Pastoral Commission in 1975 to speak against Indigenous genocide and for land reform.

Paul McHugh was appointed acting bishop in 1965 and attended Vatican II. His consecration as the first bishop of the Prelacy of Itacoatiara took place in 1967. Bishop McHugh encouraged the priests' interest in social development. Scarboro missionary Lou Hewer's work included housing co-ops in Jauary, a poor area of Itacoatiara, and he also worked with the land pastoral in the prelacy's sister church in São Paulo. Hubert Den Tandt, assisted by Bryan Manning, set up a collective farm in Urucara for the people to learn agricultural innovation. They also acquired a sawmill to make lumber from the trees that were cleared for the farm. Amazonas state governor João Walter Andrade, visited this experimental centre in May 1971. In a television interview, he referred to the project as "an example of community work worthy of imitation."

In Itacoatiara, sisters and priests set up community committees for religious education, for infant care, for youth, for women and for the landless. Hundreds of lay people

"Vatican II had told us that the Church is the people of God on a journey. It also told us that each and every person is responsible for this journey and for its fulfillment. As a result, we felt that many pastoral changes had to happen so as to prepare the people to take their proper place in a reborn Church."

Fr. Douglas MacKinnon, SFM

answered the invitation to engage in pastoral ministry. A simple training centre (CENTREPI) was built on a bank overlooking the Amazon River and the first gathering of pastoral agents-in-training took place in 1967. With a holistic approach to religious education—toward integral human development—the people received basic religious education, studied catechetics, learned about hygiene, health care and community leadership, and received specialized courses in subjects such as maternal care and legal land rights.

Over the years, more than 3,000 pastoral agents participated in formation courses. At each gathering, they celebrated the Eucharist with songs and symbols speaking of their struggles and pain, their victories and joy. The newly trained pastoral agents returned to their remote communities, becoming the local leaders responsible for organizing Sunday liturgies and training volunteers for pastoral ministry. These communities formed part of the larger movement of *comunidades eclesiais de base*, meaning base church communities (BCCs) growing throughout Latin America, a movement that integrated prayerful worship, attention to social issues and action for justice. One song



Bishop George Marskell celebrates the Eucharist at the Assembly of the People, 1990, Itacoatiara, Brazil. The four day gathering, held every two years, brought together representatives from more than 200 communities to voice concerns, decide on pastoral priorities, celebrate their victories and listen to the Word of God.

expresses the cry of the BCCs: “We want land on earth, we already have land in heaven!”

Democracy and dignity

In 1974, Cardinal Evaristo Arns of the Archdiocese of São Paulo agreed to enter into a sister church relationship with the prelacy. Unlike other such arrangements, this one was not concerned with finances but with people. Laity, sisters and priests from São Paulo joined the foreign missionaries and local lay leaders in the Amazon. The Scarboro missionaries reported significant results to the Society’s 1978 General Chapter in Canada:

“The prelacy has been blown wide open. The input of new ideas and people, while not discarding the foundations already laid, has extended our service and brought us into contact with the national and not just regional church. No longer is the prelacy a simple mission with a few priests. The priests are in the minority, our houses are all mixed (men, women, religious sisters and brothers, priests). While the prelacy is no longer Canadian, nor is it totally Brazilian, it is maybe ‘Catholic.’”

In 1975, George Marskell succeeded Paul McHugh as bishop of the prelacy. With Bishop George (Dom Jorge) in the lead, all priests, sisters and pastoral agents were invited into pastoral planning and

in creating more inclusive decision-making processes. A prelacy council was established, meeting three times a year. Every two years, a major four-day gathering was held—the Assembly of the People of God. Representatives from the 242 BCCs met together to voice concerns, decide on pastoral priorities, and celebrate their victories of light over darkness, of justice over exploitation.

Dom Jorge explained the Gospel-inspired purpose of the BCCs and the church’s support for them:

“As the people gathered in community to reflect on their life situations with the help of the light that comes from the Word of God, they discovered their dignity as human beings and as sons and daughters of God. The strength that comes from unity led to action in transforming the unjust structures of a society dominated by a privileged class. The church, to be faithful to the Gospel, made an option for the poor.”

In 1991 Dom Jorge travelled to Sweden to accept the Right Livelihood Award, popularly known as the Alternative Nobel Prize, which was awarded jointly to the Brazilian Bishops’ Land Pastoral Commission (CPT) and to the Landless Movement of Brazil (*Movimento Sem Terra* or MST). The CPT was recognized for “their dedicated campaigning for social

justice and the observance of human rights for small farmers and the landless in Brazil.” The MST was cited for “winning land for landless families and helping them to farm it sustainably.” In his acceptance speech, Dom Jorge said:

“We are witnesses to our people’s creativity in the search for alternatives and their wanting to relate lovingly—yes, lovingly—with the land. Because for them land is not a piece of merchandise but rather a place and a condition of life. We know that by attaining land our people will gain citizenship and the possibility of an alternative way of living in an alternative society.”

Scarboro missionaries’ legacy in the Prelacy of Itacoatiara continues in the pastoral ministries still vibrant in the Brazilian church, evidenced by the 2018 national meeting of base church communities in southern Brazil. Some of the 27 pastoral commissions include:

- The catechetical commission, giving pastoral agents a unified approach to the religious formation of children, youth and adults.
- The children’s pastoral commission, teaching young mothers about infant care and nutrition.
- The youth pastoral ministry, helping adolescents avoid life on the streets and teaching skills for alternative employment.



Cardinal Evaristo Arns (left) of São Paulo Archdiocese and Fr. Bill Smith who accompanied the cardinal as his translator on a 1980 visit to Canada. Fr. Smith had served in Brazil and was now Latin America Project Officer for Development and Peace. In 1974 São Paulo Archdiocese had entered into a sister-church relationship with the Prelacy of Itacoatiara served by Scarboro missionaries.

- The women’s pastoral commission, creating spaces for women to talk about their concerns, often focusing on physical and sexual abuse.
- The land pastoral commission, working to legally protect small landowners and to obtain land for the landless.

A total of 17 Scarboro priests, eight seminarians and three lay missionaries took up the missiological approach developed in the 1960s. All worked to encourage the pastoral leadership of people struggling for their daily bread. It is these local leaders whose faith and action have built a church that is truly the “People of God.” Scarboro missionaries can be grateful for the grace of having shared in their journey towards justice and peace.

Today, two Scarboro missionaries are present in Brazil. Fr. Ron MacDonell is in Roraima doing language revitalization work among the marginalized Indigenous Peoples. Fr. Omar Dixon is retired from active pastoral ministry in Itapiranga and this year celebrates his 50th year in Brazil. In 2011, Ron wrote of Omar,



Makushi catechists Deolinda and Zilma (foreground), receive the Makushi translation of “The Child’s Bible” from missionaries Sr. Hortência, Fr. James and Fr. Ron (right). The books of bible stories are presented in a traditional clay pot covered with beadwork.

Speak Up! Language Revitalization in Brazil

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

Weeds grow inside the burnt-out mission chapel. The roofless building and blackened walls are reminders of a vengeful attack on the night of September 17, 2005. Five months earlier the missionaries’ residence and a small clinic had been destroyed. Now only the dormitories and dining area of the agricultural school remain. Classes continue amid the ruins, with about 30 Makushi students following an Indigenous curriculum. The damage was done by their own people, hooligans acting in support of cattle ranchers who are angry at being put out of the newly-created *Raposa/Serra do Sol* (Fox/Sun Mountain) Reserve.

Chief Jacir says, “The first struggle was for our land. Now it’s the second struggle, for our language and culture.” That first struggle began on April 26, 1977, when village leaders pledged, “Say ‘no’ to alcohol and ‘yes’ to community,” and set about reclaiming their lands. Now their language suffers from invasion by the dominant culture.

I first came to a Makushi community in 1993 at the invitation of Bishop Aldo Mongiano. For two months I lived in the palm-thatched chapel, visited with people, studied Makushi and celebrated Mass. I returned for two years and worked with catechists on a Makushi-Portuguese dictionary now used in schools. After linguistics studies, I returned definitively to work with teachers and catechists on language revitalization. We produced 15-minute radio programs for learning Makushi and published a new bilingual dictionary, a book of Makushi legends and a translation of “The Child’s Bible.”

Early this year, I visited Makushi hill communities. During a bilingual Makushi-Portuguese Mass, I asked in Makushi, “How many of you young people can understand what I’m saying?” Two or three hesitantly raised their hands.

That is the sad reality. Bilingual speakers, whose first language is Makushi, are usually 40 years or older. This is language assimilation in process. Makushi may eventually disappear.

Language plays an intriguing role in cultural identity. If a Makushi doesn’t speak Makushi, what makes her or him “Makushi”? The leaders are worried. Chief Jacir says, “I’m going to talk at the State Chiefs’ Assembly in March. The children need to learn our language. We need to get the communities involved. It can start in the main village in the hills. Then other communities will want to join.”

Reviving Makushi requires speaking up passionately and insistently, like Chief Jacir, so that the sound of Makushi will continue to echo throughout their land.∞

Talking with Diva

In 1996 Fr. Ron MacDonell interviewed Diva Eurico da Silva about the aspirations and struggles of her people, the Makushi, and about her work as a community catechist and as regional coordinator for about 30 villages of the Makushi people. (Reprinted in part):

The Makushi want their mother back, Mother Earth, which is very sacred to us because it gives us our sustenance. We see that the invaders, the ranchers and gold diggers, don't take care of the Earth but destroy it. The Indians take what they find from the Earth—wild game and fish from the lakes, but we don't destroy it. When the Indians plant cassava they use the plot for two years, then they find another place to plant.

The people's suffering is the massacre of our brothers and sisters; the threats we receive from the ranchers and gold diggers. Poor health is another suffering. Before, we didn't have diseases like malaria. Another suffering is hunger because we don't have enough land to plant our crops. That's why we are fighting for our land titles. All of us, every people, need to eat, to drink, to be free.

In our work as catechists we attempt to bring the people along the road we're travelling. In the church we need to discover the things the Makushi people need, not just spiritually but also physically as well, or the "material" as we say.

the longest serving Scarboro missionary in Brazil:

"He has many stories to tell about his missionary life, particularly about the years he lived on a prelacy boat upriver. Stories, indeed, that all of us could tell: tales of storms and boat mishaps, illnesses and recoveries, confrontations with corrupt authorities; but also tales of great joy, of friendship with the people, of finding Christ in this Amazonian church. 'The desert is fertile' wrote the prophet Archbishop Dom Helder Câmara. So, too, is the jungle, as witnessed by Scarboro missionaries—fertile with love of God and thirst for justice."∞



Catechist Diva (blue skirt) gives a reflection in Makushi during the procession of St. Isidore. Roraima, Brazil, 1996. Scarboro missionary Fr. Ron MacDonell is seen on the left.

In the territory where I go about, the Makushi accept me as a woman catechist. But it's not easy. The Makushi woman suffers from machismo; one rarely sees a woman doing the same work as a man. Women take care of the house, whereas it's always the men who are on the outside, struggling. It's not that there are no women who want to work outside, but they are afraid of their husbands who don't want them to go out. They must take care of the children as well. However, there are some women who go out and confront life.

I think of myself as a missionary also. I don't just stay at home. There are several communities that I visit to help out, despite the dangers on the road.∞



Sister Frances (left) and Sister Carolina of the Sisters of St. Joseph (Peterborough) with diocesan priest Fr. Adilson and Scarboro missionary Fr. Omar Dixon (right) at a meeting to discuss pastoral approaches in accompanying base church communities. Itacoatiara. 1990.

Artisans of their own destiny

The Interamerican Cooperative Institute, a centre for organizational leadership

By Tom Walsh

After being exiled from the Dominican Republic by the dictator Rafael Trujillo, Fr. Harvey Steele in 1963 chose Panama to continue his faith and justice work among some of the poorest grassroots organizations in Latin America. Fr. Steele's vision was for an institute that would bring together community leaders to participate in creating viable alternatives for more just societies.

Like his mentors, Fr. Jimmy Tompkins and Fr. Moses Coady of the Antigonish Movement, Harvey believed that Catholic social teaching and specialized skills training were instruments for building strong organizational leadership. They were using

terms such as "agents of social transformation" and "artisans of their own destiny"—language further articulated in the Vatican II document, *Populorum Progressio*, in reference to the poor and disadvantaged, before these terms became common in development circles. Fr. Steele, or Padre Pablo as he was affectionately known, created the Interamerican Cooperative Institute (ICI) in Panama as the medium for a message of cooperation, unity, solidarity and justice.

The first four-month course bringing together grassroots leaders from the Caribbean and Latin America was abruptly interrupted by the 1964 riots in Panama over the US controlled Canal Zone. The

conflict resulted in more than 20 deaths, mostly Panamanians, and was the beginning of the end of US presence in Panama. By 1999 the country had gained sovereignty over the Canal.

At the time, Latin America was living one of its darkest moments under US-backed military dictatorships that treated social movements harshly. Padre Pablo soon found himself on the other side of his American benefactors, the people who gave him money to build his institute. His book, *Who are the owners of Latin America?* (*¿Quiénes son los dueños de América Latina?*), its cover depicting an eagle grasping Latin America in its claws, became required reading in Panamanian schools.

In order to maintain Scarboro's commitment and involvement in ICI, successive directors of the institute, both priests and laity, had to navigate the tricky waters of hosting an educational and training centre with farm and union leaders who came from countries in the centre of conflicts. As an institute, ICI gave legal cover to a movement for social change that allowed ministry at a very practical level to foster its social dimension.

At ICI, community leaders could share ideas and experiences, debate, and propose the type of society they wanted. ICI recognized that a society without the



Three of the four Scarboro missionaries who served as directors of the Interamerican Cooperative Institute (ICI), from left: Fr. Joe McGuckin (1976-82); ICI founder Fr. Harvey Steele (1964-76); and lay missionary Tom Walsh (1982-88). The fourth director was Fr. Jack Lynch (1988-97).

At ICI, gender equality is an institutional policy to support a vision of society with the equal participation of women. Panama, 1996.



full participation of women would never be equitable. Consequently, the institute made gender equality an institutional policy. The immediate goal was that 50 percent of the students attending the courses were to be women. In Latin America's macho society this was a lofty commitment as rural women seldom left their communities, let alone travelled to a distant country for months of training and skills building. Yet, the goal was soon reached. Today these women from the poorest and most vulnerable sectors of society, manage and lead some of the largest cooperatives in Latin America. ICI graduates have contributed to major political changes in countries where women now participate at the highest levels.

Graduates from ICI, both women and men, because of their commitment, their struggle, and their identification with their organization, are among the martyrs of the Latin American church. Many, upon returning to their home countries, were murdered for defending the right to participate in the construction of a new society, with local economies based on culture, community, collaboration, cooperation and group action.

In part, this new society and Latin American unity has come so far since 1964 because of the thousands of community leaders



ICI Director Fr. Jack Lynch shares a meal and conversation with community leaders taking part in the institute's training program. Panama, 1996.

who passed through ICI's classrooms. Inspired by their faith, they have contributed to profound social transformation. One ICI participant said that faith has to be tied to the struggle for change, for human dignity and for a better life for all. Struggle and faith go hand in hand. That both the church and society have benefited from this contribution is part of ICI's and Scarboro Missions' legacy. Social

justice ministry has become an essential component of diocesan pastoral activity throughout the Caribbean and Latin America. El Salvador's Archbishop Oscar Romero and the eight Salvadoran ICI graduates murdered by death squads are an eternal testament to that legacy.∞

An invitation to laity

Scarboro Missions takes the lead in church reform

By Danny Gillis

Amid the spirit of openness that animated the post-Vatican II church, Scarboro priests became involved in promoting new forms of the lay apostolate. In mission countries, this took the form of preparing and training lay people to take leadership roles in church and society. A dynamic example in the Brazil mission was the formation of Base Church Communities (BCCs), a vision of church that had been adopted by the Brazilian Bishop's Conference. This model called for the participation of all BCC members in the life of their community and encouraged them to think critically about their reality in the light of their faith. With such experiences, some Scarboro priests grew in their understanding that the missionary calling was not limited to priests but to laity as well.

It was in this spirit of openness that the Vatican gave licence for religious communities and societies like Scarboro to experiment with new structures of governance and to review and adapt their congregational statutes. This flexibility began for Scarboro with the 1968 General Chapter. The Chapter reaffirmed

"for the present" the clerical nature of the Society but asked the General Council to investigate the feasibility of accepting lay people as members of the Society.

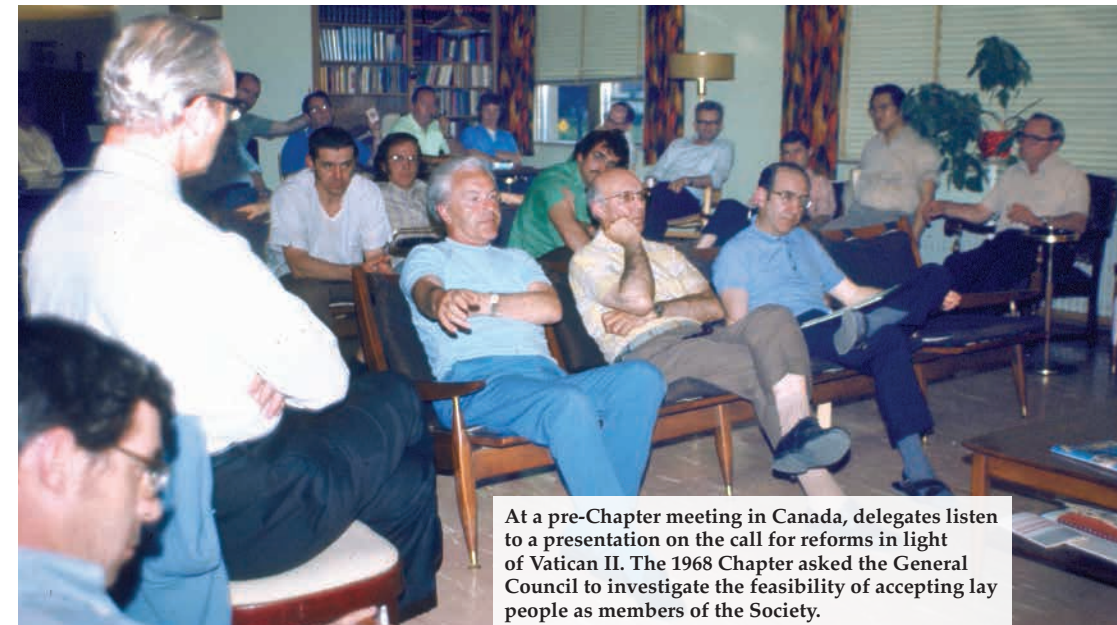
At the outset of this journey of experimentation, Fr. Russ Sampson expressed the prevailing sense of openness as an appreciation "of God's continual revelation to his people—God is too great to be confined and limited to concepts of the past."

For the next General Chapter in 1974, Fr. Tim Ryan was asked to outline the major questions that Scarboro Missions faced. His paper, "The Continuing Quest," provided observations and provocative questions designed to provoke a triple-level reflection on

mission in search of a new identity; *priesthood* in search of a new identity; and *the Christian* in search of a new identity.

In the responses received, Fr. Ryan noted that the single most extensively discussed issue was that of lay membership in the Society. Some rejoiced at the prospect while others were categorically opposed. The primary concern was the impact that lay membership would have on group identity and community life. "It appears obvious," Fr. Ryan said, "that there has to be considerable serious discussion of this question if a consensus is to emerge."

The 1974 Chapter was an occasion for just such a discussion. It led the delegates to endorse the



At a pre-Chapter meeting in Canada, delegates listen to a presentation on the call for reforms in light of Vatican II. The 1968 Chapter asked the General Council to investigate the feasibility of accepting lay people as members of the Society.



Members of the Scarboro Missions student community house on Kensington Avenue in Toronto. 1975. L-R: Michael O'Hearn, Clayton Lee, Barry Blackburn, Tom Walsh, visitor Fr. Hugh MacDougall, and Thad Baker. Community members not pictured are Greg Morrison, and Fr. Tim Ryan who was the live-in moderator.

principle “that those individuals gifted with the mission calling, whether ordained or non-ordained, ideally can live and work as a Society in the service of a common mission charism in a church of diversified and mutually respected gifts.” Accordingly the Chapter made the breakthrough decision that the Society, on an experimental basis, would welcome lay men and women, married and single, who give evidence of a possible life commitment to mission.

1974-1993: Gaining experience

The preferred age limit for lay mission candidates was set at 21-35 years. As it was expected that these young people would be open to a long-term commitment and eventual membership in Scarboro, a three-year period of formation was devised. The first lay candidate, 25-year-old Tom Walsh, entered Scarboro's new formation program in 1975. A key feature for the first year was that both lay and priest candidates for mission would live not in a seminary but in a community house. Tom moved into a house in the Kensington Market area of Toronto to live with Fr. Ryan and six seminarians.

Four more lay men entered the formation program in 1976. All candidates, priest and lay, received spiritual direction and studied theology and missiology. They

lived in community, sharing daily prayer and coming together for meals and house meetings. They volunteered in inner-city ministries. To integrate better with Society members they made weekly visits to the Scarboro Missions headquarters at 2685 Kingston Road or invited priests to the community house for meals and gatherings.

During their first two years overseas, the lay missionaries were expected to discern a role for themselves. This was in contrast to other groups such as VICS (Volunteer International Christian Services) or CUSO, which only accepted professionals and tradespeople who were assigned to ready-made overseas jobs. Scarboro's intent was to free the lay missionary to find a role that was suited to his or her interests and talents. In the meantime they learned to be present to the people. The lack of a set job could be both freeing and frustrating. On top of the inevitable culture shock people go through during their first mission experience, the lack of defined work could be discouraging, as so much of one's self-worth relies on feeling useful or at least busy.

It was hoped that community would be a hallmark of the lay / clerical teams working together

in mission. The priests chosen to accompany the lay missionaries in their formation had a big adjustment to make. Accustomed to working with one or two priests in a parish or project overseas, they would now work as a team with lay missionaries, assist in their formation and cultural adaption, and develop community with them. As an expression of openness to this ideal, some Scarboro priests who were home on leave from their mission region lived in the downtown community houses.

Frank Hegel chose Scarboro Missions over other paths to priesthood in large part because of its openness to lay missionaries, including women. He had already worked as a teacher and lived as part of a community in Botswana, Africa. It was essential for him to be part of a community and to work in mixed teams. Thirty years later, at the end of his time working in Peru, Ecuador, and as head of the Formation-Education Department, Fr. Hegel said, “Wherever I've been, I've always had a lay missionary or more than one working alongside me. That, to me, is a testimony of my appreciation for the need for having laity working with me in mission. And I learned a lot from a lot of lay missionaries.”

The biggest formation group in the 40 years of Scarboro's lay mission program was the one that began the same year Fr. Hegel joined. Twelve lay candidates, including for the first time married couples and single women, moved into the four houses that accommodated them, along with the priests and priest candidates who also lived in community. In terms of interest from young adults and sheer numbers sent to the missions, Scarboro's experiment with laity was off to a successful start.

In the first 20 years, 68 lay people came to take part in Scarboro's formation program and 45 went overseas as lay missionaries. Most of the Scarboro priests who welcomed them were serving in countries that were predominantly Catholic and where the church was being called to make a strong stand on behalf of the poor and oppressed. This immersion into life and death had a profound effect on the lay missionaries who were privileged to join in the struggle for social justice.

Living the vision

Scarboro's expectation that lay candidates have a long-term or lifetime commitment went hand in hand with the vision that lay people could eventually become permanent members of Scarboro with an equal share in decision-making. To emphasize the



The 1980 class, the largest group to enter the mission formation program. Of the 15 lay and priest candidates, 11 were appointed to overseas missions. Standing L-R: Al Smith, Fr. Bill Schultz, Joe Bergeron (Philippines), Marlene Boudreau (Brazil), Linda Dziadyk (Peru), Shane O'Brien (Philippines), Myron Yamniuk (Peru), Gerry Legge, Fr. Vince Heffernan, Inge Theriault, Frank Hegel (Peru), Linda Shea (Chiapas), Fr. Hugh MacDougall. Front: Fr. Pete Toth, Dan Anstett (Mexico), Jackie Kuikman (Philippines), Richard Woolard, Fr. Paul Ouellette, Don Antaya (Peru), Michiko Ohashi (Peru), Fr. Terry Gallagher.

ideal of a mixed (clerical and lay) Society, the 1982 General Chapter decided that the more inclusive term “associate member” and not simply “lay associate” would be used because it recognized the potential and desire for lay missionaries to become permanent members of the Society. An important expression of this had already occurred when Tom Walsh was chosen as a delegate to the 1982 Chapter. This signalled to members that the nature of Scarboro as a clerical and canonical society might be changing.

While fully embraced by some members, others rejected this vision of equal participation in a mixed Society. A group of eight Scarboro priests went so far as to petition the Vatican to have an overseer attend the next Chapter. The General Council and a large majority of priests opposed this intervention as an inappropriate and unnecessary appeal to hierarchy on internal matters.

The experimental period

ended in 1984 and with that the Vatican tried to restrict the Society's movement in this direction. At the insistence of the Sacred Congregation for the Evangelization of Peoples, Chapter norms about associate members were removed from the Society's Directory and placed in separate statutes. The word “members” was from then on restricted to canonical membership. The rigidity of clericalism was on display.

The next Chapter was held in 1987 (with no Vatican oversight). Prior to its convening, the Society held a two-week General Assembly to which all Scarboro missionaries were invited. By then seven lay missionaries were associate members of Scarboro. They joined 90 Scarboro priests at the assembly. Together they reached a consensus to end the 13-year experiment. Scarboro priests welcomed the lay missionaries as full partners in mission, but it remained to be seen whether the Society would welcome lay mis-

Peru missionary Rosina Bisci addresses the General Assembly held prior to the 1987 Chapter meetings in Canada. At the recommendation of Chapter, a Department of Lay Association was established in 1988 and Rosina became its first coordinator.



sioners as full members. Until that time, permanent membership was available only for priests.

The Chapter held on the heels of the General Assembly was a model for equal participation. As the Chapter had reverted to its established statutes, lay people could not participate as voting delegates. But a creative solution was found. Although classified as observers, Louise Malnachuk and Mark Hathaway took part fully in discussions. To get around the fact that Louise and Mark were not allowed to vote, all decisions were arrived at by consensus with their participation and then voted on by the delegates to become a legal formality.

At that Chapter, a recommendation was made to establish a Department of Lay Association (DLA) that would be a voice for the lay missionaries. Other firsts were the appointment of a lay missionary to the Formation Team that trained both lay and priest candidates, and the creation of a Standing Commission to foster reflection on the future of lay membership in the larger context of Society renewal.

Rosina Bisci, who had spent four years in the Peru mission, was chosen as the first coordinator of the DLA. She became a member of the Scarborough Cabinet, a body of department heads and other advisors to the General Council. As a lay woman, Rosina found participa-

tion in Cabinet to be a tremendous learning experience, one that represented a radical, egalitarian way for lay people to contribute to Society decision-making. She appreciated the deep sincerity of the many priests who were committed to the vision of Scarborough lay and priests walking together in mission.

One of the goals of the DLA was to study the experience of other lay missionaries. To this end, representatives of Scarborough Missions, Maryknoll (USA) and L'Entraide Missionnaire (Quebec) organized an Encuentro, a gathering of lay people from North and South America to discuss their aspirations and experience. Maryknoll's lay mission program had already become independent of the two Maryknoll priest and sister organizations. This separation was one of the options that the DLA was intent on studying. However, as a counterpoint to this option, when a Maryknoll colleague visited he commented, "You guys here at Scarborough seem more open to a partnership between laity and priests. There's a lot of understanding and shared commitment to working together."

Tom Walsh succeeded Rosina as coordinator of the DLA in 1990, joining the Cabinet as well as the Standing Commission on Lay Membership. Acting on the mandate it was given at the 1987 Chapter, this commission proposed

a comprehensive set of models for lay association or membership. Jesuit canon lawyer Fr. John Martin helped to articulate the implications that each model would have on Society statutes.

The commission presented five possible models to the Chapter of 1992. At one end of the spectrum was an Association of the Faithful that would see the lay missionaries start a separate organization but remain part of the Scarborough family. At the other end was a model favoured by those most keen on Society renewal. This model would allow lay missionaries to become permanent members of a changed Society. Recognizing the difficulty some permanent members would have for such a radical new direction, the commission proposed a transitional period between 1992 and the next General Chapter, during which self-selecting priests would join the lay missionaries in a practical experience of living as a mixed Society. The experience, as confirmed by Fr. Martin, would not require immediate change of the legal statutes. The unique model of a mixed Society expressed an openness to the same transformative vision of church that had been

Finding a unique role

By Gary Saulnier, Ph.D.

In 1978, as the first Scarborough lay missionary to the Philippines, I felt that a lot was expected of me. But after language school I felt utterly lost. The Scarborough Fathers and Our Lady's Missionaries in Leyte offered suggestions, but nothing seemed to fit. Then one day OLM Sister Myra Trainer informed me that a doctor from Manila, an expert in the medicinal uses of tropical plants, was coming to give us a conference. I jumped at the opportunity. I loved nature, I had a background in science, and I hated what the multinational drug companies were doing to poor Filipinos. I learned that people were sacrificing food in order to buy expensive drugs, some of which were available in the Philippines despite being banned in western countries. Usually the people were able to afford too little of even the effective drugs. Free botanicals were within reach of all, but doctors and drug companies insisted that herbal remedies were pure superstition. Knowledge of native healing methods was dying. Soon after the conference, Fr. Mike Traher arranged for me to live with a welcoming rice-farming family in a nearby village, where I could study herbal medicine with a *mananambal* (native healer). I felt completely adopted by the entire village. We ate, sang, danced, prayed, cried and laughed together. I felt a deep solidarity with the people.

Patiently and methodically, the mananambal taught me the names and uses of innumerable medicinal plants. I supplemented this knowledge with scientific reading. Later, I went back to the parish and planted an educational botanical garden. I met and worked with a delightful medicine



Gary Saulnier (back row) with parishioners and visiting Manobo tribal people at the parish church in San Fernando, Bukidnon. After two years in Southern Leyte, Gary went to live in the remote Manobo village of Opis in the parish of Fr. Charlie Gervais. He helped the people of Opis to build a small school and obtain a teacher, and he worked with them to establish a fish pond stocked with talapia.

woman who enhanced my knowledge even further. Eventually the Scarboros, OLMs, and the people prevailed upon me to write a book in the local language, Cebuano.

I completed the book, *Binisaya Nga Pagpanambal* (Visayan Medicinal Plants), in 1981. Tens of thousands of copies were eventually sold, at cost. I gave many workshops on the use of the book and trained others to do the same, putting knowledge of herbal remedies back into the hands of the people. Memories of that miraculous, formative time continue to warm my heart. Later, I lived and worked with remarkable tribal Filipinos, but that's another story. To this day, I am deeply thankful for the amazing love, guidance and mentoring that allowed me to serve the financially poor but botanically and spiritually rich people of the rural Philippines. Thank you Scarborough Missions!

Dr. Gary Saulnier is a clinical psychologist living in Vancouver.

at the heart of Scarborough's renewal efforts since Vatican II—laity and priests working together as equals.

There was a strong feeling that the Chapter of 1992 would be a pivotal one in this journey towards renewal. It was pivotal, but not in the way that many hoped it would be. As reported in the Chapter Acts of 1992, none of the five proposals received a go-ahead:

"At the outset of the Chapter, we

had a very deep desire to conclude with something that we could own and live with, for both clergy and laity, but that has not been possible. We have prayed for the guidance of the Spirit. At times during the process we have been weary, sad, frustrated, depressed, angry, concerned, and also hopeful of arriving at a conclusion acceptable to all. After several days of plenary sessions, group work, straw votes,

intense debates, and numerous attempts to clarify both the issues and the models, we feel that we have gone about as far as we can go towards making a responsible decision in this crucial matter."

Lay Mission Office

The latter half of Scarborough's experience with lay missionaries had some sharp contrasts to the first 20 years. After much

“We all had such positive experiences in our own efforts to live this vision and share the lives of our brothers and sisters overseas that we felt compelled to continue to offer this unique opportunity to other Canadians.”

Lorraine Reaume

discussion, experimentation and proposals, it was clear that many Scarboro priests wanted to maintain the clerical nature of the Society. A couple of the long-term lay missionaries left Scarboro, feeling that the goals and vision they had worked towards for so long were unattainable. Those who remained weren’t sure what would come next.

Ten lay associates met in the summer of 1993 to consider a proposal from the General Council that would allow them a form of semi-autonomy within Scarboro Missions. The proposal would create a Lay Mission Office (LMO) that would receive a budget from Society funds, would continue to be represented on Cabinet, and could be involved in Society work in Canada and overseas. The office had the authority to decide on subsidiary policies but could not alone decide on anything with financial implications.

The lay missionaries decided to accept the proposal. Lorraine



Lorraine Reaume and Mary Anne O'Connor, Lay Mission Office coordinators. 1993.

Reaume and Mary Anne O'Connor were elected as the first service team. They would be responsible for recruitment, mission preparation, networking, and overseas placement and support. Lorraine wrote in the November 1993 issue of *Scarboro Missions* magazine:

“We believe in the role of the lay missionary as one who can and must walk humbly in relationship with those of another culture. We all had such positive experiences in our own efforts to live this vision and share the lives of our brothers and sisters overseas that we felt compelled to continue to offer this unique opportunity to other Canadians. Though we are few, we decided to trust the Spirit of God which seemed to be guiding us.”

Discussions among members of the LMO led to some fundamental changes in the requirements for candidates. They recognized that permanent membership in the Society was not an option, but they wanted to offer opportunities for lay Canadians to serve in mission. They decided that there would no longer be an expectation of a long-term commitment to mission through Scarboro. In keeping with this major change, a decision was made to eliminate the age restriction that had been in place since 1974. Another related change was that the formation program of one year in Canada and two years

in a mission region was replaced by an intensive four-month period of preparation and discernment in Canada. Once the candidate finished this program and was given their first assignment, there was no differentiation in the status of lay missionaries.

These changes had a dramatic effect. First of all, Scarboro was blessed with a steady stream of mature second-career lay missionaries. Of the eight candidates accepted into the 1995 program, five were over 50 years of age. This trend continued for the remainder of Scarboro’s experience with lay people with more than 70 percent of those entering being 50 years of age or older. Another important impact was that job placements had to be found to help lay missionaries maximize their overseas experience. These included teaching opportunities in seminaries, secondary schools and other institutions, and work in hospitals, orphanages and social outreach centres.

An ideal still professed by lay associates and many clerical members was that they would strive to work together in mission. However, with fewer Scarboro priests overseas and only four of the eight regions accepting lay missionaries, new options had to be found. The LMO seized this opportunity and opened new mission territories staffed only by returning



At the Scarboro Missions booth during World Youth Day, Toronto, 2002. L-R: Fr. Mike Traher, Dorothy Novak, Georgina Phelan, employee Nadine Palmer, Paddy Phelan, Louise Malnachuk, Fr. John Carten, Cynthia Chu, Susan Keays, Fr. Lionel Walsh, Julia Duarte-Walsh, Fr. Joe Curcio, and Ignacio Pinedo who in 2007 became a diocesan priest with the Archdiocese of Toronto.

and even first-term lay missionaries. Sometimes Scarboro priests would later join these teams.

A structural dilemma

Despite the disappointments of the past, discussions of models of lay association continued. In 1997 the semi-autonomous model was ended and the lay missionaries reverted to being a department within Scarboro. The General Council expressed the Society’s commitment in a new way: “Our vocation is to celebrate and empower the laity with a renewed sense of their mission as members of the church and as disciples of Christ.”

Two trends of thought expressed at the 2002 General Chapter illustrate the dilemma that Scarboro Missions faced. One trend was contained in a forward looking document, Society Projections 2002-2007, which predicted that within five years 70 percent of Scarboro’s active missionaries would be lay men and

women. The paper implied the need for a responsive new structure. Another trend was to let go of the focus on structures altogether and allow God to show the way forward. The feeling here was that further talk of structures and types of membership was pointless unless it was accepted that Scarboro Missions is and always will be a clerical society, one that invites lay people to participate in its mission work but, by its very nature, must limit their forms of participation. Despite these differences, the Chapter challenged the Lay Mission Office and the General Council to develop a model wherein lay and ordained could serve the reign of God with the greatest possible expression.

In the end, the projections of the forward-looking document presented to the 2002 Chapter were not borne out in reality. When the paper was written there were 29 lay missionaries, the highest number ever, but five years later there were only 13 and few had been

Deceased lay missionaries and where they served in mission

Elena Abubo	Kenya
David Fish	Kenya
Gerald Heffernan	Guyana/Peru
Margaret Keogh	St. Vincent
Hector MacDonald	St. Vincent
Shane O’Brien	Philippines
Georgina Phelan	Guyana/Thailand
Mary Rowlands	Zambia

with Scarboro for more than five years. The built-in lack of permanence naturally impacted the kind of model that the lay missionaries could reasonably adopt.

In 2012 the Society added a short-term mission program that gave lay people a year of intense personal growth including 10 months in Guyana. In 2016 the five remaining lay missionaries were offered support to continue, if they wished, their vocation through other organizations. With the Chapter of 2017, Scarboro’s experience with lay associates came to end.

Synopsis

By the late 1960s Scarboro Missions faced the same problems that European churches were already experiencing: the emptying of seminaries, the questioning of identity and the desire to experiment. At the same time a unique and powerful new vision of church had come out of the wisdom of Vatican II, a vision that was shared and encouraged by Scarboro’s General Council. This led to a sea change in missiology and the endorsement by some Scarboro members of a vision of church where authority did not rest in hierarchical structures but in interdependence.

Health promotion through education
By Carolyn Beukeboom

After spending time in India with Mother Teresa in Calcutta and various children’s homes through the organization Save a Family Plan I felt a yearning to work and practice my faith overseas. As such, I was excited to become a part of Scarboro Missions in January 2000.

As a registered nurse in Canada I initially hoped to work in health care. My direct role was not determined till I arrived in Ecuador. After observing various opportunities the one that interested me the most was working with a group of Indigenous health promoters (male and female) in the area of education. We met monthly for a three day workshop discussing various topics such as children’s illnesses, respiratory infections, first aid, women’s health and nutrition. The health promoters had an interest in learning more about medicinal plants and so I sought out opportunities for them to learn to use herbal plants to make shampoos, creams, soaps and other products with specialists in the area.

Discrimination against Indigenous Peoples in the local hospital was very prominent and many people refused to go to the hospital. So once a week I went with a local physician to the communities to provide medical care. In their local language, Kichwa, the health promoters would present a health talk related to information they had learned in the course, and then we would provide medical attention.

Health promotion and disease prevention through health education was my main focus. Each week I went to the small community of San Pablo at the foot of Mount Chimborazo to teach health classes to the children at the local school. I enjoyed this day immensely as the children

As powerful as the momentum created by these visionaries was, it was greatly impeded by one of the Roman Catholic Church’s most inflexible and resilient structures—clericalism.

By encountering other cultures and peoples, Scarboro priests had the opportunity to rediscover the Gospel. By 1968, some priests had already opened themselves to lay membership. For others the issue became a lightening rod for all that was going wrong in a differ-

ent and diminished understanding of church. The Canadian Catholic culture they had been raised in, which so strongly supported the priestly vocation, had quickly been relegated to history. It was difficult for many priests to accept this tidal wave of change because they had been in overseas missions for most of their priestly lives, far removed from this ferment. Even if they did see and accept that Canadian society was changing, many, perhaps most, preferred

their Society to remain clerical in nature. These men had joined a fraternity with certain systems of authority, commitment and prayer life that were not geared to lay people. Perhaps it was foolish to imagine that this could be otherwise.

The clerical life is practiced by a restricted subset of Catholics but is championed and protected by church leadership that has known no other model of priesthood. A strong promoter of lay member-



Carolyn Beukeboom combines her musical skills with teaching health classes to a group of Indigenous health promoters. Using a small keyboard, together with the health promoters she made up songs in Spanish related to health issues, a simple way for them in turn to teach health to the children in their communities.

were eager to learn. Trying to be creative a friend of mine had sent me a small keyboard so along with the children I made up songs in Spanish related to health issues. One of them, related to washing your hands and sung to the tune of “Are you sleeping?”, I recently shared with health promoters in Peru and Ecuador.

I am thankful to Scarboro for this incredible experience that has led me into working and seeking out opportunities in global health, including continuing to work in the Andes with health promoters, in northern Ecuador and in the Sacred Valley of Peru.

Carolyn Beukeboom, a nurse practitioner, works at a rural community health centre and a refugee health clinic in Kitchener-Waterloo, Ontario. In addition to her overseas work with Scarboro, Carolyn has worked in various humanitarian aid and development projects in Nigeria, Pakistan, Sudan and elsewhere. Her main focus and interest is in international health and working with marginalized populations.



Brazil mission team, 1996, L-R: Paul McGuire, Fr. Omar Dixon, Bishop George Marskell, Frs. Ron MacDonell and Doug MacKinnon, and Karen Van Loon.

Below: Philippine missionaries at the 1987 Assembly in Canada: Helen Harrington-Gaspar, Frs. Charlie Gervais, Armie Clement, Dave Warren, Pat Kelly and Jim McGuire.

For all who embraced the vision, it meant wonderful relationships, challenging times and deep, life-changing experiences.



ship when he was superior general, Fr. Ken MacAulay felt that the Society pushed as hard as it could to overcome this circumspection. It was difficult for him to grasp Rome’s resistance. “We tried to become a mixed Society with priests and lay people,” he recalled in a 2010 interview, “but Rome just said no. There was no way. It was quite definite—they would not approve the Constitutions that we had come up with at our General Chapter. When we finally got Constitutions approved, Rome always had to make sure it was the priests making the decisions, not the lay people. That is something we had to live with.”

The choice between remaining a canonical society or becoming something new and untested was too much even for some supporters of lay membership. The feeling that “Rome won’t let us” created inertia among those less certain of the prophecy. After the Chapter of 1992 was unable to

give definitive support to any of the proposals for lay association or membership, the vision of a mixed mission society gave way to a try at semi-autonomy by the lay missionaries and finally to a more programmatic approach. Scarboro found a renewed vocation in that it continued to provide opportunities for lay people with a mission calling to work as individuals or in teams and be part of a witnessing faith community. This opened up meaningful vocational choices to both young and more mature Catholic lay people.

Scarboro’s prophetic leadership offered Canadian Catholic lay people a place where they could explore a new vocational option. It offered Scarboro priests a new path where they could witness God’s continuing revelation. Other organizations attempted to mirror this innovation of inclusion, but none captured the holistic vision of equality between laity and priests.

For Scarboro’s pursuit of the vision of full membership for lay people, an old adage seems to apply: it is better to have loved and lost than never to have loved at all. Both lay people and priests were greatly affected by entering into such an intense and ground-breaking experience of church renewal. For some the difficulty was in seeing a cherished vision of church threatened by the capricious spirit of renewal. For others, priests and lay, the greater loss was that, despite unstinting effort, the Society as a whole was unable to open itself to such a radical vision. For all who embraced the vision, it meant wonderful relationships, challenging times and deep, life-changing experiences. Following the voice of the Holy Spirit and the call of Vatican II through this very human process was a frustrating and exhilarating journey.∞

Dominican encounter with faith & hospitality
By Dean Riley

In 1992, I was assigned to the parish of Consuelo, a sugar mill town in the eastern part of the Dominican Republic. The people in this community live a simple life. As well, there are many Haitians who have crossed the border to work on the sugar cane plantations and who live with their families in indentured servitude in settlements called bateys (baTAYS).

I became involved with hosting groups of Canadian high school students and teachers who were coming to Consuelo for an educational experience. This program has developed over time into its present form known as *Encuentro Dominicano con Fe y Hospitalidad* (Dominican Encounter with Faith & Hospitality). Participants stay with host families and visit neighbourhoods, schools and health facilities in the community, as well as the bateys. At the end of each day, they gather with facilitators to reflect on their experience and look at how our participation as Canadians in global structures helps to create and sustain poverty. We discuss ways to change our own lives; and subsequently our families, our home communities and eventually our world.

We encourage visitors, once back at home, to insert themselves into justice networks, to seek out accurate information, to continue learning about issues related to poverty and injustice, and to begin working for systemic change. The goal is to become practitioners of peace and justice—to be light for the world and salt for the Earth.

The roots of the program can be traced back to Youth Corps, an offshoot of the Catholic Youth Organization that was directed by Fr. Thomas McKillop of the Archdiocese of Toronto. Fr. Tom founded Youth Corps in 1966. The Youth Corps team of Rosana Pellizzari, Syl Salvaterra and Joe Mihevc, along with Scarboro priests, created a six-week cross-cultural DR Experience for young adults. The first trip was held in 1980, followed by a two-week debriefing program at the Scarboro Mission Centre.

Dwyer Sullivan who succeeded Fr. McKillop as coordinator in 1984 said, “I grew into the Youth Corps vision of co-creating communities of youth based on friendship, reflection and action.”

After being missioned to the DR and Peru, Fr. Paul Ouellette spent a year living with the Sullivan and Thirlwall families who were sharing a home in Toronto. When Fr. Paul returned to the DR, it was to the parish of St. Ann in Consuelo where he invited Dwyer and Sheila Sullivan and their four children to visit at Christmas of 1989. The family’s experience in Consuelo and their involvement with



The Dominican encounter coordination team (L-R) Omar Ramírez, Junior Patrick, Dean Riley, Abismael Robles and Luiyis Peguero.

Youth Corps helped create a program that would provide one week opportunities for Canadian high school students to view the world from the perspective of the poor and to examine their own lives and priorities. The next year, when Dwyer and Sheila began teaching with the Waterloo Catholic District School Board, the first groups of students and teachers from Kitchener, Waterloo, and Cambridge, Ontario, started coming to Consuelo.

We give thanks for all those who have participated in this program since it was first conceived. We rejoice that we have been given the opportunity to accompany so many individuals on a journey that may over time change lives, each in a personal and unique way.∞

As a Scarboro lay missionary Dean Riley was appointed to the Dominican Republic in the spring of 1991. Since leaving Scarboro Missions in 2001, Dean has continued to coordinate the Dominican Encounter program. He is also involved in a local NGO that supports secondary and post-secondary students with transportation subsidies and university scholarships, as well as providing resources and crisis intervention for individuals, families and communities in need. The Catholic diocese has been supportive of Dean’s continued involvement in the community.

“I think the trip led me down a path. I eventually became a registered nurse and dreamed about offering my medical assistance overseas. I worked with Medical Mission International and volunteered as a nurse in Honduras and Peru. Now as a mother of three, I hope my children will be able to have the same experience I did in high school.”

Bernice (Butler) Oldman, DR Encounter participant 2001

“As both a student participant and a teacher leader, I have seen that participation in this program challenges so many dysfunctional characteristics in our culture: apathy, materialism, ignorance and disconnection...The program is transformative as it awakens the responsibility we have to one another as human beings.”

Mark Connell, Professor at the School of Health, Education and Human Services, Yukon College

Once a Scarboro missionary...

By Danny Gillis

For this article I reflected on my own experience and interviewed four individual lay missionaries—Armella Sonntag, Mary Anne O’Connor, Lorraine Reaume and Dan Anstett; and married couples Ray and Beverley Vantomme, and Anne Quesnelle and Marc Chartrand, about how Scarboro shaped us as people of God. We found that an intense formative experience began right from the time we drew near to Scarboro, learning about the community and what it stood for.

As a farm girl with a social gospel upbringing, Armella Sonntag felt an instant bond with the unpretentious Scarboro community who championed the cooperative movement, just like her people in Saskatchewan. “Several times I heard Scarboro self-defined as ‘a motley crew,’”

she said. “This resonated with me; like we were a rag-tag group of people with no excessive pressure for perfection. There were realistic expectations and there was a focus on faith and relationships, yet it felt like I was among brilliant people. And I was. Good mentors in my faith journey were in abundance! Every evening meal around the table nurtured my soul as much as my belly for the rich and fun conversations!”

Spiritual guidance

Armella and I started with Scarboro Missions in 1984 and were blessed with the three-person Formation-Education Department team led by Fr. Roger Brennan who I have always tried to emulate; and including St. Joseph Sister Sheila Fortune, my wise and fun-loving housemate; and Fr. Dave

Warren, who I was fortunate to have as a spiritual director through that impressionable time.

Spiritual guidance for candidates has been a constant value for Scarboro Missions during its 100-year history. For example from the mid-1940s to the mid-1960s candidates for the priesthood spent a full year at Nazareth House, the novitiate in St. Mary’s, Ontario. This spiritual year prepared them to begin studies for priesthood. For many of the lay missionaries who began joining Scarboro in the mid-1970s, receiving spiritual direction was a new experience. Armella recalled, “The one-on-one spiritual mentorship was such a privilege. Coming from a large family where everything was done in groups and teams, this was a personal and maturing experience.”

The importance of our spiritual quest requires that we be humble and prayerful to allow the Spirit to work through us and that we be open to the Spirit working through others. The journey is not made alone. In joining Scarboro we became part of a spiritual community. Beverley and Ray Vantomme realized this early on:

“When we entered the program in 1995 as the first lay group to live with Scarboro priests in their headquarters in Canada, we encountered a variety of personalities, but each with a rich and



The Formation-Education team and candidates after the December 1984 missioning ceremony. L-R: Fr. Dave Warren, Ron MacDonell, Armella Sonntag, Danny Gillis, Sister Sheila Fortune, Fr. Roger Brennan.

“Not only did we learn together, but we also worshipped together, ate together, prayed together and ultimately served together in our respective missions.”

Anne Quesnelle

unique journey in mission. Our group of eight very different individuals significantly benefited from the mission stories of seasoned lay and priest missionaries. Daily mass was a time when the Gospel became real in everyday life and deepened our faith. Homilies were based on the priests’ experiences in mission (including their own struggles at times) and helped to strengthen us for our own journey.”

Anne Quesnelle who with her husband Marc Chartrand entered the lay formation program in 2001 also felt this deep bond with other travellers on the journey:

“Not only did we learn together, but we also worshipped together, ate together, prayed together and ultimately served together in our respective missions. My personal faith was deepened by the feeling that we shared a common spirituality; we seemed to recognize and celebrate the fact that we are all connected to each other, a spiritual connection that is grounded in heartfelt awareness and intentional love and compassion.”

Formation for life

The experience of mission has given depth to our lives, broadened our faith community, and often laid the groundwork for vocational and career choices.

Those like me who entered the formation program prior to the



Sharing their musical gifts at mass during the 2007 General Assembly at the central house in Toronto are (L-R) Dorothy Novak, Fr. John Carten, Anne Quesnelle, Carolyn Beukeboom and Marc Chartrand.

General Chapter of 1992 were expected to discern if we might have a lifetime commitment. We were joining a Society that was still pursuing the vision of permanent membership for lay missionaries. Even if permanent membership proved ultimately not possible, the discernment involved in contemplating such a long-term path had a profound effect on these young sojourners (almost all under the age of 35).

Lorraine Reaume said, “When I joined Scarboro in 1990, we had to be open to the commitment being for life, and I was. At the end of my three-year formation, I really felt a call to be back in North America, though I wasn’t sure in what capacity. Taking on the role of co-coordinator of the Lay Mission Office was the perfect fit at the time, serving in North America but being very connected to mission life and to justice issues. While I was serving in the Lay Mission Office, focusing on the vocation, formation and support of the lay missionaries, I realized I had a call to religious life. Through a mysterious process I was led to contact the Adrian Dominican Sisters who happened to have a

house in Toronto at the time. As a way to discern, I moved in with them while I was still at Scarboro Missions. A number of the Adrian Dominican Sisters had served in mission with SFM priests in the Dominican Republic and the Bahamas, so that was a wonderful connection for me. Dominicans are called to be itinerant, ready to live in different places and to open our minds to new ideas and ourselves to new understandings of God. I was well prepared for this through my time with Scarboro Missions. Really, moving into the vows was an extension of the life I had already been living with SFM.”

Armella Sonntag sees her work as regional animator for the Canadian Catholic Organization for Development and Peace (D&P), in the same way. Armella was honoured with a Saskatchewan Global Citizen Award in 2016. In her acceptance speech she spoke about her mission experience in Panama and Peru and how D&P gives her an avenue to continue the commitment that Scarboro fostered:

“One of the fundamental premises of D&P’s work is that we have to recognize our share of responsibility for global injustices.

If we accept this premise, then so much of our development work is right here in Canada. D&P’s fall campaigns go to the heart of this. Each fall, we strive to learn more about our own society’s complicity in human suffering, to share this knowledge with fellow Canadians and to advocate for corrective change. This requires the work of many global citizens. When we acknowledge that we are involved in the creation of poverty, international development is redefined.”

Many other former Scarboro missionaries have worked with or are members of Development and Peace, but this is just one avenue that former lay missionaries have sought in order to take part in building the reign of God. Ron MacDonell, after his formation as a lay missionary, decided to become a Scarboro priest. Joe Epifano became a Benedictine monk. Dan Anstett (see sidebar, this page) has worked much of his life with refugees and in securing housing for Toronto’s homeless. When Mary Anne O’Connor left Scarboro, she taught for three years in northern BC, two of those years on the island of Kitkatla with the Tsimshian people, and then she went to Mexico. She now works there as the administrator of an International School.

Careers require practical training and a variety of aptitudes. Many lay missionaries learned



Mission experience continues to inspire

By Dan Anstett

Growing up in a religious family in Mildmay Ontario, I often met relatives who were priests and nuns. Fr Frank Diemert SFM was one of them. In 1979, I joined the Scarboro lay missionary formation program and was appointed to Chiapas, Mexico. Here I had the privilege of

assisting in one of the most dynamic dioceses in Latin America, headed by Bishop Samuel Ruiz. I slowly fell in love with the people and their way of life. However, after two years I decided I didn’t like the power imbalance of being a white middle class person taking on a leadership role among the Indigenous poor.

When I returned to Canada, I left Scarboro Missions and was immediately immersed in solidarity and peace activism, always bringing my experiences of Latin America with me. If there was a peace rally, I would volunteer to find a speaker from Central America. I began working at Fred Victor Mission assisting people struggling to get off the streets of Toronto. I then went to Guatemala to work with Peace Brigades International supporting relatives of those disappeared during a brutal dictatorship.

Returning to Fred Victor, I again did casework and program development but this time it was with homeless seniors. In my spare time I began to work with Central Americans who were fleeing the civil wars of the early 1980s. This led me to work with the Quaker Committee for Refugees and then the Refugee Information Centre, which we started in response to the huge numbers of arrivals. During these years I often gave orientation sessions for refugees at city shelters and eventually was hired by the City of Toronto to work at their Family Residence Shelter. I organized workshops for residents and staff, started new programs, and assisted disadvantaged Canadian families and refugees from more than 30 countries.

After 10 years, I went back to working with homeless men, this time at Seaton House, a large shelter for homeless men, managing both the Long Term Programs and the new Birchmount Residence, a transitional shelter.

In the past two years I find myself again working with refugees at the O’Neill House program of Seaton House at a time when there are huge increases in refugee claimants. This has allowed me to reconnect with many friends from the 80s and 90s. Often my peers in refugee advocacy are former clients and the children of former clients. This fall I will be opening up a new shelter in the west end of Toronto, to work as I did at Birchmount Residence 20 years ago.

Through all of this, my two best friends are former Scarboro lay missionaries Art Blomme and Ron MacDonell (who was later ordained for Scarboro). My work in Mexico with Scarboro Missions has continued to inspire, sustain and nurture me as I continue to do my part in the struggle for social justice. Although I left Latin America four decades ago I have never forgotten the language, culture, faith and beauty of its peoples. Thanks to Scarboro Missions, my amazing family and the various opportunities I have had, I am able to strive to live the Gospel message within the Canadian context.™

“(Fr. Joe Curcio) reminded us that we were about to live on the sacred ground of another’s culture and traditions, and that we must go gently, being careful not to be an obstacle to the Gospel being planted and acculturated as God planned.”

Mary Anne O’Connor

to speak another language in mission and some found useful applications for that skill at home in Canada. When her religious community assigned Lorraine Reaume to a multicultural parish in Anchorage, Alaska, she said, “I was able to recover the Spanish I had learned in Bolivia and connect with our many Hispanic immigrants in their own language. I then went to a parish in Detroit and lived in an African American neighbourhood and worked in Mexicantown. I valued the chance to be a ‘minority’ in my [adopted] country.”

As a high school teacher in a French Catholic school, Marc Chartrand says he has drawn from many of his experiences in mission to enhance classroom and faith-based activities in the school:

“Working with the local church in Ecuador meant getting to know the realities of Indigenous communities. I learned to respect and appreciate their rich language and culture. This included learning some Quichua (Ecuador) and Quechua (Peru and Bolivia). But before doing all this, we had to learn Spanish. Working as the director of a formation centre, my Spanish had to be really good as I was called upon to teach classes, lead meetings, write reports and so on. Here in Canada, I’ve been teaching Spanish since I returned in 2004, first to adults in night

classes and then in my own school to students who want to learn a third language.”

It was important for missionaries to make career choices that were in harmony with the values we learned at Scarboro. After her time as a lay missionary, Marc’s wife Anne Quesnelle knew she wanted a career that would allow her to deepen her faith journey. She sought to respond to St. Paul’s entreaty in Philemon 1:6, “I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.”

Anne decided to become a teacher in the Ontario Catholic school system. She said the choice “allowed me to live my faith by taking up the inspired invitation of Saint John Paul II to ‘put out into the deep,’ (Novo Millennio Ineunte, 2001). As I furthered my studies and became a Religious Education in Catholic Schools Specialist, I was given many opportunities to reflect on my story and the stories of other Catholic teachers, all the while deepening my own sense of vocation.” Anne was also able to contribute to faith development and formation by writing a series of Catholic education textbooks and teaching guides for the Ministry of Education that are now being used in all the publicly funded French Catholic primary

schools in the province.

“Today,” says Anne, “I still consider myself to be a missionary right where I am: striving every day to be more Christ-like as a mother, teacher, spouse and friend, and hoping that His light will continue to shine through me wherever I go and inspire others to seek and live a radical life of peace, joy, grace and love.”

Beverley and Ray Vantomme said their time in Malawi greatly influenced their decisions when they returned to Canada and settled in Calgary:

“We consciously sought out work and volunteer opportunities and projects with people of other cultures and religions and those who are marginalized within this affluent city, province and country. This wealthy reality in Canadian society is a stark contradiction to the poverty and injustices in Malawi, yet we observe different facets of poverty and unjust practices and policies here. One difference between being in Malawi and being at home is that in Canada we can safely and openly challenge unjust and corrupt institutional systems and actively advocate for change (although change is often slow).”

Values to live by

More than the practical skills and aptitudes, an essential value Scarboro imparted to its mis-



Gathering of Scarboro lay missionaries on June 3, 2018, with spouses and a few Scarboro priests, staff and friends present. Standing L-R: Tom Walsh, Neil Arya, Susan Eijssenck, Carolyn Beukeboom, Julia Duarte-Walsh, Dan O’Neil, Art Blomme, Jenny Cafiso, Mark Hathaway and Maritza Ramos, Kim Paisley and Armella Sonntag, Nancy Huntley, Alan King and Rosina Bisci, Ingrid Nicholson and Dan Anstett, Kate O’Donnell, John and Jean MacInnis, Sami Chartrand, Anne Quesnelle, Fr. Dave Warren, Ashley Apercho, Terry and Harry Heemskerck, Connie MacKinnon (behind Terry), Christine Pearson, Fr. Ron MacDonell, Fr. Brian Swords, Barbara Michie. Seated L-R: Fr. Terry Gallagher, Karen Van Loon, Penny McCabe, Kathy Murtha, Donna Joy Tai, Kathy Gillis. Front L-R: Linda Dziadyk, Cynthia Chu, Paul McKenna, Danny Gillis, Marc Chartrand, Angie Blomme. Photo taken by Hans Eijssenck on the roof of Carrot Common in Toronto.

sion candidates was the hunger for social justice. It is through Scarboro Missions that many of us began to understand and apply the social teachings of the church. In our formation program, Armella and I took university courses with a champion of ecumenism, Dr. Margaret O’Gara, and with liberation theologian Dr. Lee Cormie. We learned from Fr. Tim Ryan, who at the time was head of Scarboro’s Justice and Peace Office. The thrust towards social justice was only reinforced by the people we met in mission, among them many Scarboro priests.

Mary Anne O’Connor recalls a talk given by Fr. Joe Curcio to the departing lay missionaries in 1991. At the time Fr. Curcio was serving in Saskatchewan among the Chipewyan people. “Joe reminded us that we were about to live on the sacred ground of another’s culture and traditions, and that we must go gently, being careful not to be an obstacle to the Gospel being planted and acculturated as God planned. I think this formed

me deeply in being attentive to not imposing my thinking and ways as I journeyed with the delightful and faith-filled people of the Philippines. God had indeed visited his people, long before I arrived, and I was the one who was missioned to during my time there. To walk gently so as not to leave a footprint on the grass where you trod was a motto that Scarboro invited me and others to practice.”

Asked about the lasting impact of the experience on him personally, Marc Chartrand said, “You cannot be left unchanged from such an experience. But the one value that sticks with me the most is to live simply.”

The value of simplicity, so inherent in Scarboro’s founder Msgr. John Mary Fraser, was another quality that the lay missionaries absorbed. The Vantommes said, “Our personal experience as lay missionaries and our life in mission in Malawi has changed us both individually and as a couple. We truly depended on each other

when making choices and decisions, and our relationship became stronger. For the first four years in mission, there was no TV or Internet services, and little or no phone contact. Therefore, initially, before we made new friends, we were each other’s social system. We had a lot of time each day after work to share the ups and downs. The training from our formation program helped us not only to work through the harsh realities of life but also to share the blessings of each day. That closeness as friends continues.”

For the Vantommes, living a simpler life in mission was freeing and a blessing. “That experience encourages us now to try to make resolutions based on need rather than want. We learned many precious aspects of life from the Malawians we encountered; one that was very important to us then and continues now is this—amidst any or all hardship, thank God and celebrate the gift of life.”∞



Signs of the times

The impact of Vatican II on the Scarboro Foreign Mission Society

By Michael Higgins, Ph.D.

Michael W. Higgins is Distinguished Professor of Catholic Thought, Sacred Heart University in Fairfield, Connecticut, past president of two Canadian Catholic universities, biographer of Thomas Merton, Henri Nouwen and Jean Vanier, and a contributing columnist to The Globe and Mail.

The journey of the Scarboro Foreign Mission Society is a journey that is emblematic of the changes that occurred in the Roman Catholic Church as a consequence of the Second Vatican Council (1962-1965).

Founded in 1918 at the end of the Great War, during the pontificate of Benedict XV and during a time of great uncertainty, imperial dismantling, political factionalism, massive migrations, and both social and personal exhaustion in a shattered Europe, the embryonic SFMs were poised to do some bold and venturesome things.

When the Society was founded by Fr. John Mary Fraser, Canada was a modest Dominion and its place in the world of nations peripheral. The church in Canada and abroad was racked by the aftershocks of the theological crisis of the Modernist movement but comfortable in its ecclesiology: Roman Catholicism is the true religion, the Christian denomination faithful to Jesus' intention, and an immemorial structure rooted in its

apostolicity. A church possessed of all the marks of its anointed status: indefectible in its teaching, infallible in its utterances, assured in its unique place in salvation history.

Such convictions as these determined the thinking and evangelizing of the early generations, the pre-Vatican II generations of Scarboro Fathers, as they set about their task to preach the Good News to the multitudes.

China specifically was the early focus of the Society and until their expulsion from the country following the Communist victory, they laboured with valour, tenacity and rock solid belief in the fertile fields of potential converts. In this they were no different from all the other congregations, national foreign mission societies, established orders of priests and sisters, bringing their gifts, their faith and their culture to peoples aching for salvation, as they saw it.

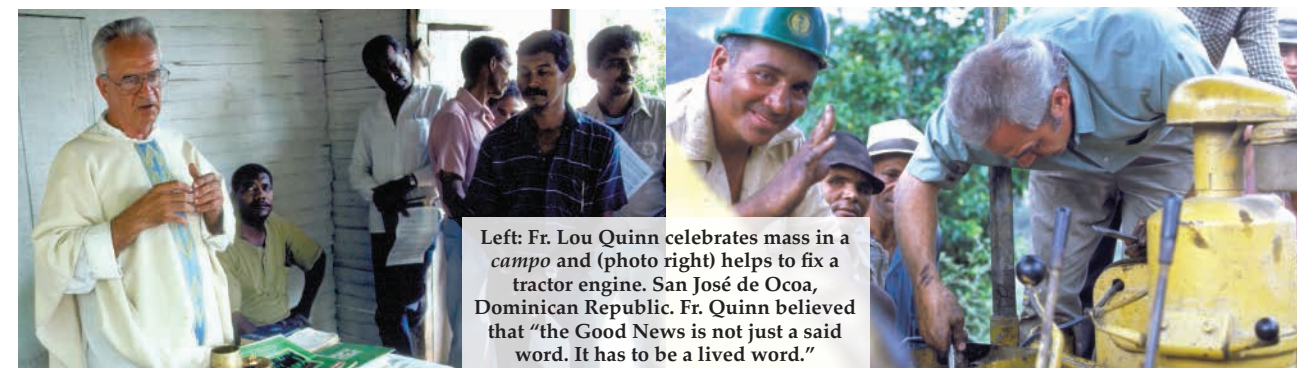
Agents for change

The Second Vatican Council changed everything. Although Pope John XXIII had prior to the Council called on the international church, the wealthy North American church in particular, to send missionaries to the clergy-depleted poorer jurisdictions of the world, Latin America especially, by the Council's end the very idea of being a missionary had undergone a mild reformation of its own.

This reformation would continue well after the Council ended and would shape the way the church thought about the role of the missionary—less as a conduit of foreign values and more as a vehicle of empowerment working with the new horizons of institutional self-understanding posed by inter-faith dialogue. This would be an arduous undertaking but one with epic consequences for the church universal and local (Canadian).

Displaced from China but present around the globe—Japan, the Philippines, Guyana, the Dominican Republic, St. Vincent and the Grenadines, St. Lucia, Bahamas, Panama and Brazil—the SFMs were not shy in tackling the new challenges emerging out of the Council. Words like missiology, enculturation, syncretism and conscientization entered the vocabulary of the missionary, and the idea of being an agent of change took root.

The Scarboro missionaries took seriously the Vatican II directives to unite witnessing the Gospel with the liberation of peoples, to unite proclaiming God's Word with the need for structural justice, to unite respect for Indigenous cultures with enlightened economic policies. Complex and subtle strategies were necessary to ensure that the evangelizing role was not subsumed by a political agenda, faith suborned by ideology,



Left: Fr. Lou Quinn celebrates mass in a *campo* and (photo right) helps to fix a tractor engine. San José de Ocoa, Dominican Republic. Fr. Quinn believed that "the Good News is not just a said word. It has to be a lived word."

Christian optimism sundered by revolutionary anger.

My years as a seminarian coincided nicely with the changes ushered in by the Council. When I was a student at St. Francis Xavier Seminary on Kingston Road, I learned from Peter Toth the shifting cultural paradigms of missionary work, and I learned by listening to the stories of returning priests—on sick leave or on sabbatical—the upheavals, personal and communal, tied to being a contemporary missionary.

As a student at St. Francis Xavier University in Antigonish, Nova Scotia, I was part of the contingent that made up Scarboro House, including James Wharton, Robert Tabone, Leo Glavine, Alan King, Gary McDonald, Terry O'Toole, Dave Warren, as well as the local SFM curia made up of Howard Shea, Lionel Walsh and Jim Gillis. I learned more stories, too, from the veterans about the travails and persecutions (Trujillo's regime in the Dominican Republic principal among them). From Jim Gillis specifically, given that he taught Latin American history on the campus, the false romanticism characteristic of a great deal of my notion of missionary work was exorcised with a seasoned savvy by a weathered trooper who had served on the front lines.

Priests with the reputation of a Harvey Steele and Lou Quinn

The work of the SFMs adjusted to, in some ways anticipated, and in some key ways shaped new policies and approaches to missionary work.

came to replace other heroic figures—men of the calibre of a John McGoeys who wrote popular works of accessible theology, although more Fulton Sheen in temperament and content than Gustavo Gutiérrez. It was Steele and Quinn who came to exemplify for the next generation of Scarboro missionaries a model of priestly activity that was part sacramental minister and part social worker, part man of prayer and part political activist. The terrain was changing even if the geography remained the same.

Initiatives for a new era

The work of the SFMs adjusted to, in some ways anticipated, and in some key ways shaped new policies and approaches to missionary work in a world less homogeneous and in a church still uncomfortable with the imperatives of inclusivity and global understanding.

The work of liberation theology in the base Christian communities, the universities and the schools of theology; the collaborative ministries of women and men in mission

(Our Lady's Missionaries with the Scarboros, for instance); the expansion of the Society to include lay women and lay men, married or single; the outreach among several missionaries to various teaching institutes and social justice groups to educate in light of a respectful evangelization; and the concerted efforts of *Scarboro Missions* magazine to profile inter-religious dialogue and new understandings of mission, all highlight specific activities tied to liberation and advocacy on behalf of the poor.

To negotiate the pontificates of the last half century has been no easy feat. Pope John XXIII and Pope Paul VI were especially supportive of the missiology that emerged out of the Council. Pope Paul, particularly, was outspoken in his support of the Latin American church, the CELAM documents of Medellín, Colombia, (although there was Vatican resistance to its more revolutionary thrust), and in his key social doctrine documents *Populorum Progressio* (1967) and *Evangelii Nuntiandi* (1975). During the papacies of Pope John Paul II and Pope Benedict XVI there were focused efforts to silence, censure, sanction and marginalize prophetic and visionary Latin American theologians whose methodologies were deemed suspect and whose pastoral strategies were seen as ideological.

As the SFMs face their historical situation with courage and self-effacement we, the beneficiaries of their century of service, need to be mindful of their spiritual legacy and, in our own way, perpetuate it.

Some of the hard line papal positions did, however, mellow over time, rapprochement (reconciliation) rather than denunciation became the norm, and various theologians perceived in some quarters as maverick were restored to their teaching positions (although not all, as some were laicized and others opted for a peripheral relationship to the institutional church).

Speaking personally, the exposure I received to the new thinking after the Council has been foundational for the evolution of my own perspective as a person of faith and as an academic. Mature critical thinking develops over time and is a life commitment. That commitment, for me, originated with the SFMs and was nurtured over the subsequent decades, whether as a teacher at St. Michael's College School, a professor and academic administrator at St. Jerome's University in the University of Waterloo, as a columnist for *Catholic New Times* and *The Toronto Star*, or as a documentarian for CBC Radio One IDEAS (Catholics and The Jesuit Mystique in particular). As editor of *Grail: an ecumenical journal*, we had a particular fondness for key liberationist theologians in South and Central America as well as in Africa and Asia, figures of the stature of Miguel D'Escoto, Ernesto Cardenal, Juan-Luis Segundo, Jon Sobrino, Gregory Baum, to name

just a few. We published their original works and interviewed them for the pages of *Grail*.

Since Vatican II, many have struggled to keep the social justice flame from being doused by episcopal neglect, ecclesiastical indifference, conservative pastoral prioritizing, and lay apathy—all, sadly, features of Canadian Catholic church life of the mid-1980s to the present. The re-structuring of the Canadian Conference of Catholic Bishops and the downsizing of its social justice portfolio to a mere fraction of its once flourishing strength, the nasty episcopal politics around the Canadian Catholic Organization for Development and Peace, the eclipse of social justice priorities to be replaced by a narrow catechetical thrust with its emphasis on recovering a strongly clerical model of priesthood, a resuscitated reactionary devotionism, the moral and social malaise that infects church structures as a consequence of the continuing aftershocks of clerical sex abuse and the residential schools crisis, declining morale among the older clergy and the thriving of ultra-conservative pious fervour among many of the new diocesan clergy, all combine to define a church of the early 21st century that is depleted in its institutional energies and unsure of its place in the wider society.

There is a poignant irony in that at the same time as the Canadian Catholic Church has become more rather than less insular, its horizon limited to church personnel issues and institutional diminishment, its once prophetic voice firmly muted, its faculties of theology struggling to stanch the leakage, and rising disengagement by the laity, we now have a pope determined to break out in mission, re-order the church agenda of the immediate past, and re-situate the believing community in the heart of a suffering and perplexed humanity—the field hospital metaphor he is so fond of deploying. With Pope Francis we have a uniquely Global South orientation and mentality at work.

It is a time of hope but also a time of dying; it is a time for new initiatives and experiments but also a time of retrenchment. It is a time of urgency but also a time of anguished waiting.

In these times we need to remember and treasure the contributions of those church agencies, spirit-filled and gospel-shaped, that have defined the best of the Canadian Catholic reality. As the SFMs face their historical situation with courage and self-effacement we, the beneficiaries of their century of service, need to be mindful of their spiritual legacy and, in our own way, perpetuate it.∞

The struggle for liberation

Resilient and resourceful Peruvians bring forth life in the desert

By Rosina Bisci and Kim Paisley

Scarboro priests and lay missionaries worked in parishes in the cities of Lima and Chiclayo, both located in Peru's coastal desert region. The parched and barren conditions of the desert made the extreme poverty and the country's long periods of civil unrest and violence all the more severe. But despite the harsh physical and social realities, the Peruvians who made their homes in this desert region proved themselves to be a resilient and resourceful people who could bring forth life in the desert.

Carabayllo, Lima

Fr. Jack Lynch arrived in the parish of *Cristo Luz del Mundo* (Christ, the Light of the World) on the outskirts of Lima in 1975. He joined Edmonton diocesan priest Fr. Denis Hebert who was serving the parish at that time. Jack was interested in the urban reality of Latin America and particularly in the new church that was emerging since the Medellin Bishops' Conference of 1968. The parish was situated in the district of Carabayllo, which had a population of half a million people most of whom had migrated from the mountainous farming communities of the interior in search of a better life. These migrants settled in *pueblos jovenes* (young towns) that had no electricity, no water, and no sewage system, and an unemployment or underemploy-

ment rate of more than 60 percent. "There is little doubt in my mind that our vocation calls us to be identified with the poor, to be close to them," Jack said.

Over the years, other Scarboro priests and lay missionaries arrived and were welcomed into the parish team that included three Canadian Sisters of Providence, a Peruvian married couple and a Peruvian lay woman. The team worked together to serve the pastoral and social needs of the community in areas such as health, catechetics, liturgy and early child care, and with groups that included the Christian Workers' Movement, popular organizations, farming cooperatives and women's groups.

These organizations and their leaders were greatly assisted by a group of theologians and intellectuals who made up the Centro Bartolomé de las Casas. Under the leadership of Fr. Gustavo Gutiérrez, author of *A Theology of Liberation*, this group studied and analyzed social conditions, and provided research and theological formation for the pastoral workers of Peru and beyond.

The need for change in Peru was starkly evident, and while some worked diligently and faithfully against overwhelming odds, others opted for armed insurrection and sabotage. During the 1980s and 90s, armed guerrilla groups such as the Shining Path waged war on the authorities of



L-R: Scarboro missionaries Fr. Jack Lynch, Tom Walsh, Art Blomme, Dan O'Neil and Julia Duarte-Walsh (holding son José). Cristo Luz del Mundo parish on the outskirts of Lima, ca. 1981. With them is Alicia Moncada, a member of a women's solidarity mission from Managua, Nicaragua, visiting Peru to raise awareness of events there due to the Contra attacks. The missionaries invited her to share her story with parishioners.



Scarboro mission team in Peru, L-R: Armella Sonntag, her husband Kim Paisley, Gail Viens, Fr. Frank Hegel, Gerry Heffernan. 1991.

the state and consequently also killed many who were not directly involved in the conflict. The Peruvian government response included ordering curfew in Lima and declaring emergency zones where the military was granted complete control. Some military units violated human rights and killed innocent civilians with impunity. It's estimated that some 70,000 people died or disappeared between 1980 and 2000. Scarboro missionaries assisted the Canadian Inter-Church Committee for Human Rights in Latin America as it documented human rights abuses and called for the intervention of the Canadian churches and government.

The parishioners of Cristo Luz del Mundo and the people of Carabayllo moved on despite the violence, injustice and poverty of their community. During the 1980s, committees of neighbours met, organized and worked to erect the first parish church building. They also completed a large-scale construction project that brought potable drinking water and a sewage system to the district. Many of the leaders that brought about these changes, including two elected and progressive mayors, José (Pepe) Távora and Sara Jiménez, came from the

parish community. They follow in Jesus' footsteps of combining deeds and word.

La Victoria, Chiclayo

The Chiclayo mission, serving the sprawling neighbourhood of La Victoria, was originally started in 1968 by the Archdiocese of Halifax. Scarboro Missions began working there in 1980 after Halifax diocesan priests left. The missionaries worked alongside a wonderful group of Sisters of Charity until the Halifax mission ended in June 1993, turning the La Victoria parish over to the Chiclayo diocese. At the time, the city of Chiclayo had a population of some 750,000 people with La Victoria comprising about nine square kilometres and 80,000 people. The parish was organized around four sectors, each with their own chapel: San José Obrero (St. Joseph the Worker), Juan XXIII (John XXIII), Cristo Luz del Mundo and Oscar Romero.

During most of Scarboro's 13 year stay in La Victoria, both priests and laity worked together in the mission. At times, lay persons lived with the priests in the plastered adobe parish house which was located close to the main parish church of San José Obrero. Some lay missionaries also resided with parishioners, renting

rooms or apartments within their homes—which always served as a rich source of education and mentorship with respect to the life and culture in the *barrio* (neighbourhood).

Priest and lay missionaries came and went over the 13 years. The parish team consisted at different times of one to three Scarboro priests and the same number of lay missionaries, two to four Sisters of Charity and in later years one local lay pastoral agent. While most of the mission's work centred on parish ministry, at different times lay missionaries were also involved in local grassroots education groups, Catholic lay movements and other projects. Sadly, lay missionary Gerry Heffernan who worked in the parish helping people build or improve their adobe dwellings, died by drowning in 1993 just before the close of the mission.

The fluctuating numbers of foreign pastoral agents over the years was never sufficient to meet the needs of the parish. The mission apostleship was marked by a sense of friendship and collegiality among missionaries and joy on special occasions like Christmas and Easter when different mission organizations would come together in celebration.



Armella Sonntag and Mark Hathaway accompany the Christian community of La Victoria through CEPAS, an organization dedicated to popular education. Through CEPAS, Gospel values are realized in a concrete way—the illiterate read, the marginalized organize, and women are empowered. ca. 1989.

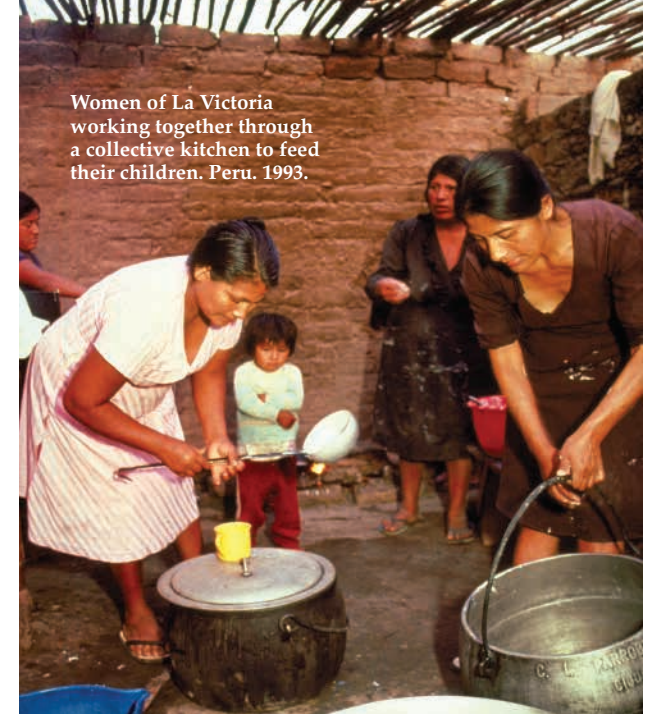
Being on the northern coast of Peru, Chiclayo was blasted every afternoon by the heat and dust clouds created by the wind whipping through the sand streets. Each day during this time, businesses were closed and people stayed indoors until the heat and wind abated. Electricity and water supply was unpredictable, coming and going at different times of the day and night. Power outages were sometimes caused by terrorist attacks on the power line towers, other times by inadequate infrastructure. The parish house had a cistern on the roof, which provided a gravity fed water supply when there was none coming through the line. Streets were in darkness on the many nights when there was no electricity, so when power came on, the few street lights made a big difference.

There was much poverty in the parish and most family dwellings were made of humble adobe brick. Multiple generations of family lived in the same house and unemployment and under-employment imposed financial hardship on the vast majority of parishioners. Currency devaluations were commonplace—inflation once reached over 8,000 percent—requiring, at one point,

the mission treasurer to go to the bank carrying a backpack to hold enough bills needed to purchase basic necessities. Few people had private vehicles and buses were always crowded, leaving trails of dust as they rumbled over the bumpy packed sand streets.

Government corruption and violence perpetrated by both the military and the terrorist groups Shining Path and Tupac Amaru Revolutionary Movement created a sense of fear for many in the neighbourhood. The military would from time to time, usually when there was no power and streets were dark, round up and hold large numbers of civilians in the neighbourhood police compound in an attempt to catch some terrorists. Fear that terrorist groups were attempting to infiltrate Christian communities also created tension within the parish.

Sunday masses usually found full churches in each of the four sectors of the parish; singing was loud and the parishioners were active as readers and Eucharistic ministers, and in groups such as bible study, youth group and women's group. Parish councils



Women of La Victoria working together through a collective kitchen to feed their children. Peru. 1993.

and different church groups were supported by the Scarboro missionaries and Charity Sisters.

Parishioners were welcoming and appreciative of the Scarboro presence in the community. They were quick to host arriving and departing missionary celebrations and to invite the foreigners into their homes. Local laity took on important leadership roles in the parish and some also engaged in educational and social outreach projects. Missionaries received a great spiritual richness witnessing the joy, love and courage of these parishioners, and sharing in their daily lives. Despite the conditions of extreme poverty and hardship in which they lived, the people of La Victoria continued to proclaim and celebrate the God of Life and Goodness.∞

A diocese converted

Indigenous people in Chiapas become subjects of their own history

In the fall of 1979 Scarboro Missions explored the possibility of sending personnel to Mexico. Invited by Holy Cross priest Al Mahoney, Fr. Paul Ouellette visited the Diocese of San Cristóbal de Las Casas located in Chiapas, Mexico's southernmost state. Fr. Mahoney, from Bartibog Bridge in the Miramichi area, New Brunswick, was part of a parish team in the municipality of El Bosque working with the Tzotzil people, descendants of the Mayans. After a year's correspondence and a visit by Scarboro missionary Fr. Mike O'Kane, two lay people and a Scarboro priest were assigned to the diocese in 1980. Two other lay missionaries arrived in 1981. Dan Anstett, Linda Shea and Ron MacDonell joined the El Bosque team. Fr. Vince Heffernan and Penny McCabe worked in the city.

Samuel Ruiz, Bishop of San Cristóbal from 1960 to 2000, had experienced a dramatic conversion since Vatican II. "We regarded the Indigenous people more or less as objects of our pastoral action. After Vatican II, I entered a new phase of discovery in which I became conscious of the importance of culture... Before I could announce Christ's presence I needed to discover God's work within the community."

The diocese developed a catechetical program based on the Indigenous communities' religious feasts. The program sought to respect the people's language and way of celebrating. It allowed for the development of a pastoral approach that led to even greater understanding of the people's lives. The reality of oppression of the Indigenous and peasant farmers became so stark and undeniable that the diocese determined it would take a stand with them.

In 1985, Bishop Samuel (*Don Samuel*) said, "Gradually, an Exodus catechesis has developed. It has a liberating focus and involves reflection on how to live out faith, hope and charity within our socio-political context."

Scarboro missionaries served in Chiapas during this historic era of conversion and growth in solidarity.



At his ordination as deacon, Tzotzil Indian Sabino Hernandez walks with Bishop Samuel Ruiz to the altar. Chiapas, Mexico, November 1, 1982.

Their role was to share in the struggles of the people and learn from their profound spirituality. Reflecting on his two years there, Fr. Ron MacDonell said, "I discovered that the Amerindian culture is something deep and special within the Latin American context. The Tzotzil people have a deep spirituality and closeness to nature that is based on their pre-Christian roots. They bring this love for God and for their communities to Christianity and to their reflections on the Word of God."

The Zapatista revolution

The Diocese of San Cristóbal remains a place where history is made. On January 1, 1994, the day the North American Free Trade Agreement was signed, the Zapatista revolution began in the city of San Cristóbal and nearby towns. Don Samuel was called on to act as a peace mediator between the rebels and the government. Even today, refugees fleeing violence in Central America pass through the diocese on a daily basis and are met with a helping hand as they make their way northward.

Don Samuel, who died in 2011, believed that the process the people embarked on was irreversible: "The Indigenous people will continue to become subjects and this will perhaps lead to even more conflictive situations which would only make the process stronger. The Indigenous and the poor have realized that they can influence history, that they are not only the victims of history but are also able to transform the history which others have imposed on them."∞

To be free of domination and dependence

Witnesses to war and beauty in Nicaragua

Beginning in 1980, the American Capuchin Franciscan community repeatedly requested assistance from Scarboro Missions for pastoral help in Bluefields, southeastern Nicaragua. In 1984, the General Council appointed Frs. Joe Curcio, Gerry Donovan and priest associate Fr. Dan O'Hanley to this territory, beginning a short but intense presence in a country that had captured a great deal of international imagination.

For many it seemed that what was happening in Nicaragua was the most significant event to occur in Latin America in 20 years. The people, who were 95 percent Catholic, had achieved the impossible. By means of revolution they had overthrown a foreign-backed, well-armed,

long-lasting, wealthy and incredibly corrupt dictatorship. The Nicaraguan Catholic bishops stood united in supporting the revolution and in November 1979 issued a strong statement saying so. The spirit of revolutionary change was entrusted to the socialist government led by the Sandinistas—the rebel organization that had dispatched the dictator, Anastasio Somoza. This spirit of people-led change was evident at the social and economic levels well into the next decade. Massive literacy campaigns and cooperative development were promoted and achieved significant early success. By the time the Scarboro contingent arrived, however, Nicaragua had been infested by a bloody counter-revolutionary war. US-backed rebel forces known as

Contras had turned the Central American country into a proxy battleground in the Cold War.

A church divided

The Catholic Church hierarchy had a tradition of siding with the government in power, but in the case of the Sandinistas, they took a critical approach, warning the people and the international community of the dangers of Communism. Many people and priests hoped the hierarchy would be on the side of the Sandinista government, but instead, church leaders successfully pressured Rome to forbid priests from formal roles with the government.

Fr. Joe Curcio, a veteran of World War II and a missionary to the Dominican Republic, served as pastor in the small town of Muelle de los Bueyes, with Dan O'Hanley as his assistant. They witnessed firsthand the devastation brought to families and the economy as a result of the Contra War. At Mass they heard the singing of the congregation compete with not-too-distant gunfire. Joe would never forget his first funeral:

"The young lad was a war veteran of 18 years of age. He was brought to the village wrapped in a canvas sheet tied to a single pole. A large blast had shattered his body that very morning. Some ten young companions carried him slowly through the village."



Angel Larios and his granddaughter receive a visit from his friend, Fr. Joseph Curcio. Angel's cabin was next door to a village church in the parish of Muelle de los Bueyes. As pastor of the parish, Fr. Curcio (a veteran of WWII) was welcomed in areas that supported the government, like this village, as well as in villages held by the Contra rebels.



Fr. Robert (Buddy) Smith with friends on the island of Ometepe in Lake Nicaragua. 1991.

One of the most painful experiences of Joe's life as a priest was to witness the way the hierarchy abandoned the people and their dreams of building the Kingdom on Earth. Joe would later say, "In 1984, when I went to work in Nicaragua, I had a feeling of euphoria that something really good was happening. I was happy to be able to go there to support the poor in their struggle to build a just society. Yet very soon I was confronted with the situation of a church divided—some supporting the revolution and some not."

Another associate priest who supported the people's aspirations was Fr. Denis Hebert from the Diocese of Edmonton who had previously been in Peru and St. Vincent with Scarboro Missions. Denis served among the poor of barrio Edgard Lang in the capital city of Managua and remained in Nicaragua until his death in 2015. Dan O'Hanley, became a member of the Latin American Mission Program of the Diocese of Charlottetown, and also worked in Managua. He was murdered there on a murky afternoon in 1991, his life claimed in a botched robbery attempt. Each year since, LAMP has honoured Dan's memory with a memorial lecture.

The beauty remains

Fr. Robert (Buddy) Smith served most of his years as a priest in the Dominican Republic before being assigned to Nicaragua. In between times, he served at home as a member of Scarboro's General Council, and had been a dynamic Catholic presence in Canada's first ecumenical social justice coalitions. Strongly identified with his priesthood and the church's role in society, Buddy befriended many priests and seminarians and was on a first name basis with influential Latin American theologians.

From 1987 until 1992 Buddy worked on the island of Ometepe in Lake Nicaragua. He helped the people to build an agricultural high school and begged Canadians for medicines and baseball equipment for the island's children. He helped the people form Christian community.

One night while visiting a thriving cooperative farm run by formerly landless peasants, Buddy saw clearly the hand of foreign oppression and how it sought to destroy the good:

"In the total darkness with the sound of rain on the metal roof and the cold winds still reaching us inside the brick house, I think of

"I have seen the Magnificat lived in the sense of the 'great' being questioned and pushed to the wall by the 'small' who have been lifted up. Despite literally millions of dollars per day being put into machines of death, the men and women of Nicaragua and El Salvador are building a society precisely that comes out of this new awareness of social justice. These are poor people, suffering people, who are the victims of an unjust and aggressive war."

Fr. Bill Smith, SFM, Latin America projects officer for Development and Peace (1975-89)

what it must be like for the young soldiers spread through the mountains trying to contain the Contras, Mr. Reagan's so-called 'Freedom Fighters,' who want to undo all of this and turn things back to where they were during the days of Somoza, the Nicaraguan dictator toppled in 1979."

Fr. Joe Curcio, looking back on a very fraught but beautiful three years in Nicaragua, expressed what many idealists felt for that moment in history:

"Early in 1987, illness separated me from my *Nicaragua, Nicaraguita*. The euphoria is marred, but the beauty remains. It is the beauty of all peoples and can be perceived when the yoke of rich versus poor, north versus south, east versus west; of colour, religion, and the bounds of truth and justice are surpassed by life-giving love and solidarity. Without love, all is a tinkling symbol!"

Joe ended his reflection with the words of a popular song: "*Nicaragua, Nicaraguita, la flor más linda de mi querer!*" (the most beautiful flower of my love).[∞]

Together in mission as equals

Scarboro priests and laity in Ecuador

By Julia Duarte and Anne Quesnelle

"Welcome to your new home. We've been awaiting your arrival." These were the first words Fr. Frank Hegel received from Bishop Victor Corral on July 17, 1993, when he arrived in Riobamba, Ecuador.

Bishop Corral had invited Scarboro Missions to work in the Diocese of Riobamba, an area spanning 7,000 square kilometres and covering the entire province of Chimborazo. The province is named for its highest snow cap, Mount Chimborazo. At 6,310 metres it is the Sultan of the Andes. At the base of the mountain is

the city of Riobamba, some 2,700 metres above sea level. Located in the Avenue of the Volcanoes, the city's 156,000 residents are very aware of Tungurahua, an active volcano 40 kilometres away that often spews smoke high into the air and blankets the city with a thin coat of ash.

For 31 years, Bishop Leonidas Proaño Villalba had served the Diocese of Riobamba before resigning in 1985 to become leader of the Ecuadorean bishops' agency for the Indigenous—the *Pastoral Indígena*. Bishop Proaño was the champion of the poor, most of whom were Indigenous. He

suffered immense criticism from within the church and from wealthy landowners and politicians who petitioned the Vatican to transfer him. A journalist once told him, "Why have you come here? You don't do anything in the city. You do nothing for the cathedral. For you everything is the Indian, the Indian, the Indian!" To this Bishop Proaño replied, "Jesus did not build a single chapel, nor a cathedral and, for me, a single Indian is worth more than a cathedral."

Victor Corral, who was named bishop in 1987, was committed to following Proaño's prophetic insights.

He offered the Scarboro missionaries a wide range of involvements including rural and urban ministries, education, health, social communications, and support to children and youth.

The initial Scarboro team consisted of Fr. Frank and a family of six: Julia Duarte, originally from Ecuador, her husband Tom Walsh, and their four children. Frank, Julia and Tom had all worked previously in Peru, but the Scarboro mission there had closed due, in part, to the terror wreaked by the Marxist-Leninist organization known as the Shining Path.

As a way to get to know the reality of the diocese, Frank took part in a month-long experience of living with small rural Christian communities, trusting these communities to meet his daily needs. This diocesan program, held every August, would later be shared by most of the missionaries who joined the Scarboro team in Ecuador. For many, it became a highlight of their journey with the people.

Appointed the first mission coordinator, Julia became involved in diocesan-level projects such as the Formation Centre for the Indigenous and the Formation Centre for Campesinos. Having worked in popular education, she could share her expertise in education methodology with the community animators and catechists who were being trained



First Scarboro team in Ecuador: Fr. Frank Hegel and Tom and Julia (Duarte) Walsh and their children. Back L-R: Frank, José, Tom. Middle: Evita, Julia. Front: Pancho, Virginia. Riobamba, 1993.



Fr. Frank Hegel, rector of Seminario Cristo Buen Pastor (Christ the Good Shepherd), at a community meal. The seminary was established for young campesino and Indigenous men who desired to be “poor priests who served the poor.” Riobamba, Ecuador. 1997.

at these centres. Tom, with his experience in administration and project development, served as Bishop Corral’s secretary and the chancellor of the diocese while also coordinating a Canadian government-funded rural development project in the Indigenous community of Pulingui. Frank was named pastor of the Church of Santa Faz, the city’s largest parish. He oversaw the construction of a new church and the partitioning of his parish, thereby creating the diocese’s first new parish in 15 years.

Another lasting influence of Bishop Proaño was the emphasis he placed on the involvement of the laity in the work of the local church, which is not the case everywhere in Latin America. In that spirit, the diocese welcomed a total of 11 Scarboro lay missionaries over the 17-year lifespan of the mission. In 2001, the team received a Scarboro seminarian, Ignacio Pinedo, and a priest, Charlie Gervais. During these years several Canadian visitors volunteered in the diocese in support of the work, including Scarboro missionary Fr. David Warren.

One of the greatest challenges the missionaries faced was dealing with the constant political

instability caused by corruption and incompetence. To protest against these evils, Indigenous activists initiated many rallies and blockades. Such demonstrations were often the only way to get the attention of a government that continued the centuries-old practice of dispossessing the Indigenous population and keeping education and wealth only for the rich. The objective of the church was that the people and their organizations would be the initiators and leaders of their own actions. The church’s role, and therefore the role of the Scarboro missionaries, was to accompany and give hope to those who fought for justice and a better way of life.

Fr. Charlie was the last to leave the Riobamba mission in 2010. The members of the Scarboro community who had the privilege to walk with the people of Ecuador knew that their presence, work and ministry, whether it be in education, health promotion, business, cooperatives or faith-building, not only enriched the lives of those they served but also enriched

their own lives. They learned that service, solidarity and humble work are great values for missionary work and community life. The dream of an inclusive church, a community where laity and priests worked together as equals, was a reality in the Scarboro mission team in Riobamba and could serve as an inspiration for the entire institutional church.

Returning to Canada, the missionaries continued to educate and share their experience with others. Thanks to the digital age, they have been able to stay in touch with individuals, families and communities. God willing, this communion of hearts will continue.∞



Lay missionary Michael Hiebert visits a school on the slopes of Mount Chimborazo and talks to the children about Canada. Diocese of Riobamba, 2007.

To witness the love of Jesus

Missioners discover a variety of ministries in Malawi and Zambia

In September 1994, Fr. Robert Lavertu and Fr. Kevin Rand, both White Fathers (Missionaries of Africa), visited Mary Anne O’Connor and Lorraine Reaume, the coordinators of Scarboro’s Lay Mission Office (LMO). Frs. Lavertu and Rand wanted to hear about and support the experience of lay missionaries. Lorraine recalled, “We told him we were discussing the possibility of Africa as a new area of mission and were looking for placements for a psychiatric nurse and her husband who had lots of experience in maintenance and construction. Fr. Lavertu was on his way to do a visitation of their missions in Africa and said he would investigate.”

In January 1995, Fr. Lavertu wrote to say that Msgr. John Roche, Bishop of Mzuzu Diocese, and Vicar General Fr. Joseph Zuza, a Malawian who would take over as bishop in May, were very open to receiving Scarboro lay missionaries. The diocesan hospital needed a maintenance worker and a new psychiatric hospital needed a psychiatric nurse both by January 1996. The jobs exactly matched the skills of lay missionaries Ray and Beverley Vantomme.

The MIC Sisters (Missionaries of the Immaculate Conception) of Quebec who were working in the area said they would be happy to provide cultural and spiritual support and guidance

to the new missionaries. The sisters also expressed great openness at having lay missionary Mary Rowlands work as an obstetrics nurse in their health centre in neighbouring Zambia.

Lorraine followed up with a visit to Mzuzu, accompanied by Mark Hathaway of the LMO Consultative Committee. On their return, discussions took place with Scarboro’s General Council and a decision was made to open the mission in Malawi. For the Lay Mission Office to have coordinated this new mission placement, one that was to be staffed by laity without an accompanying priest, was unprecedented for Scarboro Missions.

The warm heart of Africa

On a map, Malawi appears as a long, narrow land-locked country. It has diverse landscapes including beautiful mystical mountains, vast farmlands and a large, warm, bountiful lake that makes up most of the country’s eastern border. Scarboro’s mission in Mzuzu was in the mountainous area of northern Malawi. The people there shared much with the people of northeastern Zambia where Mary Rowlands would be working. They were poor materially but rich in faith, spirit and hope. They shared the same language and similar cultural practices and travelled freely back and forth across the border.



Scarboro missionary Mary Rowlands, an obstetrics nurse, tends to a newborn at the health centre run by Missionary Sisters of the Immaculate Conception in the remote village of Kanyanga, Zambia. 1997.

The three missionaries departed for Africa in 1996, with Mary going to the remote village of Kanyanga in northeast Zambia.

“When we arrived in Malawi, it was the poorest country in the world,” said Beverley. “The country had just peacefully ended 36 years of the brutal dictator Hastings Banda and concepts of colonialism continued to be practiced. Death from abject poverty and AIDS, as well as the inferior status of women and female children were overwhelming. Although we tried to reflect theologically on these issues as a mission team, most helpful was when we participated in this reflection with other missionaries who had lived among the people for many years. We learned that



Missioners celebrate Fr. Jim McGuire's birthday in Mzuzu, Malawi. Standing L-R: Mary Olenick, Betty Ann Martin, Ray and Beverley Vantomme. Barbara Michie is seated beside Fr. Jim.

although we could not challenge the government and other hierarchical systems in that country, we could try to witness the love of Jesus to each person we encountered each day in solidarity."

Though they lived far apart, the first band of Scarboro missionaries tried their best to form community. Every three months or so, Beverley and Ray borrowed a vehicle from a generous missionary community and made the nearly six-hour journey on dirt roads to visit Mary in the isolated bush area. She lived in a little house on a compound where several MIC Sisters lived. The Vantommes frequently sent Care packages to the "bush" via the Sisters. Once a year, the three missionaries met for a week-long retreat and a visit.

A variety of lay ministries

Over the years, 13 lay missionaries were sent to Malawi, each with their own skills, enthusiasm and placements. Several accepted invitations to Rumphi, a rural community one hour north of Mzuzu, including Merv and Sonia Michalysen. Merv taught math at St. Peter's Minor Seminary and Sonia, a nurse,

assisted the diocesan Sisters of the Holy Rosary (Rosarians), a Malawian congregation, at their health care centre. Merv and Sonia also accompanied the diocesan HIV Home Care outreach clinics in villages.

In 2003, Scarboro missionary Fr. Jim McGuire arrived in Malawi. Though initially assigned to work in another diocese as pastor and support person for minor seminarians, Jim later joined the lay team in the north, which they very much celebrated. Jim was a gentle, wise support and a joy to every Scarboro lay missionary in Malawi. His work was to accompany the students at Marymount Catholic Secondary School, a diocesan school for girls, as their chaplain. Also at Marymount were Michael and Gwen Westwell who taught English, Betty Ann Martin who taught Chemistry and also organized a student exchange with a Catholic high school in Toronto, and Leslie Paranuik who worked in the school library.

While Fr. Jim lived with the



Leslie Paranuik, school librarian at the all-girls Marymount Catholic Secondary School. Mzuzu, 2011.



Sonia Michalysen at the St. Patrick's Health Centre where she worked as a nurse. Rumphi, Malawi. 2001.

Missionaries of Africa, the laity in all mission areas lived among the people in simple houses provided by the diocesan groups with whom they worked. The Canadians enjoyed close relationships with several other missionary groups, local priests and the Rosarians. Priest and sister missionaries in the north and central regions who had rooms or lake houses were very open to Scarboro personnel having their retreats and rest times at their facilities.

Bishop Zuza gave great freedom to the laity to get involved in mission opportunities as long as these coincided with the diocesan philosophy and vision. With the bishop's approval, the missionaries at times worked with other organizations such as Mzuzu University, the Canadian International



Sister Ann MacDonald with her students at St. Peter's Secondary School in Mzuzu. A Sister of St. Joseph, Ann completed Scarboro's lay mission program and joined the Malawi team in 2008.

Development Agency, and church NGOs from Norway and Holland.

In most cases, work placements were clearly decided before missionaries arrived. Often new ministries surfaced and the laity responded to these opportunities while continuing their main role. The wide variety of ministries included work with medical and educational institutions, with the diocese's HIV/AIDS program; work with prisoners, with community programs for women and children, and with development projects. Some missionaries were teaching life-skills to minor seminarians and doing other formation with aspirants to the St. John of God Order of Brothers. Ministries also included pastoral counselling on HIV/AIDS awareness to priests in the central diocese and to other Christian pastors in the north, psychological counselling at the university and prison, and helping aspirants of the Rosarian and MIC Sisters with English skills.

Expressions of faith

The institution and celebration of the "Inculturation of the East African Catholic Church" was an exciting time in the history of the church in Malawi and for Scarboro laity to witness this evolution in

Serving in Africa

In response to the Acts of the 1978 Chapter to give special attention to mission possibilities in Africa, the General Council investigated the feasibility of establishing a team to work in a non-Christian area of the continent. Several places were named, all of them difficult, poor and with a different type of mission challenge.

In 1978, after retiring from his teaching post at the Coady International Institute, St. Francis Xavier University, Antigonish, Nova Scotia, Fr. Jack McIver went to Zululand, South Africa, where he gave the last six years of his life to promoting the cooperative movement among farmers. He helped establish South Africa's first registered credit unions. In 1981, Fr. Joseph Curcio went to Guinea Bissau, West Africa, and served a year of presence among the people of the Bijagós islands through the Italian Foreign Mission Society.

In 1998 married Scarboro lay missionaries David Fish and Elena Abubo (photo, right) went to Nairobi, Kenya, to work with people suffering from HIV/AIDS. David did research at the University of Nairobi and helped develop educational programs to stem the rapid spread of the disease. Elena, a nurse, cared for people in the slums of Nairobi and in hostels for HIV infected orphans. They returned within a year due to health issues.



liturgical faith expression. Mary Olenick recalled a Christmas Mass where a young mother and father and their two-day old baby played the parts of the Holy Family:

"Mary and Joseph brought the baby out of the stable and presented him to Bishop Zuza for baptism. As the bishop lifted high the sleeping baby for everyone to see, the drummers began their rhythmic beat and the singers broke out in full song. In addition to the drummers and singers, around the altar were Ngoni tribal dancers and people dressed as angels. At the presentation of Jesus, the whole congregation, even the children, began dancing at their seats and in the aisles. Joy was written on everyone's face."

In 2013, Fr. Jim McGuire celebrated his 80th birthday in Malawi and then retired from active duty. That year, the remaining

lay missionaries also returned to Canada and the Malawi mission was closed.

Sadly, the much loved pastoral bishop, Joseph Zuza (inset), died in a car accident in 2015. He was always welcoming to the Scarboro missionaries, often inviting them to dinner at his home. During conversations, he would sometimes comment, "Scarboro missionaries choose to live a life of simplicity."∞



Bishop Joseph Zuza

Our thanks to Beverley and Ray Vantomme, and to Lorraine Reaume, for their contributions to this article.

A rich interfaith experience

Support for the marginalized in a Buddhist country

In 1998 Scarboro Missions was approached by Mr. John Boysen, director of the English department at the Redemptorist Vocational School for the Disabled (RVSD) in the city of Pattaya, Thailand. Mr. Boysen said that his department needed teachers to volunteer for terms longer than three months. While working in Hong Kong, Fr. Brian Swords visited the school and expressed support for opening the new mission. He advised that “anyone going to Pattaya would have to be self-reliant and self-starter.”

The first missionaries to be sent to Thailand were Patrick (Paddy) and Georgina Phelan. The couple had been working as independent volunteers in Guyana since 1994 and became closely associated with the Scarboro community there. They decided to join Scarboro Missions and were accepted into the 1999 lay preparation program. Because of their mission experience, the Phelans were asked if they would take on the challenge of being the first Scarboro missionaries assigned to this new mission. Georgina and Paddy would take on teaching positions at the RVSD and give personal support to other missionaries who would follow them to Thailand.

“After our years in Guyana,” Paddy said, “arriving in Thailand was a major culture shock. We were picked up by a new handi-

capped-equipped van and we had never seen so many Mercedes and BMWs on roads that rival those in Canada. We arrived at a school that was sitting in a lush tropical park-like setting. With a brief introduction and teacher training by Mr. Boysen, we began teaching two days later.”

In Thailand, life for a person with a disability is not easy. Many special needs children are not educated because their families, assuming they will never be able to work, don’t see any point in sending them to school. The RVSD offers them the opportunity to learn English and other skills that will help them find suitable employment and receive the same pay and the same rights as their able bodied co-workers. More than 100 students graduate each year from the school.

Besides teaching, Paddy was asked to head the English department, and design and obtain funding for an immersion course. His Computer Business English course is still going today with the books that were bought in 2000.

Working for human dignity

The port city of Pattaya is a tourist hotspot because of its beautiful sandy beaches. People from the poorest regions of Thailand migrate there in search of employment and many try to make a living by collecting any-



thing that can be sold for recycling. Pattaya is also notorious for its sex tourist industry. As a response, the Good Shepherd Sisters established the Fountain of Life Centre in Pattaya for exploited and disempowered women and their children. The centre provides education and skills training to 150 women, and has a daycare.

Missionary Oblate Sister Fernande Barnabé was assigned to Thailand after completing Scarboro’s lay formation program. She volunteered at the Good Shepherd centre designing educational programs and coordinating the foreign lay volunteers. “I hope my work will help in some way,” she said, “as the women struggle to overcome injustice and realize their human dignity.”

Serving in Thailand where less than one percent of the population identifies as Christian was a rich interfaith experience. Missioners would often attend funerals, festivals, and other events with their Buddhist co-workers and friends. Dorothy Novak, who also found meaningful work at the women’s centre, wrote, “A statue of the Good Shepherd stands at the entrance. Most of the people I live and work with are Buddhist, yet each person who enters the



centre bows before this statue. I am continually overwhelmed at the respect the people in Thailand have for our Christian beliefs.”

Using our gifts and talents

Teaching English was a way for missionaries to get established. Many then moved into other ministries that suited their gifts and interests.

After teaching at an elementary school in Bangkok, Susan Keays went to Chiang Rai in the north to work at the Camillian Social Centre, a live-in school for Indigenous Hill Tribe children. Susan then relocated to Chiang Mai to collaborate with Maryknoll lay missionaries at a women’s shelter. She also taught English at a youth prison and worked with the Micro Enterprise Development Project, doing cooperative education with hill tribe communities. Later she volunteered with the Migrant Learning Centre, helping refugees from Burma and Laos with language and skills training.

The last Scarboro missionaries assigned to Thailand were Anne and Glenn Harty who arrived in 2006. After three years of teaching English, they accepted a challenging invitation from Camillian Brother Gianni Della Rizza to move to Chiang Rai. Here Anne helped to establish the Home of Charity, designed to achieve dignity and respect for the resi-



dent special needs children and to teach them to be as independent as possible. Anne designed individual therapies and trained staff members. Glenn was a trainer and coach and also utilized his construction background, building different types of mobility aids to assist the children. “Most gratifying of all,” he remembers, “was the design and construction of an Aquatic Therapy Pool for the children whose facility of movement noticeably improves after each session in the water.”

During Scarboro’s 12 years of presence in Thailand, nine lay missionaries were assigned there. Some priests visited to explore possibilities for work and to lead mission team retreats, but none stayed for more than a few months. For the first years, Georgina Phelan was the glue that kept the Thailand team together. She telephoned every missionary at least once a week to find out how they were, to listen to their stories and to bolster their spirits. Sadly, by 2007 Georgina’s health was deteriorating and she wanted to get to know her grandchildren. She returned to Canada and died on April 27, 2013.

In Georgina’s first report on her work at the School for the Disabled she wrote, “Some days there really aren’t enough hours. But I love every minute of it. The students are eager to learn and they feel there is nothing they cannot do.



They are a true inspiration. How can I complain about climbing 58 stairs, five times a day with two good legs, while my students zip up and down with one leg and two crutches? They laugh and say, ‘Come on, Teacher. You can do it!’”

Our thanks to Paddy Phalen and to Susan Keays for their contributions to this article.

Dignity denied

Working with migrants in Honduras

By Fr. Luis Lopez, S.F.M.

In Matthew 25:40 Jesus says, “Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.” That was the mission that Jesus gave us as Church—to serve the least among us. Catholic social teaching tells us that the foundation of everything good in society is the dignity of the human person.

Today I am responding to Jesus’ call through my work with the Human Mobility Pastoral of the bishops of Honduras. My ministry is accompanying migrants and displaced peoples in transit through Honduras. Some have been on the road for months and traveled thousands of kilometres. Many of the people I encounter are forced to leave their homes because of violence or financial stress. They have few options and leave behind everything that is familiar.

A few weeks ago the immigration office called us to respond to 15 men who had left Nepal about six months before on their way to the US. They had traveled to India and then flew to Colombia from where they journeyed by land for the next five months. They were detained by immigration at the Guatemala-Honduras border. By the time we were called, the men had been held at the side of the road for 12 hours without food, water or proper care. We treated their wounds, and gave them a

meal and a place to sleep and shower.

Throughout their journey the men had been robbed, had suffered hunger and cold, and were detained by the army in Honduras. They arrived with nothing but the clothes on their backs. They were strengthened by our simple response to their basic human needs. I hope that our concern and assistance allowed them to see their dignity as sons of God and that a better world is possible.

The reality is that many people suffer this kind of treatment every day and are forced to live an undignified existence. We are living in a world where life is not valued. In times like these we must remember Jesus’ call to social justice—to give back dignity to the ones who have had their dignity denied. Jesus calls us to compassion rather than fear, to openness rather than exclusion.

We have now started a new project with the International Committee of the Red Cross as a first response to people displaced because of violence. Many are uprooted first within the country and eventually end up having to leave. We connect them with organizations that will respond to their needs either locally or internationally. The other part of the project is providing access to psychologists and mental health support, which is a service that



Fr. Luis Lopez responds to the needs of migrants and displaced peoples in transit through Honduras. Top photo: Fr. Luis does a workshop and reflection on migration with representatives of rural villages in the Ocotepeque area of Honduras. People from many of these communities have migrated, which also impacts those who are left behind.

does not exist in Honduras where there are so many traumatized people. The goal is a holistic response to healing.

When each of us chooses to see the other as an equal, with the same dignity, it is then that the world has the potential to be the Reign of God—the world that God envisions. When we respond to the call of Jesus to love “the least of these” our mission as church comes to life.∞

Before being assigned to Honduras in September 2016, Fr. Luis Lopez served two years in Guyana, first as a deacon and then as an ordained priest. During a furlough in Canada, he accompanied a Latino men’s group at the Becoming Neighbours ministry to refugees (see story facing page).



Fr. Ron MacDonell (L) with Faustin, Elise and their children, a Congolese family that Ron helped to secure housing. Photo right: Retired missionary Fr. Tony Marsh with Beatrice at a Becoming Neighbours gathering of refugees and companions at the Scarboro Mission Centre. Toronto.

Becoming Neighbours

Catholic congregations respond to the needs of refugees

By Fr. Peter McKenna, S.C.J.

Appalled by the plight of immigrants, refugees and people with no documentation, and challenged by their sufferings and situations of injustice, in April 2006, Scarboro Missions and 18 other Roman Catholic religious congregations of women and men established Becoming Neighbours. Each participating congregation already had a rich history of accompanying and responding to the needs of immigrants and refugees. This joint apostolic ministry in Canada was a conscious choice to walk collectively and collaboratively in the footsteps of our forebears in response to the urgent needs of our times. Scarboro Missions not only generously provided the space for the Becoming Neighbours ministry, but the community also provided their hearts.

Many moments speak of the Scarboro generosity of spirit: Ron MacDonell celebrating Canada Day by organizing a response to the housing crisis facing Faustin and Elise and their 13 children all originally from the Democratic Republic of Congo; David Warren

interrupting his lunch to serve as translator for Elmer, a Salvadoran refugee, and then, without a second thought, helping Elmer and his family find a place to live; Ken MacAulay, Vince Heffernan, Gerry Sherry, Charlie Gervais, Gerry Stock, Terry Gallagher and Mike Traher each praying daily for their companion refugee; Russ Sampson offering a listening ear and hope to local folks in need; Luis Lopez, Shawn Daley, Mary Olenick, John Walsh, Inez Fernandes, Roger Brennan, John Carten and Karen Van Loon being a compassionate presence, with eyes always open, ears attentive, spirit alert and sleeves rolled up for ministry for “our dear neighbour.”

Superior General Jack Lynch, his predecessor, Brian Swords, and members of the Society’s leadership have fostered the creation of this space for encounter and mutual conversion. Here we find prayer, presence and solidarity interwoven with hospitality and inclusion. These gifts of the Spirit have been the lived witness of all members of the Scarboro family: the lay missionaries, the staff, the



priests and the visitors to Scarboro’s central house and Mission Centre. We extend joyful gratitude to Jack Lynch for always being there for us and daring to take risks to accompany us into the uncharted territory of working with refugees.

As we have all come to know, the true treasure of the Scarboro legacy continues to be the Gospel witness of these missionary disciples—the Scarboro priests and their collaborators—who are willing to insist and persist in searching out new and creative endeavours to recognize, affirm and celebrate the dignity of all; and who are willing to seek out the lost, the forgotten, the stranger, the refugee.

For all of this, in the name of all refugees, now our neighbours, we give thanks to God.∞

Peter McKenna is a member of the Priests of the Sacred Heart and serves as director of the Becoming Neighbours ministry: www.becoming-neighbours.ca



By Mark Hathaway, Ph.D.

Working ecumenically for justice

The Justice and Peace Office

From its earliest days, Scarborough Missions has been concerned about situations of poverty, injustice and oppression among the people they serve in mission. In 1911, Fr. John Mary Fraser, Scarborough's founder, responded to a devastating famine in China by using funds originally raised to build churches. Beginning in the 1940s, Scarborough missionaries in the Dominican Republic, the Philippines and Japan, worked to establish cooperatives and credit unions as a way to improve the people's lives. In the DR, Frs. Joe Ainslie, Harvey Steele, John Gault and John O'Connor were forced to flee the country due to their opposition to the brutal dictator Rafael Trujillo, and in 1965 Fr. Art MacKinnon was assassinated because of his defence of members of his parish who had been imprisoned by the Dominican military.

By the 1970s, formed by their experiences in mission, by Vatican II, and the statements of the Latin American bishops at Medellin and Puebla, and others, Scarborough missionaries were beginning to see that the causes of poverty and injustice were rooted in global economic and political systems. In particular, there was increasing evidence of the impact of Canadian government policies and corporate actions on the poor, both within and outside of Canada.

Scarboro recognized the need to do mission education in Canada through their Mission Centre, their magazine and other educational materials, including audiovisuals such as "Guess Who's Coming to Breakfast," which showed how the Gulf and Western Corporation exploited sugar workers in the Dominican Republic.

In the face of these pressing global situations of poverty and injustice, it became clear that the work for justice and peace could be done more effectively in collaboration with others. At different times, Scarborough missionaries in Canada worked with the Ontario Association of Priests for Social Justice, the Latin American Working Group, and the Toronto Committee for the Liberation of Southern Africa (TCLSAC). A number of missionaries like John Walsh and Bill Smith became involved in justice education activities via the Canadian Catholic Organization for Development and Peace. Others such as Robert (Buddy) Smith, Clair Yaeck and Terry Gallagher participated in the newly formed Canadian ecumenical church coalitions working on human rights and economic justice issues.

In 1976, Scarborough missionaries involved in many of these ministries were invited to form a committee to provide information, advice and input on social justice

involvements to the Society's General Council. Following this, the 1978 General Chapter mandated the formation of an office "to be responsible for Society commitments in this area," "to raise a free prophetic voice against all aspects of society and life in our age which impede the full humanization of all persons everywhere," and to respond to "the signs of the times."

Work and mandate

The Justice and Peace Office (JPO) was launched in 1980 with Fr. Tim Ryan as director. The mandate of the office drew on church teachings following Vatican II, particularly the work of theologians and bishops conferences in the global South that recognized human greed for wealth and power as a form of sin. Latin American bishops at Puebla, for example, spoke of evangelization as a process that disposes people "to fulfill themselves as children of God, liberates them from injustices and fosters their integral advancement" (Puebla #1145). The Asian bishops stated that "our preferential option should be for the poor. We assert that our commitment to justice and reform is not politically motivated but comes solely from a desire to follow Christ's radical teaching" (Federation of Asian Bishops' Conference, 1979).

At Scarborough Missions' 1982 Chapter, delegates affirmed

At the annual (since 1978) ecumenical Good Friday Walk for Justice in Toronto. In this 1995 photo, Anne MacGregor-O'Neill (off-camera) leads a spiral dance in Nathan Phillips Square. Pictured are (near to far) Jack Lakavich, United Church of Canada (UCC) staff; teacher Rebecca Cunningham with John Mihevc of the Interchurch Committee on Africa; Mark Haslam, Patti Talbot, UCC; unidentified; Catholic theologian Bernard Smyth; Scarboro lay missionary Lorraine Reaume; teacher Vera Bratuz; lay missionary Mary Anne O'Connor; and Fr. Russ Sampson.



that raising "issues of injustice, especially those in which we as Canadians participate" was an integral part of Scarborough's charism. The Chapter also affirmed that "our experience of solidarity with the poor pushes us on further in search of the causes of suffering and injustice. The analysis that we can make of our socio-economic system demonstrates that the centres of oppression and exploitation are here in the industrialized nations."

During the next 20 years, the JPO continued to evolve and change with the times. Dan Gennarelli succeeded Tim Ryan as director from 1985 to 1993 and was joined by Kathy Gillis, and later by Monica Lambton and Anne-Marie Jackson. In 1993, Tim Ryan returned as director. At that time, as a lay missionary who had worked in Peru, I was asked to join Tim as associate director, a position I held until 1998. Throughout these years, the JPO focused on communication, education and advocacy work, including specific issues arising from Scarborough's overseas work. At the same time, the office continued to consult with a wider group of Scarborough missionaries working on issues of justice, peace and care of creation via a Justice Ministries Group.

Ecumenical coalition work

Many of the JPO's longest and deepest commitments were expressed in our work through a variety of Canadian ecumenical church coalitions. Most had two to four permanent staff members plus volunteer boards made up of representatives of the Catholic, Presbyterian, Lutheran, Anglican, United, and smaller churches. Catholic participation included not only representatives of Development and Peace and the Canadian Catholic Bishops' Conference but also many religious congregations. Scarborough supported most of the 12 ecumenical coalitions financially and, through the JPO, was particularly involved in the work of TCCR (Taskforce on the Churches and Corporate Responsibility), ICCHRLA (Interchurch Committee on Human Rights in Latin America), CAWG (Canada-Asia Working Group) and ECEJ (Ecumenical Coalition on Economic Justice).

Through TCCR, Scarborough Missions worked with other churches to raise ethical concerns about Canadian corporate activity and practices that harmed the lives of the poor or caused ecological damage. Churches and religious congregations holding shares

in these companies would often sponsor resolutions at annual meetings to pressure for corporate responsibility. Tim Ryan served as the co-chair of TCCR for several years in the 1990s. In 1995, an Inter-Church Committee on Ecology was formed within TCCR to deal more broadly with issues such as climate change, mining and deforestation—including pioneering work with Canada's Forest Stewardship Council. Former JPO director Dan Gennarelli served as the staff coordinator of this committee beginning in 1996.

Through ICCHRLA, the work focused on issues of human rights in both Central and South America. Scarborough missionaries in Brazil and Peru were raising alarms about human rights issues directly affecting the people in their parishes. In Brazil, deforestation, overfishing and mega development projects were severely impacting Indigenous Peoples in the Amazon. In Peru, the worsening situation of conflict and violence was a major focus. Tim Ryan served as chair of ICCHRLA for two terms in the 1980s during which time he often testified at the UN Commission on Human Rights. I served as co-chair of ICCHRLA for several years in the 1990s and took part in advocacy work in Ottawa as well as Canadian church human rights



Kim Paisley (left) and Fr. Frank Hegel visit a human rights office in Peru to document abuses. 1991. During the 1980s and 90s, armed conflict between the government and guerrilla groups resulted in human rights abuses and thousands of deaths. Scarboro missionaries serving there during this time called for the intervention of Canadian churches and government.

delegations to Peru, Colombia, and Chiapas, Mexico.

Through CAWG (Canada-Asia Working Group), Scarboro worked on issues related to human rights and violence in the Philippines. At different times, Terry Gallagher, Ray O'Toole and Tim Ryan actively participated in CAWG's work.

Broader issues related to trade agreements, economic policies and social inequality were addressed through ECEJ (Ecumenical Coalition on Economic Justice) where Gerry Curry played an active role for many years. In the mid 1990s, I joined the ECEJ board and was also able to participate in the Moral Economy education project that conducted workshops with people from a wide cross-section of churches across the country on issues related to faith and economic justice.

From 1997 to 2001, Scarboro Missions joined with Canadian churches and many ecumenical coalitions to begin work on the Canadian Ecumenical Jubilee Initiative to focus on issues related to debt cancellation ("release from bondage"), the redistribution of wealth, and renewal of the Earth (right relationships

with Indigenous Peoples and ecology). The Initiative's petition to cancel the debt of the world's poorest nations gathered 640,000 signatures, the largest number in Canadian history. Shortly after this project was completed, the ecumenical coalitions merged to form KAIROS: Canadian Ecumenical Justice Initiatives, which continues to this day.

Key issues

During the tenure of Dan Gennarelli, Scarboro's Justice and Peace Office worked to halt construction of the Balbina hydroelectric dam in the prelacy of Itacoatiara, Brazil. Scarboro missionaries working in the area provided information documenting how this dam threatened to contaminate the water of thousands of people and destroy the fisheries they depended on for their livelihood. In the end the dam was built, causing widespread sickness and hardship.

The work that was done to focus attention on World Bank loans for the Balbina dam raised concerns about the role of the bank in financing "maldevelopment"—development that actually

harmed the poor. Ultimately, this advocacy work contributed to stricter environmental criterion in the World Bank and the call for its fundamental restructuring and remandating. Another offshoot of this work was the "50 Years is Enough" campaign promoted by the Inter-Church Coalition on Africa and the Ecumenical Coalition on Economic Justice, along with other international groups. Much of this work was continued by the Canadian Ecumenical Jubilee Initiative, including its call for the cancellation of crippling national debts that undermined the lives of the poor and of fragile ecosystems.

In the late 1980s, the parish of Scarboro missionaries Pat Kelly and Charlie Gervais in the province of Bukidnon, Philippines, became involved in the successful struggle to stop large-scale logging that threatened the local ecosystem and the livelihoods of the people. The JPO was able to highlight these struggles in its publications and support urgent actions to protect local activists.

In Peru, the worsening human rights situation throughout the 1980s and early 1990s led the



Dan Gennarelli, director of Scarboro's Justice and Peace Office, attends an inter-church coalition meeting in Toronto. 1992. Dan was from the Diocese of Syracuse, New York, and became an associate member of Scarboro Missions in 1983.

JPO to work not only through ICCHRLA but also the Peru Solidarity Forum, which had been formed with other North American Catholic mission groups. Fr. Frank Hegel, working at that time in Chiclayo, was an important source of information, sending frequent faxes to the JPO. In turn, the JPO was able to participate in urgent action campaigns to protect human rights advocates and put pressure on the Peruvian government to guarantee due process for political prisoners.

Communication and education

In all this work, the JPO tried to serve as a conduit for information between Scarboro's overseas missions and those advocating in Canada for issues of justice, peace and care of creation. For a time, the office published a newsletter called *Witnesses of Hope* that was distributed, not only to Scarboro missionaries but also to more than 700 subscribers. Besides highlighting the anti-logging struggle in the Philippines and work to halt the Balbina dam in Brazil, *Witnesses* featured articles on the church's social encyclicals, the connection between spirituality and social jus-

The JPO was able to participate in urgent action campaigns to protect human rights advocates and put pressure on the Peruvian government to guarantee due process for political prisoners.

tice, the need for debt cancellation for poor nations like Guyana, and human rights issues.

Later, *Witnesses* was replaced by a JPO digest that distributed articles from a wide range of social justice-related publications to Scarboro missionaries. At the same time *Scarboro Missions* magazine increased its coverage of social justice issues, including special editions such as the 1996 "Economics —The care and management of our home," demonstrating the connection between social justice and care of planet Earth. Another special edition in 1998 was dedicated to the Canadian Ecumenical Jubilee Initiative. Copies of this magazine became one of the most widely distributed resources for that project.

In addition to its communication work, the JPO also served as an educational resource for schools, teachers' groups, parishes and other organizations. Within Scarboro Missions, the JPO facilitated several workshops for new missionaries preparing to go overseas on themes such as Catholic social teaching, social analysis, grassroots adult education and the work of the ecumenical coalitions.

Over its first two decades, the JPO evolved to encompass work not only on poverty, violence and human rights, but also on Indigenous Peoples, the

integrity of creation and the deeper systemic roots of these issues. Throughout this time, the reflections of the poor, of social movements and of theologians from the global South—along with the Church's social teachings and the work of our ecumenical colleagues in Canada—guided our work and understandings. The ongoing flow of information and reflections from Scarboro missionaries, giving voice to the struggling communities they journeyed with in mission, grounded this work and guaranteed its authenticity. Throughout, the JPO worked to assist the Scarboro community to embody its commitment to live out a preferential option for the poor, the most vulnerable, and the Earth itself by advocating for human rights, social justice and the care of creation.[∞]

Mark Hathaway worked as a Scarboro lay missionary in Peru and Canada from 1982 to 1998. Mark is currently a postdoctoral researcher and educator at the University of Waterloo whose teaching in both Canada and Latin America focuses on transformative ecological learning and wisdom. Together with Brazilian theologian Leonardo Boff, he is the author of The Tao of Liberation: Exploring the Ecology of Transformation (Orbis, 2009).



By Karen Van Loon

Cry of the poor, cry of the Earth

Justice, Peace and the Integrity of Creation

The Constitutions of Scarborough Missions begin with a quote from the Liturgy of the Hours: "Help us, Lord, to work with you to make this world alive with your Spirit and to build on earth a city of justice, love and peace." Justice and solidarity with the poor have long been at the heart of Scarborough's missionary spirituality.

In attempting to live out this missionary spirituality as well as respond to the signs of the times, the Justice and Peace Office (JPO) focused on three inter-related themes since the beginning of the new millennium:

- global economic justice;
- Indigenous Peoples' rights; and
- ecological justice with a focus on climate change.



Karen Van Loon (right) visits a rural community to work with women on alternative nutrition. Itacoatiara, Brazil, 1996. Karen worked with the Brazilian Bishops' Children's Pastoral in a preventative health ministry. Through courses and training, the pastoral also aimed to enable women to become agents of change within their communities.

Hearing the cry of the poor

In 1999 I returned from mission in Brazil to work in the Justice and Peace Office, which was directed by Fr. Tim Ryan. For the past four years I had been in Itacoatiara working in leadership formation and with small rural communities along the Amazon River as part of a preventative health ministry of the Brazilian Catholic Church. Sharing life with people on the margins of the global economy energized my own commitment to return to Canada to work for justice, so that everyone "may have life and have it to the full." (John 10:10)

I became involved in the ecumenical justice work Scarborough Missions has long supported, beginning with debt cancellation and the work of the Canadian Ecumenical Jubilee Initiative (CEJI). From 1998 to 2001 CEJI worked on debt cancellation, initially in connection with the Jubilee 2000 campaign. CEJI debt cancellation efforts were seeking unconditional cancellation of low-income country debt owed to other countries and to international financial institu-

tions like the IMF (International Monetary Fund) and World Bank. In solidarity with debt campaigns in the Global South collaborating as Jubilee South, CEJI also began calling for cancellation of illegitimate debts (e.g. dictator debt, debt for destructive projects) owed by all developing countries.

With Jubilee South calling for continued international solidarity, and with CEJI ending, the Justice and Peace Office continued to work on debt cancellation through KAIROS, the Religious Coalition for Debt Cancellation, Make Poverty History Canada, and others. Persistent worldwide advocacy led to some progress between 1999 and 2006 when several low-income countries received 100 percent debt cancellation after they met all the conditions laid down by the IMF and World Bank. However, too many countries remained excluded or failed to meet the many conditions. Also, no independent process was set up to deal with illegitimate debt.

Unsustainable debt is on the rise again and calls for debt cancellation continue, including the Caribbean churches' appeal for debt relief after last year's devastating hurricane season.

In 2001, several Canadian religious congregations formed a network for discussion and information exchange on the work of KAIROS. This network nominated

representatives to serve terms on the KAIROS Steering Committee and program circles. Scarborough Missions Superior General Fr. Jack Lynch currently serves on the Steering Committee and I served for two years on the Sustainability Circle. Fr. Tim Ryan was involved in both the formation of KAIROS and this network.

The JPO also worked with Catholic, ecumenical and civil society organizations to seek just trade rules, increased overseas aid focused on ending poverty, and a more effective process for dealing with environmental and human rights complaints concerning Canadian mining and oil and gas companies operating overseas. All of these were issues of concern to countries where Scarborough missionaries were working.

In addition to ecumenical justice work I was interested in exploring interfaith possibilities. Scarborough Missions' interfaith office connected me with the Toronto Chapter of the World Conference on Religion and Peace (WCRP), a coalition promoting cooperation among the world's religions for peace. I joined WCRP and then I also became involved in the initial years of Faith & the Common Good, which was established to support Canada's diverse faith communities to seek common ground for the common good. By 2003 I was working alone in the



Catholic high school students on Parliament Hill, Ottawa, take part in the Jubilee debt campaign, which sought to eliminate CDN\$340 billion of debt owed by the world's poorest nations. May 11, 1999. Photo courtesy of Sara Stratton.

JPO and no longer had the time to continue this work.

After Tim Ryan retired in 2002, I became the coordinator of the JPO and began a consultation process of Scarborough missionaries to identify JPO priorities until Chapter 2007. Their response showed significant support for debt cancellation work as well as a new priority on Indigenous Peoples' rights. Work for peace was chosen as the third priority, given the "war on terror."

Rights of Indigenous Peoples

Some Scarborough missionaries have lived and worked among Indigenous Peoples and witnessed to their struggles in such places as Ecuador, Guyana, the Philippines, Thailand, and still ongoing in Brazil. Despite some gains in recognition of their rights, Indigenous Peoples around the world remain among the most disadvantaged with many facing threats and violence while defending their lands. They continue to call for their cultures, rights and traditional territories to be respected and protected.

"The struggle to eradicate poverty constitutes, in our eyes, a sign of the times by which God calls us, as well as a sign of hope for our world...Beyond aid, however, is the urgent need to redesign the unequal structures of the international free market system. Pope John Paul II, in the spirit of the Book of Leviticus (25:8-12), has called for the substantial reduction, if not outright cancellation, of the \$1.8 trillion international debt of poor countries as preparation for the Jubilee Year (2000)...Fairer and even preferential trade practices for the countries of the South, controls and taxes on international speculative investment, ecological tax reforms, curtailment of military spending, corporate codes of conduct and other restraints designed to increase dignified employment while fostering the circulation of more benefits in local communities, are all among laudable and possible goals."

The Struggle Against Poverty: A Sign of Hope in our World, Pastoral Letter by the Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops, October 1996



The work of peace. In front of the central house in Scarborough, missionaries and staff express support for the Canadian Churches' call to the Canadian government for a non-military response and "a peace-building approach to the problems of Iraq." 2002. Standing L-R: Fr. David Warren, staff member Inez Fernandes, Frs. Pat Kelly, Charlie Gervais, Gerry Curry, Vince Heffernan, and Gerry Sherry; staff members Philomena Scott and Varatharajasunda (Vee) Aiyadurai. Front L-R: Lay missionary Jean MacInnis; staff members Kathy Gillis and Marie Butler, Fr. John Carten and lay missionary Louise Malnachuk.

The final year (2000-2001) of the Canadian Ecumenical Jubilee Initiative focused on restoring right relations with the Earth and with Indigenous Peoples, recognizing that corporations and government policies were prioritizing wealth and resource extraction over Indigenous rights as well as damaging or appropriating their traditional lands. The JPO collaborated with CEJI education and actions seeking a better process in Canada to deal with Aboriginal land and other rights as well as effective Canadian regulation of corporate conduct to protect Indigenous Peoples' rights.

Calls for international solidarity from Indigenous organizations and peoples in Brazil influenced the JPO's decision to continue prioritizing work on Indigenous rights until 2017. The Indigenous Council of Roraima and Indigenous Peoples of Raposa Serra do Sol requested international support in 2004 and 2008 for their efforts to protect their traditional lands as well as protect Indigenous Peoples from violence. The JPO facilitated and promoted

these international solidarity requests as well as others.

Indigenous Peoples in Canada have also faced a long history of injustice. Between 2005 and 2008 the JPO participated in various solidarity efforts concerning the Lubicon Lake Cree in northern Alberta who were seeking a just land rights settlement as massive oil and gas development on their traditional lands was devastating their land, health and way of life. In later years the JPO promoted and I received training in facilitating the KAIROS Blanket Exercise, a participatory activity that helps people learn about Canada's history from the perspective of Indigenous Peoples. Demand for this teaching tool has grown considerably in the wake of the Truth and Reconciliation Commission.

For many years Indigenous Peoples from around the world, government delegates and others worked on drafting the United Nations Declaration on the Rights of Indigenous Peoples, urging all countries to respect, protect and promote the rights of Indigenous Peoples. Between 2004 and 2015

the JPO participated in various advocacy efforts organized by KAIROS and others seeking Canadian government support, endorsement and effective implementation of the Declaration.

Hearing the cry of the Earth

Indigenous Peoples in many countries have continued to give voice to the cry of the Earth, as environmental impacts from resource development and climate change threaten their traditional lands, culture and spirituality. In Brazil, rice growers were causing deforestation and polluting rivers on Makushi traditional land. In Canada, oil and gas development was causing pollution and destroying wildlife habitat on Lubicon traditional land. We have much to learn from Indigenous Peoples about how to live wisely in caring for the Earth and for future generations as well as how to be respectful allies in care for our common home.

Initially, care for creation was integrated into JPO work on global economic justice or on Indigenous Peoples' rights. A shift happened

when Scarboro missionaries at Chapters 2007 and 2012 unanimously supported a JPO proposal to make ecological justice with a focus on climate change the first priority for the office. Climate change was a sign of the times in 2007 with a major scientific assessment report on climate change released that year and an important UN climate change conference approaching in 2009. KAIROS also planned a three-year campaign (2007-2010) on moving Canada towards a just and sustainable energy economy.

Scarboro Missions was at the time participating in a pilot program of Faith & the Common Good called Greening Sacred Spaces which continues today to assist faith communities with the educational, spiritual and practical dimensions of reducing their ecological footprint. An energy audit conducted in 2006 at its central house in Scarborough, Ontario, led Scarboro Missions to gradually implement various energy retrofits including a solar assisted water heater with help from various grants. Scarboro missionaries and staff participated in education sessions on environmental practices as well as a process that led to the approval in 2009 of Scarboro's Ecological Mission Statement.

These steps to reduce greenhouse gas emissions helped to strengthen Scarboro's climate

Scarboro Missions Ecological Mission Statement

"Source of life and goodness, you have created all things, to fill your creatures with every blessing and lead all people to the joyful vision of your light." (Preface Eucharistic Prayer IV)

All creation is a revelation of God, from the shining stars and sun and the vast sky and waters, to the myriad diversity within the community of life—plants, animals, people and other life forms. God loves all of creation and called it "very good" (Gen.1:31). As bearers of the image of God we are called, within our capabilities, to collaborate with God in loving and caring for creation and especially for all that suffer. "We know that all creation is groaning in labour pains even until now; and not only creation, but we ourselves, who have the first fruits of the Spirit" (Rom. 8:22-23).

Today, life on earth is threatened by an escalating ecological crisis—climate change, deforestation, pollution, species extinction and more. Ecological destruction, poverty and injustice are all intertwined in social structures and lifestyles which value individual status over community well-being, possessions over relationships, and profits over the common good of all life. We believe God is calling the human family to conversion—to a profound respect for all life; to a mending of our broken relationships with our sisters and brothers, with the community of life, and with the Creator.

We are grateful for the many committed people around the world working generously to protect the integrity of creation. At the same time we know that more efforts are needed. We belong to an interdependent community of life on earth. Our actions affect the earth's ability to sustain life. God ever invites us to "choose life" (Deut. 30:19), to restore right relationships and to choose a way of life based on solidarity and sufficiency rather than exploitation and excess. We believe God intended the human family to use wisely and distribute justly the bounty of God's earth so that all people may live with dignity both now and in the future and so that the community of life may flourish. Deep gratitude to God for the wonder of creation and the precious gift of life moves us to consistent action.

"I have come that they may have life and have it to the full" (John 10:10). Jesus Christ lived simply and showed the way of life and love, service and sacrifice. We desire to follow Jesus more closely and trust in the creative, redeeming and sustaining love of God. Scarboro Missions seeks:

- to live simply and more sustainably in solidarity with the poor and marginalized peoples of the world as well as with the whole community of life;
- to work on behalf of social and ecological justice.

change advocacy as they could be referenced in letters to government officials and at occasional meetings with our local MP. This advocacy tied primarily into the work of KAIROS, Make Poverty History Canada, and Citizens for Public Justice. Scarboro Missions also signed on to and promoted occasional public advocacy statements such as the Canadian Interfaith Call for Leadership and Action on Climate Change, developed through an interfaith process con-

nected with the Canadian Council of Churches.

In 2014 the name of the Justice and Peace Office was changed to the Justice, Peace and Integrity of Creation (JPIC) Office to reflect the growing priority being given to work on care for creation.

Fossil Fuel Divestment

A growing international movement to divest from fossil fuel investments and re-invest in more sustainable alternatives began in

“We, representatives of Canadian faith communities, are united in our conviction that the growing crisis of climate change needs to be met by solutions that draw upon the moral and spiritual resources of the world’s religious traditions...We call for leadership to put the long-term interest of humanity and the planet ahead of short-term economic and national concerns.”

Canadian Interfaith Call for Leadership and Action on Climate Change, 2011

2012. People were questioning the morality and financial wisdom of fossil fuel investments when studies indicated that most fossil fuel reserves cannot be used if the world hopes to avoid more dangerous climate change.

Least developed and low-lying island or coastal countries—including Guyana, Malawi, Bahamas and other countries where Scarboro missionaries have served—are highly vulnerable to climate change impacts and continue to call for global warming to be kept below 1.5°C.

After discussion and reflection, Scarboro Missions decided in October 2014 to divest over a period of about five years from stocks and bonds in fossil fuels and related infrastructure. In April 2017 Scarboro’s General Council sent a letter to relevant officers and directors of all the fossil fuel companies informing them of the reasons for the recently completed divestment. The JPIC Office has occasionally shared this experience at faith-based discussions on divestment.

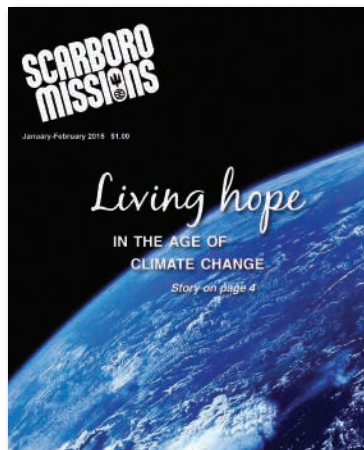
Laudato Si’ and Paris

Anticipation was growing in 2015. Countries were getting ready for the United Nations Conference on Climate Change in Paris. Pope Francis was preparing the first ever encyclical on ecology and planned to address the UN

General Assembly in September. In response, the JPIC Office made preparations to hire an Education Program Coordinator to develop and facilitate programs focused primarily on the Pope’s encyclical and on climate change. As well, the office contributed to a special issue of *Scarboro Missions* magazine (inset), which would be used as a resource for reflection and action.

Pope Francis released *Laudato Si’*, On Care for Our Common Home in mid-June amidst unprecedented worldwide attention. *Laudato Si’* was easy-to-read, yet a powerful and hope-filled message inviting every person on the planet to protect our common home in the face of environmental degradation, global poverty and growing inequality.

Paige Souter joined the JPIC Office as the Education Program Coordinator the same week that *Laudato Si’* was released. That fall, the office launched *Caring for Creation*, a program to help adults and young people understand



their Christian vocation to care for creation and for the most vulnerable. Paige and Fr. Dave Warren presented the five-part pilot series *Caring for Our Common Home* at Scarboro’s Mission Centre and Paige later facilitated the series in three parishes. During

her year with the JPIC Office, Paige facilitated and collaborated in workshops and retreats, did speaking engagements, and worked with others to develop resources on caring for creation and on *Laudato Si’*.

Communication and education

JPIC Office communication and education activities to build Scarboro community witness included circulating office news and reports as well as sharing information, facilitating conversations, and seeking collaborative action on priorities and concerns. Formation for new overseas mission candidates included a JPIC workshop introducing and inviting participation in Scarboro Missions’ work for justice, peace

“Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.”

Pope Francis, Laudato Si’ #202

and integrity of creation. The office also gave occasional presentations and workshops for Catholics and other groups, especially on care for creation.

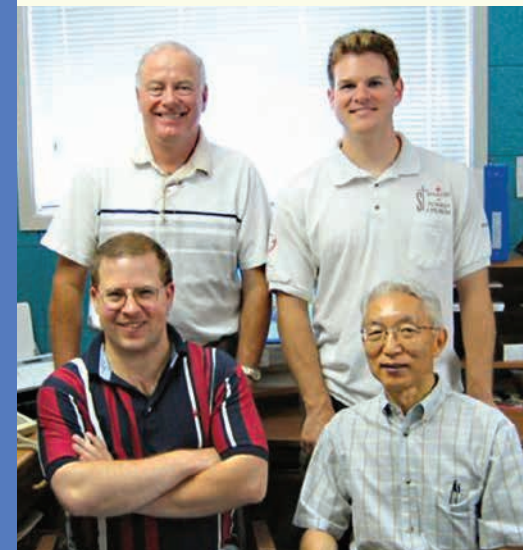
Scarboro Missions magazine and Scarboro’s website helped to raise awareness and invite a faith response to the signs of the times and to highlight the work of organizations such as KAIROS, Development and Peace, and Citizens for Public Justice. The JPIC Office contributed several articles to the magazine, including a special issue in 2005 on Indigenous Peoples. The Scarboro Missions website featured news related to office priorities and highlighted Catholic Social Teaching.

Transitions

Scarboro Missions’ work on behalf of justice, peace and integrity of creation evolved over the

years in response to the signs of the times as well as to the reality of a diminishing number of Scarboro missionaries serving either overseas or in Canada. The transition leading up to the closure of the JPIC Office at the end of 2017 was a busy and difficult time as commitments were gradually let go. Sorting through 37 years of JPO/JPIC Office files and resources was like traveling through time and revisiting all the JPIC work, struggles and celebrations over those years—the vast majority done collaboratively with other Catholic, ecumenical, interfaith and civil society organizations. Along the way it has been in the diversity of people coming together to seek the common good, persistence in the face of setbacks, and everyday acts of hope where I felt in the presence of “this world alive with God’s Spirit.”∞

After the JPIC Office closed, Karen Van Loon began work in February 2018 with Faith & the Common Good as coordinator for their new program, Cultivating Care for Our Common Home. Five years of legacy funding from Scarboro Missions is supporting this program. The program offers interactive presentations, workshops and collaboration to Catholic parishes and other groups in Toronto who would like to explore and respond more deeply to Pope Francis’ call for a new dialogue and a new solidarity in the work of caring for our common home (Laudato Si’ #14). Karen will be promoting neighbourhood, ecumenical and interfaith collaboration as part of this work. For more information please contact kvanloon@faithcommongood.org.



Standing, L-R: Fr. John Carten, director of the Mission Information Department, and Chris Atkinson, webmaster. Seated: Norbert Mayer, computer support consultant, and Roy Sakaguchi, web support. 2005.

Scarboro Missions website

www.scarboromissions.ca

The Scarboro community was saddened by the loss of two members of its technical team (photo above). Norbert Mayer, a father of five, died on September 2, 2009. For several years Norbert offered his computer expertise and assistance to departments and to individual missionaries.

Roy Sakaguchi, a wonderful Scarboro supporter and friend, died on March 13, 2017, after a brief illness. Roy had been an unpaid volunteer since 2003, focusing on website design and content. Fr. John Carten said, “We owe Roy an incredible debt of gratitude for all the work that he has done on our behalf.”

The website contains history and information about Scarboro Missions, as well as mission education learning tools, including links to comprehensive interfaith and justice, peace and the integrity of creation resources. Also on the site is a digital collection of every magazine edition going back to the inaugural issue of October 1919—an incredible 100-year history of mission.

Real commitment to faith

A legacy of interfaith understanding and dialogue

By Murray K. Watson, Ph.D.

Respectful dialogue between and among different faiths is a relatively recent phenomenon. The concept would have made little sense to Fr. John Mary Fraser when he founded the China Mission College in 1919. Catholicism's view of other religions tended to be clear-cut: "Outside the Church, there is no salvation." The missionary mandate was primarily focused on preaching the Gospel and bringing non-Christians (thought of as "pagans") to the light of Christian faith. Interactions with non-Christians generally had baptism as the hoped-for outcome. Those ideas would certainly have been part of Fr. Fraser's vision.

The fact that Scarboro Missions would eventually become such a focal point for interfaith dialogue, education and engagement, both nationally and internationally, is a testament to the transformation that took place in the Society's own self-understanding—and in the Catholic Church's thinking about missionary activity—especially in the wake of Vatican II. Many missionaries had come to see and appreciate the beauty and importance of the many religious and ethical values present outside of Christianity. A recognition of God's presence and activity in non-Christian faiths led to a new approach, one increasingly marked by curiosity, respect, reciprocity

and openness to "the other." For example, Vatican II's decree on missionary activity, *Ad Gentes*, says: "Let [missionaries] acknowledge themselves to be members of the group among whom they live; let them share in cultural and social life by the various undertakings and enterprises of human living; let them be familiar with their national and religious traditions...[They] should converse with them, so that they themselves may learn, by sincere and patient dialogue, what treasures a generous God has distributed among the nations of the earth."

Dialogue and collaboration

The terms of the conversation had changed dramatically. In the October 1990 issue of *Scarboro Missions* magazine, Jesuit Fr. Ovey Mohammed of Regis College wrote an article on "Catholicism and other faiths," in which he offered an overview of how the church had grown in its thinking over the centuries. "Real commitment to faith," he wrote, "belongs to the world of dialogue and collaboration, rather than to the sphere of judgement. Catholics must be willing to listen as well as to speak." The great challenge, he said, would be to model an attitude of openness toward other faiths.

In 1996, Scarboro Fathers John Walsh and Gerry Curry invited

Paul McKenna, who had recently completed theological studies at St. Michael's College, to collaborate with them in organizing events that could bring together members of faith communities in the Toronto area, under Scarboro's patronage. Their first initiative was sponsoring two interfaith conferences to be held each year and rooted in the teachings of Mahatma Gandhi.

The time had come to "institutionalize" interfaith as a formal component of Scarboro's apostolate and an Interfaith Desk was created. Fr. Ray O'Toole was its inaugural director. Paul was a core element of the team, along with Deo Kernahan, a Trinidadian-born Hindu teacher, broadcaster and leading interfaith activist. Over the years, Frs. Terry Gallagher, Dave Warren, Mike Traher and other Scarboro missionaries lent their support. When Deo died in 2001, the team lost a valued member.

With the establishing of the Interfaith Desk in 1999 and later the Department of Interfaith Dialogue in 2001, Scarboro Missions was able to connect with local non-Christian communities, collaborate on educational or community-building events, and provide news, facilitation and resources related to interfaith topics. Paul McKenna, Scarboro's long-serving interfaith consultant and later director of the Interfaith

Department, played a key role in advancing interreligious discussions and learning, raising the profile of this part of Scarboro's mission, and building bridges with local, national and international bodies.

A review of the programs, publications and activities of Scarboro's interfaith ministry reveals their breadth, relevance and prophetic character. They confirm the powerful impact this branch of Scarboro's apostolate has had over the decades.

In March 1999 the intersections of ecology and interfaith discussions were the topic of a Scarboro retreat. A few months later, the environment was again the focus at an afternoon of dialogue, drawing on interfaith wisdom as the world prepared to enter a new millennium. A six-week series of presentations on major world religions was also on Scarboro's agenda that fall, culminating in Scarboro lay and priest missionaries visiting a Hindu temple in Markham where they were given a warm welcome and a meal.

Golden Rule poster launched

In 2000, Scarboro's interfaith team collaborated with Toronto's Jain Society for a day of reflection on non-violence (*ahimsa*) and an afternoon discussing the place of storytelling in interreligious relations. The Jubilee Year also marked

Fr. Gerry Curry presents the Golden Rule poster to Fr. Paul MacNeil and Sister Millie MacNeil, chaplains at St. Francis Xavier University, Antigonish, Nova Scotia. 2003. Launched in 2000, the poster has gained international recognition and is now available in 20 languages.



the launch of the Golden Rule poster, which expresses in 13 faith traditions the Golden Rule—"Do unto others as you would have them do unto you." The poster has proven immensely popular with educators and interfaith activists. It has been translated into 20 languages and is used around the world, including finding a home at the United Nations in New York. With the new poster, Scarboro quickly became a global resource centre, gathering and making available dozens of Golden Rule educational materials through its website. In February 2001, the Bahá'í community in Toronto partnered with Scarboro for a day-long session on how religions view the role of service. A few months later, the Vedic Cultural Centre co-sponsored a day of prayer and reflection on "unifying streams in religion."

Another key area of work for the interfaith team was to contribute material for *Scarboro Missions* magazine, and they coordinated seven special interfaith issues. For example, the February 1998 issue explored Catholic milestones in interfaith dialogue and how dialogue with Judaism, Islam and Buddhism was unfolding. It also featured interfaith ambassadors like Fr. Bede Griffiths and Mother Teresa.

Focus on Islam

In a sad irony that no one could have foreseen, a special issue of the magazine in September 2001 highlighted the advances in interfaith conversation the same month that the 9/11 terror attacks brought Islam and the state of interreligious relations to the world's attention. That magazine edition also highlighted the

Scarboro's extensive interfaith and Golden Rule web resources will be transferred to Regis College, the Jesuit School of Theology at the University of Toronto. All existing links will remain valid and will be redirected to Regis College. The Jewish-Christian web resources have been transferred to the Sisters of Zion international website: www.notredamedesion.org

Paul McKenna, interfaith consultant and later director of the Interfaith Department, moderates questions to a multifaith panel. Scarboro Mission Centre, 1997. Seated behind Paul is Deo Kernahan, a valued member of the interfaith team. From 1996 to 2003, Scarboro Missions sponsored two conferences annually on using Gandhian nonviolent methods as an approach to interfaith dialogue.



role of young people in interfaith conversation, a theme that would take on increasing importance in Scarboro's interfaith work into the 2000s. World events had given a new impetus to what was already a significant aspect of Scarboro's outreach work.

A year after 9/11, Scarboro Missions' focus was on "interfaith miracles," on signs of hope and positivity at a very tense time in geopolitics. In his guest editorial, Paul McKenna pointed to Pope John Paul II's Assisi interreligious gathering for peace in January 2002 as one of many good things happening around the globe. "The interfaith impulse is alive and well," Paul wrote. "People of various religions are joining the interfaith conversation...More and more people are seeing interreligious sharing as a path to cooperative ethical action and harmonious community living." In the shadow of such tragedy and violence, the Pope's message was a welcome one and it hammered home the importance of what Paul and the Scarboro team were doing.

As the 2000s progressed, Scarboro's interfaith activity continued to expand, diversify and deepen. The department was participating in exciting interfaith activities that were contributing to a transformation in the

Society's self-understanding. In 2004 Scarboro published another poster highlighting Catholic milestones in interfaith dialogue and summarizing the church's major advances in the field in the past 50 years.

The Scarboro Mission Centre became a hub of interfaith activity offering a wide-ranging series of evening talks. Jesuit Father Harry Gensler, one of the world's top scholars of the Golden Rule, spoke about its importance—and its possible pitfalls.

Another fertile area of interreligious outreach was with Catholic secondary schools. Under the gifted leadership of Kathy Murtha, coordinator of the Mission Centre, Scarboro provided a venue and a resource team to engage with tens of thousands of teenagers enrolled in the Grade 11 World Religions course at Catholic high schools throughout the Toronto area. Scarboro's impact on young people is one of many ways in which the message of positive interreligious relationships was shared and modeled.

Jewish-Christian dialogue

The addition of Sister Lucy Thorson of the Sisters of Our Lady of Sion to the team in 2008

brought new expertise in the area of Jewish-Christian relations. Sister Lucy organized a wide range of learning sessions exploring Judaism, Jewish worship, spirituality and ethics, and the remarkable changes that have marked five decades of Jewish-Christian dialogue.

Working together with Shawn Daley (who was later ordained a priest for Scarboro) and University of Toronto graduate student Héctor Acero-Ferrer, Sister Lucy built bridges with the U of T student community and coordinated a number of sessions at the university's Multi-Faith Centre, touching on contemporary issues of social justice through the lens of the world's great faith traditions. Sister Lucy organized evening lectures on the theme of mercy in the three Abrahamic religions (featured in the April-May 2016 magazine edition), and built a network of connections with Toronto's Jewish communities and their leaders. She and Héctor were key organizers of a major 2015 conference in Toronto celebrating the 50th anniversary of Vatican II's ground-breaking declaration on non-Christian religions, *Nostra Aetate*.

Room simply doesn't allow



The writer of this article, Murray Watson, with Sister of Sion Lucy Thorson. Sister Lucy joined the Scarboro Missions interfaith team in 2008, bringing her expertise in Jewish-Christian relations.

me to delve into the many ways in which Scarboro Missions has made a dramatic impact on the face of interfaith dialogue and education in Canada and beyond. Through the variety of workshops, lectures, retreats and visits that the Interfaith Department organized; the vast library of online materials that Paul and his team have collected, created and curated; and the magazine articles, videos and posters that they have produced; in so many ways, the energy, creativity and wisdom of the Scarboro team has been a catalyst for truly amazing interfaith progress. Tens of thousands of people near and far have benefited from this expertise and from the welcome Scarboro provided to people of all faiths to meet and to learn about and from each other.

Perhaps what most amazed and inspired me, however, is the impressive roster of names of keynote speakers and partners, of authors, resource people and guests, who worked hand-in-hand with the interfaith team for more than 30 years. Scarboro's events and initiatives provided a venue where a spectrum of voices could be heard and where a broad cross-section of human spiritual experience could be shared.

The energy, creativity and wisdom of the Scarboro team has been a catalyst for truly amazing interfaith progress.

An enormous pool of friends in the Toronto area and around the world have appreciated the inclusive vision that the Interfaith Department embodied. In an environment where interfaith groups and organizations tend to be very transitory, Scarboro provided a home—and funding—which allowed the Interfaith Department to be a stable and enduring presence, which in turn allowed it to foster trust and friendship.

For those friends and collaborators, the winding down of Scarboro's ministry can only be felt as a great loss to the larger interfaith world. Resources may find new homes, but nothing can replace the web of goodwill, friendship and sharing that undergirded the work and contributed so much to its success. Many of Scarboro's partners have spoken of the loss that the department's closing represents to the Canadian interfaith landscape. Bishop Douglas Crosby, OMI, writing on behalf of Canada's Catholic bishops, said:

"The commitments by Scarboro Missions...to the ministry of interfaith dialogue have had a significant pastoral impact in Canada and abroad. While there must certainly be a degree of sadness about the closing of the department, Scarboro Missions should also

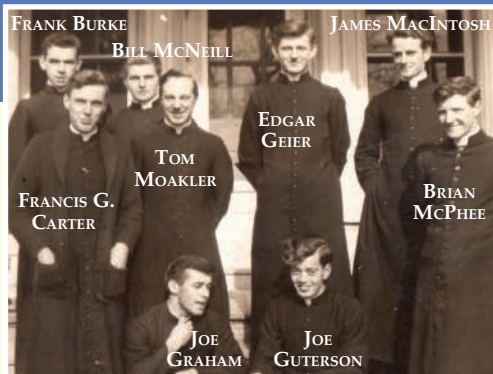
take great joy and satisfaction in knowing that the remarkable work you have accomplished, the seeds you have sown, have richly served and benefited interfaith dialogue... May Scarboro's contributions to interreligious dialogue long serve both as reminders of how to understand 'the needs that are in the heart of every person' and also as approaches that can be used 'to contribute to the fulfillment of the common good.'"

For all of us who have been touched by Scarboro's interfaith work, this is a bittersweet moment. But the eyes that this work helped to open see differently now, and the minds and hearts inspired by its efforts think and feel differently now. It is a legacy of understanding and discovery, of peace-making and friendship...and now the job of carrying that legacy forward lies with all of us.∞

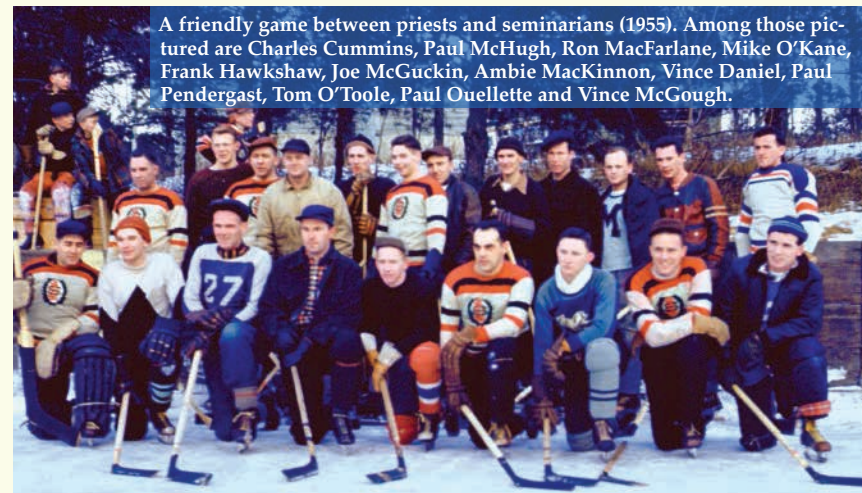
Dr. Murray Watson received his PhD in 2010 from Trinity College in Dublin, Ireland. He has taught Biblical Studies and ecumenical courses at St. Peter's Seminary, London, Ontario. Since August 2013, he has been the director of French Biblical programs for the Ecce Homo Centre for Biblical Formation in Jerusalem. He is currently Assistant Professor of Religious Studies at Huron University College in London.

Early seminary days

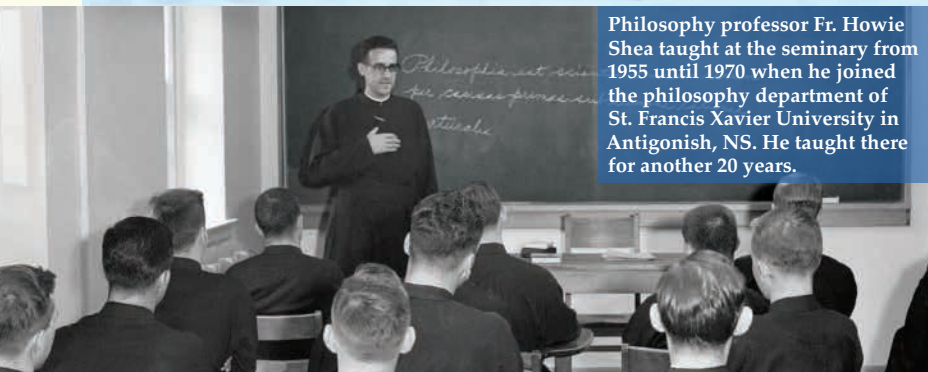
With the opening of St. Francis Xavier China Mission Seminary on Kingston Road, Scarborough, in 1924, the house in Almonte, Ontario, and another property (the Guild Inn today) were no longer needed. The new location near St. Augustine's Seminary became a second home to the young men preparing for priesthood. This training could take up to nine years. During that time they lived an active life of prayer, study, play and work.



The inaugural class of the Nazareth House novitiate, which opened in 1943 in St. Mary's, Ontario. This was a "spiritual year" for the novices. Of this group, five were ordained, two (Moakler, Graham) as diocesan priests, and three (MacIntosh, Geier, Burke) to Scarboro Missions. Carter became an Ontario court judge. Nazareth House closed in 1966.



A friendly game between priests and seminarians (1955). Among those pictured are Charles Cummins, Paul McHugh, Ron MacFarlane, Mike O'Kane, Frank Hawkshaw, Joe McGuckin, Ambie MacKinnon, Vince Daniel, Paul Pendergast, Tom O'Toole, Paul Ouellette and Vince McGough.



Philosophy professor Fr. Howie Shea taught at the seminary from 1955 until 1970 when he joined the philosophy department of St. Francis Xavier University in Antigonish, NS. He taught there for another 20 years.



Classes in music theory and choir training were part of seminary life.



By Kathy Murtha

In the spring of 1973 two social justice advocates visited Scarboro Missions. Janet Somerville, a Catholic, and Charles Hendry, an Anglican, were there to engage the community in an ecumenical exploration of the meaning of mission today. Janet described being welcomed at the door by two "gentle returned missionary priests," Frs. Clair Yaeck and Joseph Curcio.

"We joined them for lunch and encountered a remarkable sign of this community's willingness to share. In the dining room, along with a dozen or so priests were a few young couples with small children. They were temporarily homeless. They had come to the seminary and said, 'Can we stay here?' and the Scarboro priests said, 'Sure.' If every group practiced that kind of uncalculating Christian hospitality the church in Canada would have a different reputation—a much more attractive one!"

Turning crisis into opportunity

Sheltering the homeless was just one of the innovative ways that Scarboro priests and seminarians made use of a mostly empty seminary after the sudden and drastic decline in vocations to the priesthood in the late 1960s. In the summer of 1972, the Holy Ghost Fathers used the facilities to prepare a group of VICS (Volunteers International Christian Service) lay

CANADIAN MINISTRIES

If these walls could speak

Glimpses into the life of Scarboro's Mission Centre

"If the walls of this building could speak there would be no end to the graced histories they would share! In my own life, Scarboro's charism has taught me a great deal about the co-responsibility of lay people for the mission of the Gospel. I credit Fr. Gerry Curry with helping to unplug my ears to hear the call to ministry in a way I had never heard before."

Eileen McGowan, Chaplain, All Saints Catholic Secondary School, Whitby

candidates for overseas work, setting a pattern for future use of the building. During this experimental time the seeds of the Mission Centre, as we have come to know it, were sown.

In April 1973 Jack Lynch made a proposal for utilizing space in the Mary Monaghan Wing and on the lower floor of the original seminary building. He proposed establishing a centre to be used primarily by Scarboro Missions for the purpose of mission awareness and education. It would also be available to a wide variety of parish, youth and community groups, including Development and Peace, Youth Corps, the Catholic Women's League, and Alcoholics Anonymous, and to Protestant Church members and Catholic religious working for social justice. Fr. Jack insisted on keeping the rates low so that cost would not prohibit groups from making the Mission Centre their gathering place. Throughout its history the Centre remained on the lower end of the cost scale.

At the end of this critical pro-

posal, Jack wrote, "I realize that there is risk involved, but I firmly believe that we can make a definite go of it, be consistent with our purpose and provide a contribution to the Canadian church."

The renovations were still underway for the new Mission Centre with Fr. Jack anxiously awaiting delivery of furniture when a group of sisters arrived, filling the place to capacity. A Cursillo group of 59 women followed. Parish and school groups wanted to use the space and so did the ecumenical coalition Ten Days for World Development. It all snowballed by word of mouth.



L-R: Seminarian Barry Blackburn, Fr. Basil Kirby, seminary rector Fr. Clair Yaeck, seminarians David Warren, Michael O'Hearn and Alan King. Scarboro's central house. 1974. The decline in vocations led to the seminary being used for mission awareness and education in Canada. This outreach also became an important part of the seminarians' formation.

The need for such a meeting space was so keen that in its 44-year history the Mission Centre never required much advertising.

United Farm Workers

In 1973 the Toronto Archdiocese asked Scarboro Missions to open its doors to the Mexican-American United Farm Workers from California who were part of the movement led by César Chávez. They had come to Ontario to promote a boycott of non-union picked grapes and lettuce. Alan King was in theological formation at the time and recalls the experience of being among these farm workers:

"You should have seen them— young people and families, their first time so far from home but full of conviction for the cause they knew personally. I was present at their meeting with the Teamsters Union, which was also trying to



Shirley and Maria Mejia at the Scarborough Mission Centre in 1974. The sisters and their mother were part of a group of 30 members of the United Farm Workers Union. They travelled from California to Toronto to get support for their strike by promoting a boycott of non-union picked California grapes and lettuce. Scarborough Missions opened its doors to them, offering accommodation and hospitality.

organize the farm workers but had made deals with the farm owners. To see these simple workers, mostly of small stature, arguing toe to toe with mostly large, suited members of the Teamsters and their lawyers, was a scene I won't forget. Davids can do battle with Goliaths."

Another seminarian involved in the boycott, Barry Blackburn, said, "We are not preparing for mission, we are in mission."

For several years Scarborough Missions welcomed the farm workers, providing them with accommodation, resources, support, and a base from which to promote their just cause. They educated and engaged unions as well as Youth Corps groups, parish communities, high schools, and the wider community of Toronto. People responded by carrying placards and protesting in front of grocery stores to encourage shoppers to boycott non-union picked California grapes and lettuce. For many, like myself, this was our first experience in taking

Coming to Canada after the coup in Chile, (L-R) Tejualda Narvaez, Juanita Mesias, and sisters Maria Silva and Ana Maria Opazo, found welcome and employment at Scarborough Missions. Also pictured is Carol Charamonte who worked on the reception desk for many years until her retirement. Central house, Toronto, 1992.



concrete political action for justice. Thanks to our teacher, Sister Elizabeth O'Connor, a few of us attending a small boarding school in the backwoods of Combermere, Ontario, were able to take part in the protest. We would hop into the school van on Friday evenings and head to the nearest grocery chain in the town of Barry's Bay. Sister Elizabeth was also responsible for shutting down classes upon the death of President Salvador Allende of Chile so that we could study and reflect on the historic events that were occurring there.

The Chilean community

In the aftermath of the September 1973 military coup in Chile, Scarborough missionary Fr. Buddy Smith and two other church leaders, George Cram of the Anglican Church and Quebec foreign missionary Francois Lapierre (later bishop of St. Hyacinthe, Quebec), went to Chile to meet with prisoners and torture victims, as well as those evading arrest. They did interviews and got agreement from individuals and families and, ultimately, Canadian government officials, to allow those in danger to come to Canada.

In January 1974, the first influx of refugees arrived at Toronto airport. A convoy of vehicles driven by Scarborough priests and friends went to gather the 173 arrivals and bring them back to the central

house. Michael O'Hearn provided this touching memory:

"They were a wretched lot. We, Scarborough seminarians and priests, were waiting for their arrival in the big hall we called the refectory. (These were) ordinary men and women from Chile targeted for God knows what kind of treatment because they had openly opposed the military's violent overthrow of their democratically elected government. Now, all these years later, it's still the children I see—infants, toddlers and young kids, utterly bewildered, clinging to their Moms and Dads as they entered this strange new environment. Or so I thought, until some entertaining six-year-old in a pair of ill-fitting rubber boots made a beeline for a plate of cookies she'd spotted. She grabbed one and rammed it into her mouth, an action that did not go unnoticed by the other kids. Next thing I knew the sounds of children munching, gulping and giggling filled the room. Tired adults got their second wind, many laughing uncontrollably as they watched their little locusts go to it. Gloom and misery got the rest of the night off, thanks to the kids in the hall."

Bob Carty and Frances Arbour, both active in the Inter-Church Committee on Human Rights in Latin America, were always on hand to greet refugees and bring them back to Scarborough Missions



Mission Centre coordinator Kathy Murtha and her team facilitated many new programs including Golden Rule retreats in collaboration with 35 Catholic high schools as part of their World Religions course. This student is learning about the shofar, an instrument made of ram's horn and traditionally blown on Rosh Hashanah, the Jewish New Year.

to be housed and fed until they could be billeted. And for many years the Chileans returned to the Mission Centre for their liturgies and community meetings.

As I write this, the Scarborough community is preparing to move. The property at 2685 Kingston Road is sold and the building is being emptied. Yet even now, the main socializing space in the Mission Centre is still adorned with curtains embroidered with a beautiful Peruvian design. For years these were cleaned, ironed and rehung with care by Ana Maria Opazo and her sister Maria Silva. The sisters, along with Tejualda Narvaez and Juanita Mesias, fled Chile all those years ago and found hospitality, community and employment as cleaning staff at Scarborough Missions. They helped to make the central house and the Mission Centre warm and welcoming.

Programming and challenges

When Fr. Jack left for mission in Peru in December 1974, Fr. Ray O'Toole took charge of the Centre. He continued to implement the founding vision, setting up a series of lectures and meetings on "Mission Today." In 1975 Fr. Clair Yaeck took the reins and Janet Somerville was hired part-time to help create program for the Centre. Together they organized retreats and initiated an ecumen-

ical Scripture study program with a local United church.

After a chance encounter with then Archbishop of Toronto Aloysius Ambrozic, Janet wrote the archbishop to say that Scarborough hoped the Mission Centre would be increasingly useful to lay Catholics. "The existence of this place is a sign of hope," she said, "because it's a Catholic institution that is unguarded, undefensive, hospitable and uncalculating, open to refugees and transients, welcoming to people who can't speak English and ready to help people..."

Janet added, "A lively sense of the international, intercultural scope and challenge of the Gospel has always been part of 'mission awareness' in the church."

Throughout the years, the vitality of the Centre's programming ebbed and flowed. In a 1978 report, Fr. Clair put his finger on the dilemma that marked the Mission Centre throughout its history:

"We have not operated very many of our own programs and we have had problems in trying to create programs. Yet, we have not worried too much about it because the Centre is in use almost every weekend and more and more during the week as well. We are meeting our objectives by having contact with hundreds of people each year and sharing who we are and what we are about."

While the Society was keen on developing its own mission programming, there was not the Scarborough missionaries or existing staff available to do this work. As well, programs would have to be planned and dates set at least a year in advance to allow for the increasing number of groups wanting to book meeting rooms and accommodation at the Centre. This proved consistently difficult.

It became necessary to hire someone to manage the bookings and do the programming. One of those was Ken Fletcher (1982-1990) who expressed the familiar concern: it was too much to oversee the functioning of the Centre and at the same time develop and implement mission education programs. Frequent discussions took place about hiring another person to focus solely on programming so as to uphold the Centre's primary purpose. One result was the part-time hiring of Janet Conway who implemented two 1989-1990 programs: "Organizing Popular Theology" for Christian social activists; and "Affirming Committed Teachers" for a group of Catholic high school teachers.

A vision realized

There was always the hope that the Mission Centre would be, as Jack Lynch said in 2004, "a creative space" where we could enter into "dialogue fearlessly, with openness



Maureen Meehan (right), a tutor at Msgr. Fraser College after her retirement from teaching, helps a student with reading. ca. 1970s.

Monsignor Fraser College

In 1975, Scarboro Missions opened its doors to a new venture in alternative education. Sponsored by the Metropolitan Separate School Board and the Metropolitan Social Services, the adult upgrading centre became known as Monsignor Fraser College, named after the Scarboro Missions founder. Located at the Mission Centre until 1991, the college is today spread across eight Toronto campuses. It provides an alternative educational setting for 1,200 teenagers and adults, including newcomers to Canada who seek to learn English within a diploma program. The college started with three students and one teacher, Stella Collins, who was joined by Sister Ellen Dean, a Charity Sister from Halifax, in its second year. Within three years there were 85 students and four teachers, along with many volunteers. Sister Lucille Corrigan, CND, a teacher at the college said, "If there hadn't been a beginning as it was at Scarboro Missions, the school board would never have developed what developed."

and a conviction that we will be under the guidance of the Holy Spirit."

As coordinator of the Mission Centre I had a taste of realizing that hope. For the final 12 years of the Centre's remarkable history, we drew on a core group of facilitators to develop and present new programs. Prominent among these efforts were the interfaith Golden Rule retreats each year. We collaborated with 35 Catholic high schools as part of their World Religions course and reached four to five thousand students.

With the help of Dwyer and Sheila Sullivan we developed programming to meet the debriefing needs of young people returning from overseas experiences among the poor.

Programming was also developed for adult education including teacher-staff development days with an emphasis on social justice and ecological issues. In responding to the deep hunger for faith and spirituality, Fr. Dave Warren developed and presented a series each year on Scripture and on Catholic Social Teaching. As well, an Advent and Lenten series explored and practiced

the contemplative dimension of Christianity. This was also the focus of two weekly gatherings—Centering Prayer and John Main's Christian Meditation.

Scarboro's Department of Interfaith Dialogue also hosted large public teaching and prayer events at the Mission Centre in collaboration with other faith traditions and local houses of worship. These were part of that department's mandate to broaden people's understanding of the interfaith dimension of mission.

It is uncanny how well Fr. Jack Lynch's vision spelled out in the founding proposal so many years ago could be recognized not only in the layout of the Mission Centre building, but also in the programming and the types of groups that made use of the Centre. Until the end, the Centre offered a warm, inviting meeting space at a reasonable price. In that alone it was a rare gem in the great metropolis of Toronto.

Fr. Gerry Curry, two-time editor of *Scarboro Missions* magazine and a former director of the Mission Information Department, worked tirelessly to promote mission in Canada. He and other Scarboro

personnel and associates formed the Central Mission Conference, which held annual conferences from 1991 to 2001 at the Mission Centre as well as at other locales. Facilitators included Adrian Dominican Sister Maria Riley, a leader in the global women's movement, and now retired from her work at the Centre of Concern in Washington; and Richard Rohr, Franciscan founder and animator of the Centre of Action and Contemplation in Albuquerque, New Mexico.

Fr. Curry said, "We did the best we could to break open the Gospel for our time. Some people didn't like it, including some of our own members at times. But what was beautiful about Scarboro Missions was that we let it happen and allowed things to blossom." ∞

Through Scarboro Missions legacy funding, Kathy Murtha continues her retreat facilitation work at The Mary Ward Centre for Education, Spirituality and Justice, a ministry of the Loretto Sisters in Toronto.

Tel: 647-259-2951

www.marywardcentre.ca

Scarboro Missions magazine

Ninety-nine years of mission history

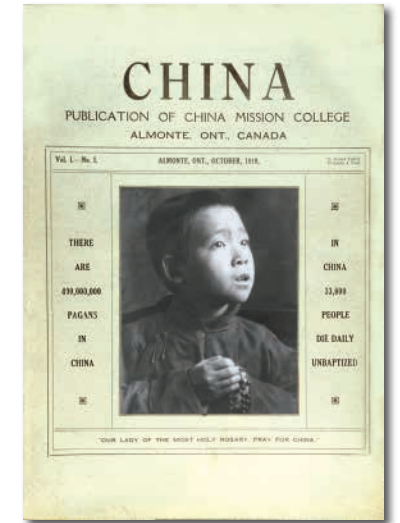
This is the final issue of *Scarboro Missions*. The magazine first appeared in October 1919 as *China*, the name used for its first 30 years.

Founder and first editor John Mary Fraser knew the power of print to reach every corner of Catholic Canada. Making good use of compelling photographs, he laid out his 16-page monthly magazine on large sheets (8.8" x 11.5") and quickly built up a roster of more than 10,000 subscribers. His buoyant confidence and dramatic flair are seen in the inaugural issue's main news story: "China Mission College Meets With Universal Approval;" and in its bold cover statement: "In China 33,000 people die daily unbaptized." On the back pages

of each issue, Fraser made a point of listing every single benefactor whether their gift was a thousand dollars or ten cents.

After four years as editor, John Mary Fraser entrusted *China* to William McGrath. A moral theologian, Fr. McGrath had joined the teaching staff of the St. Francis Xavier China Mission Seminary in 1922. This gifted man would have a marked influence on the young institute as a teacher and administrator, and as a forceful preacher and colourful journalist. Within a few months of his arrival the talented Fr. McGrath was appointed to the college's five-member board of governors.

Like Msgr. Fraser and the editors that followed, Fr. McGrath knew that readers were inter-



Inaugural issue, October 1919

ested in the stories and experiences of the missionaries. He added form and feature to the magazine including a humour column called "Nonsense," and a page or two dedicated to St. Theresa of Lisieux and aimed at younger readers. "The Little Flower's Rose Garden" edited by the elusive "Fr. Jim" appeared for 40 years, making it the magazine's longest running column. Throughout that time, many youngsters tried in vain to discover Fr. Jim's identity.

When McGrath was sent to China with the 1931 band of missionaries, he left the job of producing 11 magazines a year to Fr. Alphonse Chafe. Chafe, a Newfoundlander like McGrath, would also serve eight years as editor. While McGrath and Chafe were on the job, two frequent contributors from the China mission were Frs. Hugh Sharkey and Desmond Stringer. Both became editors in their turn. In 1944 Fr. Sharkey reduced the magazine to digest size and increased the page count to 32 so that it was pos-



Boys from Lishui joyfully look through the pages of the January 1926 issue of *China*, with almost every page filled with photos of people and places where they live. They might even see a picture of themselves.



sible to have five or more extensive articles written by Scarboro priests in every edition.

The magazine has always served five key roles: sharing the story of mission, thanking benefactors, fundraising, recruiting vocations and promoting the Society. Seminarians and priests worked in the Promotions office, which handled mail, processed donations, organized speaking tours by returned missionaries and performed other duties. A major part of their work was to knock on doors across the nation to get new subscriptions to the magazine. By 1953, *China* reached 50,000 subscribers who paid \$1 annually.

Des Stringer became editor in 1954 after all foreign missionaries had been expelled from China. The content of the magazine, renamed *Scarboro Missions* with the April 1950 edition, had already shifted with optimism to the newer missions. William McGrath, now a monsignor, continued to author a column called “From the Crow’s Nest,” which promoted the message of Fatima and called on Catholics to pray for the conversion of Russia. After their harrowing years in communist China, it was no surprise that McGrath and other China hands continued to warn of the dangers of communism in the pages of the magazine.

The first editor without mission experience in China was appointed in 1961. Fr. Harold Oxley easily filled his magazines with stories written almost entirely by the more than 70 Scarboro missionaries stationed overseas in the Dominican Republic, Japan, Guyana, the Philippines, St. Vincent and the Grenadines, and the Bahamas. Articles about China were now found only occasionally on the “I Remember” page.

A message of liberation

Scarboro Missions was in for a different kind of transition as a result of Vatican II. Topics that had often concerned Society members were considered in a new light. In keeping with the reform era, the magazine developed a more questioning attitude. Special themes included changes in the ways of doing mission, Christian unity, religious liberty, community life, Christian witness, and dialogue with non-Christians.

Fr. Gerry Curry, who had spent 11 years in Japan, became editor in 1975. In his first editorial Fr. Curry said he would follow the approach of his predecessor Fr. John Walsh who had reported “on the lives of our men in mission, both in Canada and throughout the world...and called on many talented people to write for the magazine so that you, the reader,

Editors of *China* and *Scarboro Missions*:

John M. Fraser:	1919-1923
William McGrath:	1923-1931
Alphonse Chafe:	1931-1939
James Leonard:	1939-1940
Hugh Sharkey:	1941-1946
Francis O’Grady:	1947-1950
Jack McGoey:	1950-1953
Roland Roberts:	1953-1954
Desmond Stringer:	1954-1959
Harold Oxley:	1960-1961
John Gault:	1961-1963
Harold Oxley:	1963-1968
Donald Boyle:	1968-1972
John Walsh:	1972-1975
Gerry Curry:	1975-1979
Michael O’Kane:	1980
Michael O’Hearn:	1980-1983
Jack Lynch:	1983-1986
Joseph Young:	1986-1988
Michael Donelson:	1988-1989
Gerry Curry:	1989-2003
Kathy Gillis:	2003-2018

would be given the chance to experience many areas of mission and some of the problems facing mission today.”

Fr. Curry’s commitment to a global view is seen in the articles he commissioned for his inaugural edition. One of these, “Notes on the church in China,” was remarkable for two reasons. First of all, it was a mainly positive view of life in China, including a discussion with Chinese Christians about their growing yet limited

religious freedom. Secondly, it was an article on China written by a Presbyterian, Dr. E.H. Johnson. Another break with tradition was reflected in the issue’s lead story. “Sin: Personal and Social,” written by the revolutionary thinker Gregory Baum. Fr. Baum ended his reflection on sin with a stark break from the church’s former understanding of mission: “The church’s saving mission then, cannot possibly be understood in terms of the salvation of souls. This would reduce the Gospel to an individualistic message. What the church has been sent to offer in Jesus Christ is deliverance from personal sin, and connected and intertwined with this, the liberation of people from the multiple structures of domination.”

The liberation of people from structural oppression became a constant theme in *Scarboro Missions* as Catholics looked for leadership in understanding this emerging Gospel-inspired priority. Scarboro missionaries in Latin America and the Philippines who were immersed in these realities of struggle, provided real-life insight into topics Canadians were hearing about in secular news reports. To complement and give context to these stories, Fr. Curry added social analysis and the teachings of prominent liberation theolo-

gians like Fr. Gustavo Gutiérrez. In October 1976 he devoted an entire issue to economic and social analysis of the Canadian reality, including articles on “signs of hope” and “how Christians can participate in the process of social change.” Letters to the editor from this era show that for some readers the message of choosing sides in the face of social struggle was a hard pill to swallow.

Mike O’Hearn was the first lay person to hold the editor’s job. He was hired in 1980, the same year Archbishop Oscar Romero was martyred in El Salvador. In an early editorial, O’Hearn said that the word “pagan,” which had disappeared from the missionary lexicon, might find a new use in describing richer nations’ consumption patterns. “That is because the treasures of the faith—the beatitudes, the social teachings of the church, the exemplary lives of contemporary martyrs in the third world—are having so little effect on our anti-Christian lifestyles. The high standard of living in the North, including ‘our own fair Canada’ is based on the continued rape of the South’s resources. It is we and the global economic structures, which we support, that are in need of conversion, of radical transformation. The conversion of the pagan North by the spread of

the treasures of the faith—that is the mission task before us.” Mike also published his PhD thesis in 1983 on *Scarboro Missions*, “The Political Transformation of a Religious Order.”

Colour, currency, calendars...

Three of the biggest changes in the look of the magazine came in one fell swoop. In the September 1983 issue, new editor Fr. Jack Lynch published a magazine that had a larger page size (8” x 10”), was in full resplendent colour and was reduced from 32 to 24 pages. This format remained the standard from then on. Jack also introduced a calendar, which evolved into the November “calendar issue” and remained a popular fixture.

After a decade’s hiatus, Gerry Curry returned as editor in 1989 for another 14 years of service. That year, *Scarboro Missions* became a member of the Canadian Church Press (CCP), an ecumenical association striving to maintain high standards of religious journalism. At the CCP annual awards banquet in 1989, *Scarboro Missions* won three Awards of Excellence and received three honourable mentions for its 1988 submissions. Fr. Curry congratulated outgoing editor Mike Donelson and other magazine staff for a job well done.

It is no exaggeration to say



The 2007 OLM special issue. The cover featured Sr. Susan Moran who was presented with the Order of Canada by Governor General Michaëlle Jean in Ottawa in 2006.

that Gerry loved his job. Again he brought currency and a thematic focus to the magazine. He dedicated special issues to particular missions, to laity in mission, and to the Society's close collaborators, Our Lady's Missionaries, whose first special issue was published in May 1977 during Gerry's earlier term as editor. In February 1998 he published the first of many inter-faith editions of the magazine.

Kathy Gillis assisted Fr. Curry for 15 years and at his retirement, the mantle was passed to her. As the last editor of the magazine, she has tried to emulate the work of her mentor and friend. Kathy says her 30 years of working for Scarboro Missions profoundly transformed her:

"Immersed in a community of priest and lay missionaries with firsthand accounts of walking with the marginalized and among peoples of other lands and cultures gave me a new understanding of my faith and of the world. I began to learn more about the social teachings of the Church and to hear the message of the Gospel in a new way. I am grateful to Scarboro Missions for this continued learning and for inviting me to participate in the building of the Reign of God. It was a pleasure and an honour for me to serve the work of mission through the magazine."∞



St. Francis Xavier Women's Auxiliary founded in 1940 to help support the work of mission. Many of its members were mothers and sisters of the priests and seminarians. Its first president was Mrs. A. Hymus (front left), mother of Fr. Robert Hymus.

Mission education in Canada

"As missionaries...we have the responsibility to share our overseas experience with all its implications with the Canadian Church that sends us."

Dir. 173, Scarboro Missions Constitutions

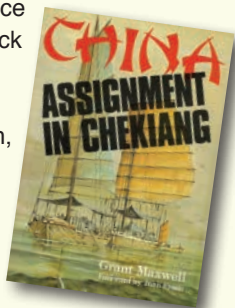
Scarboro's mission education efforts in Canada were the main responsibility of the Mission Information Department, which encompassed the Mission Centre, publication of the magazine, communications, posters and audiovisual productions, the Promotions Department, fundraising, and outreach to parishes and schools.

In 1971, a mission education team of Frs. Jack Lynch, Mike Traher, and Gus Roberts was formed. They produced multi-media presentations for schools and parishes to help in the work of conveying the meaning and scope of mission around the world. In addition to producing audiovisual programs and films on Scarboro's work and on new understandings of mission, the Society also distributed (and advertised through the magazine) social justice productions by well-known filmmakers Kevin Moynihan, Patrick Hughes and others.

Books by Scarboro missionaries were also promoted. The most prolific writers were Frs. Jack McGoey, William McGrath, Jack McIver, Hugh Sharkey and Harvey Steele. There were also books written by others about the Society, including *Assignment in Chekiang* (inset) by Grant Maxwell; and biographies such as *Agent for Change: The Story of Pablo Steele* (Harvey Steele) by Gary MacEoin.∞



Bishop George Marskell (right) on the parish boat with videographer and photographer Hans Eijssenck who was on assignment to the Brazil mission. Itacoatiara, 1990. Hans had worked on several projects with Scarboro missionary Fr. John Walsh at Development and Peace and was hired by Scarboro in 1989, with Susan Watson, to do video programs on the Society and its overseas missions. They also produced "Restless Mission Flame," a documentary on the life of Msgr. John Mary Fraser, founder of Scarboro Missions.



This painting by Filipino artist T. Buenaventura of people carrying a house, depicts *Pagtinabangay*, a Cebuano word that means cooperating and collaborating for the well-being of the community. The painting was a gift to the Scarboro community from Our Lady's Missionaries in recognition of their years of working together in mission.



By Sr. Frances Brady, O.L.M.

Celebrating friendship

The first association between Scarboro Missions and Our Lady's Missionaries occurred many years ago through a friendship between the men who were the founders of the two groups. Monsignor John Fraser and Monsignor Dan Macdonald shared a zeal for the missionary role of the Canadian church.

The relationship has continued, benefiting our sisters and people with whom we serve whenever our paths cross those of Scarboro missionaries. Our missionaries have worked together in Southern Leyte in the Philippines, New Amsterdam in Guyana and Fortaleza in Brazil. We have collaborated in ministries such as Becoming Neighbours support for refugees. Our sisters have been able to participate in activities sponsored by Scarboro Missions such as the interfaith ministry.

OLM have been among the many enriched by programs and

events through which Scarboro Missions has welcomed and brought people together. Those with common interests and concerns have gathered in the chapel or mission centre for prayer, for study, to be informed about issues of human rights and justice important to all of us, and to support one another.

The immense and well known hospitality of the Scarboro community has been a blessing for Our Lady's Missionaries on countless occasions, including our General Chapters, funerals of our sisters, and the opportunity to write about our missions and ministries in *Scarboro Missions* magazine.

The greatest gift we receive from Scarboro is their presence and example of fidelity to mission in all its forms. In all that matters most to those working in and for the kingdom of God, Scarboro is there to witness and support, to welcome and to stand with those

who need a friend or advocate. Their strength of purpose makes all who associate with them stronger.

At this anniversary time of naming and celebrating blessings, we look back with gratitude for Scarboro Missions. We recall with awe and appreciation what Scarboro missionaries have been and what they have represented during the past 100 years, and we look forward with thankfulness as well.

This year we will move to Presentation Manor Residence where once again Scarboro Missions will collaborate with other individuals and congregations, including Our Lady's Missionaries. It is heartening to know that the Scarboro presence will be a continuing example of hope and hospitality, faithful to mission in this time as our founders were in their time.∞

Rev. Kenneth Ignatius MacAulay 1926 – 2017

By Fr. Frank Hegel, S.F.M.

On September 6, 2017, Fr. Ken MacAulay quietly passed away at the Cardinal Ambrosic Houses of Providence in Scarborough, Ontario. Born April 3, 1926, in Souris, Prince Edward Island, Fr. Ken was one of 11 children of Frank and Marguerite MacAulay.

Ken lived with a profound sense of gratitude for his calling as a priest and missionary. He was always low key, unpretentious, but none of us ever doubted for a moment the depths of his spirituality and conviction:

“I probably have a very simplistic view of mission, but it’s what I work by. It is revealing God’s love in our unique situation and that can take a hundred forms.” On another occasion he wrote: “To be a missionary means proclaiming God’s love, discovering how God is revealing himself. So there has to be concern for our fellow human beings in every area of life.”

Ken served Scarboro in many leadership positions both in Canada and in his beloved Guyana. One of the outstanding qualities that characterized his ministry is that of empowerment. Just as Jesus in his public ministry affirmed and healed, so did Ken. He challenged us to never lose sight of the essentials.

As a leader Ken was called upon to exercise his wonderful gift of integration. On May 30,



A leader in the Scarboro community, Fr. Ken added his wisdom and vision of mission to the 2002 Chapter Preparations Committee, working with Fr. Ron MacDonell (left) and lay missionary Beverley Vantomme.

“Ken was very proud of Scarboro. In his homily on the last day of our General Assembly in 1987 he gave the following testimony: ‘I feel there is a strong desire for a deeper family and community relationship—priest and lay members, not only working together, but more importantly, living out the Gospel message to love and support each other.’”

In 1980, there were 12 Scarboro missionaries, men and women, who participated in an historic mission commitment service. This was the first time that women took part in a mission sending ceremony and it was the largest departure ceremony celebrated by the Society in 15 years. Ken emphasized the faith dimension of the new mis-

sioners’ response and the need for them to be open and reflective to their experience. They were being sent as evangelizers who would in turn be evangelized and converted by the Spirit among the people to whom they were sent.

Twice elected as superior general of the Society, Ken’s commitment to the laity could be



Although he was recalled to Canada many times to serve the Society, twice as superior general, Fr. Ken would return to Guyana where he was first assigned in 1954 and where he served a total of 20 years.



Fr. Ken with Scarboro lay auxiliary members (L-R) Marie Bennett, Peggy Morris and John Markle. Central house, Toronto, 1998. As director of the Mission Information Department, Fr. Ken expressed his gratitude to the Lay Auxiliary for their faithfulness and hard work on behalf of Scarboro Missions.

seen in his service as leader of the Scarboro community. He would always say that Scarboro laity “go overseas not as priest helpers and not to substitute for priest missionaries, but as lay people with their own missionary vocation, their own responsibility and privilege to witness God’s love in our world.”

The Beatitudes are an invitation to take a long inward journey, imitating the teaching and practice of Jesus and his lifestyle, his attitudes and his prayer, constantly seeking communion with God and knowing and embracing God’s will. Ken did that every day as a person of prayer and discernment.

Not only were we very proud of Ken as a priest and brother, Ken was very proud of Scarboro. In his homily on the last day of our General Assembly in 1987 he gave the following testimony:

“I feel there is a strong desire for a deeper family and community relationship—priest and

lay members, not only working together, but more importantly, living out the Gospel message to love and support each other. I am very proud of Scarboro’s efforts to build up the local church, local priests, religious and the laity. I am also very proud of Scarboro’s commitment to speak out for the downtrodden, the poor and disadvantaged; of Scarboro’s efforts to bring about not peace, but peace with justice; of Scarboro’s respect for Indigenous Peoples and their religion, their respect for creation; of Scarboro’s willingness to be prophetic and not merely to say what is politically correct.”

Fr. Ken was ordained to the priesthood in 1953 for the Scarboro Foreign Mission Society. In 1954 he was appointed to British Guiana (Guyana) and served as pastor at our Lady of Fatima Church in Georgetown from 1958 to 1963 when he was recalled to Canada to do specialized studies in finance

and accounting. He was appointed bursar and spiritual director of St. Francis Xavier Seminary and then treasurer general of Scarboro Missions. He returned to Guyana from 1974 to 1977. He was elected superior general in 1978, serving in Canada for two terms in this capacity. He was the first Scarboro member to be elected superior general for a second term. He again returned to Guyana in 1988 until being called back to Canada once again in 2000 to serve as director of the Mission Information Department. He continued to dedicate his life to pastoral work and mission animation in Canada.

Fr. Ken is predeceased by seven siblings: Joseph, Peter, Bernard, Francis, Rev. Stephen, Mary Clinton and Pauline MacPhee. He is survived by Eugene (Betty) and Fr. Gerard, as well as numerous nephews, grand nephews, nieces and grand nieces.

Visitation and a wake service were held in the chapel at Scarboro Missions on September 8, 2017. The Mass of the Resurrection was celebrated on September 9 with interment at Our Lady, Queen of the Clergy, St. Augustine Seminary in Toronto.

Well done, good and faithful servant.∞

Rev. Frank Anton Hegel 1946 – 2017

By Louise Malnachuk

Fr. Frank Hegel died peacefully on Christmas Eve 2017 at the Scarboro Missions central house in Scarborough, Ontario, his home for the last 16 years. Born November 27, 1946, in Allan, Saskatchewan, Frank was one of six children of Edward and Anne Hegel. His early life was spent on the family farm where he learned about responsibility and hard work. In 1957 the family moved to Saskatoon where he attended Allan Public School and St. Paul's High School. Frank had thought about going to the seminary after high school but wanted first to experience the world.

After receiving his Master of Education degree at the University of Saskatchewan, Frank worked as a primary teacher and then as principal at St. Joseph Elementary School in Swift Current. Although his journey would eventually take him away from his home province, he remained a life-long fan of the Saskatchewan Rough Riders, always wearing the team jersey and cap on game days.

Frank volunteered for four years with CUSO in St. Kitts in the West Indies and in Botswana, Africa, before joining Scarboro. He saw that his teachers were the poor, those "who filtered knowledge through the heart." He also loved living and working in cross-cultural settings, believing that "travel is a school of its own



Parish priest Fr. Hegel, Sister of Charity Maureen Lynch, and Scarboro missionaries accompany Gladys Santa Maria (left) and parishioners as observers in the parish council elections. Chiclayo.

because a person has the stance of a perpetual student, always listening and learning."

In 1979, Frank joined Scarboro Missions as a priest candidate and in 1982 was assigned to Chiclayo, Peru, to the parish of St. Joseph the Worker where he was ordained a deacon the following year. He returned to Canada for his ordination to the priesthood in Saskatoon on December 8, 1984.

At his first Mass after ordination, Frank invited a Scarboro lay missionary to give the homily. Throughout his priesthood, he continued to support and encourage lay participation and empowerment in the church, believing that mission was best served by a community of priests and laity working together. By 1987, after a year of study in the

United States, he was assigned to Scarboro's formation team preparing priest and lay candidates for mission.

Returning to Chiclayo in 1990, Frank accompanied the people in their struggles for land and water, and supported them during the violence and terror inflicted by two rebel organizations, the Sendero Luminosa (Shining Path) and Tupac Amaru.

In 1993 he was assigned to Scarboro's new mission in Riobamba, Ecuador, as pastor of Santa Faz Church. In 1997 he was appointed rector of the cathedral in Riobamba and rector of Christ the Good Shepherd diocesan seminary for men from campesino and Indigenous backgrounds.

Despite being diagnosed with Parkinson's disease in 1995, Frank



continued to live with courage and fortitude. Returning to Canada in 2001, he served in a variety of capacities—in Formation Education, as Treasurer and on the Admissions Committee. He led retreats, gave spiritual direction and was responsible for many activities that supported the central house community. When Parkinson's took away his ability to do a job, he always found another way to serve within his physical capabilities. Frank continued as an active and involved member of his Scarboro Missions community until his death. One of his tasks for the past several years was writing the memorial for deceased missionaries for the community's "Book of Life." Frank wrote the In Memory for Fr. Ken MacAulay featured on page 128 of this magazine.

Frank was predeceased by his parents Edward and Anne, and survived by his siblings, Helene Sander (Joe), Richard (Gail), Mary Ann, Ken (Valerie) and Terry (Mary), along with numerous nephews and nieces. His family expressed heartfelt thanks to the Scarboro Missions community in Toronto for their loving care and support of Frank over the years. A Mass of Christian Burial was held on January 2, 2018, at Holy Family Cathedral in Saskatoon

Witness to life, love and freedom

Fr. Frank Hegel, known as "Francisco" in Peru, served in the parish of San José Obrero in Chiclayo from 1982 to 1994. Despite the many years that have passed since his departure, Frank kept in contact with the people. The following collective reflection and individual testimonies were shared at a farewell celebration held shortly after his death. (We thank Mark Hathaway for his translation.)

Finding out about the death of Francisco, our dear friend, priest and pastor, was a hard blow that brought us together to share our pain and at the same time to remember his journey in the midst of our people...It was a gathering in faith and hope, which gave us back the joy and certainty that Francisco lives on in the fullness of God as well as in the hearts and actions of many people... Because we know he is alive we can say, thank you, dear Francisco:

...for the gifts shared with us, for allowing us to meet a living God and witness God's kindness and tenderness, especially among the poorest and most marginalized;

...for your trust and support of the laity, for strengthening an experience of a fraternal church that proclaims life and defends justice, a church that will continue to teach us to love and to act so that there is more life and hope in our people;

...for making yourself our friend and companion on the journey;

...for your tenderness, your listening and your smile that encouraged and accompanied us always, even from a distance;

...for your wisdom and your free spirit that in turn liberated us;

...for sharing tasks and dreams until the end of your days and, above all, teaching us to live the "Joy of the Gospel" as Pope Francis reminds us.

Gloria García: "Your humanity and generosity taught us to value life and celebrate with joy. We will never forget your concern to strengthen our life of prayer and to teach us how to assume our evangelizing commitment. You will always be a light that animates our hope. Until eternity, beloved friend!"

Marco Arreguí: "I deeply appreciate your welcome and closeness to the people, your concern for our formation and capacity development, and your celebrations full of life and creativity."

Yrma Porras: "Thank you for your life and your invaluable support of faith, the consistent witness of your deepest values, for your sensitivity to the suffering of the people, and for encouraging our commitment to serve our community and country. Your humility taught us the value of a reconciliation that fosters peace, and you were always able to make us smile and laugh."

Eva Puyén: "Thank you, friend, for teaching us to value ourselves as a people; for knowing that we are worthy of God's love; for trusting, highlighting and nurturing our capacities. Thank you, because you were our best example of carrying out the Gospel."

followed by the Rite of Committal at Hillcrest Memorial Gardens.

In his autobiography, which Frank wrote in his final years, he said, "I believe that our lives are all sacred and our journey is a pilgrimage from and back to the

One who created us...I thank God for the freedom and challenge to accept the uncertainty and incomprehensibility of my own sacred and very human journey... Thank you God for accompanying me."∞

Rev. Charles Joseph Hector Gervais 1935 – 2018

By Danny Gillis

On March 1, 2018, Fr. Charlie Gervais quietly passed away at the Cardinal Ambrosic Houses of Providence in Scarborough, Ontario. Born in Elie, Manitoba, he was one of 14 children born to Marie-Louise and Frederick Pierre Gervais. Much of Charlie's childhood was spent in Aylmer, Ontario, where he helped on the family's tobacco farm. The close and boisterous Gervais family were a great source of pride and strength for Charlie. One of his brothers is Archbishop Emeritus of Ottawa, Rt. Rev. Marcel Gervais.

Charlie was ordained in 1961. The next year he and classmate Fr. Longie MacLean crossed the Pacific on an ocean liner to begin their first mission assignment on the beautiful island of Leyte. Charlie immediately fell in love with the Filipino people. He loved to laugh, sing, dance and tell stories. He played the piano, the harmonica, the guitar, or whatever instrument was handy. His enthusiasm for life was contagious and the people loved him in return. They called him Padre Caloy, a nickname for Carlos (Charlie).

Charlie became very involved in the establishment of credit unions and cooperatives in Southern Leyte. Having grown up on a farm, his enthusiasm for projects and experimentation to help poor farmers was never



Whether in Canada, Ecuador, or the Philippines (above), Charlie loved to laugh, sing, dance and tell stories.

deterred in his 30 years of working with them.

In 1969, Charlie was given a four-year appointment as director of the Public Relations Department of Scarboro Missions, sending out his team from coast to coast to do mission education in Canada. He returned to Leyte in 1973 and in 1977 was recalled again to serve as animator of Scarboro's formation house in Edmonton. The year 1981 saw him back in the Philippines when he became the first Scarboro priest appointed to the Diocese of Malaybalay, Bukidnon, a landlocked mountainous province on the big island of Mindanao. His parish of San Fernando was a site of sporadic conflict between the Philippines military and the armed revolutionaries of the New People's Army. Charlie was heroic in his defence of the people who were often caught in the crossfire.

During a sabbatical year, Fr. Charlie visited Nicaragua with Fr. Pat Kelly to understand its peoples' revolutionary spirit. In 1984, the two priests began a joint venture working together in San Fernando with Pat as pastor and Charlie taking on a new mission to the Manobo, one of the many Indigenous Peoples of Mindanao, collectively called the *lumad*.

Fr. Jack Lynch said during his homily at Charlie's funeral mass, "In meeting and knowing peoples of different beliefs and traditions, the Spirit of God was present in those encounters. Ours has always been a call to discern how, where, when and through whom the Spirit of God is present." This was Charlie's first mission with the *lumad*, one he entered into with faith and gusto. As he spoke with their leaders, it became clear that the *lumad* were in an existentialist



Charlie (right) and lay missionary Danny Gillis with Manobo leaders Gunud (red head covering) and Alberto (centre). San Fernando parish. 1986. Charlie was a tremendous support person for the lay missionaries sent to the Philippines.

crisis. In just 20 years, the forests that supplied all their worldly needs were gone—destroyed by over-logging by greedy profiteers and corrupt government officials who allowed this to happen.

Charlie needed to act. His first instinct was to start agricultural projects. The snags were innumerable. He tried to negotiate an honest deal for the *lumad* from the logging companies. He got money for them, but it did not help. He wrote to the government demanding a ban on logging but was ignored. It was a difficult time.

On April 19, 1987, Charlie and Pat penned an open letter to the parishioners of San Fernando, challenging them to take on the logging companies or be judged by their children. The people responded. Buoyed by the community organizing of a team of Redemptorist lay missionaries and priests that Fr. Kelly had invited into the parish, they stood up to the logging companies. During the three-year struggle the parishioners became leaders of a movement to secure a total logging ban for their province. Their fight to save the forests was highlighted in the world's first pastoral letter on ecology, "What is happening to our

beautiful land," published by the Philippine bishops' conference in 1989. One of those who led that fight was parish secretary Clarita Escoto. On hearing of Charlie's death, Mrs. Escoto wrote this tribute on behalf of her husband Lloyd and their family:

"Padre Caloy, we love you and will miss you but we all know you are now seeing GOD's face... Blessed are you, because many friends have offered their prayers for the peace and rest of your soul. Even more though, we the people of San Fernando were blessed to have received a Scarboro missionary like you. I will never forget my promise to you that I will do my best to help my co-brothers and sisters, *lumad*, who you loved and cared for so much...A million thanks to the SFM Society for sending you here as an instrument to help the people of San Fernando."

In 2001 Charlie continued his commitment to the Indigenous as he learned a new language and began a new mission assignment in Riobamba, Ecuador, that was to last nine years. Charlie had a *don de gente*—a gift of people—and



Members of a women's group sign a contract of agreement with Fr. Charlie for the construction of their women's centre in the Andean village of Quatro Esquinas, Riobamba, Ecuador. 2007.

was both energized and evangelized by people wherever he was.

In his retirement, Charlie wrote two books, *The People's Revolution* and *Adventures in Development*, each with 24 stories about his experience of the Philippines and the remarkable people he knew and loved. (*Published by Novalis and edited by Michael O'Hearn.*)

Charlie is predeceased by his parents and siblings Louis, Telesphore, Adrien, Henri and Laurent. He is survived by Magella, Therese, Marie, Marcel, Estelle, Celine, Denyse and Hubert; many nephews, nieces, and their children and grandchildren.

The Mass of the Resurrection took place in the Scarboro Missions chapel on March 5, followed by interment at the cemetery, Mary Queen of the Clergy, at St. Augustines. In Charlie's memory, the family asked for prayers for peace and work for justice for Indigenous peoples everywhere.∞



When Fr. Harvey Steele of the Diocese of Antigonish was granted an honorary doctor of laws by St. Francis Xavier University in 1957, Msgr. John Mary Fraser was quoted as saying he knew from his first visit there, that Antigonish would be a “nursery of vocations.”

Thirty permanent members of the Scarboro Foreign Mission Society hail from Antigonish, the most of any diocese. The next greatest contributions came from Toronto (19), London (14), Hamilton (11), Ottawa (6), Kingston (6) and Alexandria (6).



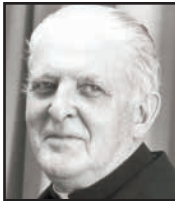
Msgr. John McRae
Alexandria



Pat Moore
London



Robert Moore
St. John's



Edward Moriarty
Harbour Grace, NL



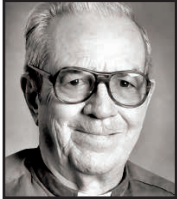
Joseph Moriarty
Harbour Grace



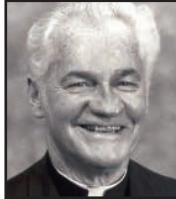
Vincent Morrison
Charlottetown



Thomas Morrissey
Harbour Grace



Francis Moylan
London



Charles Murphy
Antigonish



Leonard Murphy
Kingston



John O'Connor
Toronto



Francis O'Grady
Ottawa



John O'Grady
Toronto



Paul Ouellette
London



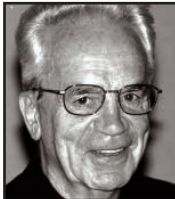
Rogers Pelow
Kingston



Paul Pendergast
Toronto



Ronald Pete
Halifax



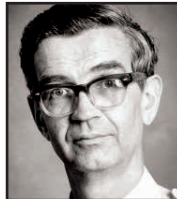
Louis Quinn
Toronto



Pierre Richard
Quebec City



Roland Roberts
Victoria, BC



Brendan Schultz
Hamilton



William Schultz
Hamilton



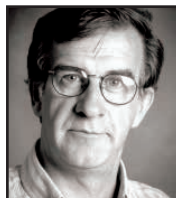
Hugh Sharkey
Saint John



Howard Shea
Charlottetown



Robert Smith
Antigonish



William Smith
Moncton, NB



Harvey Steele
Antigonish



Craig Strang
St. John's



Desmond Stringer
Ottawa



Francis Thornley
Toronto



Peter Toth
Hamilton



Bishop Kenneth Turner
Montreal



Victor Vachon
Sault Ste. Marie, ON



Richard Veltri
Thunder Bay



Arthur Venedam
Antigonish



Cleary Villeneuve
Alexandria



Linus Wall
Harbour Grace



James Walsh
Toronto



Lionel Walsh
Antigonish



Clair Yaeck
Hamilton



Joseph Young
Antigonish

The work of God's Spirit continues

Building on our legacy

At the 14th General Chapter in 2017, delegates approved the disbursement of funds from the sale of its property at 2685 Kingston Road to the organizations listed below.

"In distributing these funds, we have a responsibility to honour the intention of our very generous benefactors to support the charism of Scarboro Missions. As a community we have therefore decided to use some of these resources as a legacy to promote the ministries that have been part of our charism but which we are no longer able to carry on solely by ourselves. Just as others have placed their trust and confidence in us, we are moved by their spirit of generosity in turn to commit ourselves to honour their intention and continue with that same generous spirit to share these resources by collaborating in the dynamic process of evangelization through others." (*Acts of the 14th General Chapter*)

- Regis College, the Jesuit School of Theology at the University of Toronto, for a position to be known as the Scarboro Missions Chair for Interreligious Dialogue. As well, the John Mary Fraser Institute for Practical Theology with the mission of interreligious dialogue and social justice.

- Canadian Conference of Catholic Bishops for the work of the Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue.

- In honour of Scarboro missionary Fr. Clair Yaeck, a pioneer in ecumenism, to support the work of the Office of Ecumenical and Interfaith Affairs, Archdiocese of Toronto.

- King's University College, London, Ontario, for the Interfaith Peace Camp that welcomes 60 Jewish, Catholic, and Muslim children every summer.

- Office for Refugees, Archdiocese of Toronto; and Becoming Neighbours, a companion program for immigrants and refugees with members of religious congregations.

- The regional conferences of Catholic Bishops for the animation of the Canadian Church in its missionary role; engagement with Indigenous Peoples in the pursuit of justice, healing and reconciliation; and to promote reflection among Catholics on Pope Francis' letter *Laudato Si'*.

- University of St. Michael's College for scholarships to promote the active participation of laity in the Church; and for student formation at Intercordia Canada, founded by Jean Vanier.

- To the Coady International Institute, Scarboro has donated three full scholarships for students from the Global South in memory of Frs. Art MacKinnon SFM, Harvey Steele SFM and Jack McIver SFM.

- Citizens for Public Justice, which shapes public policy debates through research and analysis, publishing, and public dialogue.

- Jesuit Forum for Social Faith and Justice for small group reflection and action on Catholic Social Teaching.

- Mary Ward Centre to continue the work of the retreat team at our former Mission Centre.

- Faith and the Common Good to continue the work of our Justice, Peace, and Integrity of Creation Office.

- Missionary Societies of Apostolic Life (MISAL) for scholarships for postgraduate programs. Scarboro wants to continue its support of the members of MISAL with postgraduate programs for their members. As well, Scarboro continues to participate and in fact will host the next meeting of the MISAL members of the Americas in May 2019.

- Quebec Foreign Mission Society with whom we have collaborated in mission and, like us, is a member of MISAL.

The following five organizations—Archdiocesan Pastoral Fund, Development and Peace, KAIROS, the Roncalli Foundation, and Canadian Jesuits International—all support community based initiatives programmed to benefit the poor and those most

“At this time in our history we find ourselves at the frontier of letting go. In a profound spirit of openness and acceptance as we diminish, we look to others to bear the flame and grow into the new stewards of God’s mission, called to love and share all that we have and who we are, as we accompany the outcast, the stranger, the invisible and those of other religious traditions who have become our friends.”

14th General Chapter, Scarboro Missions, 2017

in need. They will continue Scarboro’s outreach to the marginalized in the Global South:

- Pastoral Mission Fund of the Archdiocese of Toronto to assist missionary sisters and priests with projects directly related to evangelization. Also to support the work of nine Yarumal missionary priests in Cambodia and Thailand.
- Development and Peace, the official development organization of the Canadian Catholic Church.
- KAIROS Canada, which unites 10 Canadian churches and religious organizations in a faithful ecumenical response to the call to justice.
- Roncalli International Foundation, which manifests God’s compassion to the most destitute people of the developing world.
- Canadian Jesuits International which does awareness raising and advocacy in Canada, and supports partnerships in the Global South.∞



L-R: Msgr. Ambie MacKinnon, Ecuadorian Fr. Ivan Campana of the Yarumal Foreign Mission Society of Columbia, and Fr. John Walsh in the community dining room. For the last number of years Scarboro Missions has welcomed members of other foreign mission societies to live at the central house in Toronto while they are in Canada for language studies, sabbaticals, and post graduate training.

Present Scarboro Missions Personnel

Please note change of address as of November 2018:

Presentation Manor, 61 Fairfax Crescent,
Scarborough, ON, M1L 1Z7. Ph: 416-261-7135

Roger Brennan, Pastoral ministry, Archdiocese of Toronto
John Carten, Presentation Manor, Toronto
Gerald Curry, Parkland Retirement, Sydney, NS
Shawn Daley, Canadian Armed Forces
Omar Dixon, Itacoatiara, Brazil
Terry Gallagher, Presentation Manor
Jim Gauthier, Presentation Manor
Vince Heffernan, Presentation Manor
Pat Kelly, House of Providence, Toronto
Luis Lopez, Tegucigalpa, Honduras
Jack Lynch, Presentation Manor
Tony Marsh, Presentation Manor
Ron MacDonell, Linguistics, Roraima, Brazil
Msgr. Ambrose MacKinnon, Presentation Manor
Joseph McGuckin, Casa San Lucas, Consuelo, DR
Raymond O’Toole, FABC, Hong Kong
Tom O’Toole, Presentation Manor
Tim Ryan, Toronto
Russ Sampson, Presentation Manor
Gerry Sherry, Presentation Manor
Melvin Stevens, Loyalist Residence, St. Catharines, ON
Gerard Stock, House of Providence, Toronto
Brian Swords, Presentation Manor
Mike Traher, Presentation Manor
John Walsh, Presentation Manor
David Warren, Pastoral ministry, Archdiocese of Toronto

“Although the diminishing numbers of the Institute has provoked the decision to forego accepting any future candidates for the priesthood, it is vital that you continue to promote the *Missio ad gentes*, which is the founding charism of the Scarboro Foreign Mission Society. This could involve supporting other institutes clearly engaged in this task, as well as young Churches in mission lands or even local dioceses whose character is primarily missionary.”

Excerpt of a letter dated July 20, 2017, from Fernando Cardinal Filoni, Prefect of the Congregation for the Evangelization of Peoples, acknowledging receipt of the Acts of Scarboro Missions’ 14th General Chapter, 2017.

FROM THE GENERAL COUNCIL



Fr. Jack Lynch
Superior General



Fr. Mike Traher
Vicar General



Fr. John Carten
Councillor

In his letter to the Romans St. Paul writes, “I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world. God, whom I serve in my spirit in preaching the gospel of his Son, is my witness how constantly I remember you in my prayers at all times.”

Paul has always been a paradigm for us, an exemplary missionary. His gratitude to people around him and to his collaborators in mission is always one of the first things he acknowledges in his letters. From the very first day that we began our formation as Scarboro missionaries we were reminded and encouraged to pray daily for our benefactors. We have done that and we will continue to do that until the last of us is called home to God.

At the same time, we want to acknowledge a profound debt to a significant number of collaborators in Canada and overseas where Scarboro personnel have ministered and were received. In Canada we have to begin with our families and network of friends and benefactors who have been our partners in mission through their prayer and financial support.

We owe a great deal to those who formed and prepared us for crosscultural mission both in Canada and overseas. Also without the loyal employees who

worked with us to carry out our ministries in Asia, Africa, Canada, the Caribbean, and Central and South America, we would never have accomplished what we did.

We have been more than ably assisted in Canada and overseas by many Scarboro lay missionaries and by congregations of Canadian women religious who by their accompaniment not only assisted, but in fact sensitized us to a feminine perspective, to a new reading of the Gospel and, above all, to what Jesus taught us about inclusivity. Congregations include the Grey Sisters of the Immaculate Conception, Sisters of Notre Dame, Our Lady’s Missionaries, Sisters of St. Joseph, Sisters of St. Martha, Sisters of Providence and the Sisters of Zion.

We give thanks to our gracious God for inviting us to participate in God’s mission and then gifting us with the Holy Spirit to guide and accompany us. As we have reflected on our experiences, it is clear that mission is a very dynamic process by which we as evangelizers are in turn evangelized by the Spirit of God working in the people to whom we are sent.

We have become so very conscious that we encounter Christ not only in prayer and in the communal moments of joy and hope, but also in the wounded points of humanity, in the economically poor and disadvantaged. Yes,

we have been evangelized by so many and we give thanks for the ways and occasions in which the Spirit was present calling us to a new way of being in relation to God and to all of humanity. That continues today and hopefully with our minds and hearts open we will be touched and moved by the Spirit present and active in human history.

It is an impossible task to begin to name all the people that should be thanked, but we can assure you that we will continue to give thanks every day for all who encouraged and challenged us, supported and collaborated with us, and evangelized us.

Like St. Paul our gratitude is both extensive and inclusive. What Paul wrote to the Corinthians, we say to each of you: “Grace to you and peace from God our Father and the Lord Jesus Christ. I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind—just as the testimony of Christ has been strengthened among you, so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ.”∞

Our heartfelt gratitude



PLEASE NOTE!

Scarboro Missions has a new address!

**In November 2018, Scarboro Missions will be leaving
2685 Kingston Road and moving to Presentation Manor,
a seniors residence in Scarborough, Ontario.
The General Council, Financial Affairs Office,
and Archives will operate out of Presentation Manor.**

New address

**61 Fairfax Crescent
Scarborough, ON, M1L 1Z7
Tel: 416-261-7135**