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**2010 — International Year for
the Rapprochement of Cultures**
United Nations

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SCARBORO
MISSIONS

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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.

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COVER: Namm Pheun, whose name means honey, is a hilltribe woman newly employed at the Camillian Social Centre in Chiang Rai, Thailand, where Scarboro missionaries Anne and Glenn Harty live and work. Credit: Anne Harty

“We are indeed entering a new era of interreligious dialogue. We are conscious that closer ties among all believers are a necessary and urgent condition for securing a more just and peaceful world.”
Pope John Paul II, Jerusalem, March 2000.

EDITORIAL



By Kathy Gillis

Steps along the way

It is the start of a new year, full of promise and longing. We begin the year with renewed hope for a just and peaceful world. As we open the door to 2010, let us remember a reflection that US Bishop Ken Untener offered during a commemoration of the martyrdom of Archbishop Oscar Romero:

“...the Kingdom is not only beyond our efforts, it is beyond our vision. We accomplish in our lifetime only a fraction of the magnificent enterprise that is God’s work...We cannot do everything, and there is a sense of liberation in realizing this. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.”

There are many facets to the magnificent enterprise that is God’s work and this issue of *Scarboro Missions* offers just a few. Each are steps along the way, taken by people of faith working towards the realization of the Reign of God.

An essential guide comes in the body of thought known as Catholic Social Teaching, highlighted in this issue. From the depths of this teaching, we learn about our commitment to the whole society—to the common good; about standing on the side of the poor and powerless; about the protection of basic rights; about being in solidarity with others; about the beauty and dignity of all God’s creation.

An example of the type of commitment encouraged by Catholic Social Teaching is the **Dignity for All** cam-

paign through which Canadians can build a social movement to eradicate poverty in Canada.

The building of the Kingdom also involves goodwill and collaboration among people of different faiths and cultures. The United Nations has declared 2010 the International Year for the Rapprochement of Cultures. The UN is calling for action on all levels of society to promote dialogue among religions, mutual understanding, and cooperation in the cause for peace. This issue opens with a listing of events in Jewish-Catholic dialogue in the past 60 years, providing a glimpse of the positive relations between Catholics and Jews.

A Scarboro missionary, Fr. Bill Schultz, who had a deep interest in the language and culture of Japan where he worked for many years, and who walked humbly with the poor in Peru, is appropriately featured in this issue. Another, Fr. Jim Gillis, who stood on the side of the poor and powerless is also profiled. We hope their stories inspire you.

We also share with you some of the propositions made by the African bishops from their Special Assembly in Rome last October. The theme of the conference was *The Church in Africa in Service to Reconciliation, Justice, and Peace*. As the US bishops say “our faith is profoundly social. We cannot be called truly ‘Catholic’ unless we hear and heed the Church’s call to serve those in need and work for justice and peace.” May we journey into the new year with confidence and faith.∞

Prayer for the New Year

In the year ahead,
Lord of New Beginnings,
Stretch our souls
And move us
Into new awareness
Of the human family,
Their needs and their longings.

Make these into
Our needs, our longings
So we move more confidently
From our small selves
To a deeper sense of community
Where our resolutions reflect
Our interdependence.

Help us recognize the
Possibilities you have offered
To us as a people,
So we can commit to practice
The Hope that happens
When we gather gratefully
In your Name and we hold up to you
This fragile, precious world.

Grant us all the grace
In this year ahead
To sow the seeds of justice
And to gather peace in our day.

Amen

Centre of Concern
www.educationforjustice.org

Milestones in recent

Catholic-Jewish relations

Compiled by Sr. Lucy Thorson, N.D.S.

As several Jewish and Catholic leaders have noted, there have probably been more positive encounters between Jews and Catholics in the last 60 years than in the previous 1,500 years. These 60 years have been a time of renewal, hope and growing cooperation between these two faiths evidenced by the multitude of Catholic-Jewish dialogue groups, organizations, and institutions that have emerged throughout the world since Vatican II.

The following listing of events provides a taste of how relations between Catholics and Jews have been changing and developing in recent decades, and this is a journey that has only just begun. While this listing covers important developments in the Roman Catholic tradition, the Churches of the Protestant, Anglican, Orthodox, and Evangelical traditions have likewise been breaking significant ground in Christian-Jewish relations in the past 60 years.

1947 Ten points of Seelisberg

An international conference of Jews, Protestants and Catholics, gathered in Switzerland to confront the reality of anti-Semitism and the Holocaust, issues a series of ten principles to guide Christian teaching and preaching when referring to Jews and Judaism.

1959 Good Friday prayer

Pope John XXIII modifies the intercessory prayer for the Jews in the Church's Good Friday liturgy by suppressing the term "perfidious (faithless, unbelieving) Jews." Over the years, the prayer continues to undergo revision to bring it more in keeping with the renewal in Church teaching about the Jews and Judaism.

1960 Pope John XXIII and Jules Isaac

Jules Isaac, a noted French Jewish historian, presents Pope John XXIII with historical documentation on Christian anti-Judaism and attitudes which contributed to the Holocaust.



Pope John XXIII

1962 Pope John XXIII convokes Vatican II

In convening the Second Vatican Council, John XXIII envisions a renewal of the whole Church. Vatican II is seen as a watershed event in a new openness toward Jews, Muslims, Buddhists, Hindus, Sikhs, Indigenous Peoples, and others.

1965 Nostra Aetate

The Second Vatican Council issues *Nostra Aetate* (The Declaration on the Relationship of the Church to Non-Christian Religions.) *Nostra Aetate*, No. 4, addresses the issue of Christian attitudes towards the Jewish people. This document marks the end of a long era in the history of Catholic-Jewish relations and the beginning of a new age of dialogue between the two ancient communities.

1970 Official Catholic-Jewish dialogue organizations

The International Jewish Committee for Interreligious Consultation (IJCIC) is created to establish relations with the Holy See's Office for Catholic-Jewish Relations. Representatives of the two bodies form the International Liaison Committee (ILC) which meets regularly from 1971 onwards.

1974 New Vatican Commission

What was formerly the Office for Catholic-Jewish Relations, created in 1966 and attached to the Secretariat for the Promotion of Christian Unity, is renamed the Holy See's Commission for Religious Relations with the Jews.

1974 Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate, No. 4

This Vatican document proposes concrete suggestions born of experience to help promote in the life of the Church the attitudes towards the Jewish people articulated in the 1965 Declaration, *Nostra Aetate*. In particular, this document encourages Christians to "acquire a better knowledge of the basic components of the religious tradition of Judaism and to learn by what essential traits the Jews define themselves in light of their own religious experience."

1978 Karol Wojtyla elected Pope

From the beginning of his 26-year pontificate, the newly elected Pope John Paul II sets out to build a new relationship between the Church and the Jewish people.

1980 Pope John Paul II—A covenant never revoked

Addressing the Jewish community in Mainz, Germany, John Paul II insists on the eternal validity of God's covenant with the Jews, a theme repeated in subsequent Church teachings.

1985 Notes on the Correct Way to Present Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church

This Vatican document provides a helpful reference for those who teach and preach about Jews and Judaism and wish to do so in accord with the current teaching of the Church.

1986 Pope John Paul II visits Rome synagogue



L'Osservatore Romano

Elio Toaff, Chief Rabbi of Rome, welcomes Pope John Paul II on his historic visit to Rome's chief synagogue. 1986

dearly beloved brothers and, in a certain way, it could be said that you are our elder brothers."

1993 Israel-Vatican accord

Israel and the Vatican establish full diplomatic ties, easing centuries of discord.

1994 Concert at the Vatican commemorating the Holocaust

Pope John Paul II and Elio Toaff, the chief rabbi of Rome, preside at a concert which takes place on the day when Jews throughout the world remember the Holocaust victims.

1997 Exhortation to Pontifical Biblical Commission

John Paul II challenges the Commission members to help Christians understand that the Hebrew Scriptures are essential to their faith.

1997 Vatican Symposium, Roots of Anti-Judaism in the Christian Milieu

Addressing the symposium, John Paul II says, "In the Christian world...erroneous and unjust interpretations of the New Testament regarding the Jewish people...have circulated too long engendering feelings of hostility toward this people."

1998 We Remember: A Reflection on the Shoah

In a long-awaited document on the Holocaust, the Church expresses repentance for those Christians who failed to oppose the Nazi persecution of the Jews.

2000 Pope asks for forgiveness

In a penitential ceremony held at St. Peter's Basilica in Rome, Pope John Paul II asks God to forgive the Church for acts of hostility and contempt toward the Jewish people.

2000 Visit of Pope John Paul II to Israel



L'Osservatore Romano

During John Paul II's historic visit to Israel, he visits Judaism's holiest site, the Western Wall, and places in the Wall a prayer which asks for God's forgiveness "for those who have caused these children to suffer."



L'Osservatore Romano

Pope Benedict XVI with a shofar, or ram's horn, sounded in the synagogue during the Jewish holy days of Rosh Hashanah and Yom Kippur.

2007 Honoring Holocaust victims in Vienna

Joining Vienna's chief Rabbi, before

a memorial to the Viennese Jews who perished in Nazi death camps, Pope Benedict says the purpose of his visit is to show "our sadness, our repentance and our friendship to the Jewish people."

2009 Papal solidarity with the Jewish people

In a weekly audience, Benedict XVI declares that the Holocaust (Shoah) "should be a warning for everyone against forgetting, denying or diminishing its significance." He expresses his hope that the Holocaust should teach new generations that only the strenuous path of listening, dialogue, love and pardon leads to real fraternity and peace in truth.∞

About the author

Sr. Lucy Thorson, B.A., M.Th., is a member of the international Congregation of the Sisters of Our Lady of Sion (NDS), which is dedicated to increasing understanding about Judaism and the Jewish people and to deepening Christian-Jewish relations. She taught in the field of Jewish prayer and liturgy in Jerusalem for many years. She also spent 14 years in Rome and one of her responsibilities there was Directress of an International Center for Jewish-Christian Relations (SIDIC). Currently, Sr. Lucy works in the Interfaith Department of Scarboro Missions and is an executive member of the Christian-Jewish Dialogue of Toronto (CJDT).

Scarboro Missions is happy to have Sr. Lucy pioneering its Christian-Jewish Dialogue ministry.



2000 Dabru Emet: A Jewish Statement on Christians and Christianity

This statement by an interdenominational group of Jewish scholars presents eight suggestions about how Jews and Christians might relate to one another.

2002 A Sacred Obligation

The Christian Scholars Group on Christian-Jewish Relations publishes its response to *Dabru Emet*. *A Sacred Obligation* affirms the Jewishness of Jesus as well as Judaism's enduring covenant relationship with God. This publication is only one of many responses received from Christian theologians and groups around the world, affirming and building upon *Dabru Emet's* key statements.

2002 The Jewish People and Their Sacred Scriptures in the Christian Bible

The Pontifical Biblical Commission publishes a thorough study of the relationship between the New Testament and the Hebrew Scriptures. The document notes that Christians have much to learn from Jewish interpretation of the Bible and confronts the problem of anti-Jewish passages in the New Testament.

2005 Jewish leaders thank Pope John Paul II

From around the world, 160 Jewish leaders travel to the Vatican to thank Pope John Paul for his extraordinary efforts in promoting Catholic-Jewish dialogue.

2005 Pope Benedict XVI calls for renewed dialogue

Pope Benedict visits a synagogue in Cologne, Germany and calls for a renewal of Christian-Jewish dialogue: "We must come to know each other much more and much better. Consequently I would encourage sincere and trustful dialogue between Christians and Jews."

2006 Meeting with Chief Rabbi of Rome

In a meeting with Rabbi Riccardo Di Segni, chief rabbi of Rome, Pope Benedict XVI states that Christians share with Jews a mission to fight "hatred and misunderstanding, injustice and violence."

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By Joe Gunn

CATHOLIC SOCIAL THOUGHT MEANS dignity for all

...A Canadian response

At least one in 10 Canadians currently lives in poverty. The current recession means that the most vulnerable (people with disabilities, Aboriginals, single parent families, newcomers) are now at even greater risk. Already, people working full-time at minimum wage are living in poverty (as measured by the low-income cut-off). The poor are the first to lose their jobs and find it harder to get new work. Social assistance and Employment Insurance are inadequate to keep people from a life of poverty. If the economy continues to slump, it is clear that the difficulties faced by poor Canadians will increase and more people will slide into poverty.

But this does not need to happen, according to Catholic Social Thought as well as those who support **Dignity for All: The Campaign for a Poverty-Free Canada**. The Canadian Catholic Bishops have said: "Poverty, which is a complex phenomenon and source of suffering, ultimately symbolizes marginalization...Material poverty is not necessarily a permanent situation, nor is it intrinsically negative. It is not a personal problem of certain 'unworthy' individuals. Poverty is sometimes caused by environmental factors or by private or public corruption. Poverty may also be the result of illness, disability or simply the lack of personal initiative. Most often, however, poverty is the result of economic processes created and directed by humans. Viewed in this light, poverty appears as a phenomenon that we can influence. We can

change such processes by making different societal choices." (*The Struggle Against Poverty: A Sign of Hope in our World*, October 1996)

The **Dignity for All** campaign is a made-in-Canada means of exemplifying what Catholic Social Thought calls "the preferential option for the poor." Launched in May 2009 at the Canadian Social Forum in Calgary, the campaign has three goals:

- 1 A comprehensive, integrated federal plan for poverty elimination.
- 2 A Federal Act to eliminate poverty, promote social inclusion, and strengthen social security.
- 3 Sufficient federal revenue to invest in social security.

Seven Canadian provinces have either implemented or are developing poverty reduction strategies. So have many Canadian municipalities. Premier Dalton McGuinty of Ontario has said that provincial strategies will only be successful if the federal government supports them. Most recently, Manitoba's strategy explicitly states that "the federal government must be a willing partner." Yet, when the United Nations Human Rights Council asked Canada to develop a poverty reduction plan, the Harper government's June 2009 response was that Canada will refuse to act, using the tired old argument that addressing poverty is the responsibility of other levels of government.

The federal government, with its particular policymaking, legislative, taxation, and redistributive powers,

has an especially critical role in building a poverty-free and more socially secure Canada. As the Caledon Institute has stated, "We believe that the federal government has the dominant role to play in tackling reduction. It can reduce poverty, it does reduce poverty, and it should reduce poverty a lot more."

For a country as rich as Canada, there is no excuse for growing disparity, for the continued need for food banks or for emergency homeless shelters. We have a responsibility to care for our neighbours and to build a society—and an economy—that promotes the common good. Canadians can build a social movement that demands action from their federal government (and engages other societal actors) to eradicate poverty by developing a plan, establishing timetables and targets, and including the people most negatively affected in the design as well as the proposed solutions.

Canadians are asked to support **Dignity for All** by signing on at www.dignityforall.ca, circulating this web link to others, and proposing organizational support to your Christian community or other local groups. Poverty in Canada can be eliminated. Now is the time to build a movement that can make dignity for all a reality.∞

Joe Gunn (inset) is the Ottawa-based executive director of Citizens for Public Justice, www.cpj.ca, an ecumenical social advocacy organization that co-hosts the *Dignity for All* campaign.

Highlights of Catholic Social Thought

Catholic Social Thought (also known as the Social Doctrine of the Church) is a body of teaching on economic, political, social, and cultural issues developed by the Catholic Church. While its roots lie in early Christianity and Scripture, modern Catholic Social Teaching began with Pope Leo XIII's social encyclical Rerum Novarum (The Condition of Labor) in 1891. It includes the social encyclicals of various popes, documents of the Second Vatican Council, as well as statements of local and regional conferences of bishops. Below are just a few Catholic Social Teaching documents:

Rerum Novarum (Of New Things) 1891, Pope Leo XIII — Essentially the beginning of modern Catholic social teaching and a foundational document for many subsequent encyclicals. Addresses the plight of workers in the wake of the Industrial Revolution, touching on issues that include socialism, unbridled capitalism, a living wage, workers' rights, support for unions, and a rejection of class struggle. Pope Leo first articulated the principles that underlie the preferential option for the poor.

Quadragesimo Anno (After Forty Years) 1931, Pope Pius XI — Commemorating the 40th anniversary of *Rerum Novarum*, this encyclical offers an update on the state of labour and industrialization, and strong critiques of communism, unrestrained capitalism, class conflict, and inequalities. Pope Pius denounces the concentration of wealth and economic power, and calls for the reconstruction of the social order based on subsidiarity.

Pacem in Terris (Peace on Earth) 1963, Pope John XXIII — Issued only two months before the Pope's death, this encyclical is the first to be directed to "all men of good will," instead of just to Catholics. In a response to the Cold War, the encyclical outlines necessary conditions for lasting world peace, looking at respect for human rights and disarmament. Pope John calls for the development of a world authority to protect the universal common good, condemns the arms race, and supports efforts to build peace.

Populorum Progressio (On the Development of Peoples) 1967, Pope

"It must be asked how many Catholics really know and put into practice the principles of the church's social doctrine."

John Paul II, *Tertio millennio adveniente* ("As the Third Millennium Draws Near")

"Solidarity is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all."

Pope John Paul II, 1987, *Sollicitudo Rei Socialis, On Social Concern*

Indigenous woman and her children, villagers of the Andes mountains, Chimborazo Province, Ecuador.

Paul VI — This encyclical, which Pope Benedict's *Caritas in Veritate* commemorates, examines the economy on a global level, and addresses the rights of workers to decent work, just wages, decent working conditions, and to form and join unions. Pope Paul VI calls development "the new name for peace," criticizes unjust economic structures that lead to inequality, and supports new international and social relationships.

Laborem Exercens (On Human Work) 1981, Pope John Paul II — Issued to mark the 90th anniversary of *Rerum Novarum*, this encyclical once again emphasizes the dignity of work and the rights of workers, and the priority of labour over capital. Also addresses disabled workers, emigration, materialism, and the spirituality of work.

Sollicitudo Rei Socialis (On Social Concern) 1987, Pope John Paul II — This encyclical honored *Populorum Progressio* on its 20th anniversary, offering solidarity as a central requirement of our faith and times. Pope John Paul critiques East-West blocs and other "structures of sin" that compromise the progress of poor nations, and calls for solidarity between rich and poor nations.

Centesimus Annus (The Hundredth Year) 1991, Pope John Paul II — On the 100th anniversary of *Rerum Novarum*, John Paul II reflected on the current state of issues that Leo XIII had addressed in his day. It focuses on the moral dimensions of economic life, the advantages and limitations of the market, the role of business, and the responsibilities and limitations of government.

Deus Caritas Est (God is Love) 2005, Pope Benedict XVI — Benedict's first encyclical emphasized the connections between love of God and love of neighbour. Pope Benedict said the Church could no more neglect charity than it could Scripture or the sacraments. He located love of the poor at the centre of Catholic life.

Caritas In Veritate (Charity in Truth) 2009, Pope Benedict XVI — This encyclical follows up on the themes of Pope Paul VI's *Populorum Progressio*, calling it the *Rerum Novarum* of the present age. It deals with the ethics of contemporary economics; poverty and development; global solidarity; charity, justice and the common good; rights and duties; and care for creation, among other topics.

The above is taken from the "Social Encyclical Primer" of the US Conference of Catholic Bishops. The following is from *Hill Connections*, hill-connections.org/jt_intro.htm

From Bishops Conferences

Justice; Peace; Poverty in the Church, 1968, Documents of the Latin American Bishops, Medellín, Colombia.

Evangelization in Modern Day Asia, 1974, Federation of Asian Bishops' Conferences.

Puebla Conference Documents, 1979, Latin American Bishops.

Justice and Evangelization in Africa, 1981, Bishops of Africa and Madagascar.

Economic Justice for All: On Catholic Social Teaching and the US Economy, 1986, US Bishops.

To the Ends of the Earth, 1986, US Bishops.

The Common Good and the Catholic Church's Social Teaching, 1996, Bishops' Conference of England and Wales.

Cry of the Earth; Cry of the Poor, 2001, Canadian Bishops.

Climate Change: Our Responsibility to Sustain God's Earth, 2005, Australian Bishops.

God Hears the Cry of the Oppressed, 2007, Zimbabwe Bishops.

Vatican Council Documents

Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) 1965, Vatican Council II — Christian responsibility towards the world and the human condition.

Justicia in Mundo (Justice in the World) 1971, World Synod of Bishops — A call to action for justice and to participate in transforming the world as constitutive dimensions of preaching the Gospel.

Social Teaching poster

The poster in the centrespread of this issue is based on the rich tradition of the Social Teaching of the Church and highlights its key principles. For a more complete list of Social Teaching documents and information, visit [Scarboro Missions' website at www.scarboromissions.ca](http://ScarboroMissions.org) and go to the **Justice and Peace** section.

2010 International Year...

...of Biodiversity

The international Year of Biodiversity is a celebration of life on earth and of the value of biodiversity for our lives. The world is invited to take action to safeguard the variety of life on earth: biodiversity. The small choices that individuals make add up to a large impact because it is personal consumption that drives development, which in turn uses and pollutes nature. By carefully choosing the products they buy and the government policies that they support, the general public can begin to steer the world towards sustainable development. Governments, companies, and others have a responsibility to lead and inform the public, but finally it is individual choices, made billions of times a day, that count the most. ("Sustaining Life on Earth," *Secretariat of the Convention on Biological Diversity, an international agreement signed at the UN Conference on Environment and Development, Rio de Janeiro, 1992*)



Members of the World Spirit Youth Council chat during a break. The Council is one of a growing number of interfaith youth organizations around the world. Parliament of World Religions, December 2009, Australia. Right: Buddhist monks perform an opening chant before a workshop.

...for the Rapprochement of Cultures

The United Nations has declared 2010 the International Year for the Rapprochement of Cultures. Individuals, community organizations, non-profit organizations, and government agencies from all over the world will be organizing events on inter-religious and intercultural dialogue, understanding and cooperation for peace. High-level dialogue and/or informal interactive hearings will also take place with civil society. Affirming that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and the culture of peace, the assembly encouraged member states to consider initiatives that identify areas for practical action at all levels of society to promote interreligious and intercultural dialogue, tolerance, understanding and cooperation. It also encouraged the promotion of dialogue among the media from all cultures and civilizations. (*United Nations*)



Parliament of World Religions

Some people call it the Olympics of interfaith dialogue. Every five years, the Parliament of World Religions convenes somewhere in the world. Over the last 25 years, these gatherings have attracted as many as 10,000 people of numerous religions from the four corners of the earth.

In December 2009, 6,000 interfaith pilgrims converged upon the city of Melbourne, Australia, to attend the most recent Parliament and to nurture and celebrate the growing global interfaith movement. The six-day conference featured 700 workshops that touched on issues in the fields of religion, spirituality, and social justice. Key themes of the conference included climate change; indigenous peoples; youth involvement in dialogue; interfaith education; social, economic, racial and gender justice; Australian interfaith activity; and nonviolent conflict resolution.

I was there along with one other representative from the Scarboro Missions Interfaith Department. The Parliament was the greatest experience of my life. To join with thousands of sisters and brothers of so many religions from all over the world to pray, to celebrate, to dialogue together. It is difficult to find the words to describe this peak experience. Never have I felt more like a global citizen, possessed of both hope and peace.

Submitted by Paul McKenna, coordinator of the Scarboro Missions Interfaith Department. To learn more about the Melbourne Parliament event, visit the website of the Council for a Parliament of World Religions: www.cpwr.org



Catholic Social Thought

"Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel" (*Synod on Justice in the World, 1974*).

- Economic and political decisions must be based on human dignity
- The primacy of persons over things and of human labour over capital
 - Equality of man and woman
 - Preferential option for the poor
- Right to life and defence of the human person
- Constitutions must be based on the rights and responsibilities of each human person and nation
 - Promote the good of all because we are all responsible for all
- Right of government to intervene for common and individual good
 - The market economy must be governed by justice and oriented to the common good
- Common good is attained through cooperation and mutual assistance
- Rich nations are called to sacrifice income and power for common good
 - Live simply so that others may simply live
- Development must respect nature and the common good: human dominion over the Earth is not absolute
- Everyone has a right to good water and food, the fruits of God's creation
 - Riches and freedom create a special obligation
- Aid less-developed countries without thought of domination
- All nations have equal dignity and right to self-development
 - Every human person and nation is interdependent
 - All individuals and nations should share in development
 - Development is a means to peace
- Right to work and the dignity of work
- Right of workers to assemble, to unionize, and to a just wage
- Workers are part owners of the enterprise in which they invest labour
- Resources are not for arms but for the alleviation of human misery
 - Disarm, simplify lifestyles, and eliminate waste in rich nations
 - Christian duty calls for participation in public life
 - Infuse one's culture with a Christian spirit
- Accept responsibility for one's share in injustice and for conversion
 - Sinful structures exist and must be overcome
- Social justice is integral to our faith commitment
- Challenging injustice is an essential part of evangelization

To reference complete texts: www.scarboromissions.ca

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The Church in Africa

Following on the first assembly in 1994 at the request of Pope John Paul II, the Second Special Assembly for Africa of the Synod of Bishops took place in Rome from October 4-25, 2009. The three-week assembly brought together nearly 400 participants including 33 cardinals, 79 archbishops, and 156 bishops, and focused on the theme, *The Church in Africa in Service to Reconciliation, Justice, and Peace*. Below are excerpts from the Assembly's 57 Propositions.

#5: Sacrament of Reconciliation

...Reconciliation overcomes crises, restores dignity to people, and opens the way to development and lasting peace among people at all levels.

The Synod Fathers now launch a heartfelt appeal to all those who are at war in Africa and make their people suffer so much: "Stop the hostilities and be reconciled!"

...They invite the international community to give strong support to the struggle against all the manoeuvres which destabilize the African continent and persistently cause its conflicts.

#11: Interreligious Dialogue

Peace in Africa and other parts of the world is very much determined by the relations among religions. Therefore, promoting the value of dialogue is important so that believers work together in associations dedicated to peace and justice, in a spirit of mutual trust and support...

Dialogue with other religions, especially Islam and African Traditional Religion, is an integral part of the proclamation of the Gospel and the Church's pastoral activity on behalf of reconciliation and peace...

This dialogue will be authentic and productive to the extent that each religion begins from the depths of its faith and encounters the other in truth and openness...

#15: Security in Society

...The current mobilization of African countries for the reduction of poverty and the pursuit of lasting peace open great hopes....The Synod appeals to governments to offer security in society and the basic needs of life to the most vulnerable from a just distribution of the fruits of development...

#17: Social Justice and Eradication of Poverty

The Synod Fathers have pleaded for an economy in service to the poor and strongly denounced an unjust economic order which has led to the perpetuation of poverty.

We therefore propose that...

- leaders take adequate measures to remedy poverty and to develop policies to ensure self-sufficiency in food production...
- the further cancellation of debts...
- African governments be more prudent in accessing grants and loans so that they do not push their people into further debt...

- Africa be actively involved as an important stakeholder in decision-making processes on international trade and socio-economic issues which affect her...

#22: Environmental Protection and Reconciliation with Creation

...We observe that many human beings, at all levels, have continued

to abuse nature and destroy God's beautiful world by exploitation of natural resources beyond what is sustainable and useful...

In complicity with those who exercise political and economic leadership in Africa, some businesses, governments and multinational and transnational companies engage in business that pollute the environment, destroy flora and fauna, thus causing unprecedented erosion and desertification of large areas of arable land... This has raised among scientists and stakeholders the awareness of the deleterious effects of climate change, global warming, natural calamities (like earthquakes, sea-quakes and their consequences like tsunami).

...we call upon the particular Churches to:

- promote environmental education and awareness;
- persuade their local and national governments to adopt policies and binding legal regulations for the protection of the environment and promote alternative and renewable sources of energy...

#24: Good Governance

The Synod Fathers call on leaders conscientiously to exercise stewardship and to uphold the common good...and to protect and promote the social, economic, political and religious rights of every citizen, as

enshrined in the United Nations' Universal Declaration of Human Rights and in the African Charter of Human and People's Rights...

#28: Migrants and Refugees

On the African continent there are about 15 million migrants who are looking for a homeland and a place of peace. The phenomenon of this exodus reveals the face of socio-political injustices and crises in some areas of Africa.

...This precarious situation for so many foreigners ought to win the solidarity of everyone; instead it causes much fear and anxiety. Many consider immigrants a burden, view them with suspicion and indeed consider them a danger and a threat. This often gives rise to expressions of intolerance, xenophobia and racism...

The Synod...calls on African Governments to create a climate of security and freedom, to implement programmes of development and job creation, to dissuade their citizens from leaving home and becoming refugees, and to undertake initiatives encouraging refugees to return with a programme to welcome them.

#29: Natural Resources

...The Synod Fathers gave thanks to God for the abundant riches and natural resources of Africa.

...The Synod appeals to the international community to encourage

the formulation of national and international legislation for the just distribution of revenue generated by natural resources for the benefit of local populations...

#30: Land and Water

Since large stretches of fertile land and water resources are unscrupulously exploited by foreign and local investors in many African countries, causing the displacement and dispossession of poor persons and their communities, who are often powerless to oppose this "assault", this Synod urgently calls upon all governments to ensure that its citizens are protected from the unjust alienation of their land and access to water, which are essential goods of the human person.

#31: Globalization and International Aid

...The best globalization must be a globalization of solidarity.

This globalization sometimes takes the form of international aid from international agencies. Unfortunately, such aid does not always reach the people for whom it is intended and, at times, it comes with conditions which do not reflect the needs of the people.

The Synod Fathers call upon African governments and intermedi-

ate agencies to a more responsible and transparent management of this international solidarity for the sake of the common good...

#47: Women in Africa

Women in Africa make a great contribution to the family, society and the Church...However, not only are their dignity and contributions not fully recognized and appreciated, but (they) are often deprived of their rights.

In spite of the significant advances made in the education and development of women in some countries in Africa, the development of girls and women is often disproportionate to that of boys and men; girls and women are generally unjustly treated.

The Synod Fathers condemn all acts of violence against women...

#51: HIV/AIDS

AIDS is a pandemic, together with malaria and tuberculosis, which is decimating African populations and severely damaging their economic and social life. It is not to be looked at as either a medical-pharmaceutical problem or solely as an issue of a change in human behaviour. It is truly an issue of integral development and justice, which requires a holistic approach and response by the Church...∞



Animating the Golden Rule

A film focusing on teenagers as they explore ways of embodying the Golden Rule, "Do unto others as you would have them do unto you."

By Terry Weller

Animating the Golden Rule... *An Introduction*, is a film by Scarboro Missions, created with the production leadership of Toronto film producer Tina Petrova. The film focuses on teenagers as they explore ways of embodying the core values of the Golden Rule, "Do unto others as you would have them do unto you..." through art, music, rap, and drama skits.

The movie propels the viewer on a journey of discovery, giving life to what many consider to be the most universal moral teaching.

Historians tell us that between the ninth and second centuries BCE, in what is called the Axial Age, a new concept came into human consciousness. It filtered throughout the world and began to appear in the sacred records of all civilizations. The concept was that of compassion. And its focal point was the Ethic of Reciprocity, commonly known as the Golden Rule. Surpassing religious boundaries, the Golden Rule finds its way into cultures, philosophical circles, and indigenous traditions.

One of the tasks of mission today is to seek to build bridges of peace and understanding across many of the world's peoples and religions. In addition to its overseas journey among those of different cultures and faiths, Scarboro Missions does multi-faith and multicultural work through its Department of Interfaith Dialogue.

Almost a decade ago Scarboro produced its highly successful Golden Rule poster featuring the Golden Rule as it is found in the sacred writings of 13 different world religions.

The poster was like a dove

released into the wind. It found its way to the United Nations in New York; it has a home in the Vatican; it is displayed in places of worship on every continent; speaks to people in hospital and prison chapels and at town and city halls; and beckons to students in the corridors of their schools. Translated versions of the poster have been handed out by the thousands in various African countries thanks to the untiring efforts of Mussie Hailu, board chair of the Interfaith Peace Building Initiative in Ethiopia.

The poster is also used as a resource in Scarboro's work with Catholic high school students as part of their world religions curriculum. The film, *Animating the Golden Rule... An Introduction*, presents the experiences of a group of students on a Golden Rule retreat at Scarboro's Mission Centre.

At these retreats, students are given the opportunity to express the Rule through their own creative lenses. Separated into teams, they are given only 30 minutes to take the Golden Rule as it is stated within their assigned religion and prepare a theatrical skit, a musical demonstration, a poetic expression, or any creative process to convey that version of the Golden Rule.

The film shows clips of many of the presentations, revealing that our creative capacity surely is a gift of the Divine. A team of students swirl into dance to the words of the Golden Rule. A stage drama moves from chaos to a meditative stance. Drums beat an entrance for a young man with a sonorous voice at a podium

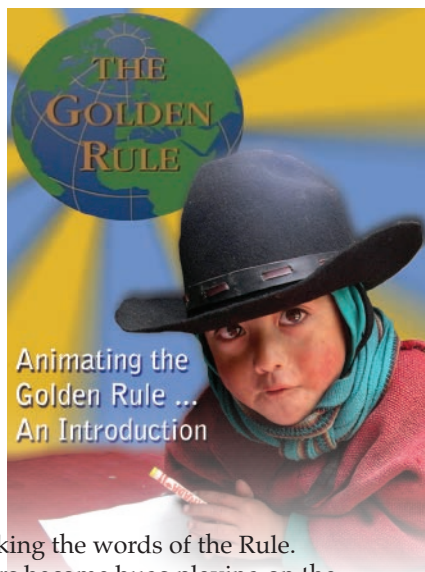
speaking the words of the Rule. Actors become bugs playing on the road and threatened by cars when "Jayne the Jain" comes to save them, proclaiming that nothing will die on her watch. Another acting troupe portrays a young woman who does not care for the life of insects until a spiritual being changes her into a bug about to encounter an unpleasant fate.

The Golden Rule is portrayed and sung, and guitars and bongos resound as the youth rejoice in the ancient ethic and demonstrate its potential effect on the entire human family.

Afterwards students discuss what they learned about themselves and about each other from the experience. They share their newfound understanding of how the Golden Rule can change the world. *Animating the Golden Rule... An Introduction* shows us two basic truths about the Golden Rule: its power lies in the doing, not in the knowing; and its expression springs from our collective global consciousness.∞

Rev. Terry Weller is a Christian Interfaith Minister and publisher of Interfaith Unity News in Toronto.

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Remembering Fr. Bill Schultz

Editor's note: In the September-October 2009 edition of Scarboro Missions, we paid tribute to Scarboro's deceased members and featured a photo of each missionary in the centrespread. I am sorry to say that I accidentally put the wrong name beneath the photo of Fr. William Schultz. As a correction, I would like to put "a face to the name," along with a little overview of Fr. Bill's life.

Fr. William Patrick Schultz, a native of Galt, Ontario, joined Scarboro Missions in 1946. After ordination on December 20, 1952, he was appointed to Japan where he worked as a pastor and an English language teacher until 1983.

"Fr. Schultz was most innovative at incorporating elements of the Japanese culture into the liturgy," said Fr. Clair Yaeck, then Vicar General of Scarboro Missions. "This was most evident at weddings and funerals.

"In this way, he was ahead of his time. Often the church hall served as a centre for traditional Japanese fine arts."

Described as a "quiet, unobtrusive pioneer," by Fr. Yaeck, he was a behind-the-scenes organizer who helped establish a Catholic Centre in Fukuoka, Japan, for language and cultural studies. Fr. Bill brought together the talents of both foreign and native born clergy to staff the Centre, which he saw as a meeting place for both Christians and non-Christians. The Centre also served as a drop-in centre for youth.

Fr. Bill's deep interest in the lan-



After ordination, 1952, Fr. Bill Schultz served in both Japan (above) and in Lima, Peru (right).



guage and culture of Japan led him in 1961-1962 to do a Master's degree in East Asian studies at Columbia University, New York. While in Japan, he published a book of his own fables which served as a guide for Japanese students to learn English grammar and idioms.

In May 1979, Fr. Bill founded the Toronto Japanese Catholic Community. When he left for mission in Peru the following year, other Scarboro missionaries who had served in Japan assisted the fledgling community. Fr. John Bolger took over as chaplain, followed by Fr. Clair Yaeck, then by Frs. Tom O'Toole and Gerry Curry jointly in 1990. Today, Fr. Tom O'Toole, Fr. John Carten, Fr. Alex McDonald, and Fr. Jim Gauthier usually attend the monthly gatherings.

"Fr. Bill was innovative in other ways as well," said Fr. Yaeck. "He was a strong proponent of continuing education formation and frequently took courses and seminars to renew himself."

In 1973, Fr. Bill attended the Maryknoll Mission Institute in Maryknoll, New York, to study missiology. His interest in Scripture took him to London, England, in 1975 to the Mission Institute and from 1978-80 to the Toronto School of Theology.

Fr. Bill headed into uncharted waters when he arrived in Lima, Peru, in 1980 and quietly laid the groundwork for Japan's first ever lay missionary program through which Catholics from Japan could pursue mission activity. He was engaged in this endeavour until his untimely death in 1986, in El Progreso, a small town on the outskirts of Lima. He was 59.

Many parishioners and friends attended the Mass of the Resurrection for Fr. Bill in Cristo Luz Del Mundo church in El Progreso. They continued in procession with the body to its final resting place in the cemetery, among the poorest of the poor—the very people he served in his missionary life.∞

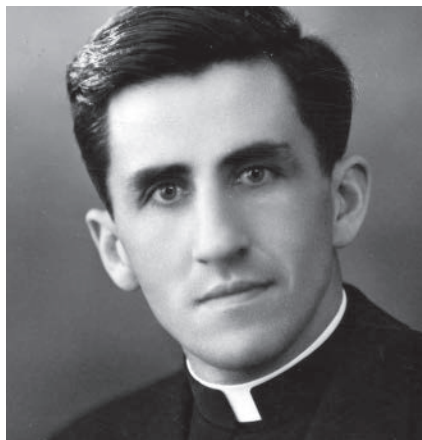
Rev. James Alexander Gillis, SFM 1923 – 2009

By Michael Traher, S.F.M.

Fr. Jim Gillis, died peacefully in his sleep on September 2, 2009, at the age of 86. He had been living in Antigonish, Nova Scotia, since 1979 where he was a well known and beloved presence in the community.

He was born and raised in Inverness, Nova Scotia, and graduated from St. Francis Xavier University in Antigonish. After serving in World War II, he joined Scarboro Missions and was ordained in 1950. His first mission was in the Dominican Republic, assigned to the parishes of Monte Plata and then Yamasa. In 1953 he returned home to recover his health, accepting to help out at the Holy Childhood office in Vancouver. In 1955 he was appointed to the Philippines, Scarboro's newest mission. After language studies in Cebu City, central Philippines, he arrived in the small port town of Cabalian, Southern Leyte, joining other Scarboro missionaries in the area. Soon after, he was appointed pastor of Anahowan, the next parish up the road, and the smallest and poorest of the Scarboro parishes along that Pacific coast. Fr. Pat Kelly who continues to serve in the Philippines said, "the people of Anahowan still remember Fr. Jim Gillis for his compassionate, understanding manner."

Health reasons again brought Fr. Jim home to Canada in 1961 where he worked in the Promotion department at Scarboro's central house. He also assisted Fr. Jack McIver in setting up a language and culture learning



facility for the new priests assigned to Scarboro's missions in Central America, Brazil, and the Dominican Republic.

In 1965 he began studies in Chicago and acquired a Masters degree in American History. He took a position as a history professor at St. Francis Xavier University in September 1967 and also assisted Frs. Howard Shea and Lionel Walsh in the newly-opened Scarboro House for seminarians near the campus.

In 1969, after considerable personal prayer and reflection, Fr. Jim decided to change the focus of his life and priestly ministry. In 1973, he accepted a position as Corrections Service Counsellor at the penitentiary in Dorchester, New Brunswick, where he worked for six years. Returning to Antigonish in 1979 he worked as a counsellor for Canada Manpower until he retired. In a quiet but very dedicated way, through service to others, Fr. Jim continued to live out his priesthood which he cherished.

At his wake, relatives and friends shared warmly of their memories of him and the quiet, gentle ways in

which he exercised his priestly ministry. As stories and highlights of his life were shared, it was obvious that his care and compassion touched many people over the years.

"He was a champion of the poor," one person said. Fr. Jim was known to give whatever he had to the poor and to anyone in need. Seeing that he did not dress warmly enough for the cold winter days, his family and friends often bought him coats and shoes and other warm clothing, which he promptly gave away to those whom he felt needed them more than he did.

"He was my friend," said one woman who came to Fr. Jim years before, desperate for a job to support herself. Moved by her persistence and her tears, he found her a job which she said made all the difference for her future. Beside her, a middle-aged man added while smiling gratefully, "He got me two jobs!"

A priest chaplain shared that Fr. Jim regularly walked to the Municipal Court House in the mornings to sit with people about to be charged, quietly offering them reassuring support. He often visited the jail to be with prisoners and sometimes offered personal counselling. He was known for his compassionate way with people in trouble with the law. There was a special place in Fr. Jim's heart for those on the margins of society—the prisoner, the forgotten, the elderly, and the infirm.

"He was a walker!" another person said. Every day, Fr. Jim walked

"To be good missionaries you must become saints."

In his humble, Christ-like presence and compassion with everyone, especially the poor, Fr. Jim had become what our founder called us all to be.

all over town. People who saw him on the streets with his bag of groceries or other items, offered to buy him a carrying bag, but he refused saying that what he had was quite sufficient.

Fr. Jim lived in a cooperative apartment complex near St. Ninian's Cathedral in Antigonish. This became for him a real Christian community which he served pastorally, often celebrating Mass for people who were sick or aged and unable to venture out. When asked, he offered this priestly ministry in the neighbouring complexes as well. People shared how he visited the sick, remembered people's birthdays, and celebrated anniversaries. One family recalled that he celebrated Mass with them every Thanksgiving for 25 years. "He was like a brother to us."

Fr. Jim had a special love for the Native peoples living on a reserve in nearby Afton, and they in turn loved him. During the wake, one of their Christian leaders told how Fr. Jim contributed to building the foundation of their church. "Without his help I don't think we would have succeeded in continuing to build our church. He was always so supportive and encouraging of us."

The same leader then spoke of his gratitude to Fr. Jim for encouraging him to develop his musical talent, which eventually led to the start of the community's two parish choirs. Fr. Jim had also asked the man to share the story of his pilgrimage to Medjugorje at Mass six Sundays in a row so that everyone would hear how God's love had so deeply

touched one of their community. He added, "a side effect of all this was that I overcame my shyness and fear of speaking in public."

On the morning of September 8, 18 priests concelebrated the Mass of the Resurrection for Fr. Jim at St. Ninian's cathedral in Antigonish. Gathered were family, friends, and neighbours, among them a number of the Sisters of St. Martha and the Sisters of Notre Dame living in the town. Scarboro missionaries present at the Mass were Frs. Gerry Curry, Anthony Marsh, and Mike Traher, with the pastor of St. Ninian's, Fr. Tom MacNeil, presiding at the liturgy. Fr. Traher gave the homily linking Fr. Jim's life as a priest and missionary with the Beatitudes. Fr. Curry offered the prayers of commendation.

Fr. Traher concluded his homily by recalling the exhortation of Monsignor Fraser, founder of Scarboro Missions, in a talk to seminarians: "To be good missionaries you must become saints." In his humble, Christ-like presence and compassion with everyone, especially the poor, Fr. Jim had become what our founder called us all to be. After the celebration concluded, yet another person came forward to say how grateful he was that years ago Fr. Jim had given him and his family the money to be able to buy a house when they were in great need. They will never forget him, the man said.

Fr. Jim Gillis was indeed a very good priest and missionary, whose life and ministry reflected the person and heart of Jesus.∞

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Scarboro welcomes new lay missionaries on the Feast of St. Francis Xavier

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

It is always a joy to celebrate the Feast of St. Francis Xavier who is traditionally one of four missionary patrons for Scarboro Missions. The others are St. Therese of Lisieux, patroness of missions; St. Theophane, a young missionary martyred in Vietnam in the 1800s; and Mary, Queen of Apostles. Each year we invite other mission societies from the Toronto area, such as Our Lady's Missionaries, the Jesuits, the Spiritans, and others, to join us.

St. Francis Xavier has an amazing record of accomplishments in his 10 years of evangelizing (1542-1552) in South Asia, India, and Japan. As a young missionary priest from the Basque region of Spain, he sent many letters back home to Ignatius, founder of their Jesuit order. Francis wrote of

the challenges of bringing the Gospel to new cultures and peoples. His letters were filled with stories of heroic sacrifice, long hours of ministry, and joy among people eager to hear the Good News. He was undaunted. He spoke enthusiastically about the need for more missionaries to come to Asia, musing that if he were back in Europe he would visit all the universities and challenge students to come and give their lives to Christ's mission for the salvation of the world. While planning in 1552 to enter China, Francis Xavier became seriously ill and died on the island of Sancian, just off the coast of China.

Francis Xavier has been the inspiration of many missionary societies and he continues to fulfill that role for us at Scarboro. At our commun-

ity Eucharist on December 3—the Feast of St. Francis Xavier—our Superior General Fr. Jack Lynch presided, and Fr. Russ Sampson gave a very inspiring homily on the theme of our Baptism and the call to be missionary.

The missioning of two new Scarboro lay missionaries was a significant part of our celebration. It is for this reason that Scarboro exists—to give a global witness to the Good News. In past years as seminarians, we used to sing a traditional missionary hymn, “*Ad Multos Annos*” (For Many Years to Come). May we see many more ready and willing vocations come to join us in our future missionary endeavours.∞



Mark



Mark Driediger signs his three-year contract with Scarboro Missions, witnessed by Kate O'Donnell. Mark was born in Nigeria to missionary parents and lived there until the age of 12. He will be commissioned from his home parish of St. John Vianney in Barrie, Ontario, on January 10 and leaves for Malawi on January 14. Mark is a Journeyman Bricklayer and has two adult sons.

Sylvia



Sylvia Wilvert, a social worker, was commissioned from her home parish of St. Joseph's in Guelph, Ontario, on December 13, and leaves for Guyana on January 5. Sylvia has two daughters and two grandchildren.



Scarboro Lay Mission Office coordinators Kate O'Donnell (left) and Mary Olenick (far right), with (L-R) Fr. Russ Sampson and new lay missionaries Sylvia Wilvert and Mark Driediger.

We are pleased to introduce our two newest lay missionaries who have completed Scarboro's three-month preparation program for overseas mission. On December 3, 2009, on the Feast of St. Francis Xavier, our patron Saint, they made their three-year commitment to serve as Scarboro lay missionaries. We are delighted to acknowledge Sylvia Wilvert who will be serving in Guyana and Mark Driediger who will be serving in Malawi.

We extend a special thanks to the Scarboro priests and lay missionaries, and to Sharon Willan, former staff member and consultant, who facilitate some of the program workshops, and particularly Fr. Russ Sampson (inset) who facilitated the spiritual component. We are deeply grateful for their wonderful and continued support.



Commitment Statements

“It is with gratitude to God, to Scarboro Missions, and to you my friends and family that I, Mark Driediger, commit myself to journey with the people of Malawi for the next three years. Together with you and the people I will work with and encounter, my hope is to serve Jesus diligently, to grow in faith in God, to delight in the fellowship of the Holy Spirit, and to allow the Light of the World to shine ever more brightly and beautifully each day in the hearts of people and in the world.”

“I, Sylvia Wilvert, with the grace of God, in the presence of my family and friends who are here and away, and this community, commit myself for three years to serve as a lay missionary with Scarboro Missions in Guyana. May my compass remain steadfast on the needs of the people of Guyana through dialogue, sharing, witness, and service. ‘Lord,’ as in the prayer of St. Theresa of Avila, ‘may I be your hands, eyes, ears, feet, and heart. May your will be done.’

I ask my family, friends, and new Scarboro family to pray for me as I journey into mission to follow Christ's call.”

The above was submitted by Kate O'Donnell and Mary Olenick, coordinators of Scarboro's Lay Mission Office.



By Dana Fedyna

Come and see

In 2008, I agreed to be the principal of a Sino-Canadian high school in Shenyang, China. It was an opportunity to see, feel, and taste the new China.

Provincial ministries of education in Canada and China have collaborated in the past decade to prepare Chinese students for study in Canadian universities. In 2008, I agreed to be the principal of a Sino-Canadian high school in Shenyang, China. It was an opportunity to see, feel, and taste the new China. Although I was curious about student life, I was even more intrigued by the possibility of working as a lay missionary in an evolving Communist state.

Shenyang, with its 10 million strong population, is the capital city of Liaoning Province. The city lies a mere 500 kilometres west of North Korea.

A score of Catholic and Protestant churches are scattered across the city. I joined one of these, Sacred Heart Catholic Church, which was built by French missionaries 130 years ago. The current pastor, Fr. Joseph, invited me to teach English as a Second Language (ESL) alongside another

foreign teacher. We prepared parishioners for the Sacraments of Initiation using ESL (English as a Second Language) as a tool for preparation. On a weekly basis I gave lessons to about 30 adults.

The other foreign teacher has been in China for three years. In addition to his professorship at North Eastern University in Shenyang, he often met with students in small groups to pray and to answer their questions about the tenets of the Catholic faith. This was done discreetly and very successfully.

Parish life

I was surprised by the vigor of parish life at Sacred Heart. Fr. Joseph explained that not all regions in China enjoy a comparable level of religious tolerance. The recent cultural detente in Liaoning Province may be attributed to the efforts of one cleric in particular, Bishop Pius Jin, who on the strength of his reputation alone managed to forge a cooperative

rapport with the provincial government. Bishop Jin drew on his charisma and tenacity to obtain permission for daily and Sunday worship, albeit within the confines of the gated parish communities. He was so loved and respected by the people that his requests for greater tolerance were generally agreed to by local officials, which led to the Church's unprecedented growth.

Today, Fr. Joseph continues to work very much in the spirit of Bishop Jin. To promote the Gospel, Fr. Joseph has established the Catholic Social Services. Since poverty in the broader community is very great, the government permits the Catholic Social Services to find housing, jobs, and medical treatment for street people. Government officials realize they score long term political points by allowing the Church to aid the poor, abandoned, sick, or dying.

While priests, sisters, and lay missionaries give ongoing support, they also bring the Good News. And when asked, they work hand in hand with those who seek baptism. Just as the early Church struggled to exist, so the emergent Church in China does much to win over communities, one heart at a time.

I found Sacred Heart to be a bustling parish, joyful and energized by song and worship. It was costly for many to close their shops in order to attend an English or Chinese Mass, and yet, both the chapel and the church were packed every Sunday morning. After Mass, small committees met to look after opportunities



Dana with Heidi (left), Lucia, and Simona, three of the eight students she prepared for Confirmation at Sacred Heart Church (photo left). Heidi has musical talent, Lucia is almost fully bilingual and studies the Bible at home every day, and Simona is a high school student who hopes to study in Australia or North America one day. All three on this day received the Sacrament of Confirmation.

for Gospel work, such as visiting orphanages and the aged.

Choir members showed their personal commitment to the music ministry, finding practice times and providing music at the many and various parish events. There were almost no funds for building maintenance, improvement, or expansion, and yet at Christmas time, small gifts made their way into the hands of the children. Simple treats were always distributed so that no one went home hungry, and many community meals were organized. Fr. Joseph was determined to feed his parishioners—body and soul.

What amazed me each time I traveled between the parish and my home 40 kilometres outside the city was the skyline of Shenyang by night. On the rooftops of several tall buildings throughout the city I saw large white crucifixes electronically lit. No one could tell me who put them up. Of course there were no words, but their very presence sent a clear message: "God is with you. Come and see."[∞]

Are you interested in being part of Chinese life for six months or more?

Many openings exist in Chinese universities and colleges for teachers of English and other subjects. AITECE (Association for International Teaching, Education and Curriculum Exchange) is a non-profit Christian organization that facilitates the placement of foreign teachers in China. You will be paid a monthly salary by the Chinese institute and given free accommodation. Depending on your qualifications and the finances of the institute, you may also be provided with airfare. Requirements include a B.A. degree and up or a Language Teaching certificate.

AITECE strives to build better relations among peoples through the sharing of understanding and values.

For more information, please email Scarboro missionary Fr. Roger Brennan at r44brennan@yahoo.ca



The local market just behind Sacred Heart Church.



Fr. Joseph and some of the parishioners at Sacred Heart Church who assist him in the community. Shenyang, Liaoning Province. China.



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