

SCARBORO missions

September-October 2010 \$1.00

SPECIAL ISSUE

The call to mission

*Witnessing to God's
love in the world*



thanksgiving

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Dear friend of
Scarboro Missions...

Thank you for your faithfulness, prayers, and generosity to us. It is because of you that we are able to continue the work of mission, witnessing to the Gospel overseas and in Canada. We will continue to be good stewards of all your gifts as we put ourselves at the service of others. Please note the donation envelope in the centre of this issue for your convenience.



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Cover: Fr. Ron MacDonell is doing linguistics work in Roraima Diocese, Northern Brazil, helping native peoples such as the Kokama, the Makuxi, and the Wapichana to revitalize their languages and providing other missionaries with tools for language learning. Credit: Jack Lynch, SFM

EDITORIAL



By Kathy Gillis

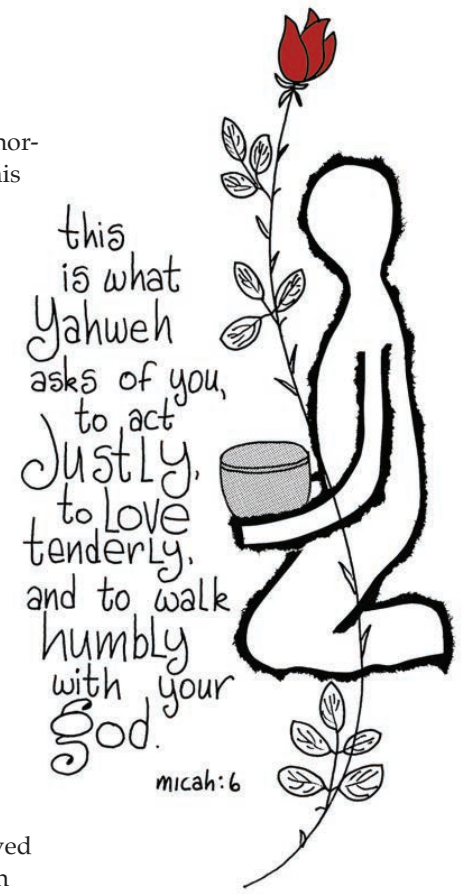
The call to mission

Whether priest or lay, we are all called to take part in God's mission to renew the face of the Earth, to bring about God's reign of love, peace, and justice for all. In this issue you will read many stories about people who are living the call to mission. Each one has responded to God's constant nudge, and yes, God does continue to gently call everyone to take part in this wonderful enterprise. It may be in our own country, or it may be as a Scarboro missionary to another land, among other peoples and cultures. It is a call to be witnesses to God's love and compassion, walking in solidarity with others, especially with the poor and those pushed to the margins of society, sharing their joys and hopes, their struggles and pain. To walk with others in solidarity will require that we listen to their stories and learn from them, that we simply be present, our hearts like open vessels. And as we become friends, they will want to hear our stories. Mainly God is asking us, as Micah says, "to act justly, to love tenderly, and to walk humbly with your God."

With the excitement of the challenge, there may also be feelings of trepidation as we leave behind the security of the familiar and enter unknown environments and situations. But there is also peace in knowing that we are taking part in the movement of the Spirit in our world. We will surely make mistakes and learn to laugh at our mistakes.

The journey of mission is not easy, as lay missionary Susan Keays writes

in this issue, particularly in those times when the challenge seems enormous. Then she remembers that this was God's idea, not hers. "I have marvelled at the acuity of God's vision," she says, "for I have been drawn time and again to places and situations I never would have found, understood, or tackled on my own. I've worked in obscure regions among pockets of forgotten people where my own puny skill set was somehow the right one to witness to God's love for them and for me." If you think you may be ready to trust God's vision and to hear that inner voice calling you to go beyond yourself to love and serve others, then we invite you to contact Scarboro Missions. Our programs for priest and lay ministry come out of the knowledge and lived experience of many missionaries in the more than 92 years of Scarboro's mission history. We welcome you and feel blessed to accompany you as you take part in God's mission for the world.∞



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By Jack Lynch, S.F.M.

Shared wisdom Shared experience

Scarboro Missions hosts the 2010 gathering of Superiors General and Council members of 22 Catholic missionary communities

The Superiors General and Council members of 22 Roman Catholic missionary communities honoured us with their presence at Scarboro Missions this past April for a four-day international meeting. It was a privilege for Scarboro to host and chair the gathering of 41 priests all of whom are leaders of missionary institutes that collectively represent 6,800 missionary priests working in diverse ministries around the world. From the largest and oldest to the smallest and newest, all communities benefited from the shared wisdom and experience present.

The umbrella name for the organization is MISAL (Missionary Societies of Apostolic Life) and the acronym in both French and Spanish is SOMIVA. All of us relate to the Vatican's Congregation for the Evangelization of Peoples. We were pleased our Vatican liaison, Fr. Joseph Koonampampil, CMF, was present and he extended greetings to everyone on behalf of Cardinal Ivan Diaz, Prefect of the Congregation.

Two years ago the MISAL gathering was held in Nigeria with St. Paul's Missionary Society as host. At that meeting Scarboro was selected for the next gathering and mission spirituality and personnel issues were the suggested topics.

On the first full day, Archbishop Thomas Collins of Toronto was invited to speak on, "Mission Spirituality in Multicultural Toronto", while Sr. Lorraine Caza, an excel-

lent theologian and former Superior General of the Notre Dame Sisters, spoke on mission spirituality from the perspective of men and women in consecrated life. Mary Corkery, Executive Director of KAIROS, and Joe Gunn, Executive Director of Citizens for Public Justice, gave clear informed presentations on the challenges that they and other lay people face as committed Canadian Christians in their work both nationally and internationally.

The theme for the second day of

presentations was entitled, "Healthy Ministry to Personnel". Guiding the reflections were two professional clinicians, Phil Dobson who has years of experience, and Sr. Miriam Ukeritis, CSJ, the CEO of Southdown Treatment Centre in Aurora, Ontario, for men and women religious dealing with burnout, depression, addiction, and sexual issues. We most appreciated their professional input, but I would also add that we greatly benefited from the wealth of experience within the group in dealing with dif-

“The paradigm of mission has changed. While pastoral work is still essential, our priorities today are interreligious dialogue, and formation and empowerment of laity.”



One of the assembly's working groups made up of (L-R) Fr. Luis Carlos Fernandez Lopez, Vicar General of the Missionaries of Yarumal (Colombia); Fr. Kieran O'Reilly, Superior General of the Society of African Missions (Italy); and Fr. Jose Maria Rodriguez Redondo, General Secretary and Vicar of the Spanish Institute of Foreign Missions (Spain).



Joe Gunn, Executive Director of Citizens for Public Justice, addresses the gathering on the challenges he and other lay people face as committed Canadian Christians in their work nationally and internationally. Scarboro Mission Centre, April 2010.

icult personnel issues.

Prior to the gathering, we had asked that everyone bring copies of their protocols for dealing with the misconduct of their members and make these protocols available for the benefit of others who wanted to update and compliment their own policies. It was a wealth of information. Phil Dobson and Sr. Ukeritis both commented on the richness of the documents, many of which exceeded what they had ever seen before.

My own experience of attending

six of these biennial assemblies is that the informal talks and gatherings over meals and coffee are just as valuable in terms of sharing information. But it is more than that. There is a great deal of cooperation and collaboration among all the mission institutes and much of this has taken place at these international meetings.

Fewer vocations and resources

Most of the missionary societies based in Europe and North America are facing the issues of an aging membership and a dearth of new

vocations and resources to carry out many worthwhile projects in countries where consumerism and secularism are rampant. Added to this is the Church's growing credibility gap with younger generations. We are called to cross new boundaries, borders, and barriers to proclaim the Good News.

New mission priorities

Many of the Societies based in Africa and Asia have new members but are having to define their roles in mission. Many of the larger international Societies are dealing with a shift from the North to the South in terms of new members and a shift away from the global north to the global south as the source of energy, new life, and creativity. The paradigm of mission has changed. While pastoral work is still essential, our priorities today are interreligious dialogue, and formation and empowerment of laity. Obviously any issue that affects the poor is of primary concern to all of us and consistent with our option for the poor and marginalized of the world.

I would like to conclude with a summary of the rich reflections on the Visitation of Mary to Elizabeth that we heard from Sr. Lorraine Caza,



Scarboro missionary Fr. Ron MacDonell has been serving the people of Brazil since his ordination in 1986 and empowering the laity to fulfill their vocation.

CND. Her words touched all of us and are also part of a beautiful reflection given by Fr Gerard Chabanon, Superior General of the Missionaries of Africa, at the opening Mass of their recent General Chapter in Rome:

“The meeting between Mary and Elizabeth places us at the core of missionary spirituality because the meeting between the two mothers is in fact also between the two children whose mission the mothers both serve. John the Baptist, of whom the angel announced to Zachary that ‘even from his mother’s womb he will be filled with the Holy Spirit’ inaugurates his mission, pointing out the Messiah by way of his mother’s words. Every meeting we have confirms us in our specific mission. We too bear in our hearts the Word of God and the Spirit of the Lord is at work in us.

“Elizabeth declared, ‘The moment your greeting reached my ears, the child in my womb leapt for joy.’ Greeting someone, even simply saying hello, is how mission begins. Mary’s greeting penetrated

Elizabeth’s womb; her whole being as well as her baby felt the vibration. As Christian de Chergé, one of the seven Trappist monks murdered in Algeria in 1966, put it so well, ‘Elizabeth released Mary’s Magnificat and this Magnificat became the church’s first Eucharist.’ This Magnificat is a thanksgiving psalm that sings of Mary’s personal gratitude. This visitation is a mission path: meeting, proclamation, thanksgiving. Everything is there.”

All of us present at the gathering of missionary institutes in April at Scarboro know that our mission will only be fruitful and authentic when the spiritual dimension is primary. The acknowledgment that “God’s mercy reaches from age to age” is an invitation to reveal ourselves in trust to God and to proclaim with greater clarity and conviction that we are disciples of Jesus called to witness to the Reign of God.∞



The 2010 assembly of Superiors General and Council members of 22 Catholic Missionary Societies held this year in Canada at the Scarboro Missions Central House, Toronto.

Missionary Societies of Apostolic Life (MISAL)

CANADA

Quebec Foreign Mission Society, PME
Scarboro Missions, SFM
Missionaries of the Holy Apostles, MSA

COLOMBIA

Yarumal Missionaries, MXY

ENGLAND

Mill Hill Missionaries, MHM

FRANCE

Paris Foreign Mission Society, MEP
Society of Priests of St. James, PSJ

INDIA

Missionary Society of St. Thomas, MST

IRELAND

Missionary Society of St. Coloman, SSC
St. Patrick’s Missionary Society, SPS

ITALY

Pontifical Institute for Foreign Missions, PIME
Society of African Missions, SMA
Society of Missionaries of Africa, M.Afr.

KOREA

Korean Foreign Missionary Society, KMS

MEXICO

Missionaries of Guadalupe, MG

NIGERIA

Missionary Society of St. Paul, MSP

PHILIPPINES

Missionary Society of the Philippines, MSP
Lorenzo Ruiz Mission Society, LRMS

PORTUGAL

Sociedade Missionária Portuguesa
(Missionários da Boa Nova), SMP

SPAIN

Instituto Español de Misiones Extranjeras, IEME

SWITZERLAND

Bethlehem Foreign Mission Society, SMB

UNITED STATES

Maryknoll, MM

THANK YOU!

for supporting the work of mission

One of the ways that Scarboro Missions has been collaborating with other missionary Societies for the last number of years is by hosting men and women religious who come to Canada for language studies, sabbaticals, and post-graduate training. For the most part the men live in residence with us at Scarboro’s central house in Scarborough, and the Sisters of Notre Dame have kindly welcomed the Missionaries of St. Teresa from Latin America into their home a few kilometres away (*see feature on page 8*). For us it is important that you our benefactors be aware that you are supporting not only the work of Scarboro Missions but also the ongoing formation of many missionaries from other Societies. We would like to tell you about some of them who have come to Canada in the last year and a half for studies and where they are now.



Fr Emmanuel Mbam is a missionary priest of the St. Paul’s Missionary Society of Nigeria. He has just completed a doctorate in theology at Regis College in Toronto

and will now return to their seminary in Abuja, Nigeria, as a member of the formation team.



L-R: Antonio Gonzalez, Carlos Dario Mejia, Marco Antonio Ascencio, Rafael Tadeo visit Niagara Falls.

Antonio Gonzalez, Rafael Tadeo, and Marco Antonio Ascencio

are seminarians with the Gaudalupe Missioners of Mexico. They have been part of the Scarboro community while studying at George Brown College in Toronto. In March of this year they left for their new mission in Japan where they will be studying Japanese for two years

before completing their theological studies in a Japanese seminary.

Carlos Dario Mejia is a psychologist from El Salvador who is now a candidate for the missionary priesthood. Once he completes his studies in English here in Toronto, he will go to Kenya to join other seminarians with the Quebec Mission Society in their formation house in Nairobi.



Fr. Juan Pablo Aguilar is a newly ordained priest with the Yarumal missionaries in Colombia who spent the better part of this year studying English in preparation for

mission work in Thailand. He is presently in Bangkok studying Thai and living with missionaries of Italy’s Pontifical Institute for Foreign Missions.



L-R: Fr. Jack Lynch, Scarboro’s Superior General, with Fr. Juan Solorzano and seminarian Fernando Arango.

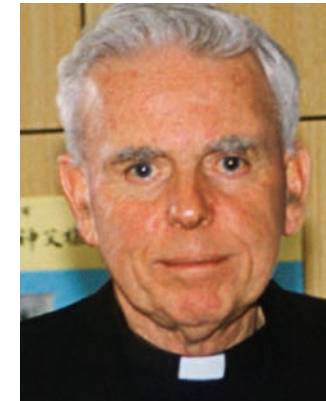
Fr. Juan Solorzano is a missionary priest from the Yarumal Missionary Society of Colombia. After nine years in Cambodia, Juan came to Toronto last year and spent a sabbatical renewing himself in theology and spirituality at St. Michael’s College. He is now back in Cambodia living in an indigenous community near the border with Vietnam.

Fernando Arango is a seminarian from Colombia with the Yarumal missionaries. He just completed a year of studies in English in Toronto and is now studying Khmer and doing his pastoral experience with a native priest in Cambodia. Fernando will be ordained to the diaconate in June and hopefully to the priesthood in December of this year.

Rev. Alex McDonald, SFM

1927 – 2010

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



It was with profound gratitude and thanks to God that we bid farewell to Fr. Alex McDonald who passed away on June 4, 2010, one day after his 83rd birthday.

Fr. Alex, a native of Alexandria, in Glengarry County, Ontario, was ordained to the priesthood at St. Finnan's Cathedral in Alexandria on December 22, 1951. In September 1952, he left for Japan by ship and gave 52 years of generous missionary service to the Church of Japan. After language study in Tokyo, Fr. Alex was assigned to work in Nagasaki Diocese where he spent six years. In 1960, he was appointed to Ichinomiya Parish in Nagoya Diocese where he worked for more than 40 years.

Fr. Alex was a man of faith whose life revolved around prayer and the Eucharist. His preparation for Sunday homily began on the previous Monday and continued throughout the week. Prayer and meditation were part of each morning as was his long walk to and from the Sisters' convent where he offered morning mass. It was Alex who answered the phone or the doorbell at the rectory; it was Alex who instructed those preparing for baptism or one of the other Sacraments; it was Alex who faithfully visited the sick and accompanied family members as they mourned and buried their loved ones. Alex was indeed a good and faithful servant. And, as regular as his presence and prayer life was, so was his day off for a game of golf at a course in the mountains outside of Nagoya City.

Even after returning to Canada in May 2004, he remained committed to proclaiming the Gospel at every opportunity and had a very active retirement offering assistance in parishes in Scarborough, Lancaster, and Williamstown, Ontario. He also helped out as one of the part time chaplains to the Japanese Catholic community that gathered once a month for mass in Japanese and fellowship at Scarboro's central house in Scarborough. He set an example for us as a person who placed his trust in God at each stage of his journey. Several years ago when he first learned he had cancer, he was upset, but very shortly after he was heard saying, "I want to live but I told God he could take me if he wanted to."

Fr. Alex was a joy to have around and he gave life and joy to others through his dry humour and his ability to laugh at the funny incidences that he experienced. I remember the time he shared with us an experience he had when filling in one summer at a country parish. The rectory was off by itself and the Sisters had warned him not to answer the door after dark. One night as he was about

to go to bed he heard banging at the door and got really nervous. The banging continued at intervals and he thought that someone was trying to break in. He tried phoning 911 but couldn't get the phone to work. He thought someone must have cut the outside line. (Only later did he find out that he had to press nine for an outside line.)

Finally he fled out the back door to run across the parking lot to the Sisters convent for help. As he crossed the parking lot, he heard a big bang again and looked up into the sky to see fireworks celebrating Canada Day. How often he entertained us with the next episode in his journey.

Alex believed deeply that his life would continue beyond the grave. As he entered his final agony, he told many of us, "Mary is coming to take me home."

The Mass of the Resurrection was celebrated here in the chapel at Scarboro Missions. His brother, Wilfred, and sister, Mary Beth, as well as their spouses, Donna and Joseph, were joined by his relatives and many of the extended Scarboro family to give thanks for his life and pray for the repose of his soul.

Following the funeral service, Fr. Alex was laid to rest in Queen of the Clergy Cemetery at St Augustine's Seminary in Scarborough where more than 40 of our Scarboro priests have been buried. It is with gratitude that we remember the gift he has been to us.∞

Last year, the Sisters of Notre Dame gave their three guests a birthday gift—tickets to *The Sound of Music* at the Princess of Wales Theatre in Toronto. Their guests were three missionaries of St. Teresa, one from Colombia and two from Ecuador who are studying English in Toronto.

The three missionaries had seen the movie dubbed in Spanish and entitled, *La Novicia Rebelde*, so they knew the story. Wearing their modified habits, the young Sisters, all in their 20s, sat in the upper balcony. One person who noticed them was Blythe Wilson, the actress who played the role of the Baroness. After the final curtain call, she quickly changed and caught up with the Sisters just as they were about to board the streetcar on their way home. She got on the streetcar with them even though she didn't live in Toronto's east end where they were going. She told them who she was and that since cast members of *The Sound of Music* were playing the roles of women religious, she wanted to know more about them. She explained that she had never met a nun before.

She asked the Sisters if they would be willing to come and speak with the cast about their lives as religious and why they had chosen to become Sisters. After exchanging names and phone numbers, it was about 10 days later that Blythe phoned and invited them to the theatre to meet with the entire cast on the following Sunday before the matinee.

As the Sisters told me what happened they showed me photos of the cast sitting on the stage listening to the three of them as they answered questions and talked about their lives. After about 40 minutes, they thanked the cast for the beautiful production of *The Sound of Music* and for their visit together. Sr. Pati told them that the best way they could express their gratitude was in song and so they sang a song in Spanish and believe me they can sing in beautiful harmony. Sr. Pati said that initially she wasn't sure about the reaction

of the cast to their song because she saw that the women who played Maria and the Mother Superior were both crying as they listened.

I told the Sisters that they had already begun their ministry of evangelization, proclaiming the love of God for all through *The Sound of Music*.∞



Above L-R: Sr. Gladys, Sr. Pati, and Sr. Rosario with actress Blythe Wilson who played the Baroness in *The Sound of Music* at the Princess of Wales Theatre in Toronto.

Top: The Sisters in Toronto. Left inset: Singing to *The Sound of Music* cast in gratitude.

In the last few years Scarboro Missions has sponsored seven women religious of the Missionaries of St. Teresa from Latin America, all of whom have lived with the Sisters of Notre Dame while studying English in Toronto. The three pictured here are the most recent. Sr. Patricia (Pati) took her final vows in January 2010 and is in her native Colombia completing a licentiate in theology. Srs. Rosario and Gladys are both from Ecuador and presently working in their mission in Kenya.

Rev. Victor Vachon, SFM 1921 – 2010



Fr. Napoleon Victor Vachon died peacefully on Friday morning, August 27, 2010, at East York General Hospital in Toronto where he had been admitted for a series of tests. He was 89 years old.

Born on July 22, 1921, in Verner, northeastern Ontario, Victor was one of 10 children to Hormidas and Emma Vachon. The family moved to the Windsor, Ontario, area where he received his elementary and secondary education, graduating from Assumption High School in 1939.

During the war years, he served in active duty in the Canadian Army. After the war he spent a year studying at Assumption College before entering St. Francis Xavier Seminary. On December 8, 1954, he was ordained for the Scarboro Foreign Mission Society at Sacred Heart Church in Windsor by the Most Reverend Charles L. Nelligan.

In 1955, Fr. Victor was missioned to the Dominican Republic where he served for more than 20 years ministering in various Scarboro parishes including Bani, Hato Mayor, Padre de las Casas, Sabana Grande de Boya, Azua, San José de Ocoa, and Consuelo. In 1974 he returned to Canada and continued to do parish work at St. Joseph's Church in River Canard and in Windsor, Ontario, as well as at numerous parishes in and around Toronto.

For the last few years of his life Fr. Victor resided at the Christian Brothers Retirement home and later at the Cardinal Ambrozic Houses of Providence. However, he always

looked forward to his weekend visits with his Scarboro colleagues at the central house, maintaining his links to mission and to the works of the Society.

On Monday, August 30, 2010, a wake service was held in the chapel at 2685 Kingston Road. The following morning, 26 priests concelebrated the Mass of the Resurrection for Fr. Victor along with his family and friends. Fr. Jack Lynch, Superior General of Scarboro Missions, presided and gave the homily in which he described Fr. Vic as having a profound sense of compassion for those who were most vulnerable and in need. "He often spoke with great love and affection of the sacrifice of his parents and of his loving family as God's gift to him," Fr. Jack said, and he always wanted to give back. While being frugal with his own needs, he was extremely generous to others. Whenever he heard of a tragedy, whether it was the tsunami in Indonesia or a hunger crisis in Malawi, Fr. Jack could always count on a visit from Fr. Vic. "He would drop into the office and say, 'I want to give money to help. How much can the Society send?

We have to do something and do it soon.'" And only two days before being hospitalized, he made three more donations to Scarboro missionaries for their work.

Fr. Lynch also spoke of Fr. Victor's ability to see the best in everyone. He loved his family—his parents, his siblings and their children—as well as his Scarboro family, and he often spoke about the wonderful people that God had brought together at Scarboro, both missionaries and staff. An avid bridge player, he also enjoyed a game of pool and was always able to schedule a match in either game whenever he visited the central house.

"Fr. Vic believed in a God who loved him and forgave him his weaknesses and sins," Fr. Jack said in his homily. "He was convinced that this is how we should act in turn, loving our neighbour and always willing to forgive. Today, we acknowledge that the risen Christ is present in history and we give thanks for Fr. Vic, his life, his love, and his witness."

Fr. Vachon was predeceased by his parents, Hormidas and Emma, his sisters, Delisca (Bond), Amelia (Ouellette) and brothers Lionel, Herman, Roland, and Aime. He is survived by his brother Rene and his sisters Anita and Theresa (Preston), as well as various nieces and nephews. After the Mass of the Resurrection, Fr. Vic was interred at Queen of the Clergy Cemetery on the grounds of St. Augustine's Seminary in Scarborough. May he rest in peace.∞

Learning from a carpenter

Putting our gifts and talents to work in mission

By Glenn Harty

When I was 10 years old, our family moved into a new, unfinished house. Shortly after, my Uncle Alex, my mother's brother, came to live with us. My father worked out of town and my brother had left home to work, leaving me with my two older sisters and our mother. Needless to say I was thrilled to have another man in the house.

Uncle Alex was a sports enthusiast, which suited me just fine. He was most willing to play goalie while I shot tennis balls at the garage, and to be catcher when I practiced my pitching. We spent many memorable moments together, memories that have lasted a lifetime.

One of my uncle's talents was that of a finish carpenter, so his arrival and our unfinished house were a good combination. He was always building something—closets, cupboards, a porch, a garage, and on and on. He also built into our day a time of rest: at 10 o'clock each morning for coffee and at three in the afternoon for tea. My mother liked to bake and he liked to eat, another good combination.

Each day after school I was eager to get home to see what my uncle was building. He had utmost patience with me while I observed what he was doing and I asked as many questions as possible. He was the giver of many trade secrets.

I especially remember one Saturday in December, our house was chilly early in the mornings and although I wanted to get up and start



Anne and Glenn Harty with children at the Camillian Social Center in Chiang Rai that provides schooling to hill tribe children, including children with disabilities. The Centre utilizes some of the mobility and exercise aids that Glenn has made. Anne teaches as well as assists with physio and occupational therapy.

the day, my desire to stay in a warm bed was greater, until I heard someone stoking the fire.

We had a small workshop in our basement and that is where my uncle kept most of his tools—all hand tools I might add, no power tools for him at that time, except for an old table saw outside. This room also housed a small pot belly stove. It was from that stove that I heard the sound of a grate rattling and paper rustling. Soon the house would be warm and I could get out of bed to see what Uncle Alex was building.

I found him focused on his work and he would not tell me what he was making other than to say, "You will see soon enough!" As the morning progressed I kept peaking in on him to get a clue on the project. At one stage he was fastening some tin to the edge of two long pieces of wood.

It had snowed overnight and I was looking forward to going outside to play, but my curiosity about what

was being made in the workshop won out. It turned out to be a sleigh and we were about to go outside and try it out, and not only that, we would take a saw and an axe and choose a Christmas tree on the same trip.

It was partly to do with my uncle's talent as a carpenter that I became interested in woodworking, never as a career, but I have always enjoyed building things and doing home remodeling. I am using that talent now to build a variety of mobility aids for the special needs children we work with here in Northern Thailand. My Uncle Alex's talents and skills have traveled around the world with me and he is once again guiding my hands as I journey in mission.∞



Future Brazilian priests

Attentive listening to God’s people

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

Calls are rooted in many factors, such as family life, teachers and mentors we encounter and, perhaps most essentially, that mysterious movement in our hearts that speaks to us, which is God’s own voice. We are called to particular professions. We are called to ways of life: married life, life as a single person, or life as a priest or a religious. I’ve worked as a Scarboro Missions priest in Brazil’s Amazon region since my ordination in 1986. Now in mid-life, I decided to discover how the Spirit is calling young people today. I spoke with two seminarians.

Jorge da Silva, 26 years old, is from the rural south of Roraima Diocese. His late father, of the Makuxi people, was a fisherman. His mother, a retired clerk, also has Makuxi roots. Jorge has three brothers and one sister. He was baptized but only when he was 19 years old did he become active in the church, receiving First Communion and Confirmation. While studying accounting at a university and working for a local firm, he began to feel a call to priesthood. He participated in vocation retreats and then entered the minor seminary in 2006. This year he started theology studies at São José Seminary in Manaus, 12 hours away by bus.

Cristiano Quatrin, age 27, comes from Brazil’s most southern state, 4,000 kilometres away. After finishing theological studies last December, he was ordained deacon. Currently he is spending a missionary year in Roraima before his priestly ordination in December. Cristiano’s par-



Ron MacDonell, S.F.M.

L-R: Deacon Cristiano Quatrin, Bishop Roque Paloschi of Roraima Diocese, and seminarian Jorge da Silva. Roraima, Brazil.

“I’ve worked as a Scarboro Missions priest in Brazil’s Amazon region since my ordination in 1986. Now in mid-life, I decided to discover how the Spirit is calling young people today.”

ents own a small farm; his one sister entered the Congregation of the Sisters of Notre Dame and he has one brother. Cristiano attributes the nightly rosary prayer in his family as formative in his vocation. His participation in “Vocational Weekends” led to his entering the minor seminary at age 14. There he completed high school studies and continued on to philosophy and theology.

When asked about challenges encountered in seminary formation,

Cristiano answered that he found studying philosophy difficult. For Jorge, the challenge was conflict resolution in pastoral work. In one situation, he had to be the arbitrator in a conflict between neighbours in a parish. Thanks to the local pastor and the seminary’s psychologist, he came to realize that such conflicts are part of life.

Both men agreed that there are many more joys than challenges in formation. Jorge emphasized the joy



A new way of doing mission

As a mission priest, I have discovered an exciting new means of doing mission through the linguistics work of helping native peoples revitalize their languages and providing other missionaries with tools for language learning...

We wish to preserve and value each and every language of the Earth, and defend those languages whose speakers are not numerous, such as the Kokama, the Makuxi, and the Wapichana of Brazil. We hope to keep as many languages alive as possible, as each cultural expression is a unique and mysterious manifestation of God’s creation.

Fr. Ron MacDonell (photo above) has a doctorate in linguistics and serves as linguistic assessor for the Indigenous Education Nucleus in Roraima, Northern Brazil.

of the people in the communities and his friendships in the seminary. As well, studying theology has enlarged his vision of the world, the church, and humanity.

Cristiano concurred that his greatest joy has been the many people he has met in his life. He, too, appreciated theological studies because it is linked directly to church work—it speaks of God’s Word working in our lives and Jesus’ teaching about the Reign of God.

What qualities should a priest have?

Cristiano thinks that a priest should be attentive, kind, and willing to listen to the people. A priest should have a simplicity about him, be approachable and inspire trust, but not be naive; he should be a man of prayer and have good rapport with other priests. Jorge mentioned first that it’s very complex, how people see a priest. He stated that he always prays to have simplicity as a

priest, to be very close to the people, to understand them. A priest should be with people, in solidarity with them, and share their joys and sorrows.

Reflecting on the needs of the Roraima Diocese, Jorge indicated two: the reality of indigenous peoples needs to be better appreciated by our church; and the base Christian communities, both urban and rural, need more organizational support. Cristiano, as a missionary from the south, observed cultural differences he discovered in the north: the tropical heat, the more joyful liturgical celebrations, the greater involvement of lay people, and the presence of Makuxi, Wapichana, and Yanomami indigenous peoples.

Finally, I asked Jorge and Cristiano about vocations. Roraima Diocese has only six local clergy for a population of 450,000 people. Both men believe that, eventually, the diocese will not have to rely on outside priests. Both help out in vocational workshops.

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Jorge believes that for a young person discerning a call, perseverance is important: “We must truly believe that Christ is our strength, our daily force, our spiritual food.” Cristiano states that young people should not be afraid to answer God’s call: “I would say to young people to try out this way of life, to listen to God’s call, to this other side of life which the world often hides away...and to listen to this interior voice...to listen to the call to serve and to love.”

These two future Brazilian priests will indeed be hope and joy for the Brazilian church.∞



I am because we are

There are many school dropouts in Malawi. If you ask them why they dropped out their answer is usually the same, “I lacked support.” This lack of support can be financial, not having enough money

for school fees or other material needs, but sometimes it is emotional or psychological. It’s important to have someone that you can talk to, someone who encourages you.



By Edmond Nyoka

It’s important to know that someone cares about you and about your future. As a seminarian, I recognize the need for support—to have someone whom I can share with, someone who is praying for me, someone who encourages me during tough times.

In 2003, I entered Christ The King Formation Centre in Rumphi as a first step in my studies toward priesthood. I had curiosity and enthusiasm, but I was filled with doubts

and weighed down by uncertainties, wondering if I was making the right decision.

The resource teachers at the Centre played a big part in helping me to decide whether priesthood was to be my lifetime vocation. I felt encouraged by their words such as, “*Chiuta wamuchemani; zomerani na mtima wose.*” (God has called you; accept God’s calling wholeheartedly.) These words helped me make my decision to continue to discern priesthood.

Scarboro missionary Mary Olenick, our English and Life Skills teacher, must have known that the way to priesthood involves more than academics. She never stopped encouraging us while we were at the Philosophical Seminary for three years and then at the Theological Seminary. I especially remember her words to me, “Edmond, God would not call you and then leave you to fail. God will continue to guide you.”

Words of great wisdom indeed. Mary has been a source of inspiration to the seminarians and to me in particular, giving me the feeling that I am not on this journey to priesthood alone. Her words helped me to persevere.

The motto of our Christ The King

Formation Centre is, “It takes the whole village to raise a child.” I have learned that the support that was given to me has had a very positive impact in my life and has helped me to keep focused on what I’m doing and where I’m going.

There is an African Chichewa proverb (Chichewa is a language spoken in Malawi and other parts of Africa) that says when a visitor comes, he or she can help you do something that you could not do yourself. The proverb can be literally translated as, “The visitor travels with a sharp blade.” I hope someday I can stand up and say, I am because we are; I am a priest through the grace of God because we are a people who stand together to help each other and work together to do the will of God.

Support is necessary in life. I thank God for all the people who have been and continue to be that support for me. A special thanks and farewell to Mary who returned to Canada, her homeland. I say to her, “*Amoyo salekana*” (the living never part).∞

In May 2010, Edmond Nyoka was ordained as a deacon in Malawi.

A time of grace

Accompanying young men on the way to priesthood was part of a heart changing seven-year mission journey in Malawi

By Mary Olenick

In 2003, as a Scarboro lay missionary in Malawi, I was asked by Fr. Longwe, Director of Christ the King Formation Centre, to help his students improve their English language skills and teach them life skills. The Centre is the first step in their studies for priesthood. At first I was apprehensive because I am not a teacher, but it turned out to be a very rewarding experience.

Edmond Nyoka was in the first class that I taught. He was a quiet, gentle person who at times seemed to be carrying the weight of the world on his shoulders. I knew right away that Edmond and I were going to be friends.

He is from a very large family, the fifth oldest of 11 children (five boys and six girls) and has a twin sister, Modester. He is very close to his family and often shared with me his feelings of frustration and helplessness that he wasn’t able to help them more with the health problems and poverty that they lived with daily. I admired his faith in God and the love

and dedication he had for his family.

I thought that the most valuable gift I could give Edmond and his classmates both at the Formation Centre and when they went to the Major Seminary was to be their support. They wrote to me (and some still do) venting their frustrations, difficulties, uncertainties as well as sharing their moments of joy. I, in turn tried to be a good listener, to encourage them, and to pray for them and their needs.

Edmond told me that ever since he was a young boy he always wanted to become a priest. In May of this year, he and three of his classmates from my first class at the Formation Centre were ordained as Deacons. It’s been a long hard struggle for them but they are on the home stretch.

I will always treasure the gift that Edmond and his classmates gave to me—a Malawian name. Names are chosen with much thought and great care in Malawi. They honored me with the name *Chisomo* which means Grace.



Scarboro missionary Mary Olenick in Malawi with Edmond Nyoka, her former student who is now an ordained deacon. Mary returned to Canada and is the coordinator of Scarboro’s Lay Mission Office.

My seven years in Malawi were a very heart changing time. I was blessed in so many ways: I was stretched and challenged, and I felt loved. The Malawians taught me the value of living a simple life. I thank God for all the people who became part of my life there and still are even though we’re an ocean apart.∞



Edmond and other deacon candidates at their ordination. Malawi, May 2010. Facing page: Edmond’s parents accompany him at the ceremony. Photos by Mary Olenick.



By Mike Traher, S.F.M.

In the presence of the Divine

Stories of anointing

Some of my most memorable moments of priestly mission in the Philippines were those of anointing parishioners who were dying. In the midst of everything else happening, it was on these occasions that I often experienced a profound presence of God. The stories that follow will illustrate.

A bedside wedding

I had just finished the annual fiesta mass and a number of baptisms in Nueva Esperanza, a small vibrant village located alongside a river flowing from nearby mountains. The parish choir group and I were enjoying a delicious fiesta meal in the home of one of the chapel leaders when someone came up to the table and said, "Padre, will you come and anoint our elderly neighbour who was unable to come to the chapel today because she is dying?"

"Sure," I said, and shortly after, I left the celebration and was guided by one of the parishioners to a typical small home on stilts and covered by a thatched roof.

Inside, sitting on the side of her bed in her best dress was the elderly woman who had summoned me. Standing shyly by the foot of her bed was her husband.

"Manang," (*Older sister*) I respectfully addressed her, "Would you like to be anointed?"

"Oh yes," she said.

So I proceeded to celebrate with her the Sacrament of Anointing. Upon finishing, I asked her, "Is there anything more I can do for you?"



Fr. Mike Traher at Sacred Heart parish in Barangay Malinao on the island of Leyte, Philippines. Fr. Mike spent 10 years missioned to the Philippines accompanying people in small farming and fishing communities.

With a little hesitation she looked up at me, then at her husband, and then back to me saying, "Padre, we have never had our marriage blessed."

"Would you like to have it blessed now?"

"Oh yes! Could we? It would be so wonderful before I die."

Then her husband spoke, "Let me first change my clothes," and he stepped behind the door of the little bedroom and changed from his old working clothes into his good shirt and trousers. Returning from behind the door, he said, "I'm ready now!"

I informed them that I did not have my marriage book, but I knew the prayers and marriage vows off by heart. I felt that they had already made their vows long ago, but what I was doing now was reassuring them that God was indeed blessing their love for each other.

I led them gently through the prayers for declaring their vows to

each other and blessed them. Then it happened. A profound moment of silence came over us. We did not speak. I witnessed on their faces an indescribable glow of joy and gratitude and felt in the room an extraordinary sense of the presence of God.

As the moment passed and a short time later I prepared to leave, the woman motioned to her husband to reach for something under the bed. He did so, pulling out a big old sock from which he withdrew two fresh eggs. These he handed to me saying, "Padre, please take these as our gift of thanksgiving to God." Their simple, meaningful gift humbled me and I have carried that experience of God and the bedside wedding with me ever since.

Lolo

His popular name was "Lolo" (Grandpa) and he had been a ser-

vant to the local parish community in a village near the coastal town of Silago, Southern Leyte. With their own pastor away on vacation, the church core group had sent for me because Lolo was ill and dying. I found him lying on a mat on the bamboo floor of his home, his head on a small pillow, his faithful wife sitting beside him. The suffering in her eyes said it all. Her husband was clearly dying. In faith they had already committed themselves into the hands of God.

How readily they celebrated the sacrament of anointing. I was deeply moved by their commitment to each other and their prayers of quiet trust in God's holy will for them. Once again I felt the presence of God whose endearing love for these two special people was very evident. They had served their God and the Christian community so faithfully and generously for many years. When we concluded the anointing and prayers I asked them if there was anything more I could do for them. Lolo looked up at me with yearning in his eyes and said: "If only the Lord will let me live to attend our family reunion next May, then I can die happy." It was already December.

"Let's pray for that!" I said as I left them with a final blessing.

The months past and the following August I had occasion to go up to Silago on my motorbike. Riding up the road near the town, I saw a lone figure walking towards me, staff in hand, waving excitedly. It was Lolo, clearly alive and happy to see me.



Scarboro missionary Fr. Charlie Gervais visits an elderly parishioner. Ecuador.

I stopped to chat and he exclaimed with such delight in his eyes that God had indeed given him more life, "a resurrection" in his words, and he had been happily able to enjoy their family reunion. "And now," he said, "God could take me any time." I felt such joy for Lolo, that God had indeed given him such a wonderful gift. A few months later, he went happily to his eternal home.

The final days of Angel

One quiet afternoon while at the main parish house of the coastal town of Hinunangan, I was approached by the parish lay leaders from a nearby village to come and anoint a neighbour who was dying. His name was Angel but the name did not reflect his situation. Due to alcohol abuse, he had suffered the loss of everything including his health. Not only did he lose his family, but he was alienated from his whole community. When Angel became very sick and could no longer look after himself, the lay leaders of his village in a generous act of compassion persuaded the community to help them build a small shelter for him. Several leaders took turns to feed and look after him as he lay dying.

Called to anoint Angel, I entered his dirt floor dwelling where I found him lying on a mat covered with blankets. He was very subdued, but

alert. As I heard his confession and anointed him, he acknowledged his failings so humbly. He also expressed that he was now at peace with God and filled with gratitude for the kindness of his neighbours. I found it very humbling to kneel beside him. Accompanying this poor man whose life had become so wretched, I became aware of God's presence with us, filling the little dwelling. By way of his simple faith and the goodness of his neighbours, salvation had come to this man as one of God's beloved. Shortly after his anointing, Angel was received into eternal life. God had pursued him and never gave up on him. I have since shared this experience many times with others, realizing that I too had been blessed by this Divine encounter.

Our common destiny

All priests and those who work with the sick and dying will have had similar experiences. I believe it is God's way to remind us of our common destiny—to return home to the heart of God. In our ministry to the dying we are at times given the privilege of tasting something of the Divine reality. Perhaps it's God's way of encouraging us to continue to live our witness to the mission of Christ in the world, facing any difficulties confidently.∞



Laity in mission

An invitation to read the signs of the times

This article is an invitation to read the signs of the times by exploring the contribution of lay missionaries, working through religious congregations and mission societies, to our church and society. What follows is a composite overview of the different aspects of the lay missionary process, including the Scarboro Lay Mission program. It is my hope that such information could be a starting point of reflection for many young people desirous of serving through the church for a period of time. As well, with the diminishment in many religious congregations/societies and few or no vocations, it could be a prophetic reading of the signs of the times to consider redirecting present “vocation” finances and personnel to initiating and/or continuing such a worthwhile and proven undertaking as the lay missionary program.

Who are lay missionaries?

Lay missionaries are a group of committed Christian people. They may be single women and men, couples, families with children, reli-

“This is what Yahweh asks of you: to act justly, love tenderly, and walk humbly with your God.”
(Micah 6:8)

gious and ordained people who, inspired by the charism, vision, mission and ministry of a particular mission society or religious congregation, commit themselves to volunteer their time and talents in tandem with the host’s ministries for a contractual period of time.

The concept of lay missionaries is not new. Lay missionaries have been associated with mission societies, congregations of women and men religious, and other church groups for many years. For example, Scarboro Missions has had lay missionaries since the 1970s, while other congregations have instituted such programs in the 1980s and 1990s. Most congregations use the term “lay missionaries” when referring to this group of people. It is important to note that lay missionaries are not the same as associates, affiliates, or oblates in a religious congregation or

mission society.

A number of lay missionary groups have their own vision/mission statement, reflecting the vision of their host community. Some groups are an integral branch of and receive funding from the society or congregation, others are separately funded, depending on unique donors for support, while still others are supported by their home parish.

Discernment

Like any other important step in life, a person who considers becoming a lay missionary usually begins with contacting a given congregation/society whose focus on mission and ministry resonates with her/his own. The prospective lay missionary wants to be a lay partner with the organization in its ministry of social and ecological justice. This person is also open to serving in any of the



By Sr. Janet Malone, C.N.D.

local and/or international milieus where the congregation/society ministers. The lay missionary volunteers her/his full-time services for a contractual period of time, living with the host organization, sharing in its daily living and spirituality. The lay missionary may be the hands and heart of the mission community that has few or no active religious in a given mission area.

Requirements

Each lay missionary program includes the following requirements for prospective candidates:

Who: Depending on the organization, applicants could include committed Christian women and men, married couples, families with children, and religious and ordained people who, inspired by the charism, vision, mission, and ministry of a particular religious congregation or mission society, choose to offer their skills, talents, and time.

Religion/spirituality: Some programs, such as at Scarboro Missions, stipulate that the lay missionary be a practising Catholic; others speak about the person having a Christian motivation.

Age: Most programs have an age requirement of 20 to 60 years. At Scarboro Missions the minimum age is 23.

Health: The lay missionary must have good physical and psychological health.



Scarboro missionary Sr. Ann McDonald, csj, visits the Diocesan Women’s Centre, Mzuzu, Malawi. Facing page, R-L: Scarboro lay missionaries Mary Olenick and Susan Keays with Mr. Hsai, director of the Migrant Centre where Susan teaches, and a Buddhist monk who studies at the Centre. Mary coordinates Scarboro’s Lay Mission Office in Canada and was on visitation.

Education/life experience: For some programs, the candidate must have a minimum post secondary education, others require a university degree or specific professional training and/or work experience.

Volunteering & financial benefits: The lay missionary volunteers her/his talents. Material benefits can include travel to and from the placement, room and board, health insurance, and at times a small stipend.

Length of service: In some lay missionary programs, the minimum period of consecutive service is one to two years and the maximum, three or more consecutive years. Scarboro Missions asks for a three-year commitment.

Placement flexibility: Although every effort is made to match the lay missionary’s placement with her/his preference, there must still be openness and flexibility to go where there is a need.

Language skills: Some require conversational knowledge of the language spoken in a given mission and/or openness to learning such skills as part of the formation program and during the mission placement. Scarboro Missions does not require prior knowledge of the mission language.

Application Process

1) The individual completes a detailed application form with specifics about age, psychological and physical health, education, skills/talents that match the needs of the organization’s ministries.

2) The next step is an indepth interview with an admissions team, including the lay mission coordinators, to determine the suitability of the candidate. At Scarboro Missions, the final decision rests with the General Council. Some programs include psychological testing. If a person has recently gone through a traumatic event (e.g. sickness, death, divorce) she/he is asked to wait for at least one year before reapplying.

3) On acceptance, candidates enter an orientation/discernment/training program before serving in the mission. Scarboro’s lay mission preparation program is four months.

A partner in ministry

Being a lay missionary includes spiritual and material benefits for any person willing to be a partner in ministry with a religious congregation/society. Spiritually, a lay missionary takes the opportunity for a temporary commitment in which there is a focus on serving and working with others in a cooperative partnering



Scarboro's Malawi mission team, religious and laity together in mission. L-R: Sr. Ann MacDonald, csj, Fr. Jim McGuire, Barb Michie, and Leslie Paraniuk.

manner in order to help build the reign of God. Many lay missionaries are changed from the inside out as they enter into the transformation of society through their unique contribution to the sacredness of all life.

For the organization, the lay missionary program is a way to continue its charisma, mission, and ministry with lay partnerships. It provides an opportunity for the organization to be more open about its life, sharing it with lay people, and expanding the possibilities for those pilgrimage journeys of minds, hands, and hearts which stretch beyond our horizons of status quo comfort and security. In a quantum universe, it is a wisdom pilgrimage, joining the hearts of both religious and lay people in inter-dependent, mutual, and life-giving ways.∞

For this article, Sr. Janet Malone researched the websites of Scarboro Missions, the Maryknolls, the Good Shepherd Sisters, the Cabrins (Missionary Sisters of the Sacred Heart), and the Salesians of Don Bosco, and talked with the lay mission coordinators at Maryknoll and Scarboro Missions.

*For more information, please contact Scarboro's Lay Mission Office:
Tel: 1-800-260-4815, Ext. 265
Email: lmo@scarboromissions.ca
www.scarboromissions.ca*



Scarboro missionary Susan Keays went to Thailand as a new missionary in 2003. Today she is teaching English at the Migrant Learning Centre in Chiang Mai, which assists migrants and refugees with English, Thai, and computer training.

God's idea, not mine

By Susan Keays

The first time it happened was on New Year's Day, my first in mission. The afternoon of that day found me alone and stranded, hoofing my way along a hot Asian highway while dragging a heavy suitcase through the gravel on the shoulder of the road, eventually having to toss said suitcase over the tall cement median before scaling the wall myself to get back to the home of my fellow missionaries from whence I had started.

Then there was the time I found myself negotiating a deeply rutted country road on my motorbike. Fresh green rice fields were on my left and steep hills of low-growing pineapple were on my right. Abundant rainwater cascaded down the dotted hills, the torrent immersing my bike wheels in knee-deep water and threatening to wash bike and driver into the flooded rice paddy.

And the time I wound up barefooted and once again up to my knees, this time in mud. I was working alongside a Maryknoll volunteer as we tried to cultivate the wet, oozing clay into a reasonable facsimile of the desired spiraling mounds that would soon grow organic vegetables to feed the women and children of the newly established women's shelter called Wildflower Home.

These are among the many moments in Thailand when I've paused mid-venture to exclaim to myself, "What in the world am I doing here??? Whose idea was this, anyway???" And it's at times like these, when the challenge appears so ridiculously immense and my own set of skills so absurdly inadequate, that it thrills me to realize all over again, "This was all God's idea, not mine." And by this I know that all will unfold as it should.

Many people answer God's call to overseas mission equipped with some pretty impressive credentials, but I'm not one of them. I landed on Scarboro's doorstep with only an affinity for language tucked under my right arm and my experience as a mother tucked under my left arm, close to my heart. I have marvelled at the acuity of God's vision, for I have been drawn time and again to places and situations I never would have found, understood, or tackled on my own. I've worked in obscure regions among pockets of forgotten people where my own puny skill set was somehow the right one to witness to God's love for them and for me.∞

Reflection on a calabash

By Kate O'Donnell

A calabash is a hard gourd that has many uses after it is split open. In Guyana, I learned that the flesh inside is not edible but does have medicinal uses. For instance, it can help to cure a cold or a fever depending on the leaves that are boiled with it. Rubbed on a dog or cat, the calabash flesh is said to kill any fleas on the animal.

Once the inside is scooped out, the calabash shell can be used as a scoop for bathing and is a perfect material for making cups, bowls, and utensils. I've seen calabash gourds painted with designs and used as decorations. Bags and earrings can be made from them and some people use the empty gourds for holding trinkets and jewellery. The flesh blown out of a whole calabash through a small hole leaves a perfect shell that can be filled with dried beans to make maracas.

The highlights of my mission in Guyana were the times when, like the calabash, I allowed my heart to be split open and used as an open vessel. Just as the flesh inside the calabash is boiled and mixed with bush herbs, when I was soaked in prayer and simmering in God's love, this love could be poured out to others.

When I was with the dying, especially Angela who had AIDS and a terrible skin disease, all she hungered for was to be loved and touched. God's love simmering in my heart reached out to touch her frail body. And it was Jesus who smiled back at me.

As I offered a drink to Bibi, also

The highlights of my mission in Guyana were the times when, like the calabash, I allowed my heart to be split open.



After serving in Guyana, Scarboro lay missionary Kate O'Donnell returned to Canada to coordinate Scarboro's Lay Mission Office along with Mary Olenick.

suffering from AIDS and living in a broken down home, it was Jesus who took my hand and whispered, "Thank you."

Like the calabash, my heart may feel empty, but God uses this empty vessel. As an empty vessel I can take in the burdens of others. I can listen and just be there. They fill me with their trust and faith in God, and the calabash is full again.

As I shared a meal with the children and listened to their stories, out of their poverty I was filled with their joy. My joy was poured out to the shut-ins and their gratitude filled me again to overflowing.

My heart spilled over as I sat with the homeless and their toothless smiles filled me with a deep peace. My peace was poured out as I helped haul water for the poor and I was filled with God's living waters.

Even when I felt drained and that I had nothing to offer, like the calabash I could be used just by my being... being patient, being a listening heart. Just by being I was once more filled



with love flowing from the hearts of the poor to mine.

When I filled the empty calabash shell with trinkets of selfishness, pride, righteousness, and arrogance, then there was no room for God's healing portions. To avoid being full with these trinkets, every night I emptied myself, not only of the trinkets, but also of the challenges, joys, and sorrows of the day. And God's love filled me anew, simmering in my heart ready to be poured out again, and again, and again.

God pours living waters into me, refreshing me, so that I, in turn, may be a vessel to refresh God's people—so that I may be the best calabash I can be.∞

A deep sense of gratitude

Scarboro Missions Financial Report 2009

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

As we finish compiling the financial report for another year, I am filled with a deep sense of gratitude towards God who through you, our Partner in Mission, continues to provide us with financial resources to carry on our many mission endeavours.

I am happy to say that in spite of the tremendous financial struggle that so many are experiencing, we have, even after supporting our many and various ministries, amazingly ended another year with a surplus.

Income

Our total income in 2009 amounted to \$3,936,162.27. Under Basic Charity we include general donations, bequests, and diocesan collections. This amounted to 63% of our revenue. That means that well over half of the money that we received in 2009 was given to us directly through the generosity of Canadian Catholics. The largest amount came to us through bequests, which totaled \$1,656,781.84. Regular donations came in at \$580,161.61 while diocesan collections were \$242,760.74.

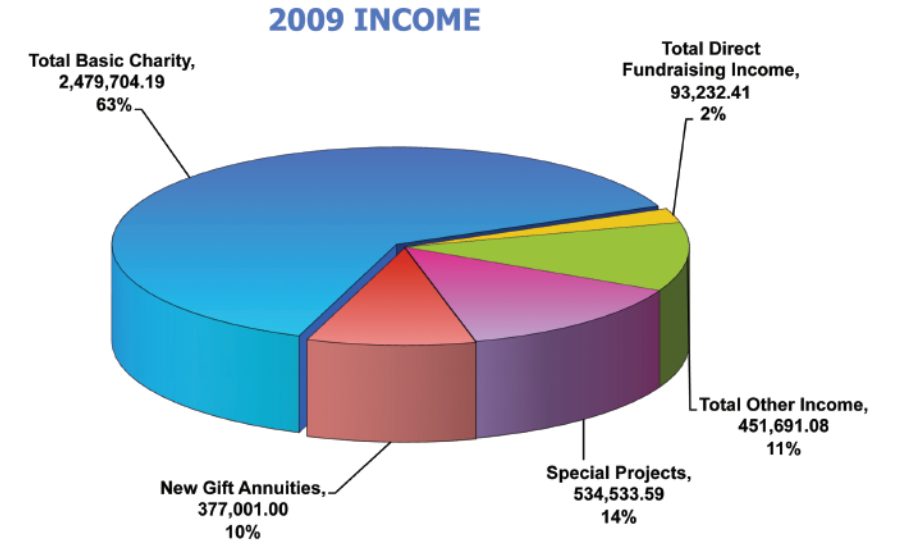
The category of direct fundraising (2% of revenues) includes revenue generated through subscriptions to our magazine, enrollments, and sale of our calendars, spiritual greeting cards, and posters. Other income (11%) includes income from the operation of our Mission Centre, chaplaincy work by our priests,

GST rebates, and other small activities. New gift annuities accounted for 10% of the revenue or \$377,001. This amount was up slightly from the previous year. Special Projects are monies directed specifically to missionaries overseas. This accounted for \$534,533.59 or 14% of the total income for 2009.

Expenditures

Our total expenditures for 2009 amounted to \$3,550,657.51. This amount was down by more than one million dollars from the expenditures for 2008. As in previous years the majority of the expenditures went to support our work in various ministries. Of our expenses, 30%, or \$1,055,603.82, went to support overseas ministries in Asia, Africa, Latin

Income 2009	
Basic Charity	2,479,704.19
Direct Fundraising Income	93,232.41
Other Income	451,691.08
Special Projects	534,533.59
New Gift Annuities	377,001.00
Total Income	3,936,162.27
Expenditures 2009	
Overseas Ministries	1,055,603.82
Canadian Ministries	825,895.87
Support Ministries	652,283.96
Sick & Retired	566,432.18
Contractual Obligations	450,441.68
Total Expenditures	3,550,657.51



L-R: Scarboro missionaries Leslie Paraniuk, Fr. Pat Kelly, Cynthia Chu, and Fr. Ron MacDonell.

America, and the Caribbean. And \$534,533.59 of this was designated by our benefactors to support special projects overseas. The General Council also approved \$193,545.78 in grants to specific projects in Southern Sudan, Cambodia, Brazil, Philippines, Ecuador, and India.

Twenty-three percent of expenses, or \$825,895.87, went to support Canadian ministries. These include work in promoting interreligious dialogue, justice and peace initiatives, the production of our magazine, General Council grants for various ministries in Canada, and the work of our Mission Centre. More than 3,000 high school students made one-day retreats at our Mission Centre in 2009 and we are pleased that many young people are being influenced by our

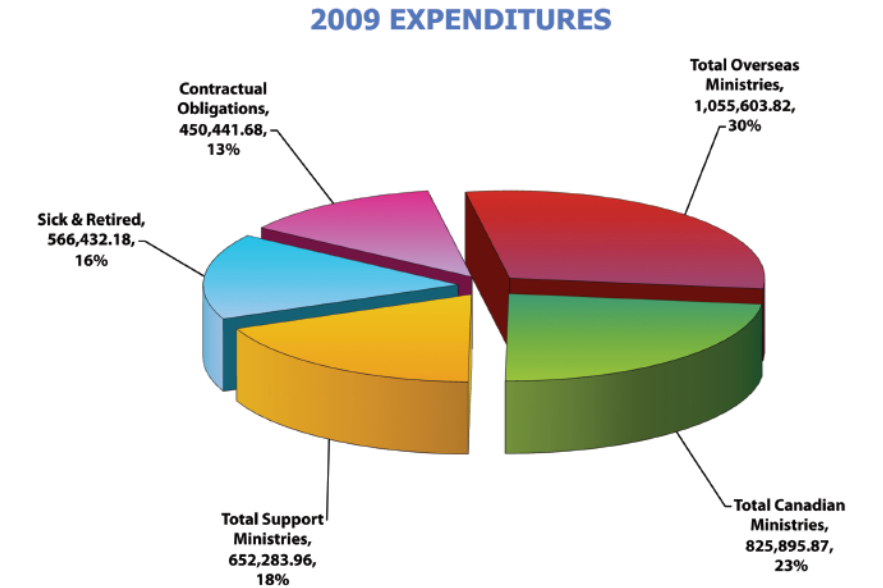
work. Support Ministries took 18% or \$652,283.96 of expenditures. This included \$80,307.12 that was used for the recruitment, education, and formation of both lay and priest missionaries. The areas of promotion (\$189,949.74) as well as administration costs for both priests and lay (\$382,027.10) complete these support ministries. Our central house at 2685 Kingston Road serves as the base for most of our activities here in Canada. Besides serving our leadership and administration who live and work here, it also serves as a retirement home for most of our senior members. The maintenance of the buildings and cost of operations are divided proportionately among the vari-

ous areas of our ministries depending on how much of the building they use.

Hospitality is also an important aspect of our life. Each year we have priests and seminarians from other mission communities who come to live with us while studying English or while doing advanced courses in theology. Between these priests and seminarians, those on various programs, and other visitors, we had a grand total of 1,542 overnight stays during 2009. So our buildings are well used.

Another \$566,432.18 (17%) was spent on the medical needs and support for our sick and retired members. Contractual obligations such as paying our obligations for close to 400 annuity agreements as well as pension payments for former Scarboro workers in Japan and Guyana amounted to \$450,441.68 or 13% of expenditures. The year ended with a surplus of \$385,504.76 as we headed into 2010.

All of us at Scarboro Missions, both our priests and lay missionaries, are extremely grateful to you, our Partner in Mission, for your continued prayers, financial support and encouragement. Each day as we celebrate daily mass, we pray for all of you and for your intentions. May God bless you and your loved ones for your continued generosity to us.∞



A woman and a young boy are walking away from the camera on a dirt path. The woman is on the left, wearing a light-colored short-sleeved shirt and a long skirt. The boy is on the right, wearing a blue and red backpack with the number '58' on it, and carrying a blue book. They are walking along a brick wall on the left side of the path. The path is lined with trees and foliage, and the sun is shining brightly from the upper right, creating a warm, golden light. The background shows more trees and a building partially visible behind the wall.

Walk with us

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GUIDED BY THE SPIRIT**

Scarboro missionary Barbara Michie, Mzuzu, Malawi.
Credit: Mike Traher, SFM

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