

SCARBORO  
missions

September-October 2011 \$1.00

# What is God asking of you?

SPECIAL ISSUE: VOCATIONS



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COVER: Fr. Omar Dixon, Brazil. Credit: Fr. Jack Lynch, SFM  
Lay missionaries L-R: Anne Harty, Susan Keays, and Glenn Harty, Thailand.  
Credit: Mary Olenick

GUEST EDITORIAL



By Danny Gillis

Vocation ~ Not simply a choice of  
occupation

It is, of course, normal for people  
to define their main occupa-  
tion, whether that be carpenter,  
teacher, parent, religious sister, priest  
or lay missionary, as their vocation.  
The most common definition of the  
word, in a religious sense, is just that:  
a divine calling to a particular occu-  
pation.

Dorothy Day, founder of the  
Catholic Worker Movement, had  
worked to provide community for  
inner city poor for nearly half a cen-  
tury when she was asked about her  
vocation. She answered, "If you start  
praying 'Lord, what will you have me  
do?' you will find yourself doing a lot  
more than you thought you would."

Her answer implies a more  
dynamic understanding of vocation  
than simply a choice of occupation.  
What she expected of seekers was  
that we constantly be discerning the  
answer to the question, "Lord, what  
would you have me do?"

My own conscious yearning for  
vocation led me to Scarboro Missions  
when I was a young man of 28. From  
the Philippines where I was engaging  
in a ministry of presence to an animis-  
tic tribal people, I once wrote an arti-  
cle on my calling and said: "It is the  
search that is important. During this  
search I have learned so much from  
the Manobo, from my companions,  
from the Filipino people who apply  
Jesus' teachings to their struggle for  
liberation."

Daily prayer was an important part  
of my life in those days. It had to be!  
So much was new, so much was chal-  
lenging, so much depended on choices

For a vocation to be  
authentic, it cannot just be a  
title to go with a name.  
It requires being in touch  
with God and bringing  
personal and even  
communal prayer to bear on  
moments of decision.

I was making. If I was not in touch  
with what God was asking of me, I  
could easily lose my way.

While I often define my job with  
the Canadian Catholic Organization  
for Development and Peace as my  
vocation, I realize I have a lot to learn  
from Dorothy Day, not to mention  
from my younger self... Dorothy Day  
challenges me not to be content in  
the vocation I have arrived at, but to  
recover the attitude that makes voca-  
tion an ever-present search for God's  
will for me, to shine the light of the  
Holy Spirit onto everyday decisions.

For a vocation to be authentic,  
it cannot just be a title to go with a  
name. It requires being in touch with  
God and bringing personal and even  
communal prayer to bear on moments  
of decision. Such moments can be  
significant opportunities to deepen  
one's vocation. As I read the articles  
contained in this issue of *Scarboro  
Missions*, I am struck by how many  
individual moments of decision are  
described.

We read about protesters at a log-

ging blockade deciding to feed the  
truckers on the other side of the picket  
line; about a lay missionary deciding  
to hold a meeting so that work on an  
important project can proceed in har-  
mony; about a woman bravely decid-  
ing to confront an oppressive situa-  
tion. All are decisions that authen-  
ticate the vocations of those making  
them.

Lori Neale, in her article in this  
issue, quotes the educator Parker  
Palmer when she writes, "In ministry  
it is easy to fall into the trap of func-  
tional atheism, that is: we confidently  
profess our belief in God, yet operate  
in the day-to-day mechanics of life as  
atheists."

These are arresting words. They  
immediately make one consider how  
the idea of vocation can be comprom-  
ised. They offer a challenge for us  
to be consistent in all aspects of our  
lives: our occupation, our relation-  
ships, our leisure and so on, if we truly  
believe in God. Overcoming the trap  
of functional atheism is a worthy chal-  
lenge, but one that cannot be done  
without communicating with God.

As we seek to live out, to deepen  
and to broaden our own vocations,  
let us pray "Lord, what will you have  
me do?"∞

*Danny Gillis is a former Scarboro  
lay missionary who served in the  
Philippines for four years. He joined  
the Canadian Catholic Organization  
for Development and Peace in 1992  
and is presently animator for the  
Atlantic region.*



# People of faith and courage

Experiencing God's love firsthand through the people of the Philippines

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

Missionaries go out into the world to be signs and witnesses of God's love. At the same time, we find ourselves transformed by the people who also witness God's love to us. While serving as a missionary priest on the island of Southern Leyte, Philippines, I experienced firsthand God's love being revealed in a variety of ways, especially through people and events. The following stories speak about the love and faith of the Christian communities with whom I worked in the parish of Saints Peter and Paul.

## Siyong

Casimiro Animas was one of the finest Christian leaders in our area of the Pacific towns of Southern Leyte. Simply known as Siyong, he lived with his family in a village in the mountains between my own parish area and that of our neighbouring St. Bernard's parish. It was the time of Martial Law throughout the Philippines and both the army and the anti-government rebels were vying for control in the mountains above us.

A natural leader, Siyong eagerly absorbed the leadership seminars and training in scriptural refectation and in leading a community prayer service on Sundays when there was no priest to celebrate Mass. He also had a wonderful innate wisdom which he used to address social issues that affected his community, like forming a small cooperative among his fellow farmers to help them get out of debt.

When government soldiers massacred a family in the mountains,

Siyong gathered a group of his neighbours and travelled around the area from town to town, even going to a radio station on the central island of Cebu, to demand an investigation. His profound witness of persevering faith, hope and courage was humbling to us as missionaries because he literally put his life on the line for the sake of truth and justice in the name of Christ.

Siyong's courageous stance for justice drew attention. Politically at that time, in the early 1980s, both the military and the rebels wanted his support. He refused both of them saying that he was already committed to serving Christ and his faith community. For his lack of cooperation, Siyong was imprisoned by the military and tortured for any information they thought he had about the rebels.

By the grace of God he was helped to get out of military detention through the intervention of his sister and the bishop of the diocese. The response of the military was to immediately order him to leave the area. He spent three years in exile in the south of the country, in Mindanao. When he returned home I met up with him and to my surprise he said, "I am so thankful to God who used the military to spare my life." He learned that if he had stayed home instead of going into exile, he would have been killed by the rebels.

Siyong witnessed to me the power of persevering Christian faith and courage that leads to seeking justice for one's neighbour in the face of great sacrifices. His secret was living daily with a spirit of thanksgiving to God

for life, family and the love of God that sustained him.

## Edith

When I first met Edith Feji, a mother of eight children, she was seriously ill with TB. After anointing her, I asked our companions, the Sisters of Our Lady's Missionaries, to visit Edith and see what could be done to help her. With proper medication and rest she got better. In thanksgiving to God for being restored to health, she asked to join one of our Core leadership groups that met each week to share faith and scripture. They were preparing to become Christian leaders in their village communities, each according to their individual gifts for service.

Edith chose to become a catechist for young children in a public school two kilometres from her home. Each week she would walk the dusty road down to the village of Esperanza. Edith had only a few years of elementary school herself and could barely read and write. She often got her own children to help her write out the lessons. However, one thing she had in abundance was her love for the school children and her desire to teach them about God's love. Whenever "Mam Edith" made a mistake, the children, instead of laughing, would respectfully correct her words on the chalkboard.



Left: Siyong leads the prayer for a murdered farmer during the oppressive years (1972 to 1981) of Martial Law in the Philippines.

Below: Fr. Mike Traher with the community of San Pablo. Southern Leyte, Philippines, 1984.

Facing page: Edith Feji at a Core leadership group meeting.



They felt deeply her motherly love for them and connected it intuitively with God's love.

Sometimes the regular teachers would ask Edith to supervise their class while they went to do errands and Edith usually accepted. Yet she always felt embarrassed because she didn't have "real shoes like the teachers"; hers were only *sinilas* (flip flops).

One day while walking home along the path from school, Edith saw in the distance a well-off farmer pounding on her neighbours' door. The farmer was loudly demanding that the family pay back the rice he had loaned them with interest. Edith knew they couldn't pay because they had suffered a very poor harvest. As she got closer, the wealthy farmer stepped onto the path heading in Edith's direction.

"Suddenly something came over me," she said, recalling the moment, "and I knew I had to speak to this man." As the farmer drew close, Edith raised up her small stature and said in defense of her neighbour: "Who do you think you are, taking food out of the mouths of the poor? You should be ashamed. Don't you know that God is judging you?"

Shocked by this little woman con-

fronting him, the man stopped in front of her. Then utterly embarrassed he lowered his head, walked around her and continued on his way. As soon as Edith reached her own doorstep and put a foot on the stairs, she began to shake all over, feeling suddenly very weak. "Only then did I realize what I had done!" she said. "It had to be the Holy Spirit urging me and giving me the courage to stand up for my neighbour."

As I listened to Edith tell her story to the core group, we all came to realize that God can use any one of us to proclaim the truth of the Gospel if our hearts are open to his Spirit.

## The community of San Pablo

In my final year in the parish I experienced something special with a little community of people on the island of San Pablo, about 20 minutes

offshore from Hinunangan. Following several years of going to the island by boat each Saturday offering Christian leadership seminars, scriptural reflections and basic catechesis, something special happened.

Eugenio, an elder in the Catholic community came to me one day and shyly told me that he and his wife Catherine had never had their marriage blessed by the Church. Not only that, but there were several other couples who were in the same situation. They had also persuaded the *barrio* (neighbourhood) captain and his wife to come back to their Catholic faith and have their marriage blessed as well.

It was such a profound moment for me because everyone was becoming transparent and trusting in the goodness of God. They wanted to be fully reconciled to God and united with



# Acts of transformation

**Mission has become a journey of transformation as life is enriched, changed, and certainly challenged**

By Sr. Ann MacDonald, CSJ

each other as a community through their renewed faith.

A final celebration of the Eucharist held on the island before my leaving the parish included a joint wedding ceremony in which five couples had their marriages blessed. When the liturgy finished, a deep joy radiated among the whole community as they proudly said to each other, “Now we are all together in Christ and we are finally complete as a community, as God wants of us.” On that day the reign of God revealed itself brilliantly among the people of San Pablo.

**S**iyong, Edith, the community of San Pablo, and countless others, by their lives and witness, affirm that the mission of Christ is about creating relationships with people and allowing the Spirit of God to transform us into communities of faith and trust, into people learning to live more fully in justice, peace and harmony.∞

*Fr. Mike Traher is a member of Scarborough's General Council and also the Society's vocation director, accompanying those who are discerning a vocation as a missionary priest with Scarborough. He served in the Philippines from 1974 to 1984.*

**H**ow does one become transformed? Is it the same journey for everyone?

As a Religious Sister for the past 45 years, these questions formed the basis of my discernment as I looked at volunteering with Scarboro Missions more than four years ago. In June 2008 I was assigned to Malawi and my life has been enriched, changed and certainly challenged living here. Since joining the teaching staff at St. Peter's Secondary School, I can say this journey of transformation has continued to call me into a surrender of all that was familiar and a total reliance on God working in my life. I had previously worked with youth, so being asked to teach Life Skills to the students at St. Peter's seemed like a good fit for me.

Coming from a country where education is available for everyone and at times perhaps taken for granted, I have noticed the value that Malawians place on education. Here, in one of the world's poorest countries, having an education means something better

may be possible for your family.

There are certainly not enough schools in the country for the number of children, but here in the northern region many Church schools (mostly private) as well as government funded schools are offering education to those who have the marks to qualify for entrance. Tuition at the government run schools is less than one-third of the cost to attend a private school. Many of these students are orphans and are sponsored by extended family members or organizations who support the education of children.

I have often heard my colleagues at St. Peter's say that education is the contribution of the North to the entire country. It is our natural resource, providing educated youth and adults who will eventually be the new leaders of Malawi.

In Canada, there are levels of learning offered within the Secondary School system where students are able to excel at their own rate and within their own ability. Here in Malawi, all are expected to learn the same



Above left: Benjamin (Form 2) with his tutor Isaiah.

Above right: Studying at the After School school held at Sr. Ann's home.



Students from Sr. Ann's Form 1 (Grade 9) Life Skills class at St. Peter's Secondary School.

Facing page: Sr. Ann with Form 4 students (now graduates) (L-R): Thumbbiko, Harris, Robert and Philip—her “favoured ones” who, in their final year, tutored and mentored other students.

material and write the same examinations. This is a difficult task for most of the students at St Peter's and puts a tremendous amount of pressure on them to be successful. After chatting with several students who were struggling with their courses, I decided to offer after-school classes at my house in the hope of increasing their possibility of success.

So, Sister Anna's “After School” school has been operating Monday through Friday this past school year, and students at the Form 4 level (Grade 12) have been coming during

holiday time as well. After school, 17 students from Forms 1 through 4 come on their assigned days for extra help in English—both Grammar and Literature—as well as Mathematics, Physical Science and Biology.

Over the months, I have noticed a community of caring and concern growing among these young people since they began coming to the “After School”. If one of them is ill, another will take that person to the hospital or visit the person at home. When a friend's younger brother died there was an immediate response to visit the

family and be a consoling presence. They listen with respect to the students who act as their tutors—hearing often from them about the value of hard work and about gratitude for the gift of being able to go to school. All are acts of transformation that have personally affected my life and my call to be with and among the people of God as I continue my journey here in Malawi.∞

*Sr. Ann MacDonald, a Sister of St. Joseph of London, Ontario, completed Scarborough's lay mission preparation program in April 2008 and joined Scarborough's Malawi mission team.*





# Time to refuel

By Glenn Harty

**M**y wife Anne and I are in day 42 of our 60-day furlough in Canada. We are in our sixth year as Scarboro lay missionaries serving in Thailand and this is my second return home. So far this trip, we have slept in eight different beds and made 18 visits to family and friends. Each visit is like a refueling, topping us up a little more, preparing us for our return to Thailand.

Although my focus is on the people we are visiting, I cannot stop thinking about those we left behind in Thailand, wondering how and what they are doing, seeing each one of their faces as I think of them. Their simple lifestyle is to be admired as I am confronted with the abundance of choices here in Canada. The pace here is so fast and decisions are so many, I wonder how I will cope upon our eventual return to Canada when our mission service comes to an end. I expect the earlier decision to go to mission in a foreign country was minimal compared to the future decision to return to Canada.

Our commitment at the Home of Charity for children with special needs, run by the Camillian Social Centre in Chiang Rai, is evolving. Our life is full from dawn to dusk, often Anne going one way and me the other, hopefully meeting up at mealtimes.

I am often requested to design buildings and other structures on the Centre's property, right through to material purchasing. My emotions often become visible during my involvement with the construction workers, both men and women, who toil under the hot sun. I feel love, anger, admiration, frustration—all present at one time or another while I work on relationship building.

One evening, things were reaching a breaking point. I was having a difficult time getting my point across to the workers. Realizing anger was not the required medicine, the next day I decided to call a meeting. I rounded up two interpreters to help with the meeting and went with one of the workers to fetch juice boxes and cookies. Everyone gathered in a shaded area on the Centre grounds and with the interpreters' help we proceeded to accomplish a very meaningful discussion.

At the end of the meeting, both parties left smiling, with a better understanding of one another. From that moment on there was a definite improvement in the quality of construction, and my understanding and admiration for the workers blossomed. Open, honest communication was the key.

These are the things I recall with 18 days remaining in our furlough in Canada. I am most grateful for the love and support we receive from family and friends. I will attempt to share this love with all those we come in contact with upon our return to the people of Thailand.∞



**L-R: Anne Harty, Susan Keays, and Glenn Harty, Scarboro lay missionaries serving in Thailand. The Hartys were missioned in 2006 and work at the Camillian Social Centre in Chiang Rai. Susan was missioned in 2002 and works at the Migrant Learning Centre in Chiang Mai.**

**Below: Construction workers at the Camillian Social Centre: Level (checked shirt) who, as his name implies, is fussy about things being level and is a good tradesman; and Onaday, a happy young man who often sings while he works. The majority of people in northern Thailand have nicknames.**



# A dream come true

By Kate O'Donnell

**I** have vivid childhood memories of the Sisters of Charity coming through our village in Scotland, going from door to door with their begging baskets. I longed to see these Sisters and hear a story or two from them. Our family also collected old clothes and rags as a way of raising money for the Missionaries of Africa and again my heart would be hungry for their stories. My Aunt Peggy had a friend who was a Sister in Africa and I would write to Sr. Margaret anticipating the one or two letters I received from her in reply each year.

At a young age God planted the desire in my heart to be involved in overseas mission work. Why did it take me until I was 55 years old to follow this calling? Although my life took many twists and turns, leading me into many careers and ministries within the church and community in Scotland and then in Canada, I always felt a void in my heart.

In my early 40s I applied to a mission society and was informed that I was too old. By that time I was well involved in prison ministry, children's aid, and palliative care, so I reminded myself that my mission is my duty of the moment, done in love, and so I let go of the idea of doing overseas mission work.

While washing dishes one night at an Out of the Cold ministry in Hamilton, Ontario, I heard Gordon, another volunteer, talking about going to Haiti for a short-term mission. My ears perked up, my heart fluttered and soon I too was packing my bags to go to Haiti. As soon as my feet touched Haitian soil, I knew without a shadow of a doubt that I was called to journey with people of other lands and cultures.

On my return to Canada I started my search and before the end of that year I was accepted to Scarboro Missions' lay formation program. My childhood dream had finally come true. Now eight years later I continue to live that dream, experiencing and sharing the love of God with the people of Guyana. Although I am not yet formally involved in a particular project, there is no doubt in my mind that this is where I am meant to be.

Hearing the words of the prophet Micah (6:8), I seek to "act justly, love tenderly and walk humbly with God." Most mornings I leave the house around nine o'clock and ask



**Lalita welcomes her neighbour, Scarboro lay missionary Kate O'Donnell, for a visit on her front steps. Guyana.**

God to be my guide. I often find myself visiting those who for one reason or another cannot get out and about. I visit homes where there is plenty and I visit homes where there is dire poverty. At times I may be just walking down the street or sitting by the seashore and someone will approach to chat. This could be a small child who delights my heart or someone suffering from alcoholism and seeking a listening heart.

I am available to go wherever there is a need; this could be helping a child with reading or playing games with the children from the remote Interior who are boarding at a school in the city. The joy and peace that I experience more than outweigh the challenges that come my way. I am in the process of seeking permission to visit prisoners at the correctional institute on the Mazaruni River in the town of Bartica. I remind myself daily of the words of Thomas Merton: "My intention is to give myself entirely and without compromise to whatever work God wants to perform in me and through me."

*Kate O'Donnell entered Scarboro's lay mission program in 2004 and was missioned to Guyana. She returned to Canada in 2007 to coordinate the Lay Mission Office and has now returned to mission in Guyana.*



# One body in Christ

Canadian Catholic Campus Ministry and the Canadian Catholic Students' Association  
...Helping students discover their vocation choices and live out their Catholic faith

By Lori Neale

Growing up, I thought I wanted to be a teacher, a doctor or a lawyer. I certainly didn't know my current position as National Coordinator of the Canadian Catholic Campus Ministry (CCCM) and the Canadian Catholic Students' Association (CCSA) existed. Similarly, many students today have limited notions of their vocation choices and the many ways that they can live out their Catholic faith.

Working with campus ministers and university students during my tenure with CCCM and CCSA has been a tremendous joy, exposing students to the depth and breadth of expressions of being faithful people so that they can truly find the unique place where God is calling them. In the words of writer and theologian Frederick Buechner, "the place where

your deep gladness and the world's deep hunger meet."

The Canadian Catholic Campus Ministry's recent promotion of comprehensive campus ministry is an essential element of building a vocation culture. (See poster on page 12.) The comprehensive campus ministry model puts Christ at the centre and identifies 12 elements that are pathways to Christ and ways that manifest God's love in the world. These elements range from faith community and hospitality to justice and service, from pastoral care to evangelization.

To help explain the work of campus ministry to other organizations and movements in the Church, we developed a comprehensive graphic. At our first "One Body in Christ roundtable," 12 different Catholic organizations and associations,

including the Canadian Catholic Organization for Development and Peace, Catholic Christian Outreach, Knights of Columbus, Catholic Women's League, and religious communities shared their specific charisms and activities. Together, we were able to see how this vision of comprehensive campus ministry enables these unique gifts to be shared in the service of all Catholic students and the entire Catholic campus community.

In ministry, it is easy to fall into the trap of what author and educator Parker Palmer calls "functional atheism"; that is, we confidently profess our belief in God, yet operate in the day-to-day mechanics of life as atheists. When Fr. Daniel Renaud (OMI) included this observation in his keynote address at our national student leadership conference, there was an audible "Oh" of recognition from all the students and campus ministers gathered. A similar response has been felt in settings where we have shared the comprehensive campus ministry model. Whether it be among campus ministers, university administrators, bishops, or student leaders, this model is received with eagerness and hope. Clearly, there is a strong desire for a felt communion among Catholics and a craving to believe we can truly live as believers in one God, all with different charisms.

The growing success of our National Catholic Students' Week, a joint event of the CCCM and the CCSA, is a sign of this communion. Just three years ago, the week consisted of 45 events on 14 campuses



Lori Neale (far left), National Coordinator of the Canadian Catholic Campus Ministry, with participants of the Canadian Catholic Student Association conference, "Awakening Communion", held in New Brunswick in October 2010. The national student leadership conference drew 70 students from 20 universities eager to live the Gospel on campus.

"Animating a Catholic community where the specific gifts and charisms of students, staff, and faculty are encouraged and celebrated creates a venue where each individual's vocation can be discerned."

## Quick facts about Catholic Campus Ministry in Canada

Campus ministers serve 66 university and college campuses across Canada (representing 87% of the student population). Of these, 51% employ full time ministers and 25% are staffed with a campus minister for less than eight hours a week. Of the campus ministers, 74% have a graduate degree in ministry and 17% have a graduate degree in a related field. Visit [www.cccm.ca/Stage/2011statusreport](http://www.cccm.ca/Stage/2011statusreport)

## What is CCCM?

The Canadian Catholic Campus Ministry is a national network of professional Catholic campus ministers grounded in the tradition of the church and inspired by the vision of the Second Vatican Council. CCCM exists to bring the Gospel of Christ to the academic world. CCCM is supported by the Canadian Conference of Catholic Bishops through an Episcopal liaison (currently Bishop Fred Colli) and annual funding of the national coordinator position, established in 1948. The Canadian Catholic Bishops officially recognize the CCCM as a private lay association.

## What is CCSA?

The Canadian Catholic Students' Association (CCSA) is a national association founded in 1946 to unite Catholic students from campuses across Canada. We are a crucial link for established Catholic campus ministries and emerging Catholic communities. We represent Canada in the International Movement in Catholic Students (IMCS) Pax Romana. Our core purpose is to unite students who witness to the Gospel on campus.

across Canada. This past year, 250 events were held on 35 campuses. The number of groups partnering with campus ministry in this week have multiplied as well. Now, they include local bishops, Development and Peace, Catholic Christian Outreach, religious communities, Knights of Columbus, Catholic Women's League, L'Arche and local parishes. To continue to expand this model of building one body in Christ on campus, we plan to hold another national roundtable on ministry with university and college students early in 2012, and invite Catholic organizations and associations that wish to connect with campuses.

Animating a Catholic community where the specific gifts and charisms of students, staff, and faculty are encouraged and celebrated creates a venue where each individual's vocation can be discerned. We don't need to become cookie-cutters of the saints who are among us or who have gone before us. Rather, we could draw confidence and inspiration from their witness and take bold steps on our own unique path to Christ. We truly make this road by walking, but to do so we need a community that rejoices in the unique fulfillment of the dream God has for each of us. We can then experience the glory of God, reveling in the deep gladness God has called us to as we work to satiate the hunger for meaning, life, and daily bread in the world. This is good news, not only for our campuses, but for the whole church.∞



Participants at the Canadian Catholic Campus Ministry's national roundtable, "One Body in Christ", attended by 12 different Catholic organizations. (L-R): Genevieve Gallant (Canadian Catholic Organization for Development and Peace); Theresa Gilbert (National Campus Life Network); Sr. Maureen Baldwin, CND (National Association of Vocation and Formation Directors—NAVFD) and Grace Parillas (Youth for Christ).



## Comprehensive Campus Ministry



12 elements.

All are pathways to Christ.

All manifest God's love.

All call forth specific gifts and charisms.

**Cradling the whole and keeping the vision,  
CCCM and CCSA invite you to join us on this path.**

**Together we build *One Body in Christ* on Campus.**

Comprehensive campus ministry recognizes 12 elements of ministry which are all pathways to Christ, all manifest God's love and all call forth specific gifts and charisms.

### 1. Faith Community & Hospitality

Builds an environment where all feel welcome, based on Catholic faith and tradition. Provides outreach to all. Creates an atmosphere of Christian hospitality.

### 2. Pastoral Care

Provides pastoral counselling, guidance, spiritual direction and support to students, staff and faculty. Knows when and how to provide referrals to professional counselling, medical and spiritual directors/experts. Keeps regular and accessible office hours and times of availability.

### 3. Justice and Service

Nurtures students in social consciousness based on the Gospels and Catholic Social Teaching. Provides for justice and service (charity) work. Infuses the concepts of justice, peace, stewardship of creation and human dignity into all aspects of ministry.

### 4. Prayer and Sacraments

Provides opportunities for students, staff and faculty to celebrate the Sacraments, especially Eucharist. Offers a variety of prayer experiences. Nurtures personal and community prayer. Provides opportunities and helps others grow in personal relationship with God through spiritual direction and an active, consistent prayer life.

### 5. Retreats and Lectures

Provides opportunities to attend retreats that contribute to community, faith development, evangelization and leadership enrichment. Provides opportunities to attend lectures, usually from the local campus, university or area that contributes to the wide range of Catholic thought.

### 6. Evangelization

Invites others to experience the grace of God through Jesus Christ. Proposes that relationship with Jesus Christ is life giving, while at the same time accepts the faith journey of each person and the campus culture, which is often secular. Evangelization should be an aspect of all areas of ministry.

### 7. Catechesis

Provides opportunities to deepen a relationship with Christ and increase in the knowledge of the Catholic faith. Enriches and expands the understanding of Scripture and Sacred Tradition to help others better "read the signs of the times."

### 8. Leadership Development

Calls forth and affirms the diverse gifts and talents of those whom campus ministry serves for campus involvement, parish leadership, and vocational call. Empowers leadership locally, regionally, nationally and internationally. Promotes the Canadian Catholic Students Association (CCSA) and its initiatives. Encourages attendance and active involvement at CCSA conferences and events.

### 9. Campus Presence

Is visible and active outside of the office and chapel. "Loiters with intent." Is available to students, staff and faculty in their milieu. Collaborates with student services and related departments (includes committee work).

### 10. Community Involvement

Models and encourages involvement on the campus and in the local community. Is involved in the mission of the college or university. Reaches out to the local community to build bridges between campus and community, campus and youth ministry, campus and high school, campus and diocese.

### 11. Ecumenical and Multifaith Involvement

Interacts and collaborates with other Christian denominations and multifaith communities, especially with ecumenical groups during the Week for Christian Unity and with multifaith groups regarding peace and dialogue events.

### 12. Fostering a Culture of Vocations

Fostering an awareness of one's personal vocation and mission rooted "in the new life received in the sacrament of Baptism" (Novo Millennio Ineunte # 46).

**Canadian Catholic Campus Ministry**  
[www.cccm.ca](http://www.cccm.ca)





By Mary Olenick

# What is your mission in life?

**H**ave you ever asked yourself, What is my mission in life? What is God calling me to today? By our very baptism, we are all called to be missionaries, signs and witnesses of God's love for the world, in service to others. Most of us are called to mission within our families, our communities and our churches. However, God continually calls some of us to leave behind the familiar and go out into the unknown. When we hear the call, we may feel inadequate, but we trust that God uses our ordinary talents to do extraordinary things.

Scarboro lay missionaries have been leaving their spiritual footprints in mission overseas since the 1970s. We have worked alongside Scarboro priests in many countries. Today, the Scarboro lay program continues, with our numbers rising and falling as people come and go. Some join us for the minimum three-year commitment, while others stay for many years.

We may be single women and men, or married couples with independent adult children. From time to time reli-

gious sisters have joined us, participating in Scarboro's lay mission program prior to going overseas.

To take part in Scarboro's program, you must be:

- Catholic and active in the Canadian Church
- A Canadian citizen or permanent resident
- In good physical and psychological health, able to adapt to new environments and challenges
- Willing to make a three-year commitment without home visits except when there is a family emergency (life threatening illness/death)
- General age, 23–55 (exceptions are considered on a case by case basis)
- Committed to trying to learn a foreign language when your mission work calls for it
- A college or university graduate, or have specific professional training and/or work experience
- Free from student loan obligations.

## Application Process

When you begin your application, Scarboro helps you to continue your discernment to see if this is truly where God is calling you. After you are accepted into the program, the discernment continues. There are five steps to the application process:

1. Completing the application form (personal information, skills, education, work experience, references and personal reflection)
2. Submitting an autobiography, with character references, along with completed medical and dental forms
3. Interviews at Scarboro
4. Vocation assessment
5. Notification of acceptance into the program.

## Formation Program

Candidates live in community at Scarboro during their four months of formation and are responsible for their personal expenses. Classes are Monday to Friday, but may occasionally spill over into weekends and evenings. Important areas of formation include spirituality for mission, working as a team, and being part of a community. In mission overseas, we strive to work as a team, collaborating together as a Scarboro community.

Other areas of study include cultural adaptation, justice and peace issues, social analysis,

**Lay program candidates and other participants attending a formation class, part of Scarboro's four-month mission preparation.**



The lay and priest members who make up the Malawi mission team (L-R): Leslie Parauik, Barbara Michie, Fr. Jim McGuire, and Sr. Ann MacDonald, CSJ.

and sends you on your mission journey, and is able to learn more about and support your vocation to serve abroad.

Finally, you will spend a couple of weeks at home saying farewell to family and friends before leaving for your mission placement.

The process of preparing to become a Scarboro lay missionary is a wonderful experience of personal and spiritual growth, and of life in community, adding to the foundation of faith and commitment that you already have. As a missionary in another land, you will learn, grow and be challenged. You go in trust, knowing that God will give you whatever you need to take part in the beautiful work of building a world of justice, peace and love.∞

interreligious dialogue, and other topics related to life in overseas mission, walking with people of another land and culture.

## Finances

In mission overseas, we live a simple lifestyle. Scarboro provides financial support for travel to and from the overseas placement, transportation related to work, as well as housing, food, health insurance, a yearly personal retreat and a small stipend.

## Placement

Every effort is made to match your skills with the needs of the mission country where you are sent. You will be placed where there is adequate support, preferably where a Scarboro team is already present.

## Missioning

When the program is completed, a missioning ceremony takes place at Scarboro for all the new missionaries, and family and friends are welcome to attend. During the Mass, you will read your commitment statement and sign your three-year mission contract with Scarboro.

A second missioning ceremony is held at your home parish with representatives from Scarboro attending. Through this important celebration, your parish community also blesses



At her missioning ceremony, Leslie Parauik (left) signs her three year contract with Scarboro, witnessed by Kate O'Donnell.

## Is God calling you?

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

When we go to mission overseas, we need openness, a loving and caring spirit, a listening heart, and the willingness to walk humbly with people of another land and culture as they strive to better their lives. We also need to be people of faith and prayer. A sense of humour is a must—we will begin as strangers, learning to adapt, maybe learning a new language and making mistakes, and we need to be able to laugh at ourselves.

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

For more information, please contact Mary Olenick, Lay Mission Coordinator Tel: 416-261-7135, Ext. 265; Email: lmo@scarboromissions.ca





# SCARBORO MISSIONS Financial Report 2010

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 all our partners in mission, continues to provide us with financial resources to carry on our mission endeavors.

I am happy to say that even after supporting our many and various ministries, we were able to end another year with a surplus.

### Income

Our total income in 2010 amounted to \$3,872,084. Under Basic Charity (\$2,637,533 or 68% of revenue), we include general donations, bequests, and diocesan collections. That means that well over half of the monies that we received in 2010 was given to us directly through the generosity of Canadian Catholics. The largest amount came to us through bequests totaling \$1,650,597. Regular donations totalled \$730,414. Diocesan collections were \$256,522, up more than \$12,000 from last year.

The category of direct fundraising (1.6% of revenues) includes revenue generated through subscriptions to our magazine, sale of our calendars, enrollments, spiritual greeting cards and posters. Other income (8.7%) includes income from the operation of our Mission Centre, chaplaincy work by our priests, rebates from GST and other small activities. New Gift Annuities accounted for 11% of the revenue or \$440,353. Again this amount was up slightly from the previous year. Monies directed specifically to missionaries overseas (Special Projects) accounted for \$397,217 or 10% of the total income for 2010.

### Expenditures

Our total expenditures for 2010 amounted to \$3,476,351. This amount was down by 2% from the expenditures for 2009. As in previous years the majority of the expenditures for Scarboro Missions went to sup-



Above: Lay missionary Cynthia Chu with her students. China. Left: Fr. Omar Dixon with parishioners in Brazil. In 2010, 34% of expenses went to Scarboro's overseas ministries and 21% to its Canadian ministries.

port our work in various ministries. Overseas ministries in Asia, Africa, Latin America and the Caribbean received \$1,210,603 or 34% of our expenses. Of this, \$397,217 was designated by our benefactors to support special projects overseas. The General Council also approved \$517,490 in grants, some to specific projects in Guyana, Chile, Kenya, Cambodia, Brazil, Haiti, Dominican Republic and India.

Canadian ministries received 21% of the expenses or \$713,579. This includes 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 used our Mission Centre in 2010 to make one-day retreats, and in this way, many young people are being influenced by our work.

Support ministries took 18% or \$611,907 of the expenditures. This included \$72,149 that was used for the recruitment, education and formation of both lay and priest missionaries. Promotion (\$187,997) as well as administration costs (\$351,761) for both priests and lay missionaries complete these support ministries.

Our central house at 2685 Kingston Road in Toronto serves as the base for most of our activities here in Canada. Besides serving our leadership and administration person-

nel who work and live at the central house, the building also serves as a retirement home for most of our senior members. Building maintenance and cost of operations are divided proportionately among the various areas of our ministries depending on how much of the building they use.

Hospitality is an important aspect of our life. Each year we have priests and seminarians from Catholic missionary communities in other parts of the world who come to live with us while studying English or doing advanced courses in theology. We also welcome people participating in various programs at our Mission Centre and other visitors. In 2010, we had a total of 12,063 overnight stays, so our buildings are well used.

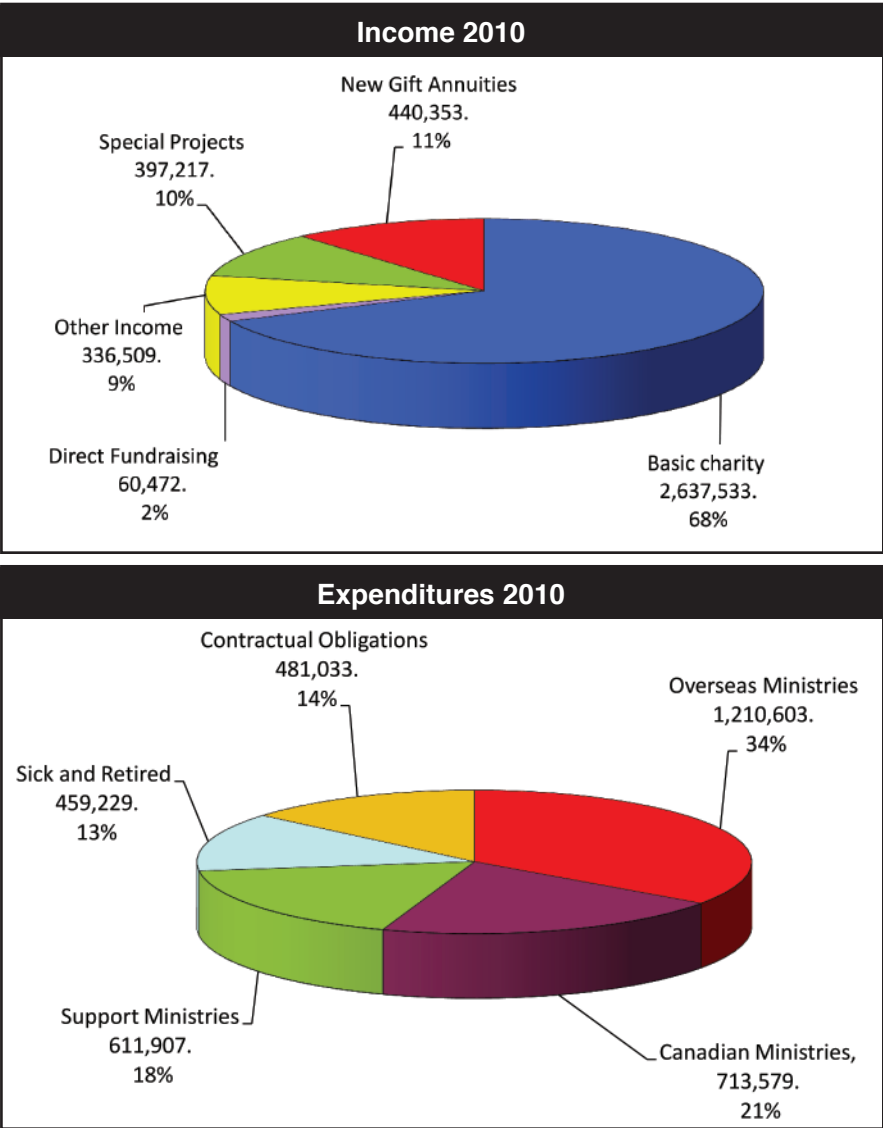
Another \$459,229 (13% of expenditures) went to the medical needs and support of our sick and retired members. Contractual obligations such as paying our obligations for close to 347 annuity agreements as well as pension payments for former Scarboro employees in Japan and Guyana amounted to \$481,033 (14%). The year ended with a surplus of \$395,733 as we headed into 2011.

All of us at Scarboro Missions, our priests, lay missionaries and staff, 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 you and for your intentions. May God bless you and your loved ones for your continued faithfulness and generosity.∞

*In addition to serving on Scarboro's General Council, Fr. John Carten is the Society Treasurer and the coordinator of Scarboro's Mission Information Department.*



Korean Missionary Society members Fr. Yu Sung Lee and Fr. Ji Hoon Kim with retired Scarboro missionary Fr. Ken MacAulay. Each year, priests and seminarians from Catholic missionary communities in other parts of the world come to live at Scarboro while studying English or doing advanced courses in theology.







# My journey of priesthood

## ...A STORY OF CONVERSION

By Fr. Pat Kelly, S.F.M.

When I entered the seminary, I did not know if I had a vocation to the foreign missions, but there was something in me urging me to try it. Our mother always told us that if we did what God wants of us, we would be happy. So I joined Scarboro Missions and as the years went by my desire to be a missionary strengthened. On December 20, 1958, I was ordained a priest and went to the Philippines the following year. By the time I returned to Canada permanently in 2009, I had spent all of my priesthood, with the exception of six or seven years, in the Philippines.

Looking back I guess I would call this a conversion story instead of a vocation story.

A person who had a great influence on my life was Father Tony Martin, a companion member of Scarboro in the Philippines. I remember a meeting of the Scarboro priests in Anahawan, a small town in Southern Leyte. We all lived and worked in a line of parishes along the coast and saw each other regularly. At that time I had been in the Philippines for five years.

At the meeting, Tony was talking about how nothing had changed since we came to Leyte, although we were all very busy going to the villages in the parishes celebrating Mass, hearing confessions, ministering to the sick, attending meetings of various church organizations and other pastoral duties. More and more we were becoming aware of the suffering and exploitation of the people. All of us knew of farmers who, due to sickness in the family, the education of their children, or the



In the late 1980s, concerned parishioners set up a picket line to stop two logging companies from clear cutting the trees in their watershed in the mountains. The people sought nonviolent means to stop the injustices they were experiencing and celebrated their struggles and victories in the liturgy. Mindanao, Philippines.

need for fertilizer, had to borrow from moneylenders. In time, the farmers would be shackled with debt and little by little would be forced to sell their land and become tenant farmers. Little was happening to improve the life and livelihood of the rural poor.

Tony talked about the benefits of credit unions and said that he was going to start one in his parish. All of us followed his lead and in each of our former parishes to this day, these cooperatives are flourishing and have been a tremendous help to the economic life of the people and in the realization of their need for one another.

With the opening of the cooperatives, the people understood that, as priests, we were interested not only in the spiritual dimension of their lives, but also in their daily struggle.

Another person who influenced me greatly was Fr. Fernando Yusinco, a Redemptorist priest who died in June of this year. In the town of Cabalian, the parish where I was at the time, many of the parishioners felt that their suffering was the will of God. Fernando and I encouraged the people, in the light of the Gospel, to come together to seek nonviolent means to stop the injustices they were experiencing, and we celebrated their struggles and at times their victories in the liturgy.

Later, in another parish on the island of Mindanao, Scarboro missionary Fr. Charlie Gervais and I invited the Redemptorist Mission Team (lay men, women, and priests) to work in the parish. At that time there was a logging company destroying the environment and adding to

the people's suffering. After many months of reflection, the people set up a picket line to stop the logging trucks from going to the city. During the picket, the people fed the truck drivers and sent food to the drivers' families. Every evening we prayed on the picket line. Our bishop, Gaudencio Rosales (now Cardinal Rosales in Manila), also came up the mountain to pray with the people. After a long, nonviolent siege we were successful in expelling the logging company. The religious celebrations in the parish church at that time were of pure thanksgiving and joy, a memory to treasure.

Little by little, as I walked with the struggling poor in the Philippines, my spirituality changed from focusing on eternal life to focusing on what we say in the prayer that Jesus taught us: "Your kingdom come, your will be done on earth as it is in heaven."

To be an instrument with others, using my gifts, abilities, compassion and priesthood to be "Good News" to the poor; to struggle for economic justice for all; to strive for peace based on forgiveness of others; to live by truth without deception or lies; and to love, looking out for the good of others and not for my own good—this is what the reign of God is about. I thank God for allowing me to be a very small part of this magnificent enterprise.∞

*Fr. Pat Kelly returned to Canada in 2009 and serves at Our Lady of Lourdes in Toronto, a parish with a large number of Filipino Canadians.*



Fr. Ambie MacKinnon with his brother Joe MacKinnon, grandnephew Calum, and sisters Jane Hayes and Margie MacKinnon on the 50th anniversary of his first solemn mass in Stella Maris parish, Inverness, Cape Breton, Nova Scotia.

### Monsignor Ambrose MacKinnon celebrates 50 years of priesthood

On August 27, 2011, Monsignor Ambrose MacKinnon's 50th anniversary of ordination was celebrated in Inverness, Cape Breton Island, Nova Scotia. Fr. Ambie was ordained on August 20, 1961. Scarboro missionary Fr. Gerald Curry attended and read the following message sent by Fr. Jack Lynch, Superior General of Scarboro Missions:

On behalf of Scarboro's General Council, I wish to extend greetings to the family and friends of Monsignor Ambrose MacKinnon who gather to honour and give thanks to God who has blessed Fr. Ambie during his 50 years of priesthood.

Of his years of missionary service in the Dominican Republic, St. Vincent and the Grenadines, and in the Bahamas, I know that Fr. Ambie would be the first to say that gratitude has to be extended first to God and secondly to hundreds of people who have supported him in his ministry with their care, their concern, and above all their commitment to the teachings of Jesus and their hope that the community of the Church will always be a living testimony to the values of the Reign of God.

While I am sure that is what Fr. Ambie feels and believes, we, his family, friends and colleagues have to acknowledge his gifts and above all his gift of people. Fr. Ambie has been primarily a man of deep and sincere faith in God and in God's love for all. He has a profound love for the church and reverence for the Eucharist. He is gentle, with a proud, strong love for Cape Breton and his Scottish Gaelic heritage. He possesses a sense of humour and laughter that touches the hearts and souls of each and every one of us.

Ambie, we thank you this day for all of your gifts and we give thanks to God for you and your priesthood. God has been revealed to us in your warmth and kindness and we, your Scarboro family, are eminently proud of you and your priesthood. Congratulations Ambie. May God continue to be with you and bless you in your priesthood for many years to come.

*On behalf of the General Council, our sincere congratulations,  
Fr. Jack Lynch, S.F.M., Superior General*





## Doctor on board

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

Recently I read an article by Katie Hafner written for the New York Times News Service about medical emergencies that take place on commercial flights. MedAire, a company that advises more than 60 airlines around the world, reported about 19,000 inflight medical emergencies for commercial airlines in 2010. In 442 cases the situation was serious enough to require diverting the plane to the closest airport and 94 persons died on board. Currently the US Federal Aviation Administration requires flight attendants to have some healthcare training and all aircraft are required to carry emergency medical kits and defibrillators.

The article brought to mind a time in 1971 when I was a missionary in Japan and I accompanied a group of 25 Japanese students to the United States for a three week immersion course in English. Our flight carried us from Tokyo to Los Angeles where we spent our first night at a hotel near the airport. The next day we boarded another Boeing 747 bound for New York City.

About an hour into the flight, an attendant made an announcement asking if there was a doctor on board. One of our Japanese group was a doctor, but I waited to see if another volunteer would come forward, one perhaps whose first language was English. I had just started to settle into my seat when a more urgent call came for help. I immediately conferred with the doctor in our group and we presented ourselves to the flight attendant.

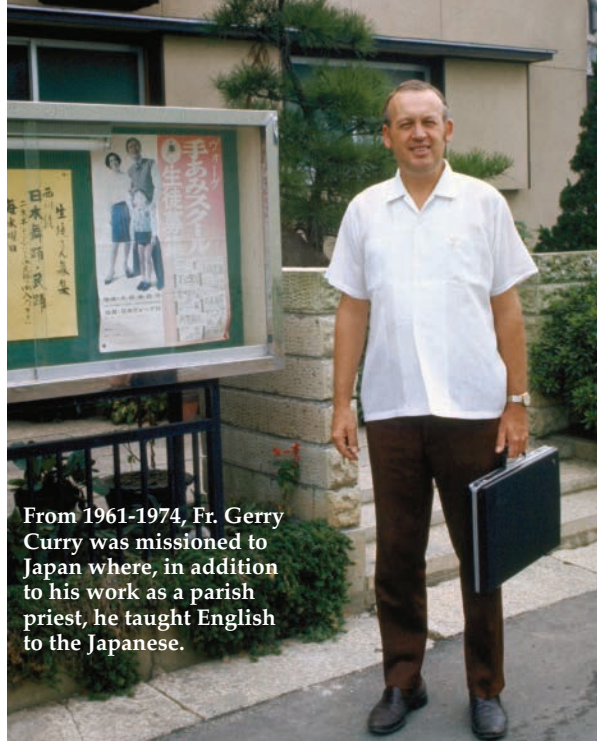
She led us up the spiral staircase

and through first class to the entrance of the flight deck. There they explained to us that the tip of the hearing device used by the flight engineer had broken off and was lodged in his ear. The more that the flight crew had tried to remove the small rubber tip the deeper it went. In only a few minutes the doctor removed the invasive tip much to the relief of the engineer. The captain and his crew were grateful and most especially the engineer whose hearing was so important to him in his task of guiding our flight across the United States and into Kennedy Airport.

The next three weeks would provide many interesting adventures for the members of our group as they took in the sights and sounds of New York and its environs. The Maryknoll Sisters at Rogers College proved to be most gracious hosts, providing us with classroom teachers as well as guides to accompany us on bus tours in and around the city.

Our time of study and experience, of adventure and laughter soon came to an end as we boarded another 747, this time carrying us across the Pacific, bound for Tokyo. We would proceed to Nagoya, a large city along the Eastern seaboard, 300 kilometres south of Tokyo.

For me this meant re-entering my life as a parish priest. In the early 1960s our missionary community in Japan was having a serious debate about the usefulness and wisdom of teaching English in Japan. Was it really related to our task as mission-



From 1961-1974, Fr. Gerry Curry was missioned to Japan where, in addition to his work as a parish priest, he taught English to the Japanese.

Teaching English allowed us to get to know many Japanese, mostly non-Christians, whom we would never have met otherwise.

aries, witnesses to the Good News of the Gospel? For some of us the answer was obvious—we were simply answering a need expressed by the Japanese. While not a life and death issue like poverty or homelessness, teaching English was nevertheless a response to the Japanese people's felt need. It also provided a point of contact for us to get to know many Japanese, mostly non-Christians, whom we would never have met otherwise. Our openness and service helped them to see us as interested in them and their lives.

During my years of study of philosophy and theology in order to become a priest, I would not have imagined my missionary outreach to include teaching English to Japanese of all ages and life situations. Nor would I have imagined a study trip to New York and an emergency call for a "doctor on board."∞

## IN MEMORY

# REV. LIONEL JOHN WALSH, S.F.M. 1929-2011

Fr. Lionel Walsh died peacefully on Wednesday, April 27, 2011, at Scarborough General Hospital in Toronto. He was 81 years of age.

Born on December 27, 1929, in Allan's Island, Newfoundland, his family later moved to Dingwall, Cape Breton Island, Nova Scotia. However, over the years he returned as often as possible to his beloved rock.

Fr. Lionel taught school for a few years before joining Scarboro Missions. After completing studies in philosophy and theology at St. Francis Xavier Seminary in Antigonish, Nova Scotia, and at St. Augustine's Seminary in Toronto, he was ordained to the priesthood by Bishop J.R. MacDonald in Antigonish on December 21, 1957. The following year he was missioned to the Dominican Republic where he served most of his 54 years of priesthood in the parishes in Azua, Bani, Monte Plata, Yamasa, El Seibo and Matanzas. Like Micah, he loved the poor tenderly and walked humbly among them.

He was deeply religious and wanted only one thing in life and that was to be a good priest.

"Lionel was a teacher before and after he became a priest," said Fr. John Walsh, homilist at Fr. Lionel's funeral Mass. "I can envision him in the open air or in an open-sided hut in Santo Domingo, just as we see Jesus of the Gospel sitting down on a hillside with the disciples around him, teaching them. For the poor, landless



peasants Lionel ministered to, the Beatitudes must have been words of true compassion."

Fr. Lionel organized a successful catechetical program in the parish of Yamasa early in his priesthood. Fr. John Walsh followed him there as curate and said, "I regret that I wasn't given the chance to spend more time under his tutelage before I tried to fill his shoes."

From 1967 to 1971 Fr. Lionel returned to Canada to serve as director of the Scarboro Formation House in Antigonish. He went back to the Dominican Republic in 1971 and remained there until 2003 when he returned to Canada permanently due to ill health.

Fr. Lionel loved poetry and could proudly quote great poems he had memorized in his youth. He was a good listener, genuinely interested in the welfare of others and never

drawing attention to himself. In his quiet manner he thought before he spoke. He was also a man of courage, never letting his Parkinson's or any other condition he suffered from get him down. He bore whatever pain he experienced in silence.

Fr. Lionel is predeceased by his parents Margaret and Frederick Walsh and his brother Andre. He is survived by his sisters, Sr. Mary (Mercy Convent, St. John's, Newfoundland), Sr. Margaret (Our Lady's Missionaries, Toronto), Denise (Fox) of Montreal and Charlotte (Fraser) of Baddeck, Nova

Scotia. He will be sadly missed by his sisters, by his nieces, nephews and extended family, and by his colleagues at Scarboro.

A wake service was held in the St. Francis Xavier Chapel at Scarboro Missions during which many of Fr. Lionel's nieces and nephews spoke about their love for him. The Mass of the Resurrection was celebrated on Saturday, April 30, with Fr. Jack Lynch, Superior General, presiding and Fr. John Walsh as homilist. Fr. Lionel was buried in Our Lady Queen of the Clergy cemetery on the grounds of St. Augustine's Seminary.

May he rest in peace.∞



# REV. LINUS M. WALL, S.F.M. 1919-2011

Fr. Linus Michael Wall died peacefully on Wednesday, July 13, 2011, at Scarborough General Hospital. He was in his 93rd year, the oldest member of Scarboro Missions at the time of his death.

The son of Joseph and Bridget Wall, Linus is predeceased by his brothers James and Bernard of Linden, New Jersey, and his sister Genevieve (Kennedy). He is survived by his brother Joseph of Harbour Main, Newfoundland, along with many nieces and nephews.

Born on March 26, 1919, in Harbour Main, Newfoundland, he took his primary and secondary education in the area before entering St. Francis Xavier Seminary in Antigonish, Nova Scotia, and eventually being ordained for the Scarboro Foreign Mission Society in Toronto on June 27, 1949.

Fr. Linus spent 57 of his 62 years of priestly service outside of Canada. The first five years were spent in the Dominican Republic where he was assistant pastor in Bani and Hato Mayor. In 1954 he was missioned to British Guiana (present day Guyana). He was pastor of New Amsterdam parish and served as consultor to the Regional Superior from 1956 to 1960 and again in 1964. For 42 years he was pastor of Our Lady of Fatima Parish in Georgetown. Due to ill health, Fr. Linus returned to Canada in 2003.

Fr. Linus celebrated his 90th birthday in 2008 among his Scarboro



community in Canada. Of this milestone, Superior General Fr. Jack Lynch wrote: "Those of us who live with this hearty Newfoundlander have come to appreciate more and more each day his wonderful approach to life, his youthful vigour and enthusiasm—remarkable in a man who, without complaint, now goes for dialysis three times weekly. One day I asked if he feels a certain level of frustration going to the hospital three days a week. 'Heck no!' he said, 'I am so grateful to God that I am alive and can enjoy walking and life in general. What have I got to complain about?'"

Having lived in Guyana for 57 years, Fr. Linus loved the Guyanese

people and he concerned himself with what was going on in the country. He saw the needs of the church of the future resting mainly on the shoulders of the laity and he encouraged the laity in every way he could.

On the day of his death, the parishioners of Our Lady of Fatima parish in Georgetown gathered at the parish church to pray the rosary for him. The parish celebrated a Mass of Thanksgiving for Fr. Linus on July 20, with Bishop Francis Alleyne, OSB, as the principal celebrant. Parishioner Andrew Kerry writes: "The entire liturgy was one of celebration for a priest who made an impact for so many years on the lives of so many people. The entire liturgy was planned the way he would have wanted, entirely by lay people."

In Canada, the Mass of the Resurrection was celebrated in the St. Francis Xavier Chapel at Scarboro Missions on Saturday, July 16, with Superior General Fr. Jack Lynch presiding and Fr. Russell Sampson, another former missionary to Guyana, as homilist. Fr. Linus was buried in Our Lady Queen of the Clergy cemetery on the grounds of St. Augustine's Seminary. We thank Fr. Linus for his example of faithfulness to mission and for his commitment to priesthood.

May he rest in peace.∞

"In the Church there is a diversity of ministry but a oneness of mission... The laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world."

*Decree on the Apostolate of the Laity  
Vatican II*

## A parishioner remembers Fr. Linus Wall, S.F.M.

*The following is excerpted from a tribute received by Andrew Kerry in memory of Fr. Linus Wall. Mr. Kerry is a parishioner at Our Lady of Fatima Church, Georgetown, Guyana, where Fr. Wall served for 42 years.*

I have known Fr. Wall all my life. I have been told that I learned to walk and talk in Our Lady of Fatima Church and I still do walk and talk in Fatima, although not the way I did 40-odd years ago. It was because of Fr. Wall's example of deep faith, commitment and encouragement that I was inspired to serve in lay ministry.

I remember the first Mass I served as an altar server for Fr. Wall when I was 10 years old. It was the feast of All Souls and I was very nervous. After Mass he thanked us and commended us on good serving and with a smile he turned to me and said, "Young man you did not respond 'Amen' when you received communion." A few years later, he encouraged a few of us to become lectors, I being the shortest had to use a box to see over the lectern, but he said it was okay, "One day you'll get taller."

In my 20s, he asked me to train as an extraordinary minister of Holy Communion, which I accepted soon after. Fr. Wall then encouraged me to conduct communion services in the absence of a priest, which entailed my sharing and reflecting on the Word of God, and he let me have access to his vast collection of homiletic resources. His parting gift to me when he left Guyana was a suitcase full of books.

Fr. Wall had a prophetic vision. With the lack of priestly vocations and the aging of priests, he saw the future of the church in lay formation. In the mid-1970s he helped implement a diocesan policy to train lay people and Our Lady of Fatima had more people in training than any other parish. Fr. Wall would express his encouragement by sitting in on some of the training sessions. He truly believed that much of the work in the parish could be done by lay people. For years he encouraged and empowered us.∞



Lay missionary Leslie Parauik arrived in Mzuzu, Malawi, in June 2008 and is the librarian at the Marymount High School for Girls.

## GIFT ANNUITIES

Helping Scarboro Missions  
to continue its work

Scarboro Missions Gift Annuities help us to continue the work of mission, and they provide you with a very good rate of income for life. Our Gift Annuities start at 5.6% and, depending on your age, can give as much as 10% a year for life. Your payments could be up to 100% tax-free.

To obtain a quote, or to order our Gift Annuity brochure explaining more about Scarboro Missions Gift Annuities, call or write to:

**SCARBORO MISSIONS, TREASURER**  
2685 Kingston Road  
Scarborough, Ontario M1M 1M4  
Email: [to@scarboromissions.ca](mailto:to@scarboromissions.ca)  
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Fr. Jim McGuire and  
Sr. Ann MacDonald, CSJ,  
members of Scarboro's  
Malawi mission team.  
Photos by  
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