

SCARBORO MISSIONS

November-December 2016 \$1.00

The birth of Christ
HERALDING THE REIGN OF GOD



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prayers and generosity to us.
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stewards of all your gifts as we
put ourselves at the service of
others.

Cover: Stained glass window. Ireland.
Credit: Mike Traher, SFM



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and send missionary priests to China. Forced to leave
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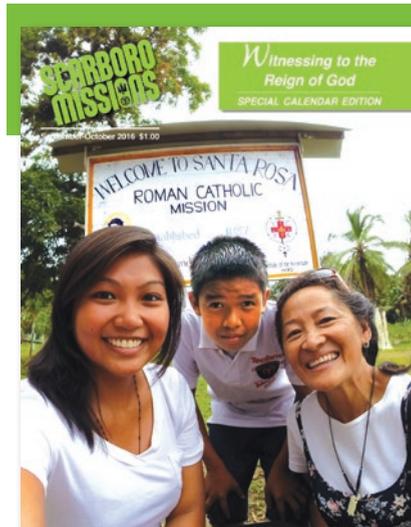
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Scarboro missionaries Ashley Aperocho
(L) and Donna Tai visit Santa Rosa,
an Amerindian village in Guyana.



By Kathy Gillis

Called to live the Reign of God

It's Christmastime again, as we begin to prepare for the coming of the Prince of Peace who heralds the Reign of God. God's plan for all creation is a beautiful one—a world of justice, peace, and love. Yet, how do we continue to witness to that dream in divisive, divided, and unsettling times?

In this final issue of 2016, there are many stories of people living the Reign of God in the world today. Scarborough missionary Fr. Ron MacDonell writes about his visit to the city of San Cristóbal de las Casas in Chiapas State, southern Mexico, where Indigenous women are empowered to change their lives and their communities. They once felt afraid and vulnerable, as Mary surely did on her journey to Bethlehem. Now they are women of hope and courage.

You will also read articles by Krista Bowman and Our Lady's Missionary Sr. Christine Gebel about refugee families in Canada. Their journey, like that of Mary and Joseph, is fraught with uncertainty and upheaval. Yet many people are coming together to make them feel welcome and at home.

Anne-Marie Jackson, director of the Jesuit Forum for Social Faith and Justice, writes about her experience at the World Social Forum in Montreal this summer. She describes the event as "a graced gathering, people-centred, creative, full of energy and ideas. In this listening, sharing space, there is a feeling of hope and possibility, even up against the overwhelming challenges in our world." Anne-Marie tells us about individuals who have come from all over the world to discuss shared issues and create movements for a sustainable, peaceful, just world.

In this issue, Anne-Marie also introduces us to an important new resource, *On care for our common home: A dialogue guide to Laudato Si'*. Pope Francis has said, "I urgently appeal for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing and its human roots, concern and affect us all." (LS #14)

This resource would foster group dialogue in parishes, schools, and elsewhere in the community. The future of our planet is a concern for all.

Even though the Year of Mercy is now officially over, Pope Francis is calling all people to uphold the qualities of mercy so that mercy becomes our way of being. Deacon Robert Coleman in Sydney, Nova Scotia, writes in this issue about their community's initiative to bring together people of the Jewish, Muslim, and Christian faiths for exchange and dialogue to counter intolerance and foster peace. One of the speakers at this event, Fr. Damian MacPherson, director of the Ecumenical and Interfaith office in the Archdiocese of Toronto, unravels this beautiful mystery of mercy and writes, "Having experienced God's enduring mercy, we are duty bound to let mercy rather than judgement be the leading edge of our Gospel witness."

As we journey with the Holy Family this Christmas and celebrate Christ's coming among us, may we hear again the call to witness to the Reign of God.∞

Important changes

Many of you may have read the recent news in *The Catholic Register* regarding the closing of Scarborough's Interfaith Department in December 2017. As previously stated in the magazine, Scarborough Missions has entered a time of change and discernment as its members get older and fewer in number and its overseas mission presence diminishes. After much prayer and consideration, the Society has begun a process to join other Roman Catholic religious communities in a new residence in Scarborough, Ontario, to be constructed by 2018. As a result of these changes, Scarborough Missions has been undergoing a lengthy period of discernment and discussion as to how to continue its ministries into the future.

We are always happy to hear from you, our readers and friends, and we welcome your comments and suggestions. God bless you.





Weaving peace in Chiapas

At the Women's Diocesan Centre in San Cristóbal de las Casas, Indigenous women discover their strength, courage, and voice

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

At Christmas time, our imagination often turns to Mary and Joseph and their journey through the Judean hills to Bethlehem where they registered for the census. Bethlehem, at 2,500 feet above sea level, is a chilly place in December, with night temperatures around seven degrees Celsius. Joseph would have been very glad to find shelter, even in the manger of an inn, to shield Mary from the cold. There, protected from the sharp winds and in the warmth provided by the farm animals, Mary gave birth to Jesus, Prince of Peace, Light of the World, Son of God.

I recently visited the city of San Cristóbal de las Casas in Chiapas State, southern Mexico. At 7,000 feet above sea level, San Cristóbal's December temperatures are very similar to those of Bethlehem. And the city's Indigenous women struggle to overcome adversity just as Mary did.

Chiapas is home to peoples descendant from the Mayans, such as the Tzotzil, Tzeltal, Ch'ol, Zoque, and Tojolabal. They raise sheep and weave woollen blankets, shawls, and ponchos that are famous for their beautiful patterns. The women sell their wool crafts in the Cathedral Square and on the narrow cobbled streets of the colonial city, hoping to gain some income for their families' basic needs.

“ This is a space for us to be ourselves, to learn, to study the Bible, to talk and share, to cry and to laugh. At first, I was afraid of speaking, but now I feel more courage.”

I worked among the Tzotzil people in the Diocese of San Cristóbal for two years as a lay missionary in the early 1980s and I was interested in the changes that had taken place since then. A wonderful sign of hope is the Women's Diocesan Centre located near the foothills that ring the city's outskirts. I had arranged a visit there and was greeted by five women who participate in the centre. Rosa, Luvia, and Adela are Tzotzil women who work in two of the seven rural zones. Cecelia and Josefina are non-Indigenous women who help coordinate activities at the centre.

Bishop Samuel Ruiz

“The Women's Diocesan Centre was founded 24 years ago, during the Diocesan Assembly in 1992,” they explained. “People at the assembly— Bishop Samuel, the sisters, priests, and lay leaders—recognized the urgent need to develop leadership formation for Indigenous women and this was made a pastoral priority.” The women spoke affectionately of Bishop Samuel Ruiz (1924-2011) who served as bishop from 1960 to 2000. He attended Vatican Council II and put into practice the spirit of the council. In 1974, he called



L-R: Josefina, Adela, Rosa, Cecilia, Luvia, Fr. Ron's hosts and participants at the Women's Diocesan Centre. San Cristóbal de las Casas, Chiapas, Mexico.

“ I came to Chiapas to evangelize the Indigenous peoples, and I ended up being evangelized by them.”

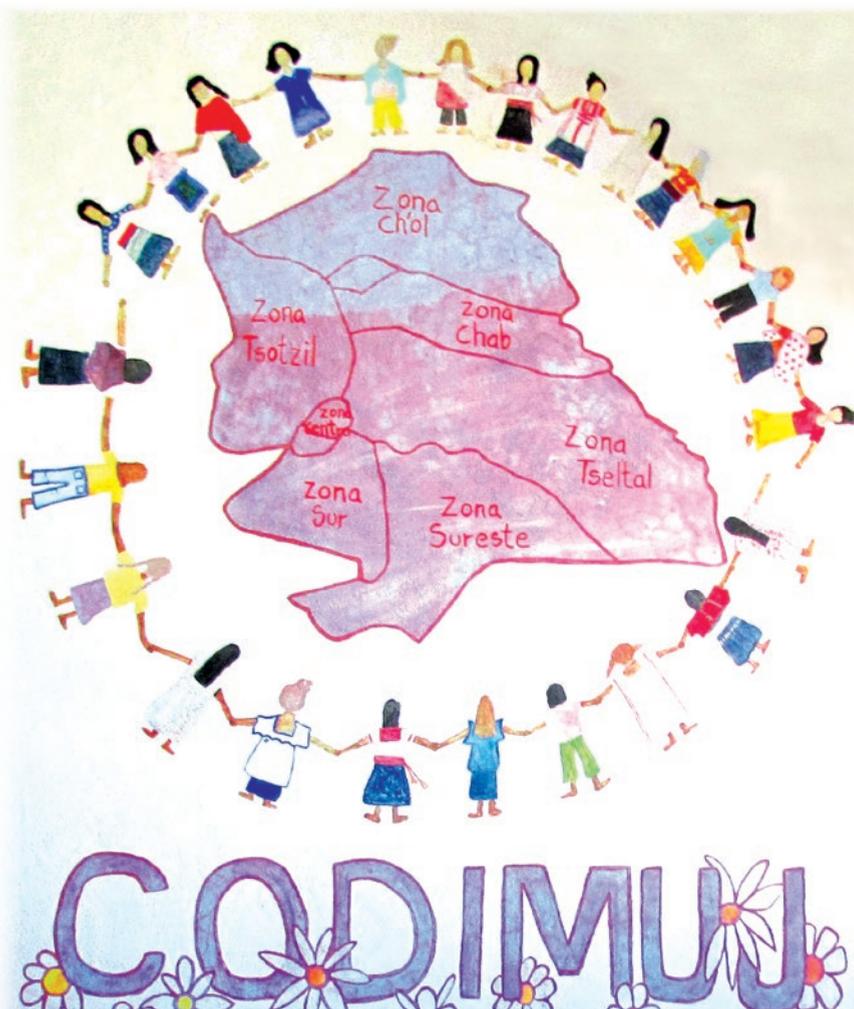
Bishop Samuel Ruiz (1924-2011)

the first Assembly of Indigenous Peoples and later initiated the Permanent Deaconate Program in several Indigenous communities. Bishop Ruiz underwent a profound change during his pastoral ministry: “I came to Chiapas to evangelize the Indigenous peoples, and I ended up being evangelized by them.” The Indigenous people refer to him as *Jatik* Samuel (our Father Samuel) because of his love for them.

My five hosts took turns speaking to me about the Women’s Diocesan Centre, fruit of this openness to listen to the people’s needs and to respond to them. This lifegiving space focuses on formation and leadership training for Indigenous women based on four pillars: the mysticism of God’s Word, Indigenous culture, an analysis of current reality, and the role of gender. “All this is important if we want to grow and to empower Indigenous women in their communities,” they said.

“This is a space for us to be ourselves, to learn, to study the Bible, to talk and share, to cry and to laugh. At first, I was afraid of speaking, but now I feel more courage. People tell us we can’t do things, but here we learn that we can. We’ve lost our fear.” There is a poster on the wall of an Indigenous woman reading the Bible. It proclaims, “We read the Word of God with a woman’s eyes, mind, and heart.”

The centre hosts four major meetings each year with over a hundred women attending. They represent communities spread throughout the Diocese and share what they learn at the parish level and in their small rural communities. Other workshops and retreats are also



Above: Wall design of the seven diocesan zones with the Spanish acronym CODIMUJ for the Diocesan Women’s Centre in San Cristóbal de las Casas, Chiapas, Mexico.

Below: Devotional display at the Women’s Centre. Left, Our Lady of Guadalupe. Right, Bishop Samuel Ruiz, *El Caminante* (The Journeyer or The Walker)





“ We read the Word of God with a woman’s eyes, mind, and heart.”

Poster at the Diocesan Women’s Centre in San Cristóbal de las Casas, Chiapas, Mexico.

All photos for this article are credited to Ron MacDonell, SFM

held at the centre. Because of this formation, many women are now lay leaders—called “catechists”—in the Sunday service of their communities.

“We don’t rush the meetings. Many women can’t speak Spanish, so we take the time to translate everything into four main languages—Tzotzil, Tzeltal, Ch’ol and Tojolabal. We need to make sure everything is understood. It’s a slow process but it’s worth it. It’s really beautiful.”

The five women took me on a tour of the centre, comprised of several small buildings. There is a large meeting room, a small study room and an office, a kitchen and dining room, an area to wash dishes and clothes, and simple dormitories with bunk beds. Corn grows between some of the buildings.

A high, cement “protection wall” borders one side of the property adjacent to an empty lot where its new owner plans to build condominiums. “We’re worried about the security of the women, especially when so many come here for the courses. Now with the high wall, we feel

safer,” the women said. Earlier this year, at the request of the centre, Scarboro Missions donated funds provided by our generous benefactors for this project.

Seeking refuge

Safe... It seemed a key concept during my three-week visit to Mexico. I spoke with a Sister at the Migrants Pastoral Service in San Cristóbal who helps refugees and migrants from Honduras, providing food and shelter as they pass through Chiapas on the way to the US border, and others returning, disillusioned. The refugees seek safety. During the week I spent on spiritual retreat with the Missionaries of Guadalupe at their centre in Guadalajara, priests were kidnapped and killed by gangsters from the drug cartels. In Veracruz State, two priests were found in a ditch, their hands tied behind their backs with Mass stoles. Another priest from Michoacán State was murdered, and later, four young catechists’ bodies, showing signs of torture, were found; all had spoken out against

drug use. One of the Missionaries of Guadalupe lamented, “In the past ten years, about 30 priests have been killed here, and we Mexicans consider our country to be the most Catholic in the world!”

Did Joseph and Mary feel safe as they journeyed through the hills to Bethlehem? Did they feel safe as they looked at the newborn Jesus cradled in Mary’s arms? We know that soon a jealous King Herod would seek to kill him. In Mexico today, evil forces are at work to rob people of their safety. However, as Christians we are called to see the signs of hope, such as the Diocesan Women’s Centre in San Cristóbal de las Casas. Indigenous women are signs of hope for the world, weaving peace like a blanket, just as Mary swaddled the Prince of Peace so many centuries ago.∞

Corn growing at the Diocesan Women’s Centre in San Cristóbal de las Casas. The women make use of every space for food production. This corn will make tasty tortillas.





Newcomers and volunteers at the Becoming Neighbours annual Canada Day Picnic. Toronto.
Photos on pages 7 and 8 by Becoming Neighbours.



By Krista Bowman

A journey of friendship

Through Becoming Neighbours, refugees and new immigrants find a home, welcome, and friendship in Canada

From my first day at Becoming Neighbours, I knew it was a place where all could belong and feel welcome. Based out of Scarboro Missions in Toronto, this joint ministry of women and men Catholic religious congregations has at the heart of its vision and purpose the desire to build relationships with newcomers. Walking in friendship and solidarity with those who have experienced hardship in displacement and resettlement, we live Jesus' love for the marginalized and vulnerable and we are blessed by the love we receive in return.

Esmeralda's story

Esmeralda is one of these newcomers and this is her story. She came to Canada from El Salvador with her husband and two children as refugees four years ago. With her soft-spoken voice and gentle manner, she told me about their life in El Salvador. They were living in a city where she operated two small family businesses, a restaurant and a pharmacy, while her husband worked as an accountant.

Like many others, Esmeralda was forced to pay "la renta," monthly payments to the gangs that controlled her

city and who far outnumbered the police force. Her fear was such that whatever money she made, she always paid the gangs first. When Esmeralda and her husband were not earning enough to keep up the payments, they tried to escape to another city, but the gang tracked them down and demanded more money. Esmeralda refused and the next day her mother was taken to the hospital after a car tried to run her over, crushing her foot. The gang contacted Esmeralda and said, "This is the warning. After this, your mother dies, then your son dies."



Newcomers and volunteers at the Becoming Neighbours annual Canada Day Picnic. Toronto.

That was when the family decided it was time to leave El Salvador. They hoped to find a place where their children could grow up without violence and fear. They fled to the United States, arriving in New York City where they would be eligible to apply for refugee status in Canada. Finally making their way to Toronto, they stayed in a shelter where “even though it was a small space, we felt safe.” It was through a religious Sister at the shelter that the family connected with Becoming Neighbours.

Esmeralda talked about the difficulties during that first year. “I was very lonely because I did not speak English.” Her children cried often from the loneliness and upheaval. The family’s first Christmas in Canada was especially hard. But gradually things got better. They learned English and connected with others at school, at church, and through ministries like Becoming Neighbours. Now the family is blessed with many friends.

“I believe God put in my life many people who make me feel at home,” Esmeralda said. She thanks God for helping her family in their long journey to Canada. Every morning when she rises, she gives thanks to God for providing strength and health to live each day, and she puts all of her life in God’s hands. She says it is thanks to God that she now has opportunities to do the work that she loves.

Today, Esmeralda works with Our Lady’s Missionaries cooking meals and supporting retired Sisters in their community home. With great perseverance, she earned a cooking certificate while

“ As we recognize our oneness, we can see that there is more than enough to go around.”

helping at a program that cooks and serves meals to people who are homeless. She is now working towards a pastry certificate.

Though in many ways Esmeralda’s story has become a happy one, she still carries deep sadness that her mother was not able to come with them because of her injuries and the quick escape that the family needed to make. Though her mother is safe and cared for by another family member, Esmeralda grieves their separation. Two of Esmeralda’s sisters also continue to live in El Salvador and continue to pay “*la renta*.”

What Esmeralda most wants other newcomers to know is that “when you come to Canada, you don’t have to feel alone. There are many people who want to help you.” She says that refugees “are people who are looking for a safe place to live, but we are not bad people... we only need refuge.” She says that there are both good and bad people to be found in any place in the world, but “you can’t say that all people from a culture or a country are bad people. No!”

A future for her children

Like so many others, Esmeralda wants the best for her children. “I just want a good future for them because they are very good students and my son

is a good worker too.” Her son graduated from high school last spring with many awards recognizing his excellence as a student. Her daughter, when not at school, volunteers at the local YMCA, giving back to the community in keeping with the example set by her parents. “Don’t be afraid [of Latin people],” Esmeralda says, “we can do many good things for Canada.”

It is easy to become complacent about refugees after hearing so much in the news about people being displaced by wars, famine, and injustice. The problems seem too big, the costs too high, and our capacity too small to do anything to help. Yet the more I enter into relationship with newcomers like Esmeralda, listening to their stories and walking in friendship towards common goals of creating community and responding to needs, the more I realize how resilient and capable newcomers are. And how similar we all are. While our journeys may look different on the surface, we all experience sufferings, sorrows, and joys, and have the same deepest needs to belong and contribute to the communities we live in. As we recognize our oneness, we can see that there is more than enough to go around. The simplicity of being present with others in relationship can be all that is needed for newcomers to flourish.∞

Krista Bowman is doing a placement with Becoming Neighbours as a Jesuit Volunteer with the Jesuit Volunteers Canada program.

Pope Francis: See the wounds of our brothers and sisters, deprived of dignity

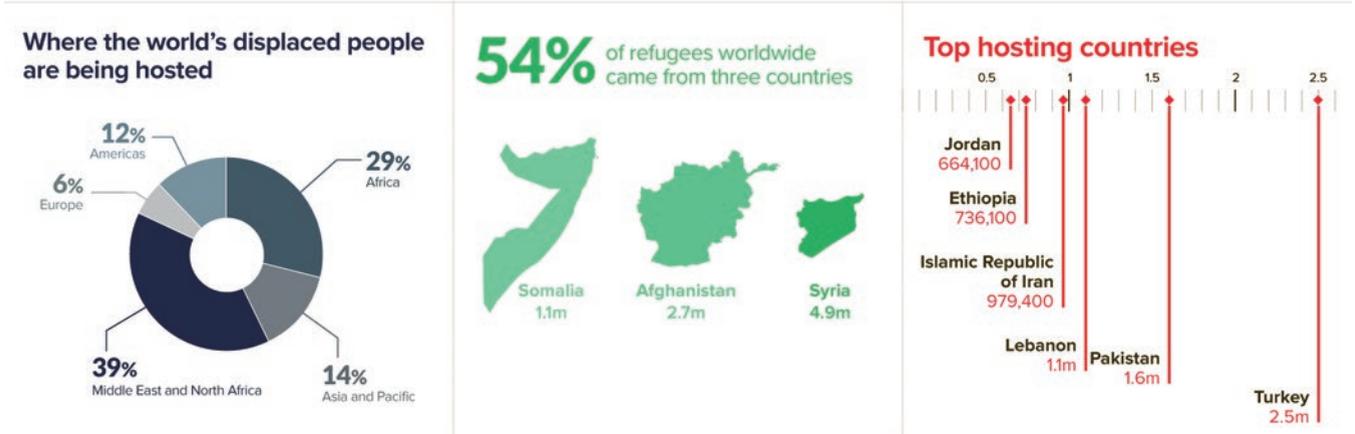
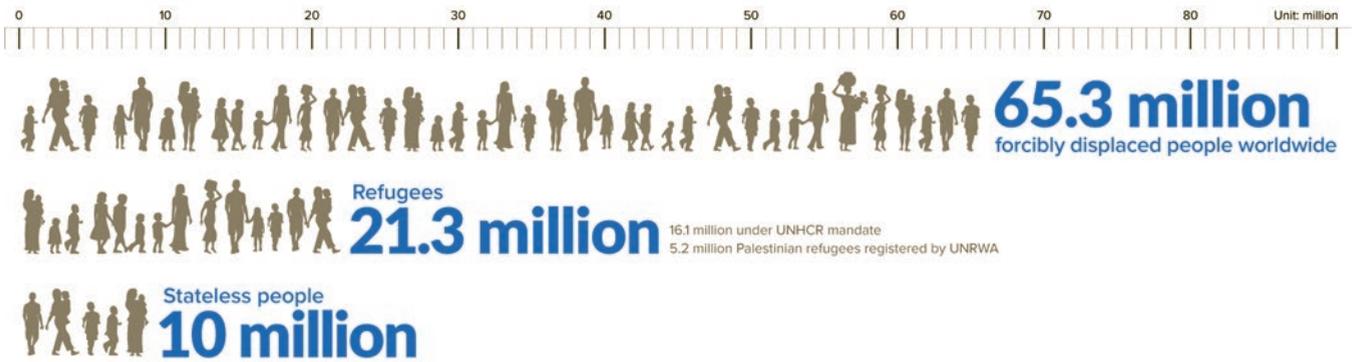
“(God’s) unconditional love for all people was, and is, the true prerequisite for the conversion of our pitiful hearts that tend to judge, divide, oppose and condemn...”

Ours is an age of grave global problems and issues. We live at a time in which polarization and exclusion are burgeoning and considered the only way to resolve conflicts. We see, for example, how quickly those among us with the status of a stranger, an immigrant, or a refugee, become a threat, take on the status of an enemy. An enemy because they come from a distant country or have different customs. An enemy because of the colour of their skin, their language or their social class. An enemy because they think differently or even have a different faith.

...Jesus never stops “coming down from the mountain”. He constantly desires to enter the crossroads of our history to proclaim the Gospel of Mercy. Jesus continues to call us and to send us to the “plain” where our people dwell. He continues to invite us to spend our lives sustaining our people in hope, so that they can be signs of reconciliation. As the Church, we are constantly being asked to open our eyes to see the wounds of so many of our brothers and sisters deprived of their dignity, deprived in their dignity.”

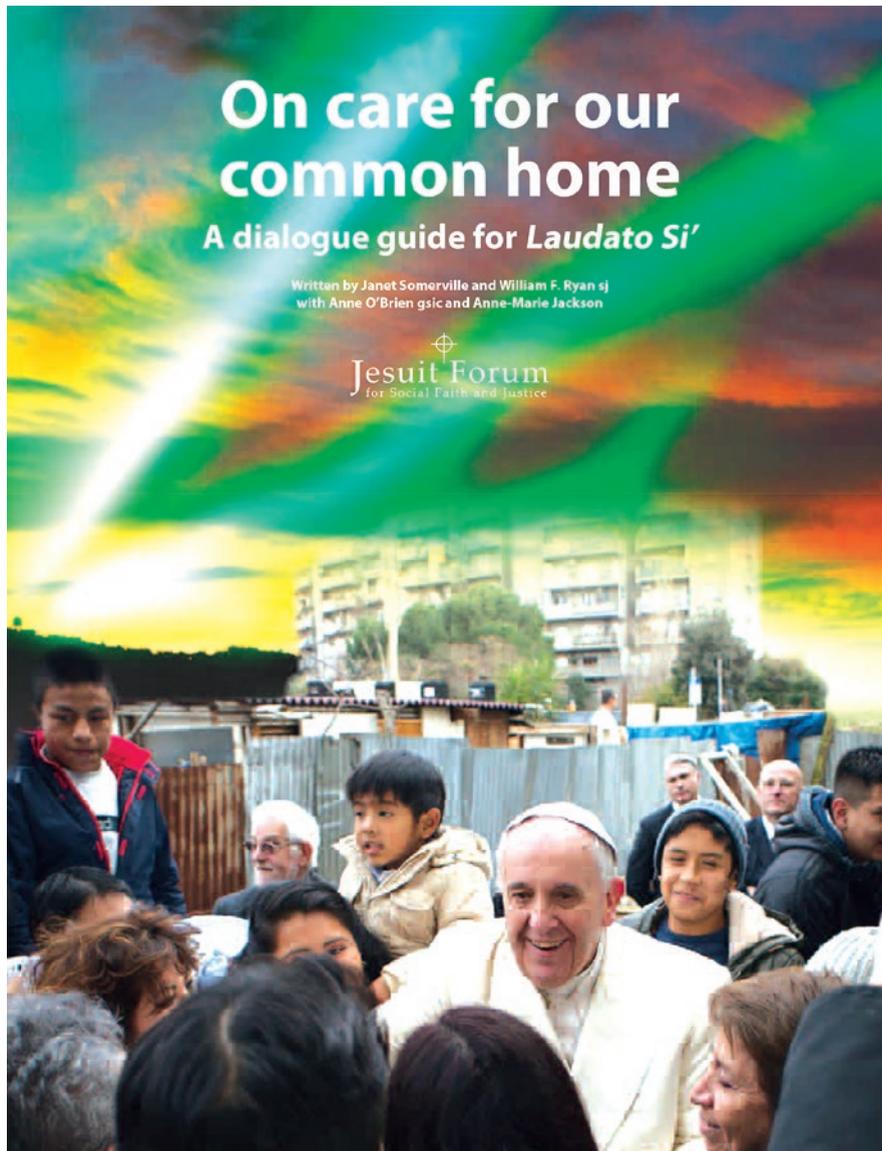
Pope Francis at the installation of 17 new cardinals, November 19, 2016

The world’s displaced peoples



<p>33,972 people a day forced to flee their homes because of conflict and persecution</p>	<p>9,700 staff UNHCR employs 9,700 staff (figures from December 2015)</p>	<p>126 countries We work in 126 countries</p>	<p>We are funded almost entirely by voluntary contributions, with 86 per cent from governments and the European Union.</p>
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Source: UNHCR / 20 June 2016



Building on the success of their workbooks, *The Joy of the Gospel: a resource for discussion and reflection*, and *Living with limits, living well! Hints for neighbours on an endangered planet*, the Jesuit Forum for Social Faith and Justice will soon release *On care for our common home: A dialogue guide for Laudato Si'*.

This new resource for small group discussion is a colourful guide to *Laudato Si'*, bringing to life in photos, cartoons, and stories this ground-breaking and challenging encyclical from Pope Francis.

“I urgently appeal for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing and its human roots, concern and affect us all.” (LS #14)

On care for our common home: A dialogue guide for Laudato Si' offers a way to engage in the dialogue the Pope is calling for. It comprises key quotes from the encyclical, exploration of the content, and questions for groups to foster deeper engagement.

It is being published in French and English by the Canadian Conference of Catholic Bishops. Their current president, Bishop Douglas Crosby, OMI, writes in his foreword to the book: “If *Laudato Si'* has any lasting value, it will be because people have reflected on its importance for our common home and on its impact on our lives, individually and collectively.”

Available soon from CCCB Publications:

www.cccbpublications.ca Or call: 1-800-769-1147

Discovering truth and wisdom

**AN EXCERPT FROM SESSION 5: ARE YOU PART OF THE BOLD CULTURAL REVOLUTION WE NEED?
On care for our common home: A dialogue guide to *Laudato Si'* (See ad on facing page.)**

An idea that appears often in *Laudato Si'* is the danger of reductionism—that is, imposing one line of thought, or one ambition, on all of human action and on all forms of wisdom, as if we only need that one key to understanding.

For example: this pope has a real respect for science—remember, he was trained as a chemist. However, if we think that the scientific method is the only way to get truthful and objective insights into nature and human society, we are choosing a kind of selective blindness. We need science, but we also need good philosophy, and the intuition of artists and social ethics.

“ When it comes to the care of our common home, we are living at a critical moment of history. We still have time to make the change needed to bring about a sustainable and integral development, for we know that things can change.

Pope Francis at the White House, September 2015

Pope Francis is adamant about our desperate need for that wisdom of the heart which enables us to see the dignity, the preciousness, and the suffering of every other living thing, especially (but not exclusively) of our fellow human beings. And we need to be continually open to transcendence—ultimately, to our God who is beyond and within us.

Another kind of reductionism that Pope Francis fears is the kind that has lurked like an infection within the system of capitalism since its beginnings: the idea that the market alone will solve everything. All we have to do is concentrate on expansion and maximizing profits and assume that eventually the rising tide will lift all boats. In so many ways, our astonishing technology is harnessed to that dangerous conception of progress and success.

The pope is deeply concerned that large privileged corporations presently have too much unaccountable power. Because they have the technological knowledge and resources to wield that power through massive advertising and communications, as well as substantial control of markets, financial institutions, data banks, property, and especially money, they are able to reshape our laws and educational systems and even our culture in their own narrow interests and ways of thinking.

The question we might ask is, are we stuck with the way things are, until some awful catastrophe ends our period of civilization altogether? Pope Francis insists that we can change, non-violently and globally. Signs of hopeful change are everywhere, if we have eyes to see them.∞

Excerpts from *Laudato Si'*

The technocratic paradigm...tends to dominate economic and political life. The economy accepts every advance in technology with a view to profit, without concern for its potentially negative impact on human beings. Finance overwhelms the real economy. The lessons of the global financial crisis have not been assimilated, and we are learning all too slowly the lessons of environmental deterioration.

Some circles maintain that current economics and technology will solve all environmental problems, and argue, in popular and non-technical terms, that the problems of global hunger and poverty will be resolved simply by market growth. They (show)...no interest in more balanced levels of production, a better distribution of wealth, concern for the environment and the rights of future generations. Their behaviour shows that for them maximizing profits is enough. Yet by itself the market cannot guarantee integral human development and social inclusion.

At the same time, we have “a sort of ‘superdevelopment’ of a wasteful and consumerist kind, which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation” (Benedict XVI), while we are all too slow in developing economic institutions and social initiatives which can give the poor regular access to basic resources. (#109)

An authentic humanity, calling for a new synthesis, seems to dwell in the midst of our technological culture, like a mist seeping gently beneath a closed door... (#112) There is a growing awareness that scientific and technological progress cannot be equated with the progress of humanity and of history, a growing sense that the way to a better future lies elsewhere. This is not to reject the possibilities which technology continues to offer us... (#113)

We can once more broaden our vision. We have the freedom needed to limit and direct technology; we can put it at the service of another type of progress, one which is healthier, more human, more social, more integral. (#112) Nobody is suggesting a return to the Stone Age, but we do need to slow down and look at reality in a different way, to appropriate the positive and sustainable progress which has been made, but also to recover the values and the great goals swept away by our unrestrained delusions of grandeur. (#114)

**“ In whose hands does all this power lie?
...It is extremely risky for a small part of
humanity to have it” (*Laudato Si'* #104)**



By Anne-Marie Jackson

For people and the planet—

The 2016 World Social Forum in Montreal—

“Another world is needed. Together, it is possible!”

Thank God for the World Social Forum—a graced gathering, people-centred, creative, full of energy and ideas. In this listening, sharing space, there is a feeling of hope and possibility, even up against the overwhelming challenges in our world.

Established in 2001, the World Social Forum is an alternative to the World Economic Forum, an annual meeting of government and corporate leaders in Davos, Switzerland. At the World Social Forum, people from civil society come together to discuss common issues and build movements to challenge a domin-

ant global economic model that is based on consumerism and competition. This model fuels the race to grab land and own every natural resource, even if it means trampling on those who live and work on the land for their livelihood.

In August 2016, for the first time in its history, the WSF was held outside the Global South—in Montreal. Unfortunately, this may not happen again because almost 300 invited participants, including UN Secretary General candidate Aminata Traoré from Mali, were denied entry visas by the Canadian government.

A crisis of civilization and the environment

Despite this setback, the WSF brought together people from all continents whose voices are calling for change. Gloria Chicaiza of Acción Ecológica, Ecuador, said that extractivism—the global economic model based on the removal of natural resources for export, “is not a model for the common good. It has led to a crisis of civilization and the environment. In terms of alternatives, there is *buen vivir* (living well)—ways of living that are from the margins, from a different source and a different place; not perfect, but valid.”

She added that the concept of accumulation of goods is not part of Indigenous culture. “The idea of luxury doesn’t exist.”

Lidy Nacpil, coordinator of Jubilee South based in the Philippines, said that “the causes of climate change are rooted in an unjust system.” She called for transformation of our energy systems, noting the “excessive use of energy by corporations while two billion people don’t have enough for their basic needs.”

Everything is connected

In the midst of the World Social Forum was the well-attended workshop, *Laudato Si’*, A

Aimee Gavin / The United Church of Canada



A banner at the 2016 World Social Forum reads, “People and the planet before profits,” and shows a different worldview.



Participants in the World Forum on Theology and Liberation, one of many gatherings held before and after the main events, take part in the 2016 World Social Forum opening march.

Call to Change, organized by the Canadian Catholic Organization for Development and Peace and by CIDSE, an international alliance of Catholic social justice organizations. (See box on page 14.)

Interconnectedness is key to *Laudato Si'* as Pope Francis explains through the nine themes of the encyclical:

“the intimate relationship between the poor and the fragility of the planet, the conviction that everything in the world is connected, the critique of new paradigms and forms of power derived from technology, the call to seek other ways of understanding the economy and progress, the value proper of each creature, the human meaning of ecology, the need for forthright and honest debate, the serious responsibility of international and local policy, the throwaway culture and the proposal of a new lifestyle.” (16)

Asume Osuoka of Social Action based in Harcourt, Nigeria, explained how the Bring Back Our Girls campaign to find and save the Nigerian schoolgirls kid-

napped by Boko Haram connects back to the issues of land grabbing, climate change, and ecological debt. In the early 20th century, several European-based corporations divided up the land around Lake Chad. In the 1970s, the IMF and the World Bank pushed loans for dams and irrigation projects. Water flow into the lake was blocked, those with power took over irrigated land, and millions of people were displaced and impoverished. All of this served as fertile ground for the growth of violent extremist groups like Boko Haram.

Moema Miranda, an anthropologist working for IBASE (Brazilian Institute for Social and Economic Analysis) and a member of the international council of the World Social Forum, said, “*Laudato Si'* came at the right moment when so much of living is in terrible conditions and inequality is part of our drama on Earth. *Laudato Si'* calls us to conversion—not any conversion, but to ecological conversion. Ecology is the connection between everything—the soul, nature, ourselves. Why, then, are we so

deeply disconnected? We don’t have the answers,” Moema says, “but we keep asking the questions.”

Shalmali Guttal from Focus on the Global South also commented on the encyclical and highlighted land grabbing, which she said “means loss of seeds, forest, water and, often, entire ecosystems.” She also spoke passionately of Indigenous people who have been at the forefront of those warning the world about ecological disaster, though they and the poorest among us are the first and most profoundly affected by climate change.

It is interesting to note the integration of faith-based groups in the WSF. Chico (Francisco) Whittaker, one of the founders of the World Social Forum, was a representative of the Brazilian bishops at that time. This year in Montreal, he spoke at the World Forum on Theology and Liberation, one of many gatherings held before and after the main WSF events. He told us that there are ongoing discussions by the international council of the World Social Forum as to whether



Jacinda Mack (L) of the Secwepemc and Nuxalk Indigenous Peoples in British Columbia, and Gloria Chicaiza (R) of Acción Ecológica, Ecuador, speak at “A North-South Dialogue on Extractivism: Resistance and Alternatives.” Rachel Warden (centre) is Gloria’s translator.

this Forum can continue. Many challenges exist, including costs and logistics. Yet, there is nothing comparable, no other space, he said, for bringing together peoples’ movements and groups globally.

Living life in a good way

The stories of the original peoples of Canada took special place at this Forum. Jacinda Mack of the Secwepemc and Nuxalk Indigenous Peoples in British Columbia and whose home is in Williams Lake, spoke about the tailings

pond spill at Mount Polley. The impact of this terrible mining disaster in 2014 continues to damage the ecosystem and affect the lives of residents. Instead of pushing for more discussions with the mining company, her community decided to concentrate on the change they want. They focused on getting to know each other better and on using their imaginations for alternatives to mining while challenging the idea that extraction is the only way.

Matching Jacinda’s strong voice were those of Alma Brooks of the Wabanaki



Confederacy; Viviane Michel, director of the Innu Nation and president of Quebec Native Women; Elana Nightingale of Pauktuutit Inuit Women of Canada; and many others.

Barbara Dumont Hill, Algonquin, born on the Kitigan Zibi reserve outside Maniwaki, Quebec, told us that before their people were introduced to the word “Hello,” they had a powerful everyday greeting: “I hope you are living your life in a good way.” What if we all reflected on that wish—to live a good life in a good way? This is the hope for everyone on the planet but to get there will require deep change. The World Social Forum is a space for bringing this hope to reality and creating a sustainable, more inclusive world.[∞]

Anne-Marie Jackson is the director of the Jesuit Forum for Social Faith and Justice. She is a leader of global justice education and action, having worked for many years with Development and Peace as regional facilitator, program coordinator, and then director.

View the *Laudato Si’: A Call to Change* panel workshop at the 2016 World Social Forum

www.devp.org/en/blog/laudato-si-call-change-and-connect

Panelists spoke on the messages in Pope Francis’ encyclical and how the urgent issues he addresses are being lived by communities in their home countries.

The workshop was co-organized by the Canadian Catholic Organization for Development and Peace, and by CIDSE, an international alliance of Catholic social justice organizations.

U.N. Declaration on the Rights of Indigenous Peoples (2007)

Recognizing... the urgent need to respect and promote the inherent rights of indigenous peoples...especially their rights to their lands, territories and resources... Annex, Page 2

Indigenous peoples have the collective right to live in freedom, peace and security as distinct peoples and shall not be subjected to any act of genocide or any other act of violence...

Article 7, Section 2

In May 2016 Canada officially adopted the Declaration.



OLM sisters and a recently arrived Syrian family enjoy a barbecue together at the Sisters' home in Toronto.



By Sr. Christine Gebel, O.L.M.

How new is new?

Offering support and friendship to newly arrived refugees

Our Lady's Missionaries are pleased to be one of several religious communities supporting the Sisters of St. Joseph of Toronto in sponsoring two refugee families from Syria.

The process is slow, requiring much patience. Finally, one of the families arrived at the end of July. There was a flurry of activity to help them—parents, two daughters, and a son—with government forms, medical and dental concerns, English as a Second Language classes, and so on. About a month later we learned that the father and the son had both found part-time jobs.

Towards the end of September, Sister Frances Brady and myself, both Our Lady's Missionaries, answered the call to

drive the family to New Circles, a community services centre that includes a clothing bank for those in need, most of whom are new arrivals to Canada. With the weather turning cooler, it was time to ensure that they had warm clothing.

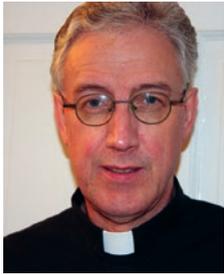
At New Circles, the first step was an interview to assess needs. Frances accompanied Mom and Dad into the office while I waited outside with the daughters and son. Together we browsed through a binder of flyers describing the various services offered by New Circles and other community centres in the area.

While we were doing this, the son paused and asked me, "This place is for newcomers to Canada, right?" I nodded. Then he said, "But we've already

been here for two months!"

Wouldn't it be wonderful if he no longer feels like a newcomer because he feels so warmly welcomed to Canada? I don't know if this is true. What I do know is that upon hearing that there is a second family, also sponsored by the Sisters of St. Joseph and waiting to come to Canada, this first family asked to be able to help them adjust to their new home. How new is new, I wondered. It depends on one's perspective.

During this season of Advent and Christmas, a time when we remember that there was no room for Jesus, Mary, and Joseph, may we warmly welcome all the newcomers among us and recognize the dignity and sacredness of all.∞



By Robert Coleman

Building bridges

A community initiative in Sydney, Nova Scotia, to bring together Jewish, Muslim, and Christian faiths in dialogue



“ Dialogue and engagement are absolutely essential in countering ideological intolerance. It is the only reasonable path out of the current morass.

In his recent article in *The New York Times* titled “God Is a Question, Not an Answer,” philosopher William Irwin of King’s College in Pennsylvania recounted an incident from Bertrand Russell’s life whereby he was asked what he would say, upon his own death, to God should he discover that God did indeed exist. Russell answered, “You gave us insufficient evidence.” His response reaches across time to impeach and challenge believers today.

There is much in his reply that needs to be mined and extracted. It seems to me that we live in an age of increasing absolutism and ideological thinking. We give less and less accommodation to the view of the other person especially in the uniquely human quest for truth, meaning, and purpose. One’s personal view of reality, or that of one’s group, is often held as being the correct one. This can result in intolerance of the other. Intolerance then morphs into outright exclusion, which produces isolation, alienation, and the absence of any common ground.

What is needed, by way of an antidote, is engagement. Irwin concludes his article by saying, “Ecumenical and inter-faith religious dialogue has increased substantially in our age. We can and should expand that dialogue...to stop seeing one another as enemy combatants in a spiritual or intellectual war.”

To hold to the view that any one of us has managed to corner the market on truth and meaning, be it philosophical, scientific, or religious, is pure arrogance. As a Roman Catholic permanent deacon I have come to believe, in both my secular and religious experience,

that dialogue and engagement are absolutely essential in countering ideological intolerance. It is the only reasonable path out of the current morass.

Building bridges

The role of a deacon is not only to be a bridge between the sacred and the secular but also to build bridges. Because they share a common ancestor in Abraham, I came to the conviction that a bridge should be built between the Jewish, Muslim and Christian faiths in my community of Sydney, Nova Scotia. I felt that was the logical starting point in promoting the need for common ground and tolerance.

I formed a committee (which included Scarboro missionary Fr. Gerald Curry who is retired and living in Sydney) and we began to make plans for an interfaith gathering. St. Marguerite Bourgeoys parish, where I am assigned as deacon, decided to host the event. It would be both a prayer service and a conference, as our contribution to the Jubilee Year of Mercy proclaimed by Pope Francis. We chose the theme, “Mercy In Our Time: A Dialogue Among The Children Of Abraham,” and leaders of our Jewish, Muslim, and Christian communities were



Bishop Brian Dunn of the Diocese of Antigonish and Dr. Sayed Raza, president of the Cape Breton Muslim Society, chat after the interfaith event. St. Marguerite Bourgeoys parish, Sydney, Nova Scotia.



L-R: Deacon Robert Coleman, and Mr. Donald Ward, Chair of Parish Council, St. Marguerite Bourgeoys parish; Rabbi David Ellis, Regional Chaplain, Atlantic Jewish Council; Imam Umran Bhatti, Ahmadiyya Muslim Community, Atlantic Region; Dr. Sayed Raza, President, Cape Breton Muslim Society; Most Rev. Brian Dunn, Bishop of the Diocese of Antigonish; Father Damian MacPherson SA, Director of Ecumenical and Interfaith Affairs for the Archdiocese of Toronto; Rev. Robert Lyle, Bethel Presbyterian Church, Sydney.

“ We were able to show the authentic nature and aim of religion as being one of peace, tolerance, and the pursuit of the common good.

happy to cooperate and participate.

Approximately 250 people representing these three faith traditions attended the event on Sunday, May 29, 2016. The afternoon gathering opened with a prayer service wherein a leader from each faith gave a reading on the theme of mercy from their sacred book followed by a prayer for mercy. All assembled recited a prayer that had been agreed to during the planning and consultation. Youth took part in a water-pouring ritual.

The prayer service was followed by a moderated conference. A presenter from each faith gave a talk on mercy from their perspective and the floor was then opened for questions and dialogue. The afternoon ended with the sharing of food and hospitality. Later that evening a concert was held at another local Christian church featuring the Cape Breton Chorale performing “The Peacemakers” by composer Karl Jenkins.

By bringing together the members and leaders of these three great faiths in prayer and dialogue we were able to show the authentic nature and aim of

religion as being one of peace, tolerance, and the pursuit of the common good.

It was our hope as host parish to build common ground through dialogue and prayer among people of good will. We made a small yet important contribution toward lessening the polarization and alienation that has been created in modern times by the extremes of religious and secular certainty. As Irwin so eloquently puts it in his article, “In a spirit of tolerance and intellectual humility, we should see ourselves as partners in an enduring conversation.”

Tolerance and humility. Perhaps therein lay Bertrand Russell’s desired evidence.∞

Robert. F. Coleman is a permanent deacon with the Diocese of Antigonish. Ordained in 2011 he is currently assigned to St. Marguerite Bourgeoys Parish in Sydney, NS, and also serves as a chaplain at the Cape Breton Correctional Facility. Deacon Coleman lives in Sydney with his wife and daughter and works full-time as a career practitioner.

Prayer for peace

O God, you are the source of life and peace.

Praised be your name forever.

We know it is you who turns our minds to thoughts of peace.

Hear our prayer in times of crisis.

Your power changes hearts.

Muslims, Christians, and Jews remember, and profoundly affirm

That they are followers of the one God, Children of Abraham, brothers and sisters.

Under your guidance, brothers and sisters begin to speak to one another,

Those who were estranged join hands in friendship,

Nations begin to seek the way of peace together.

Strengthen our resolve to give witness to these truths by the way we live.

Give to us understanding that puts an end to strife,

Mercy that quenches hatred, and Forgiveness that overcomes vengeance.

Empower all people to live in your law of love.

Amen.

Recited by participants at the interfaith gathering at St. Marguerite Bourgeoys parish, Sydney, Nova Scotia, May 2016.

Written by parish priest Fr. Bill Burke.



Agents of God's mercy

Having experienced God's enduring mercy, we are duty bound to let mercy rather than judgement be the leading edge of our Gospel witness

By Fr. Damian MacPherson, S.A.

The German Jesuit, Rev. Karl Rahner, SJ, is often cited as having been the greatest Christian theologian of the 20th century. He was once asked, "What is the most important attribute of God?" The inquirer went on to further pursue his response: Is it God's beauty? Or, is it that God is an uncaused being (without beginning or end), or the sustainer of the universe, or the Lord of history, or infinitely great?

Rahner's answer was, "None of these. It is," he said, "that of Mercy." (*The Tablet*, 20 February 2016) Now, decades later, Pope Francis has titled his latest book, *The Name of God is Mercy*, and inaugurated the Year of Mercy. In so doing, I do believe the pope has aroused "a sleeping giant" and has attempted to fashion, form, and influence us toward a deepening understanding of God.

It is the Psalmist who first teaches us that the Lord is kind, compassionate, and merciful, abounding in kindness, and that His mercy endures forever. In an effort to reclaim a deeper expression of God's mercy and gain a fresh image of that mercy, Pope Francis acknowledges that mercy and not judgement should be the leading edge of our Gospel witness as Christians. In saying this, he affirms the words of the Apostle James who reminds us that "mercy triumphs over judgement" (*James 2.15*).

An expression of freedom

The exercise of mercy is known and experienced as an expression of freedom, even healing and life-giving in its application. When Pope Francis speaks about and actually visits the margins to

“ The continual experience of mercy leads to a rediscovery of God's unconditional and abundant love and even opens us to ways and means for a new and deeper capacity to love and be loved as never before.

bring the hope of the Gospel, he insists that mercy must reform and fashion the social, political, and economic structures that are at the root of their struggles.

"Love is the flower, Mercy is the fruit," to quote from the diary of Saint Faustina of Divine Mercy. This emphasis on mercy certainly challenges our way of dealing with individuals and circumstances presented to us. It should be no surprise that genuine mercy really has no boundaries. God extends mercy to all, and we are called to do the same.

The continual experience of mercy leads to a rediscovery of God's unconditional and abundant love and even opens us to ways and means for a new and deeper capacity to love and be loved as never before. It is very important to be reminded and to tell others that we simply must never ever tire of receiving the mercy of God. Though we may struggle and even at times fail on our part to forgive, the truth is that God insists on extending the power of love and mercy upon us without limit—unconditionally.

When we take one step toward receiving God's mercy, God is already running to greet us, much like the Father who kept vigil for the return of his Prodigal Son. Once home, it was all about the joy and celebration of one who once was lost but now is found. When the son finally returned, it was not about judgement, scorn, or demands

for accountability. Despite the gravity of the son's behaviour, no catalogue of sins was placed before him. Instead, without reproach and with the son's penitence, he is engulfed by the Father's unqualified tenderness—rich in mercy and abounding in loving kindness. It is a spontaneous and unrehearsed encounter of explosive magnitude—a pure and undefiled expression of genuine mercy. The pain and suffering has been overcome by unspeakable joy.

The good news is that this ancient parable is also intended for us today. Sometimes it just takes courage, not unlike the Prodigal Son who had no idea what was in store for him. In this year of mercy there are many whose souls hunger and want to be touched in a similar manner.

Called to live the Reign of God

God's mercy and unconditional welcome and freedom, as found time and again throughout our Scriptures, are invitations to all who confess with our lips and believe in our hearts that we are followers of Jesus Christ. In his life and teachings, Jesus clearly shows us how we are called to live the Reign of God.

Because God's mercy is unrelenting and unconditional, we might even think God's love is foolish. I like to talk about the foolishness of God's love because



Our Lady's Missionary Sister Myra Trainor served in the Philippines for many years in areas of work that included health care and prison ministry.

when we love another, we expect nothing less than to be loved in return. Because God's love and mercy is unconditional, it has a different dynamic than what we know about loving one another, as human love is not always reciprocated and not always deserved.

Even when our actions betray God's love and mercy, no matter to what degree, God never stops reaching out to love and bestow mercy upon us. God's love never abandons us. That is why we are inclined to think of God's love as foolish and in the end accept the fact that God's mercy is beyond our comprehension. It was St. Augustine who said, "God is more in pursuit of us than we are of him."

The miracle stories of Jesus convincingly testify to the outreach of God's mercy. Very often people who need Jesus' help call upon him to have mercy on them. This is clearly manifest in the Gospel accounts of the father of the

epileptic (*Mark 9.22; Matthew 15.32*); of Bartimeaus, the blind man (*Mark 10.47-48; Matthew 9.27; 20-31.34; Luke 18.38-39*); of the Canaanite woman (*Matthew 15.22*); of the ten lepers and the widow of Nain (*Luke 7.13*). While there are only 37 instances in the Scriptures of Jesus performing miracles, we are further reminded that these accounts represent only a small number of the multitude of people who were made whole and healed by Jesus.

These are ways and means by which we become agents and channels so as to demonstrate to others God's mercy. As Christians we are duty-bound to be merciful and both Matthew and Luke remind us of such. Matthew states, "Blessed are the merciful, for they will receive mercy," and Luke says, "Be merciful, as your Father is merciful." In short, we are called to show mercy because mercy has first been shown to us.[∞]

Fr. Damian MacPherson is a Franciscan Friar of the Atonement and Director of the Office of Ecumenical and Interfaith Affairs for the Archdiocese of Toronto. This article is adapted from Fr. Damian's talk given at the interfaith gathering in Sydney, Nova Scotia (see story on page 16).



FAITHFUL STEWARDSHIP

Financial report 2015

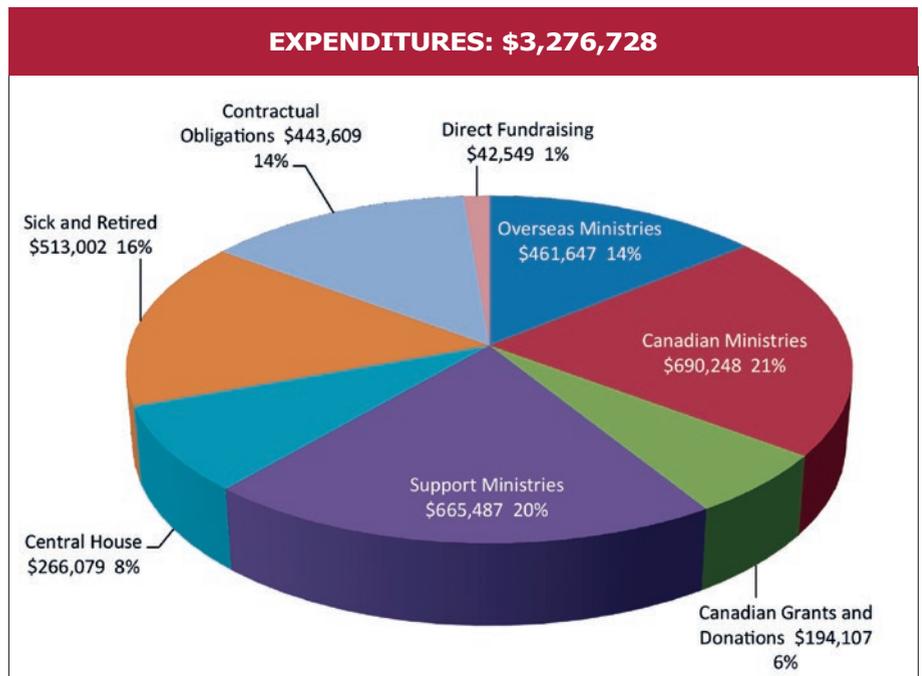
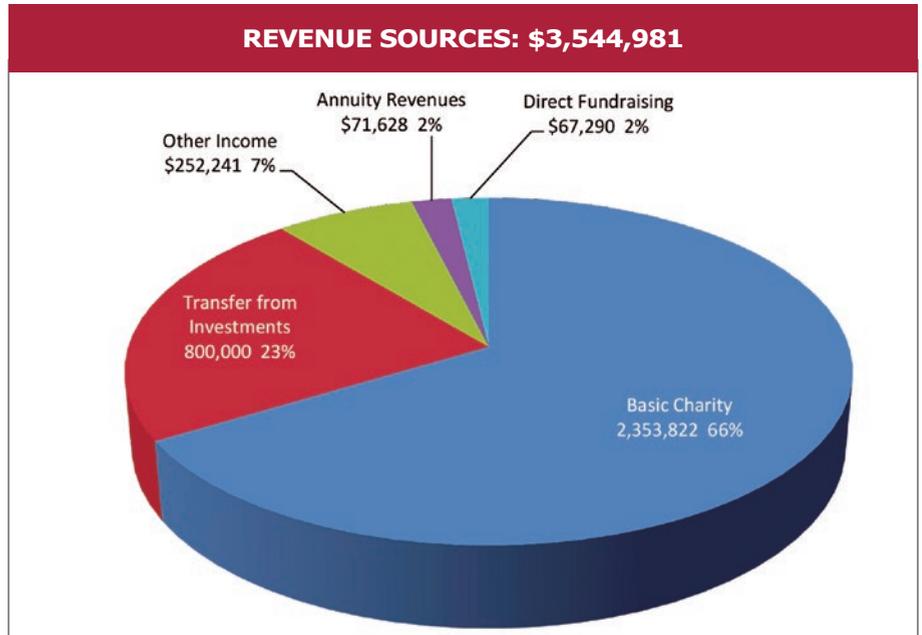
By Fr. John Carten, S.F.M.

Once again, we take this opportunity to report on our stewardship of your gifts and share with you this summary of our 2015 revenue and expenditures. The audit of our financial records for 2015 was completed in the spring of 2016, and the audited financial statements were approved by the Board of Directors in June and subsequently filed with Canada Revenue Agency. We give thanks to God and to all of you, our benefactors, for your continued support and generosity.

Revenue Sources

As shown in the Revenue graph, our revenue in 2015 totaled \$3,544,981. Sources of revenue included donations, bequests, fundraising, annuities, and other income, as well as \$800,000 that we withdrew from our investment funds to help cover various expenses during the course of the year.

The largest revenue category is Basic Charity, totaling \$2,353,822 in 2015 (66% of revenues). This revenue included \$443,102 in general gift donations from our benefactors and \$229,756 from annual diocesan collections. In 2015, income from bequests totaled \$1,583,317. Since income from bequests has represented a significant portion of our revenues in recent years, we remain very grateful to our many benefactors who remember us in their Will. We also received donations of \$93,163 designated for specific projects or for the particular work of missionaries overseas, and \$2,810 designated for the care of senior missionary priests. Basic Charity also included \$1,674 in annual mission





Kathy Murtha, coordinator of Scarborough's Mission Centre, facilitates retreats for Catholic high school students at the Mission Centre and at other locations. (In the background is co-facilitator Kate Flaherty.) The Mission Centre is open to groups of all faiths and also provides programs, retreats, and facilitation for youth and adults in prayer, spirituality, Scripture, interfaith dialogue, ecology, and Catholic Social Teaching.

cooperative income and interfaith work.

Direct fundraising totaled \$67,290 in 2015 (2% of revenues) and included \$32,794 from Perpetual Mass enrollments; \$29,963 from the sale of our calendars, spiritual greeting cards, and posters; as well as \$4,533 generated from subscriptions to our magazine. With the approach of our final edition in 2018, our magazines are being distributed free of charge as educational

material and a free resource.

Annuity Revenues totaled \$71,628 (2% of revenues), which related to proceeds from our gift annuity program in support of our mission work.

Other Income of \$252,241 (7% of revenues) included \$177,022 from the operation of our Mission Centre. The Centre reflects our commitment to ecumenical and interfaith outreach, welcoming many visitors each year from Catholic

groups, parishes, and religious orders, from community support groups, and from other Christian denominations and faith traditions. We also provide facilitation for many high school students on retreat each year, both at our Mission Centre and at other locations.

Included in the category, Other Income, is \$57,555 from chaplaincy work carried out by many of our priests, and \$17,664 from miscellaneous income sources.

Expenditures

Our total expenditures in 2015 amounted to \$3,276,728. A total of \$461,647 was disbursed to support mission work overseas, representing 14% of total expenses. Expenditures for overseas mission work included \$159,842 for living expenses for our missionaries and costs for their various ministries, as well as \$93,163 designated by benefactors for missionaries' special projects. The General Council also approved grants totaling \$137,066 for other overseas mission work and \$71,576 was expended to support the ongoing formation of priests from other missionary communities.

As we approach the centennial year of our founding in 1918, we recognize that the Church's understanding of mission has changed significantly throughout the



Lay missionary Paulina Gallego visits a young mother in a rural Amerindian village. Paulina served with Scarborough until 2015 as part of the One-Year Mission Program.



Scarboro lay missionary Ashley Aperocho (centre) with villagers in the Rupunini region of Guyana, bordering on Brazil. Most of the population in this remote interior are Indigenous peoples, primarily Makushi.

past 100 years. Mission means crossing boundaries to reach out to “the other,” to those on the margins, and to enter into dialogue with people of other cultures and faiths. Today our mission is not only overseas but also in Canada where we serve in creative new endeavours to witness Christ’s love for all. As a result, our expenses in Canada have increased in recent years.

In 2015, Canadian ministries represented 21% of total expenditures, or \$690,248. These ministries included

promoting interreligious dialogue (\$140,213); justice, peace and integrity of creation initiatives (\$62,749); the production of our magazine and other communications materials (\$165,984); and the work of our Mission Centre (\$321,302). As part of our ministry work in Canada, we also continue to offer lectures in Scripture and Catholic Social Teaching, which are well attended. These sessions in adult religious education are facilitated by Scarboro priests, lay missionaries, and staff, and by guest

lecturers. In the month of May 2015 we presented a series of lectures on Mary, the Mother of Jesus, as she is seen through the eyes of the gospel writers. As well, beginning in October 2015, we conducted workshops in the Mission Centre and in various parishes, led by our Justice, Peace and Integrity of Creation Office, exploring Pope Francis’ new encyclical, *Laudato Si: On Care for Our Common Home*.



Fr. Dave Warren at one of a series of Scripture lectures he presents at Scarboro’s Mission Centre.



Retired Scarboro missionaries now in Canada (photos above and right): Frs. Ken MacAulay (L) and Gerry Donovan celebrate their 60th ordination anniversary at the Scarboro Missions central house in Scarborough, Ontario.



Monsignor Ambie MacKinnon (L) and Fr. John Walsh (R) with Fr. Ivan Campaña, at Scarboro Missions' central house. Fr. Campaña, an Ecuadorian missionary of the Colombia-based Yarumal Institute for Foreign Missions, and other members of overseas mission societies reside at Scarboro Missions while doing theological studies in Toronto. Fr. Campaña is now serving in Cambodia.

Other expenditures in 2015 included donations of \$194,107 (6% of expenditures) to Canadian charities to support designated mission work.

In 2015 Support Ministries included various areas of administration totaling \$665,487 or 20% of expenditures. Expenses in this category included \$50,537 for the training of a seminarian studying to be a Scarboro Missions priest, as well as other ongoing education and renewal programs for our priests. Also included in Support Ministries is the cost of recruitment, formation, and placement for our one-year mission program for lay people, totaling \$104,538 in 2015. This program provided the means of introducing young adults to overseas and cross-cultural mission and included placements in Guyana in 2015. The individuals worked with other long-term lay missionaries to help make meaningful contributions in the communities where they lived and served. Finally, the largest expenditure in Support Ministries, \$510,412, was the cost of the office of the General Council and the Treasurer's Office, and providing support at the central house for all our administration and finances.

The Central House

The central house at 2685 Kingston Road serves as the base for most of our activities in Canada. Scarboro missionaries in leadership and administration live and work here. It also serves as a residence for our senior members and we welcome many visitors and guests each year. Other costs to support the maintenance and operation of the central house in 2015 amounted to \$266,079 (8% of total expenditures).

The expenditure category of Sick and Retired includes the cost of medical needs and support for our infirm and retired members who have served faithfully for many years overseas. This category also includes the cost of funeral expenses at the time of death. We are an aging community and in recent years most of our priests have returned to Canada to retire due to age or illness. Therefore the care of our senior members in Canada represented a significant portion (16%) of our ongoing expenditures in 2015, totaling \$513,002.

In 2015, our Contractual Obligations totaled \$443,609 (14% of total expenditures). The largest costs in this category were annuity expenses totaling \$311,947. Also included in this category were pension payments of \$60,303 for former Scarboro employees in Japan. Another

\$70,105 related to payments to former lay missionaries to help them resettle in Canada at the completion of their mission service, as well as miscellaneous costs totaling \$1,254.

Finally, Direct Fundraising expenditures of \$42,549 included the costs to print our calendars, posters, magazines, mass and greeting cards, and other Scarboro Missions products.

A time to give thanks

As the number of our priests and lay missionaries declines, as well as the number of our benefactors, we continue to review the support we are able to provide to our various ministries. All of us at Scarboro Missions, our priests, lay missionaries, and staff, remain grateful to you, our benefactors and supporters, for your continued prayers, financial support, and encouragement. With your support we continue to journey in faith, promoting Gospel values through our mission work in Canada and overseas. We always remember you and your intentions in our masses and prayers. May God bless you for your continued support and generosity.∞

Fr. John Carten is Treasurer General and a member of Scarboro Missions General Council.



“Our mission is to reach out to those outside and far away and witness to the inclusive-ness of the Gospel.”

*Fr. Frank Hawkshaw, SFM
1927-2009*

Scarboro missionary Fr. Frank Hawkshaw participates in a Japanese tea ceremony. Fr. Hawkshaw served in Japan for 50 years where missionaries recognized the mystery of God’s saving presence already at work among the people.

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

WEBSITE HIGHLIGHTS INCLUDE:

An archive of past magazine issues...

from the inaugural issue of October 1919, providing a fascinating window into changes in the ways of doing mission.

Justice, Peace, and the Integrity of Creation...

with news from the Church and from organizations that are committed to a more just and peaceful world, as well as resources for schools and parishes.

Scarboro blog...

Homilies and Scripture reflections from the Scarboro Missions community on the Sunday or weekday liturgical readings.

Interfaith dialogue for global peace...

including one of the most extensive online collections of Golden Rule and interfaith educational resources to help make it possible to live our lives in dialogue with “the other.”

Retreats and workshops...

highlighting programs, retreats, and facilitation offered at Scarboro’s Mission Centre and elsewhere for youth and adults in prayer, spirituality, Scripture, interfaith dialogue, ecology, and Catholic Social Teaching.

www.scarboromissions.ca

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