

Dear friend of Scarboro Missions...

Thank you for your faithful prayers and generosity to us. We will continue to be good stewards of all your gifts as we put ourselves at the service of others. Please note our Lenten envelope inside this issue for your convenience.

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The Scarboro Foreign Mission Society (Charitable Reg. #11914 2164 RR0001) is a Roman Catholic missionary community involved in mission overseas and in Canada. Founded in Canada in 1918 by Fr. John Fraser, Scarboro's initial purpose was to train and send missionary priests to China. Forced to leave China after the Second World War, Scarboro began working in the Caribbean, Asia, and Latin America.

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COVER: Scarboro priests and laity in mission over the years.
Top row L-R: Lay missionary Mark Hathaway (Peru); Fr. Joe King (Dominican Republic); Fr. Ken MacAulay (Guyana); lay missionaries Mary Olenick and Ray Vantomme (Malawi).
2nd row L-R: Lay missionary Susan Keays (Thailand); Fr. Joe Curcio (Northern Canada); Fr. Charlie Gervais (Philippines); Fr. Frank Hawkshaw (Japan).
3rd row L-R: Fr. Ron MacDonell (Brazil); Fr. Graham Clark (Guyana); Fr. Jim Gauthier (Japan); Fr. Mike Traher (Tibet).
4th row L-R: Fr. Hugh MacDougall (Cuba); Fr. Ambie MacKinnon (Bahamas); Fr. Lionel Walsh (Dominican Republic); Fr. Gerry Curry (Canada).
5th row L-R: Fr. Paul Ouellette (Dominican Republic); Fr. Serra, one of Scarboro's first missionaries to China; Monsignor John Mary Fraser, Scarboro's founder (Japan); Fr. Omar Dixon (Brazil).

EDITORIAL



By Kathy Gillis

A living legacy

We begin this New Year with an issue about the legacy of Scarboro Missions. To some people, legacy refers to dying and death, but I think legacy speaks of life and living, about our way of life, what we do, how we act, how we define and live our charism, how we use our gifts. It is about who we are, what we believe in and value. Our legacy includes what came before and what comes after. It is about learning from the past and from those who have gone before us. And it's about the future, about devoting our lives to the things that matter, that make for peace.

In 2018 Scarboro will celebrate its 100th anniversary. It would be impossible to cover the entire depth and breadth of Scarboro's legacy thus far and the contributions of all who have been part of that journey. I apologize that we do not have a story on every mission, particularly Malawi and Thailand, two of Scarboro's newer missions opened in the mid-1990s on the initiative of lay members. This edition touches on just a few of the highlights of Scarboro's ongoing legacy.

When Scarboro Missions was first founded, its focus was on conversion. However, the Church's understanding of mission has changed. "If you look at the new paradigm of mission," says Fr. Jack Lynch, "the focal point is not the Church but the Reign of God. The Church is the servant, not the finality of mission."

For Fr. Jack, Scarboro's mission today "is to be women and men of faith and hope who manifest our gratitude for God's gift in our loving relationships with everyone. That is the challenge, to continue the mission as disciples of Jesus in the historical context of today."

"We are messengers of reconciliation, we are bridges and hopefully bridge-builders among the different cultures and religions of the world," says Fr. Dave Warren.

Guided by the words of Jesus, "I am the vine, you are the branches," Fr. Ron MacDonell says, "My scriptural image is that of being rooted and connected to Jesus and to whatever work that God sends us, whatever work that we can accomplish in eradicating poverty and in being with the poor, in changing the world, in helping to bring about the Reign of God."

I am proud to be part of a relatively small stretch of Scarboro's legacy. When I started working here in 1988 I remember how much it meant to be able to combine faith and work so explicitly. These years have been a time of learning and profound transformation for me. Immersed in a community of priest and lay missionaries giving first hand accounts of walking with the poor, among peoples of different lands and cultures, opened my eyes to the world. I discovered that I had not really understood the message of the Gospel and knew nothing of the social teachings of the Church. I am grateful to Scarboro Missions for this continued learning and for inviting me to participate in the building of the Reign of God. Their living legacy is steeped in compassion and love, justice and solidarity, openness and hospitality. May this living legacy inspire them as they continue their journey.∞

Scarboro's mission statement:

Sent by the Church, we seek to serve in creative and new endeavours where the Gospel has not been heard; to collaborate with a local church that invites our presence; to live simply and in solidarity with the poor and marginalized people of the world and to work on behalf of justice; to encounter and celebrate God's presence in the life, history, culture and faiths of the people among whom we live; to collaborate with churches in Canada, generating enthusiasm for global mission and in promoting Gospel values.

Statement of values:

As witnesses to the hope and joy of the resurrection, these are the values we endeavour to live by and which will sustain us in the future: a profound reliance on and trust in God; a call to participate humbly in Christ's mission; a belief in the transforming power of God's Spirit; a commitment to support and challenge each other to simplicity of life, hospitality, communal dialogue, mutual respect and concern.

We recognize, affirm and celebrate the dignity of all people as members of God's family; the invitation to all people to participate in the realization of God's Reign; the sacred gift of God's creation, entrusted to everyone.



By Fr. Roger Brennan, S.F.M.

Mission to China

Since its founding in 1918, Scarborough has experienced two distinct waves of missionary endeavour in China

As Scarborough Missions approaches 2018 and the 100th anniversary of its founding, and as it continues to withdraw from long standing commitments in a number of countries either because of a shortage of personnel or because we are no longer needed, we look back on the places we have worked and the work we have done and ask what difference we have made.

This question is especially poignant in the case of our mission to China, or perhaps I should say our missions to China, as there are two distinct periods to our endeavours in that country. As long time readers of *Scarboro Missions* magazine may be aware, Scarborough Missions was originally founded to work solely in China and was known as China Missions. Historical events intervened and all foreign missionaries were expelled when the Communist Party took over China. By 1955 we were dispersed elsewhere in Asia and in Latin America.

Things changed, however, and by the late 1970s it became possible for foreigners to work once again in China, no longer explicitly as missionaries attached to a church, but as teachers in universities. This new situation allowed Scarborough Missions to revive its commitment to serve the Chinese people not through direct evangelization but through Christian witness. We were there to participate in China's reintegration into the family of nations through the teaching of English at universities, giving students the opportunity to interact with non-Chinese and exchange ideas, world-views, customs,

For those of us who constitute the second wave of Scarborough missionaries to China, the legacy of these early missionaries sustains us.

and values.

In the years following our expulsion from China our missionaries had intermittent communication from people in the city of Lishui, our original mission, but we had little idea of the situation there. We knew the church buildings had been destroyed, that the people were forbidden to practice their faith, and that the local priests had either been killed or imprisoned.

As a number of Scarborough Missions personnel arrived in China in the 1980s and 90s and travel within China became possible, naturally there was a desire to visit Lishui and see what remained of the work of our first missionaries. The first person to make the trip was Fr. Gerry Sherry in 1988. He was followed a few weeks later by Fr. Jack McGoey, accompanied by Sr. St. Angela of the Grey Sisters of Pembroke, Ontario, both of whom had been part of the first wave of missionaries from Scarborough and the Grey Sisters who worked together in Lishui. Sr. St. Angela had gone to mission in Lishui in 1937 and Fr. McGoey in 1940. They reported that while most of the physical signs of our early missionary presence in Lishui were gone,

the Catholic community remained and indeed they met several people who remembered them after all the years of absence and persecution.

I had the good fortune of visiting Lishui with Scarborough missionaries Fr. Ray O'Toole and Cynthia Chu in 2003. It was a memorable and deeply moving journey. Once word went out that we had arrived and were at the site of the old rectory, the bottom floor of which was now used for Mass, a group of parishioners came to welcome us. Over the course of the next few hours we heard stories of how the community had suffered but survived, defiantly handing on the forbidden faith, and even managing to secrete away mementoes of their destroyed church and pastors. Later in the day they took us to the graveyard to the carefully restored and maintained graves of Frs. James MacGillivray and Arron Gignac who had died in Lishui.

So what did Scarborough Missions leave in Lishui? We left a community of Christians, strong enough to withstand the loss of their material possessions and their leaders; firm enough in their beliefs to be outlawed and subjected to re-education to destroy their faith, yet able to persevere; courageous enough to hand on the faith to subsequent generations. They are able to remember what was, to accept what is, to continue to praise and thank God for life, and to make use of the limited degree of freedom to worship they are now allowed.

This of course is the story of the Catholic Church all over China as the people, in spite of attempts to manipulate and control them, insist

on remaining in communion with the universal Church. Their fidelity is an inspiration to the whole Church and is blessed by continued growth and a vitality the Western Churches seem to have lost.

For those of us who constitute the second wave of Scarborough missionaries to China, the legacy of these early missionaries sustains us. We certainly won't bequeath buildings or monuments to those who come after us. We will not leave communities of Catholics that we have established. What we hope is to leave memories with our students of teachers who were dedicated and respectful, open to sharing ideas and life. Our students know that we are Christians and we hope we leave with them a positive impression of the faith and that maybe some of them may be moved to embrace that faith which we so yearn to share with them. (Of course we also hope we leave them speaking and writing proper English.)

China is such an amazing country. Our time there changes us and has left an indelible mark on Scarborough Missions. As the future of the world and China continues to unfold and China assumes a more and more prominent role in that unfolding, we hope it will contribute positively to creating a world of justice and peace, with respect for all people and their beliefs. We hope that the efforts of missionaries from Scarborough Missions will have played some small part in helping China to be the nation God calls it to be in the ongoing unfolding of creation.∞



Scarboro missionaries and Grey Nuns (circa 1930s) on the boat to Lishui. Below: Scarborough's China mission team in 1998, made up of priest and lay missionaries (L-R: Louise Malnachuk, Marc Hallé, Puri Garrido, Fr. Ray O'Toole, and Eric Lagacé). By the late 1970s foreigners could once again work in China, no longer explicitly as missionaries attached to a Church, but as teachers in universities.



Remembering Fr. Venedam

The following was written for this issue by Sr. Susan Daly of the Grey Sisters of Pembroke, Ontario. Fr. Venedam (inset) was part of Scarborough's first wave of missionaries to China, along with the Grey Sisters who went there in 1930. The Sisters also served with Scarborough in the Dominican Republic, Japan, and the Bahamas.



It was 1937, my first Christmas in Lishui, China, and I was looking forward to the occasion. It was a celebration and Fr. Arthur Venedam loved celebrations, doing all that was possible to make them memorable.

For Midnight Mass we went to the choir loft as the liturgy had to be sung in Latin. The congregation sang hymns in their own language and had a magnificent variety of melodies. For the entrance, Father had prepared some 30 little girls who wore long Chinese gowns and carried a bobbing lamp on a long pole. They had to walk some distance apart, which added to the length and solemnity of the ceremony. Fr. Venedam followed, carrying the infant Jesus to be placed in the crib at the front of the church. During the procession the congregation sang a traditional hymn, having learned the melody from the French missionaries (Vincentians) who had worked in the parish before the Scarborough priests came. I thought I had never witnessed such solemn beauty.

When the celebrations were complete and the firecrackers finally silenced, we returned to our convent. Santa had come and gone. On the wall of our community room hung a stuffed gunnysack. In it, tied in small packages of bills was one million Chinese dollars, a gift from the Scarborough Fathers. We were millionaires!

I am not sure how the gift was used. The most urgent need was medicines for the clinic, but, on second thought, it could have been used to plan a picnic, a dire necessity on dark days.∞

A legacy of faith

Stories from present day China that affirm the legacy of missionaries who have gone before

By Fr. Brian Swords, S.F.M.

It is difficult to really assess the legacy one has received from one's parents. It is doubly difficult to assess a faith legacy, especially when time, distance, language and broken continuity has intervened. I would like to share a few examples of the faith of Catholics in China, those who have become Catholics as a result of men and women from other countries prophetically proclaiming the Gospel of Jesus Christ in their midst.

Lee Si

I first met Lee Si at church where he faithfully brought his daughter, his only child, every Sunday. His wife, when not working, would join them. Lee Si was of middle age and had a responsible position in a local newspaper; he was in fact one of the three editors. In the course of getting to know him, I learned that he had reached a glass ceiling. He would not be promoted. His faith, his Catholicism, was an impediment to being named chief editor. On reflecting on his situation he said, "I always thought my faith would help rather than hinder me." However, in chatting with him I was edified to see that he had integrated this concrete drawback into his life, without hurt or malice. He accepted the restriction as a cross that he gladly carries, a mark of God's blessing and faith in him.

Serving humbly

In Xining, a remote city in Qinghai province with a high proportion of Tibetans, I met a small group of young people at a Sunday Mass. They invited me to visit them. Much to my surprise



After six years missioned to Hong Kong, Fr. Brian Swords returned to Canada to serve 10 years on the General Council. He then went to Mainland China for nearly 15 years. He is now back in Canada, elected as Superior General, or Moderator, on Scarborough's General Council.

and edification I found that these four young people were living with a group of physically and mentally challenged youth. The little community reminded me of a L'Arche community. When asked about their motivation, they mentioned words such as serving humbly, learning from others and being concrete in responding to their faith. These young people were to me prophetic messengers of God. Their gift of faith was a blessing to their community, family and country. They are and were an active part of the legacy of former missionaries.

People of the book

The last example of legacy I would like to share centres on living in the city of Urumqi, Xinjiang province, in the northwest of China. The population is made up of Han (Chinese) and Uyghurs who are one of the more than

90 minority peoples in China. The Uyghurs are mainly of Turkish descent and are almost exclusively Muslim.

With religious contention a common occurrence in many parts of the world, when I first went to Urumqi I thought I would witness this same reality. Instead, I noted a respectful understanding of the "people of the book" as some Muslims referred to Catholics. The Catholics in Urumqi were more fervent and active than in most of the other places I had taught in China. Their Catholic mentors, the missionaries, had planted in them the seeds of understanding and respect. I would suggest that living beside Muslims had strengthened the faith and resolve of the Chinese Catholics in Urumqi.

Our legacy is real and has a great impact on our faith and on the faith of our brothers and sisters.∞

Delegates from Scarborough's Japan mission, as well as the Society's General Council, join the team in the Philippines at their central-house in Cebu for a regional meeting. Present during a social time are Filipino friends and members of Our Lady Missionaries working in the Philippines. 1971.



Fr. Pat Kelly (right) celebrates mass with the people on the first anniversary of their nonviolent picket to save the forests of Bukidnon, Philippines. Both he and Fr. Charlie Gervais stood in solidarity with local communities who succeeded in stopping logging companies from clear-cutting the trees in their watershed in the mountains.



Lay missionary Gary Saulnier (back row above) studied herbal medicine with rural *mananambal* (practitioners of traditional medicine) in the Philippines and compiled a book on Visayan herbal medicine in 1981 that is still widely used by the community-based health program of the Visayan-speaking regions of the Philippines.

PHILIPPINES

Scarboro Country

By Sr. Myra Trainor, O.L.M.



In 1975, during the turbulent years of martial law, I arrived in the town of Hinunangan on the beautiful Pacific coast of Southern Leyte in East-Central Philippines. At that time, this area had government-operated medical clinics, but no hospital and few high schools. Roads were impassable during heavy rains when the swollen rivers would wash away the wooden bridges. There were only a couple of Filipino clergy for the whole region. It was here that Scarborough Missions had been invited to come and work in 1955, to an area that eventually came to be known by local people as "Scarboro Country."

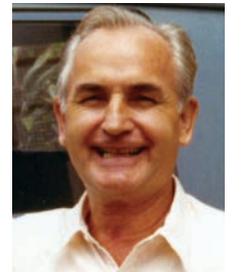
When I arrived, Our Lady's Missionaries were already living in a home that the Scarborough priests had graciously given us for our convent. (They had moved into a larger, less comfortable residence for their rectory.)

The people of Hinunangan were religious and accepted their poverty and suffering as the will of God. The Scarborough priests not only put efforts into sacramental work, but they also worked with the people to build schools and a hospital. They established credit unions and other projects to help the people improve their lives. By their simple lifestyle, their bare rectories, and their prioritizing of the poor, the missionaries gave a great witness to Gospel values. I could see that the materially-deprived people felt very much at home with the priests, as they knew that the foreign priests were there exclusively for them.

It was a scary time to live in Southern Leyte during the Marcos regime. Many people were being "salvaged," that is, abducted and never seen again. These people were considered rebels for not supporting the government. At a risk to themselves, the Scarborough priests supported and stood by and with the people and their families.

I also remember the Scarborough community responding with great generosity after a strong typhoon destroyed homes, crops, fishing boats and all means of livelihood for the struggling people.

Our Lady's Missionaries worked in various ministries in the parishes along the coast and always felt the support and encouragement of the Scarborough missionaries. Our Sisters occasionally went by boat to Cebu City for shopping and for medical reasons. Scarborough's central-house in Cebu was coordinated by Fr. Armand Clement (inset), a prince of a man who gave gracious and generous hospitality to all and we were some of the lucky recipients.



As the Diocese of Maasin in Southern Leyte began to ordain more Filipino clergy, the Scarborough missionaries answered the call to serve in another part of the Philippines, but I believe their spirit will live on for many years in the memories and hearts of the people of Southern Leyte.∞



By Fr. Jack Lynch, S.F.M.

Mission to the Dominican Republic

A legacy of gifts and talents, of love and solidarity

To write about the legacy of Scarboro in the Dominican Republic is an honour as I believe that in great part those that served there accomplished their objectives, their mission. However, writing about this is a challenge because of the number of Scarboro priests involved as well as other priests and women religious who collaborated with them since their arrival in that country. In a short article, it's impossible to do justice to all of them, their individual talents and contributions. I can only give some personal impressions and highlight some of the qualities and people who embodied the gifts and charism shared by all.

My appreciation of them goes back many years. While I was still in grade school, Fr. Bill Harding, the associate pastor in my home parish, went to the Dominican Republic to visit his good friend, Scarboro Father John Keeler. Fr. Bill returned with eight-millimetre movies of the work of Scarboro priests there and I watched them a number of times, as well as listened to his stories



Fr. Joe McGuckin has lived the majority of his priestly life serving the rural communities of Matanzas in Bani, Dominican Republic.

which both fascinated and impressed me. During one of those occasions I remember Fr. Bill saying that if he had to do it all over again, he would have joined Scarboro. That comment made a profound impression on me and my vocation, and led me to become a Scarboro missionary priest.

I also recall that in my first year in the seminary, I saw *Dominican Dawn*, a movie produced about Scarboro priests in the Dominican Republic. The film only fortified the positive image I had of them, an image which has stayed with me all these years.

When I speak of their legacy, we have to appreciate that from 1943 until the present, 78 Scarboro priests have worked in the Dominican Republic. While Scarboro no longer has responsibility for any parishes or ministries there, Fr. Joe McGuckin's request to stay on was honoured as this was where he lived out the majority of his priestly life. Fr. Joe is not unlike the vast majority of those who served in the Dominican Republic: their nationality was Canadian but their hearts were definitely Dominican. That love and solidarity that Scarboro personnel personified has been honoured by many Dominicans in innumerable tributes. When Fr. Bob Hymus was told that the Cardinal wanted to honour

Most of the missionaries worked in rural areas among the poorest of the Dominicans, an experience that profoundly influenced and touched their lives. They spoke out about injustice and lived the option for the poor long before it became part of the Church's social teaching.

him with the title of Monsignor, his response was that he would accept it only if it was a recognition of the work and sacrifice of all Scarboro personnel who worked there.

While acknowledging the work of our Scarboro brothers, I know they would have been the first to say that it is most important to recognize the work and great support that came from diocesan priests from Charlottetown, Prince Edward Island, and Kingston, Ontario, who lived and worked with them. They would also be the first to tell you of the importance of the generous commitments of Canadian women religious working in the Dominican Republic who were magnificent pioneers in the fields of education and health care primarily in the rural areas. The principal groups that worked side by side with Scarboro personnel were the Sisters of Charity from Halifax, the Grey Sisters of the Immaculate Conception from Pembroke, Ontario, and the Religious Hospitallers of St. Joseph from Kingston, Ontario. The Sisters of St. Martha from Prince Edward Island also collaborated most generously.

Most of the missionaries worked in rural areas among the poorest of the Dominicans, an experience that profoundly influenced and touched their



The introduction of cooperatives and credit unions in Scarboro parishes helped the people to better their lives. This credit union in Yamasa was built in the 1950s by the members with their own savings and labour. Yamasa, Dominican Republic.

lives. They spoke out about injustice and lived out an option for the poor long before it became part of the Church's social teaching. A few had to leave the country under death threat for speaking out about the conditions under the dictator Trujillo. In 1965, Scarboro missionary Fr. Art MacKinnon spoke out at the Sunday masses about the unjust detention of students. He was killed that evening, a martyr for his commitment to justice.

Our priests were leaders in the introduction of credit unions and cooperatives in the Dominican Republic. Many of them were influenced by the Coady movement in Nova Scotia. Frs. Jack McIver and Harvey Steele were among the leaders.

In rural development, Frs. Joe Curcio, Lou Quinn, Robert Smith, and Joe McGuckin are recognized for encouraging the participation of the local population in identifying and solving their own problems. Fr. Lou Quinn was involved in that work for more than 40 years and became known nationally as the "padre of the poor." Besides being a recipient of the Order of Canada, he was made a Dominican citizen.

One of my proudest moments as a Scarboro missionary was to witness the love and esteem that the people had for Fr. Lou at the time of his funeral. Not only did some 30,000 people come into the town of San José de Ocoa from



In 1965 Scarboro missionary Fr. Art MacKinnon was assassinated because of his defence of young members of his parish who were unjustly imprisoned by the Dominican military.

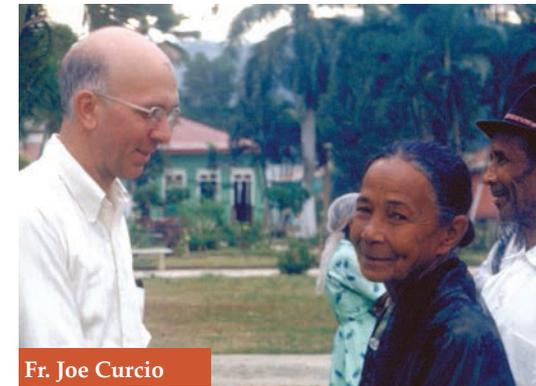
the surrounding mountains, but the President, many senators and all members of the Supreme Court came to the funeral and wake along with the papal nun-

cio and the Canadian ambassador. The President ordered the national flag flown at half-mast throughout the country.

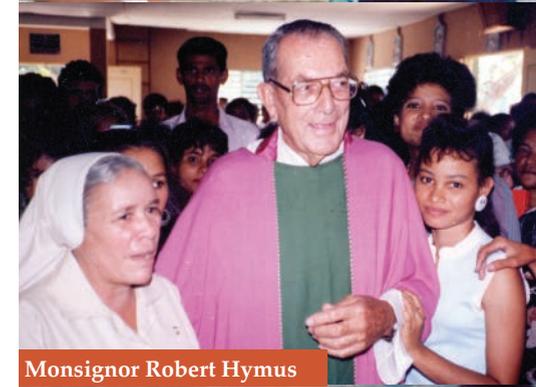
As Scarboro missionaries they set out to build up the local Church and one of the highlights of this work was the day that 25 Dominican priests were ordained in the national stadium in a nationally televised event. Scarboro as a Society has always had as its goal to build up the local Church and to encourage vocations for the local Church. We are not a religious order and did not accept priest candidates for Scarboro, but always promoted the local clergy and Church, its growth, consolidation and witness.

The work of making Canadians aware of the reality of some of our poorer neighbours continues through the work of a former Scarboro lay missionary Dean Riley in the town of Consuelo, and through ADESJO, the community development organization in San José de Ocoa started by Fr. Joe Curcio and continued by Fr. Lou Quinn.

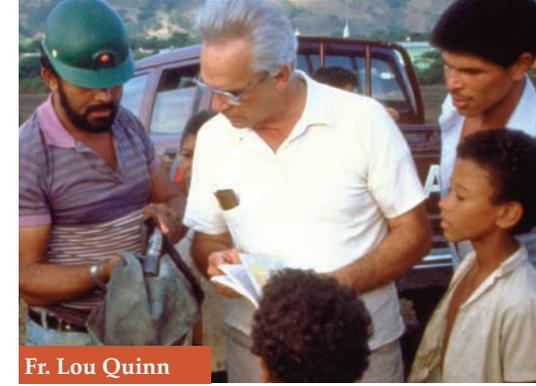
Yes, I am very proud of the brothers who have gone before us and have left us a marvellous legacy. To all of you we say, well done good and faithful servants. Now we move forward to the new challenges.∞



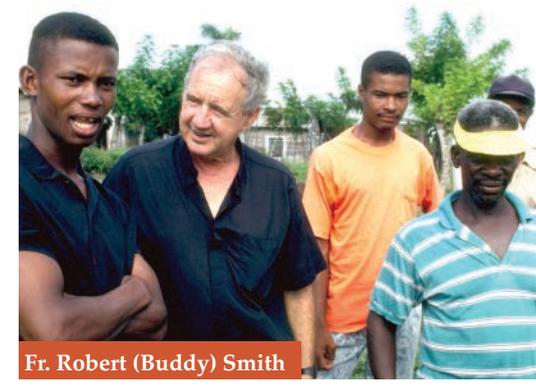
Fr. Joe Curcio



Monsignor Robert Hymus



Fr. Lou Quinn



Fr. Robert (Buddy) Smith



Memories of Yamasâ

Sr. Susan Daly of the Grey Sisters of Pembroke, Ontario, shares moments in her journey with Scarboro missionaries in the Dominican Republic

By Sr. Susan Daly, g.s.i.c.

When I went to Yamasâ in 1960, the pastor of this small town surrounded by rugged mountains was Scarboro missionary Fr. Lawrence McAuliffe. He was dedicated to the parish and went as often as he could to the far out settlements, riding his favourite mule.



Fr. Lawrence McAuliffe

His was the first funeral I attended in Yamasâ. One Saturday morning a young man came in from the village where Father had gone to celebrate the Eucharist to tell us that Fr. McAuliffe had died during the night. As the following day was Sunday and his fellow priests had to be in their parishes, the funeral was hastily arranged for Saturday afternoon. A larger coffin than those available had to be constructed. Telephones were scarce so a group of our Sisters offered to drive to the Scarboro central-house in Santo Domingo, the capital, to inform the priests there. It was amazing how quickly the message got to the Scarboro Fathers in other parts of the island. Almost all were present for the funeral mass at four o'clock.

Sometime before his death, Fr. McAuliffe had erected a statue of Our Lady in a small, fenced-in space near the church. He had also expressed the wish to be buried beside the statue if he died in Yamasâ. And so it happened. The pallbearers had much difficulty in lowering the casket as there was so little space between the base of the statue and the fence, but lower it they did. It was a harsh sound when they began to hammer the lid closed. That sound stayed with me for a long time.

Some pastors were able to serve in Yamasâ parish for long periods of time. I greatly admired the way they responded to the men and women in the outlying areas where the priests were unable to visit on a weekly basis. Courses were planned to prepare the people to take leadership in the celebration of the liturgy and for the reception of the Sacraments. The people would come each month to Yamasâ for a meeting and to receive the materials they would need for the following month's gatherings. The dedication of these men and women was always an inspiration to me.

In a tribute to the Scarboro Fathers, a native Dominican priest remarked on how well the liturgical services in the Scarboro parishes were attended and that there was a greater participation of the laity than in most parishes. Yet, despite

being scattered in different parishes of the country, the Scarboro priests took time to be with each other every week at the central-house in Santo Domingo. I can imagine that many stories of the past week would be shared.

Fr. Dan MacNeil

When Fr. Dan MacNeil was living his last days at the Society's central-house in Canada, a fellow priest asked him for a "word." After some thought, Fr. Dan replied, "Harmony." For me, this was also a fitting expression of how all the Scarboro priests I knew in mission strove to live.



Fr. Dan MacNeil

Fr. Dan had the gift of letter writing. On the occasion of the 25th anniversary of the arrival of the first three Grey Sisters to Yamasâ, Fr. Dan wrote the following letter:

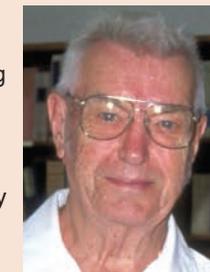
"The word spate comes from the Irish Gaelic word, speid, which means a river swollen by rain, and recently we have been having a spate of anniversaries of religious who have dedicated themselves to minister to the Mystical Body of Christ..."

There is coming a time, now in preparation, when the Kingdom will be in full bloom. Remembering the squabble about Kingship with Pilate and the Jews, and straining his leather neck to see the title on the Cross, Dismas also joined in, saying simply: 'Lord, remember me when thou shalt come into Thy Kingdom.' For Christ had already found a throne in the heart of the Good Thief, a prototype of all religious who lend their hearts to Christ to be His throne.

So, rejoice, Sisters and take your place with the multitude who follow Christ and minister to Him in the slums of the world of the Pilates and the Wall Street Augustus Caesars."

GUYANA

The following is excerpted from an article in the *Catholic Standard*, Guyana, July 22, 2011, about Fr. Linus Wall who died on July 13, 2011, in Canada at the age of 92 after serving 52 years in Guyana, 42 of those years at Our Lady of Fatima Church.



Montrose to conclude that in many ways Fr. Wall was "always a little ahead of his time."

Mgr. Montrose was the preacher at a special Mass of Thanksgiving at Our Lady of Fatima Church, Bourda, for the life of Fr. Wall. In his homily Mgr. Montrose noted that even before the shortage of priests began to be felt, when Fr. Wall was going on holiday not only would he call to say that he would be away, but also that there was no need for a priest to stand in for him. So well had he trained and organized the laity in his parish that they took care of everything...

Mgr. Montrose expressed gratitude to Scarboro Missions for the contribution made by Fr. Wall to the local Church.∞

When moves to train the laity to take on more responsibility within the Church began to gain momentum here in Guyana, Fr. Linus Wall sent the largest group of people to be trained. From time to time he himself even came to the training sessions mainly because he wanted to support the lay people. It was ascertained that this was something he was very keen on, namely the training of a good core of lay people to take a central place in the development of the Church. This was one focus of Father Linus Michael Wall which led Monsignor Terrence



Since 1953, Scarboro priests and laity in Guyana have worked in parishes in Essequibo/Pomeroon, Berbice, Corriverton, Georgetown, Linden, and West Bank Demerara, serving in Indigenous, rural, and urban parishes as well as responding to the needs of both Catholics and non-Catholics in this multicultural, multi-faith nation. For several years two Scarboro lay missionaries served in a remote section of the South Rupununi. In all these areas, missionaries tried to cooperate with the thrust of the local Church from the 1960s to the present: namely, faith formation and renewal of the laity, and encouraging and promoting vocations. Scarboro missionaries have worked alongside Our Ladies Missionaries and Mother Teresa's Sisters of Charity.

Left: Lay missionaries Kate O'Donnell and Estrela De Sousa attend a Hindu ceremony. Georgetown, Guyana.

ST. VINCENT AND THE GRENADINES



Starting in 1957, Scarboro missionaries continued the work of the Benedictines in St. Vincent and the Grenadines in trying to promote vocations, and today there are local priests and vocations to religious life. There was also a strong emphasis on the vocation of the laity with a focus on faith formation, education, and renewal. As well, both priests and laity tried to address the needs at the time. In 1994, Anthony H. Dickson, now Bishop Emeritus of Bridgetown, Barbados, wrote: "I wish to extend my own personal gratitude for all that the Scarboro missionaries have done to build up the Church and to enable the Church to serve the people of St. Vincent and the Grenadines and those other English-speaking Caribbean territories. It was my privilege and pleasure to have worked with them."

Left: Fr. Rollie Roberts spent 31 years in St. Vincent and the Grenadines and established the St. Benedict's Day Nursery and Infant Hospital. "The missionary must become involved in the day-to-day living of the people. Their problems must be his problems," he said. The challenge of a missionary vocation "is a challenge of involvement; it is the thrilling experience of being a witness to the love of Christ."

Building up the Japanese Church

Revisiting aspects of Scarborough's 54 year journey to Japan

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

In 2005 the last Scarborough priest in Japan, Fr. Jim Gauthier, returned to Canada. During Scarborough's 54 years of mission service in Japan, beginning in 1948, more than 37 Scarborough priests worked there from a period of a few months to upwards of 50 years. When I first went to Japan as a seminarian in 1972, we numbered 26, but over the years our numbers decreased drastically. From the very beginning Scarborough's purpose in going to Japan was to help build up the Japanese Church. I now have the chance to ask, "Has our work been a success or a failure?"

In October 2012 I was blessed to travel to Japan to visit many of our former parishes. I saw Christian communities that are thriving in various cities because of the work of Scarborough priests. The parishes of Takanawa in Tokyo; Ichinomiya, Oshikiri, Inazawa, Mizunami and Minokami in the Diocese of Nagoya; and Yoshizuka and Minami Kasuya in Fukuoka are among the many parishes founded by Scarborough priests. Besides these, there are many other diocesan parishes where Scarborough priests served with distinction. Several parishes, including Toyoshiki in Tokyo, Totsuka in Yokohama, Ichinomiya in Nagoya, and Minami Kasuya in Fukuoka had new churches built during the last 20 years while Scarborough priests were pastors. Scarborough missionaries also set up credit unions in several parishes in Japan in the early 1950s and 60s that are still thriving today.

Yet I think that more than the church buildings or credit unions that



Fr. Carten with Hisao and kyoko Igimi, non-Christian friends that he has known for more than 35 years and who have welcomed him as part of their family.

For the most part, Scarborough missionaries to Japan did not have large numbers of baptisms, yet they were steadfastly faithful and continued to reach out and walk with the people day in and day out over many years.

Scarboro left behind, our main legacy as a community are the friendships that have continued and the high regard that many Japanese Christians still hold for Scarborough priests. Even in Canada our relationship continues through the small Japanese Catholic community that gathers at Scarborough Missions each month to celebrate mass in Japanese and to support one another.

Tokyo

During my visit last October, the young people's group in Takanawa parish in Tokyo published a 100-page book in Japanese in which they spoke

about the influence that Scarborough priests had on their lives and on their faith. Among those fondly remembered were Frs. Gerry Kelly, Frank Hawkshaw, John Bolger, Mike Cox and Richard Veltri. The ashes of four of the Scarborough priests who died in Japan rest in the crypt at Takanawa Catholic Church.

Yokohama

I also visited three parishes in Yokohama where I once worked and was overjoyed to see so many adults that I baptized now deeply involved in the parish community. They welcomed me warmly and took up a collection



Some of the more than 37 Scarborough priests who worked in Japan since 1948 from a period of a few months to upwards of 50 years.

of more than \$3,000 to send back to Canada for the work of Scarborough Missions.

Leaving the Tokyo-Yokohama area, I spent a day with Fr. Ichioka, a Yokohama diocesan priest who lived at Scarborough's central-house in Canada for several years while doing religious studies. We visited two parishes in Shizuoka Prefecture where he was pastor, both founded by priests from the Paris Foreign Mission Society. At Kakegawa Church I met two women who were preparing the church for Sunday's masses. When I said I was with Scarborough Missions the face of one of the women lit up. She had been baptized about 40 years ago at Oshikiri Church in Nagoya by Fr. Tom Morrissey and had also known Frs. Jim Gauthier and Cleary Villeneuve. It is indeed a small world. She kept saying, "They were so good to me!"

Nagoya

From there I travelled south to Nagoya and met Ando san who had worked as a housekeeper for Scarborough priests in that city for many years. She talked about the love and support she had received from the priests and how Scarborough had become her family.

On this visit, I also spent three days with a non-Christian family that I have known for more than 35 years and who have welcomed me as part of their family. My mission experience among Japanese Christians and non-Christians has changed my image of God, of the Church, and of the Reign of God. Whoever says that only baptized people will go to heaven has never had

the privilege of living among people of other faiths or people of no faith and experiencing their goodness, generosity, and kindness. There are many ways that I have seen the face and presence of God among, in, and through them. As a Church we need to walk a very humble path and rejoice and proclaim the ways in which God has showered all people with gifts. I think one of the main roles of the Catholic Church, and an aspect of Scarborough's journey, is to help others to recognize and celebrate the presence of God, a presence that has been there since time began.

Osaka

From Nagoya I travelled to Osaka to spend time with the Passionist community and Fr. Ward Bittle, my former spiritual director in Japan. He and I visited the grave of Scarborough's founder Monsignor John Mary Fraser who began working in Japan at the age of 73 and died in Osaka 12 years later on September 3, 1962. How appropriate that our founder is buried in a foreign land. Two years ago the church he founded in Osaka was torn down to consolidate parishes, but every year on the anniversary of his death a group of Christians visit his grave and ensure that it is clean and well-kept.

Fukuoka

The final stop on my journey took me to Fukuoka and to Yoshizuka parish, also founded by Monsignor Fraser. Frs. Cleary Villeneuve, Tom O'Toole, Bill Schultz, Ben Schultz, and I were some of the Scarborough priests who worked there over the years.

Although Scarborough left that parish in 1996, parishioners say that they still miss Scarborough's presence. One elderly woman said, "You walked with us, you were our friends, you encouraged us to take charge and to take responsibility for the church. You journeyed with us in friendship. You offered hospitality and a sense of being church by working together."

One of the people I visited in Fukuoka was Aoyagi san, a Christian who had been baptized by Fr. Bill Schultz. Over the years Aoyagi san has made a deep commitment to justice and peace issues and suffered greatly because of his actions in support of the struggles of foreign workers in Japan. After the devastating earthquake and tsunami that hit Japan in 2011 and the resulting radiation leak, Aoyagi san has been leading a protest to stop the government's use of nuclear reactors in the earthquake-prone region of southern Japan. Fr. Bill would be proud of Aoyagi san for continuing to speak out on many justice and environmental issues based on his faith commitment.

For the most part, Scarborough missionaries to Japan did not have large numbers of baptisms, yet they were steadfastly faithful and continued to reach out and walk with the people day in and day out over many years. No greater compliment can be paid to their legacy than to have a Japanese Christian say to me during my recent visit, "You were our friends and led us to Christ!"∞



Missionaries in the jungle

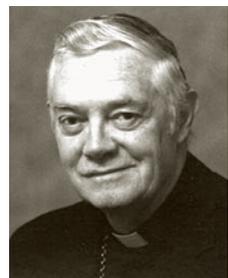
The journey of Scarboro Missions in the Brazilian Amazon

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

In Brazil's vast Amazon jungle at a place where the Amazon River is at its narrowest lies the small city of Itacoatiara, meaning "Painted Rock" in the Tupi language. Five young Scarboro missionary priests arrived here in 1962 to begin their witness to Christ. Baptism, the celebration of the Eucharist and other sacraments were the main focus of the young priests as they served the various parishes along the riverbanks. They travelled by boat and canoe to the small towns and villages where the riverside dwellers eked out a living by fishing and farming cassava root.

The People of God

One of the priests, Fr. Paul McHugh, was appointed the first bishop of the newly created Prelacy of Itacoatiara in 1965. A prelate is a new church region assigned to a religious congregation until it is sufficiently autonomous (that is, with local clergy) to become



a diocese. That year, Bishop McHugh (inset) attended the last session of the Second Vatican Council in Rome. The inspiration of values affirmed by the Council, such as collegiality and consultation, the Church as "People of God," and the celebration of Mass in vernacular languages, led to an expansion of Scarboro missionaries' work in the Amazon. They began training Catholic lay leaders, teaching them to organize Sunday morning services and to plan catechetics for adults and

children in their communities.

A prophetic voice

The missionaries' attention turned as well to social problems, such as the over-fishing of lakes and rivers by large commercial trawlers. The church became a prophetic voice in denouncing injustices and calling people to build more just social relations. Concrete actions were taken. For example, several Scarboro priests founded an agricultural school for students from the rural villages near the town of Uruará. In 1978, the Prelacy's second bishop, Scarboro missionary George Marskell, continued to affirm the Church's social responsibility, particularly in defending the cause of people who were landless. Bishop Marskell served a term as national Vice-President of the Land Pastoral Commission of the Brazilian Bishops' Conference.

In the 1980s, Scarboro lay missionaries joined Scarboro priests in the prelate serving in various pastoral areas including parish catechetics, youth groups, and on the Human Rights Committee. They participated in the Children's Pastoral Commission founded by Dr. Zilda Arns, sister of Cardinal Paul Evaristo Arns of São Paulo. Many lives were saved though basic health

education, teaching nutrition and dehydration prevention to mothers of infants up to two years of age. Several Scarboro seminarians also spent part of their vocational training serving in the Prelacy. These former lay missionaries and seminarians, upon their return to Canada, contributed to an emerging phenomenon: reverse mission; that is, educating other Canadians about situations of poverty and injustice that were impacting the lives of the people in Brazil. We now consider this an important part of our Scarboro legacy: mission is both "here and there."

I arrived in Brazil in 1986 and first served as parish priest in rural communities. In 1992, at the invitation of Bishop George Marskell and Bishop Aldo Mongiano of Roraima, I carried out post-graduate studies in linguistics, concentrating on the language of the Makushi people. I lived in a Makushi village for two years, became friends with the people, and embarked on the work of language revitalization. The Makushi are concerned about keeping



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



"I know that all of you believe with me that our Church is, and tends to be, more and more participative, more and more a Church of solidarity. Only so can we become a Church with the face of Jesus."

Bishop George Marskell, SFM, 1935-1998

Left: The Bishop George (Dom Jorge) Marskell Association founded by lay people to keep alive the Social Gospel of the Church. Itacoatiara, Brazil.

the language alive among younger generations and, to this end, we produced bilingual Makushi-Portuguese dictionaries, radio programs and books of traditional stories.

As I reflect on my 27 years of mission work in Brazil, I am extremely grateful to God for my call to missionary priesthood. What attracted me to Scarboro was that all the Scarboro missionaries I had met were focused on working for the poor and the marginalized, what the Latin American Bishops meeting in Medellin, Colombia, in 1968 called "the preferential option for the poor." I feel that Scarboro missionaries took this very seriously. I saw the tireless commitment of Bishop George Marskell and Fr. Doug MacKinnon in serving the poor in the Amazon. I was amazed by Fr. Harvey Steele, founder of ICI (the Interamerican Cooperative

Institute) in Panama, who befriended me when I was studying theology in Toronto, and told me many stories of his time in China and of his subsequent work in Latin America. I remember, too, Fr. Buddy Smith from my hometown of Antigonish, Nova Scotia, who was a good friend of my parents. Fr. Buddy's work in the Dominican Republic, in Nicaragua and with refugees in Canada loomed large in my young imagination of what it meant to be a missionary. These are some of the "Scarboro saints" who have gone before us; they shine as brilliant lights in our missionary legacy.

As the year 2013 begins, only one Scarboro missionary still resides in Brazil, Fr. Omar Dixon who is retired in Itacoatiara after serving many years in rural parish life. However, Scarboro's legacy lives on through the Bishop

George Marskell Association founded by lay people after his untimely passing in 1998. The Association keeps alive the social Gospel of the Church, the Gospel so intensely embraced by Scarboro missionaries, with programs such as a children's library; lessons in flute, guitar and choral song; a hall for meetings; and offices offering free legal consultation for poor people and pastoral counselling for those in need. This vision of church lived out in Itacoatiara by both priest and lay missionaries and local lay leaders is best described in the words of Bishop George, spoken just a month before he passed away, when he addressed the People's Assembly of the Prelacy in June 1998: "I know that all of you believe with me that our church is, and tends to be, more and more participative, more and more a church of solidarity. Only so can we become a church with the face of Jesus."∞

Reverse mission—that is, educating other Canadians about situations of poverty and injustice that impacted the lives of the people in Brazil—is now considered an important part of our Scarboro legacy: mission is both "here and there."



The Interamerican Cooperative Institute

A legacy inspired by Catholic Social Teaching

By Tom Walsh

A lesson learned by Scarboro missionary Fr. Harvey Steele, founder of the Interamerican Cooperative Institute (ICI) in Panama, was that community leaders need formation and education in order to succeed. Inspired by the work of Fr. Moses Coady in Cape Breton and in Northeastern Nova Scotia (Antigonish Diocese), Fr. Steele believed that Catholic Social Teaching and skills-building were instruments towards achieving this success.

Frs. Coady and Steele were using terms such as “agents of social transformation” and “artisans of their own destiny”—language articulated in the Vatican II document, *Populorum Progressio*, in reference to the poor and disadvantaged—before these words became common in development circles. Fr. Steele understood that ICI and the cooperative movement allowed the Church at a very practical level to develop its social dimension, a legacy that today 48 years later has become an essential component of diocesan pastoral activity throughout the Caribbean and Latin America.

As someone ahead of his time, Padre Pablo, as he was affectionately known in Latin America, in 1964 envisioned ICI as being a place for Latin American unity. At ICI, community leaders from Central and South America and the Caribbean could share ideas and experiences, debating and proposing the type of society that they wanted. At the time Latin America was living one of its darkest moments, governed by US-supported military dictatorships that treated social movements harshly.



Fr. Harvey Steele founded the Interamerican Cooperative Institute (ICI) in Panama to assist struggling community leaders from Latin America to become “agents of social transformation” and “artisans of their own destiny.”

Graduates from ICI are among the many martyrs of the Latin American Church, who upon returning to their countries were murdered for defending this right to participate in the construction of a new society. In part, this new society and Latin American unity has come a long way in these past 48 years and the thousands of community leaders who passed through ICI’s classrooms contributed to this social transformation. That both the Church and society have benefited from this contribution is part of ICI’s and Scarboro Missions’ legacy.

After ten years of regular operations, ICI recognized that a society without the full participation of women would never be equitable and consequently made gender equality an

institutional policy. The immediate goal was that 50 percent of the students attending the courses were to be women. In Latin America’s macho society this was a lofty goal as rural women leaders seldom left their communities, let alone travelled to a distant country for three months of training and skills building. Yet, the goal was soon reached and during the past 37 years thousands of ICI graduates have been women from the poorest and most vulnerable sectors who today manage and lead some of the largest cooperatives in Latin America. They too have contributed to major political changes where women participate at the highest levels. Today the presidents of Argentina, Brazil, and Costa Rica are women as they have been in the recent



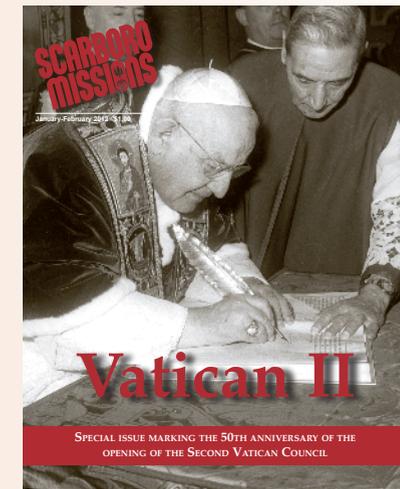
In part, this new society and Latin American unity has come a long way in these past 48 years and the thousands of community leaders who passed through ICI’s classrooms contributed to this social transformation.

past in Chile, Panama, and Nicaragua. Nicaragua now has a 50/50 law where political parties are obliged to have gender equality fairly distributed among all electoral positions.

As ICI evolved in its thinking and methods, its legacy grew. Perhaps ICI’s greatest legacy and one that Scarboro Missions can be justly proud of, is that in 2010, after 46 years of uninterrupted activity led by Scarboro Missions, the Institute became an autonomous organization with Cardinal Oscar Rodríguez of Honduras as its President and Carlos Lee of Panama as its Executive Director. While the nature of the partnership has changed, Scarboro Missions remains actively involved with two of its priest members participating on the Board of Directors. This is a transitional time for ICI to strengthen its institutional capacity and renew its programming in the midst of enormous changes happening in Latin America and globally. It is

in this challenging context that ICI’s mission remains relevant, with the need as great as ever to prepare agents for social transformation, inspired by Catholic Social Teaching and envisioned by Fr. Harvey Steele.∞

Tom Walsh joined Scarboro Missions in 1975 and was missioned to Peru where he met his wife Julia. The family was later missioned to Panama and Ecuador, serving in mission for more than 30 years. Today, Tom works for CAFOD, the official Catholic aid agency for England and Wales, as the Regional Representative for Central America and Mexico. He and Julia live in Nicaragua.



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Mission to Peru

Remembering the legacy of Fr. Bill Schultz and Scarboro's participation with many other lay and religious in accompanying communities struggling for a better life

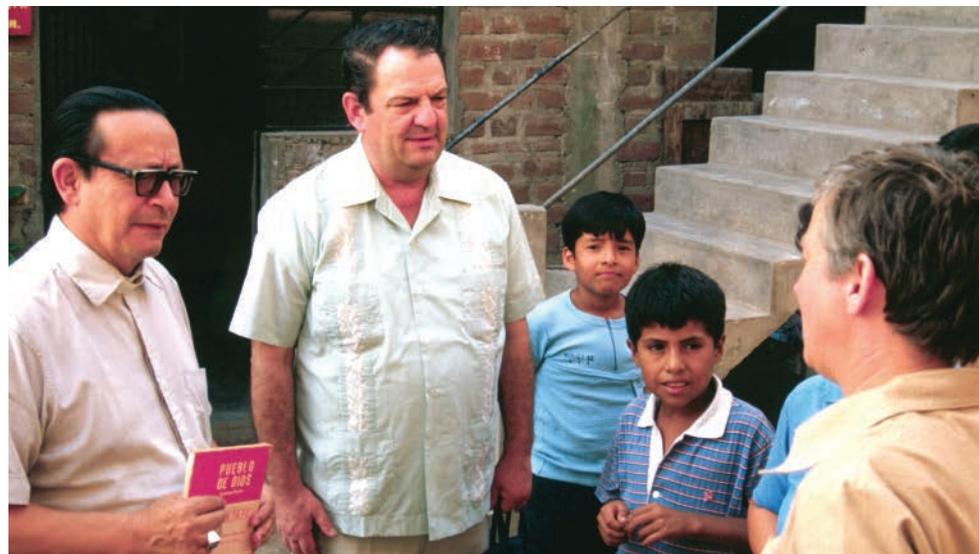
By Fr. Frank Hegel, S.F.M.

On a rock-filled hillside on the outskirts of Lima, Peru, lies the tomb of Scarboro missionary Fr. William Schultz. The nondescript burial marker is easily missed if one does not know exactly where to look. However the people of the neighbourhood know the location and will gladly point it out to visitors. After all, they requested that Fr. Schultz be buried there among their own family members.

Fr. Bill served with his fellow Scarboro missionaries at the parish of Christ, Light of the World on the Tupac Amaru roadway, connecting the core of Lima with the impoverished shantytowns (pueblos jovenes) that sprung up overnight on the outskirts of the city. He is buried in the cemetery of Carabayllo, one of these impoverished communities, his grave still maintained some 27 years after his death in 1986. People there strive to ensure that when they die their tomb is placed near his.



Michiko Ohashi, Japan's first lay missionary to Peru, stands beside a poster of Fr. Bill Schultz. El Progreso, Peru. First missioned to Japan where he served more than 30 years. Fr. Bill founded a Japanese lay missionary program through which Catholics from Japan could serve in mission.



Fr. Bill, centre, served the poorest of the poor in El Progreso, a community on the outskirts of Lima, Peru, from 1980 until his death in 1986. He is buried there in the cemetery of Carabayllo.

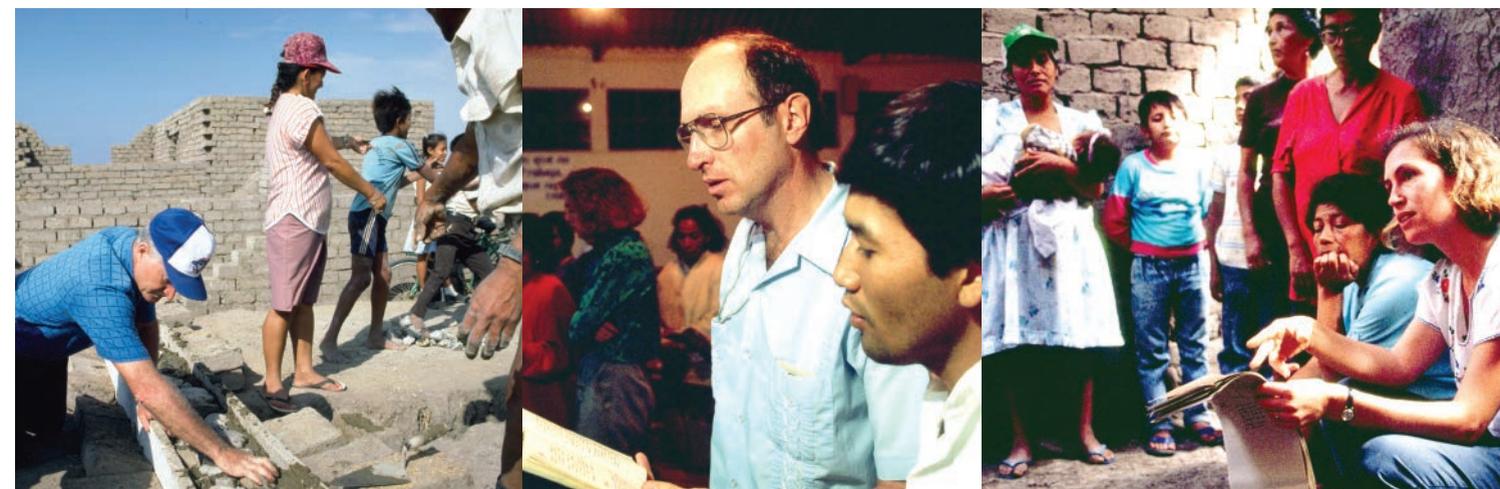
People strive to ensure that when they die their tomb is placed near his. Why is this? I can attribute it to nothing less than the legacy left by Fr. Bill.

Why is this? I can attribute it to nothing less than the legacy left by Fr. Bill that remains to this day.

A true pioneer, having served in mission in Japan, he founded a Japanese lay missionary program through which Catholics from Japan could pursue mission activity. He began in Peru with Michiko Ohashi, Japan's first lay missionary to Peru, who continues working there to this day.

Fr. Bill accompanied the poor in

the era of *Sendero Luminoso* (Shining Path), the vicious rebel group that terrorized the country for more than a decade during the 1980s. This group devastated the crops of poor peasants, threatened the municipal governments with death, and put on public trials of local officials followed by instant sentencing and execution. To have lived among the people during this period when he could have returned to Canada is part of Fr. Bill's legacy.



Left: Lay missionary Gerry Heffernan organized a housing project and worked alongside the people to build almost 200 homes. Centre: Fr. Frank Hegel at a small faith gathering where the people prayed, reflected and organized to better their lives. Right: Lay missionary Armella Sonntag worked with CEPAS, a popular education and social action group through which "the illiterate read, the marginalized organize, and women are empowered."

La Victoria

Scarboro's second Peruvian mission was established in 1980 in the parish of St. Joseph the Worker, La Victoria, Chiclayo, on the northern coastal desert. We were there at the invitation of the Diocese of Chiclayo, accompanied by a team consisting of diocesan priests and members of the Sisters of Charity from the Archdiocese of Halifax, Nova Scotia. Archbishop James Hayes, then Archbishop of Halifax, had participated in the Second Vatican Council and sent the first team of diocesan priests to Chiclayo in 1968 in response to Pope John XXIII's call to mission in Latin America.

While this area of the country was not as severely affected by the direct presence of *Sendero Luminoso*, pressures from this group and its rival, the Tupac Amaru Revolutionary Movement, began to be felt in the early 1990s. At that time, according to the UN, Peru held the highest record in the Americas for disappearances. Each successive pastor in the parish led the people in proclaiming the Good News that violence was not the response to violence.

What does it mean to live among the poor and destitute? It means to live in such a way that one takes on the mindset of the poor. Without the luxury of being able to plan for tomorrow, the

people of Chiclayo made the most of each day as it came. Their philosophy of life could be characterized in the passage, "Do not worry about tomorrow, for tomorrow will bring worries of its own. Today's trouble is enough for today (*Matthew 6:34*). They trusted in Divine providence—a trust born of necessity, not of choice. "God is good" and "God is great" were phrases we heard time and again. Somehow they managed to scrape together enough money for busfare, without which they had to walk long distances. Somehow they managed to put food on the table even though it might be just a bun with a plate of rice.

In 1993, Scarboro's mission in Peru came to an end. We had lived and interacted with the people of Chiclayo for many years, opening ourselves to friendship and community. We had been privileged to share in the people's daily lives and had received a great spiritual richness in the sharing between cultures. We would miss their joy, love and courage. Despite living in conditions of extreme poverty and death, they continued to proclaim and celebrate the God of Life and Goodness.

They had once understood the Church as identified with the rich and powerful, but their experience became that of a Church of the poor. The number of people from the various

communities participating actively in their parish increased. They learned to read the Bible. They desired to learn more about their faith and to live their faith within the community. They met together to pray, reflect and organize to better their lives. From this came a greater valuing of their own dignity and culture, and the importance of justice, truth, life and dialogue. They desired to learn about the wider Church by studying the Catholic social teachings of the bishops of Medellin, Colombia; of Puebla, Mexico; and of Santo Domingo, Dominican Republic; as well as other Church documents. They learned to value each other even though their community was made up of people from different parts of the country with different cultures and traditions. They learned to promote community through such actions as the "common pots" and the "work bees," coming together to help each other and to better their lives.

Yes, accompanying people as they struggled to change their lives was probably the most important aspect of our legacy in Peru. Being the last Scarboro missionary to leave the country, I think I could say that "we have done only what we ought to have done" (*Luke 17:10*).∞

Scarboro in Ecuador

Walking with the people and supporting efforts based on the seeds of justice sown by Monsignor Leónidas Proaño, “bishop of the Indigenous”

By Julia Duarte

To speak of Scarboro’s mission to Ecuador is to speak of a team working together to achieve the different tasks assigned by Monsignor Victor Corral Mantilla, bishop of the Diocese of Riobamba.

Scarboro accepted this invitation by Bishop Corral principally because the diocese was predominantly Indigenous and the work would be based on the seeds of justice that had been sown by the previous bishop, Monsignor Leónidas Proaño, known internationally as the bishop of the Indigenous because of his stand in giving voice to the voiceless. Bishop Proaño’s fight, based in the Gospels, was to win equality and dignity for the Indigenous who for many years had lived as slaves on the estates of the large landowners.

When the Scarboro team arrived in Ecuador, Bishop Proaño’s work was beginning to bear fruit. The Indigenous, “those without voice,” were making inroads not only in the Church through active participation and through the seminary for Indigenous young men, but also in the political arena through organizations such as the Indigenous Movement of Chimborazo and the Confederation of Indigenous Nationalities of Ecuador (CONAIE). The urban and rural poor of Ecuador, organized within Base Christian Communities, were the motor driving a new conception of Church and they were demanding commitment and lifestyle witness.

Into this context of new ideas and hopes, the new Scarboro team inserted itself and tried to support the people’s efforts. One of the peculiarities of



Some members of the Ecuador mission team. Photo taken in 2007. Back row: Anne Quesnelle and Fr. Frank Hegel; middle row: Fr. Charlie Gervais and Carolyn Beukeboom; front row: Marc Chartrand (husband to Anne Quesnelle), Julia Duarte, and Ignacio Pinedo, now an ordained priest for the Archdiocese of Toronto.

The best legacy left by Scarboro in Riobamba Diocese was the testimony of a diverse group of missionaries with independent responsibilities who were able to collaborate and support one another with open hearts and minds.

Scarboro in Ecuador was the composition of the team: multidisciplinary, multiethnic, and multigenerational, composed of Scarboro laity along with two Scarboro priests who were there at different moments, never together.

Diverse areas of work

Each missionary focused on specific works in diverse areas: community health care; pastoral assistance to the aged and infirm; adult education to urban, rural and indigenous communities; organization and work with women; formation of indigenous and mestizo priest candidates at the new

seminary; helping young children with their homework and assisting in the education and formation of older youth to bring them up to national education standards; providing scholarships to enable poor families to continue their children’s education beyond elementary school; pastoral and sacramental work in the parishes; collaborating in community economic development programs; providing lunch service for the abandoned elderly at the cathedral; community and eco-tourism development in the Puruhá Indigenous communities on the snow covered slopes of Mount Chimborazo.

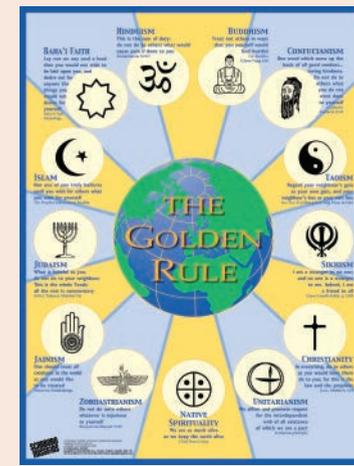
There was a lot of missionary activity with the marginalized in an effort to meet the human and economic needs of the people in the diocese, with the help of various Canadian organizations that Scarboro invited to participate in this work.

With no specific territory for Scarboro’s work, nor a particular parish assigned, I consider that the best legacy left by Scarboro missionaries in the Diocese of Riobamba was the testimony of a diverse group of missionaries with independent responsibilities who were able to collaborate and support one another with open hearts and minds.

Cooperation in the area of simple daily chores, equality and openness in team relationships as well as the commitments assumed by the team are not only part of Scarboro’s legacy in Ecuador, but also an enriching way of life that even strengthened the lives of each person on the missionary team.

As with all missionary work, the legacy and richness of the experience lived is mutual and the Scarboro team received a lot more than it gave and was evangelized by the love and solidarity lived among those who had the least. They learned to value and enjoy the artistic expressions of the ancient cultures, created new friendships and lived so many personal experiences, helping many to discover a new reality that was formerly unknown.∞

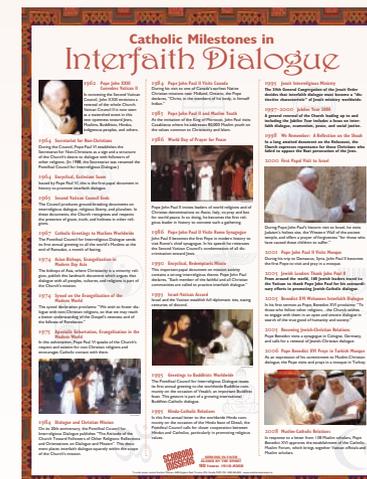
Julia Duarte and her husband Tom Walsh served with Scarboro for many years. They now live in Nicaragua.



With the opening of the Department of Interfaith Dialogue 16 years ago, Scarboro made concrete its work of promoting harmony and understanding among people of other faiths. Since Vatican II, dialogue with other faiths has been a vital part of the life of the Church.

The department works to educate Catholics about world religions and Catholic interfaith activity through educational events, presentations, and educational resources including the Golden Rule poster and accompanying lesson plans. The poster’s 13 sacred texts have been translated into more than 20 languages.

A major focus has been the formation of youth in learning interfaith dialogue skills through World Religion retreat days for high school students. The Scarboro Mission Centre team facilitates these retreats. Mission Centre coordinator Kathy Murtha says, “Youth are being prepared by the Catholic school system to be leaders, to build bridges of peace and understanding, and this is part of that preparation. Scarboro is in the ideal position, with our background, our work, our global consciousness, to be part of that experience.”



SCARBORO MISSIONS TV

www.romancatholicstv.com

Through 12 videos and accompanying lesson plans, parishioners, students, educators and others can learn about Scarboro’s work and mission around the world and in Canada. Ever wonder what an all-Canadian missionary society is all about, who are the people involved, and how the very word “mission” is defined today? The 12 videos answer these questions and more.

Produced by Villagers Media Productions Inc.

12 video titles:

1. Who Are We?
2. Our History
3. Changing Paradigm
4. The Golden Rule
5. Empowering the Poor
6. Scarboro Mission Centre
7. Ways to Pray
8. Evangelized by the Poor
9. Social Teaching of the Church
10. Mission by Dialogue
11. Option for the Poor
12. Go for Life

Video #1: Who Are We?

This feature introduces the present day realities of Scarboro Missions as a community of priests and lay men and women, its mission education centre for high school and adult learners, and its interfaith, social justice and ecological advocacy efforts.



Rev. Justin Clare MacInnis, SFM 1933-2012

Fr. Justin MacInnis died on August 11, 2012, exactly 49 years to the day that he was ordained to the priesthood.

Born to a large family in New Victoria, Cape Breton, Nova Scotia, on October 20, 1933, Fr. Justin attended high school in nearby Glace Bay and studied at St. Francis Xavier University in Antigonish, Nova Scotia. Later he enrolled in the Scarboro Foreign Mission Society and completed his studies at St. Augustine's Seminary in Toronto. He was ordained for Scarboro Missions by Bishop William Power at St. Francis Xavier University Chapel in Antigonish on August 11, 1963.

Fr. Justin travelled to Brazil in 1964 and lived in Itacoatiara, Amazonas, for 18 years. Upon his return to Canada in 1982, he assisted at Sacred Heart Parish in Edmonton for three years during which time he also served the homeless poor at Hope Mission. Returning to Scarboro's central house, he often travelled to Northern Ontario to serve First Nations communities.

Fr. MacInnis was predeceased by his parents, Donald Allen and Lydia MacInnis, and by two brothers, Linus and Thomas. He is survived by his brothers James Oliver (Melbourne, Australia) and Zane (Truro, Nova Scotia) and four sisters, Joan Crowell (Halifax, Nova Scotia), Karen Hill (Halifax), Delia Buffett (South Haven, Nova Scotia), and Sheila Richard (Edmonton) with whom Fr. Justin resided for the past four years.

The Mass of the Resurrection was celebrated at Sacred Heart Church of the First Peoples on August 15, 2012.



Fr. Justin MacInnis visits villagers in Amazonas, Brazil, where he served for 18 years.

Fr. Jim Holland presided at the mass and Fr. Brian Swords, Moderator of Scarboro Missions, represented Scarboro. Both the funeral and the reception afterwards were very simple in keeping with the way Fr. Justin would have wanted it.

A memorial mass was held at St. Anthony Daniel, Fr. Justin's home parish in Cape Breton, concelebrated by Scarboro Fathers Gerry Curry, Tony Marsh, and Raymond O'Toole, along with six diocesan priests. Another memorial mass took place at Scarboro Missions in Scarborough, Ontario, with Fr. Brian Swords as principal celebrant and Fr. Russ Sampson as homilist. Many former Brazil missionaries were in attendance.

Fr. Justin was a regular contributor to *Scarboro Missions* magazine, writing biblical studies and reflections during Lent and Easter for which he

received an Award of Excellence from the Canadian Church Press in 1990.

In one of his articles Fr. Justin said, "...to believe in the resurrection is to affirm that God can realize his kingdom in the human person and can transform human life. It is to believe and hope in a total realization of the possibilities of this present world."

This was Fr. Justin's lived theology, one that he lived in his journey among the Indigenous in Brazil, in Northern Ontario, and at the Hope Mission in Edmonton. We are eternally grateful for his missionary example of living the mystery of the Incarnation amongst the poorest of God's poor.∞



Rev. Joseph Cleary Villeneuve, SFM 1920-2012

Fr. Joseph Cleary Francis Villeneuve died peacefully on November 3, 2012, at St. Joseph's Continuing Care Centre in Cornwall, Ontario. He was 92 years of age and had been a resident of the Care Centre since 2005.

Born in Maxville, Ontario, on June 21, 1920, Fr. Villeneuve spent his formative years until the age of 19 when he joined the Canadian Armed Forces during World War II. He served first as a reservist guarding the St. Lawrence Seaway and later became a member of the signal brigade that participated in the storming of the beaches of Normandy on D-Day.

After the war Fr. Cleary entered Francis Xavier Seminary and was ordained a priest of the Scarboro Foreign Mission Society on December 22, 1951, by Bishop Rosario Brodeur of the Diocese of Alexandria. His mother, Helena (Cleary) Villeneuve, had died two months prior and did not get to witness her son's ordination.

Fr. Cleary was assigned to the Japan mission in August 1952 where he began Japanese language studies at the Franciscan language school. Two years later he was appointed curate to Monsignor John Mary Fraser, founder of Scarboro Missions, who was then pastor at Yoshizuka parish in Fukuoka.

For more than 49 years Fr. Villeneuve served in Japan at the parish in Yoshizuka, Shimabara, and Nagoya, returning to Canada periodically throughout those years. In 1973 he was elected to the Regional Council of the Japan mission.

In December of 2001 he celebrated



In 1954, after two years of language school in Japan, Fr. Cleary was appointed curate to Monsignor John Mary Fraser, Scarboro's founder, at Yoshizuka parish in Fukuoka.

his golden jubilee as a missionary priest and in 2002 returned from Japan to live with his brother, Rudy, in Lancaster, Ontario. He stayed there until he was received into the St. Joseph's Continuing Care Centre.

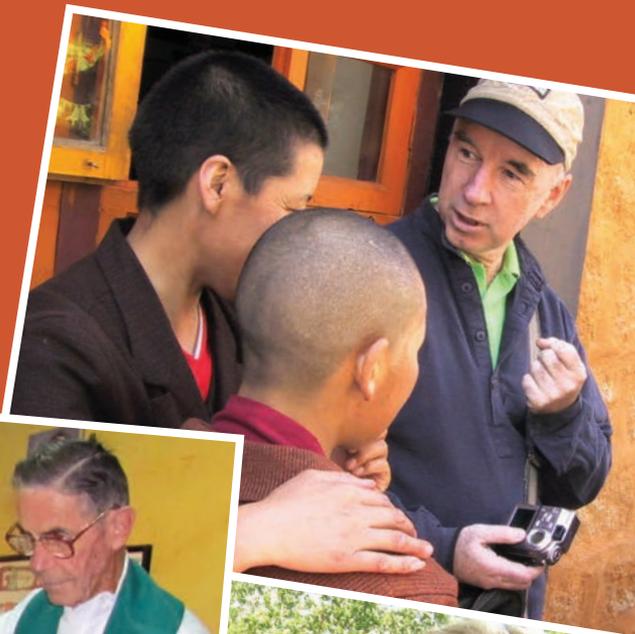
Fr. Cleary was predeceased by his parents Helena and Domina Villeneuve and siblings Monsignor Rudy Villeneuve, Dr. Bernard Villeneuve, Edmund Villeneuve and Verna Hynes. He is survived by his sister Marion Haramis as well as numerous nieces and nephews.

On November 9, 2012, Fr. Brian Swords, Moderator of Scarboro Missions, celebrated the Mass of the Resurrection at St. Francis de Sales Church in Cornwall. Fr. Cleary was buried in St. Andrew's Parish Cemetery in St. Andrew's West, Ontario, where Scarboro missionary Fr. Gary MacDonald is also buried.

A memorial mass was held in the chapel at Scarboro Missions in Scarborough, officiated by Fr. James Gauthier, with Fr. Brian Swords as homilist and several Scarboro priests concelebrating. Fr. Cleary was remembered as a faith-filled man who always gave encouragement to Scarboro missionaries and showed interest in their mission work. Any who visited him in Japan were welcomed with grace and hospitality. Scarboro Missions is grateful for his life and witness, and for his commitment to the Japanese people. In Fukuoka, the people expressed deep sorrow upon learning of his death, and Bishop A.J. Nomura of the diocese of Nagoya wrote to thank Scarboro Missions for Fr. Cleary's long service in that diocese. His life was an inspiration to us. May he rest in peace.∞

Walk with us

Scarboro missionaries pride ourselves on being missionaries whose spirituality is formed and molded by Vatican II. We value collegiality, consultation, the call for the recognition of the dignity of the person, respectful dialogue with people of other faith traditions, the renewed emphasis on the missionary outreach of the Church, and the role of the laity.



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