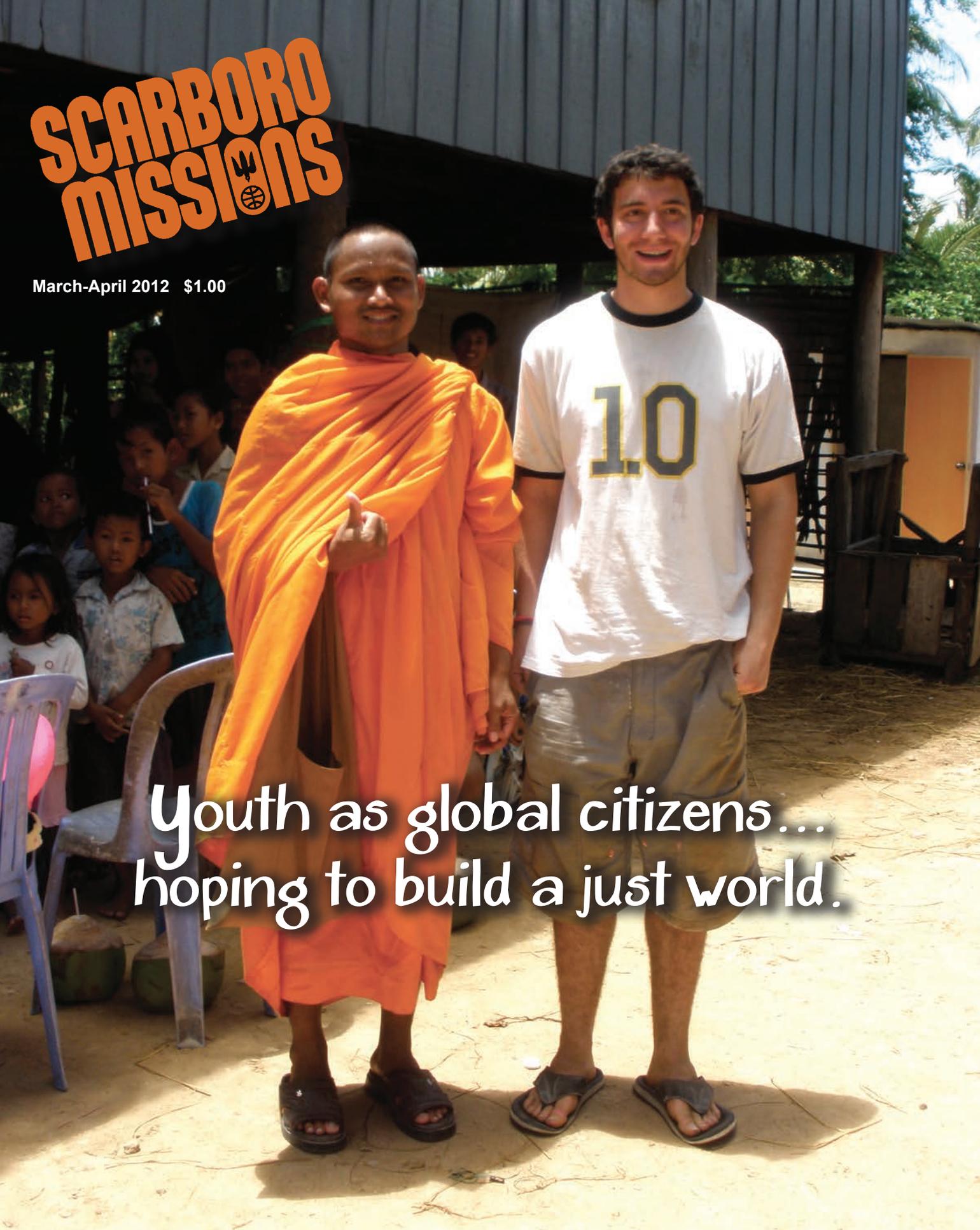


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VOLUME 93, NUMBER 2  
MARCH-APRIL 2012

Publisher: Scarboro Foreign Mission Society  
Editor/Designer: Kathy Gillis

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.

Scarboro Missions magazine publishes four editions each year, plus the calendar. The articles published represent the opinions of the authors and do not necessarily reflect the official position of the Society.

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[mid@scarboromissions.ca](mailto:mid@scarboromissions.ca) (Subscriptions)

Printed in Canada and mailed from Toronto East L.P.P., Scarborough, ON. Return postage guaranteed. ISSN 0700-6802

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COVER: While volunteering in Cambodia with the Global Youth Network, Joel Badali met Sareth, a Buddhist monk, who taught Joel about living simply. See story on page 4.



By Kathy Gillis

I recently attended a Youth Forum at the Coady International Institute in Antigonish, Nova Scotia, where 20 interns from Coady's Youth In Partnership program shared their experience of working with Coady partner organizations overseas.

Back in Canada just two weeks, they were still processing the impact of their volunteer experience. I was fortunate to chat with Lydia King who went to Peru and we share her experience in this issue.

Tara Moayed, who went to Botswana, Africa, described their six-month internship as the "biggest challenge and adventure of our lives. We all returned changed." Tara spoke about the value of volunteering as nongovernmental organizations struggle with funding challenges and are increasingly relying on volunteers to support their work at the grassroots level. She encouraged other young people to take advantage of opportunities for local or international volunteering with organizations that have the capacity to teach volunteers and to utilize them as a resource.

During their orientation, interns were briefed on the Antigonish Movement, a strategy for community development led by Fr. Moses Coady and Fr. Jimmy Tompkins in response to the needs of impoverished farming, fishing and mining communities in the Maritimes during the 1920s. Fr. Coady saw the movement as allowing people to become "masters of their own destiny."

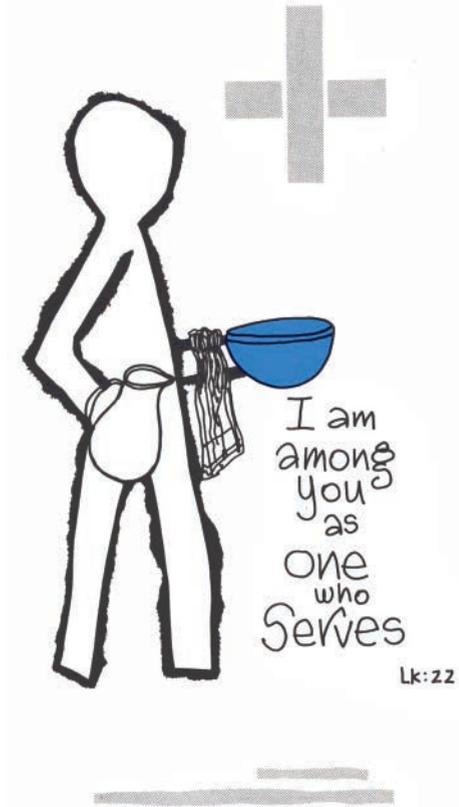
Many Scarboro missionaries have attended the Coady International

## A sign of hope

Institute at St. Francis Xavier University to study the Antigonish Movement's strategy for community development. Both Fr. Joe Curcio, who we remember in this issue, and Fr. Lou Quinn have shared that knowledge with the people of San José de Ocoa, Dominican Republic, since the 1960s and supported them in their efforts to better their lives. Ocoa's thriving community development association welcomes volunteers of all ages and professions, including groups of students from St. Mary's Secondary School in Hamilton, Ontario, who go there each year to lend a hand. They too return home transformed and we share some of their experiences in this issue as well.

We also feature stories by Joel Badali and Celeah Gagnon. Joel went on a cultural exchange to Cambodia and to First Nations communities in British Columbia through Global Youth Network. Celeah describes her journey to Malawi, Africa, where her grandmother Barbara Michie serves as a Scarboro missionary.

At this time of Easter, we celebrate the risen Christ who lives among us and calls us to journey with him, to be of service to others, to be peacemakers, to be seekers of justice. We celebrate, too, the young people who answer this call by taking time to experience life among another community and culture, and returning home to share what they have learned. May their stories of solidarity with people in the Global South who struggle for a better life fill us with Easter hope.∞



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# Youth in cross-cultural exchange

*In a generation of youth where it seems like international volunteering has become a rite of passage for many, there are groups that seek meaning beyond the length of the trip. For them, it becomes a journey...*

By Joel Badali

Every year, Global Youth Network (GYN) has the pleasure and privilege of being hosted by Scarboro Missions in debriefing month-long cross-cultural exchanges. A mutually inspiring and empowering experience, the debriefing gives GYN leaders a chance to discuss and share stories with veterans of international volunteer work.

Each May, GYN dispatches a couple dozen teams of students from Canadian universities for a month of cultural exchange and social justice education. In the months leading up to their voyage, the team leaders organize meetings to discuss their upcoming month together, create bonds as a group, and raise funds for their flights through bake sales, raffles and even band nights.

While abroad, strong team dynamics help foster humility, empathy, and compassion in the pursuit of social justice education. The lack of everyday luxuries often taken for granted such as hot showers, familiar food, and air conditioning, are compounded by the lack of personal space. In rural Cambodia, a single bedroom may house a team of 10.

Teams forge powerful and inspiring relationships with community members and actively participate in day-to-day life and community initiatives. Throughout May 2010, our team was billeted in homes in three First Nations communities across British Columbia—two communities on Vancouver Island and a community in Bella Coola. We participated in preparations for potlatches, learned

about the community's history through stone carvings, and hung out with the children at the homework club. On Vancouver Island, we ate at and contributed to elder lunches and got to know the people by inviting them for dinner or taking walks in the neighbourhood. At one meal, the simple question of how the community had changed over the years led to a heartfelt four-hour story.

Relationship-building also occurs among members of the team. Team members choose a night to share their life story, divulging experiences and moments that have shaped their lives. It is not uncommon for both speaker and listeners to cry from laughter and understanding.

Like Scarboro Missions, Global Youth Network's principles are strongly rooted in simple living and faith. Dave Skene, GYN founder, describes the organization's principles with the often quoted words, "live simply so others may simply live." Simple living helps us to create relationships with communities by building on commonalities as opposed to differences.

On a trip to rural Cambodia in 2009, I felt a strong friendship with the people because I packed lightly and lived with them, learning to dance to their music and cook with their foods. Simple living also helped me to transition home. What I was taught in the communities were tools to live my life with a global consciousness.



On his volunteering experience in Cambodia, Joel Badali and Sareth became friends, and from this Buddhist monk, Joel learned about living simply.

I learned to live ascetically as I witnessed Buddhist monks doing, with less material attachment. I believe I now live with less anxiety and with less burden on the Earth. My joys are no longer tied to material possessions, but to communal activities such as cooking and sharing meals with friends, and understanding how the food came to be on my plate by purchasing food at the farmers' market or by growing a vegetable garden.

Almost immediately upon our return from Cambodia in 2010, members of the team met to reflect on our experiences and two years later, we still meet. This dramatic shift in my lifestyle inspired my faith that as one person I could make changes in my life that reflect solidarity with others. And I looked forward to sharing with



my Cambodian friends the impact they had on my life.

Many, if not all, communities visited by the teams are strongly connected to their faith. In order to foster healthy and compassionate relationships, it is critical that teams learn to appreciate faith as an avenue for building friendships and ultimately bridging cultures. While Global Youth Network started as a Christian organization, it has always been non-denominational. In our preparation, we learn the virtues of interfaith relationships by wholeheartedly embodying the Golden Rule. The Golden Rule helps integrate faith into the exploration of social justice and further the development of meaningful relationships. It does this by highlighting the common dogma practiced internationally across faiths. Even the act of going on a GYN trip itself is an act of faith, as team members must at least believe in themselves and their capacity to bring change to the world around them.

Overall, the team's faith and simple living helps participants to integrate open mindedness, vulnerability, and a thirst for social justice while abroad and back home. As well, the retreat weekend at Scarboro Missions is an opportunity for GYN's leaders to

extend what they have learned. These discussions, often difficult to put into words, are facilitated by "elders"—members and friends of the Scarboro Missions community who are cultural exchange veterans. In my group, I had the honour of sharing with Kathy Murtha and Dwyer Sullivan who helped us reflect on our experience in the context of our own communities and reality.

For both elders and GYN leaders, the passion to share these experiences remains the same. Perhaps this is why the elders and their new contemporaries can so easily connect in a weekend of storytelling, song and poetry.

Thanks to the elders, the weekend is a reminder that the passion the youth brought with them on their journeys can be harnessed for the benefit of their own communities. This passion can in turn be used to inspire family and friends whether through storytelling, simple living or faith. My experiences with Global Youth Network have shown me above anything else the value of friendship in cultivating a tolerant and compassionate global community.∞

*Global Youth Network is now called Global Youth Volunteer Network: [www.en.gyvn.ca](http://www.en.gyvn.ca)*

Participants at the Global Youth Network debriefing weekend developed by Dwyer and Sheila Sullivan to help young people integrate their cross cultural journey. Scarboro Mission Centre. Toronto.

## Debriefing weekend

By Kathy Murtha

Life offers few opportunities these days to cross generational barriers and truly commune with one another. Every June for the past several years, Scarboro Missions has facilitated the coming together of old, young and in-between people whose lives have been marked by an encounter with the poor and the marginalized of our world. While decades of time may divide us, it is remarkable how much we have in common. Much energy and inspiration is unleashed in the sharing of our transformative experiences and our dialogue on how to make use of that encounter to work towards building a just global community.

The debriefing process, as developed by Dwyer and Sheila Sullivan who have years of experience in helping young people integrate their overseas journey, allows the young people to tell their story and divine its insights and future challenges. In this process, the elders take on the role of compassionate listeners who only much later in the process mirror back what they heard with some wisdom and reflections. As one of the elders who is used to talking at great length to the young, this seems like a radical reversal of normal everyday life. I can't remember the last time I ever listened to that extent to the younger generation. In a world filled with dire predictions about the up and coming "Lost Generation," I must say that I think we are going to be in for a few surprises. Each June as I wave my goodbyes to the young people of Global Youth Network my heart fills with hope.∞

*Kathy Murtha coordinates Scarboro's Mission Centre in Toronto, offering many exciting programs and events.*

# Journey to the warm heart of Africa

By Celeah Gagnon

*Sixteen-year-old Celeah Gagnon lives in Windsor, Ontario, and attends F.J. Brennan Catholic High School. In the summer of 2011, she traveled to Malawi, Central Africa, for a five-week visit with her grandmother, Scarboro missionary Barbara Michie, missioned to Malawi since 2004.*

When my grandmother first invited me to visit her in Northern Malawi, I had a definite “Yes!” in mind. I knew that grandma taught English and Bible Study at St. Patrick’s Minor Seminary, an all-boys high school in the town of Rumphu, and that she lived in a little house just outside the seminary property. However, I had no idea what was in store or what I was about to see.

I met many people on my visit, people who always seem to be smiling no matter what their situation. And they are happy to help each other. At St. Patrick’s, or “Spatsey” as the students call it, the school motto is, “Better to give, than to receive.”

To provide for themselves and their families, many Malawians have set up their own small business—a little stall in town or at a rural intersection selling basics such as soap, salt, sugar, and candles. Some sell local artifacts—intricate carvings, beautiful fabrics, paintings and jewelry. Many women have a vegetable and fruit stand along the roadside under the shade of a tree.

One enterprise that stood out for me the most was a women’s group in Rumphu known as the Agogo’s Group (*agogo* means grandmother in the

local language). Two older Malawian women lead the group, which helps members to support their families by working together to grow crops, raise cattle and poultry, and make their own clothes. Through their mutual support and efforts, a bond of trust and love has grown among the women. My grandmother has become a friend to this group of women.

Every day I went with my grandma to St. Patrick’s to mend books in the library or to sit in on her Grade 9 classes. I enjoyed spending time with these boys who are with my grandmother every day, and seeing what they do for fun. They taught me to play a traditional board game called Bao, pronounced “bow.”

I also visited an all-girls school called Marymount in Mzuzu, about an hour’s drive away. As soon as I was introduced by Leslie Paranuik, another Scarboro missionary and the school’s librarian, the students were literally attached to my side. I connected easily with these girls who were all in my age group, 12-19 years. This is when I realized that girls are the same no matter where they are—we all want to have fun and to talk about boys, clothes, music, and how hard that test was. Leslie and I and the girls of Marymount hung out in the dorm rooms as though we had all known each other for years.

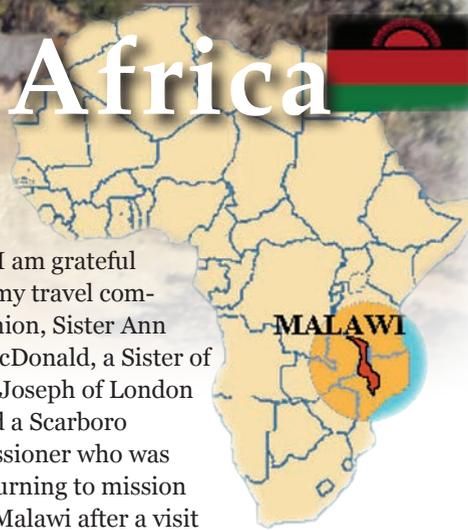
During my three stopovers at Marymount, Leslie became a close friend. I learned that her hometown, Tweed, Ontario, is some seven hours from where I live. I will be sure to visit her when next she’s in Canada.

I am grateful to my travel companion, Sister Ann MacDonald, a Sister of St. Joseph of London and a Scarboro missionary who was returning to mission in Malawi after a visit to Canada. Having made this journey before, Sister Ann helped ease my transition to a totally foreign country.



Leslie Paranuik and Sr. Ann MacDonald, CSJ, members of Scarboro’s Malawi mission team.

This visit to Malawi has made me aware of things that I never noticed before. For example, living in Canada I have always taken fresh water for granted. Even though Malawi has regional Water Boards and filtering systems, many people still do not have access to clean water. There is piped water in the cities and towns, but most rural dwellers must carry water from bore holes or rivers, often a long and difficult daily task. We in Canada also have an abundance of clothes for any weather and electricity at our fingertips. These are not an



Photos above and clockwise: Celeah with Cikondi at his high school graduation feast. Cikondi attends Chancombi High School in Rumphu and lives with Celeah’s grandmother, Scarboro missionary Barbara Michie. Students at Marymount School for Girls in Mzuzu welcome Celeah as a sister. For Barbara and Celeah, this visit was a time of renewed friendship.

# D.R.E.A.M.S.



It almost didn't feel real. You see poverty all the time on television and read about it in books, but to experience it firsthand—among the villagers, not as a tourist—opens your eyes. The people on this trip were the experience. People like Miguelito, the foreman at the work site. He knew how to build and was hard working. His hands were proof—rough and dirt caked—with sawdust resting on his arms. And people like Jerling. He and I spent two days breaking up a pile of rocks, then shoveling dirt and rock through the steel mesh of an old bed frame to get a coarse pile of dirt. This could have been an easier task back home, but the people of this community do not have the luxury of big machinery. However, their innovation makes up for a lot.

Even the kids are innovative. I didn't know a rock could be such a fun toy. We played 10 or 12 different games using just a rock. We skipped stones on the river and played baseball with a rock for the ball. It meant a lot to me when I introduced lacrosse to Argenis and his friends and they picked it up so fast. Everything we gave the kids, they accepted with wide eyes and many thank yous.

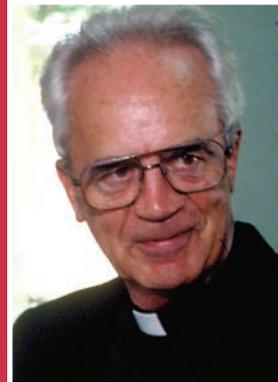
Driving away, eyes filled with tears, I couldn't help but smile knowing that I made a difference in this place. I changed others' lives, but those others changed my life too. And there was a slight awakening. What more could I have done? Do I need everything I have now? Many of us live our lives based on material possessions, yearning for what we don't have. The Dominicans live their lives based on faith and on the gifts God has given them, grateful for what they have and for each other.

*D.J. Nedelko*

San José de Ocoa, Dominican Republic.



Every year since 1999, groups of students from St. Mary Catholic Secondary School in Hamilton, Ontario, embark on a journey of discovery through the Dominican Republic Education and Medical Support Program (D.R.E.A.M.S.). Scarborough missionary Fr. Lou Quinn, who served the people of the town of San José de Ocoa and the surrounding mountain villages for 42 years, helped to facilitate the program in which students assist with projects undertaken by Ocoa's community development association, ADESJO. Fr. Lou loved the people of Ocoa and said it was an honour to serve them. He is buried in a simple wooden coffin, the kind used by *campesinos* (farmers), and is interred in a specially built crypt inside Ocoa's parish church.



The people have very little, yet they are willing to share the little that they have. People say that God works in mysterious ways. In the Dominican Republic God was not mysterious. I found God in the people I travelled with as well as those whom I met on the trip.  
*Colleen Daly*



My favourite memory and statement, which, to me, gives life to the D.R.E.A.M.S. program, came from the man whose house we helped paint. As we finished his house he said, "Fr. Lou is not dead; he is alive and with us in every group of students that comes down."  
*Greg Hanta*

The whole community came out to help with the building of the house, the men on the work site and the women preparing wonderful meals for us. And after a long day of work, the best prescription for sore and tired bodies was a fiesta! Every night after dusk, the music would start to play, slowly becoming louder and louder. Boy, do the Dominicans know how to dance; it was hard to keep up with all the skilful moves. I was so thankful for my grade nine gym dance class where we learned the salsa.  
*Alix Figliola*



I began this trip excited about the fun I would have and the changes I would help bring about. I came back humbled, for the people of the Dominican Republic have given me more than I can ever hope to return in this lifetime. These wonderful people have shown me what it truly means to live the Gospel preaching, "Love your neighbour as yourself." I wept in the beginning for the poverty and hunger that could be seen in a child's eyes; now I weep for us, for our world does not seem to comprehend what it means to be truly grateful, to truly love life and others.

I can no longer be a bystander. I plan on eventually going back and assisting the people as a nurse some day. I went to the Dominican Republic as a student, with my friends and peers, intending to leave everything behind. Yet I came back so much richer. Thank you for this life changing journey. D.R.E.A.M.S., you are forever imprinted on my memory.

*Catherine McCann*



I will never forget the women crying as they saw us off. At that point, I knew that we did help them. They do appreciate our help, even if we are not the best workers in the world. They are very grateful people, never taking anything for granted. I believe every little contribution to help improve their quality of life helped them. The money we used for medical supplies, clothes, undergarments, toiletries, tools and work supplies for the houses were many of the contributions. I feel our presence was also a contribution.

*Chiarina Crawford*

Before I went on the trip I knew I was very fortunate to live in a country where so much is available to me, but after traveling down there it became even clearer just how fortunate I am. D.R.E.A.M.S. was life-changing.

Every day the whole community came to the work site to help with building the house. Even if they weren't there to perform physical work, they were there to support. We did a lot of work. Digging, lifting, moving, digging some more, mixing, and finally more digging! The Dominican people called me *El fuerte* (the strong one). At the end of the work day, we would have our group reflections. These reflections were amazing because we could talk about the day's events and really just say what was on our minds. After that we went dancing most of the nights. Wow, do the Dominicans like to dance. We learned the meringue and the bachata.

Throughout the trip I became close to so many of the people there. You worked, laughed and danced with them all week; it was extremely hard to leave. Every second on the trip was filled with laughter, tears, sweat and happiness.∞

*Nic Yantzi*

# D.R.E.A.M.S.



We spent a lot of time building the foundation for a home. However, when I reflect on my experiences, I understand that I was in fact building the foundation for a better outlook on life—learning that life is not about having more or better possessions. Instead, I've learned that life is about relationships and sharing what you have within a community.

*Melanie Chin (far right, photo above, with her D.R.E.A.M.S. companions)*



The warmth of the sun's rays. The view from the top of the mountain. The deafening noise of mopeds driving by. The chickens. The squeaking beds. Fearing for your life riding in the back of a truck on an 80-degree incline. Singing. Laughing before bed. The smiles on every villager's face. The laughs of the children. Spanish.

Ahh, the Dominican Republic...

As we pulled away, there was a house on a hill a couple minutes down the road. We were waving goodbye and a woman was waving back. Then she lifted her arms towards the sky in a form of praise, as though she was thanking God for us. It was one of the most beautiful things I have experienced.

*Doriana Homerski*

# D.R.E.A.M.S.

I remember our first baseball game with the Dominican children. At home I am both a player and an umpire in Little League Baseball. I have seen American and Canadian teams play. I have played with and against American and Canadian teams. And never once in nine years of baseball have I seen anyone hit a ball more than 200 feet with an aluminum bat that is the length of his torso and legs combined. It came from a kid who is in the equivalent of grade four. It wasn't just a matter of skill that impressed me, it was their ability to remove all of their worries and poverty and simply have fun.

Even though they had little to nothing, they could share a smile, a laugh, or a game of baseball at any time, any day. There was never any complaint about the rough rocks under their bare feet, no complaints that they were hungry or thirsty... the wealth of the people in this village came from each other.

I don't remember the experience by the food we ate or the places we slept. It was the amazing people that we met—their perpetual happiness and their beautiful souls. Sure, we slept in a hut and walked 20 minutes up steep and never-ending hills daily. But we didn't stop smiling. Not once did we complain. It's just as the Bible says: happy are the poor, happy are the meek, and happy are those who hunger for righteousness.

*Ryan Correa*

# Canadian Interfaith Call for Leadership and Action on Climate Change

OCTOBER 25, 2011

## *As people of faith, how will we respond?*

### Introduction

By Karen Van Loon

Last year, more than 50 faith leaders representing a diversity of religious traditions and faith-based organizations across Canada united their voices around “the moral imperative to act” on the growing crisis of climate change. Through a collaborative interfaith committee, the Commission on Justice and Peace of the Canadian Council of Churches organized extensive consultations and meetings leading to the development of the **Canadian Interfaith Call for Leadership and Action on Climate Change**. In October the committee launched the call and explored possible actions at an interfaith event in Ottawa. Scarboro Missions along with many others endorsed the call.

Prime Minister Stephen Harper and Environment Minister Peter Kent received the interfaith call prior to last year’s UN Climate Change Conference in Durban, South Africa. As well, Canadian faith delegates brought the call to the UN Conference. Three delegates met with Environment Minister Peter Kent in Durban and hope to continue the dialogue. In a related campaign, various faith communities brought petitions to their MPs who presented them in the House of Commons during the UN Conference.

At the Durban Conference, countries reached an overtime deal: the Kyoto Protocol, a legal agreement obliging industrialized countries to reduce their greenhouse gas emissions, was weakened but would have a second commitment period after the first expires at the end of 2012. Talks were also launched on a new international agreement with legal force to cover emission reductions from more countries—hopefully to be negotiated by 2015 but not taking effect until 2020. Many consider this to be too late, that deeper emission cuts are needed sooner. Current commitments will not keep the global average temperature rise below 2° Celsius and will leave the world facing too great a risk of dangerous climate change.

After the Durban Conference, Canada filed legal notice of intent to withdraw from the Kyoto Protocol (to take effect in December 2012), becoming the only country to pull out of commitments it had ratified under Kyoto. (*The next round of international climate change talks is scheduled to begin on November 26, 2012, in Qatar.*) The Canadian government continues to give more than one billion dollars per year in subsidies and tax breaks to companies producing fossil fuels.

The Durban Conference is over but the call for leadership and action on climate change grows in urgency for all of us. As people of faith, how will we respond?

*Karen Van Loon coordinates Scarboro’s Justice & Peace Office.*

### Climate change: the spiritual roots of a crisis

**1. We, representatives of Canadian faith communities, are united in our conviction** that the growing crisis of climate change needs to be met by solutions that draw upon the moral and spiritual resources of the world’s religious traditions. We recognize that at its root the unprecedented human contribution to climate change is symptomatic of a spiritual deficit: excessive self-interest, destructive competition, and greed have given rise to unsustainable patterns of production and consumption. Humanity’s relationship with the environment has become distorted by actions that compromise the welfare of future generations of life.

**2. Our faith traditions and sacred texts call upon us all**—individuals, civil society, businesses, industry, and governments—to consider the spiritual dimensions of the crisis of ocean and climate change; to take stock of our collective behaviour; to transform cultures of consumerism and waste into cultures of sustainability; and to respect the balance between economic activity and environmental stewardship. The November 29–December 9, 2011, 17th Conference of the Parties to the United Nations Framework Convention on Climate Change (COP 17) conference in South Africa has the potential to be a transition point—where we, as a global community, change how we think and act to address climate change.

### Values for a sustainable economy

**3. The world’s religious traditions teach us to look beyond ourselves**—individually and collectively, now and for future generations—as we confront the crisis of ocean and climate change, and to reflect on our choices and decisions. We see people as more than consumers with unlimited appetites. The foundations for a sustainable economy include the values of restraint, cooperation, and reciprocity. We believe we must work together in transforming cultures of self-interest and unprecedented consumption into cultures of justice for all.

**4. All religious traditions uphold the nobility of the human spirit**, calling on us to seek moderation and service to the common good. Such a vision empowers individuals to take responsibility for relationships with each other

and our planet. Indeed, our everyday choices about food, transportation, clothing and entertainment are all practical expressions of what we value. At the same time, disconnections between our professed beliefs and our daily actions indicate our need for personal and collective awareness and transformation. We need to seek coherence between our beliefs and our actions, so that our lives and consumption habits reflect our relationship with the rest of humanity and the Earth itself.

### The challenge of climate justice

**5. Climate change is a planetary crisis that knows no borders.** Some countries are far more adversely affected by climate change than others as they experience major changes in weather patterns. They know the impact of rising seas and erosion of lands, leading to drought or flooding. These countries are most often among the poorest and least equipped to respond.

**6. Many countries are suffering** from the long-term consequences of unrestrained carbon emissions that damage the atmosphere. We believe all nations need to adopt energy policies that result in actual emission reductions to a fair and safe global level. Organizations, businesses, and individuals have similar duties to reduce their emissions. For high-income nations such as Canada, justice demands that our governments shoulder a greater share of the economic burden of adaptation and mitigation—first and foremost, because of access to greater means, but also because of an historic role in contributing to its causes. We have a moral imperative to act.

### A call for leadership and action

**7. We call for leadership** to put the long-term interest of humanity and the planet ahead of short-term economic and national concerns. The teachings of our faiths tell us that the best interests of one group or nation are served by pursuing the best interests of all. There is one human family and one Earth that is our common homeland. Climate change is a global crisis and requires global solutions that put the well-being of all people first—especially the most vulnerable. Furthermore, our environment is the natural source of our wealth and the home of millions of species for which we are planetary stewards.

**8. In our neighbourhoods and communities, in businesses and organizations, we need to change wasteful patterns of production and consumption.** This calls for a cultural transformation that brings the values of sustainability to the forefront of public consciousness—and into more responsible practices. We cannot wait for others to act but instead must lead by example. Religious organizations, public institutions, and businesses all have important roles to play in promoting ethical consumption and more sustainable lifestyles and practices in their everyday operations.

**9. We speak respectfully to our political leaders**, who have been entrusted with authority by Canadians. We ask that you act with due regard for the values of both religion and science, looking objectively on the problems confronting our planet. Climate science points to a future of greater instability and unpredictability, problems that can be addressed by action today. We stand ready to work alongside you to promote a future of security, prosperity, and justice—for humankind, and the whole of creation.

**10. As you carry out your responsibilities at COP 17**, we urge you to honour the values we have described and adopt the following policy goals:

- in the spirit of global solidarity, take collective action by signing and implementing a binding international agreement replacing the Kyoto Protocol that commits nations to reduce carbon emissions and set fair and clear targets to ensure that global average temperatures stay below a 2° Celsius increase from pre-industrial levels;
- demonstrate national responsibility by committing to national carbon emission targets and a national renewable energy policy designed to achieve sustainability; and
- implement climate justice, by playing a constructive role in the design of the Green Climate Fund\* under United Nations governance, and by contributing public funds to assist the poorest and most affected countries to adapt to and mitigate the effects of climate change.

We believe these to be practical and critical measures necessary to secure the well-being of the planet for future generations of life.

\* The Green Climate Fund is being established by the United Nations to support projects, programmes, policies and other activities in developing countries related to climate mitigation and adaptation.



# Organizing for social change

*Bringing groups into relationship, working together for a better world for all*

By Sr. Judy Donovan, C.S.J.

**I**t started in Brazil, my first mission call after making my first vows 26 years ago. For six years I worked with Brazilian sisters and laity in largely priestless areas of the impoverished Northeast. We formed Base Christian Communities as well as schools of biblical literacy, and taught alternative agriculture and micro-enterprise. I planned to return North one day to continue my education,

perhaps becoming a therapist.

That all changed one night when I found myself walking down a dark dirt road in our small town, being led to the local jail by an exhausted young man who had run more than 12 kilometres to fetch me.

Ten days earlier our pastoral team had visited his village where we reflected on John 10:10, "I have come that you may have life and have it to the full." As we walked to the jail, the young man told me what had happened after we left his village. Don Carlos, patriarch of the group of sharecroppers, gathered his community and they decided to put God's Word into action. They approached their landlord, "a good Catholic," and explained that they couldn't feed their families on the allowed rations of rice, but if they could keep more rice per family, the young people would not leave for the big cities where they often fell into vice or were not heard from again. The landlord listened carefully and dismissed them. The next day he sent his goons to confiscate their livestock, burn their fields, and throw Don Carlos and his family in jail.

## A crisis of faith

On the road that night I had a crisis of faith. These good people actually took Jesus' words seriously and tried to act on them. Was I shocked that they took action? Didn't I believe the Good News? They naively thought their landlord would help, but I guess

I naively thought they wouldn't take Jesus (or us) seriously. We had not prepared them to face such brutal power. What had we done?

What took place next were my first experiences of the power of faith in action. Churches, unions and cooperatives held meetings and formed alliances. Public pressure was created. Eventually, not only did the police release Don Carlos's family, but regional land reforms followed.

The family's ordeal took place over Lent. When they finally emerged from jail, Don Carlos shared a poem he had created, "Cast aside into the dark like worthless scrap wood, I dried out and was left for dead. Then slowly, shoots began to sprout, watered with the cries and tears from my brothers. These cries grew and brought me back to life." It was Good Friday.

**W**ith this experience, my professional call began to change. Instead of working in the field of personal change, I felt called to be an agent of institutional change. I wanted to learn how to put Jesus' words into action so that I would never again lead innocents into further oppression, but rather into greater freedom.

Two years later in graduate school in the US I read about an organization that for 60 years had taken the power of faith communities seriously. Founded in the industrial area of the poor, immigrant, south-side of Chicago, it called itself the Industrial Areas Foundation. Today the IAF is the oldest and largest leadership development and congregational

Organizers try to help people of faith to "occupy" not just Wall Street, but their congregations, neighbourhoods, cities and polling stations so that through their faithful action in the world there may indeed be more "life, and life to the full."

organizing effort with affiliates across the US, Canada, Australia and England. (One alumni, President Obama, was famously ridiculed for his past profession by opponents while campaigning for office.)

I have now organized with the IAF for 16 years along the Texas/Mexico border, in Los Angeles, and today in northern California where I supervise a staff of Christians, Jews, Buddhists and Quakers working in 11 counties.

Just what do organizers do? We teach/re-teach congregations their own social traditions (what they believe about their mission in the world). We create relationships across interfaith lines to build trust and share concerns. We engage congregations in research, analysis and democratic action. We evaluate and reflect on how acting together helps strengthen their congregation and mission.

As an interfaith community organizer, my schedule each week might include arranging a meeting between Latino leaders and the police chief regarding racial profiling; training Muslim students in combating campus Islamophobia; attending an interfaith clergy lunch to plan a summit on youth gang violence; or making a presentation at a synagogue about establishing a homeless shelter.

## Developing leadership

Organizing has led to millions of dollars being invested into poor communities in infrastructure, safety, education, health care and jobs as well as changes to unjust public policies. But most important, organizing

develops the leadership of people like Ninfa Garza. Mrs. Garza was too shy to even introduce herself when we first met. After getting involved through her parish, this formerly abused wife, now single mother, was able to confront the local police chief about their treatment of her sons and their friends just because they were Latinos. This emboldened other mothers to come forward. Together they hosted education sessions with the police, educating them about the immigrant community. Mrs. Garza was forever changed.

What does this work have to do with my charism as a Sister of St. Joseph? Like most religious, I don't so much have a charism as much as the charism has me. Nearly every day I have to overcome my own isolation and self-interest in order to live our charism—to be an agent of "the union of neighbour with neighbour and neighbour with God." When we bring differing groups into relationship so that they can act on their faith together I feel like I am seeing that unity incarnate.

So much is at stake. With the world's youth raging about seeing their hope of a secure future dashed on the altar of corrupt money and politics, organizers try to help people of faith to "occupy" not just Wall Street, but their congregations, neighbourhoods, cities and polling stations so that through their faithful action in the world there may indeed be more "life, and life to the full."∞



As an interfaith community organizer with the Industrial Areas Foundation, Sister Judy Donovan lives her congregation's charism by working with faith communities and civic society in northern California to create change on issues affecting their communities. To find out more about the Industrial Areas Foundation, visit [www.industrialareas-foundation.org](http://www.industrialareas-foundation.org). For the Sisters of St. Joseph, visit [www.federationofsistersof-stjoseph.org](http://www.federationofsistersof-stjoseph.org).

João da Silva of the Fazenda Jaboticaba landless community in Northeast Brazil, speaks of the community's struggle to gain title to land. Today, large landowners in Brazil continue to evict small farmers from lands that are now slated for export crops. Without their livelihood, rural families are forced to the urban slums in a mostly hopeless search for work and where drugs and crime threaten their youth.

# Solidarity Way of the Cross

**REFRAIN:** “We long for justice that protects the whole Earth community.

We believe that another world is possible.”

## FIRST STATION

### Jesus is condemned to death

By condemning Jesus to death, the powerful believed they could keep their own privilege. They imposed laws that burdened ordinary people and strengthened their own power. Responding to special interests, some politicians today ignore the needs of people and the planet by failing to heed evidence of climate change. Climate change affects the world's most vulnerable people in the Global South than those living in developed countries. The Earth itself carries the deep scars of neglect and abuse. Both are oppressed by the appetites of the wealthy and powerful for resource exploitation.

*O God, we confess that we are often disengaged. We fail to support those politicians and agencies who strive to do justice. We pray that our governments will become places of honest debate and servants to the impoverished of the world.*

**REFRAIN:** *We long for justice that protects the whole Earth community. We believe that another world is possible.*

## SECOND STATION

### Jesus bears the Cross

We understand that the coffee we drink, the tomato we eat, and the cell-phone we use may be products of unjust exploitation of resources or labour that should benefit poor communities. We ask for the creation and enforcement of inter-

national trade policies that guard against exploitation.

*O God, please forgive us for our ignorance in not seeing how our consumption patterns contribute to the exploitation of others. Please enlighten our politicians to enact laws that put people above profits.*

**REFRAIN**

## THIRD STATION

### Jesus falls for the first time

Groups of small-scale farmers in the Global South farm in ways that are sensitive to their local environments and feed local people nutritious food. Their methods could reduce the amount of carbon in the atmosphere and help cool down the Earth.

*O God, we mourn the destruction of the natural world. We pray for support to organized groups of small-scale farmers who contribute to the flourishing of all creation.*

**REFRAIN**

## FOURTH STATION

### Jesus meets his mother

Mary has endured much suffering here on Earth, including witnessing the execution of her beloved son. Mary also fled to Egypt with her husband, Joseph, and newborn infant. She could relate to the suffering of the growing number of people in our time who are displaced from their lands by natural disasters. As the climate changes, these calamities occur with greater intensity.

*O God, we pray for a new vision of*

*community that recognizes our global humanity in Christ.*

**REFRAIN**

## FIFTH STATION

### Jesus is helped by Simon

Simon helped Jesus to bear the burden of the Cross. Like Simon, our Earth must bear the burden of unsustainable agricultural practices. Corporations have patented some plants so that small-scale farmers cannot save, trade or reuse seeds after harvest. This runs directly contrary to our belief that all life is the creation of God.

*O God, we confess our own misguided attempts to change your creation. We pray that international organizations will support the efforts of small-scale farmers in the Global South to grow local food varieties in harmony with the natural environment.*

**REFRAIN**

## SIXTH STATION

### Veronica wipes the face of Jesus

We are living through one of the greatest crises of all times, an imminent ecological collapse. We have overwhelmed the carrying and caring capacity of our home, Earth, by relying on a global economic model that puts consumption and profits before a flourishing planet and healthy communities. The majority of people in the world may never have their basic needs met or experience a life of dignity.

*O God, help us to follow Veronica in serving you. Help us support sustainable communities where the highest priority is life in abundance for all.*

**REFRAIN**

## SEVENTH STATION

### Jesus falls for a second time

God has given us the gift of creation, but we also fall and do not care for creation as we should. Some Canadian

extractive industries working in the Global South damage the environment and destroy traditional communities living nearby. Development and Peace members asked the Canadian government to create effective safeguards for such communities, but our government has not done this.

*O God, we confess that we do not always care for your creation as we should. We exploit natural resources, causing damage to the Earth, destruction of local economies and suffering among the world's most vulnerable people. We pray that our government's policies and our own actions may reflect respect and care for all of your creation.*

**REFRAIN**

## EIGHTH STATION

### Jesus speaks to the women of Jerusalem

As the number of people living in poverty around the world grows, it is women who usually bear the greatest part of the burden. Small-scale women farmers feed their communities, care for their families and care for creation. They need access to land and recognition of their work.

*O God, we ask forgiveness for not heeding the voices of our sisters around the world. We pray that all voices may be heard and that justice and mercy shall govern humanity and all of your creation.*

**REFRAIN**

## NINTH STATION

### Jesus falls for the third time

We must live our lives as Christ lived; we must treat everyone as our brothers and sisters. Instead of directing scarce resources to build military might, we should direct them toward the urgent needs of our brothers and sisters in communities throughout the world.

*O God, we confess that violence and injustice are destroying your daughters and sons. We ask that resources be used*

*to help bring the world an economic order that is just and sustainable without the intervention of violence.*

**REFRAIN**

## TENTH STATION

### Jesus is stripped of his clothes

Today we strip the Earth of its natural resources. Global institutions such as the World Bank and the International Monetary Fund have shaped the model of economic development in the Global South. Under this model, poverty has increased in many places, while environmental degradation has worsened. The welfare of the poorest person and the integrity of creation should be the standard by which the policies of these institutions are judged.

*O God, we confess our failure to protect the integrity of creation. We pray for a sustainable, people- and Earth-centered development that meets the needs of the impoverished majority of humanity and allows creation to flourish.*

**REFRAIN**

**“Ecological harmony cannot exist in a world of unjust social structures; nor can the extreme social inequalities of our current world order result in ecological sustainability.”**

*You Love All That Exists...All Things Are Yours God, Lover of Life”*  
Canadian Conference of Catholic Bishops, 2003

## ELEVENTH STATION

### Jesus is nailed to the Cross

Jesus was tortured and killed by the powers and authorities of his day. He identified with all whose human rights were denied. Development and Peace

partners in the Global South ask that small-scale farmers be free to develop their own agricultural systems to feed their own people: food sovereignty.

*O God, we pray for international trade agreements to honour human rights and God's creation, and that Canada, with its role in international bodies such as the G20, should speak out for small-scale farmers and food sovereignty.*

**REFRAIN**

## TWELFTH STATION

### Jesus dies on the Cross

Jesus' apostles had imagined that he would establish an earthly kingdom. Knowing he was about to die in a brutal fashion because of his commitment to his mission, Jesus takes a moment to illustrate this. He says that all the beauty and richness of the harvest results from the fact that the grain died; otherwise it would never have germinated.

*O God, we recognize the need to respond with generosity and inclusion to the cry of the Earth and the cry of the poor. We commit ourselves to change, to live more lightly on Earth and more justly with others.*

**REFRAIN**

## THIRTEENTH STATION

### Jesus is taken down from the Cross

Many small-scale farmers in the Global South work long hours to feed themselves and their neighbours. Yet they face the threat of losing their land to large plantations that will grow inexpensive agricultural products to export for Western consumers. We may seem to benefit from the exploitation of our sisters and brothers through cheap food or fuel. But injustice harms all of us. Paying more for fair trade products would support living wages for producers, as well as higher social and environmental standards.

*O God, we pray today for all who*

This Solidarity Way of the Cross casts the story of the passion of Jesus in a contemporary context, critiquing social sins in our times—sins that mirror those of the powers responsible for the crucifixion of Jesus. We, who would be disciples, are called to apply the message of the sacred story in our own lives, times and places. We are witnesses to the destruction of our Earth. We have stood by as natural resources have been exploited and wasted. Because our planet and all creation are gifts from God, we must care for them and see God through them.

Adapted from The Solidarity Way of the Cross produced by the Canadian Catholic Organization for Development and Peace. [www.devp.org](http://www.devp.org)

# SCARBORO MISSIONS TV

www.romancatholicstv.com

## Dear partners in mission,

We would like to introduce you to **Scarboro Missions TV**, the new Internet TV site for Scarboro Missions. Through 12 videos and accompanying lesson plans, parishioners, students, educators and others can find out about all the exciting things that Scarboro does around the world and in Canada. You will learn about Scarboro's work in collaboration with lay men and women, along with several Canadian religious communities; about the many opportunities Scarboro offers for people on spiritual journeys to go deeper, to become more involved with the Society. Ever wonder what an all-Canadian missionary society is all about? Who are the people involved? How the very word "mission" is defined today? The 12 videos answer these questions and more.

## The 12 video titles:

1. Who are We?
2. Our History
3. Changing Paradigm
4. The Golden Rule
5. Empowering the Poor
6. 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

## About #4: The Golden Rule

This seven-minute video profiles the ground-breaking Golden Rule ministry of the Scarboro Missions Interfaith Department in Toronto, and the Golden Rule poster, which has achieved international renown as an educational and interfaith resource.

Scarboro has developed Golden Rule curriculum for both adult and youth audiences. Each week at Scarboro Missions, high school students participate in interfaith workshops. Here they have the opportunity to embody Golden Rule values by way of drama, music, dance and other creative efforts.

Feel free to forward the video link through your communities and networks for use in newsletters, bulletin boards, websites, mailing lists, list-serves, blogs, Facebook pages, Twitter, and so on.

*Scarboro Missions TV is produced by Villagers Media Productions Inc.*

*labour in the fields. Forgive us for our own unfair treatment of others and for benefiting from the oppression of others. We seek a renewed commitment to the dignity of all.*

**REFRAIN**

## FOURTEENTH STATION

### Jesus is placed in the tomb

Jesus was laid in the tomb after giving his life to free all of creation from bondage to the effects of sin. Today, the future of our only home, Earth, and all creation is threatened by climate change. We in developed countries have contributed disproportionately to greenhouse gas emissions through our lifestyles. Small-scale farmers in the Global South increasingly must deal with unpredictable weather and smaller yields.

*O God, forgive us for our contributions to this ecological crisis. Move us with love to reduce our consumption so that others may live in dignity.*

**REFRAIN**

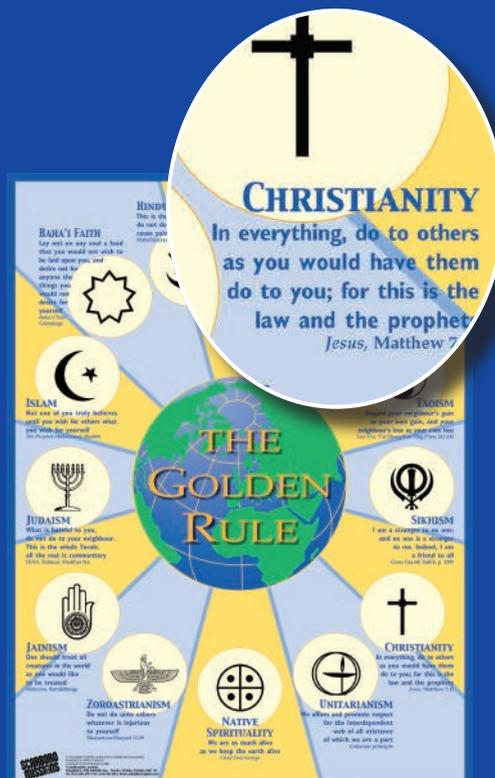
## FIFTEENTH STATION

### The resurrection of Jesus

Mindful of our own complicity in the global crises of our times, but claiming the hope that is rooted in the Resurrection, we reflect on our lives and choices. We claim our God-given power as individuals and as a community to effect meaningful change, to name the signs of Resurrection—*Shalom*—that we can see, even in our broken world.

*To our own greed... open our eyes. To our habits of consumption... open our eyes. To social systems and structures that oppress the most vulnerable... open our eyes. Loving God, open our eyes to signs of hope in our world. Help us to believe that a better world is possible, and to act on that belief.*

*Amen.∞*



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**www.scarboromissions.ca**

## Bringing home the global experience

*Development Studies graduate shares her internship experience working in Peru through the Coady International Institute's Youth in Partnership Program*

By Kathy Gillis

Lydia King, of Ottawa, Ontario, has just returned from a six-month internship in Peru. With an International Development Studies and Spanish double major from Dalhousie University, Halifax, Lydia applied to the Coady International Institute's Youth-in-Partnership program, funded by the Canadian International Development Agency. The 24-year-old was chosen along with 19 other recent Canadian graduates to work with Coady Institute partner organizations overseas.

"After graduating, I was looking for more experience working in the field," she said. "I wanted to learn more about development, how it works in practice, and further develop some skills that were applicable."

Lydia was placed with the Centre for Research, Education and Development in Lima, an NGO working on sustainable rural development in the region. Her first assignment was to the village of Antioquia, 75 kilometres from Lima, assisting with a project to try to create employment in the community by bettering the area's tourism industry. The villagers hope to stem the exodus of youth into urban life in Lima.

Working with Antioquia's youth association, Lydia was helping them through a series of workshops to find the tools to better their food, hospitality and other services for tourism.

Lydia's next assignment was in Arequipa with the community of Castilla, more than 1,000 kilometres from Lima. She accompanied a women's empowerment project cov-

ering education, health care, sexual health, and violence against women. "My part in that project was to support the development of the alpaca fibre for commercialization, so that the women would be able to gain independence and control their own economic stability to improve their lives and the lives of their children."

"Everyone was very motivated," Lydia said, "willing to participate and open to new suggestions." But empowerment itself is such a strong motivator, Lydia believes—"women realizing that they're capable of doing amazing things and then banding together and doing them. Hopefully that energy and power is happening for the women in the Arequipa community."

In both communities, "the projects were grassroots and participatory," Lydia said, "so there were council meetings to discuss problems, and to talk about the things they want to learn and to work on."

Working in a different language was at times stressful. In Lima, Lydia lived with Americans who were with different organizations, but they had that common ground of being overseas volunteers and helped each other, especially with the language. In Arequipa, she lived with a retired couple and enjoyed the support of a family "waiting for me when I came home, checking up on me, showing me around."

"There was a lot of poverty," Lydia said, "Having to see that on a regular basis, to see that desperation, keeps you motivated and reminds



you why you're there. You might miss your family and you might be going through hard times, but in the back of your mind you know that this is what you should be doing."

During her time at Dalhousie, Lydia participated in a study abroad in Campeche, Mexico, and in Havana, Cuba. Yet, she found her Coady internship an entirely different experience from everything she has ever done.

"With study abroad you go with a group of people. Often you know them and you're all doing exactly the same thing and find support in that. This time, I was the only intern going to South America. Obviously I discovered all the resilience I had in myself to keep going. Coming back you can try to explain what it was like, but you can come nowhere close to describing the whole process." When I spoke to Lydia she was taking part in the interns' debriefing program at the Coady International Institute, St. Francis Xavier University, Antigonish. "Right now we're all going through some culture shock, trying to readjust and sharing experiences."

Lydia is grateful to the Coady for selecting her for this internship. "I knew that I wanted to do something in development and through this experience I figured out exactly what it was: Peace and Conflict Resolution. I like the idea of trying to advocate peace. Without peace, development will be torn apart. I find that really interests me and I want to focus on that."∞



# Universal Brother

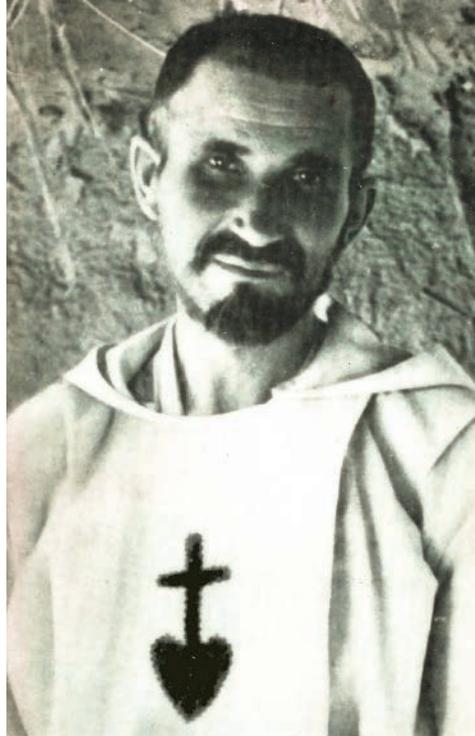
*The call of Blessed Charles de Foucauld*

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

A few years ago, I made my annual personal retreat at the Benedictine Sisters' Monastery of Living Water near the city of Itacoatiara in Brazil's Amazon region. On my first day there I discovered several books on the life and mission of Fr. Charles de Foucauld in the monastery's small library. I had heard of Fr. Charles before, but I ended up spending my whole retreat week learning from and praying with my "universal brother." I now realize that this was not just happenstance, but the work of the Holy Spirit.

Born in France in 1858, Charles de Foucauld served as a young man in the French army in Algeria. There he felt drawn to the solitude of the Saharan desert. At the age of 28, Charles underwent a deep conversion experience in his native France. He became a Trappist monk, living first in France and then in Syria. Yearning for an even more radical poverty, he left the monastery to live in a hovel near the convent of the Poor Clares in Nazareth. He served as the sisters' handyman for three years, immersing himself in the spirit of the place where Jesus grew up. Then, when he was 43 years old, he answered a call to the priesthood and went to witness Christ among the Tuareg people of the southern Sahara. But Charles did not go there to convert this people of Muslim faith to Christianity. Rather, he felt profoundly called to be simply a brother to them.

Charles lived in a plain mud hut for many years among the Tuaregs and others of the area, offering kind-



ness and hospitality to all who came his way. He came to understand that when we opt to follow Jesus, we become brother and sister to everyone, the whole human family.

"Our hearts, like that of the Church, like that of Jesus, must embrace all humanity," he wrote. Charles saw himself as a universal brother: "I want all the people here, Christians, Muslims, Jews, non-believers, to look on me as their brother, their universal brother. They begin to call my house 'the fraternity' and this makes me happy." Even though he was a priest, Charles wished to be known as Brother Charles, a universal brother to all.

Brother Charles's life among the Tuareg in the Sahara was imbued with a theology later articulated in 1965 at Vatican II:

*...other religions which are found throughout the world attempt in their own way to calm the hearts of men by outlining a program of life covering doctrine, moral precepts and sacred rites.*

*The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men. Yet she proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (John 1:6). In him, in whom God reconciled all things to himself (2 Corinthians 5:18-19), men find the fullness of their religious life.*

*The Church, therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture.*

(Declaration on the Relation of the Church to Non-Christian Religions, #2, Vatican Council II)

Charles befriended his Tuareg brothers and sisters with "prudence and charity." He learned their language and labored 10 years elaborating a Tuareg-French dictionary and a grammar of Tuareg, as well as documenting traditional stories and songs. He was their friend, their universal brother.

On December 1, 1916, Charles de Foucauld was shot dead by marauding bandits. After his martyrdom, the witness of Brother Charles inspired the founding of the Little Brothers of Jesus and the Little Sisters of Jesus, as well as several other groups. His spirituality is most powerfully represented in his Prayer of Abandonment. We are called to abandon ourselves totally to God's will: unless the seed dies, it cannot bear fruit. "Above all," Brother Charles says, "always see Jesus in every person, and consequently treat each one not only as an equal and as a brother or sister, but also with great humility, respect and selfless generosity."

Fr. Charles's respect for the Tuareg people's social life and culture, and his work on their language, did not go unnoticed. Two years after the close of the Second Vatican Council, Fr. Charles was mentioned by Pope Paul in his 1967 encyclical *Populorum Progressio* (On the Development of Peoples) as a model of enculturation in mission:

*...The missionaries sometimes intermingled the thought patterns and behavior patterns of their native land with the authentic message of Christ. Yet, for all*



## Prayer of Abandonment



Father,  
I abandon myself into your hands;  
do with me what you will  
Whatever you may do, I thank you:  
I am ready for all, I accept all

Let only your will be done in me,  
and in all Your creatures—  
I wish no more than this, O Lord.

Into your hands I commend my soul:  
I offer it to you with all the love of my heart,  
for I love you Lord, and so need to give myself,  
to surrender myself into your hands, without reserve,  
and with boundless confidence,  
For you are my Father.

Charles de Foucauld (1858-1916)

*this, they did protect and promote indigenous institutions; and many of them pioneered in promoting the country's material and cultural progress.*

*We need only mention the efforts of Père Charles de Foucauld: he compiled a valuable dictionary of the Tuareg language, and his charity won him the title, "everyone's brother." So We deem it fitting to praise those oft forgotten pioneers who were motivated by love for Christ, just as We honor their imitators and successors who today continue to put themselves at the generous and unselfish service of those to whom they preach the Gospel.*

(Populorum Progressio, #12)

Fr. Charles de Foucauld was beatified on November 13, 2005, by Pope Benedict XVI. He continues to be an

inspiration for many who live among peoples of other faith and who yearn to be a universal brother or a universal sister. Blessed Brother Charles, pray for us.∞

*Fr. Ron MacDonell is a Scarborough Missions priest and linguist working in Brazil's Amazon region with indigenous peoples. He is a member of Jesus Caritas, a fraternity of priests who follow Blessed Charles de Foucauld's spirituality ([www.jesus-caritas.info](http://www.jesus-caritas.info)).*

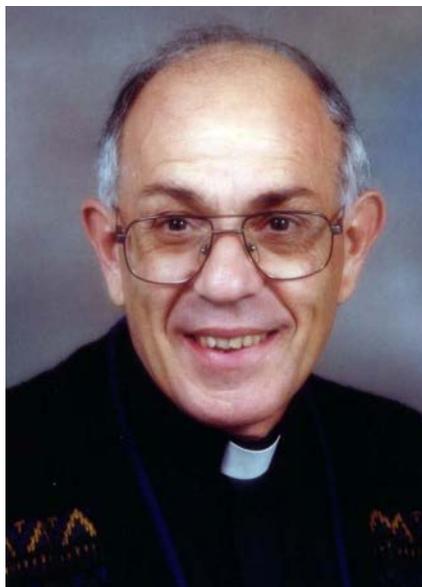
## Rev. Richard Veltri, SFM 1934-2011

On September 12, 2011, Scarboro Missions lost another of its members with the death of Fr. Richard James Veltri at Centenary Hospital in Scarborough, Ontario. He was 77 years of age. He is predeceased by his parents, Dominic and Jessie, and brothers Frank, Joseph, Ernie, Isadore and Robert. He is survived by his brother Louis and sisters Mary (Fuchs) and Teresa (Stanfield).

For many years, Fr. Richard had been suffering from cancer and put up a courageous fight. In his last years he was often heard to say, "We all have to carry whatever cross God leads us to. So I am offering mine."

Fr. Richard was born in Port Arthur, Northern Ontario, on October 16, 1934. (Port Arthur was part of an amalgamation in 1970 that became the city of Thunder Bay.) After attending Port Arthur Collegiate, he studied at North Bay Teachers' College and Lakehead University to become a teacher. While doing a teaching stint in the Bahamas, he met Scarboro missionaries working there and from that contact came his decision to join the Society.

After ordination in August 5, 1967, by Bishop E.Q. Jennings in Fort William (Thunder Bay), Ontario, Fr. Richard was assigned to Scarboro's mission in Japan. He studied at the Franciscan Language School and at Sophia University in Tokyo, before beginning pastoral ministry in Nagoya and later Takanawa, Tokyo. Returning to Canada in 1974, he served in Scarboro's Mission Information



Department and as Secretary General for the Council.

Throughout the 1980s to the present, Fr. Richard greatly enjoyed serving the people of St. Maria Goretti Parish in Scarborough, as well as helping out at other parishes. In the early 1990s he received his Licentiate in Canon Law and his Masters in Canon Law at the University of Ottawa, and served on the marriage tribunal of the Archdiocese of Toronto as well as doing similar work for the Diocese of Thunder Bay.

Fr. Richard attracted many people to journey with him through life and formed many deep and lasting friendships. "He had a surprising number of friends from Japan, given that his time there was not that long, who remained good friends and contacts," said Scarboro missionary Fr. Roger Brennan.

While in Japan, Fr. Richard learned to cook Japanese cuisine. "He was an excellent cook," said Fr. Roger, who also recalled his capacity for creativity, not only expressed through his love of cooking, but also through his love of weaving and his art classes. "When he was healthy, he was an avid gardener," said Fr. Roger. "He loved gardening. It was the real Italian peasant in him and he had a terrific garden."

Friends enjoyed Fr. Richard's kindness, his generosity and his wit. He was proud of his Italian heritage and had a great love of family and of children. His funeral at Scarboro Missions was one of the biggest Scarboro had seen in years as large numbers of people came to mourn his passing. Many laughed as they recalled Fr. Richard's way of saying exactly what was on his mind, yet they loved him deeply and were thankful for his great love for them.

On September 15, 2011, the Mass of the Resurrection was celebrated by Fr. Jim Gauthier in the chapel at Scarboro Missions. Fr. Roger Brennan gave the homily. Following the service, Fr. Richard was laid to rest in Queen of Clergy Cemetery at St. Augustine's Seminary in Scarborough where close to 50 Scarboro missionaries have been buried. May he rest in peace.∞

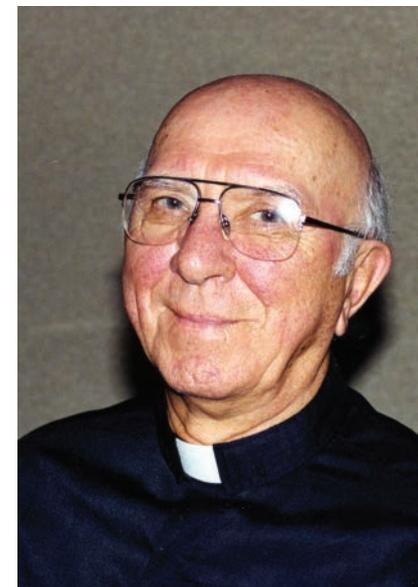
## Rev. Joseph Curcio, SFM 1924-2011

Fr. Joseph Anthony Curcio, Scarboro priest and missionary, died on August 30, 2011. Born in Toronto on June 16, 1924, to Charles and Constance Curcio, Fr. Joe is predeceased by his parents, his brother Sebastian (Sam), and his sisters Ann, Lucy (Battaglia) and Mary (Durling). Fr. Joe attended De La Salle and St. Michael's High Schools in Toronto and joined the Canadian Armed Forces in the summer of 1942, serving in the Netherlands and in Germany.

In 1946, Fr. Joe returned to Canada with two things on his mind. The first was his decision to become a priest. Six years later, on December 20, 1952, he was ordained for Scarboro Missions at St. Michael's Cathedral in Toronto by James Cardinal McGuigan.

The second thing on his mind when he returned from the war was to help the Vook family who had shown him much kindness when he was in Holland for its liberation. He prepared the immigration papers for this family of 11 children and their parents to come to Canada and stay at his parent's home in Toronto until they got settled. Fr. Joe and the Vook family remained lifelong friends and, in truth, they became his second family.

In 1953, Fr. Joe was assigned to San José de Ocoa, a remote mountain region of the Dominican Republic. In his pastoral work, he addressed the extreme poverty of the people and helped to form a development organization that continues today, bettering the lives of the people through cooperative education and sustainable



economic alternatives. Scarboro missionary Fr. Lou Quinn spent 42 years there furthering this work.

Fr. Joe also served among the poorest of the poor, the Haitian migrant workers, enslaved to the large sugarcane plantations in the Dominican Republic.

In 1980, after 21 years in the Dominican Republic, Fr. Joe set out for Guinea Bissau to share the life of the people and their experience of God. He returned home to work in Scarboro's formation house in Edmonton, and then in 1983 went to Nicaragua, journeying in solidarity with the poor and suffering during a time of intense civil war. Coming home on vacation, he spoke at Toronto parishes, condemning the violence that was being waged against his Nicaraguan parishioners by the US-backed Contra paramilitary forces.

When Fr. Joe returned to Canada in 1988, he felt drawn to live and work among the Cree peoples of Northern Saskatchewan. He saw their suffering and wanted to identify with them in their struggles. He felt drawn to their gentle ways, their love of family and community, their oneness with nature, reverencing creation and experiencing God in the whole web of life. To him, they were as kindred spirits. This is surely why he requested that on his coffin be placed a simple wooden cross made of clothes pegs, given to him by a young Cree girl. The cross hung on the wall of his room, fitting Fr. Joe's image of Jesus, God incarnate, who identified so closely with the poor.

In later years, Fr. Joe volunteered to live at Scarboro's vocations house in downtown Toronto and was always present at our Out of the Cold lunches. Everyone loved to sit and chat with him while he listened.

A great writer and contributor to *Scarboro Missions* magazine and other publications, Fr. Joe expressed a profound spirituality, revealing his relationship with Christ and acquired wisdom from his lived experience.

Fr. Joe lived life with humble faith and courage. He loved God deeply and served God among the poor and the downtrodden, God's little ones. This humble Italian with his deep sense of justice, compassion, hospitality and gentle humour inspired us.

Fr. Joe is buried in Queen of Clergy Cemetery at St. Augustine's Seminary, Scarborough. May he rest in peace.∞

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