

# SCARBORO MISSIONS

March-April 2013 \$1.00



## ADESJO

*joins friends in Canada  
to celebrate its 50 years of  
community development in  
San José de Ocoa,  
Dominican Republic*

*Story on page 12*



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COVER: ADESJO visitors with Bishop Tonnos Catholic Secondary School students and teachers at the *Walk with Christ, Justice for the Poor* pilgrimage in Hamilton, Ontario, October 23, 2012.

## EDITORIAL



By Kathy Gillis

# Whom shall I send?

The writers in this issue are passionate about justice—justice for the poor and justice for the Earth. In the first article, Fr. Bill Ryan, special advisor to the Jesuit Forum for Social Faith and Justice in Toronto, writes about *Justice in the World*, a document issued by the Catholic bishops synod in 1971. Fr. Ryan reflects on their challenging core message: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel.”

Retired Bishop Benedict Singh of Georgetown, Guyana, with whom Scarboro missionaries have served for many years writes about politics and religion. “Private Christianity is an illusion,” he says. Our faith demands that we not only alleviate the results of oppression, but also eliminate the causes of oppression. He writes that we are all called to become informed, active, and responsible participants in the political process.

Retired Bishop Anthony Dickson of Bridgetown, Barbados, also a good friend to Scarboro, is deeply concerned about the threat to the planet. “If planet Earth is to survive,” he writes, “humans must undergo a fundamental transformation in the way we view ourselves and other creatures.”

Bishop Dickson refers to the pastoral letter on the environment issued by the bishops of the West Indies. They write that the present crisis calls for a Christian spirituality that helps us to understand our place within creation and accept, nurture, and celebrate the diversity, beauty, interdepend-

ence, and innate worth of all creatures. They write: “All creatures, humans and otherwise, were ‘made from the soil,’ i.e. they are flesh. In Christ, God entered into unity, not only with human beings, but also with the entire visible and material world. As a result, humans and all creation have been raised to a new dignity.”

When we continue to hear about the suffering of the poor and the suffering of the Earth, we are sometimes left feeling overwhelmed, angry, and helpless. However, we are hopeful people, people of the resurrection. I remember a powerful story written by Sr. Judy Donovan in our March-April issue last year. She told us about struggling sharecroppers in Brazil in the 1970s who stood up to their landlord and as a result the landlord sent his goons to burn their fields and confiscate their livestock. Their spokesperson, Don Carlos, and his family were thrown in jail. It was Good Friday. We wonder how this story could possibly have a happy ending. What happened next was Sr. Judy's first experience of faith in action. Churches, unions, and cooperatives held meetings and formed alliances. People got the word out, creating public pressure from Brazil and from international friends. Not only was the family released, but regional land reforms followed, changing the lives of thousands of landless people.

I hope this issue helps you to respond to your faith with hope, like the people in San José de Ocoa, Dominican Republic, whom you will read about. They are helping themselves through community develop-

ment based on solidarity and the belief in God's desire that “they may have life and have it to the full” (*John 10:10*).

May you respond like the high school students in the D.R.E.A.M.S. feature who did service volunteering in San José de Ocoa. Walking with people in the developing world even for a short time is a transforming experience of solidarity.

Scarboro Missions is also offering a tremendous opportunity for young people to volunteer overseas. Youth aged 22 to 35 can live out their faith as a Scarboro missionary in Guyana. The program, starting in July 2013 until June 2014, is a chance to gain valuable experience for cross-cultural employment, to learn about social justice, and to participate in interfaith dialogue and cultural exchange. The deadline for applications is April 26, so act now and contact us today. The ad for this short term mission opportunity is on the back cover of this issue.

Some opportunities are aimed at young people, but there are many other invitations, no matter what our age, to come together, connect with others, and stand up for the suffering poor and the suffering planet. The articles in this issue challenge us to live a faith that does justice and to understand that the Church's mission is to transform the world, a most beautiful living, breathing, spectacular world, one that we know is gashed and bleeding. We are invited to take part in this incredible mission. God asks, “Whom shall I send?” Can we refuse?∞



By Fr. Bill Ryan, S.J.

# Justice in the World

*You cannot have faith*

*without justice*



In 2011, the 40th anniversary of the 1971 Roman Synod document *Justice in the World* passed by in silence in the official Church. Only a few ardent social justice voices noted this anniversary and asked: Why was there no celebration? The Vatican often uses anniversaries of an important encyclical or statement to re-emphasize the document's teaching. Seven years earlier the same voices asked: Why was this significant document omitted from the Compendium of Catholic Social Doctrine issued in 2005 by the Pontifical Council for Justice and Peace?

At the 1971 Synod, which was devoted to the obligations laid on the Church by the Gospel to hunger and thirst—and act—for justice, 94 percent of the bishops affirmed *Justice in the World*. Pope Paul VI approved this still timely document on social justice and it was discussed widely in the Church and in the public forum, both favourably and critically.

The challenging core message of the document was a new, even revolutionary way of making a point that the Bible has been trying to get us to understand ever since the writing of the Book of Exodus: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation." (#6) "... unless the Christian message of love and justice shows its effectiveness through action in the



cause of justice in the world, it will only with difficulty gain credibility." (#35)

*Justice in the World* was prophetic also in other ways. For example, it used the language of "reading the signs of the times," and the language of liberation, solidarity and the option for the poor, although these terms were a red flag for some Catholics because they were the language of Latin American liberation theology. Also, for the first time, the statement made concern for ecology a dimension of Catholic social teaching. It was farsighted in recognizing the emerging socio-economic and political interdependencies arising from the globalizing of communications, technology, and the management

of capital. And it introduced concepts of "social sin" and "sinful social structures" that had only recently found their way into Catholic social theology; the Catholic tradition had absorbed from the social sciences an enhanced awareness of the power of economic and social structures in shaping human society and culture.

Finally, *Justice in the World* challenged the Church to make an examination of her own life and practice in order to be able to give credible witness to her teaching on justice.

## The role of Canadians

Canadians played a significant role in this Synod process from beginning to end. The Synod Secretary in Rome, Archbishop Rubin, gave the task of drafting the preparatory document to the new Pontifical Commission (in 1988 renamed Pontifical Council) on Justice and Peace. Canadian-born Jesuit Philip Land, an economist and professor at the Gregorian University, became the chief drafter. Cardinal Maurice Roy, archbishop of Quebec City, was then President of the Pontifical Council for Justice and Peace.

At the time I was Director of the Canadian Bishops' Office for Social Affairs and was asked to prepare, in cooperation with US theologian Father Joe Komonchak, a draft entitled "Liberation of Men [sic] and Nations – Some Signs of the Times" as a possible North and South American bishops' response to Rome's preparatory document for the Synod. As such it was presented at a preparatory meeting of the

Inter-American Bishops in Mexico City and received enthusiastic support from the Canadian and Latin American bishops. However, the U.S. bishops were divided.

When the Synod opened on November 30, 1971, each Canadian bishop-delegate spoke in the name of all the Canadian bishops, because the core ideas of their presentations had been accepted at a previous plenary meeting of the Canadian Conference of Catholic Bishops (CCCC). Cardinals Maurice Roy and George Flahiff, Archbishop Joseph-Aurèle Plourde of Ottawa, and Bishop Alexander Carter of North Bay made up the Canadian team. Archbishop Plourde, then President of the CCCC, was elected to chair the drafting committee of the Synod.

The talks given by Bishop Carter and Cardinal Flahiff made a noticeable impact on the 210 bishops worldwide who were gathered at the Synod and also made headlines in the press, particularly in the major French newspapers *Le Figaro* and *Le Monde*. Carter's presentation on the then sensitive issue of the abusive power of multinational corporations in poor countries won him an invitation to the headquarters of UNCTAD (United Nations Conference on Trade and Development). And Pope Paul VI warmly congratulated Cardinal Flahiff for his intervention on education for justice.

A paragraph from Flahiff's speech has been quoted hundreds of times by social educators and activists. In it he asks why our Church's social teach-

Justice in the World challenged the Church to make an examination of her own life and practice in order to be able to give credible witness to her teaching on justice.

ing seems to have so little impact. He suggests that this is because we have believed that it is most important, if not sufficient, to teach a theoretical knowledge of the guiding principles of social justice. He goes on to say:

*"I suggest that henceforth our basic principle must be: only knowledge gained through participation is valid in this area of justice; true knowledge can be gained only through concern and solidarity...Unless we are in solidarity with the people who are poor, marginal, or isolated we cannot even speak effectively about their problems. Theoretical knowledge is indispensable, but it is partial and limited; when it abstracts from lived concrete experience, it merely projects the present into the future."*

The final statement of *Justice in the World* has had more circulation and influence, especially in North America, than any other statement of a Roman Synod. For example, in the decade following the Synod, the Canadian bishops issued 25 social statements—most of them applying to particular situations and issues such as unemployment, technology, and disarmament—affirming the principle that

faith and justice are inseparable. These Canadian Church statements were deliberately echoing the Synod's teaching that the doing of justice is a constitutive, essential dimension of preaching the Gospel of Jesus Christ.

Religious congregations in North America used *Justice in the World* extensively to educate their members in Catholic social teaching. Congregations of Sisters applied its principles as they promoted the role of women in the Church and in society. The Center of Concern in Washington took *Justice in the World* as a kind of manifesto. Working out its principles as applied to Church and society, the Center published a tabloid-sized resource entitled *Quest for Justice* that sold more than 200,000 copies and was used widely in workshops on social justice. And in 1975, when a General Congregation of the Jesuits decided after 13 weeks of discernment to describe their mission in the present age as, inseparably, "the service of faith and the promotion of justice," the Decree expressing that conviction quoted resoundingly from *Justice in the World*.

## Why no celebration?

So why hasn't that fruitful document been greeted with grateful celebration on its 40th birthday either in Rome or in Canada? Has the disagreement concerning some of its ideas or wording, felt in some networks from the moment of its publication, won out over the conviction of the bishops gathered in 1971?

Some commentators think that the



In their struggle for life, many people in the Fatoya region of Guinea, West Africa, work in artisanal or small scale gold mining, some seasonally, some full-time. Miners average .12 grams of gold per day for which they earn US\$2. Women make up 50 to 70 percent of the workers and children 10 to 20 percent. An estimated 13 to 20 million men, women, and children in more than 50 developing countries are directly engaged in artisanal mining. *Credit: Development and Peace.*

practical recommendations made in *Justice in the World* explain why Rome does not want to draw attention to the document 40 years later. One such recommendation urges that a high level commission be set up to consider the future role of laity—especially of women—in the Church and in society. Others think that the use of terms from liberation theology still jars some people in Rome.

In recent decades the Church has been pressured by the highly publicized scandal of sexual abuse by clergy. Some think Church leaders are embarrassed. *Justice in the World* pointed out, of course, that the Church should make a serious examination of its own lifestyle and practices to ensure that it gives a genuine witness to what it presently preaches on justice.

Do these difficulties explain the absence of attention to *Justice in the World* on its 40th birthday? Partly, perhaps. Add to that the fact that Canadian culture has been shifting to

the right and enthusiasm for social change is much less popular than it was in 1971.

On the Vatican level, there has been a de-emphasis in recent years on collegiality and thus on the magisterial significance of synods of bishops. In the theology of Pope Benedict Roman synods, like episcopal conferences, do not have the ecclesial stature that Vatican II and Pope Paul VI seemed to have been willing to give them. Archbishop Maxime Hermaniuk of Winnipeg argued bravely at several Synods that such gatherings should be seen as deliberative, not merely advisory.

Whatever the case, we as Christians must continue to live a faith that does justice, strengthened by the 1971 Synod's conviction that "action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel." Surely that fundamental conviction

deserves a central place in the Church's 21st century understanding of what it means to evangelize the world.∞

*Fr. Bill Ryan is Special Advisor to the Jesuit Forum for Social Faith and Justice in Toronto. As the former Director of Social Affairs for the Canadian Conference of Catholic Bishops, he was involved in the founding of the Canadian Catholic Organization for Development and Peace. He was the founding Director of the Center of Concern in Washington, DC, and he also served as Jesuit Provincial for English Canada and as General Secretary of the Canadian Conference of Catholic Bishops. The above is an abbreviated version of an article in the April/May 2012 issue of Open Space, a publication of the Jesuit Forum for Social Faith and Justice, www.jesuitforum.ca. Reprinted with permission.*



"The Church cannot be deaf or mute before the entreaty of millions of persons who cry out for liberation, persons oppressed by a thousand slaveries. Those who put their faith in the Risen One and work for a world more just, who protest against the injustices of the present system, against the abuses of unjust authorities, against the wrongfulness of humans exploiting humans; all those who begin their struggle with the resurrection of the great Liberator—they alone are authentic Christians."

*Archbishop Oscar Romero, a defender of the poor in El Salvador, was murdered in the act of celebrating the Eucharist. March 24, 1980.*



## Prayer for Human Dignity

*Written by Luke Stocking for the Development and Peace  
Solidarity Booklet for Share Lent 2013*

**Lord Jesus, ground of our being,**  
guide us to recognize our vocation as responsible builders of our human community, which your church teaches is marked by continuity and renewal.

We are grateful for all your teachings and strive to respond to them with our hearts, heads, and hands.

We acknowledge that earlier hopes for the development of all people, especially those in poor countries, have not yet been fulfilled; so many still suffer the intolerable burden of poverty, hunger and disease.

We see the growing gaps between the wealth of some and the poverty of the majority of people on this Earth.

Forgive us for turning away from the abuses inflicted worldwide on the human person. Forgive the separation of ethics and morals from economic policies. Forgive us for making security more important than cooperation.

We give thanks for the growing awareness of human dignity and human rights. We give thanks for understanding that peace requires justice for all. We give thanks for all those working to end hunger, to end poverty, and to build peace in the world.

Let us realize that true development, centered on the dignity of the human person is not simply about economic growth and the wealth of corporations.

Let us realize that "having" does not contribute to human development unless it contributes to the maturing and enriching of the human person.

In your name we pray for a more human life for everyone. In your name we pray for the hope and energy to be your presence to the poor, witnesses of your radical love and its message of justice and peace for all.

**Amen.**



# Politics and religion

*The Church's ministry and mission requires it to relate positively to the political order so as to achieve the common good*

By Bishop Benedict Singh

Private Christianity is an illusion. If life and faith are not shared liberally, they collapse into utter chaos. We would also agree, I am sure, that response to our neighbour's needs cannot remain on the purely spiritual level. We cannot simply pray for our brothers and sisters in need. It is not enough to feel compassion for Lazarus; Dives might have done as much (*Luke 16:19-31*). An increased emotional sensitivity will not change the lives of people who suffer. Compassionate love must be directed not only to the soul but also to the body. After all, this is the criterion Jesus used when he spoke about our final measuring up: we will be judged on how well we respond to concrete human needs, in a social as well as spiritual manner.

We have little problem with this, at least in theory. But I would like to suggest that not only is a spiritual approach insufficient, but so, too, is a merely social one. I am sure that very many of us have come to the point of recognizing that the Christian mission must be spiritual *and* social; prayer must be accompanied by good works.

The problem is that this does not go nearly far enough. The fact is, we need a third step: the Christian mission is *also* political. For many years many a preacher has been castigated for "bringing politics into the pulpit." Acquiescing to the pressures of disapproval and intimidation has meant that preachers brought little of anything into the pulpit. Such muzzling of the full Gospel is increasingly intolerable in our present time of crisis.

We must shift from a policy of simply alleviating the results of oppression to one of also eliminating the causes of oppression.

## A Call to Action

No one has led the way towards new understanding more than Pope Paul VI in *A Call to Action (Octogesima Adveniens, 1971)*. In one of the most significant actions of his pontificate, he insisted on the indispensable expansiveness of the Church's mission. We must shift from a policy of simply alleviating the results of oppression to one of also eliminating the causes of oppression. We are obliged to look not only at the immediate act of giving a cup of water in God's name, but also at the structures that made the person thirsty in the first place. At the same time as we meet needs, we must also be engaged in a sophisticated political analysis of the root causes of poverty and oppression.

Christians believe that Jesus' commandment to love one's neighbour should extend beyond individual relationships to infuse and transform all human relationships from the family to the entire human community. Jesus came to bring glad tidings to the poor, to proclaim liberty to captives and recovery of sight to the blind, and to let the oppressed go free (*Luke 4*). He called us to feed the hungry, clothe the naked, care for the sick and afflicted, and comfort the victims of injustice (*Matthew 25*). His example and words require individual acts of charity and concern from each of us. Yet they also

require understanding and action on a broader scale in pursuit of peace and in opposition to poverty, hunger, and injustice. Such action necessarily involves the institutions and structures of society, the economy, and politics.

The Church—the people of God—is itself an expression of this love and is required by the Gospel and its long tradition to promote and defend human rights and human dignity (*Synod of Bishops, 1974*). Pope John Paul II declared that the Church "must be aware of the threats to humanity and of all that seems to oppose the endeavour to make human life ever more human and make every element of life correspond to humanity's true dignity—in a word, the Church must be aware of all that is opposed to that process." (*Redemptoris Hominis*) This view of the Church's ministry and mission requires it to relate positively to the political order, since social injustice and the denial of human rights can often be remedied only through governmental action. In today's world, concern for social justice and human development necessarily requires persons and organizations to participate in the political process in accordance with their own responsibilities and roles.

Christian responsibility in the area of human rights includes two complementary pastoral actions: the affirmation and promotion of human rights,



In the 1980s, parishioners from Bukidnon, Philippines, where Scarboro missionaries were present, put faith into action by protesting government sanctioned logging companies doing large scale deforestation in the area, causing environmental and human suffering. Today less than 10 percent of old growth rainforest remains in the Philippines and this too is threatened by mining and other interests.

The church's responsibility in this area falls on all its members. As citizens, we are all called to become informed, active, and responsible participants in the political process.

and the denunciation and condemnation of violations of these rights. In addition, it is the Church's role as a community of faith to call attention to the moral and religious dimension of secular issues, to keep alive the values of the Gospel as a norm for social and political life, and to point out the demands of the Christian faith for a just transformation of society. Such a ministry on the part of every individual as well as the organizational Church inevitably involves political consequences and touches upon public affairs.

The church's responsibility in this area falls on all its members. As citizens, we are all called to become informed, active, and responsible participants in the political process. It is the laity who are primarily responsible

for activity in political affairs, for it is they who have the major responsibility for renewal of the temporal order. Says Vatican II: "The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God...They live in the ordinary circumstance of family and social life, from which the very web of their existence is woven...they are called there by God so that by exercising their proper function and being led by the spirit of the Gospel, they can work for the sanctification of the world from within, in the manner of leaven." (*Lumen Gentium*)

The hierarchy must not be overlooked. They have a distinct and weighty responsibility in this area. As teachers and pastors, they must provide norms for the formation of con-

science of the faithful, support efforts to gain greater peace and justice, and provide guidance and even leadership on occasions when human rights are in jeopardy. Drawing on their own experience and exercising their distinct roles within the Christian community, clergy, religious and laity should join together in common witness and effective action to bring about Pope John Paul II's vision of a well ordered society based on truth, justice, charity and freedom. (*Familiaris Consortio*)

## The Church's role

The Church's distinct role in the political order includes the following:

1. Education regarding the teachings of the Church and the responsibilities of the faithful.
2. Analysis of issues for their

social and moral dimensions.

**3. Measuring public policy against Gospel values.**

**4. Speaking out with courage, skill, and concern on public issues involving human rights, social justice and the life of the Church in society.**

It is unfortunate that our efforts in this area are sometimes misunderstood. The Church's participation in public affairs is not a threat to the political process or to genuine pluralism, but an affirmation of their importance. The Church recognizes the legitimate autonomy of government and the right of all, including the Church itself, to be heard in the formulation of public policy. As Vatican II declared: "By preaching the truth of the Gospel and shedding light on all areas of human activity through her teaching and the example of the faithful, she (the Church) shows respect for the political freedom and responsibility of citizens and fosters these values...She also has the right to pass moral judgements even on matters touching the political order, whenever basic personal rights or the salvation of souls make such judgements necessary." (*Gaudium et Spes*)

The key to a renewal of public life is reorienting politics to reflect better the search for the common good: reconciling diverse interests for the well-being of the whole human family. If politics ignores this fundamental task, it can easily become little more than an arena for partisan posturing, the search for power for its own sake, or an interest-

group conflict. Pope John Paul II warmly praised democratic values but warned against a "crisis within democracies which seem at times to have lost the ability to make decisions aimed at the common good." (*Centesimus Annus*)

As religious leaders and pastors, our intention is to reflect our concern that politics receives its rightful importance and attention and that it becomes an effective forum for the achievement

**The key to a renewal of public life is reorienting politics to reflect better the search for the common good.**

of the common good. In the words of Pope John Paul II: "An important challenge for the Christian is that of political life. In the state, citizens have a right and duty to share in the political life. For a nation can ensure the common good of all and the dreams and aspirations of its different members only to the extent that all citizens in full liberty and with complete responsibility make their contributions willingly and selflessly for the good of all." (*Homily in Nairobi, 1980*)

*Benedict Singh is Bishop Emeritus of Georgetown, Guyana, where Scarborough missionaries have served since 1953. Reprinted with permission from the Guyana Catholic Standard, April 12, 2012.*



### Faith in the City

On January, 24, 2013, Toronto City Councillor Joe Mihevc (above left) presented a Certificate of Recognition to Paul McKenna, coordinator of the Scarborough Missions Interfaith Department for his teaching and work in the interfaith community, and "in recognition of his creating the Golden Rule poster, which illustrates the united vision of world religions to build the common good and a more compassionate society." This multifaith poster has achieved international renown as an educational and interfaith resource.

The presentation took place during the multifaith symposium, Faith in the City, held in Toronto city council chambers. During a half day of workshops, faith leaders, citizens, and politicians gathered to discuss issues such as homelessness and housing, food security and poverty, refugees and disadvantaged youth, and looked at ways to collaborate for action. Participants saw the need for effective government policies to address the issues and focused on ways in which different faith communities can work together in bringing about change.

Attendee Fr. Damian MacPherson, Director of Ecumenical and Interfaith Affairs at the Archdiocese of Toronto, said, "To whatever degree religion loses its power and presence in society, it's to our own disadvantage. Religion has a voice and that voice needs to be heard, and it should be spoken clearly without bias."

City councillors Joe Mihevc, Mike Layton and Sarah Doucette were among the politicians attending the event.∞

## NEWS FROM SCARBORO'S DEPARTMENT OF INTERFAITH DIALOGUE

### Scarboro's Golden Rule film wins Film Festival award



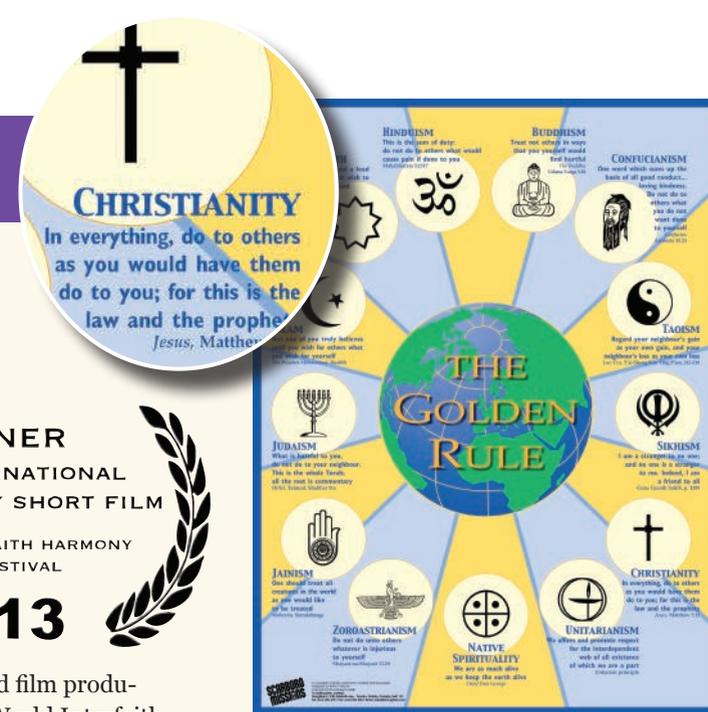
This February, Scarboro Missions' interfaith facilitator and film producer, Tina Petrova, was invited to attend the first annual World Interfaith Harmony Film Festival in Los Angeles where the Scarboro Missions' *Animating the Golden Rule* was awarded Best International Short Film. The film is based on the highly popular and effective workshop, "Animating the Golden Rule with World Religions" which is offered to groups of Catholic high school students at Scarboro's Mission Centre in Scarborough, Ontario. Young people are invited into an experience of the beauty and wisdom of the world's religions through the use of sacred symbols, stories, music, dress, movement, prayer, and meditation.

After the film's screening in LA, Tina led a Golden Rule Workshop, engaging children and adults in a lively discussion about Golden Rule skills.

"It was an honour to be selected to compete and be screened in a festival that acknowledged the importance of interfaith relations globally," Tina said. In attendance were filmmakers from around the world with a wide variety of offerings from dramatic feature length films to short films created and produced by youth. "Our film was received with cheers and smiles. The warm audience reception informs me that our work at Scarboro is valued not only locally, but internationally, something for which we should all be proud."

Following Scarboro's win, Tina has been invited to be part of the festival planning committee and jury for next year. "This is not an honour I take lightly," she said.

The World Interfaith Harmony Film Festival will take place every year during the first week of February in conjunction with the United Nations World Interfaith Harmony Week proclaimed by the UN General Assembly on October 20, 2010. Today, thousands of people around the world are engaging in World Interfaith Harmony Week events. The UN resolution states: "Mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace... Recognizing the imperative need for dialogue among different faiths and religions to enhance mutual understanding, harmony and cooperation among people...(the General Assembly) encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week, each according to their own religious traditions or convictions."∞



**Golden Rule poster**, presenting the Golden Rule in 13 religions  
Produced by Scarboro Missions  
Actual size 22"x29"  
Order from Broughtons Books & Gifts:  
Tel: 416-690-4777  
sales@bbroughton.com  
Download free Golden Rule resources at  
[www.scarboromissions.ca](http://www.scarboromissions.ca)



Tina Petrova (left) presents a Golden Rule T-shirt (created by Paul McKenna) to Renee de Palma, organizer of the World Interfaith Harmony Film Festival. Los Angeles, February 2013.

A MESSAGE FROM THE GOVERNOR GENERAL OF CANADA

I am pleased to extend sincere congratulations to the members and volunteers of the Association for the Development of San José de Ocoa (ADESJO) as you celebrate its 50th anniversary. Canada is proud of the strong connection that exists between our nation and the people of San José de Ocoa, thanks to the compassionate work of Father Louis Quinn, his fellow missionaries and the generations of volunteers that have followed in his footsteps.

All those involved in building this organization into what it has become today deserve to be recognized for their skills and dedication; your generosity, both of time and heart, is truly remarkable. I am certain Fr. Quinn would be very proud of all that you have accomplished.

As you celebrate this impressive milestone, let it serve as an opportunity to acknowledge the values of service, humility and friendship that you so frequently demonstrate and to which we all aspire.

**His Excellency the Right Honourable David Johnston**  
August 2012

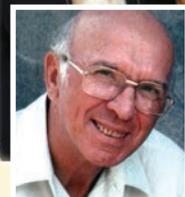
# Celebrating 50 years of community development in Ocoa



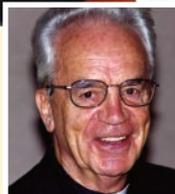
Last October, nine members of ADESJO, the Association for the Development of San José de Ocoa in the Dominican Republic, visited Hamilton, Ontario, to celebrate the organization's 50th anniversary with their friends in the Hamilton-Wentworth Catholic District School Board (HWDCSB). Founded in 1962 by Fr. Joe Curcio and continued by Fr. Lou Quinn (inset), both Scarboro missionaries, ADESJO (*pronounced aDAYho*) has supported sustainable development through reforestation projects and the building of roads, aqueducts, homes, schools, and health clinics. For the last number of years, students from St. Mary and Bishop Tonnos Catholic Secondary Schools in Hamilton have been traveling to Ocoa to take part in ADESJO projects through the Dominican Republic Education and Medical Support Program (D.R.E.A.M.S.). This has been a long and graced partnership between ADESJO, D.R.E.A.M.S. and the Hamilton-Wentworth Catholic District School Board.

During their six day visit to Canada, the ADESJO guests were welcomed at Scarboro Missions' central house in Scarborough, Ontario, and at elementary and secondary schools in Hamilton. They enjoyed a visit to Niagara Falls and a ride on the Maid of the Mist. They were celebrated at a banquet commemorating ADESJO's 50th anniversary with 250 D.R.E.A.M.S. students, alumni, staff, and supporters in attendance and with Bishop Douglas Crosby of Hamilton Diocese giving the keynote address. The ADESJO guests also joined 3,700 students and staff at Sunday Mass with Bishop Crosby, after which all took part in the Board's ninth annual *Walk with Christ, Justice for the Poor* pilgrimage, walking in solidarity with those living in poverty around the globe.

Photo above: ADESJO visitors with Bishop Tonnos Catholic Secondary School students and teachers at the *Walk with Christ, Justice for the Poor* pilgrimage in Hamilton, Ontario, October 23, 2012. Back row: Antonio, Santa, Milquelis, and Angiolo; Ernestina Sepulveda, Filomena Tassi-Oliver and Antioco Puddu of Bishop Tonnos School; Sr. Teofila (a Hospitaller Sister in Ocoa), JinYou Hong, Marcella Munoz, Alexa Chavez, Chicho (Exec. Dir. of ADESJO), and Sara Belanger. Forefront: Fredy, Manolo (President of ADESJO), Padre Jesus. All photos on pages 12-17 taken by Matt Ciprietti and Don Hall.



Fr. Joe Curcio



Fr. Lou Quinn

ADESJO visitors and St. Mary school representatives with Sr. Mary Jo Mazzerolle (standing, centre) of the Religious Hospitallers of St. Joseph of Kingston, Ontario. Sr. Mary Jo was a long-time partner with Fr. Lou Quinn and ADESJO. Now retired in Canada, she spent 45 years in the town of San José de Ocoa and was the administrator of the Padre Arturo Centre, named after Scarboro missionary Fr. Art MacKinnon who was martyred in the Dominican Republic in 1965. The Centre has an elementary school and vocational training facilities and was an early community development project of ADESJO.



Left: The anniversary cake, made and donated by Aldo & Lola Pedreschi.

# DREAMS

The following are excerpts from the reflections of students from St. Mary Catholic Secondary School (Hamilton, Ontario) on their experience volunteering in San José de Ocoa, Dominican Republic, in the 2012-13 school year. Through the Dominican Republic Education and Medical Support Program (D.R.E.A.M.S.), the students worked with the local community development organization, ADESJO, to assist with projects to better the lives of the people. Founded by Scarboro missionaries in 1962, ADESJO's vision of holistic development includes providing the people of Ocoa with the possibility of a dignified life. Through participation, organization, technical support, planning tools, project proposal workshops and training, ADESJO strives to make each community self-sustainable and the master of its own destiny. Community participation is at the heart of ADESJO's work. Each project, whether it be planting crops or building a house, is carried out by committees of neighbours working alongside each other in traditional Dominican solidarity.



There is a reason why Jesus in Matthew's Gospel lists one of the beatitudes as "blessed are the poor..." I sincerely hope that every single person will strive to have the heart of Anibal, the patience of Miguelito, the endearing soul of Santa, the humour of Argenis, the dance moves of Julio, the selflessness of Mr. Rodriguez, the speed of Niño, the joy of Sonia, the fortitude of John, the wit of Wili, the purity of Carolina, the thankfulness of Elena, the protection of Neagro, the intelligence of Wilkie, and the bountiful sense of community and love of every single member of El Puente de la Horma and beyond...

D.R.E.A.M.S. is an incredible experience that opens your eyes to both the poverty and potential of the world and that for one week you were privy to that life.

Sarah Ippolito

It was a trip filled with firsts for me. It was the first time I worked on a construction site. The first time I went to the top of a mountain and experienced "holding a cloud." The first time I experienced poverty firsthand. The first time I could walk down the street waving and every single person I passed would be waving back with a huge smile on their face. That was the Dominican spirit...

One of the things that I loved most about the Dominicans was their sense of community. While we were on the worksite, everyone from the community was helping and happy to do so... The way that they all come together and support one another in achieving a common goal is inspiring. Their unity is definitely something that I took away from this experience.

Alexis Chang

"Come and see," is what Mother Teresa told people to do and that is exactly what the D.R.E.A.M.S. experience allowed me to do. You will always hear stories about what life is like in third world countries, but actually having the opportunity to witness their way of life on a firsthand basis is truly an eye-opening experience...All the members of the community worked together with us as we helped build a new home...Every opportunity they had, even the children, they would spend with us building the house, playing games with us, or even just sitting there in silence. The only thing that mattered to them was that we were there.

Ali Herron



D.R.E.A.M.S. participants in the hills of Ocoa, Dominican Republic, 2012.

The D.R.E.A.M.S. program is helping to make tomorrow's leaders. A big thank you to the students, volunteers, organizers, and chaperones for making this happen!

Don Hall, Chaplaincy Leader, St. Mary Catholic Secondary School, Hamilton, ON

Website: [stma.hwcdsb.ca](http://stma.hwcdsb.ca)



Some may say that the people of the Dominican Republic are less fortunate than we are in Canada. Without giving this idea much thought, many would agree. However, after living among the people of Ocoa, I realize they have undoubtedly recognized what really matters, and as a result, perhaps they are really the ones who are lucky in life.

Alex Chciuk  
Above (left) with Darios, a foreman with ADESJO, and Kurt Lukosius



I don't think I stopped smiling for a minute when I was there. Except when we were all pouring our hearts out, crying and growing closer during reflection. But those tears weren't of unhappiness; they were tears of realizing how selfishly we live and how much this experience has impacted our lives...Prior to D.R.E.A.M.S. I had just been living to live, but during D.R.E.A.M.S. I realized that I want to live to make a difference.

Veronica Campagna



I'm the kind of person who gets stressed out and worked up about the silliest issues and seeing the way the Dominicans live really put things in perspective for me. How can I place so much emphasis on trivial things when there are people in the world who are barely surviving?

Taylor Kretz



Living in El Puente for five days, really opened my eyes to how other people in the world live.

*Morgan Halliwell*



What the Dominicans consider valuable in their lives made me reconsider my priorities in life. They live in small communities, very small living spaces and have few amenities. What the Dominicans value are the family and friends around them, being respectful, working hard, being kind and coming together as a community. We instantly became a part of their community. They treated us as if we each belonged. The work we did was labour intensive and included lifting cinder blocks, shovelling sand, and digging into the ground. Yet, the difficulty of the labour did not compare to the difficulty of going home. Arriving home brought tears to my eyes because I realized how much I have compared to the Dominicans. It made me re-evaluate how I have been living my life. The best way to explain what I can do is expressed in a quote that is often attributed to Mahatma Gandhi: "Live simply, so that others may simply live."

*Nadia Fortino*

*St. Mary CSS teacher*



The week I spent on D.R.E.A.M.S. was the best week of my life...I was taught about myself and about others and about the world...I learned that there is a lot more to be seen than what is inside my city of Hamilton.

*Danielle Jones*

Being born and raised in San José de Ocoa, when I look back at my childhood memories, I remember ADESJO and Scarboro missionary Fr. Lou Quinn always working hard at building communities and encouraging the people to support each other by working cooperatively.

God sent Scarboro missionaries and the Religious Hospitallers of St. Joseph of Kingston, Ontario, to the town and surrounding mountains of San José de Ocoa. God heard the cry of the people and sent those hands to heal the sick, to clothe the naked, to feed the hungry, and bring justice to the oppressed. The people were oppressed not only by poverty and precarious living conditions, but also by more than 40 years of political dictatorship under Generalissimo Trujillo during which the people were crippled with fear, their rights taken away by the power of a regime that was destroying their human dignity...

Fr. Lou brought hope to the people; a light that is still there today. The community responded to his ministry. The echo of his voice spread wide to the most distant corners of the region. To work for justice and solidarity, many hands joined together. From the nucleus first formed in Ocoa grew the community development association, ADESJO, known to the people as *La Junta*.

Today we are paying tribute to ADESJO for their dedication, commitment, and hard work to benefit the most needy in their community and also for their partnership with Canadian communities, especially with D.R.E.A.M.S.

I am filled with gratitude and wish to express my appreciation to the remarkable ADESJO leadership team for their work and efforts to reach out to the poor of San José de Ocoa. Many have dedicated their lives to the development and benefit of ADESJO. Today this organization flourishes because of the commitment and strong faith of all those who believe and nourish the vision of Fr. Lou.

*Ernestina Sepulveda*



The stories of our trip will never do justice to the adventures and the feelings we experienced. It opened our eyes to the struggles the Dominicans face and we have all promised to continue to do whatever it takes to help them in any way possible.

*Erin Riddell*



L-R: Ernestina Sepulveda, Educational Assistant at Bishop Tonnos Catholic Secondary School, Hamilton; Alexandra Scione, former D.R.E.A.M.S. participant now in her second year at McMaster University, Hamilton; and Santa Fedes, a cook with ADESJO and a favourite of D.R.E.A.M.S. participants in Ocoa.



The first night home in Canada for me was hard; I felt like a piece of me was still in the village...Even now three months later I catch myself being wasteful of my resources and find myself thinking of a little boy named Anderson.

Anderson reminded me of my two brothers, Conner and Logan. The three of them are around the same age, seven to nine years old, have loving families, and are happy. However, that is where the similarities end. I can't even begin to comprehend the difference in the lives they live. My brothers take a bus to school, have all their teeth, lots of toys, new clothing, and look nourished. Anderson walks to school, does not have all his teeth, has few toys, wears torn clothing and weighs half, if that, of what my brothers weigh.

The people in the Dominican Republic know that their situation is different from ours, but that does not stop them. They dream, they work every day and they never give up. The people in our village treated us like extended family members. We worked through the language barriers and came together to build a home for a family. I remember the night the doctor translated a mother's thanks for our help in building her home and what it meant for her family to have a house of their own.

*April Coyne*



L-R: Retired teacher Gale Bankowski, St. Mary D.R.E.A.M.S. student Kristen Bill, HWCDSB Director of Education Pat Amos, St. Mary D.R.E.A.M.S. student Kassara Remillard, and Ernestina Sepulveda debrief after their memorable trip to the Dominican Republic.

Over the years, D.R.E.A.M.S. has become a symbol of the desire and transformational power of youth to change the world, one family, one home at a time. This year I had the special honour to be with approximately 60 outstanding Catholic students from St. Mary and Bishop Tonnos Catholic Secondary Schools who responded to God's call to be God's hands in the world. Together we experienced a truly Catholic Christian community in its purest form. We returned enriched in so many ways but also compelled to continue to make a difference in the world. The words of Matthew 25:40: "Whatsoever you do to the least of my brothers, that you do unto Me," came alive and now resonate within our hearts with greater clarity. I am so very proud of our students and all those who support them on their journey of discovery and faith.

*Patricia Amos*

*Director of Education, Hamilton-Wentworth Catholic District School Board*



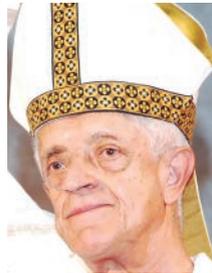
### Letter to the Editor

I was very moved by the reflections of the Hamilton youth in the D.R.E.A.M.S. article about their visit to the Dominican Republic (March/April 2012). It brought back memories of my own travels to San José de Ocoa in 1974 with Fr. Jack Lynch. We enjoyed a couple of wonderful days with Fr. Lou Quinn. My own son visited the D.R. with his high school DREAM Team as well, a few years ago.

I hope all the generations of students who have participated in these trips have seen with their own eyes the benefits of the impressive development projects initiated by the local community and "Padre Luis"—many of them financed by the Canadian Catholic Organization for Development and Peace. With the news that the Canadian government has slashed funding to DEVELOPMENT AND PEACE by 70%, I also hope that students mobilize their friends and parents to oppose these cuts by contacting their government and local MP. The March 29 (2012) budget further cut Canada's development assistance by almost 10 percent, an action which will hurt many other good projects around the world. These cuts do not just refer to numbers, but the faces and efforts of the people we've met and seen in the pages of *Scarboro Missions*.

*Joe Gunn*

*Executive Director, Citizens for Public Justice, Ottawa, ON*



# Caring for the Earth

*If planet Earth is to survive, humans must undergo a fundamental transformation in the way we view ourselves and other creatures*

By Bishop Anthony H. Dickson

For many years, secular and religious leaders across the world have been expressing deep concern about the threat to planet Earth and to the quality of life for human beings. In 2001 Pope John Paul II asked: “How can we remain indifferent to the prospect of an ecological crisis which is making vast areas of our planet uninhabitable and hostile to humanity?”

Michael McCarthy, environmental editor of the British newspaper *The Independent*, echoed similar sentiments: “As the 21st century unfolds it seems likely that there will be a real threat, for the first time ever, to the habitability of the Earth, the very propensity of the planet to support life, which is something we have taken for granted for as long as there has been human consciousness.”

Our own Caribbean political leaders have knowledge of the threats posed to our small nations and participated in a United Nations Conference for Small Island Developing States in Barbados as far back as 1994. There have been subsequent meetings in which leaders participated. In spite of this, many of us in the Caribbean remain uninformed of what the future holds for us and for planet Earth. Are you aware of the ecological threats to life?

## The poor will suffer the most

Those who suffer most in our region and throughout the world are the poor and the destitute. Reports have reached us of the dire straits of our brothers and sisters in Haiti. Poverty and unemployment are high in Jamaica,



Guyana, and in so many parts of the region. The ecological crisis, human greed, and mismanagement contribute to poverty.

Climate change can put millions of people (including the Caribbean) at risk from hunger, drought, flooding, and debilitating diseases such as malaria. There are predictions of increased and more intense tropical storms. We have seen loss of life and severe damage to health and property in many Caribbean countries. In 1999

Hurricane Lenny destroyed 10 metres of coastal forest in St. Vincent and the Grenadines and in some parts of North Windward 25 metres of shoreline have receded.

Climate change is the topic of much discussion internationally. There is almost unanimity that global warming is taking place and that it is caused mainly by burning fossil fuels such as oil and coal and by the destruction of forests. The gasses (mainly carbon dioxide) produced by the burning of

Simon Appolloni



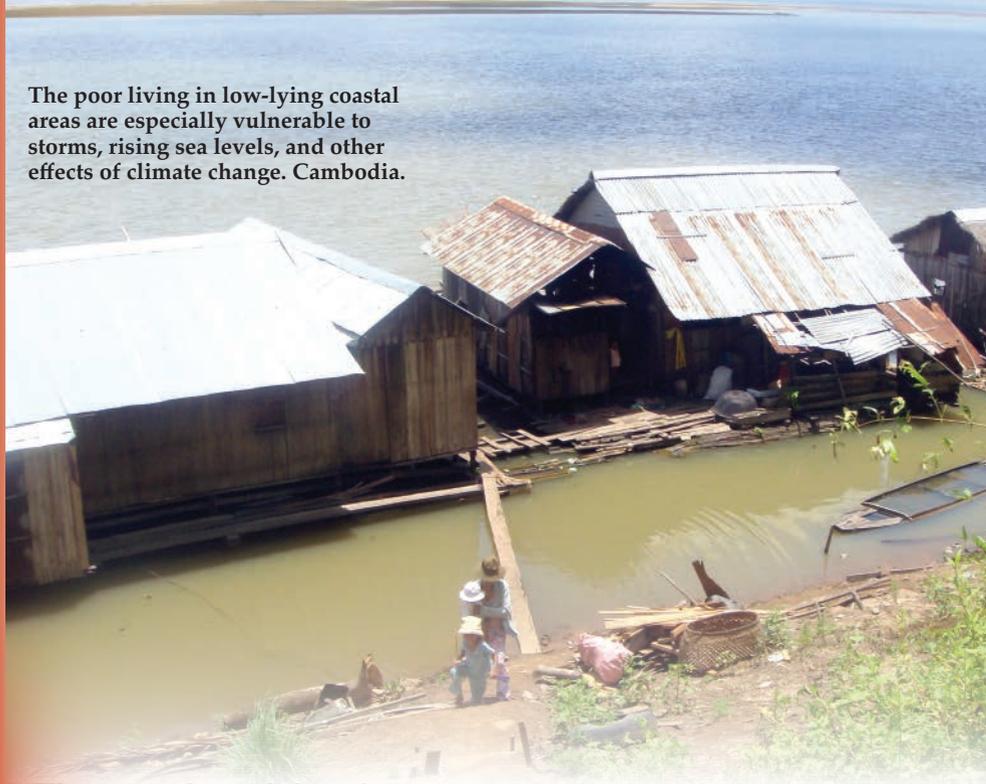
“How can we remain indifferent to the prospect of an ecological crisis which is making vast areas of our planet uninhabitable and hostile to humanity?”

*Pope John Paul II*

fossil fuels create a layer in the atmosphere that prevents heat from escaping into the atmosphere. Carbon dioxide being emitted into the atmosphere by human activity, such as vehicles and power plants, is being absorbed by the oceans, making them more acidic. This acidification of the oceans can negatively affect the health of coral reefs and other forms of marine life.

Thinning of the ozone, a protective layer of gas in the Earth’s atmosphere, is another concern. Such thinning allows harmful ultraviolet rays from the Sun to reach Earth’s surface, causing skin cancer, eye damage, and the destruction of tiny plants. The thinning of the ozone is due to certain chemicals used in aerosols and refrigerators. My understanding is that Trinidad and Tobago has completely phased out usage of such chemicals and is now using ozone friendly substances. Have other Caribbean countries done the same?

Poverty, climate change, and thinning of the ozone layer are only some examples of how the health of our planet is being affected. Lester Brown, president of the Earth Policy Institute, sums up the problem thus: We are releasing carbon dioxide into the atmosphere faster than the Earth can



The poor living in low-lying coastal areas are especially vulnerable to storms, rising sea levels, and other effects of climate change. Cambodia.

## The warming of the planet

A November 2012 report commissioned by the World Bank called “*Turn Down the Heat: Why a 4°C Warmer World Must be Avoided*” warns we are heading for a 4 degree Celsius (4°C) warmer world by 2100 marked by unprecedented heat waves, severe drought, major floods, loss of biodiversity and ecosystems, declining global food stocks, and increased disease.

Projected impacts on water availability, ecosystems, agriculture, and human health could lead to large-scale displacement of populations and have adverse consequences for human security as well as economic and trade systems.

While the global community has committed to holding warming below 2°C to prevent “dangerous” climate change, and Small Island Developing States and Least Developed Countries have identified global warming of 1.5°C as warming above which there would be serious threats to their own development and, in some cases, survival, the sum total of current policies—in place and pledged—will very likely lead to warming far in excess of these levels. Present emission trends are moving toward a 4°C warming within this century. Only early, cooperative international actions can turn the heat down.

As global warming approaches and exceeds 2°C, there is increasing risk of crossing tipping points with abrupt climate change impacts and unprecedented high temperatures. Examples include the disintegration of the West Antarctic ice sheet leading to more rapid sea-level rise or large-scale Amazon dieback\* drastically affecting ecosystems, agriculture, and livelihoods.

There is no certainty that adaptation to a 4°C world is possible. A 4°C world is likely to be one in which communities, cities, and countries would experience severe disruptions, damage, and dislocation, with many of these risks spread unequally. It is likely that the poor will suffer most and the global community could become more fractured and unequal than today.

*Excerpted and adapted from “Turn Down the Heat: Why a 4°C Warmer World Must be Avoided”, November 2012, A Report for the World Bank by the Potsdam Institute for Climate Impact Research and Climate Analytics.*

\* The term “Amazon dieback” refers to the drying and dying of the rainforest due to rising temperatures and water stress, in which the forest stops absorbing carbon and instead releases the stored carbon as part of the decaying process.

**“Therefore the land mourns, and all who live in it languish; together with the wild animals and the birds of the air, even the fish of the sea are perishing.”**

*Hosea 4:3*

absorb it. We are cutting down trees faster than they can grow. Soil erosion is exceeding new soil formation. We are taking fish from the ocean faster than they can reproduce.

Thomas Berry puts it this way: We are shutting down the life support system of planet Earth by polluting the air, water, and land.

Indeed the 21st century poses crucial challenges to all of us. What is my and your responsibility in the face of this crisis? We must try to understand how our universe functions. We must be more aware that the world belongs to God who created it and placed in it certain natural laws that all of us need to follow. Humans are responsible members of Earth's community of life. We have intelligence and the will to make decisions. There are others that have a right to share planet Earth with us. We can use what we reasonably need but we may not abuse Earth's resources.

All forms of life have their inherent value and right to be. There is interdependence among all living creatures, and along with us humans, they are integral to God's plan and to the well-being of planet Earth. If the planet, including ourselves, is to survive, humanity must undergo a fundamental transformation in the way we view ourselves and other creatures.

In April 2005 the bishops of the Antilles Episcopal Conference issued a Pastoral Letter entitled: “Caring for the Earth—Our Responsibility, An invitation to reflection”. The bishops wanted to be part of a Caribbean and indeed international reflection on the

ecological crisis. The document tries to lay out the problems and indicate a way forward. In the way forward, every person, the Church, government, corporations, and civil society have responsibilities to enable our planet and us to have a chance for quality life in the future.

Each Catholic should read this document. The bishops indicate that they plan to make this issue a central concern in the pastoral ministry as this could well be the greatest moral issue of this century. Catholic schools could introduce it into their curriculum, priests could make use of it in the Sunday homily, and Church groups

could meet to discuss it.

In their pastoral letter, the bishops placed all Caribbean people under the patronage of St. Francis of Assisi, the model for us in developing a genuine and deep respect for all creation. St. Francis considered all creatures of planet Earth as kith and kin, hence, Brother Sun and Sister Moon. May he help us to have a similar respect for all creation.∞

*Bishop Anthony H. Dickson, Bishop Emeritus of Bridgetown, Barbados, for many years worked with Scarborough missionaries in the Caribbean.*

### **A Contemporary Christian Spirituality**

Vatican Council II reminded us that created things have their own laws and values which human beings are to learn (*The Church in the Modern World, # 36*). By close observation we are able to recognize these laws and values. a) There is incredible diversity and beauty on our planet. No two creatures are identical. Each is unique. b) All creatures exist in relationship with other creatures. They exist in interdependence and interconnection. Nothing exists separately and in isolation. c) Amid such diversity and interconnection, all creatures have their own unique qualities and innate worth. Though nothing exists independently, each being has value of its own. The universe cries out to us humans to accept, nurture, and celebrate this diversity, beauty, interdependence, and the innate worth of all creatures and in this way preserve the natural order of creation...All creatures, humans and otherwise, were “made from the soil”, i.e. they are flesh. In Christ God entered into unity, not only with human beings, but also with the entire visible and material world. As a result, humans and all creation have been raised to a new dignity. (#31)

...Human beings must be seen together with every creature as integral parts of creation. We emphasize here that there is no separation or gulf between us humans and the Earth itself. We make our own the quote from Thomas Berry: “Earth and its human community will go into the future as One Sacred Community or neither will survive in any acceptable mode of fulfilment.” What happens to Earth happens to us humans. The two are not separate but are one. When we speak of Earth we speak of ourselves. (#63)

*“Caring for the Earth—Our Responsibility, An Invitation to Reflection”, Antilles Episcopal Conference Pastoral Letter, 2005*

### **Prayer of Saint Basil (330-379)**

O God, enlarge within us a sense of fellowship with all living things, our brothers and sisters the animals, to whom Thou gavest the earth as their home in common with us.

We remember with shame that in the past we have exercised the high dominion of humanity with ruthless cruelty, so that the voice of the earth, which should have gone up to you in song, has been a groan of travail.

May we realise that they live not for us alone but for themselves and for Thee, and that they love the sweetness of life.



**God, Creator and Sustainer,  
free us from ignorance about  
your gift of Earth.**

**Inspire us to act together in respect for  
your gift and change our ways as we relate  
to Earth's rhythms with humility.**

**May we welcome the truth when scientists  
speak of climate change, and reject false  
pathways designed to confuse.**

**Help us to urge our politicians to take  
moral decisions and urgent action in  
negotiating sustainable living.**

**Ground all our thoughts in your revealing  
Scriptures and the wisdom of holy women  
and men who have gone before us to help  
cultivate a new creation as followers of your  
Cosmic Son.**

**Give us a discerning spirit to work with the  
ecological and the human, the social and  
the economic realities of this world, and  
instil in us a spirit of respect and compas-  
sion able to imagine pathways of harmony.**

**Amen.**

*Taken from “Let the Son Shine, An Australian Catholic Response to Climate Change, by Fr. Charles Rue, Coordinator of the Columban Justice, Peace and Integrity of Creation in Australia*

## **SCARBORO MISSIONS TV**

Free online viewing at  
[www.scarboromissions.ca](http://www.scarboromissions.ca)

**T**hrough 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. Scarboro missionaries share their experiences of mission and talk about Scarboro's history and vision, and how mission is defined and understood today. *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

### **Program #9: The Social Teaching of the Church**

*“The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ.”*  
Gaudium et Spes, Vatican Council II, 1965.

Program 9 highlights Scarboro Missions' promotion of Catholic Social Teaching, which comes forth directly from the Gospel and from the experience of the Church on economic, political, social, and environmental issues of the times. Modern Catholic Social Teaching includes the social encyclicals of the popes, documents of the Second Vatican Council, as well as statements of bishops conferences.

The program also introduces the work of Scarboro's Justice and Peace Office established in 1980 to respond to calls from missionaries overseas about situations of injustice affecting the lives of the people among whom they live and work. The connection was clear that the people were impoverished because of structures outside of their control, including the Canadian government's economic and foreign policies and the practices of Canadian corporations working in those countries. Today, the priorities of the Office include climate change and ecological justice, recognizing that the same structures that are impacting the poor are also impacting the Earth and all life on the planet.

## Rev. Ronald Joseph MacFarlane, SFM 1936-2013

**F**r. Ron MacFarlane passed away on Monday, February 11, 2013, in the Cardinal Ambrozic House of Providence in Scarborough, Ontario. He died on the Feast of Our Lady of Fatima to whom he had a special devotion.

Born on October 6, 1936, in Inverness, Nova Scotia, Fr. Ron attended Captain Allan's Public School located in South West Margaree, Nova Scotia and graduated from Margaree Forks High School. In 1955 he entered St. Francis Xavier Seminary and was ordained for Scarborough Missions by the Most Rev. William E. Power of Antigonish, Nova Scotia, on August 20, 1961.

Fr. MacFarlane was missioned to the Dominican Republic following ordination and began language studies in Santo Domingo. Between 1963 and 1968 he served as curate in parishes in Azua, Bani, Santa Cruz, Padre de las Casas, Consuelo, and Yamasa.

Fr. Ron also served at the Interamerican Cooperative Institute in Panama from January 1970 to July 1971, and assisted Scarborough missionary Fr. Harvey Steele, the founder and first director of the Institute.

Fr. Ron loved his family. He often said that "home is where your story begins." It was in his childhood home with his parents John and Ruth (Carroll) MacFarlane that the seed of faith was planted in Fr. Ron and all his siblings. It was from this setting that Fr. Ron's devotion to the Virgin Mary sprouted, a devotion he was never ashamed to acknowledge.

Fr. Ron's second love was the mil-



itary, which he served for 21 years from 1973 until his retirement. According to the Department of Defense, he "raised the bar" for Armed Forces chaplaincy. He served in military bases across Canada, as well as in CFB Baden, Germany. He was also posted to the Second Canadian Destroyer Squadron based in Victoria, British Columbia, in 1976; to the Canadian contingent of the United Nations Emergency Force in the Middle East, and with the Canadian Navy in response to the Iraq invasion of Kuwait.

After Fr. Ron's retirement from the military in 1994 he returned to Scarborough's central house in Scarborough, Ontario, to work in house coordination. He returned to overseas mission in 1999, serving as assistant to Monsignor Ambrose MacKinnon, SFM, at the parish of Mary Star of the Sea in Freeport, Grand Bahama Island, Bahamas, and visiting the sick and the poor of the parish. He remained there until he was diagnosed with Lou Gehrig's disease in 2001 and returned to Canada.

Fr. Ron's wake and funeral services were held in the St. Francis Xavier Chapel of Scarborough Missions on February 14 and 15 respectively. He was remembered for being kind and generous with his resources and time, and for his enduring love of sports of all kinds. He often wore the jackets from his favourite sport teams, which he would soon give away to friends. With his passion for sports and encyclopedic knowledge of sports, he could have pursued a career as a radio or television sportscaster, but he chose the priesthood, serving the poor in mission with kindness and generosity. We are grateful to Fr. Ron for these gifts and for his deep faith and his love for the Church.

Fr. Ron is survived by three brothers, Gerard, Peter and Donald, as well as two sisters, Anne (Smith) and Rose Mary, and by many nieces and nephews. He was predeceased by his father John and his mother Ruth, two sisters, Margaret and Helen, and three brothers, Hugh, George, and John.

We thank God for the missionary life and example of Fr. Ron and will keep him in our prayers at the Breaking of the Bread.∞

## A letter from Malawi

I am Andrew Mkandawire here in Mzuzu, Northern Malawi. I am a Catholic believer, married, and have two sons, Andrew Junior and Grey.

The purpose of writing this letter to you is to give a word of thanks to Scarborough Missions as a whole and to missionaries Ray and Beverley Vantomme in particular who were tirelessly helping Malawians in a variety of ministries including accompanying Malawians in their daily lives.

As I am crippled due to a stroke, missionaries Ray and Beverley Vantomme came to my tiny house on many days to comfort me spiritually as well as physically. After his visit, Ray Vantomme went to his daily duties of community organization and construction projects at St. John of God hospital in the northern part of Malawi. Beverley Vantomme also went to her duties at the hospital. What is most significant is the friendship that developed from their encounter with the people of Northern Malawi.

I was greatly honored one day when the two missionaries came to my house in the company of Fr. Jack Lynch. I could see from Fr. Jack that Scarborough Missions is one sacred community. I could see the unfolding of God's plan for all creation regardless of race.

I would sincerely like to thank the entire Scarborough Missions staff at the headquarters for sending the two above mentioned missionaries to Malawi. Secondly I want to give special thanks to missionaries Ray and Beverley for their dedication in their undertaking.

May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with Ray and Beverley. God bless.

Andrew Mkandawire  
Mzuzu, Malawi



Andrew Mkandawire enjoys a visit with Scarborough lay missionaries Ray and Beverley Vantomme at his home in Mzuzu, Malawi. Missioned to Malawi in 1996, the Vantommes opened Scarborough's new mission in Mzuzu Diocese, working at the St. John of God hospital. After 11 years with Scarborough, they returned home to Alberta.



*Former Scarborough lay missionaries Ray and Beverley Vantomme were deeply moved by Andrew's letter which was forwarded to them. In her reply, Beverley wrote:*

*Mr. Mkandawire is a faithful and courageous man. Our visits with him were always uplifting and energizing. He is an avid reader and loved to read the Scarborough magazines. Each and every day we feel and know that we are blessed by our experiences with the poor who richly touched our lives in Malawi. We are thankful to Scarborough Missions for their invitation to walk with them in mission in Malawi. Now, we continue to experience the same blessings here at home in our work; Ray with the elderly, working alongside immigrants, I with refugees and immigrants, and together with the homeless.*

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