

## Regional Questionnaire

### Preamble:

The confreres in Toronto originating from other provinces - Aegi, Will, Juliwan and Giovani – were motivated to come here to create an international community as equal partners with us. The whole point of an international community is not a matter of members of another entity coming to “help our region”; it must be seen as a coming together to share equal responsibility for a common ministry here. If everyone and every province involved in ministry in Toronto do not see themselves as equal partners and stakeholders in this project, we have failed miserably. The ministry here in Toronto belongs to the provinces of Indonesia and Brazil Sao Paulo as much as it belongs to the region of Canada. If we do not see it that way we do not have an international community.

### 1. Community Description

(a) Composition:	Name	Age	Health
	Casper, Jim	77	good
	Maslim, Yuliwan	51	good
	McKenna, Peter	66	good
	Pontes, Giovani	52	good
	Rapozo, Willyans	32	good
	Warsito, Aegi	50	good

Note: Although Anthony Purwono is now part of the Toronto community, his contribution to the questionnaire is included in the response from Ottawa, where he was residing for study purposes.

- (b) Is there a community project? We identify ourselves as an international community with a primary focus on ministry to multi-cultural communities, made up largely of immigrants and refugees whom we encounter in the parishes and chaplaincies entrusted to the congregation, and in a joint ministry sponsored by 21 religious communities within the Archdiocese of Toronto. All of our ministries are understood to be communal ministries.
- (c) How many members originating from other provinces are engaged in the international community? 4
- (d) Assistance from non-members: Household cleaning and limited laundry – 1 ½ days; volunteer assistance in office - 1 day; snow clearing and lawn mowing - as needed.
- (e) Assuming that the Greater Toronto Area will continue to welcome new arrivals from around the globe, the need for the current ministries of the international community will continue and grow. As long as the provinces currently involved are prepared to see that involvement as an ongoing commitment, we expect that the number of

those making up the community will increase in response to growing and changing pastoral needs.

Conservatively, we foresee the need for:

3 ordained members at St. Thomas More/Our Lady of the Rosary Parishes, at least one of whom is fluent in Portuguese and Spanish

1 ordained member who speaks Indonesian to minister to the UKI

1 for Dehonian Youth ministry

Although Becoming Neighbours is not a ministry initiated by the community, we foresee at least one member of the community actively involved.

It is important that the Region initiate the process of having members from other provinces transfer their membership to the Region of Canada after one year of residency with us. We strongly recommend, moreover, that after two years of residency in Canada, members apply for permanent residency; this would save an enormous amount of paperwork, money and time when travel outside the country is necessary.

## 2. Ministry

- (a) Current ministries of the community: Pastoral care of the Indonesian Catholic Community of the Archdiocese of Toronto; pastoral care of St. Thomas More Parish and Our Lady of the Rosary Parish; coordination of ministry to immigrants and refugees in the organization called Becoming Neighbours; part time chaplaincy to the sisters residing at Loretto Abbey.
- (b) What ministries ... to maintain at all costs? ... should we let go of? At all costs we should maintain multi-cultural parish ministry. A parish gives us a working base, provides front line contact with people and offers opportunities for involvement in their lives like few other ministries can. It provides a venue for branching out to other ministries - e.g. Lay Dehonian formation, youth ministry. Ministry to the UKI and ministry through Becoming Neighbours both provide extensive opportunity for support to the immigrant and refugee population. The long term relationship between the local community and the UKI created a dynamic that has transformed the community and set it on a course of action which led to recognizing the need for an international community. When Presentation Manor is completed, the sisters at Loretto Abbey will relocate there and the need for assistance at Loretto Abbey will cease.
- (c) and (d) Currently, two provinces and our region are invested in the international community. As the hosting region, it is essential that the major superior of the Canadian Region maintain contact with the major superiors of the other entities involved, by way of visits and ongoing communication. At present, there is no formal agreement in place. We consider it timely to negotiate a formal contract whereby all three entities agree to a partnership or a common commitment to the Toronto International Community. If sufficient trust among all three major superiors makes such an agreement possible, we will avoid the necessity of starting from scratch every time a new administration takes office, or a member returns to his province of origin.

### 3. Spiritual Life and Leadership

Note: Several members have asked what is the rationale behind combining the spiritual life with leadership.

- (a) We feel there is great potential for community leadership among us. We are blessed with many capable people here, any one of whom could be a capable community leader replacing the current superior.
- (b) The local community is committed to what we see as the minimal spiritual activities daily: Eucharist, morning and evening prayer. Community evening prayer is frequent (about 4 times weekly) and adoration with evening prayer has been occurring less frequently. The community does plan a day of recollection during Advent and Lent, and most members make an annual retreat.  
As to what we would like to see happening, in addition to a more consistent pattern in our evening prayer which would include a period of adoration, with or without exposition, the majority of the community would like to see an annual Dehonian retreat planned by the region. Also we feel it is important to continue to observe March 14 and the feast of the Sacred Heart as significant community celebrations.
- (c) Among the younger members who make up this local community, there is no lack of talent for leadership. Mentoring is needed to nurture the growth of leadership talents. If we do not take leadership mentoring seriously with the younger members of the congregation among us, we will not have a future. The alternative would be to begin negotiations with the US province immediately and end up becoming, what one member called, the “back yard” of the US province.

4. Note: As we have commented above, the language of this entire section does not reflect our experience; for us it is at odds with the concept of an SCJ international community. It reflects a we – they dualism. Perhaps it arises from the attempt to speak about two different groups at the same time, namely, those who come to study and those who come to form an international community. We understand that a province/region/district who sends someone here to study does so with the expectation that the individual will return within a certain time frame to serve their province/region/ district. We would hope, on the other hand, that an entity who sends an individual to become part of an international community, sees it as a missioning to serve here as they would serve in their own entity. Unless each province/region/district which feeds into the international community takes ownership of the international project it will not last.

- (a)
  - (i) We have already stated the need for the development of an equal partnership among all of the entities involved in the international community. The hosting entity carries specific responsibilities and needs to take the initiative in developing the mentality of partnership which leads to an ongoing commitment for all parties concerned.
  - (ii) As we recall, the proposed text of the Regional Directory did not intend to establish 3 years as a term for ministry. The text reads “a minimum of

three years". This was stated as a minimal commitment intended to avoid short-term ministry which is detrimental to the people being served.

(b) As long as we have resources to do so, we should continue to offer scholarships to members of other provinces. The vision of "we the Congregation in the service of mission" should continue to motivate us. It is recommended that we designate an amount for this purpose annually and incorporate it into our budgeting.

## 5. Houses

(a)

i. Can we maintain three communities?

We believe it is obvious that within the next ten years, the region will find it impossible to maintain three local communities.

ii. What help is required to maintain your community? We believe we have addressed that above.

iii. Help would come by way of a commitment on the part of the provinces who have invested personnel in the international community.

(b) Reduction or consolidation of our houses in the Region:

We consider it important to talk about the viability of a local community, apart from the community houses. It is possible to continue to have a presence in any of the cities in which we are presently located, as long as there are people willing to do ministry or live in retirement there. Objectively, it seems reasonable to look at merging communities. (An example would be that of the RSCJ's whose Montreal house at one point incorporated French and Anglo Canadian members.) The movement of people should be based on the needs of the local community, including its ministry commitments, and its need for the skills that individual members can bring. Also, the movement of persons would depend on the capacity of individuals to adjust and make a contribution in a new setting. We believe strongly that the evaluation of housing in either Montreal, Ottawa or Toronto needs to be an integral part of the pastoral plan which each community has been asked to develop.

(c) Age, capacity for change, the need for spiritual and social support all need to be taken into consideration when moving people. If in the case of individual members it would not be feasible to move to another community and city, it would make sense to make arrangements for housing in an institute where other religious communities live and where the daily life characteristic of religious communities will be respected and supported. Presentation Manor, now being built in Toronto, is based on a model developed in Montreal. Whole communities have moved into these structures designed specifically for religious. At present, 14 Christian Brothers are now living at Loretto Abbey waiting for the completion of Presentation Manor where the Loretos, Christian Brothers, Basilians, Jesuits, Scarboro Foreign Mission Society, Our Lady's Missionaries and others will live and minister. Such arrangements, make eminent sense especially for smaller communities.

(d) This question seems to be addressed to individuals; if so, individual responses would be more appropriate. Generally, the community is agreed that we are prepared to move and to serve wherever we are needed and wherever we can make the best contribution.

6. Finances

(a) We note that the 2014 Chapter mandated an actuarial study in the following motion which was passed: “that the regional superior and his council authorize the regional treasurer to hire and to work in collaboration with professional experts to conduct an actuarial study for long term planning of the Canadian Region.” We note with appreciation that the council is following up on the decision.

(b) Duly noted.

(c) For some time the subject of lay advisors has been brought forward. We recommend again that we invite lay advisors with some expertise in investment, within social justice guidelines, to become members of the SCJ Canada Foundation board. The foundation is our investment arm. Also, we recommend that we proceed with plans to move into central banking, a move which would be financially rewarding and practical. We also recommend that we sell our cottages; both are underused properties. With the money we could create a protected fund to support SCJ students from abroad.

7. Vocations The 2014 Chapter made the following recommendation: “ that the regional superior and his council appoint a half-time vocation director who will animate the vocation ministry of the Canadian Region. He will be the chairperson of the vocation committee whose members will reflect the geographic, linguistic and multicultural reality of the members of the Canadian Region.” We feel that it is essential to invest time and energy into youth ministry. This has been our motivation for seeking to hire a young professed member of the congregation as part of the parish team at St. Thomas More Parish. By reason of our own identity, the spirituality we present to the youth will be Dehonian. We are seriously considering a more organized approach to presenting our spirituality to youth and adults in our ministries. This is not directly recruiting; it is the necessary ground work for the possibility of vocations to come forward. It is important that the major superior and his council be on record as promoters of vocations to the Congregation.

8. Testament Are we specifically making plans to die? This question looks like it is imported directly from Holland. I think it is safe for us to simply trust in the work of God’s Spirit without having to pretend that we are in control of the outcome.