

# far east



MAGAZINE OF THE COLUMBAN MISSIONARIES



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How a convent in China  
is helping the disabled

## A GIFT OF KAUA

The Silver Jubilee of the first  
Fijian to join the Columbans

## THE SACRED HEART OF JESUS

A Peruvian couple's  
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**THE FAR EAST**

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**THE PURPOSE OF THE FAR EAST IS**

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**Front Cover**

Fr Ioane Gukibau, the first Fijian to join the Columbans, celebrating his Silver Jubilee in Suva on 21 December 2019.



**A**s we gradually emerge from the Covid-19 pandemic, many are coping with the death of loved ones, economic hardships, and great uncertainty about the future. We wonder will our lives ever get back to 'normal.' Where can we find energy and meaning to sustain us in these difficult times?

As the pandemic was growing in intensity last April, we could not go out to our churches to commemorate the events of Holy Week and Easter. But we were being immersed in these events as never before. We were living through a global passion. We could more easily identify with the crucified Jesus who cried out, 'My God, My God, why have you forsaken me?'

We felt close to disciples who retreated in fear behind closed doors with their hopes for a bright future shattered. As families buried loved ones with only a few mourners present, we sensed the dejection of the small band who buried Jesus in haste without proper funeral rites.

Easter Sunday, however, followed Good Friday. The disciples of Jesus were completely transformed by the experience of the resurrection. They could now see that God was not absent during Jesus' passion and death. Rather, in these events, God was entering deeply into human suffering, injustice, vulnerability, hopelessness, and even death itself, to bring us to new life. The disciples found courage to come out from behind closed doors. They heeded Jesus' invitation to meet him again in Galilee, the place of their original call, where they could begin

the journey of discipleship anew with a changed perspective and new energy.

It would be a pity if our emergence from confinement at home is just a return to the 'normal' way of life before the pandemic struck. Hopefully, it will be an occasion to begin anew with changed perspectives and priorities. In a memorable address to the world on 27 March 2020, Pope Francis spoke of the pandemic experience as a call to reassess our way of life and rediscover what really matters in life.

Our fragility and helplessness in facing the pandemic is a reminder that we are not all-powerful and we need God in our lives. Social isolation and separation from family members bring home to us that life is essentially about relating to others in a loving way. The self-sacrifice of those caring for the most vulnerable during the pandemic is a strong antidote to the individualism and self-centredness which too often lead to the neglect of suffering humanity today. A pandemic, which respects no borders, nations, races or classes, shows us our common humanity and interdependence.

The risen Jesus is calling us again to authentic life and giving us strength to live together as brothers and sisters in the one family of God. ●

**Fr Tom O'Reilly**

Fr Tom O'Reilly is a scripture scholar. He has worked as a Columban missionary in Pakistan and has also been Regional Director in Britain. He is now based in Dalgan Park.



# A FULFILLING LIFE

01

Fr Alo Connaughton speaks to Fr Denis Monaghan about the work of the Columbans in Korea and his calling to missionary priesthood.

## When did you arrive in Korea?

I came here on 2 October 1969.

## What were the Columbans doing here at the time you arrived?

It was almost 100% parish work. A small number were teaching in universities but some people didn't see this as 'the work of a priest.'

## When you came to Korea how many Columbans were here; and how many parishes did they work in?

There were 152 Columbans in 71 parishes. There were 51 Columbans in the south, in Kwangju, and the rest were in Chuncheon and Wonju north of Seoul. There were just two priests in pastoral work in Seoul, in the parish of Donam near the present Columban Central House.

## Was there any particular reason why they worked in the areas you mentioned?

Columbans came at the invitation of the Paris Foreign Missionaries (MEP) in 1933 and then, the following year, the MEPs handed over responsibility for all of the area of Chollanamdo in the south of the country and the island of Jeju.

## You came to Korea as a newly-ordained priest. Had the changes made by the Second Vatican Council reached Korea by then?

The years immediately after the Second Vatican Council saw many tensions within the Church. Change was taking place but I remember that when my group of six arrived in Kwangju we had to present ourselves to the Archbishop and take the Oath Against Modernism. This oath, coming from the time of Pope Pius X in 1910, rejected a lot of the things that Vatican II accepted. Archbishop Harold Henry was by no means a reactionary but presumably he felt bound by some rule or other that hadn't yet been removed from the books. As the text was in Latin we weren't too clear about what we were promising.

## The Columbans marked 100 years of existence in 2018 and over 80 years in Korea. What has been the contribution here?

The big objective in coming here was to help establish the local church and then move on. Columbans founded 130 new parishes in Korea. Many of those have been subdivided and it is possible that the total number now is in the region of 300. We handed each parish over to the local diocese when it became self-supporting, so the Korean Church has a positive impression of our work – we are not here to build our own kingdom. Originally Columbans worked with Columban bishops. There are no longer Columban bishops here but relationships between Columbans and the local bishops have been good.



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**Did some priests feel a loss of identity as parishes were handed over to Korean priests and opportunities for this kind of pastoral work decreased?**

Some did and went elsewhere. But others became involved in a different kind of work. For example, the Korean Church has now become a missionary church with about 1,000 missionaries overseas and the Columbans have played an important role in this movement. We now send young Korean Columban priests to other countries and we accept Korean diocesan priests as associates for mission abroad for three- to six-year periods. We run preparation courses for Korean missionaries going abroad. I think we can help them avoid making some of the mistakes that we made at the beginning. In some instances, there are now agreements and exchange programmes between Korean dioceses and other dioceses overseas.

**How about lay missionaries?**

We have had 61 Korean lay missionaries in seven countries. One is now a Columban seminarian. We thought there would be a big number of lay missionary volunteers, given the life of the Korean Church but the number has remained relatively small. At the beginning it took us a while to get used to them; and them to us. They do good work abroad. Their occasional presence in this Columban Central House has helped us to improve our language – our Korean language I mean!

**In your spare time you have put in multiple hours researching Columban history, photographs, letters etc.**

In 1994 the then director Fr Michael O’Grady asked me to be archivist. When I went looking for what I was supposed to archive I found that there were almost no files, photos, letters etc. We were not good at keeping records or memorabilia. So I began to move in quickly any time one of our group died to make sure that I got copies of any relevant material before it was thrown out by some efficient cleaner. In the past we didn’t have much concern for our history; it was Seoul Archdiocese that pushed me to do some historical research. After seven years I was able to publish a book of historical photos. I have now published seven volumes with 500 pages each. We are now in the process of digitizing and enhancing the photos.



**When you left St Mel’s College in Longford in 1962, joining the Columbans looked like a good idea at that time – do you still think it was a good idea?**

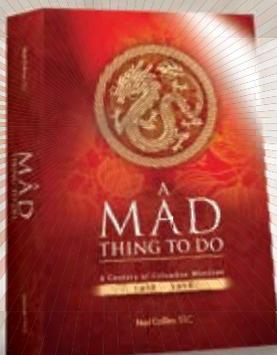
Maybe it looks even better now. The year I left St Mel’s 13 of the 25 boarders of my class went to seminaries. Of those, five are priests, one a bishop. Those kind of numbers changed dramatically within ten years. But I have never regretted the decision and I have found it a fulfilling life even if I had to change some of my ideas and illusions with the passing of time. ●

Fr Alo Connaughton is a former Editor of the Far East magazine. He is now involved in formation in Thailand and China.

- 01. Grounds of Gyeongbokgung Royal Palace in Seoul, Korea. Pic: Fr Alo Connaughton.
- 02. Columban missionary Fr Denis Monaghan, who works as regional archivist, on a street in Seoul. Pic: Fr Alo Connaughton.
- 03. Chusok Festival 2017. Pic: Columban Centre Seoul.
- 04. A new generation in Korea is ready to go on mission. Pic: Columban Centre Seoul.

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# PERU UNDER LOCKDOWN

Columban missionary Fr Peter Hughes explains how the Covid-19 pandemic in Peru has exacerbated the country's many social, political and economic ills.

**A**s the lockdown in Peru passed its eighth week, the atmosphere was one of increasing anxiety and fear for the future. The majority of people were faced with a stark dilemma - was it better to die of hunger or the virus? The initial expectation of flattening the curve and reducing the number of deaths and infections did not work out.

With the exception of Brazil, by mid-April, Peru had the highest infection rates in Latin America. It was disappointing because the government had acted rapidly and had massive support for the implementation of the lockdown, as distinct to what was happening in Brazil.

The future is perceived in different ways. For the majority, especially the poor and the vulnerable, it looks very scary. Obviously, it is not as threatening for people who have security, employment and a regular income. This country, like many others, still suffers from serious economic, social and cultural divisions, inequalities and wounds that haven't healed.

We live in a violent society, with very high rates of criminality and femicide. Corruption is rampant in public life. Three of the last four elected presidents are in prison, the other took his own life; all have embezzled huge amounts. The State and its institutions are weak, inefficient and unprepared to meet the demands of the ravages of Covid-19. Economic growth has enriched foreign investment and the private sector but 70% of the population are either self-employed, unemployed or without jobs.

On the ground, even though the government enjoyed over 80% support for the lockdown, the implementation was uneven. Most people buy food in the market every day, they live and survive from one day to the next. Most don't have refrigeration. Crowded markets had to grapple with social distancing and the wearing masks and gloves.

Inevitably foodstuffs and money travel through many hands. Detaining and imposing fines on offenders hasn't worked. Reducing curfew hours to between 4 and 6pm resulted in bigger crowds in a reduced time frame.

A major problem has been the cultural differences between

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officialdom and the habits and customs of the people. For example, imposing a total lockdown in Holy Week was a disaster in the urban areas in Lima and on the northern coast.

Unfortunately, the figures rocketed in Lambayeque, Piura and Tumbes. Most people have to survive in small, overcrowded houses. Some are able to cope, but anxiety levels and depression are on the increase due to fear about the future.

State aid has been small but most welcome. The problem was its distribution through the banking system where the crowds were unable to observe social distancing and were inclined to storm the outlets. Obviously, people don't have access to banks in rural areas, like Andean villages or in the Amazon region.

Statistics say that 85% believe we will ultimately overcome the virus and triumph. 51% of the population have more fear of dying of hunger; 43% are more fearful of losing their jobs than the virus; 86% feel the cost will be too high for families. Rationale and logic are subject to feeling and intuition. Schools struggled to conduct classes online; teachers and students were caught unprepared, and many lacked the necessary skills in technology. Only 8% can work through digital communication from home.

New heroes have emerged: overworked health workers, doctors, nurses, police, army and street cleaners are applauded every night. But on the other hand, a major flashpoint is the prison system, a veritable time bomb. Gross overcrowding has resulted in 100,000 inmates being incarcerated in 68 penal institutions whose total capacity is 40,000. Smouldering violence can erupt in an instant.

Before Covid-19, levels of TB, malaria, and HIV were rife. Prisoners are dependent on their families for medicine. A significant number of non-threatening prisoners could be released but the decision on this lies in the links of the chain of a corrupt judiciary. Another sad story is the outright refusal of the country's powerful economic elite to countenance a solidarity tax on their huge fortunes. Between them they have amassed a pot worth over \$20 billion per annum.

Going back to the old normality is a non-starter for countries like Peru. This society has been hijacked by neo-liberal economic powers where the market rules supreme. The remnant of anything like the common good supported by a welfare state has long gone. What the

future holds is unknown, we have to struggle together to build the 'new normal'.

Covid-19 is the same virus but it is different in the global south. It has surnames: income, hunger, debts, rent, massive job loss and unemployment, family violence, going to school.

Peru has survived mega-disasters, hope springs eternal. Today the sun shines, the birds sing, nature has had a wonderful respite, the river Rimac is crystal clear, free from mining waste that had placed it in the top 10 dirtiest rivers in the world. But how long will it last? ●

Fr Peter Hughes has spent five decades as a missionary in Latin America, primarily in Peru. He supports Church initiatives to protect the biodiversity of life in the Amazon and the indigenous people of the rainforest. He is an advisor to the Instituto Bartolomé de las Casas and CELAM, the collegial council of Latin American bishops. He also works with REPAM, the Pan-Amazonia Ecclesial Network.

01. New Jerusalem pueblo in the outskirts of Lima, Peru. Photo: Fr Pat Raleigh.
02. An elderly woman enjoying the fiesta in honour of St Michael at the Parish of the Archangels in Lima. Photo: Fr Pat Raleigh.
03. Fiesta in honour of St Michael at the Parish of the Archangels, Lima - the parish where Columban missionary, Fr Palanapa Tavo, serves. Photo: Fr Pat Raleigh.
04. The small fishing village of Pucusana, about 60kms south of Lima, Peru. Photo: Fr Pat Raleigh.

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# BIAN CUN SANCTUARY

Sr Joan O'Connor recalls the efforts of Bian Cun Catholic Orphanage in China to support and help disabled children reach their potential.

It was a great joy to me that during my years in China I was asked to visit many different centres for the disabled where I could use the principles of Conductive Education for the training of disabled children. Many of these little ones had been hidden away and neglected. The parents loved their child but felt helpless in the face of his or her disabilities. They embraced the new training we offered and looked forward with confidence to the road ahead.

High on my training list was Liming Family Orphanage in Bian Cun, Hebei Province run by the Sisters of St Thérèse. Hebei, surrounding Beijing, is the most Catholic province in China. Bian Cun village is four hours by bus south of Beijing, nestled in the midst of lush cornfields, accessible by a dirt road from the main highway.

The Catholics here belonged to the 'Underground Church' but the tensions, strife and the violence associated with the clashes between the Underground and the Patriotic Association elsewhere were absent in Bian Cun.

This was probably due to the fact that Catholics here were so numerous that the government officials and cadres left them alone.

These Sisters cared for a hundred disabled orphans, half of whom were fostered to Catholic parents in the community. During my time there, I concentrated on the children in the Centre. Both Sisters and parents wholeheartedly embraced the steps in Conductive Education and the children progressed rapidly. Their hope grew as they progressed; their lives were truly transformed. The Sisters and their helpers were outstanding in their determination to get the best for the children and their parents.

While I was there, the Sisters had moved into a new convent compound near their old quarters. The new place was funded by donations from Religious Congregations in Europe and built by the volunteer labour of local Catholics. The community comprised seventy-two professed Sisters and between twenty and twenty-five novices and postulants. The Superior General, in her late forties, was the oldest member of the Congregation. The last of their 'pre-'49' original group of Sisters had passed away some years before.

The novice mistress, who was a graduate in psychology, invited me to give a talk to the novices and postulants on



Religious Life. I finished by telling them that our Sisters in our Motherhouse in Ireland prayed daily for the Church in China and that included them. They were incredulous at the thought that Sisters in a foreign country were praying specially for them. They were delighted and inspired on hearing the stories of our first Sisters who had come to China in the 1920s and had done so much to spread the faith, especially by looking after the poor and the sick.

I felt very much at home working with the Sisters. It reminded me of novitiate days in Magheramore. There was a wake up bell at 5am, followed fifteen minutes later by a shrill whistle piercing the morning silence calling all to the daily workout in the courtyard. Meanwhile the able-bodied orphans would trot past doing their own running laps. Mass was at 5.30am, celebrated by the bishop. He lived in the junior seminary compound next door. Breakfast shortly after seven and then at eight o'clock all were at their workstations. Some Sisters staffed an outpatients' and specialist eye clinic, a number were involved in the rehabilitation programme and many were taken up with initial and ongoing formation of younger members, as well as the housework involved in catering for a big number.

My favourite pastime was working in the vegetable and fruit garden with the postulants and novices. Jamie Oliver, celebrity English chef, would have been in his element there! And his catch phrase, 'fresh from a monastery garden' had a very real resonance to it. The staple food was white steamed bread (*mantou*), noodles and corn

soup, all homemade by the Sisters and, of course, an abundance of fresh vegetables.

Due to other commitments, I was sorry I was not able to stay for the final profession of eleven Sisters on the feast of St Thérèse. The day before I left, all the Sisters were busy preparing enough food to feed a thousand or so parishioners, including the Sisters' families. The time I spent there was for me, in a way, a mini renewal – such life, commitment, charity and hope in abundance in this remote corner of China. The Sisters had vision and a sense of mission. They were meeting needs in the community and, so far, their little Congregation was flourishing. ●

Working with the Hong Kong Society for Rehabilitation, a designated WHO collaborating Centre for Rehabilitation, Sister Joan O'Connor, from Co Kerry, has travelled extensively in China providing training in rehabilitation skills and, along with other undertakings, developing educational materials.

All images courtesy of Columban missionary Sr Joan O'Connor showing the efforts of Bian Cun Catholic Orphanage in China to support and help disabled children reach their potential.

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01

# A HOME FOR THE SACRED HEART OF JESUS

Fr George Hogarty writes about the struggle two former parishioners, Jorge and Maritza, had to find land on which to build the Sacred Heart of Jesus chapel.

During a recent visit to Peru, Maritza Upiachiwa and her husband Jorge Sanchez invited me to celebrate Sunday Mass for the community of the chapel of the Sacred Heart of Jesus in Chuquitanta in Huandoy parish on the north side of Lima. When I arrived, the first thing Maritza said was, "Padre, we've finally found a home for the Sacred Heart of Jesus!" While I celebrated Mass under the open grey sky that is so characteristic of Lima, I witnessed first-hand the deep veneration the community had for the Sacred Heart of Jesus and I gave thanks to God their faith in Jesus' Sacred Heart had brought them this far.

Fr Joe Ruys, a Columban volunteer in Peru from the Archdiocese of Melbourne in Australia, had originally founded the community along with Maritza and Jorge on 1<sup>st</sup> July 2007 and had lived nearby to accompany them. As is the custom in Peru, Fr Joe sought out local landowners who still had agricultural land on the outskirts of

Huandoy parish seeking a donation of land on which to build a chapel in honour of the Sacred Heart of Jesus.

Meanwhile he worked tirelessly on behalf of the community helping them build their first simple chapel made of woven bamboo on land rented from a land developer called Raimundo. This was a temporary arrangement as Raimundo let it be known he had other plans for the land. When Fr Joe's time as parish priest of the Holy Archangels parish of Huandoy came to an end in 2012 there was still no sign of a likely donor. Seemingly, Fr Joe's entreaties had fallen on deaf ears.

When the Municipality of San Martin de Porres in Northern Lima finally organised to have water and light installed in the housing estates in Chuquitanta, the value of the land in the area quadrupled overnight. The community realised they would have to find land soon or face an uncertain future. It was obvious to all the community that the Sacred Heart of Jesus badly needed a home!

When I took over as parish priest from Fr Joe in 2012 all our missionary team could do was accompany the community and help them keep their hope alive. During this time, Maritza and Jorge gave generously of their time and energy to help build and strengthen the fragile but growing community. Nevertheless, they couldn't help but feel anxious because

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they knew the community needed a secure spiritual home for themselves and their patron, the Sacred Heart of Jesus.

One day Maritza came to me saying, "Padre, what are we going to do? Nobody wants to donate any land to us, and I don't know how we'll keep going if we can't find a place for a church?" "Look", I responded, "if God wants the community to get land for a church, He'll bring it about! Keep your faith in the Sacred Heart of Jesus alive." Inwardly, I too was worried for the same reasons she was.

Knowing that the axe would fall sooner or later on their tenure in the temporary chapel on borrowed land, Maritza and Jorge approached another land developer who had sold them the land on which their own home was built. Since they were neighbours, they hoped he might favourably consider their petition to set aside part of the green area in front of their house for a chapel, which legally he was entitled to do. Instead, he adamantly refused. In desperation, Jorge asked me to write a letter to the land developer asking him to donate a section of the park for a church. Soon after, my time as pastor of Huandoy

"Then in 2018 the law in Peru changed concerning land set aside in parks for educational purposes in newly built housing estates giving both the land developer and the homeowners who'd purchased land from the original owner the opportunity to put the land to other uses if there was no need of a school in the area. However, the decision had to be ratified in a joint public Assembly".

"Well as you can imagine Padre, there was a lot of wrangling over how the land on offer should be used and we the Catholic community were in there fighting all the way. When the day for the Assembly came in December of 2018 the land developer wanted to donate the land for a community centre but we held firm and argued that we had been seeking land on which to build a church for a long time and we were not about to give up now. He retorted, 'Since when?' And then we showed him your letter Padre and that convinced him we were in earnest and the land was donated to the church. And that Padre is how we found a home for the Sacred Heart of Jesus!" ●



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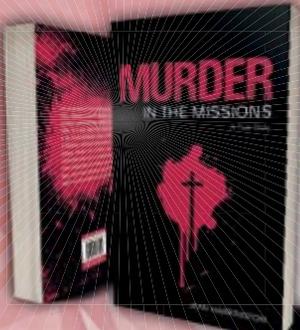
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parish came to an end in November 2014 when I was assigned to do mission promotion in Australia.

On my return to Peru, you can imagine my surprise on that Sunday morning five years later when I saw the community with land of their own. Over lunch I asked Maritza and Jorge how they'd managed to acquire a site on which to build a church. Jorge started off saying, "After you left Padre, we tried countless times to find land on which to build a church but nobody wanted to donate any land, they were only interested in selling it to make money. Our faith was sorely tested but we prayed continually to the Sacred Heart of Jesus to help us realise our dream."

Australian-born Columban, Fr George G. Hogarty, was ordained in 1983 and served in Chile and Peru. He is now based in Essendon, Australia.

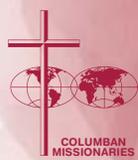
01. Fr George Hogarty with Maritza Upiachiwa and her husband Jorge Sanchez along with members of the parish community at the Sacred Heart of Jesus chapel in Chuquitanta on the north side of Lima, Peru.
02. Young parishioners outside the site of the new chapel of the Sacred Heart of Jesus.
03. "We found a home for the Sacred Heart of Jesus".
04. Columban missionary Fr George Hogarty, former pastor of Huandoy parish in Lima, celebrating Mass with his former parishioners.



## MURDER IN THE MISSIONS

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# A GIFT OF KAUA



Fr Donal McIraith writes about the celebration of the Silver Jubilee of the first Fijian to join the Society.

**T**he SS Aorangi arrived in Suva from Vancouver on 22 February 1952 bringing the first eleven Columbans from Ireland to Fiji. Bishop Victor Frederick Foley SM came on board with a group of Fijian chiefs to welcome them traditionally. The Bishop's spokesman that day was Ratu Sikeli from Kadavu. Little did Ratu Sikeli imagine that his sister's grandson would be ordained a Columban and become the first Fijian Columban to celebrate his Silver Jubilee.

Fr Ioane Gukibau was the first Fijian to join the Columbans. Ordained in 1994, he celebrated his Silver Jubilee of priesthood in his home parish of Lami, Suva on 21 December 2019. With his mother, his family, Columban colleagues and many friends, Fr Ioane gave thanks to God for those 25 years as he recalled the pathways he has trodden over the years.

Fr Ioane's family hails from Vutia in Rewa province with links to Ono, Kadavu and to Serua. His great-great-grandfather, Catechist Dionisio Dau, at the request of Marist priests, brought the faith from Rewa to Serua

where there is now a thriving Catholic community. His grandfather Iosefo was captain of the Bishop's boat for many years. Fr Ioane's father, Mika Gukibau, a classmate of the late Archbishop Petero Mataca, was also prominent in the church in Fiji.

It was a great joy for Archbishop Mataca to ordain his classmate's son in Lami. His mother, Ana, is from the village of Daku where the Catholics suffered greatly. The whale's tooth which the family gave the then Columban director the day Ioane was ordained, still hangs on the wall of the central house in Suva.

When he graduated from Sacred Heart College, Fr Ioane worked for Telecom for some years. A chance remark by Marist Fr Aiden Carvill, directed Ioane to the Columbans. "The day after I made enquiries," he said, "Fr Charles Duster turned up at my parent's front door with a *sevusevu*, a gift of Kava". The rest is history. Fr David Arms, his first rector of formation, recalls that this was the first time Columbans did formation in Fiji and they had decided to do it traditionally. Everyone slept on the floor,

Fiji style. Ioane objected. As a Suva boy, he was used to a bed! He graduated from the Pacific Regional Seminary where he later taught. His pastoral work was done with his cousin and fellow Columban Isimeli Cagica in Brazil and he still loves to speak Portuguese.

After ordination he was sent to Peru and there he had to switch to Spanish. For the next twelve years, Fr Ioane struggled with bringing the Gospel to the poor of Lima. He did pastoral work, formation work and some teaching.

In 2006, Fr Ioane was brought home to work in his Home Region of Fiji. He started with vocations work, seeking vocations for the Columbans and was Vice-Director of the Region. One of his candidates was ordained recently in Fiji, Fr Teakare Betero and Fr Ioane had the joy of attending his ordination. Then he was sent to Rome to study Missiology. He made such a good hand of this that his Jesuit professors wanted him to do a doctorate. However, Fr Ioane was needed back in Fiji.

Returning to Fiji he taught history and theology at the Pacific Regional Seminary, his alma mater. For some years he was Pastor of the Columban Parish of St Pius X in Raiwaqa. He then joined Fr Felisiano Fatu of Tonga as Vice-Rector of the Columban formation programme in Suva and for two years he was Rector and ran the programme himself with the help of Fr William Lee.

Fr Ioane was elected to represent Fiji as a Delegate at the Columban Chapter or General Assembly in Taiwan in September 2018. Almost immediately upon returning home from Taipei, he returned to Peru to take up another appointment there. Following Pope Francis' designation of October 2019 as an Extraordinary Missionary month, with the motto, 'Baptised and Sent', Fr Ioane set about promoting an understanding of how baptism makes us all missionaries, bringing Christ and his love to all. He is helping with a Columban project which prepares Peruvians to be missionaries in their own country. ●



Fr Donal Mcraith was ordained in 1971 and went on mission to Japan. He completed his doctoral studies in sacred scripture in Rome in 1989 and taught scripture at the Pacific Regional Seminary in Fiji. He is currently involved in Mission Awareness and Education in Fiji.

01. Fr Ioane Gukibau, the first Fijian to join the Columbans.
02. Fr Ioane celebrates his Silver Jubilee with members of the Columban community in his home parish of Lami, Suva on 21 December 2019.
03. Fr Donal Mcraith concelebrates Mass with Fr Ioane Gukibau, marking 25 years since his ordination in 1994.
04. Fr Ioane with his parishioners in Peru.

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## A 'LIFE-GIVING' MINISTRY

Lay missionary Lanietta Tamatawale is Fijian. She writes about her delight in returning to full-time ministry with the deaf community in the Philippines.

**A**fter spending several years in leadership and administration work, I was glad to return once again to full-time pastoral work in Deaf Ministry in the Archdiocese of Cagayan de Oro, Mindanao, Philippines. This is where I was assigned in my first term as a lay missionary, so I am pretty familiar with the place. It has provided many good memories and so it is good to be back again.

In the past I was assigned specifically to Holy Rosary Parish which was managed by the Columbans. They have a specific ministry for the deaf in the parish which I became interested in. Since then, my passion and love for working with the deaf has grown. I was lucky to have a great sign language teacher, Vilma Arante who has always been very dedicated and committed to her work in the service of deaf people.

Upon returning to Cagayan de Oro, I was once more assigned to work with Vilma. She is now Coordinator of the Deaf Ministry within the Archdiocese of Cagayan de Oro. We have known each other for many years and her

passion and commitment to the marginalised despite all the challenges, and the ups and downs, still amazes me. Vilma is always thinking of the deaf, teaching them about saving their money for rainy days and how to take care of themselves.

There is an expectation in the Archdiocese that Catholic members of the deaf community will be involved in Church activities and that requires us to constantly reflect on how we can better help them. Vilma works with young deaf children who are in school, as well as the youth and those who are older and have families of their own. Most of the older members of the deaf community work as massage therapists, so every six months they gather at the Columban House in Patag to make their massage oils. This is their livelihood which helps support them financially with their day to day expenses. Vilma also encourages them to try and save some of their income in case of emergencies or other needs.

Catechism is taught to the young deaf children in school. Some parents show their support by participating in the activities of their deaf children. The young adults who are looking for work are sometimes sent to training programmes like candle-making, while some join the Life Project for Youth. Every Sunday there is a signed Mass in two parishes.

The government doesn't provide much support to the

less fortunate. However, there are people who dedicate their lives to helping the marginalised, and Vilma is one of them. Observing and seeing how committed she is inspired me to work with her. I asked Vilma what keeps her going and why is she still involved with the deaf despite all the challenges? Her reply really touched me. She said she wants to help the deaf since there are not many interpreters in the city who are able to use sign language to interpret for them. For her, it's not about money - it's about service from the heart. Although she does not receive much, she has felt the graces of God in her life in this service. She is always happy being with the deaf community. It is life-giving for her.

Working with the deaf is indeed life-giving. I have learned throughout the years, that deaf people are also on their own spiritual journey in life. In wanting to make our Church more inclusive we need to welcome the marginalised and support them and provide resources that will help them.

Pope Francis in 'The Joy of the Gospel' wrote, "Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: 'we have always done it this way.'" He invites everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelisation in their respective communities. There is a need to rethink our goals, structures, style and methods of evangelisation so as to become a more inclusive Church and provide resources, and train lay people to help build up a better Church. ●

Lanieta Tamatawale is a Columban Lay missionary. She was previously Lay Missionary Co-ordinator in Fiji before taking up a post in the Philippines.

01. Lanieta Tamatawale with some of the children and young people she works with in the Archdiocese of Cagayan de Oro's Deaf Ministry.
02. Columban lay missionary Lanieta Tamatawale with her colleague Vilma Arante.
03. Vilma Arante with older members of the deaf community at the Columban House in Patag making their massage oils.

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**MAKING  
YOUR  
WILL?**

**MAKE A DIFFERENCE!**

Please remember the needs of Columban missionaries and their missions.

Without your help we cannot continue our work.

Your gift could help some of the most marginalised and neediest.

# GOING ON MISSION IN 2020!



Fr Donal O’Keeffe writes about the Columbans’ work in the formation and education of Korean missionaries preparing to serve overseas.

In February 2020 some 18 Sisters and priests participated in the Mission Education Programme at the Columban Centre in Seoul for Korean missionaries going overseas. The programme was directed by Columban Thomas Nam Seungwon and the staff at our Mission Centre in Seoul. It was initiated in response to feedback from Korean missionaries returning home for vacation. They had a simple message - while they were enthusiastic, and gospel-motivated for mission, they were not prepared for the struggle of learning a new language, of adjusting to a new church and a new culture. In response to this the Columbans invited members of different congregations to examine the possibility of developing a short preparation course. This led to the first programme being run in 1999.

The programme is a series of modules focusing on the challenges of mission today with a healthy mixture of the theoretical and the practical. In the practical modules sharing stories is key - stories of adjusting to new cultures, different churches, climates, languages and of course coming face to face with human suffering. This year I spent two sessions with the group where they were reflecting together on how we respond to very concrete situations of poverty. One Sister related an event which happened to her a few weeks previously. She was walking in the local market with a friend when they passed a man hunkered down who was asking for a handout. She passed by and for some reason she glanced back and her eyes met his and she felt a stab in her heart and thought,

“I should go back”. But being with another person she just continued on her way feeling guilty. I think many of us can relate to this experience as we see more people falling through the cracks in our society, ending up unemployed, often homeless and sleeping rough.

The group had various suggestions coming from their own experiences: “stop and ask the person would they like coffee”; “get a ticket for a meal in the nearby market café and give it to him”; “say hello and see how the conversation would develop”. All agreed that it was fundamental to acknowledge the person, to stop and exchange a greeting. A powerful image here is that of Jesus in the Gospels always acknowledging the other, especially the marginalised, for example in Luke 18:40 where he stopped to talk with the blind begging man. Jesus always took the time to recognise people on the fringes. The group agreed that the response is to “begin with a greeting and take it from there”. But all realised that what an individual could do was limited, so the imperative is to get a wider group involved which will lead to sharing more ideas, resources and ultimately a more comprehensive response.

I shared from my own experience concrete examples of what missionaries did and can do in the face of similar challenges. In Korea the Italian Oblate missionary priest, Fr Vincenzo Bordo, working in Seong Nam city, often encountered teenagers who had run away from home and were sleeping rough. In 2015, with the help of the Oblate Congregation and local Catholics, he got a bus



02

and set up a mobile clinic which goes out three times a week (Wednesday, Thursday, Friday) at night from 6pm to 12am to meet, dialogue, and help the boys/girls who live on the streets. They offer the young people food, counselling, clothes, medical care, games and meet an average of 900 boys and girls on the street each month (70-80 on any night). Since the bus is too small, they erect two tents beside the bus to cope with the numbers. It is just one practical way to be with street children supporting them, gain their trust and help them start a new journey. On each Tuesday his team visits the high schools in the city with an education programme related to the problems of 'running away'.

The Korean Columban Sisters Julietta Choi Yoojin and Bernadetta Lee Hyun-kyung work with a community living in a cemetery in Manila. They discovered that many of the parents had been born there and now are raising a new generation of children in the cemetery. Deciding early on that education was the key to breaking the cycle, the Sisters with the help of benefactors set up study programmes to encourage the children to stay at school. In 2019 for the first time ever two students were accepted into the National Police College - the cycle of poverty had been broken! There is also the work of Irish Columban Noel O'Neill in Gwangju who was confronted with the reality of young people with special needs being shunned and locked away in holding institutions. He introduced the 'group home concept' revolutionising the whole approach in Korea to persons who are differently disabled.

These initiatives, started by missionaries, give hope and courage to people starting out on missionary life. But an even greater gift is the whole experience of spending a month together sharing about their dreams, their hopes, their fears and doubts. The solidarity experienced and the relationships established become firm foundations for a missionary life. We pray for the class of 2020 who are preparing to depart on mission. ●



03



04

Fr Donal O'Keeffe joined the Columbans in 1971. He was ordained in 1975 and was appointed to Korea that year. He is currently Rector of the Columban Formation House in Seoul.

01. The Class of 2020: the 18 Sisters and priests who participated in the Mission Education Programme at the Columban Centre in Seoul, which prepares Korean missionaries for service overseas. In the photo Columban Regional Director Fr Eamon Adams accompanies the group on a visit to a Buddhist monastery as part of their orientation. Photo: Soyoung Kim of the Korean Columban magazine.
02. Italian Oblate missionary Fr Vincenzo Bordo and some of the counsellors who work alongside him with teenagers who have run away from home and are sleeping rough in Seong Nam city. Photo: Fr Vincenzo Bordo OMI.
03. Columban missionary Sr Bernadetta teaching the children from the cemetery in Manila. Photo: Sr Julietta Yoojin Choi SSC.
04. Sr Bernadetta teaching music to the children among the graves of the cemetery in Manila. Photo: Sr Julietta Yoojin Choi SSC.

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# DEATH AWAY FROM HOME

Fr Bobby Gilmore looks at the contribution of immigrant frontline workers during the Covid-19 crisis and highlights the double standards in people's hostility to migrants.



**A** full-page report in *The Guardian* last April of the deaths of 29 Filipino immigrants from Covid-19, most of whom were working in Britain's health care system, was shocking and sad. It highlighted how health care systems depend on migrant labour not just in Britain and Ireland but across Europe at a time of hostility to the presence of migrants and immigrants.

It reminds me of a discussion I had with a class of secondary school students on the subject of migration. In a generally anti-immigrant atmosphere, fed by tabloid sensationalism, they were opposed or indifferent to the presence of immigrants and migrants from European Union member states. I put two questions to them.

One, how many of you crossed borders last year to holiday in another country? Many hands went up. I then asked if they had sought permission from those countries to have their holidays there? They responded in amazement with a why should they have to do that, implying some kind of inalienable right to walk across the border of another country without being invited.

I then asked the class if there were some among them who planned a career in the caring professions of nursing, care for the ill, elderly and disabled. No hands went up. Next question; how many had grandparents being cared for in nursing and retirement homes? Many hands went up. I asked; who are taking care of your elderly and ill relatives? They responded; Filipinos. So how do we care for your grandparents, the ill and disabled? Do we send granny to Manila or Accra or invite Filipinos and Africans to Ireland to care for granny and grandad? They all agreed that granny and grandad should be cared for in Ireland. I then asked; who are the carers if none of you plan to be in the caring profession? Silence.

During the Covid-19 pandemic a number of media headlines in Britain and Ireland focused on the shortage of labour in the agricultural sector to harvest food and replant for the next crop. Agribusiness was told, in the lead up to Brexit, to recruit workers from indigenous populations that were unemployed. But there were

few takers. So the sector decided to seek workers from European Union member states, as the Covid-19 crisis led to restrictions of movement.

Ireland is experiencing in reverse the plight of many of its past generations who were seasonal workers, welcome when needed in the Fens and Scotland, disposable when not; living and dying in inhospitable conditions. Such was the situation of millions of migrant workers around the world at the onset of the Covid-19 pandemic. Governments announced shut-downs seemingly not realising that large sections of their work forces were migrants without wages, lodgings, food, healthcare, shelter and no transport to make their way home. Worse still, in a time of pandemic, affluent states having closed their borders to outsiders, deported undocumented immigrants back to their home countries, indifferent to possible further spread of the virus. Why has the world lost its compassion, human respect and generosity? Is Covid-19 telling us something about ourselves that is uncomfortable? I hope so. ●

Fr Bobby Gilmore was ordained in 1963 and assigned to the Philippines from 1964-78. From 1978-92, he was Director of the Irish Emigrant Chaplaincy in Britain. He ministered in Jamaica from 1992-99. In 1999, he returned to Ireland and established the Migrant Rights Centre Ireland.

01. Columban missionary Fr Andrei Paz (second from left) with a group of friends who prepared and distributed bags of groceries to the less well off in Bangar and Sudipen, in the province of La Union, Philippines during the Covid-19 pandemic.



## PRAYER AGAINST INDIFFERENCE

Give us a spirit of compassion so that we may understand the suffering of these people who have to leave behind their homelands and families in search of a better future.

“God wanted His delightful world to be always beautiful and life-giving.”

**D**o you ever wonder at how Mother Nature has so many unbelievable surprises for you day after day? She decorates the world each day in different apparel. Our eyes can feast on multifarious colours and shades. We are gifted with the wonders of change, with the gentleness of the breeze and the strength of the storm. We can stand in awe at the multitudinous grasses and flowers. We can listen to the murmuring of babbling streams and the music of tumbling waterfalls. We can hear the singing of the birds and the scuttling of little animals. It is all free. We only have to look and listen.

The Book of Genesis tells us that: In the beginning God created Heaven and Earth. The earth was a formless void. There was darkness over the deep. For six days God moulded and fashioned His creation and He saw that it was very good. There was endless potential for all the evolutionary developments that would follow. God was full of joy because it was sufficient to sustain all kinds of life. He admired the Universe and found there was nothing lacking. Then He handed it over to human beings to till it and care for it. God wanted His delightful world to be always beautiful and life-giving. He never intended His most precious Universe to be destroyed by war, greed, exploitation, destruction or abuse. Human beings were given free will and the responsibility to make this world a better place.

If we draw insight from our own ancient beliefs and draw inspiration from our spiritual heritage, and if we reflect on our Celtic thought and imagination, we see that for the Celts being in the contemplative presence of Nature was being in the presence of the Divine. Time spent in contemplation was time well spent.

Now we live in times of constant activity and excitement. We are stressed out by the sheer effort of being alive and trying to do things with speed and efficiency. Where has our free time gone? Can we afford to have it anymore? We need instant gratification but it doesn't last long. Often we feel empty and lonely in our ever-rushing world and are tempted to wonder, "Is it worth living at all?"

In his book 'Eternal Echoes' John O'Donoghue tells us that. "Ideally a human life should be a constant pilgrimage of discovery." Discovery enlarges our sensibility and Nature opens itself up to us and offers us untold mysteries. Are we capable of accepting her offerings? Can we be silent enough to hear her whispering to us? Mother Nature is constantly renewing herself and she will never disappoint us. ●

Sr Abbie O'Sullivan

# REST in PEACE



Fr Michael Sinnott



Sr Marie Galvin



Fr Joseph Flanagan

## Fr Michael Sinnott

Michael ('Mal') was born in Clonard, Wexford on 17 December 1929 and educated in the CBS and in St Peter's, Wexford. He joined the Columbans in 1948. Following his ordination in December 1954 he finished postgraduate studies in Rome before he was appointed to the Philippines in 1957. Michael's first term in the Philippines was spent in Iligan, in Mindanao, before he was appointed to the seminary staff in Ireland. He became Seminary Rector in 1967. He remained on the staff until 1976 when he returned to the Philippines. For the next ten years he worked in the Pagadian area where he gained the reputation as a fearless defender of people's rights. He was vocal in his criticism of military abuses and local corruption. He brought the same energy to his four-year term as Vice Director of the Philippines Region. When he had completed his term, rather than returning to parish ministry, he began the *Hangop Kabataan* (The Children's Shelter) foundation for children with special needs in 1998. He worked away quietly for years until the spotlight was focused on him by events beyond his control. One of these was when he had to undergo a quadruple by-pass operation and his blood type was not available anywhere. Another was his kidnapping by an Islamist group in October 2009 when he was held for thirty-one days before being released. He was glad of a few months at home after that ordeal, but he had no intention of staying in Ireland and returned again to the Philippines. He finally returned to Ireland in 2012. Michael was taken ill on 23 November 2019, the feast of St Columban. We have been blessed to have him as a friend and companion.

## Sr Marie Galvin

Nora Marie Bridget Galvin was born on 22 February 1934 in Bandon, Co Cork. Marie trained as a National School Teacher in Mary Immaculate Training College in Limerick and taught for three years before answering the call to become a Columban Sister. She entered the Columban Sisters in Magheramore on 3 October 1957 and made her First Profession on 26 April 1960. Her first mission was to Westminster, California where she taught from 1960 to 1968. She was Principal of Our Lady of Guadalupe School from 1968 to 1976. In 1976 Marie became Regional Superior and moved to Chicago. She became acquainted with various areas of the US and she also found a real inspiration in Peru. In 1981 Marie was elected General

Councillor and moved to Magheramore in Ireland. She was elected Congregational Leader in 1987 and held that post until 1993. In 1994 Marie achieved her greatest desire - to be missioned to the East. She was assigned to Pakistan. The appallingly high rate of illiteracy in Pakistan posed a real challenge. She was invited to become a member of the Catholic Board of Education at Diocesan level. She gave workshops to the women in the villages and helped them to train as teachers. In 2018 Marie's health began to fail and she had to leave Pakistan for medical treatment in Ireland. Her illness worsened but she had a great desire to live. On 17 January 2020 Marie went peacefully to her Lord whom she had faithfully served all her life. She was always happy and her happiness radiated out to everyone she met.

## Fr Joseph Flanagan

Joe was born in Ballinasloe, Co Galway on 25 April 1936. He attended the Convent school and St Grellan's in Ballinasloe and then went to St Joseph's, Garbally for secondary level. He joined the Columbans in Dalgan in 1955 and was ordained there in 1961. Assigned to Korea in 1962, he was appointed to Kwangju Diocese. He got to know places like Cheju, Mokpo and Noan before returning to Seoul for further studies and an appointment to Donamdong parish in 1965. He served in Hallim and Wangsibri, Seoul and then worked for a year on Mission Promotion in Britain in 1974. He returned to Mokpo but later accepted the task of developing a new parish Machondong on the outskirts of Seoul. Those first twenty years in Korea, from the early 1960s and into the 1980s, were the best and worst of times. It was a period of unprecedented economic growth and of political oppression that deepened as prosperity spread. After a home vacation in 1983, Joe became the Regional Bursar in Seoul for three years before taking on the parish of Changhowon in Suwon diocese. He carried the Olympic torch through the town on its way to the 1988 Games in Seoul. He was made Bursar in Britain in 1990, a job he served in until 2012. Even when he returned to Ireland, he continued to act as assistant Bursar in Dalgan until failing health forced him into retirement. Joe was a gentle and unassuming missionary whose manner people found attractive and it made him their friend for life. He died in the Columban Nursing Home on 13 February 2020.

May they rest in peace.

# DOUBTING THOMAS

In the evening of that same day, the disciples were together in the upper room hiding from the Jews. Although the door was securely locked, Jesus came and stood among them. "Peace be with you," he said, and he showed them the marks in his hands and in his side.

Now Thomas, one of the twelve, was not with the others at this time. When they told him the wonderful things that had happened, and how Jesus had just been with them, Thomas could not believe that it was all true.

"Unless I see him for myself and can touch the wounds in his hands and side," he said, "I refuse to believe."

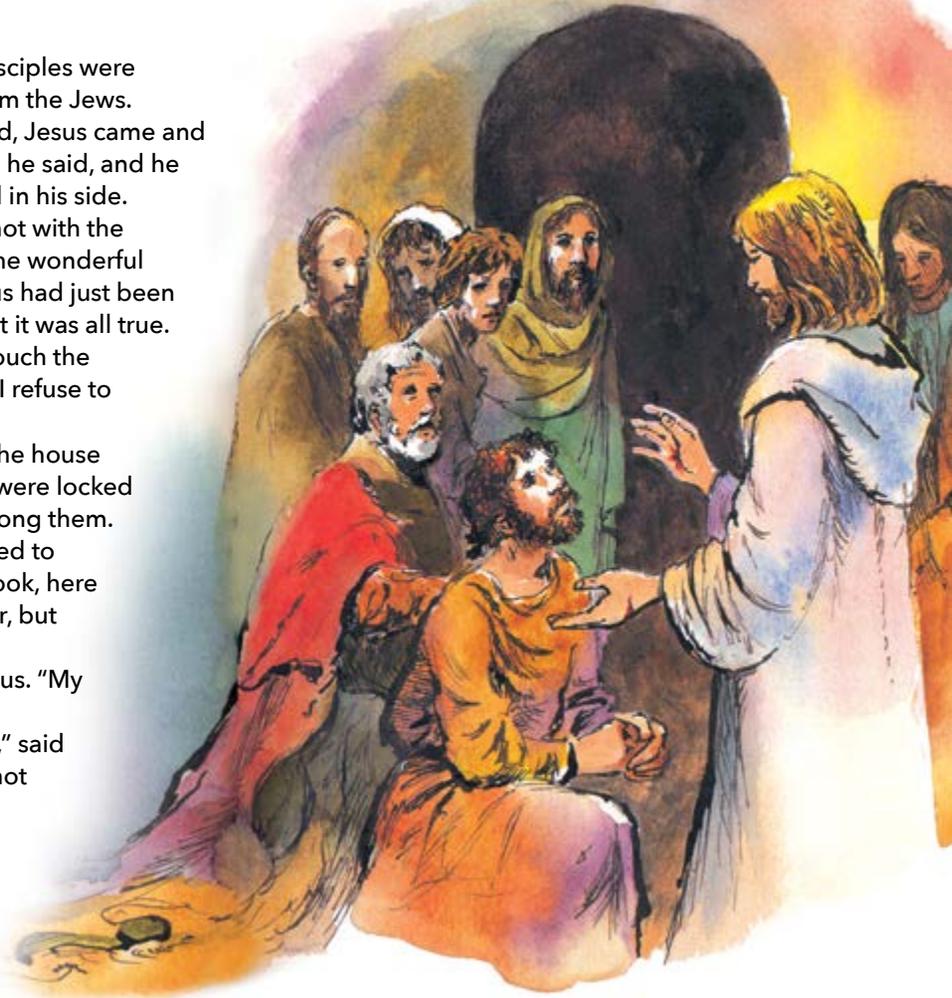
Eight days later the disciples were in the house again, this time with Thomas. The doors were locked as before. Suddenly, Jesus was there among them.

"Peace be with you," he said, and turned to Thomas. "Here are my hands, Thomas. Look, here is the wound in my side. Doubt no longer, but believe!"

Thomas fell to his knees in front of Jesus. "My Lord and my God!" he cried.

"You believe because you can see me," said Jesus. "How happy are those who have not seen me and yet believe in me." ●

Read also: [John 20: 19-30](#)



## BIBLE QUIZ

NUMBER  
86

1 In Matthew ch.28, which two women were the first to see Jesus alive again?

2 True or false? In Mt. ch.26, as Jesus was being arrested, a disciple seized his sword and cut off the high priest's servant's thumb and Jesus healed it.

3 In John ch.19, Pilate's notice on the cross, 'Jesus of Nazareth, King of the Jews', was written in what three languages?

4 In Mark ch.15, when Jesus cried out from the cross, "Eloi, Eloi, lama sabachthani", who did the people think he was calling to?

5 True or false? In Mt ch.27, after Jesus died there was an earthquake in Jerusalem?

6 In Mark ch.15, who taunted Jesus by saying that if he was the Son of God he should come down from the cross?

Name:

Address:

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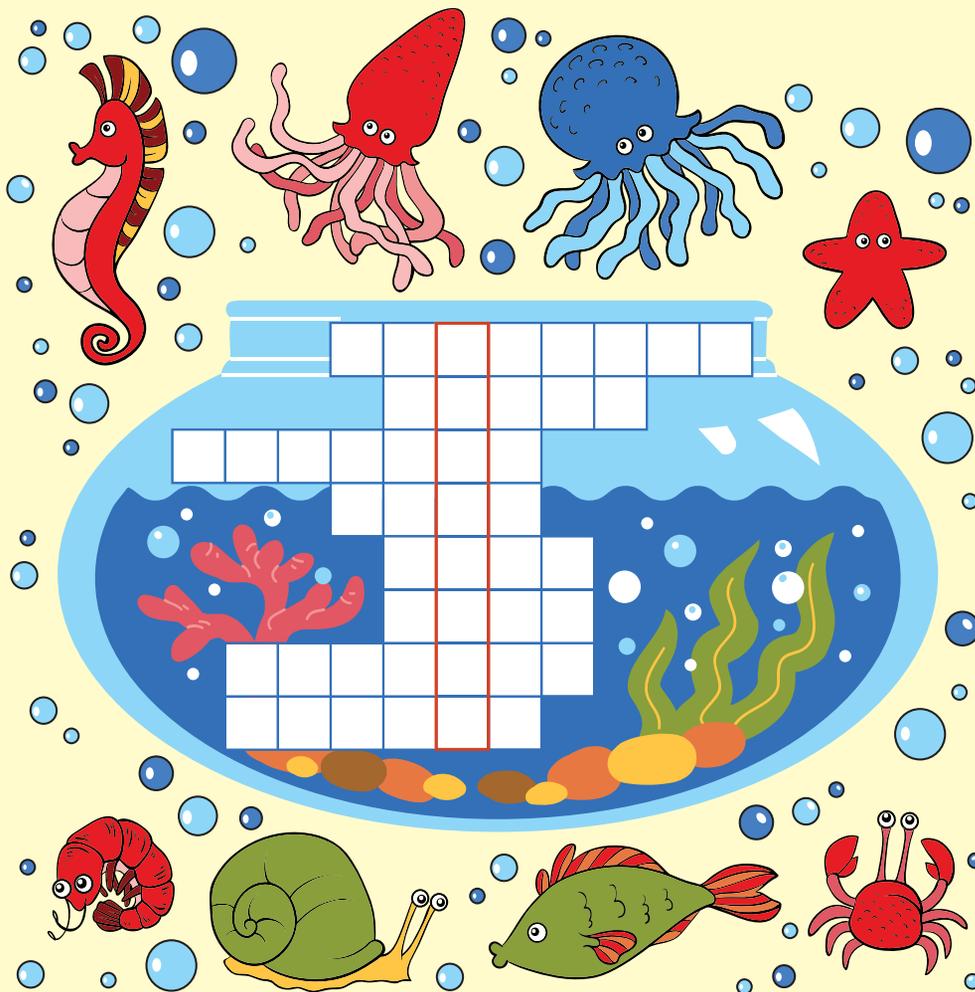
Consult your Bible, answer the questions above and send your entry to: Bible Quiz N° 86, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 31<sup>st</sup> August 2020.

Bible Quiz N° 84 Winners: John Tracey, Bellshill, Lanarkshire.  
Robin Michael Tinsley, Fleet, Hampshire. Eleanor Cooley, Sutton, Surrey.

# WORD SEARCH

Match these words with their correct spaces. They can be found straight across or down:

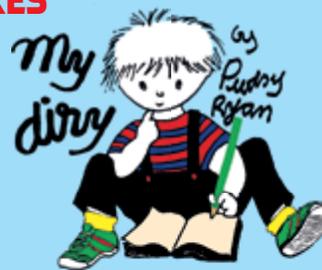
- SEAHORSE
- SQUID
- OCTOPUS
- STAR
- CRAB
- FISH
- MOLLUSK
- SHRIMP
- AQUARIUM



## PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

I dunno what I shud be putting into my dirty nothing is happening and I can't say Ms Flinn was cross with us because there's no school at all. I dunno even if there will ever be any school again, and why?- it's this virus thing that nobody can see probably something hairy and a whole lot of legs. And all the cuzzins are complaining they won't be going on hols to nice places and Uncle Edward was Skiping and saying are we going to his place to drive the new tractor- it's awful lonely sitting there on its own and cuzzin Ciara dying to show us

how to drive and she is a girl! And Grandad was saying it's time we are helping in the bog and that's better than all those foreign places. Imagine all the fun there is in chasing the hares and everything. And the new priest was saying how terrible it is with no altar servers and old aunt Mamie complaining she can't go visiting and getting all the news..I told her get Skiping she said I beg your pardon my house is perfetely clean-she thought it was something for cleaning the floor. And they say we young fellas know nuthin! imagine that.



Help Pudsy correct his spelling to win a £15 voucher.

Rewrite the story and send to Pudsy's Dirty, St Columban's, Widney Manor Rd, Solihull, West Midlands B93 9AB, before 31<sup>st</sup> August 2020.



1. How do you talk to a giant?
2. What animal is always at a baseball game?
3. How does the moon cut his hair?
4. Who did the zombie take to the prom?
5. What does a spider's bride wear?
6. Where do hamburgers go to dance?

1. Use big words!
2. A bat.
3. Eclipse it.
4. His ghoul-friend!
5. A webbing dress.
6. They go to the meat-ball.

## COMPETITION WINNERS

MARCH / APRIL 2020

<b>Leo Botley</b> Chatham, Kent <b>1</b>	<b>Oscar Burgess</b> Worthing, West Sussex <b>2</b>	<b>Ruby Holmes</b> Bury St Edmunds <b>1</b>	<b>Ales Redwood</b> Coventry <b>2</b>	<b>Rachel Chan</b> Mill Lane, Gerrards Cross <b>1</b>
<b>Colpaint - Aged 7 and Under</b>		<b>Colpaint - Aged 8 and Over</b>		<b>Pudsy's Dirty</b>

# Super Sparrows

By Elizabeth McArdle



Each time I leave my home by the back door, I am greeted with the chattering and chirping sound of house sparrows. They have taken up residence in one of our sheds and it is lovely to welcome these new neighbours to our patch. Indeed, they are not new but very old neighbours as studies show that around ten thousand years ago, house sparrows lived alongside the first stone age farmers. These farmers cultivated seeds and grains as food crops and since sparrows are mostly seed and grain feeders, they rapidly became attached to these early settlers and have accompanied humans ever since.

House sparrows are very sociable birds often nesting in colonies. The untidy, cup-shaped structures which make up their nests are made from whatever materials are to hand and have been known to include dried grass, straw, feathers, string and even newspaper. Like humans, they feel the heat and in summer they love to take a dip in the local pond or street puddle. Watching

them bathing is a joy to behold as they clearly relish the cool water, chattering joyfully to each other as they splash around. Taking a dust bath is another popular communal activity and it is thought that this activity aids the removal of ticks and parasites from their feathers.

House sparrows are so entwined in people's lives that you will probably find them near your home. They are frequent visitors to the bird feeders and love most kinds of seeds. They will also take up residence in nest boxes. It is so important to encourage them to visit our gardens as their numbers have declined around 75% in the last twenty years. This is catastrophic news for all of us bird lovers and we must do our utmost to reverse this trend. If we do, we will still hear the gregarious sound of super sparrows for many years to come. ●

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Age:

Address:

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# SUBANEN CHRISTMAS CARDS

Connecting the nativity story with the story of the Subanen people in the Philippines

The Subanens face eviction from their homes by logging and mining companies. With assistance from the Columbans, they use their traditional crafting skills to make jewellery, mandalas, children's books and cards to sell. The income generated provides food, education, housing and healthcare for their families.

Why not support the indigenous Subanen people of the Philippines by buying their traditionally crafted cards?

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