

far east



MAGAZINE OF THE COLUMBAN MISSIONARIES



**DEATH
IN COVID
TIMES**

Remembering our
dearly departed

**FINAL
PROFESSIONS
IN HANYANG**

Order founded by
Bishop Galvin rejoices

**TRIBUTE TO
FR CHARLIE
O'ROURKE**

A lifelong thirst
for God

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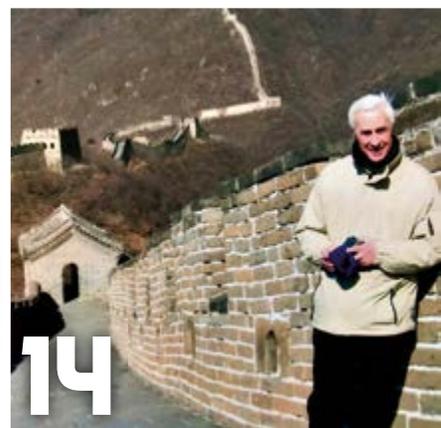
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THE FAR EAST

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To promote an awareness of the missionary dimension of the Church among readers; to report on the work of Columban priests, Sisters and lay missionaries; and to seek spiritual and material support for missionaries.

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Front Cover

Sr Fiona Yang Fuli and Sr Columban Zhu Wenjuan of the Sisters of Our Lady of Hanyang, founded by Columban Bishop Edward Galvin, on the day of their final professions at St Columban's Church in Hanyang, China. Photo: Fr Dan Troy.



FUNERALS IN A TIME OF COVID

Traditionally we Irish have dealt with death in a positive and hands-on manner. The Irish wake is known for its celebration of the deceased person's life. In the midst of pain, grief and loss the support of relatives and friends to the family is palpable.

During the Covid pandemic I lost a close family member. His wake, Requiem Mass and burial were nothing like anything I have ever experienced before. Coupled with the grief was the sense of isolation triggered by the physical absence of family and friends.

The death of a loved one in normal times is a painful experience but in these Covid-19 times that pain is heightened, and it is a very lonely experience. Like so many other families we were deprived of the time to be with our loved one in his last hours. Standing in the bitter cold keeping vigil through a window is something that will remain with me for the rest of my life. Yet we were not alone in this experience – so many families experienced the same.

As a family we missed the support and comfort of relatives and friends calling during those sad days, and felt the loss of a physical hug or handshake or the sharing of stories about our loved one. It left an ache in our hearts. Ten of us gathered for his funeral Mass and yet there was an intimacy in this, even if the Church was empty. When the prayers were said, and the burial finished, each member of the family returned to his or her own home to grieve and cope in their own way. No celebration of the deceased person's life over a meal was possible, each had to mourn in isolation.

Yet I am grateful for those who stood

in the bitter cold along the side of the road or in the cemetery keeping their distance yet supporting us by their physical presence. Behind the masks, their eyes reached out in solidarity and compassion to those gathered around the graveside. It shows the goodness as well as the helplessness that many felt, unable to support the grieving in the traditional ways we are accustomed to. The phone call, the emhissail and the text message show that people care but it can never replace the presence of the family member or friend during those days of sorrow and grief.

Celebrating the Month's Mind Mass in an empty Church without the family present was something I found incredibly difficult. However, at the end of the day I found comfort in the words of the Preface of the Mass: *"Indeed, for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven."*

This is made possible through the death and resurrection of Jesus our Saviour.

Life for Danny is now changed not ended; through God's grace he is now in that place where pain and suffering are no more. Like so many families we continue to mourn his passing, particularly as November is a time for remembering and praying for those who have gone before us and whose loss we feel. ●

Fr Ray Husband

Fr Ray Husband is regional director of the Columbans in Ireland. He returned to Dalgan in 2017 from the Philippines where he had been working in formation with Columban seminarians in Manila.

Image: Shutterstock

CARDS CELEBRATE THE WORLD GOD SO LOVES



Fr Vincent Busch explains how the images on this year's Subanen Christmas cards celebrate the ordinary, thoughtful ways that Joseph and Mary cared for each other.

The Subanens are an indigenous people whose ancestral habitat lies in the highlands of Western Mindanao in the Philippines. Guided by the Columban Sisters, who have been living and working with the Subanens since 1983, I began working with the Subanens in 2000. I came to see how their traditional way of life helped keep their habitat healthy, and how, in turn, their habitat provided their daily food.

I also came to see how the beauty of their habitat evoked in them an awareness of the spiritual dimension of the natural world, and I came to appreciate how they communicated with that dimension through music, ritual and dance.

The Subanen way of life has a long crafting tradition. They developed, for example, clever ways to shape rattan, bamboo, grasses, and palm leaves into baskets, tools, furniture, mats, hats, roofs, walls, musical instruments and even the walls and roofs of their homes.

Attracted by their crafting tradition I worked with Subanens to form a project called Subanen Crafts. Each year, as part of that project, we create Christmas cards whose images celebrate the

ordinary, thoughtful ways that Joseph and Mary cared for each other.

Instead of a stable I drew Mary and Joseph within an image of our planet - the temporary shelter of all God's creatures. Above Mary and Joseph, I drew the mountainous homeland of the Subanens whose climate, forest, rivers, and soil provide them with a safe and bountiful habitat. The Subanen people know that just as Joseph made the manger a safe place for Jesus, they need to make their habitat a safe and healthy place for their children.

This next card shows Joseph giving Mary some food. Subanens make nutritious soups using leaves, vegetables and root crops from their small garden plots. To cook these ingredients they need water and firewood which are readily available if their forest and its streams are healthy. This card calls to mind the words in the Lord's Prayer, "Give us this day our daily bread". How limited that prayer would sound if it said, "Give me my daily bread."

In the Philippines economic policies that many thought would enhance the nation's progress and development turned out to be hostile to the common good. These policies allowed extractive industries to make quick profits at the long-term cost of polluting and



degrading the nation's seas, rivers, forests, air and farmland.

From 1950 to 1990 logging companies deforested huge areas of the Subanens' homeland. These companies made huge profits but caused permanent damage to the food-producing forest and soil of the Subanens. The Subanen crafters are working on programmes run by the Columban Sisters that are restoring their God-given habitat so as to provide a better life for all into the future.

The next card shows a thoughtful shepherd bringing some kindling wood to Mary and Joseph as fuel for their fire. In another card we show Joseph sweeping the stable while Mary spreads a blanket over the manger. It looks like Joseph has stopped his sweeping to look at Mary and Jesus. I can imagine him experiencing the bond parents have with their children. Mary and Joseph will deeply feel the joys and sufferings of Jesus throughout their lives.

The Bible points to this parent-child bond as an example of God's enduring love for his people: "Can a woman forget the baby at her breast and have no compassion on the child of her womb? Though she may

forget I will not forget you." (Isaiah 49:15).

The last card shows Joseph pouring water into a basin while Mary puts fresh straw in the manger. For the Subanens, fetching water often involves a steep downhill hike to a forest-fed stream. As deserts spread throughout our over-heated planet thousands of people, mostly women, have to walk ever greater distances to get water for their families. Jesus praises those who give drink to the thirsty (Matthew 25: 37-40) so it makes sense that he would praise people who, through their work and their way of life, enhance the ecosystems that provide that water.

In the vastness of the universe the Earth is a tiny, fragile shelter for God's creatures. Jesus drank its water, breathed its air, and ate its plants, and that air, that water, and that plant life have been recycled ever since. The Bible tells us that Mary held in her heart the memories of the birth of Jesus in a stable (Luke 2:19). The Subanens hold their life-giving habitat in their hearts. Their cards celebrate the ordinary yet profound ways that they care for each other and for the world that God so loves. ●

Fr Vincent Busch is from the USA. He was ordained a Columban in 1974. He has been serving in Mindanao in the Philippines since his arrival in 1975. He initiated a handcraft project with the Subanens in Zamboanga del Sur in 2001.

01. Mary and Joseph are depicted not in a stable but within the planet - the temporary shelter of all God's creatures, with the mountainous homeland of the Subanens in the background.
02. Joseph giving Mary some food. This card calls to mind the words in the Lord's Prayer, "Give us this day our daily bread".
03. A thoughtful shepherd brings some kindling wood to Mary and Joseph for their fire.
04. Joseph sweeping the stable while Mary spreads a blanket over the manger.
05. Joseph pouring water into a basin while Mary puts fresh straw in the manger.
06. Fr Vincent Busch at the seedling nursery set up by the Columban Sisters' Subanen Ministry.

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?



To place your order contact the Mission Office at: Tel: **01564 772 096** or email: office@columbans.co.uk or write to: Subanen Christmas Cards, Columban Missionaries, Widney Manor Road, Solihull B93 9AB.

* Subanen Christmas cards are sold in packs of ten, with envelopes. They cost £10 per pack plus postage, incl VAT. Cheques payable to Columban Missionaries.



FINAL PROFESSIONS IN HANYANG

Bishop Edward Galvin founded the Sisters of Our Lady of Hanyang. The Order is thus closely connected with the Columban story in China. Last March, Fr Dan Troy attended the final profession of two Sisters.

Earlier this year two members of the Sisters of Our Lady of Hanyang made their final professions at St Columban's Church in Hanyang, China. It was a joyful day for Sr Fiona Yang Fuli and Sr Columban Zhu Wenjuan. At the end of the liturgy, congregational leader Sr Clara Zhang thanked all those who attended, expressing appreciation for their prayers and encouragement for the Congregation.

Founded in the 1930s by Columban missionary, Bishop Edward Galvin, the congregation has experienced the full ebb and flow of China's recent history.

Bishop Galvin was ordained Bishop of Hanyang in 1927 when he was 44. The next number of years brought their own struggles in times marked by political ferment, wars and floods, the severity of one inevitably competing with the tragedy of the others.

In the years following World War II the unfolding of domestic political events led to increased pressure on all Christian missionaries in China.

In 1947, Bishop Galvin wrote in a letter "the pep has gone from me". The difficulties of the time were obviously taking their toll on him.

In the face of the advancing Communist Army, Bishop Galvin disbanded the Congregation for the safety of its members and to give them an opportunity to make a new life in what was to prove a hostile environment.

The eventual departure of missionaries from all parts of China in the early 1950s

brought an end to the dedicated apostolic involvement of many people in China.

Within a few years the Church was suppressed by the civil authorities. A quarter century of silence was to follow, a silence assumed by some people to mean that the Christian faith had disappeared from China.

Bishop Galvin was escorted from St Columban's Cathedral, Hanyang on the 17th of September 1952 in preparation for his departure from China. In a letter recalling the events of that emotional day, he described how he turned around for one final look.

Of that painful moment he wrote, "I blessed the compound and the cathedral, the whole diocese; its priests, its Sisters and the people. I put them under the protection of Our Lord and his Blessed Mother and of St Columban, the patron of the diocese and of the cathedral. It was all that I could do."

In the early 1980s economic reform and some religious freedom led to the re-emergence of faith communities all over China, including the Sisters of Our Lady of Hanyang. ●

Fr Dan Troy is from Newtownshandrum in Co Cork. He studied civil engineering at university and joined the Columbans in 1991. He was ordained in 1999. He is based in Wuhan.

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50 YEARS OF MISSIONARY PRIESTHOOD

Columban missionary Fr Michael Cuddigan belongs to the Chinese Mission Unit in Hong Kong. He was ordained fifty years ago in 1971 in Dalgan. He shares some of his thoughts on 50 years of missionary priesthood.

01. Fr Michael Cuddigan on the day of his ordination, Easter Sunday 11th April 1971, with family and friends, including his uncle, Columban missionary, Fr Michael Cuddigan, outside Dalgan.

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When I was still in elementary school, I first thought of being a priest in Australia as my uncle, also Fr Michael Cuddigan, was stationed there. The seed was set, you might say, in my heart. I forgot about it as life moved on.

In my final year in high school I had a very strong sense of God loving me. I was drawn to offer myself as a priest to Him. Earlier I had been thinking of becoming an engineer or a radio officer on a ship.

In 1971, I was ordained at the Columban seminary in Dalgan. The years that followed brought their own challenges of loneliness and living in new countries and cultures.

Yet I have been blessed with many great friends who have supported and enabled me in my mission to try new possibilities of ministry and to grow in my own humanity. In a way my journey of missionary priesthood has been a dance of life between who I am as a person and of my priesthood. Both interacting with and enriching each other.

I remember in my second year of priesthood, walking to the villages in

the southern Philippines, asking myself if this was all that I would be doing for the rest of my life. It was an occasion of recommitment at a deeper level of my being if I was to remain faithful to my calling. God did not let me down. He had many wonderful surprises waiting for me that I had not factored into my life.

In the following years I spent time in Australia, in Ireland and now it is my good fortune to be here in Hong Kong at the cathedral and the Catholic Centre. During these eight years I have been involved in parish ministry and Christian ecumenical radio broadcasting.

Earlier I spent years in forming our students in our seminary. I had opportunities to do retreat work both in the Philippines and in Ireland, where I also did mission education and vocation recruitment.

In a word I have had a very interesting and meaningful life interacting with people of many cultures and involvement in different forms of ministry.

Thank God I have no regrets. I continue to be grateful for His call to me and for enabling me to say 'Yes' to the God of love I know in my heart. ●

“I have called you by name and you are precious in my eyes.”

Isaiah 43





LAND OF THE MORNING

Sr Ita Hannaway pays tribute to the Philippines, which was colonised by Spain five centuries ago and exploited for its abundant natural resources, but now is forging its own path.

This year marks the fifth centenary of Spain's colonisation of that large archipelago of more than 7,000 tropical islands in the Pacific Ocean. One of its first steps to mark its claim to the islands was to name them after King Philip of Spain. Henceforth these islands would be known as the Philippines; the people Filipinos. The islands were of significant attraction for their precious natural resources, their extravagant beauty and because they were inhabited mostly by tribal peoples, each with its own culture. With no central government, they were unable to resist Spain's colonising strategy.

The Filipinos' realisation of the dream of freedom began when the United States, at variance with Spain over Cuba, took over the islands and gave them the status of a Commonwealth. This arrangement was of relatively short duration, but it brought its own darkness, as English began to be taught in schools and became the spoken language, especially in the northern island of Luzon. Variations in Christian practice, brought by American settlers, also proliferated.

The Columban priests who came to the Philippines in 1929 were followed ten years later by Columban Sisters. They were welcomed by the people. Japan's

attack on Pearl Harbour and invasion of the Philippines, wrecked lives, livelihoods and the land of this people who were aspiring to full nationhood. The priests and Sisters, having won the trust and friendship of the people, shared this upheaval and loss of life. The priests lost some of their finest and dearly loved pastors to torture and death. No community of Sisters was safe from violent and angry Japanese soldiers parading the streets at night, but the Sisters' Filipino neighbours tried to ensure their safety, even taking risks to guard their convents at night and providing places of refuge when they were forced to flee. This mutual love and loyalty is evident today wherever Filipinos and Columban missionaries meet or work together.

The war with Japan ended eventually in 1945, leaving the Philippines in ruins, and still part of the United States' Commonwealth. America assisted the Philippines in the marathon task of rebuilding. Then, in 1946, the US relinquished authority and withdrew its representatives from the Philippines, enabling it to become an independent republic with its own president and local government. A new day had dawned with dreams of self-development.

Decades have passed since the



Philippines began developing at its own pace, experiencing now progress, now hardship; now darkness and now light. Other large nations and multinationals kept a jealous eye on the riches of its lands and often strove to find ways of possessing them.

The ongoing struggle of the poor, those on the margins of society, including indigenous communities, is to find leaders who will protect their common human rights to land, education and health care. This struggle may involve great hardship and require much patience and prayer. However, there have always been those, including foreign missionaries, with enough courage to persevere in their demand for the recognition of human rights across the islands.

One episode in particular sums up for me the courage of the Filipinos during the days of darkness. A president without capability of governing his people turned to Martial Law with all its atrocities and oppression. President Ferdinand Marcos ruled as a dictator from 1965 to 1986. Terror stalked barrios, towns and cities. The army was let loose to keep people in check. The situation became so bad after years of hardship, that people from all over the Philippines mobilised themselves to go to the presidential palace and demand Marcos' resignation.

Unsure of what might happen, thousands of them gathered outside the presidential palace bearing statues and crucifixes, praying the Rosary and singing hymns and demanding that he resign immediately. Armies flanked the thoroughfare outside the palace, primed to respond ruthlessly if ordered. Then one little boy left his mother's side, unaware of the risk he was taking, possibly intrigued by the military array, and walked forward bravely and offered a flower to one of the soldiers. People held their breath for seconds - and then the soldiers put down their guns. Very shortly afterwards news came that the president left the palace for a destination outside the Philippines. A new morning had broken; people power had defeated military might. Life could become normal again.

Over the years since the new morning after martial law, the Philippines has advanced, not always without clouds on its horizon. Columban missionaries have



seen young Filipino Sisters and priests gradually take their place in parishes and schools and go to the fringes around the islands where support is still needed. They are found among various indigenous groups, working with special needs children and with those who still need missionaries to speak on their behalf. The nation's morning light shines through its people wherever they have gone among the nations of the world. They are found brightening the lives of those who need health services as well as filling positions of significance in the realms of science and research. Jose Rizal's dream of seeing his homeland free and favoured among the nations of the world is being fulfilled. ●



Sr Ita Hannaway is from South Armagh. She spent many years on mission in the Philippines with the Subanen people. She is the author of 'Spirit Prevails: The odyssey of the Subanen people from the time of their arrival in Midsalip, Mindanao, Philippines'. She now lives in Magheramore, Ireland.

01. Sr Ita Hannaway oversees choir practice while a missionary with the Subanen people in the Philippines.
02. Postage stamp showing Philippine national hero Jose Rizal. He was executed by the Spanish colonial government for rebellion in 1896. Image: Shutterstock.
03. Anti-Marcos protests in Quezon City, Metro Manila, Philippines. Image: Shutterstock.
04. A little boy offers a flower to a soldier during protests which led to the toppling of President Marcos in 1986. Image courtesy of 'Spirit Prevails: The odyssey of the Subanen people from the time of their arrival in Midsalip, Mindanao, Philippines' by Sr Ita Hannaway.

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THE DEATH OF A LAY MISSIONARY

November is the month when we remember our dead. Fr Donal McIlraith pays tribute to former Columban lay missionary, Lusio Naveliniko from Rewa in Fiji, who died earlier this year.

Lusio Naveliniko grew up on the banks of the Rewa River not far from Suva in Fiji. The Rewa River is the Mississippi of Fiji and has an extensive delta. After his graduation from secondary school and a few years working locally, Lusio followed the example of his sister, Visenia, and joined the Columban Lay Missionary Programme in 2006.

When he and his four companions completed their training programme, they were sent to Manila in the Philippines. There they studied Tagalog, the national language, for six months. Lusio was then sent to Olongapo, 126 kilometres north of Manila, and worked with the indigenous people of that area and also as part of the Immaculate Conception Parish's prison ministry with Columban Fathers Fintan Murtagh and Donal O'Dea. I remember Fr Donal O'Dea, many years later, speaking of Lusio's valuable missionary work at that time.

After a few years, Lusio returned to Fiji

to work, and he also attended night classes to improve his qualifications. He was very active in Rewa parish of Naililili. But when he had been home for about a year, he began to feel unwell and eventually a brain tumour was detected. His family raised money to send him to India for treatment, accompanied by his nephew, Dan. They arrived in Delhi and Lusio was admitted to the hospital there. Tests were carried out and surgery was planned.

But the day before the surgery was due to take place Lusio died of a heart attack. His devastated nephew then accompanied his body back to Fiji. Following his arrival in Fiji with his uncle's body, Dan was required to quarantine for two weeks due to Covid-19. Upon Dan's release from quarantine, Lusio's funeral took place on 17th March on the banks of the Rewa River.

I had the opportunity to pay my respects and I reminded the gathered people that it was St Patrick's Day, and that Patrick was

taken as a slave to Ireland. He escaped but eventually returned to Ireland as a bishop and brought the whole country to faith in Christ. St Columban was a spiritual son of Patrick and so was Lusio. The torch has passed from Ireland to the Pacific and now Fiji and the other islands of the South Pacific, as they take their place among the Missionary-sending countries of the world.

Lusio's sister, Visenia, who had served as a Columban lay missionary in Chile, was present at the funeral. After she returned to Fiji she served in the ministry of justice and peace and integrity of creation for

many years. We were very conscious of her sadness as her younger brother was buried.

We give thanks to God for all these people of Fiji and Tonga who along with Lusio Navaliniko have responded so generously to the call to participate with us in Columban mission. May the Lord welcome Lusio to his banqueting table. ●

Fr Donal McIlraith was ordained in 1971 and missioned in Japan and later in Fiji. A former regional director, he has also taught scripture at the Pacific Regional Seminary. He currently oversees Mission Awareness and Education in Fiji.

01. Fr Donal McIlraith blesses the grave of former Columban lay missionary Lusio Naveliniko at the cemetery on the banks of the Rewa River.
02. Columbans at the funeral of Lusio Naveliniko.
03. The funeral procession.

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OBITUARIES

REST in PEACE



Sr Jean Fitzpatrick



Fr Paul Kenny

Sr Jean Fitzpatrick was born in Brooklyn, New York in 1938. She had one brother Keith, who predeceased her. Jean did her BA in Classical Languages and an MA in Education, Guidance and Counselling. She entered the Columban Sisters Noviciate in 1960 and made her Final Profession of Vows in 1968.

From 1963 to 1979 she taught in the Columban Sisters' schools in Los Angeles. She loved to be involved with students at all levels and they responded well to her. From 1980 to 1994 she lived in Chicago as she carried out her apostolate of Mission Awareness. She visited parishes and schools and travelled throughout the United States on mission appeals. This was her work for 36 years. She also directed parish and school choirs and coached students in sports as well as teaching. She directed drama and plays and, as a wonderful piano player, she supplied the music for those. She wrote her own mission appeals, retreat talks and homilies. She was very talented in many ways and touched the hearts and minds of many people. Her happy personality and endearing smile drew many people to her and she felt most fulfilled when she could help someone by lightening their burden. She worked with the Korean Community when she lived in Chicago. Jean gave of herself generously to her many apostolates. She was a great missionary in her own country. Her motto was 'Caritas Christi urget nos.'

From November 2020, Jean received palliative care at the Columban Sisters' Convent in Silver Creek. The Lord whom she loved so much came quietly and gently for her on 15 January 2021. She is buried in the cemetery in Silver Creek, New York.

Fr Paul Kenny was born in Coolmeen, Co Clare on 29th June 1930. He was educated at Coolmeen NS and St Flannan's College, Ennis before coming to Dalgan in 1948 where he was ordained priest on 21st December 1954. He finished an MA in Anthropology in Fordham, NY before taking up an appointment to a war-devastated Korea in 1957. After initial language studies he was appointed to Chunchon diocese and spent a year in the parish of Hongchon before becoming pastor in Mulgubi. After a home visit to Ireland in 1963, he returned to Korea as pastor in Chumunjin on the east coast until he was asked to take on the role of chaplain in the Sacred Heart Women's College in Chunchon. Then he became attaché to the Papal Nuncio in Seoul and Spiritual Director in the national seminary. This brought him to Australia in 1975 for four years to direct the Spiritual Year programme for Columban students in Turrumurra. When he returned to Korea, he continued in parish ministry for a further fifteen years in Tobongdong (Seoul), Sangtaewondong (Suwon) and Tuamdong (Kwangju). From 1994 he was Spiritual Director to Columban and other students and professor at the Catholic University of Korea. Leaving Korea in 2009 he continued pastoral work in Rockville Centre Diocese in New York for another four years. Retiring to Ireland nearly sixty years after he first sailed away, Paul once again enjoyed a great blessing he had enjoyed all his years in Korea - the presence of his sister Brid (now 99 years old) with the Columban Sisters just down the road. Paul died peacefully on his 91st birthday on 29th June 2021 in the Nursing Home in Dalgan.

May they rest in peace.

A LIFELONG THIRST FOR GOD



Fr Tim Mulroy recalls the gentle and compassionate ministry of Fr Charlie O'Rourke, from tending to the needs of Omaha's deer to helping post-war Koreans and helping migrants find their feet.

The spacious and peaceful grounds of St Columban's in Nebraska are greatly favoured by many species of wildlife. However, the whitetail deer that roam freely there get the most attention and admiration. In summer, their fawns graze serenely on the lawns during the day and then doze contentedly in the shadow of the buildings at night. Throughout the winter months, the wooded slopes and hollows provide them with shelter from the piercing winds. What a heavenly setting St Columban's would be for the deer community were it not for the fact that the long, harsh winters result in the natural sources of water remaining frozen for several days, or sometimes for a few weeks at a time.

A few years ago, upon seeing that all was not well in this deer paradise, Fr Charlie O'Rourke set out to rectify this. Placing a large plastic tub on the lawn outside his office, he attached a simple heating device to it, and then with the aid of a hosepipe, filled it with water once a day. News of that tub must have spread like wildfire among the members of the deer community because it quickly became their favourite watering hole, both in winter and in summer. Sensing the satisfaction that their parched throats got from his simple act of kindness, Fr Charlie was determined not to disappoint them. Refilling that tub twice a day became both a duty and a delight for him.

Seeing Fr Charlie's concern for and commitment to the deer at St Columban's made me realise that these were traits that he had nurtured throughout his long life and which greatly enhanced his vocation as a Columban missionary priest. Born on All Saints Day, 1 November 1930, Fr Charlie was often teased that he had no choice about becoming a holy man! Moreover, since he had been baptised a few days after his birth, on the Feast Day of Charles Borromeo, sometimes he was reminded by his friends that his patron saint had set a high standard for him to follow.

While still a child, Fr Charlie's thirst to know God's will and his desire to follow Jesus led to his decision to become a Columban missionary priest. Back in the 1940s, what a momentous step it must have been for this fourteen-year-old boy to say goodbye to his closely-knit family in a small Midwestern town and travel almost a thousand miles by train to the Columban seminary in upstate New York in order to dedicate his life to God.

After his ordination in 1957, Fr Charlie was assigned to Korea. There, in addition to learning a new language and navigating a different culture, he encountered many people who were still experiencing hardships in the aftermath of the Korean War. The experiences of those early years on mission made him realise the importance of becoming an attentive listener. Then, as he sought to respond



to the various physical needs of those who were suffering around him, he also came to sense their thirst for God. During the next thirty years, while ministering in parishes in Kwangju, Mokpo, Seoul, Cheju Island, Pusan and Chollanamdo, the focus of Fr Charlie's mission was not on the construction of church buildings, but rather on the building of faith communities where people could come close to God.

Returning to his home country, Fr Charlie continued to minister to the Korean people in Chicago, Los Angeles and Omaha for the next thirty years. Having spent many years as an immigrant in Korea, he instinctively understood the frustrations and yearnings, as well as the disappointments and hopes, of Korean immigrants in the USA. He also understood that the church community was an invaluable form of support for many of them as they looked to God for guidance and help in the strange and stressful environment of their adopted land.

Fr Charlie was a man of prayer. Through prayer, he kindled his thirst for God and nurtured his commitment to be of greater service to God's mission in the world. Teaching others how to pray, and encouraging them to be faithful to prayer, was one of his cherished ministries. When he could no longer hold weekly prayer gatherings in the hall at St Columban's as a consequence of the pandemic, he quickly learned how to facilitate them over the internet. However, soon afterwards he was diagnosed with terminal cancer, and was told that he had only a few more months to live.

Some weeks later, in a message to family and friends, Fr Charlie wrote, "It is hard to pray when the pain is severe, but I am aware of how God embraces me and

helps me when prayer might be difficult ...just thinking of God and spending time with God as a friend. You may say that is not prayer, but some days that helps me so much and I do consider that prayer. The Mass brings to mind that I am in the presence of all the angels, saints, loved ones ...all are present and jubilant in celebrating the beauty of God and all that God is."

A few days after his 90th birthday, on 6 November 2020, Fr Charlie's lifelong thirst was finally quenched when he left this world in order to meet God face to face. ●

Fr Tim Mulroy is Society Leader of the Missionary Society of St Columban. Originally from Meelick, Swinford, Co Mayo, he was Regional Director in the US between 2012-2018. He previously worked in parish ministry in Japan and in El Paso, Texas.

01. A deer drinks some water. Image: Shutterstock.
02. Fr Charlie O'Rourke at the Columban Centenary celebration in Omaha in 2018. Image: Columban Mission Office, Omaha.
03. Fr Charlie concelebrates Mass in the Columban Memorial Garden in Omaha, Nebraska. Image: Columban Mission Office, Omaha.

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03

**Like the deer that years
for running streams,
so my soul is yearning
for you, O God.
My soul thirsts for God,
the living God.
When can I enter and
see the face of God?**

(Psalm 42:1-2)



**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.



A DEAR TEACHER

Columban Fr Joseph Houston pays tribute to Fr Leslie McNamara, former president of St Munchin's College in Limerick, who taught as an AITECE teacher in China after retirement.



When she heard the news of Fr Leslie McNamara's death, a former student of Nanchang University in China wrote: "The most important day of my life was the one on which my dearest teacher, as well as my best friend, Leslie McNamara, came to me. No matter where he is there'll always be a special place for him in my heart." Leslie was a teacher with the Association for Educational Exchange from 2006 to 2013 and taught English in Nanchang University in the province of Jiangxi, China.

He was born in Limerick city in 1943. In 1960 he entered the seminary in Maynooth and graduated with a degree in Science with distinction, a commendation seldom awarded. As a student he published a book on semi-conductors with a fellow student, Gus Mc Evoy. He was ordained a priest in 1967 and was appointed to the staff of St Munchin's College, Limerick, where over thirty-five years he fulfilled the roles of bursar, Vice-President, and President. A colleague from those days described him as a true educationalist whose concern for his students went well beyond success in exams.

He had decided to take a sabbatical year on his retirement from the college, and several different people claim that they suggested to him that he should go to China to teach. Overnight, Leslie decided he would go. Jiangxi is predominantly agricultural and one of China's poorer provinces. The capital city, Nanchang, was where the Chinese Communist Army, the People's Liberation Army, was founded in 1927. Nanchang University, where Leslie taught, was founded in 1940.

When Leslie arrived in Nanchang, he joined other AITECE teachers who helped him adjust to his new environment. Leslie developed friendly relations with the other teachers. He proved a faithful friend and was helpful in different ways to new arrivals.

One newly arrived couple were given helpful advice on the intricacies of Chinese cuisine. "You'll always be safe with the broccoli or cauliflower dishes," Leslie explained. This couple, like other teachers, appreciated assisting at Mass said by Leslie on Sundays in an apartment. The atmosphere recalled the catacombs in the early Church.

During Leslie's time in China, Nanchang University moved to a new campus which was very large. The residential and teaching buildings were separated by a large distance and so Leslie decided to buy a car. When a colleague commended him for his courage on driving in China, he replied, "If anyone else can do it, I can do it."

Leslie adjusted to this chaotic aspect of China too. One teacher described him as a fearless driver. He recalled how on one occasion a few teachers were with him on a dual carriageway, when they saw a car driving towards them on their side of the road. They began to panic. Leslie reassured them that this was normal in China and he passed the car without reducing his speed.

Leslie was very successful as a teacher of English. He had a friendly attitude to his students and was fair in his dealings with them. He tried to reach out to all of them not only the high-fliers. His dedication to them was shown in many ways, not least in the long hours spent coaching

students for speech-making and debating competitions.

He was a regular attender at a weekly English Corner where students gathered to speak English with a view to improving their skills. It was a bonus for them if teachers attended these meetings. Here too, Leslie was helpful to new teachers by guiding them on how to field tricky personal questions from the students.

He was generous also in contributing to his students' studies by raising money in different places which made it possible for some of them to go to Ireland for further studies. He also provided accommodation for them in Ireland. All this was done without other teachers knowing about it.

He helped his students grow at a personal level. One student recalled the many meals she shared with Leslie, where the conversation ranged over life and death, love and God.

Many of Leslie's students did well in provincial and national competitions in speaking and debating. One student gained second prize in a national speaking competition and first in a national debating competition and was given the title of 'best debater.' The prize was a trip to Italy and

participation there in a three-week training camp for debaters. Although this student lacked self-confidence, Leslie saw her potential and was able to inspire her with faith in herself.

The success of his students in these competitions not only brought them recognition, but also raised the profile of Nanchang University, much to the satisfaction of the authorities, who awarded Leslie the Lushan Prize for outstanding service to education.

Leslie returned to Ireland in 2013. From 2016 his health began to deteriorate. A lifelong friend recalls how he carried his illness "with great dignity and resignation, happy to embrace the Cross." As the end approached, he commented to this friend, "I have had a wonderful fulfilling life, I have loved being a priest, and I am not afraid to die."

He was admitted to Park Nursing Home, Castletroy, Limerick in 2020. He died on 5 February 2021 and is buried in Mount St Lawrence Cemetery in Limerick.

On hearing of his death, a grief-stricken former student at Nanchang University paid tribute to: "An excellent teacher, a wise person, and a true gentleman." ●

Fr Joseph Houston was ordained a Columban in 1969. He taught in mainland China for 25 years and is currently working in Hong Kong. In 2018 he published, 'Columban Missionaries in Hong Kong'.

01. Fr Leslie McNamara at the Great Wall of China.
02. Fr Leslie in his Saint Munchin's College tie with some of his students from Nanchang University.
03. On a visit to the archaeological site in Xian where the famed Terracotta Army of thousands of life-sized figures were buried with China's first emperor, Qin Shi Huang.

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ARE YOU INTERESTED IN TEACHING IN CHINA?

The Columban Missionaries partner with AITECE (Association for International, Teaching, Educational and Curriculum Exchange) to offer those looking for a life-changing break an opportunity to share their English language skills with students while getting to know China.

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Email: oliasah-china@famma.info

Website: www.aitece.com

AMONG THE REMEMBERED



A visit to a cemetery causes Fr Bobby Gilmore to think about how in the past some nations encouraged their citizens to occupy other parts of the globe, though these same nations today shut their gates to immigrants.

Taking in the view from my brother's house on a hillside in a Wellington suburb in New Zealand, my attention was drawn to the cemetery in the valley. In the afternoon I decided to visit it. Arriving at the entrance the sign informed me that Karori Cemetery is the second largest in New Zealand containing 83,000 burials. It was opened in 1899. In this cemetery lie the remains of some of the first settlers to New Zealand from Britain and Ireland, who set out on a journey of hope that in some instances took six months of stormy seas.

The first gravestone that got my attention was a hut-like structure.

In Loving Memory. Our dear mother Delia Lavin, Beloved wife of Patrick Ambrose Lavin, (Kilbirnie) born at Swinford, Mayo, Ireland, June 4th 1858. Passed peacefully away March 3rd 1926 at the Convent of Our Lady of Compassion, Island Bay, Wellington.

Below that on the headstone it read: *Also our dear and noble father Patrick Ambrose Lavin from Bohola, Co Mayo, Ireland, Jan 12th 1851. Passed away October 6th 1934.* It was obvious from the condition of the structure that it was cared for. They were still remembered. And I knew where they originated in Bohola, Co Mayo.

Before I reached the exit I noticed a small green patch of freshly mown lawn. This area consisted of the graves of unknown homeless people who had reached New Zealand and died. However, there was one small twelve-inch headstone with white lettering. It read: *Albert Jeffares of Co. Wexford, Ireland 9.11, 1847-25.12.1920.*

Underneath it explained: *Found at last by his descendants (2004) sharing a pauper's*

grave Robert Patterson, died 21.12.1920. This was a great example of lost and found. Albert's descendants never gave up the search for the adventuring immigrant born at the height of famine in Ireland.

I thought about all those who made the journey of hope into the unknown for a better life as people are still doing today. I tried to imagine the surprise in the faces of the indigenous Maori population as they saw strange people arriving uninvited into their village. History tells that they welcomed them, unaware that these uninvited distraught strangers wading ashore were duped into believing they had a right to trespass, occupy, take over uninhabited property. Probably, the new arrivals were also told they were the bearers of the traditions of a civilising Christian Europe. Little did the 25 married couples, 36 singles and 40 children disembarking from the *Aurora* and the *Cuba* at Petone in 1840 realise that they were colonists, agents of a colonising power that would try over time to dispossess the indigenous Maori population. Were they trafficked?

Britain, Ireland and other European nations had no hesitation in encouraging their citizens in the nineteenth and twentieth centuries to occupy other parts of the globe. In 1848 Earl Grey, British Minister for the Colonies, initiated an assisted emigration scheme of young Irish girls to Australia. It had two purposes; one was to solve overcrowding in workhouses in Ireland. Second, to provide servants and spouses for recent male settlers. In all more than 4,000 orphan girls were shipped to Australia. As the Nottingham social worker, Margaret Humphreys, discovered in the

1980s a similar scheme continued until the 1970s. Between 1890 and 1920, 20 million Europeans migrated to the United States. In the 1950s a half million people emigrated from Ireland.

However, times have changed. Developed nations which in the past exported or trafficked people are now closing their gates to immigrants. Not only that, they are framing immigrants as criminals, drug traffickers, extremists, terrorists, carriers of disease, a threat to national security. People do not want to leave home. They are doing so because of maladministration, climate change, poverty, unemployment, gang violence, corruption and a breakdown in the rule of law and order in their homelands. Developed nations are also selectively draining underdeveloped nations of their talent while imagining that aid to these nations will slow down coercive migration.

So what is the solution? The Foreign and

Development Ministers' Communique for the recent G7 meeting in Britain stated: *We believe that all people can benefit from an open world, where democracy, respect for human rights, effective and accountable governance, and the rule of law can thrive, where the benefits of prosperity are shared by all through free and fair trade and global growth.*

If as the Ministers' Communique suggests ...*that all people can benefit from an open world* that has all the trimmings of free trade while ignoring the effects of climate change - one of which is human migration. Why is it in the context of free trade and free movement of capital that policies regarding the movement of people are ignored? If prosperity is not shared people will move towards prosperous destinations. History cannot be ignored. Karori cemetery is evidence of that. ●

Fr Bobby Gilmore writes and campaigns on migrant issues. He was ordained in 1963 and worked in the Philippines from 1964-1978. From 1978 to 1992 he was Director of the Irish Emigrant Chaplaincy in Britain. He was on mission in Jamaica between 1992-1999. On returning to Ireland, he founded the Migrants Rights Centre Ireland.

01. Rowan Gillespie's Famine statues on Eden Quay in Dublin. The Great Famine was a period of mass starvation, disease, and emigration between 1845 and 1852. Image: Shutterstock.

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JAPAN

A GRIEVING MOTHER IS CONSOLED

Fr Barry Cairns writes about a flower with a message.

A parishioner, whose husband had died two years before, lost her only son. He died of a heart attack while hiking in the mountains.

His body was not discovered for two days.

He was a really caring and loving son. His mother was distraught. Sudden death is always a great shock. She told me: "There is an emptiness and dire hunger in my heart." She used a strong Japanese verb usually associated with dying of hunger.

Like the Gospel scene of Naim, Jesus saw this mother's tears and gave her his consolation. But as so often happens, the Risen Lord in our world today works through others. Jesus says to us: "You are my hands and voice."

In this case a fellow parishioner and friend sent the grieving mother an amaryllis bulb in a pre-prepared container. All that was needed was to insert water. This plant had a message for the grieving mother.

The dead-looking amaryllis bulb with its roots touching water at first showed green

leaves, then a bud, and finally bloomed in glory. And just as it bloomed the mother read the words of Jesus: "I am the resurrection and life. The one who believes in me will never die." (John 11:25)

Thanks to the eternal present tense of Jesus' words in the Gospel, aided by a bulb in bloom, this mother was greatly consoled. She realised that her son's love was still with her. I told her that she could still talk to her loving son, as this was one part of what we believe when we use the theological term "communion of saints".

It is also a message for us today. Consoling those who grieve is a great act of kindness. In the vein of Matthew's Gospel, Chapter 25, the Lord will say to us: "When I was sad, you comforted me." "When?" "Whenever you did it to one of my people, you did it to me." ●

Fr Barry Cairns was born in New Zealand in 1931. After studying to be a Columban missionary in Australia, he went to Japan in 1956. At 90 years of age, he still serves in a small parish in Yokohama City.

01. White amaryllis. Image: Shutterstock

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01

JUBILEES 2021

Platinum 70
YEARS

Fr Desmond Morrison



Derry

Philippines

Platinum 70
Jubilee Sisters YEARS

Sr Regis Smyth

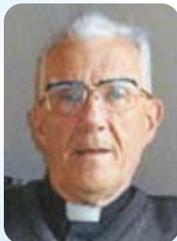


Killaloe, Co Clare

Korea, Ireland

Diamond 60
YEARS

Fr Patrick Blanchfield



Killarney, Co Kerry

Japan

Fr Sean Connaughton



Oldcastle, Co Meath

Philippines, Ireland

Fr Michael Dodd



Edgeworthstown,
Co Longford

Korea, USA, Ireland

Fr Derek Harris



Dublin

Korea, Ireland

Fr Michael Irwin



Ballingarry,
Co Limerick

Chile, Ireland

Fr John Molloy



Oughterard,
Co Galway

Philippines, Ireland

Fr Thomas P. Reynolds



Strokestown,
Co Roscommon

Peru, USA

Fr John J. Ryan



Cappamore,
Co Limerick

Ireland, Fiji

Diamond 60
Jubilee Sisters YEARS

Sr Evelyn Mannion



Tuam, Co Galway

Korea, Ireland

Golden 50 YEARS

Fr Michael Cuddigan



Middleton, Co Cork

Philippines, Australia, Hong Kong

Fr Eamon Conaty



Kilnaleck, Co Cavan

Philippines, Ireland

Fr Brendan Hoban



Castlebar, Co Mayo

Korea, Australia, Ireland

Golden 50 YEARS Jubilee Sisters

Fr Gerard Markey



Dublin

Philippines, Taiwan, Chile, Britain

Fr Donal McIlraith



Cork

Japan, Fiji

Sr Kathleen Geaney



Nenagh, Co Tipperary

Philippines, Britain, Myanmar

Silver 25 YEARS

Fr John Boles



Stockport, Britain

Peru, Britain

Fr Leo Distor



South Cotabato, Philippines

Korea, Philippines

Silver 25 YEARS Jubilee Sisters

Sr Josephine Hong



Ma San City, Korea

Britain, Ireland, China

Sr Angela Yoon



Chong Nam, Korea

Korea, Philippines, Ireland, China

November is a month of special commemoration. It is the month during which we remember the members of our immediate families, our friends, communities, people of our parishes and all those who have no one to remember them. They have gone to Eternal Life and one day we will join them again.

In the seasonal cycle November is a dull, gloomy month when darkness encloses us and daylight is short. It lends itself to brooding and reflection. Outdoor work is at a minimum. Even the animals and birds are more scarce and lethargic. Growth is limited. And yet if the seeds do not die in the ground they will not bear fruit in the Spring. Nature insists on taking its time. Nothing is rushed.

The mystery of life and of death creep into our consciousness as we try to fathom the wonder of our individual lives and those of others. How often do we hear it said, "She died before her time" or "he could have had many more years." But could he? Is there a fixed span for anyone's life? We have to answer "No". In the psalms we read, "Our span is seventy years or eighty for those who are strong." But this doesn't always follow. "We do not know the day nor the hour." Nor do we know when or where or how. We only know the one certainty which is that the Lord will call us saying, "Come you blessed of my Father into the home I have prepared for you from all Eternity."

Death is not the end. In the Preface of the Mass for the Dead we read, "Life is changed not taken away." We can be sure of a place among the Saints who have gone before us. How privileged we are to know and to believe where we are going! "Into your hands O God, I commend my Spirit." We belong to an inseparable community linked together across time and space in the Body of Christ. We will be with those who have gone before us again. And so our loved ones are not dead to us. They live on in our memory and very often in our daily lives we sense their closeness and their influence. It is always good to pray for our dead. They are "where no eye has seen, no ear has heard, nor can it enter into our hearts what God has in store for those who believe in Him."

St Paul in his letter to the Thessalonians ch4 tells us, "We want you to be quite certain about those who have died to make sure that you do not grieve about them like people who have no hope. We believe that Jesus died and rose again and that it will be the same for those who die in Jesus. God will bring them to Himself." God is ever faithful and keeps His promises. We never disappear from His loving gaze. The Book of Genesis assures us that, "When Abraham had breathed his last, dying at a happy old age, he was gathered to his people." Jesus says to each one of us intimately, "I have loved you with an everlasting love. You are mine and I will never forget you."

Eternal rest grant to all those who have gone before us. May everlasting light shine upon them and may they rest in peace in the embrace of the Blessed Trinity. ●

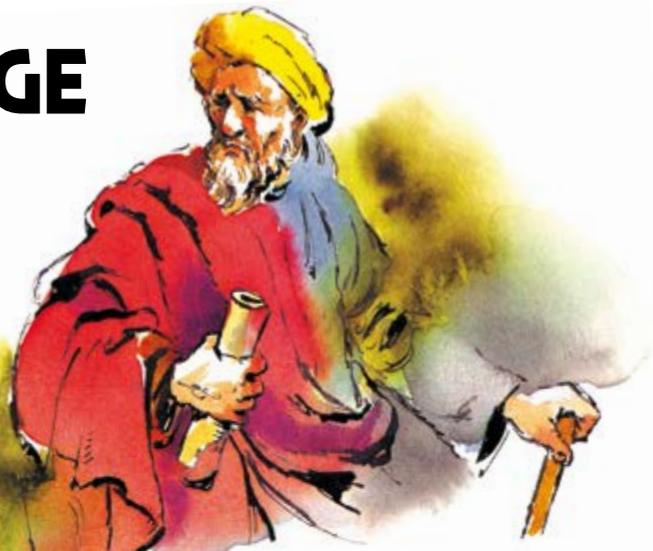
Sr Abbie O'Sullivan

“It is always good to pray for our dead.”

THE UNJUST JUDGE

Jesus told this story to his disciples to teach them not to lose heart when praying.

"There was a judge who cared little about poor people and had no fear of God. He was more interested in the bribes he could take from the rich. A poor widow needed his help in obtaining justice against a rogue who was cheating her, but she had



no money to bribe this judge."
"The judge refused to listen to her, but the widow was determined. Every morning she was at his court, pleading for justice. She gave the judge no peace, night or day."

"Eventually the judge could stand it no longer. 'This widow is worrying me to death,' he said. 'There's only one way to put an end to her pestering, and that's to give her what she wants!'"
"Even this hard-headed judge gave the widow what she needed," said Jesus. "How much more readily will your heavenly Father, who loves all his children, answer you when you cry to him night and day, even though he may take time to answer." ●

Read also: Luke 18:1-8

Illustration by Val Biro from One Hundred Bible Stories for Children. Published by Award Publications Ltd.

BIBLE QUIZ

NUMBER 95

- 1 In Numbers ch.20, which people refused the Israelites entry into their territory when they were at Kadesh?

- 2 In Matthew ch.7, what road was described as broad with a wide gate?

- 3 In John ch.5, why did Jesus go up to Jerusalem on the occasion when he healed a man at the pool of Bethesda?

- 4 In Matthew ch.3, John the Baptist went to the Jordan to baptise people, true or false?

- 5 In Acts ch.14, when the crowd stoned Paul and Barnabas at Lystra, what did they do with the two bodies?

- 6 In John ch.9, where did Jesus send the man who was born blind?

£15 vouchers for the first three correct entries received!
Consult your Bible, answer the questions above and send your entry to: Bible Quiz N° 95, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 30th November 2021.

Bible Quiz N° 93 Winners: Mary Gallagher, Bellshill, Lanarkshire • Stephen Shaw, Kendal, Cumbria • Adam Moss, Chorley, Lancs.

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WORD SEARCH

Try and match these pirate items within the crossword puzzle:

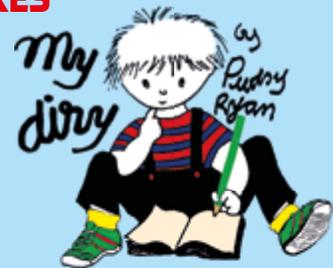
- MAP
- TREASURE
- HAT
- POISON
- DAGGER
- ANCHOR
- RUM
- LOCKET
- ROPE
- BARREL
- HOOK
- SABRE
- COMPASS
- FLAG
- BOMB
- SPYGLASS
- COINS
- ISLAND
- BOOT



PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

The other day at school we were told to learn to spell them hard words Ms Flinn keeps giving us so I cud'nt help thinking that the mid-term break is soon. I sed to my fren Bump we hafta make plans becos if we don't it'll come so fast and be gone again before we know it. And then I have so many cuzzins - big ones and small ones and I'm the only in-between one. When I was telling that to Grandad he was saying that's the best place to be - like the candle-stick man in the see-saw. And i said what's a candle-stick

fella. And he said he's the one who keeps the balance - a bit like the ref in the match. And I was thinking imagine trying to ref a match between the small cuzzins and the big ones! If I blew the whistle at the small ones they'd be bawling and crying and the big ones wud be giving out saying i knew nothing. But Bump said that the new priest might want us to help get ready for Holy Souls so there'd be no time for all that reffing and everything. Course come another lockdown we wud'nt have to be doing anything at all...oh dear!



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

Rewrite the story and send to Pudsey's Dirty, St Columban's, Widney Manor Rd, Solihull, West Midlands B93 9AB, before 30th November 2021.

HA! HA!

1. What kind of food would you find on a haunted beach?
2. What was the witch's favourite subject in school?
3. What do you get when you cross a vampire and a snowman?
4. What kind of music do mummies like listening to on Halloween?
5. How do you know when a ghost is sad?
6. Why did the vampire read the newspaper?

1. A sand-witch!
2. Spelling.
3. Frostbite.
4. Wrap music.
5. He starts boo hoing.
6. He heard it had great circulation.

COMPETITION WINNERS JULY / AUGUST 2021

| | | | | |
|-----------------------------------------------------------------------------------------------------------|---------------------------------------------------------|------------------------------------------------------------------------------------------------------|----------------------------------------------------------|----------------------------------------------------------------------------------------|
| <p>James Cevizli Rayleigh, Essex</p> <p>1</p> <p>Colpaint - Aged 7 and Under</p> | <p>Callum Birnie Studley</p> <p>2</p> | <p>Beatrix Ashby Northampton</p> <p>1</p> <p>Colpaint - Aged 8 and Over</p> | <p>Lucy Robertson Glasgow</p> <p>2</p> | <p>Joshua Mathew Pontypool</p> <p>1</p> <p>Pudsey's Dirty</p> |
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FOUR PRIZES TO BE WON!

“No one is too small to make a difference, everyone can do something. If everyone does something, then huge differences can happen.”

Climate activist Greta Thunberg to Channel 4 News.



SCHOOLS MEDIA COMPETITION

We are looking for students (Year 9 to Year 13) to submit an original piece of writing or an original image on the theme:

ANYONE CAN MAKE A DIFFERENCE 21ST CENTURY CHANGEMAKERS

Who in the world today is doing something about inequality, injustice, exclusion and environmental degradation? What can they teach us? How can we draw on our own faith and personal experience to be changemakers?

**DEADLINE FOR ENTRIES:
FRIDAY 11TH FEBRUARY 2022**

For more information on entry guidelines see:
www.columbancompetition.com
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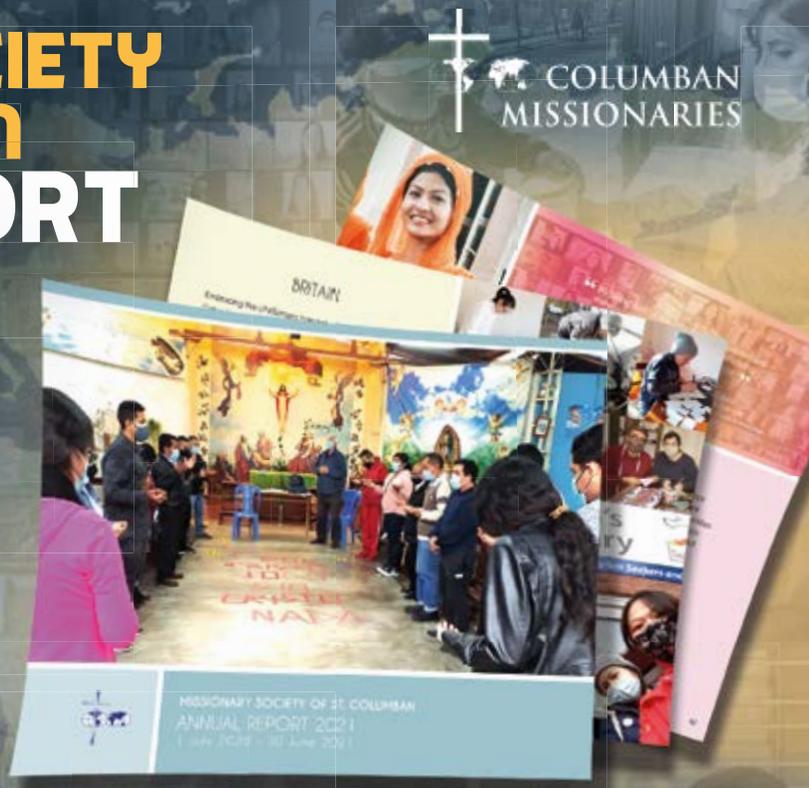


MISSIONARY SOCIETY OF ST COLUMBAN ANNUAL REPORT

Despite the many challenges that you, our supporters, have experienced during this past year, Columban missionaries have been overwhelmed by your fidelity and generosity towards our mission. Thank you!

“During this past year, our world has experienced profound and widespread suffering as well as extraordinary compassion and resilience. This has led us to a deeper realization of the truth of our Christian faith: that all of us belong to one family and share a common home.”

Fr Tim Mulroy, Society Leader



Review our life and mission work over the past year by reading our '2021 Annual Report'.

Download at www.columbans.co.uk or request a PDF copy by emailing: office@columbans.co.uk