

far east

MAGAZINE OF THE COLUMBAN MISSIONARIES

MARCH / APRIL 2024



'GO YE AFAR'

Columban Sisters
in China

KEY TO MY OWN HOME

Fr Noel Makes Dreams
a Reality

'BEACON OF HOPE'

Columban Seminarians
in Manila's Slums

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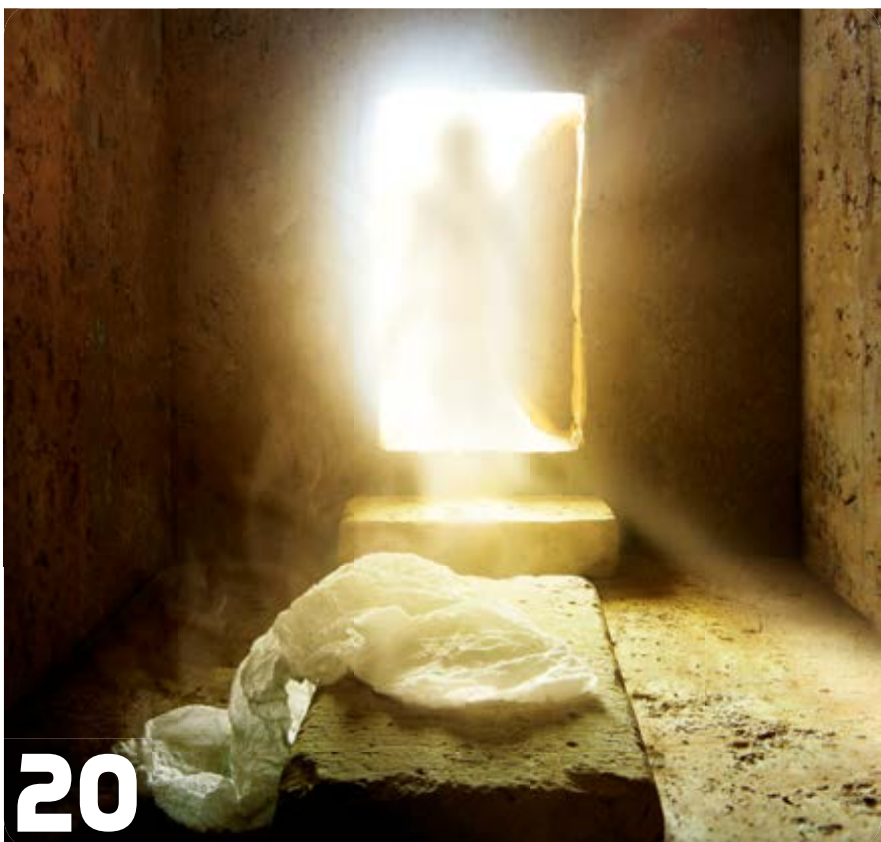
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THE FAR EAST

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Front Cover

Twenty-six-year-old Kim Yoon Cheong, who has an intellectual disability, holding the key to her first home in Korea, thanks to the efforts of Columban missionary Fr Noel O'Neill and the Emmaus project.



01

Twelve months ago, this magazine had a striking picture of a young Fijian man, stripped down and tied to a cross in Fiji, while soldiers in mock cardboard uniforms alternately derided and worshipped him. It came from a Good Friday liturgy I had led. I commented then: "this 'Good Day' will remain in my memory for many years, [as I]... marvel at the ingenuity of the Fijian people taking this story to themselves and presenting in a way that shakes one's liturgical niceties, returning it to the physical, messy and ultimately loving day that it was."

Since then, the Ukrainian people have continued to endure almost daily artillery, tank, drone and airstrikes, and have been joined by the peoples of Palestine, Israel, Sudan in undergoing similar, and often worse, horrors. One is tempted to wonder what goodness is left in the world, how 'Good' Friday – indeed any day – can truthfully bear that epithet.

In Easter 2020, while churches in most parts of the world remained closed due to COVID lockdowns, the English poet, singer-songwriter and Anglican priest, Ayodeji Malcolm Guite, distressed at not

being able to lead or go to Church services, wrote a poem-meditation on the theme of "where the Risen Christ is to be found, if we cannot experience him in the Church community". He says:

*He might have been a wafer in the hands
Of priests this day, or music from the lips
Of red-robed choristers, instead he slips
Away from church, shakes off our linen bands
To don his apron with a nurse: he grips
And lifts a stretcher, soothes with gentle hands
The frail flesh of the dying, gives them hope,
Breathes with the breathless, lends them
strength to cope.
Christ is truly and surely in the hands of the
nurses, doctors, aid workers who search
through the rubble for the bodies of victims of
conflicts, as he is in the prayers and protests
of the many who call for help and justice
for civilians caught in the crossfire of fear-
mongering leaders.*

Guite finishes his poem:

*Good Friday happened in a thousand places
Where Jesus held the helpless, died with them
That they might share his Easter in their need,
Now they are risen with him, risen indeed.*

This is what Easter is about. Christ is the Life of the rejected, the hopeless and violated. He is also the Hands of the carers, and the blessedness of "all who hunger and thirst for righteousness/justice" (Matt 5:6). Christ hanging on the Cross, has black skin, brown skin, white skin, speaks every language, and redeems every violation of goodness by absorbing its evil into his own perfect offering to God. So, Good Friday is truly the most 'physical, messy... but ultimately loving' of all days – may we experience that this year, and may 'Alleluia' be our Easter Song. ●

Fr Pat Colgan

Fr Pat Colgan is from Belfast. He was ordained a Columban in 1994 and spent 18 years in Fiji before he was appointed to the Society's General Council in 2012. He returned to Fiji in 2018 and is now based in Ireland.

01. Good Friday liturgy in Fiji. Photo: Fr Pat Colgan.



MANILA'S 'BEACON OF HOPE'

Fr John Boles speaks to Lydio Mangao Jr about how Columban seminarians are bringing hope to one of Manila's most notorious slums.

"This'll be a real eye-opener", Lydio told me, and he wasn't joking. Lydio Mangao Jr is a Columban seminarian from the Philippines. He lives in our House of Studies in Manila and attends the Loyola School of Theology. On my recent visit to our missions in the Philippines Lydio invited me to accompany him on one of his regular visits to the slum area of Parola in the capital Manila. I've seen a lot of slums in my time, and I'd seen a lot of slums in the Philippines, but nothing, absolutely nothing, had prepared me for what met me in Parola.

In the local language, 'parola' translates as 'lighthouse' or 'beacon'. Metaphorically, it means 'beacon of hope', a cruel irony when you see the place. It occupies a patch of swampland, squeezed between the docks which line Manila Bay. For years it has been a magnet for homeless squatters, and now some 75,000 people are crammed into an area measuring no more than ten acres. They live piled on top of one another - literally, for with space at a premium, the only way to accommodate more residents is to build upwards. Many of the multi-storey shacks perch precariously on flimsy stilts, affording some protection from the twice-daily tidal flooding.

Parola is located close to the mouth of the River Pasig, which wends its way through Metro Manila before dumping the detritus of 15 million people into Manila Bay. Much of this rubbish gets washed up into Parola

itself. Believe it or not, for many of the local inhabitants, this is a blessing in disguise. They can scratch a living by foraging amongst the garbage for articles which can be collected and sold at a pittance for recycling.

People try to make ends meet by hustling around the port for casual jobs, and by working in town as street-sellers, road sweepers, tricycle drivers or market vendors. A favourite 'cottage industry' is the peeling of garlic on behalf of city restaurants. "A family can peel a sack of garlic a day", Lydio told me. A sack of peeled garlic sells at about \$2.

Parola has become a hotbed of petty crime, especially drug related crime. Many of the menfolk sport gang membership marks in the form of tattoos, often applied in Manila City Jail, close to Parola. During the tenure of hard-line President Rodrigo Duterte, plainclothes police were given free rein to patrol areas such as Parola and "take out" suspected drug dealers. Operating with complete immunity, these death squads were not too discriminating in their choice of victims, and each morning bodies of young men were found scattered around the edges of the neighbourhood.

The present government has discontinued this policy. Nevertheless, Lydio told me how the squatters are still understandably nervous about the presence of strangers. "When you're roaming around

they could mistake you for 'intelligence officers'. Once, I had a rolled-up umbrella, and the people from the parish said I had to open it to show it wasn't a gun in disguise". He described another consequence of the ever-present atmosphere of violence. "Parents are very protective of their children, they don't always like them even going from one part of the settlement to another. I remember how a father sent his son to a neighbouring sector just to buy vegetable oil, and the boy got badly beaten up."

The Catholic Church is a rare point of refuge in the midst of this mayhem. Lydio and his fellow Columban seminarians come here on their free days to help with the parish youth ministry. "We try to promote interpersonal activities", explained Lydio. "We get the kids talking, we pray with them, we visit their families and try and team up with their parents. The aim is to accompany the youngsters, build up their self-esteem, boost their knowledge of God, and give them a sense of community. It's incredible to see what they can do when they get a bit of confidence. Some are really talented." The students help the parish in other ways as well. One role which caught my attention was that of blessing the dead. Death is a frequent occurrence here, but regular funerals are rare, so a simple blessing on the part of a parish worker usually suffices.

For Lydio, Columban mission is in his blood. He is from the island of Negros and son of Lydio Mangao 'Senior', who was a catechist in the 1970s with legendary Columban human rights activist Fr Brian Gore. Lydio Sr and Brian were famously imprisoned by dictator Ferdinand Marcos as part of the 'Negros Nine', a case which reverberated around the world and helped speed the collapse of the dictatorship. In a strange twist of fate, Marcos's son Ferdinand 'Bongbong' Marcos is the current president of the Philippines.

"This Columban heritage inspired me, especially all the emphasis on non-violence. Fr Brian helped me with my college degree course in psychology. My dad carried on working as a parish justice and peace 'animator' until he retired." Now aged 29, Lydio Jr feels obligated to carry on the baton, to continue the family tradition. The satisfaction he gets from pastoral service in Parola reaffirms his decision. "At the end of last semester we'd been praying the



Columban Fr John Boles formerly served as a missionary in Peru and is now Regional Director in Britain.



- 01. Fr John Boles at the entrance to the Parola squatter settlement in Manila. All photos: Lydio Mangao.
- 02. Matang Moeniba, a Columban seminarian from Kiribati, helping a family peel garlic.
- 03. Alley scene in Parola.
- 04. Columban seminarian, Peter Zau Mai from Myanmar (right), speaking with a local catechist in Parola.

Scriptures and a girl came up and said, 'older brother, thanks for coming. Now I know that prayer is friendship with God.' That made me think that maybe we are doing something right, bringing a little hope here." ●

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"GO YE AFAR"

Sr Ann Gray recalls how the Columban Sisters were forced to depart for Shanghai less than five months after they first arrived in Hanyang in 1926.

In response to the words of an old song, 'Go Ye Afar', on 15th November 1926, a group of five Columban Sisters arrived in Hanyang, China and were soon busy with language study, setting up a house and responding to sick people who came to the house for treatment. Hopes and dreams of developing ministries to the poor were soon shattered, however, by the tense political situation between the warlords, nationalists and communists in Hanyang, as well as campaigns against foreigners.

Only a year later, the situation in Central China deteriorated very quickly. When the Japanese massacred several Europeans, including some missionaries, foreigners were leaving on all available boats. As the situation worsened by the hour, the Columban Sisters were also forced to depart for Shanghai, less than five months after their arrival in Hanyang.

In a letter written on the riverboat carrying them to Shanghai, Sr Mary Patrick described how she felt. "How sad it was to ride down the main street of Hanyang in our rickshaws, to see the busy teeming population all intent on their business: the old banker with his nanny-goat beard and silver scales to weigh the silver ounces, the quack doctor with his *Materia Medica*, the tea houses

with those quaint figures sitting at little polished lacquer tables sipping their bowls of tea or arguing over their games of Chinese chess. So many quaint houses and quaint scenes, down to the coffin house with gaily covered sarcophagi and the busy carver decorating these coveted caskets. The fish lay in baskets and boxes by the side of the road, men sat in chairs being shaved, women washing their babies; such a medley of people, in and out, jostling one another on the road. It was just the same as the day we came, and now we were going away."

Fortunately, by Christmas the Sisters were able to return to Hanyang. They were still without a convent or dispensary. But, as soon as they heard the Sisters were back, the people began to arrive daily in huge numbers and so began our Congregation's medical ministry - in a makeshift dispensary, serving the sick with whatever medicines could be found.

A few years later, the river Yangtse burst through a vital dyke protecting the city of Hankow and caused one of the worst natural disasters in history: the Central China Flood of 1931. Thousands of people were drowned and many more were left homeless. The Hanyang area, where the Columban Sisters lived and worked, was one of the places



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worst affected with the water rising to fifteen feet high. Refugees from the floods kept coming so that very soon the Sisters' newly built convent, in which they had not yet lived, was accommodating more than three hundred refugee women, ranging in age from grandmothers to infants in arms.

It was a handsome three-storey house fronted by wide verandas, never intended for the purpose to which it was now put, so it took some ingenuity to pack in three hundred people and feed them. At a later stage the building housed over four hundred. Altogether the Columban priests and Sisters sheltered and fed about eight hundred people from early August 1931 until the floods began to abate in mid-October.

In the years that followed, marked as they were by war, floods and epidemics, life in China was never easy for the Columban Sisters and culminated in their being among the foreigners who were expelled from the country in 1951. But our service to and with the Chinese people did not come to an end with this expulsion. Just before their expulsion, while visiting the Sisters in China and the Philippines, Sr M. Vianney, the Congregational Leader at the time, had received an invitation for Columban Sisters to run a hospital for the treatment of patients with tuberculosis in Hong Kong. In those early days, Sisters from various parts of the world came and gave great service in the Ruttonjee Sanatorium, gradually leading to the pioneering work of Srs M. Aquinas Monaghan and M. Gabriel O'Mahony. They both became famous for their treatment of tuberculosis which, with the huge influx of refugees from China, was rampant in Hong Kong at the time.

Over the years, our services in Hong Kong expanded to include teaching in two

secondary schools as well as pastoral work in parishes and hospitals. Then, as 1997 approached and Hong Kong prepared to be once again part of China, the Sisters concentrated on preparing lay leaders in our various ministries which had continued to develop to include hospice care, prison visiting, as well as services to people living with HIV/AIDS and to sex workers.

In the 1980s Columban Sisters once again had the opportunity to serve in China, despite the fact that Chinese law prohibits any missionary involvement in the country. We began with teaching English in universities and medical establishments in various provinces. Gradually, we were able to expand our work to include services for orphans and children with cerebral palsy who had no hope of going to school.

We have also had the opportunity to help those affected by a devastating earthquake in Sichuan province - tending to those injured and participating in the training of local medical professionals. In this, we experienced a good spirit between international and local volunteers working well together under the umbrella of an International NGO. As a qualified occupational therapist, the Columban Sister there at that time was able to



03

01. The Central China Flood of 1931 when the river Yangtse burst through a vital dyke protecting the city of Hankow.

02. Sisters ministering to those affected by floods. The Hanyang area, where the Columban Sisters lived and worked, was one of the places worst affected with the water rising to fifteen feet.

03. Sr Joan working with a special needs child in China.

04. Sr Josephine tending to the injured from an earthquake.



04

witness the harshness of peoples' lives.

Today, the Columban Sisters' presence continues in China. In more recent years, we have been able to offer spiritual and psychological support to local Sisters, priests and seminarians, introducing them to Pope Francis' encyclicals on care of our Mother Earth - *Laudato Si* and *Laudato Deum*. This has awakened a deeper awareness in the local people of the urgent needs of our planet today and has led to parishes in rural areas planting trees in desert places and becoming involved in organic gardening.

Recently, two Sisters were also able to make a pilgrimage to Hanyang, our first mission. Through the years, the clinic which our first Sisters had set up in the 1930s has been put to various uses - at one point as hostel for local nurses and now part of the laboratory of a large hospital. Both the church, which Bishop Galvin, co-founder of the Missionary Society of St Columban, built and our old clinic building now bear plaques with a QR code detailing the history of the buildings online including the Chinese name of our Congregation and our mission. For us, it is an honour to be included in the heritage of the city, cementing our strong bond with the Chinese people which endures to the present day. ●

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Sr Ann Gray is from Scotland. She was a lay missionary in Sierra Leone before she entered the Columban Sisters. She has served on mission in Hong Kong and China. She is now based in Magheramore and is Assistant Editor of the **Far East** magazine.

05. Sisters offering shelter during the floods. Altogether the Columban priests and Sisters sheltered and fed about eight hundred people from early August 1931 until the floods began to abate in mid-October.

06. Sr Nora Mary teaching English to medical students.



**“Let us be
Christ’s, not
our own”**

– St Columban

The Missionary Sisters of St Columban have since 1924 served the poor and marginalised in places like China, the Philippines, Korea, Pakistan and Myanmar.

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**Missionary Sisters
of St. Columban**



SISTERS IN PROFILE 2

Oscar Bryan recalls the life and contribution of Sr Mary Dolores Callan (1894-1947)

Margaret Callan was born on 5 June 1894, in Corderry, Co Louth. From her early years, Margaret exhibited remarkable compassion, dedicating hours to nursing sick farm animals back to health. Growing up, Margaret would frequently holiday with her maternal uncle, a parish priest in Armagh, and their warm relationship helped foster a strong connection to her faith.

After completing primary school, Margaret continued her education at St Louis Convent in Carrickmacross, Co Monaghan. At St Louis, Margaret excelled, frequently emerging top of her class. Recognising her academic potential, Louth County Council awarded her a scholarship in 1912 to study at University College Dublin, where she obtained both a BA and a Diploma in Education. Following her graduation in 1917, Margaret joined the teaching staff at St Louis.

While teaching, Margaret felt a certain void in her life, and craved to be a part of something larger than herself. Her fascination with the Columban Fathers in China, inspired by reading the **Far East** magazine, led her to contact the editor, Fr John Blowick. Unbeknownst to her, plans to establish a new congregation were already underway, and Fr Blowick encouraged Margaret to consider joining once the novitiate was up and running.

In 1924, Margaret, now Sr Mary Dolores, entered Cahiracon on St Brigid's Day, embracing life in the new community. Her final profession took place on 13 October 1929, and a week later, she embarked on the SS Malawa for China.

Within a few short weeks of arriving in Hanyang, Dolores was given the task of establishing a presence for the Columban Sisters in Sien Tao Chen. The new arrivals were still settling in when their compound was stormed by Red Army guerrillas in April 1930. Held under armed guard, when an opportunity to flee presented itself, the Sisters managed to escape back to Hanyang.

However, life in Hanyang offered no respite, as floods and famines led to a mass exodus of refugees into the city. Rising to the challenge, Dolores attended to both the medical and spiritual needs of the refugees, leading one observer to comment that her efforts "fully qualified her for canonisation." By 1936,



she was promoted as local superior in Hanyang.

In 1938, Dolores was transferred to Shanghai, where she served as the local superior and principal of Sancta Sophia, a school for the city's Russian exile community. Working under Japanese occupation, she steadfastly followed the Eastern Orthodox liturgy, and refused to raise tuition fees for the financially strained students. Despite the challenges of the war years, this period proved spiritually enriching for Dolores, who maintained connections with many of her former pupils following her departure in 1945.

After seventeen years in China, Dolores returned to Cahiracon for the 1946 General Chapter. Her long years abroad had left her in a fragile state of health, which further deteriorated following a heart attack. Just as the Congregation was having its Constitution approved by Pope Pius XII, Dolores entered her final decline, passing away gently while surrounded by Sisters on 16 April 1947. Her final words were "I am ready to go." Her motto for her first profession was: "Seek ye first the Kingdom of God." She was the first Columban Sister to be summoned to her eternal home. ●

Oscar Bryan is the Archivist of the Missionary Sisters of St Columban.



01. Sr Mary Dolores Callan (1894-1947), the first Columban Sister to be summoned to her eternal home.

02. Sancta Sophia school Shanghai, a school for the city's Russian exile community. Sr. M. Dolores Callan (2nd from left in front row) served as local superior and principal of the school.


SEEDS OF HOPE




Following a visit to Myanmar, Fr Leo Schumacher writes about education efforts by rural communities forced to flee their villages due to the political upheaval. Almost half of Myanmar's refugees are children - without education their future is threatened.

01. Plastic sheeting covering a bamboo school in Myanmar's jungle.
02. Collecting the bamboo for the classrooms.
03. Weaving bamboo into wall panels.
04. Inside a temporary school a volunteer teacher supervises children.
05. The wooden frame going up.

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In 2020, Fr 'M' was looking forward to celebrating the 25th anniversary of his ordination which had taken place in 1995. He was one of the first priests from Myanmar to volunteer with the Columbans and he went on mission to Peru. Returning to his own diocese in Myanmar he took on difficult assignments. In 2020 he found himself in a remote jungle parish not far from the Thai border making plans for his 25th anniversary celebrations. But it was not to be. First came the Covid pandemic, and that was followed by political disturbances within Myanmar in 2021.

Fr M's remote parish became a conflict zone. (For security reasons, Fr M's name is not given.) The local people were unable to stay safely in their villages and had to flee further into the jungle. Thanks to assistance from the Church and the leadership of Fr M, they were able to set up temporary accommodation and receive food. Even in these terrible conditions, parents were determined that their children would continue their education. Using bamboo, wood and plastic sheeting, they were able to put up some rough buildings to use as classrooms and these catered for preschoolers all the way up to teenagers. They named this new education centre 'Spring'. As Fr M explained to me,

"Spring is a time of new life, when seeds begin to grow and people plant crops to feed their families. The villagers do not want their children to lose hope but through study to grow, even if they are living as refugees in the jungle."

There may be as many as one million internal refugees in Myanmar - people who have had to leave their villages and towns due to the security situation. In five dioceses, the Church is caring for over 100,000 people in temporary camps, providing shelter, food and medical help. Already stretched to the limit, they have few resources left over for setting up learning centres as well. However, with whatever little they have, parishes, convents and local communities have managed to set up over 400 education projects, relying on volunteer teachers and donations.

"Education for our children, we have to teach our children," was the message we heard at our discussion about supporting the Church in Myanmar. In consultation with Myanmar's Church leaders, the **Seeds of Hope** project was created. The dedication and courage shown by so many people in such difficult situations is the inspiration behind the **Seeds of Hope** project. Several Catholic groups who have



been supporting the Church in Myanmar are raising funds for these 400 community education centres in conflict zones. Despite the lack of resources children are educated and this is helping to plant seeds of hope for the future.

With little or no electricity or any access to the internet, if a school is closed, then there is no opportunity for any kind of education for children. Parents, who are doing their best to provide food and security for their children told us: "we need to teach our children as well". Initially classes have sometimes been held in the shade of a tree or under plastic sheeting stretched between bamboo poles. But villagers soon get the process of putting up temporary classrooms underway: levelling the land, cutting down trees for timber, flattening the bamboo for flooring, weaving the bamboo into wall panels and plastic sheeting for roofing. Then classes can begin. Setting up these learning centres involves a great many challenges,

but the resilience and dedication of those involved means obstacles are overcome.

Thanks to the sweat and labour of the villagers, new classrooms have been built and we can support their efforts by providing educational supplies and living expenses for the volunteer teachers. Planting the seeds of education that will give the whole community hope for a better tomorrow. These children have lost their homes, let's make sure that they do not lose their future as well.

Fr M has now moved to a new location, where once again he is encouraging the people to build a new community centre; a place to educate not only children but adults as well. For Fr M, "Spring is not so much a time of year, but a belief in the new life that Christ promises each one of us." Though Fr M was not able to celebrate his ordination anniversary, he did celebrate his 55th birthday with the children of 'Spring Education Centre' and their smiling faces no doubt were the best present of all! ●

Columban missionary Fr Leo Schumacher is from Stratford, New Zealand. He was ordained in 1987 and appointed to Japan. He is parish priest of St Joseph's in Tsukiji, the oldest parish in the Archdiocese of Tokyo. He has been coordinating the Tokyo and Cologne archdioceses' outreach to Myanmar.

Donations to the Columban Missionaries during Lent will help to provide the gift of education to children and young people in countries like Myanmar. Go to www.columbans.co.uk/donate, call 01564 772 096 or send a cheque payable to 'Columban Missionaries' to The Mission Office, St Columban's, Widney Manor Road, Solihull B93 9AB. Please mention 'Lent Education Appeal 2024' when making your donation.



THE KEY TO MY OWN HOME

It is forty-two years since Fr Noel O'Neill began the Emmaus project for those with special needs in South Korea. He provides a snapshot of some of those the project has helped.

A phone call from Seoul. It was Pak Hyun Sen wishing me a happy birthday. In the post there was a birthday card from Il Cheong. That same evening Mi Suk dropped by our apartment with her birthday present - a kilo of boiled chestnuts. All three were friends of mine. They had something else in common. All three are intellectually disabled and received training at the Emmaus Vocational Training Centre. Now all three are in employment.

Hyun Sen had returned to her home in Seoul, where we had got her a job in packaging at a nearby clothes factory. She earns 1,100,000 won a month (\$820). When asked how she liked it, she said that her greatest joy was going to the local department store to choose a dress in a colour of her own liking. Up to this it was always somebody else who did the buying. Il Cheong has got a job as a watchman at a building site and with his monthly pay of 1,200,000 won (\$892) he is helping to support his widowed mother. Mi Suk is married. Our social worker was instrumental in arranging a marriage for her with a physically disabled man who held down a job. They have one child, a daughter, who graduated as a nurse from one of the leading universities in Seoul.

A few weeks ago, at the Vocational Training Centre, during the afternoon 15-minute break, we (trainees and staff) were

treated to a snack - tomatoes and bananas. Our benefactors were three ex-trainees who had got jobs in factory assembly-lines. On receiving their first 'pay packet', they came back to the centre to express their gratitude.

However not all at Emmaus are likely to break down the barriers and make it to open employment. Paulo, a 17-year-old with Down's syndrome, died of congenital heart disease last year. His parents requested that the remains be brought to Emmaus and that the burial rites be held there. In the midst of their unbearable sorrow, Paulo's parents and family found much comfort and consolation in the loving hugs and embraces bestowed on them by Paulo's friends at the centre.

Han Seng and Kang Kou, both young men in their late twenties, who had been attending Emmaus for the past five years are now hospitalised for treatment at a psychiatric hospital. Both were coping well here at the centre but lack of understanding and acceptance in their homes by other members of their families, resulted in emotional stress that led to constant outbursts of violence. Our doors always remain open to welcome them back.

Pyeong Chul (55) is the oldest man at the centre. His limited skills have not improved much over the years. He is able to recognise the number '25' which is the clue for his daily bus ride to the centre. Once or twice in the year he may mistakenly take the number '45' bus, ending up lost in unfamiliar

surroundings. At the centre, because he has only the use of one hand, he is engaged in moving up and down the handle of the moulding machine for making artificial flowers. To onlookers his work may appear boring and monotonous but for Pyong Chul, it is an occupation which motivates him to get up each morning and run to catch the number '25' bus. Having a job to do enhances the quality of his life.

Kim Yoon Cheong, a 26-year-old lady with an intellectual disability, came from an orphanage to live in one of the Emmaus group homes. While there she finished high school. Then as she passed the entrance exam for a two-year college course she remarked, "I want to climb another mountain". Two years later I attended her graduation. When I posed with her for a graduation photo, I turned to her and asked, "what is the next mountain you would like to climb". She answered, "independent living". With the help of the social workers at Emmaus she began a trial period in experiencing independent living. To the delight of all she passed with flying colours. She is now living in her own little apartment. As she held up the

key to the front door of her new home, she asked me to bless the apartment. Joined by many of her close friends and staff from the group home we had a house blessing ceremony followed by refreshments. As I was leaving, I turned to Kim Yoon Cheong and once again I posed the question to her, "Is there any other mountain you would like to climb" and with a playful giggle on her face she turned to me and said, "I would like to have a boyfriend and eventually marry."

It is forty-two years since we began our Emmaus journey. Along the way we listened and trusted in the 'Stranger' who walked beside us. We learned we are not answering the cry for pity or charity, but a cry for justice. ●

Fr Noel O'Neill was ordained in 1956. He lives and works in Korea where he founded Emmaus Industries and Emmaus Group homes to serve those with special needs.



01. Twenty-six-year-old Kim Yoon Cheong, who has an intellectual disability, holding the key to her first home, watched by Columban missionary, Fr Noel O'Neill.

02. Fr Noel O'Neill blessing Kim Yoon Cheong's new apartment. She was joined by many of her close friends and staff from the Emmaus group home at the house blessing ceremony.

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And he said to them,

“Go into all the world and proclaim the good news to the whole creation.”

Mark 16:15

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WHERE ARE THE IDEALS?

Weekly tragedies in the Mediterranean and the English Channel have prompted some states to make compassion a crime, writes Fr Bobby Gilmore.

During the 1980s ideals were high at conferences in future European Union member states regarding the free movement of people within the Union and the structures needed to facilitate such movement. Hopes were high that policies dealing with migration into and within a future European Union would be under-pinned by emphasis on the care of the person as a human being as opposed to being a unit of labour, a commodity, moved here and there as economically needed. It was hoped that common legal, humanitarian and economic immigration channels into the Union would be established and adhered to by member states. If free trade - the free movement of capital and investment - could be guaranteed, why not the movement of people?

It was the images of a sordid past underpinned by racist, xenophobic, suppressive and exploitative policies that energised the founders of the European Union to imagine the possibility of a new and different future. However, the raising of new national flags while signalling the end of political colonialism ushered in a new colonialism of debt overseen by former empires and agencies such as the International Monetary Fund, World Bank, North America Free Trade Area, World Trade Organisation and the United Nations. The economic condition of the newly independent states did not improve. The colonial paradigm was maintained. Aid-

“The immigrant is easily dismissed and denigrated since s/he is no longer a person.”

Hanif Kureishi

created dependence was not a solution.

Wealth flowed towards the major global finance centres/havens and as has been the situation throughout history, people followed the money. Migration became the norm due to the push of underdevelopment and demographic deficits. Newly independent states were and continue to be drained of their human assets whose development they have invested in.

The fall of the Berlin Wall signalled the arrival of a new world order. People began to move west from areas of eastern Europe. Those who were previously welcomed as heroes and heroines were now seen as a threat. Gradually, as the old enemy, the Soviet Union, began to collapse a new enemy had to be found. The new enemy was immigrants. Media headlines warned of the arrival of ‘swarms’ of migrants. As the European Union expanded with new accessions anti-immigrant attitudes became shrill. Populist politicians took advantage of the situation creating an atmosphere of fear during national elections and referendum campaigns. Xenophobia got new boosters.

Control of borders became the order of the day. A United Nations report warning of the demographic deficit in the European Union was ignored. Mainstream political parties competed with each other about immigration controls. Immigrants were presented as a risk rather than an asset. The hope of a common immigration policy faded as some member states took isolated positions. Border walls and

deterrents became a growth industry. International standards on the treatment of asylum seekers and refugees were diluted. Germany, aware of demographic deficits, took a different position allowing entry to more than a million immigrants. Some other member states took their quotas of humanitarian migrants. Those who did not asserted that they were protecting European culture from foreign influence, particularly Islam.

European Union member states on the Mediterranean coastline bore the brunt of an exodus out of the Middle East and Africa. People were leaving home because of conflict, common violence, war, drought, heat, fires, famine, floods and climate change. Most of those on the move towards Europe originated in former colonial areas of one or other of former European empires. Few if any in leadership roles in Europe were asking: why are people risking their lives making dangerous journeys across deserts, mountains and seas. It was convenient to scapegoat immigrants and traffickers. How about the leadership in countries of departure, governance, the rule of law, common violence, administration of justice?

Some European Union states assumed that not allowing traffickers' boats to reach land would be a deterrent. This has resulted in many tragedies at sea. Sadly, some states forbade ships to rescue people in flimsy craft. Some states went as far as making compassion a crime. Seldom, over the past fifteen years has there not been a weekly tragedy reported from the Mediterranean and the English Channel.

The plight of migrants floundering and drowning in the Mediterranean and efforts to rescue them paled in comparison to the efforts made by governments to rescue five tourists in a submersible vessel in the vicinity of the Titanic last year. Is the dignity of 'haves' superior and more worthy than the human dignity of the 'have nots'?

The ideals of the founders of the European Union are frayed and in serious need of renewal. The European Union is challenged to imagine a new future or it will continue to be a prisoner of its past. ●

Fr Bobby Gilmore writes and campaigns on migrant issues. He was ordained in 1963 and worked on mission in the Philippines, with the Irish Emigrant Chaplaincy in Britain, and in Jamaica. He founded the Migrant Rights Centre Ireland.



01. Suspected migrants are escorted from Dungeness lifeboat across the sand to be processed by Border Force Officers in Kent, UK. Image: Shutterstock

02. People walk by a banner for the Station Europe info point outside the European Parliament building in Brussels. Image: Shutterstock

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HE LIVED A LIFE OF LOVE



Columban Fr John Smyth died last year. A younger Columban, Fr Kwon Taemoon/John the Apostle, recalls the Irish missionary's influence on him and his long service to the Korean faithful.

Fr John Smyth became the parish priest of Tobong-dong in Seoul in 1985. He was not very tall, had penetrating eyes and was a man of few words. One day after mass when I was a middle school student, Fr John asked me if I could play table tennis. I confidently said, "Yes I can" and for almost two years after that we played competitively twice a week.

I came to realise that he was extremely competitive and that his character was such that he found defeat hard. While I was no match for him, there was no way that he would take pity on me and let me win a game. As we competed every week, I rapidly improved, with the result that I sometimes beat him. I have fond memories of his exasperated face on those occasions when I beat him.

As the number of believers in the parish

increased Fr John started building a new church and he devoted all his energy to it. He used the underground space as the priest's house thus keeping the costs down while contributing everything he possessed to the building fund. He did not spend any time enjoying the comforts of the new church; rather, as soon as it was completed, he went to America and began his ministry to Korean Catholics living overseas.

Time moved on and I entered the Missionary Society of St Columban. For a time I studied at the Columban International Theological House of Studies in Chicago. I renewed acquaintance with Fr Smyth who was the pastor of the Korean Martyrs church in Chicago. With a shy smile he introduced me to his office which was in the boiler room explaining that it was the warmest space in the building. He never showed any sign of being irked by my frequent visits to him but rather he seemed to enjoy our extended conversations. He was like a real grandfather to me and I was always sorry when the time came to leave.

Fr John and the parishioners of the Korean Martyrs church helped me prepare for my ordination to the diaconate both spiritually and materially. As I was assigned to China after I left Chicago I never expected to meet Fr John again. However, I met him once again in 2013 when I was sent to Chicago for further studies. He had grown much older and was preparing to leave the Korean Martyrs church after serving there for some twenty years.

I helped him prepare to move to the Korean parish in Los Angeles. Among the items I found were socks and underwear that had been donated to him by his parishioners but which he had never worn. He wore old worn-out clothes and socks with holes in them. "Father," I said, "Can you not get rid of the old stuff and wear these new clothes?" But he refused saying, "I find these old clothes are really comfortable". He had a cassette radio from the 1980s he wanted to send by post but I said buying a new one would actually work out less expensive. He replied, "Look, I'm not a person that enjoys spending time shopping."

In 2018 I met Fr John again in Los Angeles where he was ministering at the Korean church. The topic of our conversations was the Catholics in Tobong-

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02

dong and the Korean Martyrs parishes. That was my last meeting with him. When he went to his native Ireland I contacted him frequently but he only acknowledged my messages but never replied to them.

Later knowing that his death was approaching he appeared to cut off all communication and all alone he prepared himself for his death. I cried for a long time feeling totally helpless. I reckon that Fr John spent his final days being totally true to his own personality.

While he was not given to making flamboyant speeches nor did he possess great social skills he lived a life of humility, constancy and fidelity which were the greatest gifts he had received from God. He shunned the values of worldly popularity and success preferring to live a life of service where "his right hand did not know what his left hand was doing" personally demonstrating humility and poverty.

While he had a heart warmer than others, he refused to express it for the purpose of receiving special gifts or being liked but internally he lived a life of love. That is the Fr Smyth that I respect and revere. ●

FR JOHN SMYTH RECITED THIS PRAYER EVERY DAY



Lord, do not allow me to entertain a heart of sadness but rather fill my heart with gratefulness and joy. Lord God, I know my shortcomings and my lack of experience but do not allow them to have me lose confidence or to belittle the gifts of grace you bestow on me. Let me not be discouraged believing that your gifts are too weak but rather let me live humbly and gratefully accepting them. Let me live with a grateful heart for my family, the clergy and religious who helped me become a priest and continue to this day helping me in my priesthood. Lord God, I pray for the believers and the good Samaritans who constantly assist us priests spiritually and materially and let me always remember their sacrifices. Amen.



03

This article was published in the Korean Columban Mission Magazine in the Spring edition of 2023. It was translated by Noel Mackey.

01. Fr John Smyth celebrating Mass with Columban Fr Kwon Taemoon – a former Sunday school student in Dobong parish when Fr John was pastor there.
02. Fr John and Fr Kwon Taemoon.
03. Fr John Smyth with Columban priests working or studying in Chicago.
04. Fr John Smyth with Columban missionary Fr Liam O'Keeffe who also served on mission in Korea.



04

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.

LET HIM EASTER In US

The song, 'The Dance of the Cherry Trees' by John Spillane sets the tone for Spring, New Life and Easter whereby the "cherry tree puts on the most outrageous clothes" and sings and dances saying, "we have travelled all around the sun that has taken a whole year" and that is reason enough to dance and sing! Well done cherry blossoms in the air, on the streets, in your hair and at your feet! Well done everybody!

In Spring all nature wakes from its slumber with the new leaves budding as nature pushes up through the winter's solid clay covering Mother Earth, outrageously dressed and we remember what Jesus said: "Not even Solomon in all his glory was dressed like one of these" (Matthew 6:29). Then we have the lambs dancing with joy, frisking around the fields reminding us of the Lamb of God. In the words of Gerard Manly Hopkins, SJ creation once more becomes "charged with the grandeur of God". It is an invitation for us to open our eyes and see the traces of God everywhere in the flamboyance of the beauty all around us.

This flamboyance is born out of darkness and is a transformative experience. It is about dying and rising and we humans share in the same pattern as all creation. Therefore, as we journey through life, nature can be our teacher, enabling us to trust our letting go from darkness into new life. Since last year our world has collectively experienced living in the darkness of the tomb: cold, lonely, unsafe, terror and fear through war, discrimination, injustice, violence, climate change and deaths.

This affected each one of us. We were

plunged into terrible darkness all of our own doing. We wanted each day to get out of this tomb because each day seemed a deterioration of the previous one and all we could do was pray that through the cracks, the light of understanding and dialogue between nations and religions would happen and restore peace to our deeply divided and fractured world. When we look at the darkness of our own lives maybe we can ask the question that Valarie Kauer asked: "What if this darkness is not the darkness of the tomb, but the darkness of the womb?" What is our way out?

Hopkins in his poem 'The Wreck of the Deutschland' talks of a shipwreck when five Franciscan nuns along with others drowned in freezing waters on their way from Germany to New York. He says:

*Let Him EASTER in us,
be a dayspring to the dimness of us,
be a crimson-cressted east.*

He uses the word Easter as a verb in the present continuous tense, as it is an event that transforms us on an ongoing basis. When we roll back the stones that block us in our lives, and allow the Risen Christ to enter, then He has a chance to become the "dayspring to the dimness in us" and that of our world. That is the road to transformation. Perhaps we can ask ourselves: can we allow ourselves be surprised by Resurrection, by allowing Jesus to Easter in us as He allowed Easter to happen in Him? Jesus is Risen and accompanies us on the road of life. Alleluia! Alleluia! ●

Sr Rebecca Conlon

REST in PEACE



Sr Evelyn Frieder



Fr Cathal Vincent Gallagher



Sr Joan O'Donovan

Sr Evelyn Frieder was born in New York City on 13th November 1928. In 1949, she graduated from St Vincent's Hospital as a Registered Nurse and remained on the staff there for four years, after which she entered the Columban Sisters in Hyde Park and professed First Vows in 1957. She was assigned to the newly established mission in Korea where she served for a total of 21 years. In Korea her nursing skills were put to good use in the day clinic and hospital in Mokpo to which the sick poor flocked. She was responsible also for student assessments and the supervision of the nurses in the hospital and teaching part-time in the School of Nursing. On her return to the USA, she completed her Nursing Licentiate, passed the New York State Board exam, and qualified as a State Registered Nurse. With a Master of Science in Nursing from Boston University, she returned to Korea and was involved in the Naju leper colony. In 1978 Evelyn returned to the USA and assumed responsibility at St Columban's on the Lake in Silver Creek. At a later stage she was assigned to Boston where she was involved in the parish of St Columcille, as well as volunteering in an inner-city day care centre. She was known for her kindness to teachers, parents, and pre-school children. As her health began to fail, Evelyn then returned to St Columban's on the Lake. Here she was known for her sense of humour and her ability to speak her mind. Sr Evelyn died peacefully in the Silver Creek community on 10th November 2023.

Fr Cathal Vincent Gallagher was born on 23rd July 1951 in Garrison, Co Fermanagh. He was educated at Devenish PS, at St Michael's Grammar School, Enniskillen, and at Queen's University, Belfast before he joined An Garda Síochána in 1970. Cathal served as a Garda in Navan before joining the Columbans in 1973. He did Overseas Training in both Chile and Peru. Ordained on 7th April 1985, he was appointed to Peru. After language study he served in Parroquia Virgen de la Providencia, also in Parroquia Nuestra Señora de la Paz. He was pastor of Parroquias Jesús Resucitado and Virgen Medianera. He was Director of the Peru Region 1997-99. In 2002, he began studies in psychotherapy and obtained a Graduate Diploma in Advanced Psychodynamic Counselling at the Westminster Pastoral Foundation in Kensington, London. During his years of study he worked in the parish of St Francis de Sales and St Gertrude in Stockwell, part of Southwark Diocese. Following his studies he returned to Peru. He began his

ministry with those diagnosed with HIV/AIDS. He founded the *Si Da Vida* organisation, an important care centre for recuperation, education and leadership-formation through shared reflection in workshops run by skilled professional educators and medical personnel. With the amalgamation of the Columban Regions of Peru and Chile, Cathal served as the first Director of the newly created Region of South America. Following his term as Director and a holiday at home, Cathal returned to Peru in July 2023. The Bishop of Carabayllo asked Cathal to begin a new ministry of working with religious in the diocese. He had barely begun this work when he became ill and was diagnosed with an internal haemorrhage caused by an aneurism. He died on 28th November 2023 in Lima.

Sr Joan O'Donovan was born in Clonakilty, Co Cork on 31st August 1926. She joined the Columban Sisters in 1944, professing First Vows in 1947 when she was given the religious name Mary Madeleine Sophie. She was assigned to China where she joined the Sisters who had set up a school in Shanghai for the children of White Russians. Only a short time later with the approaching expulsion of foreigners from China, she served in Hong Kong for two years, returning to Ireland in 1950 where she professed Final Vows in 1952, at the same time attaining a BA from University College Dublin. For the next nine years, as Assistant Novice Directress, she was responsible for the practical side of the training of the young women who joined the Congregation and were preparing for profession of vows and mission assignments. After this, Joan was one of the founding members when the Columban Sisters opened a new mission in Lima, Peru in 1962. She served there for 12 years, consolidating the new mission and teaching in a school set up by the Sisters. In 1976, when the fledgling mission in Chile required a second house, Joan was then required to leave Lima and be assigned to Santiago where she was to spend a total of 20 years. Here, she was known as *Hermanita Juanita*, and she raised the confidence and dignity of the local women through her pastoral work. As her health began to fail, in 2014 Joan was one of the first group of Sisters to move to the new Nursing Home in Magheramore. Joan died peacefully in the Magheramore Nursing Home on 30th November 2023.

May they rest in peace.

"HE IS NOT HERE"

Easter reflection by Fr John McEvoy on Scripture passages Acts 10:34, 37-43; Col 3:1-4; Jn 20:1-9

Some years ago, I visited the Holy Land, and one stand out moment was the Shrine of the Holy Sepulchre in Jerusalem. Pilgrims from all over the world visit an empty tomb, which bears a note at its entrance stating: "He is not here." Jesus Christ, who was once buried here, rose from the dead, leaving an empty tomb, as he had told his disciples he would.

Easter is the most important feast in the Church Calendar. Easter means the feast of fresh flowers. It falls towards the end of spring when new life is in full bloom again after a hard and cold winter. The fields and hedgerows are brimming over with new life. Easter is the celebration of new life in the Risen Lord. It is the feast of hope.

The empty tomb and the resurrection are Good News, but it is painful because it involves death. We're called to die to sin, die to self, even die to our dreams so that God can do what He wants to do with our lives. Resurrection is about seeing the world in a new way. Early on that first Easter morning, Mary Magdalene did not find what she was looking for - the dead body of Jesus. But she found something better than she could have imagined: the Risen Jesus.

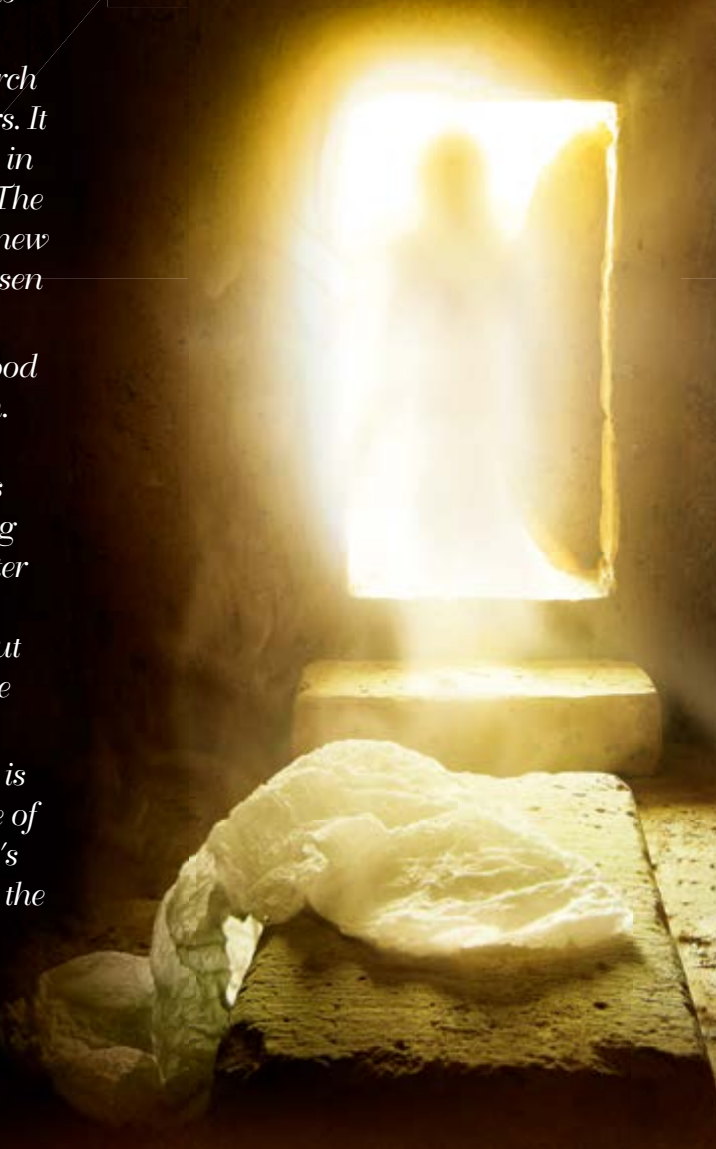
Sometimes, what we think we want the most is not granted to us. Instead, we get an experience of God's new ways of working in the world. That's the power of the Resurrection. We must spread the news when those moments come, just as Mary Magdalene did: We have seen the Lord!

Easter, the feast of the Resurrection, gives us the positive message that we are people of the

Resurrection. This means we are not supposed to lie buried in the tomb of our sins, evil habits, and dangerous addictions. This Good News means that no tomb can hold us down anymore - not the tomb of despair, not the tomb of discouragement, or the tomb of doubt, nor that of death. Instead, we are expected to live a joyful and peaceful life, constantly experiencing the Risen Lord's real presence in all our lives.

His tomb was empty. "He is not here." We are an Easter people, so let us celebrate Easter with pride, freedom and rejoicing. "This is the day the Lord has made; let us rejoice and be glad in it." ●

Columban Fr John McEvoy served on mission in Fiji. He is now based in Ireland.



MOSES THE LAW-GIVER

Moses led the people to the mountain of Sinai, where God had first spoken to him. Here, God gave Moses two stone slabs on which were the laws by which his chosen people were to live their lives.

On the first stone were the laws concerning their duty to God. They must not worship other gods. They must not worship idols of wood or stone. They must keep God's name holy. They must keep God's day - the Sabbath - holy. And they must honour their parents.

The second tablet contained the laws concerning their duty to each other. They must not kill. They must not be unfaithful to their wife or husband. They must not steal anything. They must not tell lies. They must not be envious of another person.

These were the Ten Commandments which God gave to his chosen people through Moses. On Sinai, God made a solemn agreement - a covenant - with his people: they were to promise to live by these commandments, and God in turn would promise to be their God, and they his chosen people for all time. ●

Read also: Exodus 20: 1-17

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

BIBLE QUIZ

NUMBER
112

- 1 In Exodus ch.3, who protested against God's call with the words, "Who am I that I should go to Pharaoh...?"
- 2 In Matthew ch. 3, John the Baptist said, "You brood of vipers. Who warned you to flee from the coming wrath." True or false?
- 3 In Genesis ch.42, which of Joseph's brothers said, "Didn't I tell you not to sin against the boy"?
- 4 In John ch.19, who announced Jesus to the crowds with the words, "Here is the man"?
- 5 In Acts ch.26, which king said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"
- 6 In Matthew ch.11, who posed this question to Jesus, "Are you the one who is to come or shall we expect someone else?"

£15 vouchers for the first three correct entries received!

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- BASKET
- COOKIES
- HEN
- RABBITS
- EGGS
- BUTTERFLY
- WILLOW
- CHICK
- FLOWERS
- CAKE
- SWALLOW



PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

Ms Flinn was saying Holy Week was coming and we'll be aful busy and everything and I whispered my fren Bump what'll we do bout our team... and he said we'll hafta make it great again becos last year the girls beat us and we were very ashamed. Cept we dunno how. And when I was telling cuzzin Conor the other day, that's the fearce smart guy with all them gizmos that'll do your spelling and sums and everything. And he said no prob this'll tell you what to do and he made it go ping and pop and squeak and lights flashing

and even talked at it and everything. Then he said here we are - it's MOTGA. And I said I dunno what this is. And he said this is your new slogan and it'll make you chaps super. And I was still wondering and he said remember what your chum said you hafta do for your team and then I said oh yeah I got it! And cousin Conor said hurrah the penny has dropped. And even if I didn't see him put a penny anywhere I can't wait to tell them at school...and as Grandad says we'll be jumping thru hoops... imagine!!



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 30th April 2024.



1. Why did the Oreo go to the dentist?
2. What is an astronaut's favourite chocolate?
3. What do you get when you dip a kitten in chocolate?
4. What fruit loves chocolate?
5. What do you call an avalanche of marshmallows, nuts, and chocolate?
6. What do you get when you cross a red racing car, nuts, and chocolate?

1. Because it lost its filling.
2. A Mars bar.
3. A kitty kat bar.
4. A cocoa-nut.
5. A rocky road.
6. A Ferrari Roher.



DECEMBER 2023

<p>Anya Austwick Doncaster</p> <p>Harry Ferrier Glasgow</p> <p>1</p> <p>Colpaint - Aged 7 and Under</p>	<p>Isla Crompton Birmingham</p> <p>Daisy Allen Rotherham</p> <p>1</p> <p>Colpaint - Aged 8 and Over</p>	<p>Saoirse Carney Oxford</p> <p>1</p> <p>Pudsy's Dirty</p>
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The Litter Bug

By Elizabeth McArdle



To find the Litter Bug we must travel all the way to Queensland, Australia. Stroll underneath the eucalyptus trees and if you search among the leaf litter, you may catch sight of a giant burrowing cockroach. This is the litter bug, also known as the rhinoceros cockroach. Weighing in at a hefty 30g, this is the heaviest cockroach on the planet and their lifespan is a surprising 10 years. Did you know that the oldest known cockroach fossil is 120-130 million years old. These creatures evolved at the end of the Jurassic, and the beginning of the Cretaceous geological eras, and this makes their ancestry very old indeed.

While most of us would squirm at the thoughts of such a cockroach being near us, not so in Australia. Litter Bugs are not considered pests at all, as they play a vital role in cleaning up the forest floor and the regeneration of the forest ecosystem. They consume and break down dead plant material, especially eucalyptus leaves and return

it as nutrients to the earth to be absorbed by fungi, trees and other plants. In fact, they are so liked that people sometimes keep them as pets.

Like most humans, Litter Bugs live in permanent homes and are the only known cockroach in the world to do so. With their stocky, spade like legs, they burrow down about 1 metre into the soil and hollow out a chamber. The chamber contains their stored food supply of decomposing eucalyptus leaves, tree bark and dry grass.

Don't we live in a wonderful world where we have access to far off lands through the internet, books and the TV. Our ancestors did not have this luxury. However, there is nothing to beat getting outdoors to see what is outside your own back door. A wonderful world awaits you and there are surprises and amazing adventures in store for you. ●



Image: Shutterstock

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Cheques payable to 'Columban Missionaries'.

SHARING THE STORY OF MISSION

During 2024 Columban Missionaries are visiting parishes in the dioceses of **Westminster** and **Wrexham** for the annual Mission Appeal. Parishes are being invited to grant us a weekend to visit and share our experience of cross-cultural mission. We look forward to meeting you!

 **COLUMBAN MISSIONARIES**
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SCAN ME

THANK YOU for the generous welcome we received from the dioceses of East Anglia, Leeds and Plymouth in 2023!

Scan to meet the team or visit www.columbans.co.uk

