



ST COLUMBANS MISSION SOCIETY



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Cover photo: Newly ordained Columban missionary Fr Nbwila Aung Francis Xavier from Myanmar visits an elderly Kachin parishioner and her granddaughter.

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NEWLY ORDAINED COLUMBANS

On April 10, 2024, I travelled to Suva for Fr Iowane Naio's ordination at the Sacred Heart Cathedral. The night before, the Columban priests gathered with Iowane's relatives at our Columban Mission Office for the traditional kava ceremony. Kava, also known as yaqona, is the national drink of Fiji, made from the crushed root of the yaqona plant strained with water.

In the centre of the room was the tanao, a wooden kava/yaqona bowl on six legs. Iowane's relatives sat behind it while the Columban priests sat in front. An uncle, acting as family spokesperson, welcomed us in Fijian and the Columban spokesperson, a local catechist, replied. We exchanged gifts of a tabua (whale's tooth) and a kava root. A groom gives a tabua to the bride's family when asking permission to marry.

Iowane then entered the room, wearing a Fijian cape, and sat with his relatives. After his uncle's inspiring speech, he stood up, removed the cape and moved across the room to sit with us Columban priests: Iowane's family was gifting him to the Columban family. I then said a few words in response in what was a solemn and emotional ceremony.

The Suva cathedral was packed the next day for Iowane's ordination ceremony presided over by Archbishop Peter Loy Chong. Many of Iowane's family had travelled six hours by bus from their mountain village in Ba on the west coast of the southern island of Viti Levu, and over 100 parishioners from the Columban-staffed parish in Labasa on the northern island of Vanua Levu had travelled overnight by bus and boat. There was also a large contingent of parishioners from our Columban-staffed parish in Raiwaqa, Suva, and many local religious sisters, priests, former Columban students and lay missionaries attended. The amazing choir led the congregation in prayerful song.

After Communion, I thanked Fr Iowane's father, Isake, and his mother, Mariana (looking down from heaven) for nurturing their son in the faith and supporting him in his missionary journey. The congregation spontaneously erupted in loud clapping, a sign of their appreciation for Isake and Mariana. I reminded those

gathered that Columban missionaries from Ireland, Australia and Aotearoa New Zealand arrived in Fiji over seventy years ago. Now, Fiji was sending Iowane to our Columban mission in Pakistan.

The following Sunday, over 2,000 people gathered at Christ the King Parish in Ba to celebrate Fr Iowane's Mass of Thanksgiving. The parish priest, Fr Pio, and his parishioners welcomed us. One could feel God's presence and the gifts of the Holy Spirit in the vibrancy of the local church.

On May 1, 2024, at St Luke's Church, Edin, Myitkyina, Kachin State, in war-torn Myanmar, Columban Fr Nbwi la Aung Francis Xavier was ordained as the first Burmese Columban missionary priest. As a seminarian, Fr la Aung spent two years in Fiji on his first mission assignment, so we are delighted he has been assigned to serve in Fiji once again.

The history of Columban missionaries working in Myanmar began when Fr Bernard Way from Melbourne and Fr Patrick Usher from Ireland arrived by boat in Yangon on October 21, 1936. They travelled eighteen hours by train north to Mandalay, from where they took a four-day riverboat trip up the Irrawaddy to Banmaw, the mountainous area where the Columbans would work.

Fr Bernard worked for 42 years in Banmaw and was interned in Mandalay along with other Columbans captured by the Japanese in 1945. A coup in 1962 led to the military government ordering all missionaries who had arrived after 1948 to leave, the last three Columbans leaving in 1979.

In 2008, a small group of Columban lay missionaries returned to Myanmar, and a new Columban mission team, comprising priests and lay, began to serve the Kachin people again in June 2015. With the ordination of Fr Nbwi la Aung, the Columban presence in Myanmar begins a new and exciting chapter in responding to God's mission.

FR PETER O'NEILL
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“GIVING MEANS RECEIVING” – A LIGHT IN MYANMAR’S DARKNESS

It is often said that Columbans stride into places where others fear to tread. Nowhere is this truer than in Myanmar (formerly Burma). Ever since the Columbans began their mission there in 1936, this Southeast Asian nation has faced a catalogue of evils, including foreign occupation, a world war, military coups, devastating cyclones, chronic misgovernment, and civil conflict, reducing what was one of the region’s richest countries to the status of economic basket case and international pariah. Fainter hearts would have given up on the mission long ago, but not the Columbans. We are still there, trying to be a beacon of hope to a suffering people.

Fr Nbwi la Aung, who took the baptismal name of Francis Xavier, is from Myanmar. He was ordained to the priesthood on May 1, 2024. As part of his pre-ordination preparation, he returned to his native land to undertake pastoral work close to the town of Myitkyina (pron. “Michina”) in Kachin State, a part of the country that has been particularly affected by violence and economic collapse. However, adversity only served to strengthen his resolve. Witness his testimony during his pastoral ministry as a deacon.

“The parish where I am serving is called ‘Edin’. It was established as recently as 2021. It is a small parish with around 300 Catholic families, most of whom are not educated and are struggling with poverty. Only a few families have a regular income, while others rely on support from family members abroad. I was assigned to the parish starting in October 2023. I am serving both as a parish office staff member and a Eucharistic minister. I conduct funeral services, celebrate baptisms, and provide spiritual care to the sick and elderly.”

So far, this all might seem routine - until you realise that this area has been in the eye of the storm of the violence currently sweeping Myanmar. The storm had been brewing for a long time - brewing, in fact, for just about as long as the Columbans have been in the country. We established our mission among the Kachin people, located in the northernmost extremity of Burma in a sector wedged between India and China.

Just six years after we arrived, the Japanese invaded. The Kachin pledged their allegiance to the Allies and, for three bloody years, assisted the fabled guerrilla

forces of British Army Brigadier Orde Wingate’s Chindits until the Liberation in 1945. Burma’s loyalty was rewarded with the granting of independence from Britain in 1947, and the future looked bright, with Burma wealthy from exports of timber, rice, jade, gold and rubber. However, the dream ended with General Ne Win’s coup of 1962.

The military proceeded to ransack the country, living off the fat of the land as they led Burma into ruination, although trying to paper over the cracks by cynically renaming the nation “Myanmar” (‘peoples together’) in 1989. The population, and especially the ethnic minorities (such as the Kachin), resisted, prompting brutal crackdowns. For instance, all Christian missionaries were expelled, the last Columbans being forced out in 1979.

Internal and external pressure eventually forced the military to grudgingly grant partial authority to an elected administration, with Nobel Peace Prize winner Aung San Suu Kyi’s party assuming control after 2011 amidst a wave of optimism, and a team of Columban priests and lay missionaries were able to return to Myitkyina and Banmaw in the Kachin State in 2015. But it was too good to last. On 1 February 2021, the military took power again. The population protested, and the Kachin and other ethnic groups renewed the armed struggle. Since then the economy has collapsed, and tens of thousands of lives have been lost. But the Columbans stayed on.

We recognised that we couldn’t solve the problems of the world, nor of Myanmar, nor of Kachin State, but maybe we could help bring the light of Jesus into some individuals’ lives.

This is how Francis Xavier sees his mission. “During one of my pastoral experiences, while ministering in a community, I met an elderly woman over sixty years old who used to be very active in the church before she fell ill. She told me she couldn’t attend church anymore and had not received Communion for a long time. She felt abandoned by the church and forgotten due to her age. When I visited her that day, she was overjoyed and even cried tears of happiness. She felt that Jesus had visited her through the Eucharist during her time of suffering, and my visit meant a lot to her.



Udi Lu, an elderly Kachin Catholic, and her granddaughter, in conversation with Kachin catechist.

I was moved by her words and, although I didn't know how to respond to her sadness, I was grateful to see her joy in taking Communion. I thanked God for giving me the opportunity to serve in His ministry.

"During the visit of our Superior to Myitkyina, I had the opportunity to take him to my place of pastoral work. We visited a community chapel called St John Paul and, later that evening, met a very generous family. The family lived in a state of poverty, and even on a short visit, I could feel their struggle to put food on the table.

However, at the end of our conversation, I was surprised when an elderly woman named Udi Lu came out with some native chicken eggs in her hands. It was a simple gift, but it came straight from the heart. It might have been all that she had, but she shared it with us. We could see her love and gratitude for the Columban Fathers. Udi Lu is now around seventy and living with one of her granddaughters, but she remains a very generous woman. "Looking back at my experiences as a pastor in the parish, I feel abundantly

blessed. It has been an incredible opportunity for me to explore myself through the lives of others, listening attentively to their unique stories and helping them along their faith journey. I am filled with joy as I continue to serve in this parish. I thank God for this."

Fainter hearts would have given up on the mission long ago, but not the Columbans. We are still there, trying to be a beacon of hope to a suffering people.

Modest episodes, you might think. But perhaps this is how the Light will come into the world - not with momentous deeds but with little sparks like those lit by Columbans such as Francis Xavier in the darkness that is present-day Myanmar.

ST COLUMBANS MISSION SOCIETY

STRENGTHENING COMMUNITIES

WARMI HAUSI REPORT

Warmi Hausi, (Women's House), founded in Peru in 1997 by Columban Sister Mary Neylon, is dedicated to helping women and their children by providing them with the technical assistance necessary to flourish.

In recent years, it has faced setbacks caused by the COVID-19 pandemic and political coups, which have raised living costs while lowering living conditions. In addition, bureaucratic upheavals have made it necessary for the centre to re-educate government officials on its role. Warmi Hausi cannot work alone: it depends very much on the commitment of governments and the cooperation of the State and civil society as well as the children and adolescents themselves.

This report presents how Warmi Hausi carried out its mission in 2023 to protect children's rights to an education, a healthy environment, and a voice in the public sphere. Working with the state, (not replacing the state), Warmi Hausi seeks to increase opportunities

for young people to participate at the community and district levels and to build the technical capacity of local officials to facilitate the participation and protection of the young. Its twin focus is on rights and local management. In 2023, 14,812 boys and girls directly benefited from its initiatives, with indirect beneficiaries totalling 596,909.

One notable strategy of 2023 was the establishment of the Municipal Pre-University Academy in Ayacucho, formed in cooperation with the Provincial Municipality, to help local students prepare for higher education. With almost no higher-level educational institutions in the province, children are forced to migrate to other areas or go without. The academy, which does not charge fees, teaches students in subjects like arithmetic and verbal reasoning to the same academic level as in Lima. It also offers vocational and psychological guidance by a psychology professional.

In 2023, 25 students from different districts benefited from this program. The idea for the academy arose

Children enjoying art class at Warmi Hausi.



As well as increasing their opportunities for a good education, Warmi Hausi works to reduce the violence faced by children in public and private spaces brought on by increased citizen insecurity.

PERU

from the successful Study Group founded by Warmi Hausi in 2019 to help children from the districts of Lampa and Marcabamba enhance their participation in schooling.

As well as increasing their opportunities for a good education, Warmi Hausi works to reduce the violence faced by children in public and private spaces brought on by increased citizen insecurity. The peri-urban areas of Lima have become particularly violent, with house robberies and street assaults on the rise. Mothers and children in San Benito, for example, are afraid to go out on the street.

In response, Warmi Hausi has moved its activities to daylight hours and coordinated with the municipal police to accompany young people in their activities outside the centre and other community centres.

Similarly, in response to national political instability and continued aggression against human rights in social conflicts, the Ayacucho team has modified its travel schedule during times of protests in the interior of the country by moving them to the virtual space and making better use of local radio stations.

In 2023, for the first time, members of the Carabayllo Children and Adolescents organisations autonomously designed and executed a citizen initiative called “Children and adolescents improve their environment to positively impact their mental health.” The initiative carried out three actions:

- Improved a community park so the young could access a clean and friendly space
- Implemented an irrigation system for a community organic garden
- Wrote a story to raise awareness among the population of the importance of caring for the environment.

The funds for these initiatives came from CAFOD (Catholic Fund for Overseas Development of the Bishops of England and Wales). The young people themselves managed the funds and were accountable for their use and for the results of the actions, demonstrating their capacity to direct their own activities with minimal advice from adults.

Warmi Hausi’s Children and Adolescent organisations have advanced up the participation ladder by using consultation mechanisms to find out the needs of other young people. Armed with that information, they have carried out advocacy actions and designed and implemented projects to address those needs and improve their communities. This is the product of almost ten years of work both promoting children’s right to participate and exercising that right.

Warmi Hausi also worked with state organisations in 2023 to enhance the skills of adults (including teachers and community leaders) to defend and monitor children’s rights. For example, as a way of addressing mental health problems such as the impact of the pandemic, a joint plan was developed with the Parents Association and the Educational Institution No. 8184 in San Benito to implement workshops for school students on social skills. Primary and secondary students participated.

The project also developed a training module for community leaders and parents of children who participate in safe spaces to promote social skills, life skills, self-care against violence, and self-esteem. Moreover, Warmi Hausi carried out a joint action with the Ministry of Education to open an Alternative Basic Educational Centre in San Benito where parents (mainly mothers) of the project’s children, aged over 14, can complete their primary and secondary school studies. Participants received certification from the Ministry of Education and, to complement their studies, training in life skills, self-care, and self-esteem.

For the next few years, Warmi Hausi has the challenge of continuing to climb the ladder so that children and adolescent organisations will be autonomous and sustainable, thus guaranteeing the personal well-being of members and their families and encouraging them to be active citizens who contribute to their communities and their country.

FR ED O’CONNELL

Columban Fr Ed O’Connell works and lives in Britain. He was on mission in Lima, Peru for 37 years.





REFLECTION

THE DOGWOOD TREE

When I was a girl, my mother told me a story about the dogwood tree and Easter. The legend goes that the wood of the dogwood tree was used for the Cross to crucify Jesus. Disturbed by this, Christ made it so that the dogwood tree would never be used again for this purpose. In some cultures, the dogwood is a symbol of Jesus' Resurrection and the Spring of new life.

When I was older, I learned that the dogwood tree doesn't grow in the Middle East and could never have been the wood of the Cross. That doesn't keep me from thinking of the Resurrection every time I look at the dogwoods that surround my house today. It helps to have physical reminders of God's immense love that is inclusive of all life. The disciples needed these reminders as well.

No one knows who first told the legend of the dogwood, but I imagine it was someone who was deeply connected to both the earth around them and their faith. Seeing the crucifixion this way is a good sign that the person who wrote this poem was someone who had integrated their physical and spiritual lives. This story conveys a depth of beauty beyond the dogwood blossoms.

To see the Resurrection in the dogwood is to experience a kinship with another of God's precious creations that binds us in love. It reminds us that nature is more than pretty landscape, more than the backdrop to the human drama. The dogwood is more than a representation of God's love; it is God's love manifest. Just as humans are God's love manifest.

The dogwoods in my backyard have become living companions. I watch them through the seasons and see their changes: the glorious blooms in spring, the abundant green leaves in summer, the burgundy foliage in autumn, and the thin lacey branches in winter. I watch the dogwoods give habitat to the birds and squirrels, shade to the deer, and healthy air to all who breathe in her midst. They are a source of life at every level.

Similarly in my spiritual life, they have accompanied me in times of grieving, rebirth, playfulness, and discernment. I have looked to them for guidance, spiritual insight, and companionship in times of waiting. This relationship, quite different from my

human companions, helps me expand my heart's imagination and experience of God. With the dogwoods, I have learned to be still and listen with my whole body.

This intimate relationship with these beautiful trees extends beyond a private, personal one. I notice that when I am in tune with the trees, I am in greater alignment with my vocation to work for justice, peace, and care for creation. I feel greater compassion, empathy, and solidarity with people and places around the world that are suffering. I am more committed to the advocacy needed to build God's kingdom here and now.

To see the Resurrection in the dogwood is to experience a kinship with another of God's precious creations that binds us in love.

It helps to know that humans and trees share physical commonalities. We are both primarily made up of water. We both are species that require connection to other species for survival. We are mutually dependent on oxygen and carbon dioxide. The pattern of human lungs is very similar to the roots of trees, which are essential for carrying life-sustaining nutrients throughout the body. These similarities can help us recognise and feel a deeper connection and love for the world around us.

During Easter, especially, when we read story after story in scripture of Jesus appearing to his disciples who are learning to listen with their whole bodies that Jesus is with them, I am glad to sit by my dogwoods and feel the presence of the Lord in my life. Like the dogwood, I change with the seasons, but God's love, also like the dogwood, is always present.

Each Easter season may you know inner and outer connection to your world and God's love in it. I hope the next time you see a dogwood that you too will remember the Resurrection.

AMY ECHEVERRIA

Columban Justice, Peace, and Integrity of Creation Coordinator and resides in the USA.

THE DOGWOOD TREE

When Christ was on earth, the dogwood grew to a towering size with a lovely hue.

Its branches were strong and interwoven. And for Christ's cross its timbers were chosen.

Being distressed at the use of the wood, Christ made a promise which still holds good:

"Not ever again shall the dogwood grow to be large enough for a tree, and so slender and twisted it shall always be with cross-shaped blossoms for all to see.

The petals shall have bloodstains marked brown and in the blossom's centre a thorny crown.

All who see it will think of me, nailed to a cross from a dogwood tree.

Protected and cherished this tree shall be a reflection to all of my agony."

Author anonymous



THE JOY AND EXCITEMENT OF BAPTISM

In the heart of the city of Guangzhou (Canton), with a population of about 20 million people, stands the beautiful Sacred Heart of Jesus Catholic Cathedral, whose doors are open every day for people to visit. On weekends and public holidays, thousands can be waiting in line for more than an hour to enter the church and look around. On leaving the church, they may see an advertisement inviting people to join the parish's catechumenate programme. Sr Mary, a young local sister, coordinates the 12-month program.

When I visited the parish, Sr Mary invited me to meet with a group of 12 of some 30 young parishioners who work with her as volunteers in the catechumenate programme. They each shared their journey to baptism.

John, a second year PhD student who came from the north of China to do his postgraduate studies in Guangzhou, shared a little of his story: "During Covid, I was finishing my master's degree in politics and looking forward to my PhD studies. It was quite a lonely time because I was not able to interact with my classmates. All our courses were online.

"I grew up in a family that has close connections with politics. My father is a member of the communist party. There was never any talk about religion at home. During those difficult years of the pandemic, I began to wonder if there was something more to life than engaging in my studies and eventually earning a living. Something was stirring in my heart, but I did not know what it was.

"When the restrictions were lifted, I found myself one day walking past the Catholic Cathedral. I had passed by that way many times before and always admired the beautiful stone structure of the church but never thought of going inside. Something stirred my heart this time around that led me to enter the church. Sitting quietly inside the church, my heart was at peace. I was intrigued. I wanted to know why sitting here in this building, of all buildings, I found a sense of peace. As I left the church there was an advertisement about the parish catechumenate programme. I signed up soon after my visit that day.

"I came to know that the peace I felt that day in the church was the peace of the Risen Jesus - a peace graced to me from God's abundant love for me and for all of humanity and creation. After my baptism, which was only a year ago, I wanted to continue to come to know Jesus in a deeper way and to learn more about God and the teachings of the Catholic Church. I love to keep an eye on whatever Pope Francis writes. I am now a member of the catechumenate team and while continuing my PhD studies I am also studying theology part-time."

Theresa, from the Sichuan Province in the southwest of China, works at a Buddhist monastery where she translates Buddhist texts into English. She shared:

"Life was tough during the pandemic years with all the restrictions and having to stay inside one's own apartment for months on end. Life was very lonely. But the loneliness also had its gift. As the months of the pandemic passed by, I began to wonder about life. Was it just about getting through these difficult years and making money? My mind began to tell me that there must be something more.

"After the restrictions were lifted, I went on a personal search, at first delving into Buddhism to find my answers. I often visited a Buddhist monastery where I received a warm welcome. I read all about Buddhism and learned how to do Buddhist 'Zen meditation'. I was very faithful to my practice of daily meditation and after some months was able to reach a state of deep inner peace and emptiness. The feeling that came with this was very serene. But after a while, I began to wonder where this deep inner peace came from. What was its source? I brought my wonderment to the monks and nuns. When I asked them what the source of this beautiful peace was, they said it came from within me. But I had a sense that it could not be from me. I wanted to come to know the source of this inner peace and serenity.

"One day, I, too, was walking by the Catholic Cathedral. I went inside and in the quiet there I felt that inner peace that would come to me during meditation. To cut a long story short, I signed up for the

I hope my heart will continue to stir each time I receive Communion or, at least, that I will sometimes remember the deep inner peace and joy I feel now whenever I receive Communion.

catechumenate programme and continued my search. To my delight, I found the source of my inner peace. It was God and God's abundant love for me and others. I was baptised two years ago.

"I now love talking with God in prayer and deepening my friendship with Jesus. My search continues as I volunteer to accompany others in the catechumenate programme on their own search. I have discovered the beauty and gift of service. I have come to know that it is not just my search and my coming to know God but a journey I also take with others."

Joseph is a young Chinese doctor in his mid-twenties. He has been baptised for only one month and is full of joy and excitement at becoming a Catholic. Like John and Theresa, he too popped into the Cathedral one day after the restrictions of the pandemic were lifted. He shared how it is very emotional for him each time he receives Communion. He hopes he never loses that deep emotion of a personal invitation from Jesus to witness to Jesus in his own life - to take and receive in Communion the life and love of Jesus and in turn share that with others.

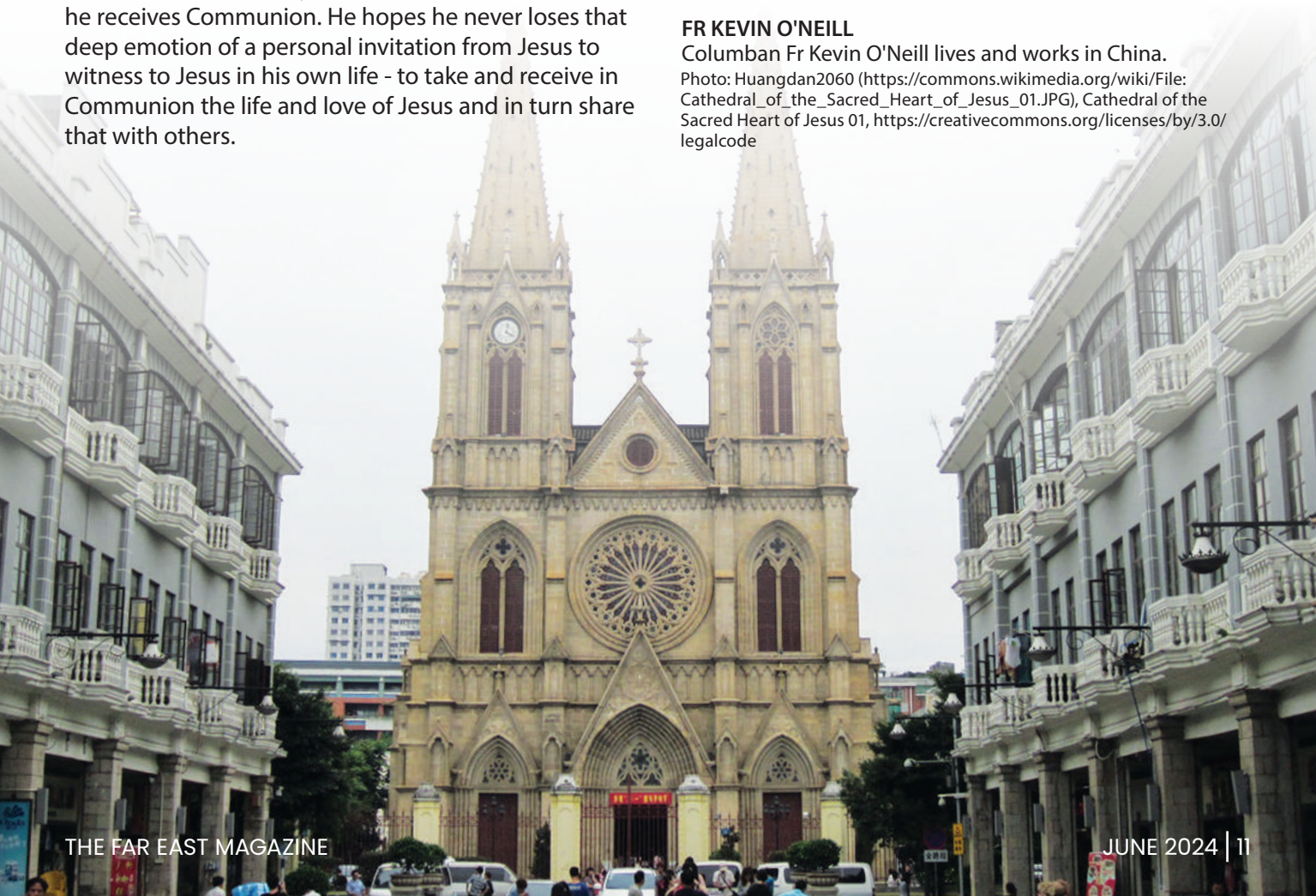
With a huge smile on his face, he shared: "I hope I never lose that sense in years to come. I know that one day receiving Communion will become very familiar to me and very habitual. I hope my heart will continue to stir each time I receive Communion or, at least, that I will sometimes remember the deep inner peace and joy I feel now whenever I receive Communion. I hope I never let go of the commitment I make with myself and God each time I receive Communion. I never knew that in my life I could be given such a special gift. I am excited to be invited to accompany other young men and women on their journey in faith through the catechumenate programme in my newly found parish."

It was truly a joy for me to meet these young Chinese Catholics who are so excited about their faith, their parish community, and their service to others.

FR KEVIN O'NEILL

Columban Fr Kevin O'Neill lives and works in China.

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ACTION-PACKED WEEK

DELIGHTS SIXTY CHILDREN



Workshop on Korean cuisine with Columban seminarian Joseph Seong Yoseob (left) in Chile.

TOUCHING THE LIVES OF CHILDREN CONFINED IN APARTMENT BLOCKS DURING WINTER

July is the coldest month of the year in Santiago, Chile, with the nearby Andes Mountain Range covered in snow. July is also time for the two-week winter school holidays. It is a difficult time of the year, especially if one comes from a disadvantaged family with few holiday options for their children.

San Matias is a large, sprawling Columban parish on the southern periphery of Santiago, Chile. It is known for its many social problems, such as poverty, unemployment, crime, substance abuse, violence, gangs, and drug trafficking. During the winter school holidays, many of the children of the parish become confined to their apartment blocks due to these surrounding social conditions as well as the cold. They have very little to do all day.

To reach out to the many underprivileged children of the parish, a unique Winter School Holiday programme

was organised for July 2023. It came about thanks to the coordinated efforts of three groups working with the Columbans.

The three groups were:

- The parishioners of San Matias Parish, including a team of female volunteers in charge of buying and preparing food each day, and a local high school teacher who organised the calendar of activities and the roll call each morning.
- Columban seminarians from Korea - Pepe Seong from San Matias Parish and Ambrosio Shim from San Columbano Parish - on their two-year First Mission Assignment (FMA) in Chile.
- The three participants of the Columban SIM programme in Chile (Society Invitation to Mission), which offers interested persons opportunities to participate in mission with Columbans in the countries where Columbans work for different periods.

The three SIM participants were:

- Danny Sweeney from England for a one-year mission experience in Chile
- Josh Egan from Ireland for a ten-week experience in Chile
- Francisco Martinez, from San Columbano Parish, Santiago, Chile, for a six-week experience in his home country.

HOW WAS THIS PROGRAMME ORGANISED?

The programme was organised for the first week of July 2023 from Monday to Saturday. Three nourishing meals, plus morning and afternoon tea, were provided each day with lunch the principal meal of the day. This was greatly appreciated by parents as sometimes poor families struggle to provide adequate nourishment for their growing children.

After much publicity from the parish priest, Columban Fr Genovio Cho, the parents of 60 children enrolled their children ranging from 8 to 15 years. The chapel where the programme took place, has a youth centre located next to a large public park.

Columban winter school holiday programme Chile!

Each day began with morning prayer and bible stories provided by a visiting congregation of Religious Sisters. After this, the children were divided into four groups, which would rotate morning and afternoon between the four workshops that were offered.

WHAT WERE THE FOUR WORKSHOPS OFFERED?

1. Korean cuisine and culture:
Our two Korean seminarians, Pepe and Ambrosio, held cooking classes in Korean cuisine and other special craft activities such as paper folding. Korean Columban and parish priest, Fr Genovio Cho, also helped in this popular workshop.
2. Self-Defence Classes:
English SIM volunteer, Danny Sweeney, taught basic self-defence moves in his workshop. Danny has a black belt in Jujutsu and studied under a Jujutsu Master in China.
3. Basic Fitness and Irish Football:
Irish university student in Physical Education and SIM volunteer, Josh Egan, taught fitness skills with balls, cones and hoops and many other moves, as well as the basics of Irish Football.
4. Rugby Union Football:
Chilean SIM volunteer Francisco Martinez taught Rugby, which he had played at the university in Santiago. By Saturday, two teams were ready for a small match.

THE SPECIAL FRIDAY OUTING

A bus was hired on Friday to bring the children and accompanying adults across the city to the Natural History Museum in Santiago and the nearby Our Lady of Lourdes Basilica. This was a wonderful opportunity for the children to visit new places, have new experiences, and bond as a group.

SATURDAY, THE FINAL DAY AND CONCLUSION

The Winter School Holiday programme finished on Saturday with a special Mass, followed by a lunch of Chilean hot dogs. There were plenty of tears and pleas



Danny Sweeney, SIM Volunteer, teaching Jujutsu to participants in the winter programme.

to be able to continue during the second week of the school holidays but sadly, this was not possible.

The smiles of contentment on the children's faces showed that this Winter School Holiday programme had been a resounding success. They made new friends, learnt new skills, and had many memorable experiences. The parents who collected their children were also very grateful to the Columbans. Both parents and children asked many times whether this experience would be repeated next winter.

The smiles of contentment on the children's faces showed that this Winter School Holiday programme had been a resounding success.

FR DAN HARDING

Columban Fr Dan Harding is the First Mission Assignment Coordinator in Chile.



Columban Fr Cireneo Matulac with Regina's family.

When I am at home, I say Mass in our barrio chapel (*kapilya*) on Sundays. One Sunday, I noticed that there were some new faces in the community, and I thought to myself that I had been away a long time from this place. I have been a Columban missionary for twenty years and was assigned to other countries.

Now, I work in Manila in our formation programme for Columban students and get a chance to have more frequent and longer home vacations.

I am from the Diocese of Ipil, which is in the south of the Philippines in Mindanao, in the province of Zamboanga Sibugay. Recently, I have been working in Manila for the formation of our students. I have also begun to reconnect with my home BEC (basic ecclesial community). Our barrio chapel does not have Mass every Sunday, but the community has their own Sunday liturgy presided over by the kaabag (which means in English a helper, deputy, or trustee).

The main church of a typical parish in the Philippines sits in the town centre and the far-flung barrios within the parish have their own chapel (*kapilya*) visited by a priest once or twice a month when he also celebrates Mass and other sacraments.

We attract people to our community when we try to live out the Gospel in words and deeds.

One of the new faces that stood out for me was a new convert to the community. Her name is Regina. I eventually got to know her and her family, who faithfully come to the Sunday liturgy. Regina used to belong to a local Christian sect but was not really at home there. She started to search for a Christian community where she felt welcome and had the space and time to deepen her faith in Jesus. She started coming to our *kapilya* on Sundays and attended Catechism classes, and she felt that this was the right community for her. She decided to be baptised first, and then her two daughters, eleven and nine years old at that time, were also baptised. Now, she is preparing her youngest child (an 8-year-old boy) for baptism.

I find her story quite moving because it is not common in the Philippines to have adult converts to Catholicism in a country where most people are Catholics. We just take it for granted that people will go to Mass on Sundays except for those who go to their own Christian churches. This might make us oblivious to the fact that there are other people out there who are still in search of a community where they can belong.

Every time I am home for a break and get a chance to celebrate the Mass in our barrio chapel, I make sure that I talk to Regina and her children after Mass. The two daughters are now altar servers and very happy to come with their mother to the *kapilya* on Sundays. The children are also involved with the youth activities in the parish. I am happy they have found a community where they feel welcome, safe, and joyful - indeed, one that makes them feel they belong.

I remember Pope Francis saying that the Gospel is proclaimed effectively not by force but through tenderness and mercy. We attract people to our community when we try to live out the Gospel in words and deeds. May Regina and her family, through the grace and mercy of God, deepen their faith in Jesus and experience true joy in their newly found Christian community.

COLUMBAN FR CIRENEO MATULAC

Columban Fr Cireneo Matulac lives and works in the Philippines.

CARING FOR CAREGIVERS

TAIWAN

I've been working as a shelter supervisor for many years and have met a lot of caregivers who come to our workers' centre for assistance and shelter. I have the chance to get to know them through our one-on-one meetings.

Caregiver workers who leave their homelands to undertake overseas contract work in Taiwan are vulnerable to abuse because they are not yet under the international labour standard law. They receive low wages, don't have regular days off to rest, and work 24 hours a day taking care of old people.

We have time for personal sharing during our monthly meetings. I am touched by the stories of how unselfishly they care for old people who have dementia, Alzheimer's, or other illnesses. They absorb all the negative feelings, including the pain and anger. Sometimes lacking the local language is an advantage for them because it lessens the stress in that they cannot understand the hurtful words.

There is also the emotional challenge of being separated from their own families, which is a constant struggle for them. They long to be with their families and feel guilty about not being there to care for them while they take care of others. Moreover, the distance can lead to conflicts and misunderstandings, making the emotional burden they carry even heavier. As human as they are, they sometimes feel tired and need time to recharge.

Once, I asked the caregivers about their dreams and aspirations. Many expressed a desire to improve the lives of their families and loved ones. However, they also wished for basic things like having a regular day off, a better salary, and respectful employers. These might seem like simple dreams but achieving them requires sacrifices. They are willing to make these sacrifices for the chance to provide something better for their loved ones.

Caregivers work hard to help others, but sometimes we forget they too need help. It's innate in them to take care of others, so it is important to understand that they should also get the same care and kindness in return. Taking care of ourselves is not just good but also important so we can better help others. We want the people here in Taiwan to respect the rights of caregivers. Having a day off is not a luxury - it is a necessity.

Caregivers work hard to help others, but sometimes we forget they too need help.

The Hope Workers' Centre (founded by the Columbans in the 1980s) is organising and facilitating activities for caregivers, which is challenging given that caregivers do not have regular days off and their available time may not coincide with others. However, we continue to conduct our monthly gatherings, online Rosary sessions every Friday, and Mandarin classes. These efforts are our way of honouring the caregivers and providing an opportunity to educate them about their rights.

This year, we will come together to support them in a Big Rally to advocate for caregivers' rights and welfare. Some caregivers may be unable to attend because they must work. It is our duty to stand alongside them or represent them so that their contributions are recognised, and their voices are heard. Hopefully this will help safeguard their health and well-being.

JOAN YAP

Columban lay missionary Joan Yap lives and works in Taiwan.



Columban lay missionary Joan Yap from the Philippines.

WOULD YOU DO IT AGAIN?



A younger Fr Frank Hoare with Indian-Fijian Catholics.

I was standing by the bed of a Hindu ascetic dying of cancer in a monastery in North India when he shared with me the call that he heard from God to leave behind his university degree, a girl his parents had chosen to be his bride, and even the monastery he had joined. He felt called to search for God in meditation in a small hut in the high Himalayas where the Ganges River rises.

During the twenty years that he lived in Gangotri, he and a half dozen hermits scattered throughout the snow-filled valley were completely cut off from the rest of the world for six months each year. "If you were 21 years old again, would you still choose that life?" I asked. "Yes, I would," he replied, "I'm mature in this life now. I am saturated in spirituality. There would be no other way I could live."

Recalling this, I remember, as a 17-year-old student, trying to decide what to do with my life. I wanted to do something so that, when old and preparing to die, I could feel that my life had been worthwhile - of service to God and to people. Pictures of African babies on a

collection box in a local shop touched me. Money was needed to send missionaries to baptise the children so they could reach heaven. The theology was pre-Vatican II, but my concern was genuine. Later I heard of the millions of Catholics in Latin America who, because of a shortage of priests, could only receive the sacraments once a year. So, I thought of joining the Columban missionaries.

But celibacy raised a red flag. It hit me one day at a football game as I noticed a young lady nestling in the arms of her boyfriend in front of me. Would I be lonely for all my life? Could I live without a wife and family, without a home of my own? Would my life be deprived of warm intimacy with people because of the role, the uniform and the exile from my homeland?

I obsessed over the decision for some weeks. Then one evening at dusk, having despaired of thinking through the conflicting ideas, I sat limp at the back of my parish church. The red light before the Blessed Sacrament seemed to reach me in the darkening church. I discovered an unexpected peace enveloping me. Yes, I would give it a go!

Years later, I met Fr Philip Manthara, an Indian Jesuit priest, who was totally committed to justice for the impoverished Dalit (or outcast) people in North India. He was out most nights at meetings, helping them analyse their problems and overcome the injustices they endured. I asked him if he missed not being married and having a family. "I couldn't ask any woman to put up with my way of living," he said. I was surprised to hear myself say, "I feel the same."

Of course, if we are generous with God, God is more generous with us. "Then Peter spoke up, 'Look,' he said, 'we have left everything and followed you. What will we have?' Jesus said to them, '... And everyone who has left houses, or brothers or sisters or father or mother or children or fields for my sake, will receive a hundred times more and will be given eternal life.'" I have experienced the truth of Jesus' promise in many fulfilling relationships with people in Fiji. They have enriched me greatly.

Life is a journey in search of God and of our true selves. Missionaries leave home to share the love of God in Jesus Christ. In meeting the other I come to know myself and get a glimpse of the Other. Love

I hope I can say at the end, "I have done what I could.
There is no other way I could live."



Columban Fr Frank Hoare during his visits to the families in Fiji.

is experienced in both the giving and the receiving. Human love points to the greater love of God which we are privileged to witness.

In the pluralistic world of today, most of us can journey with others who have different rays of the divine truth. Moreover, supporting missionaries in any way makes us part of the missionary outreach of God, the Church and Columbans. We share in its graces.

I remember administering the sacraments of Penance, Eucharist and Anointing of the Sick to an old Fijian man. He sat up in his bed then and announced, "Father, I have done my duty to the community, to the government and to the Church." He was looking back on a life in which he had been faithful to his responsibilities.

I hope I can say at the end, "I have done what I could.
There is no other way I could live."

FR FRANK HOARE

Columban Fr Frank Hoare lives and works in Fiji.

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A CONTINUING “SISTER ACT”

AUSTRALIA

Nestled among the thousands of containers sitting on the docks in Port Botany in Sydney is one unlike any other. Rather than having its doors closed and locked like all the others, this one always has its doors open, reflecting the service and ministry of Sr Mary Leahy RSJ (a Sister of Saint Joseph of the Sacred Heart) to the seafarers who visit Port Botany.

Twenty-plus years ago, Sr Mary “set up shop” in the heart of the busiest part of the port. With a 40-foot container as “home”, tables and chairs are set up outside for seafarers of every nationality and creed, while inside, support of every kind is offered. Time spent off-ship is a time to relax, shop, or chat over the drinks provided.

Sr Mary from Ireland, is Australia’s “Sister Act”! Her unassuming nature has seen her awarded an Honour in the Australia Day Awards, and as many can verify, this was not an accolade she took for herself alone. She accepted the award in recognition of and tribute to seafarers worldwide.

When asked why she continues to dedicate her mission, life and ministry to seafarers, this is her response: “I have always been attracted to sharing the journey with seafarers. Being a foreigner myself and living in that transition between worlds with the freedoms and limitations it produces empowers me to be in solidarity with seafarers who are always in transition.

“Building relationships with them and their loved ones is crucial for me, whether that be when I am present among them or through social media, celebrating their ‘ups’ and endeavouring to show care during their many ‘lows’.

“Another aspect that goes hand in hand with the building of relationships is the area of advocacy - shining a light on the many abuses they suffer (often akin to modern slavery) in the line of their work. I endeavour to do this through collaboration with the other maritime stakeholders, especially those who benefit from the work that seafarers carry out often at great cost. I am not always popular because of this ... but it is the right thing to do, in my opinion.

“I work closely with the unions as they have teeth. They can and do help seafarers in so many ways,



Seafarers relaxing and enjoying time off ship.

locally and globally. Challenging the industry is a constant and ought to be, especially with those who sit on Port Welfare Committees and other places of power and those who might be generous in giving donations.

“I relish and celebrate the many cultural and spiritual traditions that make seafarers who they are.”

Sr Mary, on behalf of the seafarers whom you have helped and supported directly and the many causes you passionately work for, we salute you and give thanks. In your ministry and as part of the world efforts and dedication of Stella Maris, you are, along with so many, a beacon of Hope and Light across our seas. As they say in the maritime world, you certainly do “keep the flag off the ground”.

“I relish and celebrate the many cultural and spiritual traditions that make seafarers who they are.”

FR TONY COX

Columban Fr Tony Cox lives and works in Australia.

THE FAR EAST MAGAZINE

SHINING BRIGHTLY TOGETHER

PAKISTAN

Joti Educational and Cultural Centre, or as it is usually called, Joti Centre, is the catechetical centre for the Diocese of Hyderabad. Joti (its proper spelling, Jyoti) is the Sanskrit word for light, so it hints at the importance of light as a reality and as a symbol in all religious practices. The centre was started in 1992, and over the years, it has created and published catechesis materials for schools and parishes in Urdu, Sindhi, and Parkari Kohli. The Joti team also visits schools and parishes and trains catechists, teachers, and active laypeople.

I was appointed director in 2017, and it has been my main ministry ever since. As the diocesan catechetical centre, Joti should, in theory at least, have an important role to play in the life of the diocese, especially in faith formation and catechesis. Every effort is made in all programmes, resourced by the Joti Centre itself, that the input given is holistic and integrated. It is also from the perspective of Columban mission priorities in Pakistan, Justice, Peace and Integrity of Creation (JPIC), inter-religious dialogue (IRD), and inculturation and formation - in this case, of the laity. Also, the programme content is strong on Catholic social teaching, especially recent encyclicals by Pope Francis.

A BRIEF DESCRIPTION OF TWO RECENT PROGRAMMES

Last October, there was an in-service training programme for religion teachers in the diocesan schools, plus Sunday School teachers. Fifty-five people attended. Through input, creative activities, drama, song, and music, teachers were given the knowledge and skills to enable them to better form people in the faith.

Last November, we held an Advent Preparation Day, attended by more than sixty laypeople from various parishes in the diocese. Again, through word, song and creative activities, people learned more about the meaning of Advent and Christmas. The main activity was based on the Jesse tree, where the story of creation and our salvation history are played out. Hopefully, such moments do enact a little of the Joti Centre's vision, which seeks to provide an integrated and holistic catechesis to enable people to grow in their faith, a faith that is informed and deepened through prayer, reflection, and input and which motivates people to transform themselves and others.

Catechesis, at its best, is also practical. It seeks to make the word flesh. One way the Joti Centre does that is by facilitating a medical outreach to rural villages, which started as part of the response to destructive flooding during the summer and autumn of 2022. The outreach does not discriminate - patients include Christians, Hindus, Muslims, and especially the low-caste Tribal Peoples, including Parkari Kohli, Kutchi Kohli, Sindhi Bheel, and Marwari, who suffer the most discrimination. This medical outreach programme continues two days a week. The team consists of Dr Partab Puri, nurses Br Walfred Mohan and Ms Nazia Ashiq, plus dispenser Mr Jibran Seraphine. It provides basic medical care to people who would otherwise not receive it.

On a sad note, the longest-serving staff member, Mansingh Patras, died just before Christmas, on 21 December. Mansingh trained as a catechist and, for many years, ministered to his own ethnic people, the Kutchi Kohlis. He was gifted as a catechist, being able to impart the faith in simple but profound ways, especially through telling stories and parables. He was also a good cook and keen gardener. Probably his greatest witness to his Christian faith was his acceptance of all the various ethnic Tribal Peoples that make up the church in the Hyderabad Diocese. In a land where the 5000-year-old caste system still impacts covertly on social relations, this is no small witness. He really did transcend the boundaries of his own people and reached out to all, no matter their background. May he rest in peace.

FR TOMÁS KING

Columban Fr Tomás King lives and works in Pakistan.



Columban Fr Tomás King with a Pakistani family from the Diocese of Hyderabad.

Photo: Fr Pat Raleigh SSC
JUNE 2024 | 19

COLUMBAN MISSION IN KOREA: WAR & PEACE



Infantry troops about to board U.S. Army Sikorsky H-19 Chickasaw helicopters to be transported to the front lines at the 6th Transportation Helicopter Company, Eighth Army, Korea.

Fifteenth of August 1945 was the day Korea was finally liberated from Japanese colonisation. Just before liberation, Columban Fr Harry Gillen, who had been under house arrest in Hongchon, Kang Won Do, along with other Columbans, since 1941, became ill. The Japanese authorities would not permit anyone to go out to get the needed medicine, so Harry died on August 6th and was buried in Hongchon. He was 31 years old. Ordained in 1938, Harry had worked in the Mokpo area since 1939.

From 1945 to 1948, Korea was ruled by the US Army Military Government. On 15th August 1948, the first Republic was founded, and South Korea became an independent country with Syngman Rhee as President. He ruled from 24 July 1948 until 26 April 1960, when he resigned during the student movement known as the April Revolution.

On 3rd April 1948, there was an uprising on Jeju Island. Syngman Rhee sent in the military to suppress the

uprising, and the troops killed between 30,000 and 60,000 people. Many, mostly men, fled to Japan, and Jeju ended up as an island of women, rocks, and wind. On 1st June 1950, Columban Fr Pat Dawson wrote an article for the Irish Far East entitled "Peace comes at last to Korea". At that time, Pat was the parish priest in Chungang Parish in Jeju. However, the "peace" did not last long, because on 25th June 1950, the Korean War started.

Some Columbans were evacuated to Busan and then sent on to Japan. Some remained in Japan and never returned to Korea. Many were captured and executed: Frs Tony Collier, James Maginn, Paddy Reilly, John O'Brien, Tom Cusack, and Pat Brennan. Columban Bishop Quinlan, and Frs Phil Crosbie and Frank Canavan were arrested and marched to prison in North Korea, Frank dying there on 6th December 1950.

Fr Phil and Bishop Quinlan survived and through Russian intervention were finally freed, eventually

returning to Korea. Phil's book *Pencilling Prisoner* describes the experience. Another book, *Now Welcome Summer* by Columban Fr Frank Herlihy, gives one a feeling for the early Columban Mission in Korea.

When the Korean War ended in 1953 with a ceasefire, the Columban mission restarted with the building of new churches and mission stations. So much of what they had already built was destroyed, but instead of lamenting the past, they began anew to build up Christian communities. There was great poverty in Korea after the war and much aid was sent, especially by the USA. However, the corrupt civilian government could not be entrusted with the distribution of the aid, mostly flour, so the Churches (Catholic and Protestant) were asked to distribute it. They did so irrespective of a person's beliefs, but some people imagined that if they became a Catholic or a Protestant they would receive more (not true, but this was their perception). Many of those baptised at that time were referred to as "Flour Christians", and they ceased coming to Church once the aid dried up.

After the war, evangelisation was slow. To aid in the parish work, the Legion of Mary, with the backing of Columban Archbishop Henry, was introduced by Fr Sean Savage in 1953. The Legion made a huge difference in evangelisation.



A field gun abandoned by North Korean forces in the Kum River area of Korea.

Some Columbans were evacuated to Busan and then sent on to Japan. Some remained in Japan and never returned to Korea. Many were captured and executed: Frs Tony Collier, James Maginn, Paddy Reilly, John O'Brien, Tom Cusack, and Pat Brennan. Columban Bishop Quinlan, and Frs Phil Crosbie and Frank Canavan were arrested and marched to prison in North Korea, Frank dying there on 6th December 1950.

As Christianity was originally brought to Korea by Korean lay people, lay people spreading the faith was not an alien concept in Korea. Now, with the Legion of Mary, there were many lay people working in cooperation with the priests and sisters. The numbers coming to church increased greatly. This was all before the 2nd Vatican Council validated the work already done by Korean lay people working in parish ministry.

Added to that was the Church's stance on human rights under the leadership of Cardinal Stephen Kim Sou-hwan. He stood up to the dictators who were trampling on human rights under the guise of the nation's development and anti-communism.

Up to the 1960s, Columban work was in parishes - in all, over 130 parishes were started by Columbans. At one stage in the early 1970s, Columbans were staffing 71 parishes in nine dioceses. Beginning with Frs Kevin O'Rourke and Owen Doyle, Columbans moved into other apostolates. Kevin and Owen taught in universities, and Kevin was one of the first foreigners to get a PhD (in Korean literature) from a Korean university. In the next instalment, we will highlight this broadening of our mission in Korea into what was then called "special works".

FR DENIS MONAGHAN

Columban Fr Denis Monaghan lives and works in Korea.

EVANGELICAL PERSPECTIVES ON MISSION

Among the statistics related to the status of global Christianity, one of the most difficult to determine is the number of evangelical Christians. This is mainly because it is difficult to define Christian Evangelicalism or Pentecostalism. The figure lies somewhere between 413 million (according to the Centre for the Study of Global Christianity (CSCG), a faculty of Gordon Conwell Theological Seminary, South Hamilton, MA, USA, in their Status of Global Christianity 2024) and 619 million (according to Sebastian Fath, a researcher of the French National Centre for Scientific Research). This figure is still very high when we consider that there are estimated to be over 2,500 million affiliated Christians throughout the world. So, it amounts to almost a quarter of all Christians.

One of the major problems with defining evangelicalism is that there are so many different evangelical denominations, and their numbers can vary considerably. On top of that, the numbers can vary over time. National Gallup surveys in the United States show a shift of anything from 33% during the height of the televangelist scandals in 1988 to 48% in 2005.

A central concern of evangelical approaches to mission is the fate of those who have neither heard nor accepted the Gospel.

Based on the belief that unless one renounces sin and believes in the Gospel of Jesus Christ, there is no assurance of salvation, the *conversionist* approaches claim that the missionary imperative is to preach the Gospel with the aim of arousing personal conversion. At one extreme, the Fundamentalists stress the urgency of mission because of the impending end and the Second Coming of Jesus Christ. However, it should be noted that some scholars would insist that Fundamentalists do not belong within the broader

evangelical movement.

On a more pragmatic level, the “Church Growth” movement applies statistical analysis in the endeavour to make mission more effective by targeting those people who are more likely to be receptive to the Gospel message.



At the other end of the evangelical spectrum, the *dialogical* approaches speak of entering a “dialogue of life” with people of other religions. Variations of this approach include the “new evangelicals” who prefer to speak of evangelism in terms of gift and the offer of salvation within the context of dialogue with those who are not Christian.

The *pluralist* approaches, on the other hand, view dialogue in terms of discovery or the possibility of relationships, whereby the Church, while not denying its role as the instrument of salvation, approaches each encounter with the other great world religions in the Spirit of anticipatory Love.

Rather than persuasion, these dialogical and pluralist approaches are based on invitation and anticipation.

Despite the problems of definition and leadership, it is important to keep evangelicalism in mind in studying the future of Christian mission because the growth of the evangelical churches, particularly in Asia, has been quite spectacular in recent times. The last General Assembly of the World Evangelical Alliance was held in Jakarta, Indonesia, in 2019. It brought together 800 delegates from 92 countries and focused on “a new decade of disciple-making and intergenerational leadership” (Evangelical Focus, 11/11/2019).

FR TOM ROUSE

Columban Fr Tom Rouse lives and works in New Zealand.

MISSION INTENTIONS

POPE FRANCIS

June - For those fleeing their own countries: Let us pray that migrants fleeing from war or hunger, forced to undertake journeys fraught with danger and violence, may find welcome and new living opportunities in their host countries.

COLUMBAN ACTIVITIES Crossword puzzle

SCAN QR CODE to read the June 2024 Columban Calendar Art Guides and complete the crossword puzzle below.

Calendar Art Guides and complete the crossword



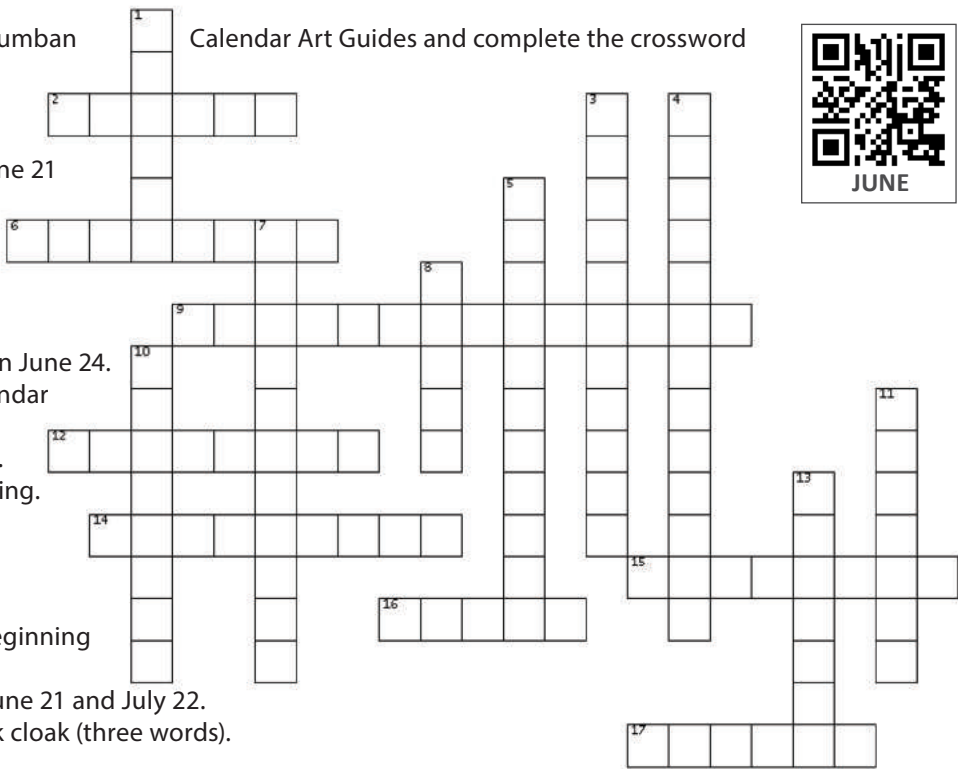
JUNE

ACROSS

2. The star sign of those born between June 21 and July 22.
6. In Australia, the day of winter occurs on June 21.
9. Seven days from May 27 until June 3 is National Week.
12. John the Baptist's is celebrated on June 24.
14. The fire in the middle of the June Calendar painting symbolises something.
15. The black cloak is not burnt by the fire.
16. The unburnt cloak symbolises something.
17. The reaction of the onlookers to the unburnt cloak.

DOWN

1. In Australia, the month of June is the beginning of the season.
3. A special trait of those born between June 21 and July 22.
4. The name of the saint holding the black cloak (three words).
5. June 5 is World Day.
7. The title of the feast on Friday June 7 (two words).
8. World Environment Day is observed on the of June.
10. The apostle whose feast day is on Tuesday June 11.
11. In Australia, the night of winter occurs on June 21.
13. An act of God.



ANSWERS:
ACROSS: 2. cancer, 6. shortest, 9. Reconciliation, 12. birthday, 14. falsehood, 15. unharmed, 16. truth, 17. amazed
DOWN: 1. winter, 3. sensitivity, 4. Peter of Verona, 5. environment, 7. Sacred Heart, 8. fifth, 11. longest, 13. miracle

Gift in will

'Do what you can' Bishop Edward J Galvin



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TFEJUNE24

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