

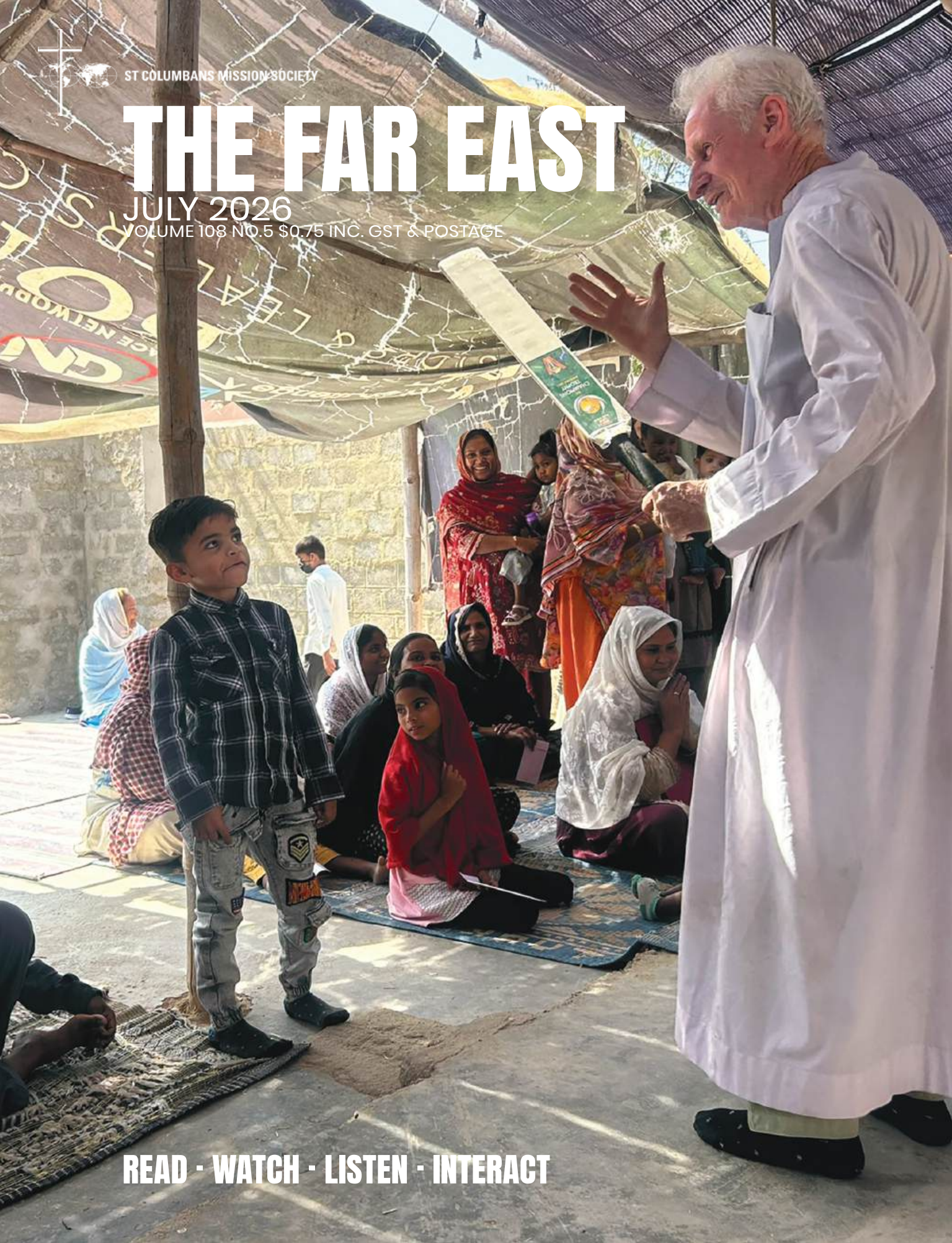


ST COLUMBAN'S MISSION SOCIETY

THE FAR EAST

JULY 2026

VOLUME 108 NO. 5 \$0.75 INC. GST & POSTAGE



READ · WATCH · LISTEN · INTERACT

CONTENTS

THE FAR EAST is devoted to furthering the missionary apostolate of the Church and has been published by the Missionary Society of St Columban since October 15, 1920.

The Society was founded in Ireland in 1918 as a society of secular priests dedicated to the evangelisation of the Chinese people.

SUBSCRIPTIONS: \$6.00 per year + \$9.00 postage (AUSTRALIA)

AUSTRALIA

St Columbans Mission Society
69 Woodland Street
Essendon Vic 3040

Postal address:

PO Box 752, Niddrie Vic 3042

PH: (03) 9375 9475

E: TFE@columban.org.au

W: www.columban.org.au

NEW ZEALAND

St Columban's Mission Society
PO Box 30-017

Lower Hutt 5040

PH: (04) 567 7216

E: info@columban.org.nz

W: www.columban.org.nz

PUBLISHER

Rev Dr Patrick McInerney
Regional Director of Oceania

EDITORIAL

Fr Pat O'Shea

Mrs Maha Shawky

PROOF READERS

Fr Kevin O'Neill

Fr Ray Scanlon

Fr Reg Howard

DESIGNER & ASSISTANT

Mrs Assunta Arena

Cover photo: With a smile, a conversation and a listening ear, Columban Fr Dan O'Connor reminds children and families that they are seen, valued and never forgotten.

Photo: Fr Dan O'Connor SSC

St Columbans Mission Property Association A.B.N. 17 686 524 625

Printed by Doran Printing, Melbourne



- 3 A SYNODAL FUTURE FOR OCEANIA**
- 4-5 ROOTED IN RELATIONSHIP, CARRIED IN MISSION**
- 6 SIGNS OF RECOVERY AND HOPE**
Amid ongoing civil war, spiraling inflation, an earthquake and rising drug use, the Kachin people continue to show generosity and resilience.
- 7 A PROPHETIC VOICE ON THE BORDER HONORS THE "VOICE OF THE VOICELESS"**
- 8-9 A PASSION LIVED IN PAKISTAN**
A reflection on the life and joyful mission of Columban Fr Dan O'Connor in Pakistan.
- 9 ORDER NOW: BULLET HOLES IN THE PRESBYTERY BOOK**
- 10-11 LOOKING FORWARD WITH HOPE - FR JOSEPH LI CELEBRATES SILVER JUBILEE**
- 12-13 ANCESTRAL MEMORY AND CATHOLIC LITURGY**
- 14-15 THE COLUMBAN WAY: FORTY YEARS OF JUSTICE AND PEACE IN BRITAIN**
- 16-17 THE LORD IS MY SHEPHERD; THERE IS NOTHING I SHALL WANT (PSALM 23:1)**
Columban Fr Carlo had to cross boundaries of language, culture and food to answer God's call and journey with the people he was sent to mission alongside.
- 17 PRE-ORDER - 2027 COLUMBAN ART CALENDAR**
- 18-19 GOD'S TIME IS NOT MY TIME**
- 20-21 FROM THE COURTROOM TO THE MISSIONS: CELEBRATING 60 YEARS OF PRIESTHOOD**



6 SIGNS OF RECOVERY AND HOPE



12-13 ANCESTRAL MEMORY AND CATHOLIC LITURGY



14-15 THE COLUMBAN WAY: FORTY YEARS OF JUSTICE AND PEACE IN BRITAIN

22 THE PSYCHOLOGY OF MISSION

22 MISSION INTENTIONS July 2026

23 COLUMBAN ART CALENDAR CROSSWORD PUZZLE

23 GIFT IN WILL Remember the Columbans in your Will.

A SYNODAL FUTURE FOR OCEANIA

The Columban Region of Oceania is undergoing profound change. It is not evolution but revolution. With fewer priests and an aging membership, we face a critical question: *How do we create a sustainable Columban missionary presence in Oceania for the years ahead?*

To respond, we engaged a facilitator and undertook a year-long planning process. Every Columban in the Region was invited to participate in several online sessions. Our facilitator travelled to each city where Columbans serve - Labasa, Lower Hutt, Melbourne, Suva and Sydney - meeting individually with ordained members, lay missionaries and lay co-workers. From these conversations, she identified six major themes: Columban missionary identity, mission priorities, structures for mission, succession in mission, formation for mission, and mission support. Working groups formed around each theme, praying and reflecting in order to propose concrete steps for change.

In April, we gathered at a Conference Centre in Melbourne for the culmination of this process. We considered the gathering so important that we covered travel and accommodation costs to ensure everyone could meet face to face. It was the first in person assembly of all Columbans in the Region of Oceania - historic in itself after years of relying on Zoom.

It was also prophetic. Ordained members, lay missionaries, and lay co-workers sat together as equals, discussing, praying and discerning the future of Columban mission. This represented a dramatic shift. When I first joined the Columbans, priests sat at every desk in the mission offices, while the "ladies" worked as secretaries, unseen and unheard. Today, lay professionals sit at those desks and lead communications, mission education, fundraising, and administration. The ordained now serve as "auxiliaries," offering stories, inspiration, and pastoral presence.

The roles of ordained and lay have been completely reversed.

The gathering was deeply synodal. There was no distinction between ordained and lay. All shared equally in discernment, grounded in our common baptism and our resulting identity as "missionary disciples." Within that shared calling, vocations differ: ordained members commit their lives to God, the Church, the Society, and one another; lay missionaries serve full time on three or six year contracts; lay co-workers contribute through their professional roles while balancing marriage, family and other commitments. These diverse vocations - men and women, single and married, lay and ordained - enrich the Church's mission and energised our Regional Gathering.

What did we decide? We chose life. We chose a future. We placed our trust in God's guidance and committed ourselves to deepening the partnership between the ordained and laity. We affirmed the need for greater lay leadership, including real decision making authority. We agreed to reshape our structures to reflect this synodal vision. We pledged to honour the diversity of cultures, countries, and contexts in which we live and work, and to build local Columban communities that serve mission. We celebrated the blessings of our past, let go of what no longer serves us, and embraced a new and different future.

Much work now lies ahead: drafting statutes and job descriptions, consulting canon and civil lawyers, and ensuring our structures meet constitutional and legal requirements. The future is unknown. Our situation is unlike any other Region or Mission Unit in the Society. We are attempting something unprecedented, something boldly missionary - launching out into the deep.

Please pray for us: that we may remain open to the Spirit, faithful to Christ's mission, and courageous in shaping the future entrusted to us through baptism.



REV DR PATRICK MCINERNEY

Regional Director of Oceania

ROOTED IN RELATIONSHIP, CARRIED IN MISSION



Columban Mission Partners during their Advent recollection in Patag, Cagayan de Oro, with Bernie Durangparang (front) and Columban Fr Jovito Dales.

This year marks my 30th year as a Columban co-worker - a journey that began in 1996 and has since become more than a role; it has become a way of life. Over the years, my work has taken shape primarily as a vocational animator, accompanying young people as they listen to the quiet stirrings of God's call in their lives.

In 2017, I was entrusted with an additional responsibility: mission promotion. Yet for me, these are not separate paths, but one continuous mission expressed in different ways.

There is a quiet joy in this work. It is not merely a task to fulfill but a commitment to carry in my heart. I have walked with many young people in their journey of discernment - some entered formation, others chose different paths, but I have never seen that as a failure. Many now live meaningful and fulfilling lives in their professions and within their families and communities.

Seeing them live with purpose and integrity affirms that the journey itself was sacred. It reminds me that vocation is far wider than we often imagine, God's call cannot be confined to a single path.

At the same time, I am deeply grateful for those who remained on the path to become priests, many of them Columbans. Witnessing their joy and fidelity in ministry brings a quiet fulfillment to my own vocation. In their lives, I see a reflection of the seeds once planted and I, too, feel a sense of shared grace and gratitude.

This mission, however, is not without its challenges. Carrying both vocational work and mission promotion calls for balance, patience and perseverance. At present, my ministry is more focused on mission promotion, where I accompany our donors and benefactors - our Columban mission partners. They are not simply supporters, they are part of the Columban family. Their generosity continues to sustain the mission, especially in supporting our seminarians in their formation.

My role involves organising activities and offering spiritual nourishment - facilitating recollections and

Seeing them live with purpose and integrity affirms that the journey itself was sacred. It reminds me that vocation is far wider than we often imagine, God's call cannot be confined to a single path.

immersions, sharing reflections and sending daily prayers. These may seem like small gestures, but they nurture relationships and keep the spirit of mission alive. Through these simple acts, connections deepen and faith is quietly strengthened.

I remain deeply grateful to the Lord for these 30 years of service. They have added meaning, purpose and direction to my life. This is not simply what I do - it has become part of who I am.

Recently, during our Lenten recollection as Columban staff, I experienced a quiet yet profound moment of insight. One of the activities invited us to spontaneous art. With eyes closed, we began from a single point and allowed our hands to move freely across the page. When I finally opened my eyes and completed the drawing with colour, I was surprised by what had emerged.

Though abstract, one image became clear to me: *a father carrying a child on his back.*

That image stayed with me. It became a mirror of my own life. I realised how much I carry - my work, the people entrusted to me, my responsibilities and my family. Yet in that same moment came a deeper realisation: even as I carry so much, I, too, am being carried.

God carries me. And often in ways I do not immediately see, yet quietly experience - in strength when I am weary, in clarity when I am uncertain, in peace when life feels heavy. It is this relationship with God that sustains me, both in the ordinary rhythms and in the demanding moments of my responsibility.

Here, my work and my family life meet. The people I accompany are not just participants in a program - they become part of a shared journey. Mission becomes relationship. Work becomes communion.

And so, I continue - quietly and faithfully - carrying what has been entrusted to me, while trusting that I, too, am being carried. I am reminded of the words of Scripture: *The Lord your God carried you, as a father carries his son, all along your journey (Deuteronomy 1:31).*

Amid shifting mission priorities of St Columbans Mission Society and the uncertainties of our time, one truth remains steadfast: God's grace continues to



Bernie Durangparang embraces Columban Fr Jerry Lohera after his ordination.

lead and sustain us. We are called to walk together - in a synodal way - for the common good, in service of the most vulnerable and in response to the cry of our common home.

In all of this, I believe that God's grace is gently guiding us - drawing us towards unity, deepening our hope and grounding us in love for all His creation.

Looking back on these 30 years, I carry a deep sense of gratitude. Life has been a weaving of family, work and mission - sometimes demanding, often uncertain, but always meaningful. In all of this, I have come to see more clearly that I am both carried and called. And for this journey, I remain quietly thankful to God.

We are called to walk together - in a synodal way - for the common good, in service of the most vulnerable, and in response to the cry of our common home.

BERNIE DURANGPARANG

Bernie Durangparang is a Columban co-worker who lives and works in the Philippines.

Photos: Bernie Durangparang

SIGNS OF RECOVERY AND HOPE



Columban Eamon Sheridan with the Rebirth Centre football team.

It would be easy and understandable to give way to hopelessness at the ever-increasing crisis that has engulfed Myanmar. The coup, which happened over four years ago now, gave rise to a bloody ongoing civil war and an economic collapse that has plunged the country into a humanitarian crisis, as hundreds of thousands of people have had to leave their homes. Spiralling inflation means that millions have fallen into poverty and food insecurity. Then came the earthquake on March 28, 2025.

However, one crisis that is not mentioned much is the rapid rise in drug use. In 2024, Myanmar took over from Afghanistan as the biggest producer of heroin. I would guess that it is also the biggest consumer. It is ironic that while the price of everything else in Myanmar has skyrocketed, the price of heroin has dropped. You can buy it on almost every street corner in Myitkyina and younger and younger teenagers are becoming addicted.

A local Kachin leader told me recently that it's part of the war plan of the military to flood the area with heroin and get 80% of young Kachins addicted. I don't know whether that is true, but it certainly feels like it.

Nonetheless, there are signs of hope. More and more people are recovering at the Rebirth Rehabilitation Centre, where I work with 13 other staff members. The 12-step programs of Alcoholics Anonymous (AA) and Narcotics Anonymous (NA) are at the heart of their recovery. An increasing number are embracing the principles of these programs and sharing their recovery stories with newcomers.

We have a halfway house in Myitkyina where people who finish the program can come for support and to attend daily NA/AA meetings. We have also set up a vocational training program and have opened three carpenter shops and one barber shop. Metal grill work and aluminium work are also done at the centre. These shops are employing 12 people. It may seem small, but it is life-changing for those who are involved.

I entered the Columban seminary in Dalgan, Ireland, in 1978. That was the year the Columbans from what was then called Burma began returning home. They spoke often of the Kachin people they worked with in Burma - of their generosity and resilience. I never in my wildest dreams thought that I would one day work with them myself and experience first-hand that resilience and generosity shining through in the most difficult of circumstances. I am so grateful to God to be here in Kachin land at this stage of my life.

I am grateful to be with a small group of Columban Missionaries who are working with the same faith and fortitude that the early Columbans here displayed. These younger Columbans, lay and ordained, along with the Kachin people, inspire me to be a better missionary.

The Kachin people still have much to teach me and I am a willing student.

I am grateful to be with a small group of Columban Missionaries who are working with the same faith and fortitude that the early Columbans here displayed.

FR EAMON SHERIDAN

Columban Fr Eamon Sheridan lives and works in Myanmar.

A PROPHETIC VOICE ON THE BORDER: HONORING THE "VOICE OF THE VOICELESS"



Columban co-workers at the "Voice of the Voiceless" event in El Paso, Texas.

Cristina Coronado exemplifies the "Border Witness": an individual who responds to the "signs of the times" with courageous action.

In the heart of the U.S./Mexico border region, where the complexities of migration often collide with human suffering, a powerful beacon of hope recently brought a community together. On May 23, 2026, Annunciation House hosted its annual "Voice of the Voiceless" event in El Paso, Texas - a night dedicated to celebrating those who stand firmly with the vulnerable.

For almost five decades, since 1978, Annunciation House has served as a sanctuary, providing shelter, food and vital accompaniment to thousands of migrants and refugees. The annual event honors those committed to human rights and raises essential funds to sustain this enduring mission.

Among the evening's distinguished honorees were Bishop Mark Seitz, a steadfast defender of human dignity in our border region and Congresswoman Veronica Escobar, recognized for her tireless work on immigration and civil rights. Also honored was Cristina Coronado, director of the Columban pastoral work based at the Cathedral in Juárez, Mexico.

Cristina exemplifies the "Border Witness": an individual who responds to the "signs of the times"

with courageous action. Her ministry is rooted in a profound compassion that refuses to turn away from injustice. Whether she is providing food and blankets to those on the streets, challenging authorities to protect migrants' rights, or offering a listening ear to those who have lost everything, Cristina's work is a testament to the Gospel.

Her ministry has bridged communities, offering "soul food" to those who hunger for faith and hope in an often-hostile world. As she reflects, her strength comes from a simple yet profound dedication: "I keep my eyes fixed on Jesus and my feet firmly planted on the ground and God takes care of everything else."

The "Voice of the Voiceless" reminds us that we are called to build more humane and supportive communities. By honoring these witnesses, we are challenged to look closely at our borders and see not just issues, but neighbours - our brothers and sisters - waiting for the warmth of our welcome.

FR ALVARO MARTINEZ

Columban Fr Alvaro Martinez lives and works on the U.S./Mexico border.



Cristina Coronado and Bishop Mark Seitz at the event.



REFLECTION

A PASSION LIVED IN PAKISTAN



Columban Fr Dan O'Connor (centre in grey) meeting with local communities in Pakistan, strengthening relationships.

Having just returned to the Australian autumn from the Pakistani spring, I start penning this reflection in Holy Week. It's Palm Sunday. During Mass, our parish community followed Jesus in His Passion.

This provides the context for a reflection on my visit to an old friend, Columban Fr Dan O'Connor and the Columbans in Pakistan's Hyderabad diocese.

Fr Dan works with the Parkari Kohli tribal group across the Karachi diocese, from its sleepless industrial port to the villages and steel skeletons of factories under construction that surround the growing sprawl of Karachi, Pakistan's largest city of over 20 million people.

The Parkari Kohli come from the south-eastern Sindh province and have been part of Columban work since 1983 when Columbans first came to the Hyderabad diocese. The Parkari Kohli are low-caste Hindus. Traditionally, they work as street sweepers and

sanitation workers, or as bonded labourers indentured by debt for life to wealthy landowners with no prospect of owning land or a home of their own.

Over time, some have moved from their homes in and around the Columban parish of Badin in Hyderabad to Karachi to find work in the rapidly growing factories where they work as cleaners and factory workers. Still at the bottom of the social scale, at least now they earn a monthly wage and are not bound to a landowner. These people's priorities are to educate their children and to gain access to at least basic health care.

Although from New Zealand and proudly so, Fr Dan has been in Pakistan for thirty-five years. "My heart is in Pakistan," you will hear him say, in English or in Urdu to the curious chowkidar who watches the gates, to the young seminarians visiting from Lahore and to out-of-towners like us. He loves the people and it is obvious that the people love him.

Whether he's there to celebrate Mass, look in on one of the Columban-supported schools, or sit with a young parishioner who wants to discuss his or her career at

A NEW COLUMBAN PUBLICATION ORDER NOW

the end of a long Sunday, Fr Dan is an integral part of each small church community, received with love and generosity. His familiarity with parishioners and their extended families often goes back two generations through births, marriages, celebrations, sickness and death.

Fr Dan lives the Church's teaching on the preferential option for the poor through a very simple, humble life with no luxuries. He's most often found behind the wheel of his small, beaten-up van, at ease in the Karachi traffic, living in solidarity and synodality in the service of his parishioners.

During this Holy Week, as we walk with Jesus through His Passion, it is striking how Jesus chose to accept betrayal, a false trial and the excruciating pain of the Crucifixion for the sake of each of us. His sacrifice is our salvation and freedom. My strong sense from our time with Fr Dan is that this Columban is living in solidarity with the Parkari Kohli people as they live that same Passion in their daily struggles while entering the joy of the Resurrection.

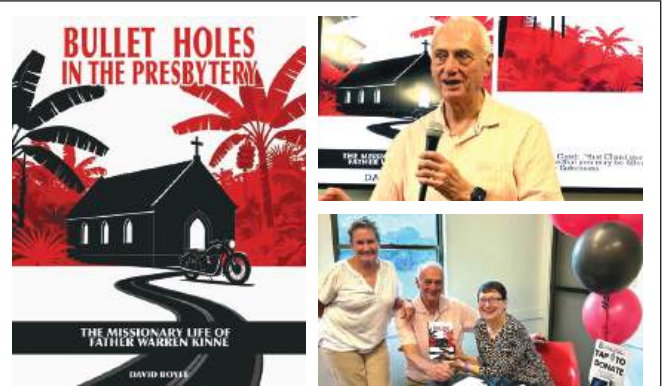


Columban Fr Dan O'Connor travels through flood-affected areas, accompanying communities and offering support during a time of hardship.

"My heart is in Pakistan," you will hear him say, in English or in Urdu to the curious chowkidar who watches the gates, to the young seminarians visiting from Lahore and to out-of-towners like us.

JOHN HALL

John Hall is a Columban benefactor.



Columban Fr Warren Kinne's book launch at Surfers Paradise Catholic Parish in May 2026.

BULLET HOLES IN THE PRESBYTERY

THE MISSIONARY LIFE OF FATHER WARREN KINNE

Bullet Holes In The Presbytery is a book about the missionary life of Columban Fr Warren Kinne, written by David Boyle.

He comes from the small town of Bundaberg in Queensland, grows up in the surroundings of a warm and safe family, and after training at a Catholic seminary in Australia, is pitched into the ferment of a dangerous time in the Philippines, which is placed under martial law by President Marcos in 1972. He is only 24 years old. He is sent there to work as the local priest in one of the parishes, to care for the sacramental and pastoral needs of the local people, but all the foreigners have fled, as rival bandit factions are shooting it out.

"There were bullet holes in the Presbytery" when they arrived back one evening in the village, and ongoing gunshots in the hills. "It was a lawless time." He worked in the Philippines for the better part of a decade in three different towns, nourishing conversations with both Muslim and Catholic communities, making friends with the farmers and the fishermen, helping them regain some livelihood after they are hurt even further by the Tsunami of 1975. This is part of the story of Father Warren Kinne. He also studied in Rome, was Rector of a seminary, coordinated a global lay mission group, completed a PhD, and spent nearly 20 years in China, as part of his total mission life.

This is a life story about a very good man who gave his talents and time to serving others.

ORDER NOW ONLINE
www.columban.org.au



“

LOOKING FORWARD WITH HOPE

FR JOSEPH LI CELEBRATES SILVER JUBILEE

Columban Fr Dan Troy and I took the one-hour high-speed train from Wuhan, where we live, to the rural city of Xiantao to join the Silver Jubilee celebration of Fr Joseph Li, the administrator of the Hanyang diocese. It was a joyous and significant occasion for Fr Joseph, as he had not been able to hold such a celebration at the time of his ordination. He was ordained in the middle of the night in a small room, with only the bishop and a couple of altar servers in attendance.

At Fr Joseph's Silver Jubilee, hundreds of parishioners, including his parents and two brothers and their families, gathered to celebrate Mass and enjoy a delicious traditional Chinese banquet.

I first met Fr Joseph in Ireland in 2002. From early 2001 to late 2006, I lived and worked in Ireland as a member of the Columban General Council. Fr Joseph received a Columban scholarship to pursue a master's degree in Pastoral Theology. During his four years in Ireland, I often met with him and the other Chinese priests and sisters who were also studying there.

Dedicated to his studies, Fr Joseph also helped establish the first Chinese Catholic community in

Dublin. To this day, the community endures and has grown considerably since those early years.

When I was assigned to China in 2009, I was warmly welcomed by Fr Joseph. Over the years, he has been very hospitable to Columbans working in China and very generous in welcoming us and any visitors, whether from within China or abroad, to the diocese of Hanyang.

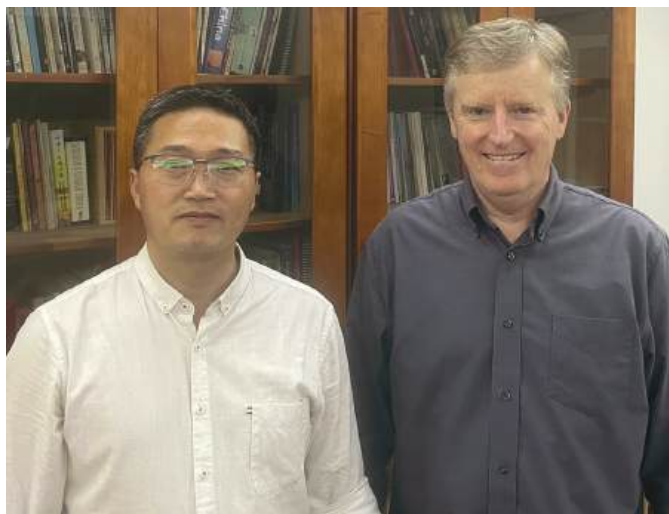
During a recent visit to the Columban apartment in Wuhan, I spoke with Fr Joseph about the current situation in his diocese and the Church in China.

Fr Joseph shared, "The Government has redefined the geographical boundaries of our diocese. Some of the diocese's counties now, in the eyes of the Government, belong to neighbouring dioceses.

Yet no one from these neighbouring dioceses is going to these counties to minister to the people there. The priests and sisters in the Hanyang diocese would like to continue going to these areas. Unfortunately, the Government won't permit us to provide pastoral care there anymore."

We have revived the Church in those areas of the diocese that still belong to us. The Government has given us land in compensation for former church buildings that have either been destroyed or turned into school buildings. In the past ten years, five new churches and three chapels have been built. The sisters and priests work tirelessly in building up vibrant parish communities."

Two of the new churches also have newly built pastoral centres on their grounds. One of the pastoral centres



Fr Joseph Li and Columban Fr Kevin O'Neill.

has shared accommodation for up to 300 people, and the other for up to 100 people."

Furthermore, seven young priests have been ordained for the diocese. Two of the priests are local, and five are from northern China. We have one seminarian in formation."

Fr Joseph went on to discuss some of the challenges facing his diocese and the Church in China at the moment. He said, "Young people under the age of 18 are not permitted to enter the church building.

“

Fr Joseph shared, "The Government has redefined the geographical boundaries of our diocese. Some of the diocese's counties now, in the eyes of the Government, belong to neighbouring dioceses.

Yet no one from these neighbouring dioceses is going to these counties to minister to the people there. The priests and sisters in the Hanyang diocese would like to continue going to these areas. Unfortunately, the Government won't permit us to provide pastoral care there anymore."

”

Although this is not written in law, it has been the practice of local Governments for the past couple of years. We try to find different ways for young people to participate in the life of the church without them entering the church building."

"Parents now need to be the primary educators of faith for their children. In the past, most catechesis was carried out by priests, sisters and some trained lay people. We are now training parents to take up this important work. Adjusting to the current restrictions is part of the story of the Church in China as it lives with limitations. Until last year, the sisters were able to work at a centre for people with leprosy."

Despite the challenges facing the Church in China, Fr Joseph is hopeful about the future. He shared, "The Church in China will continue to find its way forward in unpredictable times just as it has in the past. I hope that in a few years there will be greater openness in China, with a greater reception for the church and all religions. Therefore, I hope the younger generation of Columbans will be prepared and ready to come to China and help serve the Church."

FR KEVIN O'NEILL

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



Columban Frs Kevin O'Neill and Fr Dan Troy (fourth and last from left) with Fr Joseph Li outside one of the new churches in the Hanyang diocese. Photos: Kevin O'Neill SSC

ANCESTRAL MEMORY AND CATHOLIC LITURGY

In the pastoral ministry of Taiwan's indigenous peoples, ancestors, memory, and ritual are not merely secondary cultural elements. Rather, they lie at the very heart of the community, revealing who the people are and the history and way of life on which they stand. Indigenous communities have preserved their identity through their languages, oral traditions, rituals, and the memory of their ancestors. For them, remembering their ancestors is profoundly important, and the prayers and rituals offered for them are not simply customs but an integral part of life itself.

When I speak with indigenous elders, I often hear them say that 80 to 90% of the indigenous people living in the mountains were once Christians. When I ask how so many were able to embrace the faith, they explain that the way God and God's love were lived out resembled the ancestors they remembered and the teachings those ancestors had passed down.

Every year, July and August are the most important seasons for ancestral remembrance rituals among indigenous communities. In each village, under the chief, families and relatives gather on the same day, dressed in their traditional clothing. They begin the ritual before sunrise because they believe that once the sun rises, the spirits depart. The ceremony opens with the chief's prayer. First, a ritual is offered for all the community's ancestors, followed by rites for each family's ancestors.

After the ritual at the communal cemetery is completed, the participants jump over a fire lit at the

entrance to the burial ground. This is meant to prevent the ancestors' spirits from crossing the boundary between the other world and this one. Afterwards, back in the village, the elders of each household sit together in a circle to discuss important matters concerning the community. The others share the food they have prepared and spend the day together.

In indigenous communities, the memory of ancestors is not simply an act of remembrance. Ancestors are not regarded as figures of a distant past but as living presences that continue to shape the community through language, stories, rituals, and a moral way of life. I, too, have participated in these rituals and shared in those moments. What I witnessed in the indigenous community's rites and ways of remembering was deeply reverent, and I could feel the sincerity of their longing for their ancestors. I believe that my participation was not simply that of an observer, but an act of understanding their culture, accompanying them, and deepening our relationship.

When I began my pastoral ministry in the mountains, I was also given a new name. To receive an indigenous name means the community has accepted you. Usually, when a child is born, the chief or a respected elder gives the child a name. The name does not necessarily carry a particular meaning; rather, it is given in the hope that the child will live well, following the example of someone from the past who led a good life.



Indigenous people on their way to the graves to pray for their ancestors.



Parish Catechist, Veisu, Columban lay missionary Sihyeon Bae and Columban Fr Joesph McSweeney, living and working in Taiwan.

During Mass, we also sing hymns based on traditional indigenous melodies. These are songs that were traditionally sung, but whose lyrics have been adapted into words of praise and thanksgiving to God. This is a good example of inculturation, in which indigenous tradition and Catholic liturgy come together in harmony. Through these songs, indigenous Catholics can experience their own tradition within the celebration of the Mass while offering praise to God.

During the Christmas season, although the Catholic liturgical norm is to wear white vestments, red vestments are sometimes worn here instead. This is because red symbolizes joy and hope for the people. One cannot simply judge this as right or wrong. What matters is discerning how the Gospel is alive within these differences, while acknowledging them for what they are.

Ultimately, in the pastoral ministry of Taiwan's indigenous peoples, the issues of ancestors, memory, and liturgy involve respecting the living memory of indigenous communities while finding how that memory can be newly interpreted in Christ and rightly expressed within the liturgy.



Offerings of food and drink prepared as part of an indigenous remembrance ritual, reflecting the deep connection between community, ancestors and cultural memory.

Liturgy should not be in a form that overwrites indigenous culture. Rather, it should be a space that sheds new light on their memory and history, allowing them to come alive more fully and fruitfully within the Gospel.

SIHYEON BAE

Columban lay missionary Sihyeon Bae lives and works in Taiwan.



Becca Long (left), Ellen Teague and Columban Fr Ed O'Connell (right).

THE COLUMBAN WAY: FORTY YEARS OF JUSTICE AND PEACE IN BRITAIN

What a legacy we carry! This year marks 40 years since the very first *Vocation for Justice* newsletter (VfJ) and I have had the pleasure of tracking its history with two longstanding authors: Columban Fr Ed O'Connell and Columban co-worker Ellen Teague.

If you've been a faithful reader of VfJ, you won't be surprised to hear that it was born out of witnessing grave injustices, including abuses of human rights, the brutality of military dictatorships and unbounded exploitation of people and the natural world.

After returning from Peru in 1985, Ed connected with Justice and Peace (J&P) groups across Britain and worked alongside CAFOD (Catholic Agency for Overseas Development), amassing a growing national network of those concerned about justice and peace issues. The newsletter became a way to maintain those contacts, raise awareness of global and local issues and mobilise people for action.

By 1986, Ed and Mike Kelly would get together to write and gather articles from all over, copying, stapling and posting them, the newsletter growing from a couple of hundred copies to a thousand quite quickly as more people valued VfJ as a contribution to J&P work.

It united Catholics in a shared longing for justice, rooted in the pastoral cycle of See–Judge–Act and shaped by global experience. Columban Frs Frank Nally, Tony Burke, Ray Collier and Frank Regan also went out to accompany J&P groups and assist in CAFOD and J&P events.

Ellen recalls Mike and Ed's first J&P conference, where they played the hymn in the liturgy, *I Pray That I May Never Be Indifferent*. "It really summed up what we were trying to do - that we won't be indifferent to injustice around the world." She was invited to run the newsletter when Ed returned to Peru in 1999, her great faith becoming an invaluable driving force; she truly believed that the newsletter provided information and a process that weren't appearing elsewhere. "I was convinced of that then and I'm convinced of that now."

VfJ wasn't just a mailing list; it became a campaigning tool, addressing issues from interfaith and racial justice

in East London to debt, trade and environmental concerns. Some of its first editions featured articles from leading scholars within the church, such as Albert Nolan, Gustavo Gutiérrez and Aung San Suu Kyi, bridging these leading thinkers with parishioners here in Britain. They were not afraid of controversy, publishing a statement on institutional racism in the Church in an edition Ed tells me about on the Congress of Black Catholics. "So, the Columbans were quite prophetic in advertising issues that weren't really appearing elsewhere ... I'm very proud of that," Ellen said.

I was curious about their favourite editions. Looking back over the years, Ed fondly remembers the celebration of the tenth-year edition, introduced by Christine Allen and with great contributions from people like Molly Somerville on racial justice, Kathy Piper and Theresa Jackson, as well as Rosemary Read and Carol and David Cross writing on the See-Judge-Act principles applied to unemployment in the Middlesbrough area. I was struck by the fact that VfJ was really a gathering force in the movement of the whole Church towards taking justice, peace and care for Creation issues seriously.

Ellen's favourites were those where they really made a difference. She reflects on the eventual promise made by the mining corporation Rio Tinto to withdraw from mining in the Philippines, recalling Rio Tinto's chief executive writing to Columban Fr Frank Nally following their campaigning pressure as part of the Working Group on Mining in the Philippines. "If I might just add a little story," Ed says with a smile, "While we were demonstrating outside the Rio Tinto offices up in the city, some of the workers came out at lunchtime and said, 'Keep it up. You don't even know half of what goes on.'"

The Columbans could make unique contributions, considering they actually lived in and amongst some of the injustices that were being covered. They were among the first to expose the extractive industries and put climate change on the agenda. They were influential in encouraging the Catholic Church to mark the Season of Creation each September. VfJ also broadcast the directive to gather for the "Hands around Birmingham Campaign on Debt" in 1998, which became the first mass protest of Jubilee 2000, when 60,000 people showed up to demand debt cancellation for impoverished countries during the G8 summit in Birmingham! I hadn't realised how much influence the newsletter had in bringing to light issues and demanding real change.

So, for the first 30 years, VfJ worked at the grassroots, educating people, engaging them in events and imparting the social analysis skills and tools to reflect theologically and devise plans of action.

The last ten years have brought fresh challenges in bringing younger people in and through this process. It was interesting to hear how they reflect on more recent years, showing resistance to support justice and peace as the tide shifts. It's troubling that J&P workers are losing funding at the diocesan level. There's a lack of training and formation for young people in these areas and limited paid roles in J&P in the Church. They noted how the Church focuses on its charitable wing, while the focus on J&P has diminished. "But of course we have to carry on because these marginalised people and poor communities have to carry on surviving and we have to support them."

VfJ moves online from May 2026, so the team must reach people creatively. Ellen laughs as she remembers finding a copy of the newsletter sitting in the archbishop's house in Westminster - the physical copy always reached interesting places. Distribution online will be different, but the mission remains. The Columbans have been prophets for building the kingdom values, seeing mission not as coping with the decline of priests and parishes, but as having open eyes to read the signs of the times and stand in solidarity with the vulnerable - both people and planet. The hope for the newsletter online is that their readers will own it, embody it, distribute it and take responsibility to See-Judge-Act: "The Columban way is to go to the grassroots ... I can't see any other way forward."

So, after 40 years, from its *raison d'être* to its sustaining power and to its hope for the future, VfJ returns time and again to the same theme: Justice, faithfully taking up the cause of the exploited and the poor and fighting for equitable relationships. Aren't these the priorities Jesus had?

Thanks to Ed and Ellen for sharing their time with me and for being people of hope. May the coming years be fruitful as the newsletter continues to offer signs of hope and witness to the Kingdom of God, calling us again to listen to the cry of the Earth and the cry of the Poor.

BECCA LONG

Becca Long is a Columban Faith in Action Volunteer in Britain.

THE LORD IS MY SHEPHERD; THERE IS NOTHING I SHALL WANT (PSALM 23:1)

I well recall the very first day I joined St Columbans Mission Society. It was a cold winter's day in February 2001 when I entered through the gate of the Columban Formation House in Seoul, South Korea. The air outside was freezing, yet the moment I stepped into the house, I experienced a deep sense of warmth. It was not only the warmth of the building itself but also the warmth of welcome, belonging and grace.

In the middle of the harsh Korean winter, I was surprised to feel at home. In that moment, I sensed that I was entering a place where my vocation would be nurtured and my heart would be formed for mission.

During my 12 years of Columban formation, I was asked many times, "What kind of missionary priest do you want to be?" This question stayed with me throughout the years of prayer, study, community life and missionary preparation.

From the very beginning, the desire in my heart was clear: I wanted to become a humble missionary priest who journeys with the local people, crossing boundaries of language, culture, food and way of life.



Columban Fr Euikyun Carlo Jung leading the Good Friday Liturgy at the Holy Family Parish in Labasa, Fiji.

Photos: Fr Euikyun Carlo Jung SSC

Since 2017, I have been living and serving in Fiji, in the Oceania Region. Over the past nine years, this land and its people have become a deeply meaningful part of my missionary journey.

Over time, my missionary journey has continued to shape and transform me in unexpected ways. In my first few years here, I would often complain about the slow pace of the Nasese bus in Suva. For a young man from a high-tech and highly developed country, adjusting to a different way of life was not easy. It was a genuine culture shock. Yet, through that experience, I began to learn an important lesson of missionary life: mission is not about imposing one's own pace or way of living, but about humbly entering the lives of others, learning from them and allowing oneself to be transformed by their culture, simplicity and humanity.

Now, I live at Holy Family Parish, Labasa, where I have served as the parish priest for the past six years. After experiencing the much slower buses travelling to Karokaro, Labasa and along the branch roads through the towns and villages of the Northern Division, the Nasese bus in Suva now feels like an express bus running on smooth highways and well-sealed roads!

In the middle of the harsh Korean winter, I was surprised to feel at home. In that moment, I sensed that I was entering a place where my vocation would be nurtured and my heart would be formed for mission.

These days, whenever I return to Suva, I experience a kind of reverse culture shock. What once felt slow to me now feels fast. In this simple experience, I see how mission has changed not only where I live but also how I see, understand and value the rhythm of life among the people I am called to serve.

Vocation is, above all, about listening. It is not for me to control the world, but to allow God's will to enter my heart and take hold of my life. True vocation begins when we surrender ourselves to God and let Him lead us in His wisdom and love.



Columban Fr Euikyun Carlo Jung sits among parishioners, sharing a meal, conversation and prayer.

As the Vocations Contact Person for Oceania, I encounter young men in Fiji, Australia and Aotearoa New Zealand, encouraging them to listen deeply to the voice of God and to find their response to His call. In walking with them, I see that discernment is a sacred journey of faith, patience and trust.

Today, I continue to journey with our young men, helping them to remain close to Jesus, the Good Shepherd. To accompany them in their search for God's will is both a grace and a joy. May this Vocation Sunday remind us that God still calls and that His voice continues to echo in the hearts of the young. May we pray for the courage to listen, the generosity to respond and the faith to follow wherever Christ may lead us.

FR EUIKYUN CARLO JUNG

Columban Fr Euikyun Carlo Jung is the Vocations Coordinator for Oceania. He lives and works in Fiji.



Columban Fr Euikyun Carlo Jung, Vocations Coordinator for Oceania, meets with young Fijians as part of his ministry of accompaniment and vocational discernment.



PRE-ORDER 2027 COLUMBAN ART CALENDAR

"I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11)

In a world searching for hope, the Good Shepherd still leads the way. Let the Columban Art Calendar inspire and guide you every day of the year. Filled with uplifting reflections, inspiring stories, and daily reminders of God's presence, it is a companion for your faith journey throughout the year.

PRE-ORDER: Complete the order form on the back cover and return it.

ST COLUMBANS MISSION SOCIETY

COLUMBAN VOCATIONS

Do you have a dream of doing some service that is pleasing to God and good for God's struggling people? Is your faith important to you? Could God be calling you to be a missionary priest or a lay missionary?

JOIN US

Fr Euikyun Carlo Jung
Vocations Coordinator
PH: (03) 9375 9475
E: vocations@columban.org.au
www.columban.org.au

ST COLUMBANS MISSION SOCIETY

GOD'S TIME IS NOT MY TIME



As a young missionary priest, I wrote a song in a small wooden room on a humid night in the Fiji Islands. I wrote it in English and Spanish. At the time, I was barely beginning to understand the world, yet I was convinced that my time in it was drawing to a close. Illness, exhaustion, and the quiet loneliness that sometimes visits missionaries had wrapped themselves around me. I felt fragile, like a candle flickering in a restless wind.

So, I wrote what I thought might be my final prayer - a song that began with the words: "If I go, let me go with a smile on my face ..."

It was not a lament. It was a surrender. A way of placing my trembling, unfinished life into the hands of the One who had sent me so far from home. I remember the moon that night - how it hung above the palms like a patient witness. I remember the faces of those I served, the laughter of children running barefoot along the coral paths, the quiet dignity of the poor who carried joy as if it were a birthright. I wanted to take all of that with me. I wanted my last breath to be gratitude.

But God, in His gentle and disarming way, had other plans.

Thirty years have passed since that night. I am in the USA now, still walking, still working, still discovering that the horizon stretches farther than I ever imagined. The song I wrote as a farewell has become something else entirely: a reminder that my sense of time is not God's. What I thought was an ending was only a pause, a moment of reshaping, a doorway into a longer journey.

Looking back, I see that the song was never about dying. It was about learning to live with open hands. It was about trusting that love, the love I received

and tried to give, would outlast my fears. It was about believing that joy is not naïve but necessary; that the poor - about whom I once asked God to let me "feel their joy" - would continue to teach me to see the world with unguarded eyes.

Time has softened me. It has also sharpened me. I no longer rush to interpret what God is doing.

I no longer assume I understand the seasons of my life. I have learned that God's timing is not a schedule but a mystery, unfolding quietly like dawn over the Pacific.

Looking back, I see that the song was never about dying. It was about learning to live with open hands. It was about trusting that love, the love I received and tried to give, would outlast my fears. It was about believing that joy is not naïve but necessary; that the poor - about whom I once asked God to let me "feel their joy" - would continue to teach me to see the world with unguarded eyes.

And so, I keep the song close. Not as a farewell, but as a compass. A reminder that whenever my time truly comes, whether soon or far, I want to meet it the same way I wanted to meet it then: with a smile, with peace, with gratitude for the people and places that shaped me, and with the certainty that love, if it is alive, can still make this old world better for everyone.

In the end, the song was right. But the timing was God's.

*If I go, let me go,
with a smile on my face, with the sun, with the wind
or the moon above.*

*If I go, I wanna go,
with a smile on your face, with the love and the peace
that you gave me every day, if I go.*

If I go, if I go, I want to be new, I want to reach with my hand in your hand, walking up where the love never turns off its lights.

*If I go,
don't let me be sad, don't let me down.
let me see how your love is spreading around to renew the world.*

*Don't let me be late, don't let me rush,
let me feel all the joy that your poor are enjoying
since you came down.*

*If I go, let me go,
with a smile on my face, with the sun and the wind
or the moon above.*

*If I go, if I go,
I want to be new, I want to reach
with my hand in your hand, walking up
where the love never turns off its lights.*

*I wanna stay, umm, forever more
by your side day by day, night by night,
where the time never knows the end,*

*If I go, if I go.
I wanna take, umm, memories of love,
all the people, the places, and moments that we always
love the most. No matter what comes, umm, no matter
what goes, if your love is alive, this old world will be better
for everyone.*

*If I go, let me go,
with a smile on my face, with the sun, with the wind,
or the moon above.*

*If I go, I wanna go,
with a smile on your face, with the love and the peace
that you gave me every day, if I go.*

*If I go,
I wanna, wanna go,
yes, I wanna go
with a smile on my face, with the love and the peace
that is living in you and me.
I wanna, wanna go,
with a smile on your face, with the love and the peace
that you gave me every day.*

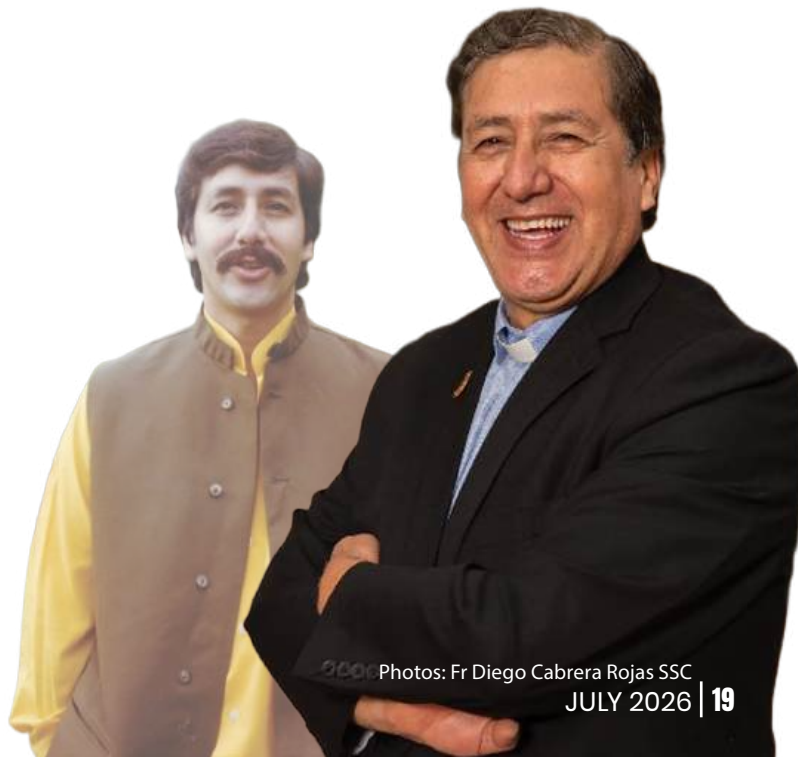
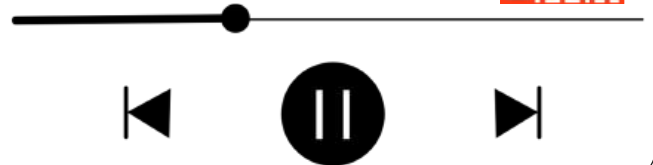
FR DIEGO CABRERA ROJAS

Columban Fr Diego Cabrera Rojas lives and works in the USA.

SCAN QR TO LISTEN

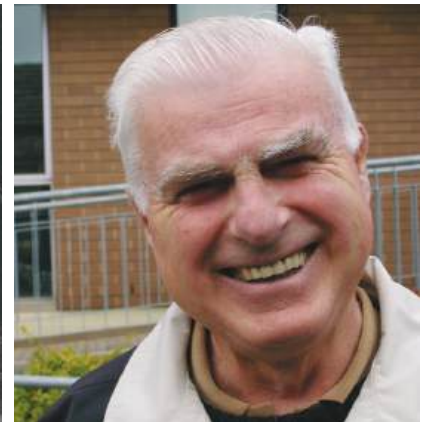


If I Go, With a Smile
Padre Diego - Oficial 🎵





Columban Fr Reg Howard (back row, fourth from right) with Bishop Howe (front row, third from left) and Bishop Paul Grawng (front row, second from right).



Fr Reg Howard resides at the Columban House in Essendon.

FROM THE COURTROOM TO THE MISSIONS: CELEBRATING 60 YEARS OF PRIESTHOOD

When Reginald Thomas Howard completed his law studies in the late 1950s, he appeared destined for a successful career. As a practising solicitor in Maitland and Liverpool, New South Wales, he enjoyed the security, status and opportunities that came with the legal profession. His future seemed mapped out before him. Yet God had other plans.

Deep within, Reg sensed a call that would change the course of his life. It was a call to leave behind the familiar and embrace a life of missionary service. In March 1960, he took a remarkable leap of faith, walking away from his legal career to join St Columbans Mission Society.

It was a decision that surprised many, but for Reg it was a response to a deeper purpose. He entered formation with the Columbans and dedicated himself to preparing for missionary priesthood. After years of study, prayer and spiritual formation, he was ordained a priest in 1966.

His missionary journey began almost immediately. In April 1967, Fr Reg boarded the Changsha and sailed to the Philippines, embarking on what would become a lifetime of service to God and God's people.

Arriving in a new country and culture presented many challenges. Fr Reg immersed himself in language studies and quickly adapted to missionary life. He served communities throughout Mindanao, Camiguin Island and the provinces of Misamis Occidental and Misamis Oriental. These years shaped his understanding of mission, teaching him the importance of listening, accompaniment and solidarity with people facing poverty and hardship.

Only a few years after arriving in the Philippines, Fr Reg received an unexpected appointment. The Superior General asked him to return to Australia. While the change was surprising, Fr Reg embraced the new mission with the same generosity and commitment that had marked his service overseas.

Over the decades that followed, Fr Reg served the Columban Society in a variety of leadership and administrative roles. His legal training, organisational skills and practical wisdom proved invaluable. He served as Regional Director, Vice-Director and Regional Bursar, helping guide the Society through periods of change and growth. While these roles often required significant responsibility, Fr Reg never lost sight of the pastoral dimension of priesthood. His leadership was characterised by humility, compassion and a genuine concern for both missionaries and the people they served.

Reflecting on his many assignments, Fr Reg recalls that one of the most satisfying periods of his ministry was serving for four years in two Newcastle parishes.

Photos: St Columbans Mission Society

Parish life allowed him to build close relationships with people, celebrate the sacraments and accompany families through the joys and challenges of everyday life.

Following his parish ministry, Fr Reg continued to serve in Columban responsibilities in Sydney until his retirement in 2015. Retirement, however, has never meant inactivity. Now residing at the Columban house in Essendon, he remains a valued member of the community, offering wisdom, encouragement and friendship to fellow missionaries and staff.

As Fr Reg celebrates the 60th anniversary of his ordination to the priesthood, we honour a life marked by faith, courage and generosity. His journey from the courtroom to the missions is a powerful reminder that responding to God's call often requires sacrifice, trust and perseverance. Throughout his missionary life, Fr Reg put aside personal preferences and accepted appointments and responsibilities to which the Columban authorities assigned him. He is a Columban through and through.

Over six decades of priesthood, Fr Reg has witnessed enormous changes in both the Church and society. Through it all, he has remained faithful to his vocation and to the Columban mission of proclaiming God's love across cultures and borders.

Today, the Columban mission continues in 15 countries around the world. The foundations built by missionaries like Fr Reg continue to support communities, inspire new generations and bring hope to those on the margins.

While these roles often required significant responsibility, Fr Reg never lost sight of the pastoral dimension of priesthood. His leadership was characterised by humility, compassion and a genuine concern for both missionaries and the people they served.

At this special milestone, we give thanks for Fr Reg's sixty years of priestly ministry and missionary service. May God continue to bless him with good health, peace and joy and may his example inspire others to listen to God's call and follow it with courage.

ST COLUMBANS MISSION SOCIETY

THE FAR EAST MAGAZINE

BECOME A COLUMBAN PILLAR

SUPPORT THE COLUMBAN MISSION EVERY MONTH

For over 100 years, Columban missionaries have shared God's love with people on the margins, bringing hope, compassion and practical support to communities across 15 countries.

Today, your monthly gift can help ensure this mission continues for future generations.

By joining the Columban Monthly Giving Club, you provide reliable support for:

- Mission programs in 15 countries.
- Care for retired missionaries.
- Formation of future missionaries.
- Emergency relief and community support.
- The long-term sustainability of Columban mission.

Choose Your Level of Support



Mission Partner - \$15 per month

Support our mission presence across 15 countries.



Faithful Caregiver - \$30 per month

Help provide care, housing and medical support for retired missionaries.



Global Guardian - \$50+ per month

Strengthen the future of Columban mission and respond to emerging needs.

Your Monthly Gift Makes a Lasting Difference

Small monthly contributions provide the stable foundation that allows Columban missionaries to serve where the need is greatest.

JOIN TODAY AND BECOME A COLUMBAN PILLAR

Together, we can continue bringing faith, hope and compassion to communities around the world.

PH: 03 9375 9475

E: info@columban.org.au

Fill in back coupon **OR** scan QR code



"The mission continues because of you."

MISSION WORLD

THE PSYCHOLOGY OF MISSION

What is fascinating about Pope Francis' apostolic exhortation *Evangelii Gaudium* is that it begins by highlighting a human emotion - joy. As he says in the opening line, "The joy of the gospel fills the hearts and lives of all who encounter Jesus." This is not so much about intellectual assent to a doctrine of faith; it is about experiencing a feeling of great happiness.

When we move to the second line of the English version of this exhortation, Pope Francis goes on to talk about gift and freedom. There is the "offer of salvation" which gives rise to this joy. And there is the sense of release from situations of moral decay, grief, depression and isolation. Or, to put it in Francis' words, this joy sets us "free from sin, sorrow, inner emptiness and loneliness".

So, the context of this address is one of global stress. Francis will go on to talk about "an economy of exclusion" and "sterile pessimism" and the challenge to stand for "common good and peace in society" and the "inclusion of the poor in society". But it comes back to the need for us to be a people who are constantly imbued with "the joy of the gospel". As he says, "With Christ joy is constantly born anew." Hence, Francis urges us to "embark on a new chapter of evangelisation marked by this joy".

As he opens up his reflections on how joy is a key theme of the Bible, Francis sets the context. This further outlines the social landscape against which he is challenging us to be missionaries of joy. "The great danger in today's world, pervaded as it is by

consumerism, is the desolation and anguish of a complacent yet covetous heart, the feverish pursuit of frivolous pleasures, and a blunted conscience." This sums up well the dark paths that easily ensnare us as we grapple with the overwhelming influence of social media. No wonder we need to be set free! The consequences are summed up in this sentence – "God's voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades." This is not a papal document that uses language we hardly understand. This is a pope who speaks clearly and directly about a situation that many talk about. This is a world of people who experience constant stress in trying to make ends meet as the cost of living rises in the midst of a global fuel crisis and ongoing wars in the Middle East, Ukraine, Myanmar and other places around the world. A new Ebola outbreak gives rise to the fear of yet another global pandemic since we have only recently emerged from the trauma of COVID-19.

This is why Pope Francis invites us "to a renewed encounter with Jesus Christ." There is something both deeply human and profoundly spiritual about this document. No wonder Pope Leo wants church leaders to study this exhortation in greater length because he could see that we have yet to appreciate how Francis was tapping into a human need to be freed from the snares that entrap us in this highly commercialised world and the need to recover that joy which comes from a vital and ever-developing relationship with our saviour and brother, Jesus Christ.

"God's voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades."

FR TOM ROUSE

Regional Councillor of Oceania

MISSION INTENTIONS

POPE LEO XIV

July - For respect for human life: Let us pray for the respect and protection of human life in all its stages, recognizing it as a gift from God.

COLUMBAN ACTIVITIES

CROSSWORD PUZZLE

JULY



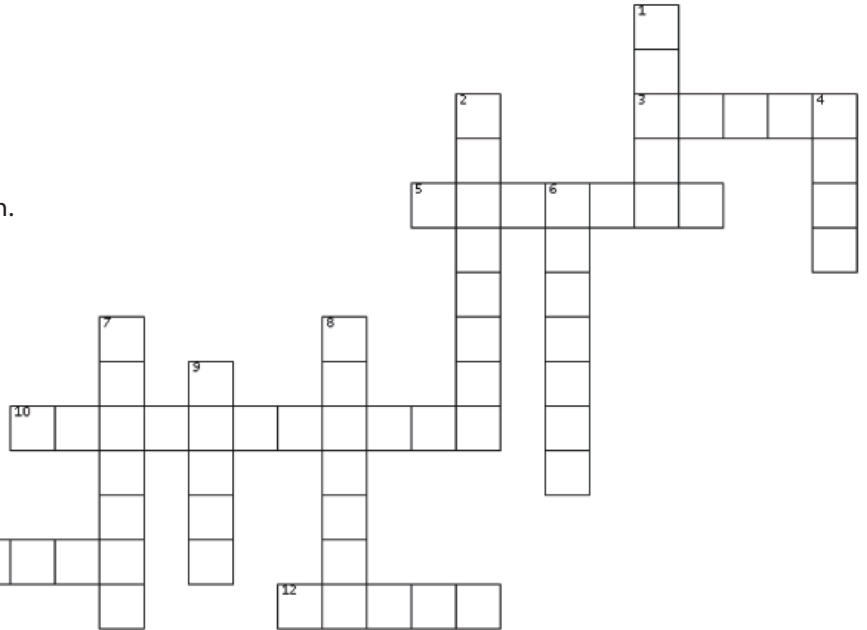
SCAN QR CODE to read the July 2026
Columban Calendar Art Guide and complete
the crossword puzzle.

ACROSS

3. Heavenly messenger who announced the birth.
5. One who speaks God's message.
10. Gift received through God's mercy.
11. The Good News of Jesus Christ.
12. God's loving compassion for humanity.

DOWN

1. The way God guides our feet.
2. Opposite of the light brought by God.
4. Evangelist who recorded the birth story.
6. What God faithfully fulfils.
7. An extraordinary act of God.
8. Symbol of God's light from on high.
9. What shines on those in darkness.



ANSWERS:
ACROSS: 3. angel, 5. Prophet, 10. mercy, 11. Gospel, 12. forgiveness.
DOWN: 1. peace, 2. darkness, 4. Luke, 6. promise, 7. miracle, 8. sunrise, 9. light



GIFT IN WILL

'Do what you can' Bishop Edward J Galvin



Please fill in your details below:

Title	First name	Last name
Address		
Suburb	State	Postcode
Mobile	Email	

Remember the Columbans in your Will

We cannot take our earthly possessions with us, but we can so dispose of them that our good works will continue after we are. By leaving a gift to Columban Missionaries in your Will you become a partner in our work and you are leaving a lasting legacy for the future. Why not speak to your lawyer about it?

Form of Will

"I give and bequeath the sum of \$..... to the Regional Director of Oceania (Australia, New Zealand and Fiji), St Columbans Mission Society to be used for the Society's general purposes as seen fit."

AUS: (03) 9375 9475 NZ: (04) 567 7216 FIJI: + 679-330-8290
E: bequest@columban.org.au E: info@columban.org.nz E: infofiji@columban.org.fj



TFEBEQUJULY2026

SUPPORT COLUMBAN MISSION

Columbans live and work in fifteen countries: Australia Britain Chile China Fiji Ireland Japan Korea Myanmar New Zealand Pakistan Peru Philippines Taiwan United States



ST COLUMBANS MISSION SOCIETY



TFE@columban.org.au

2026 COLUMBAN MID-YEAR APPEAL

Whoever has received much...
should use it for the benefit of
others. Pope Leo XIV

Your support brings practical help, hope and the
love of Christ to those who need it most.

We invite you to support our Mid-Year Appeal.
Your gift will help Columban missionaries continue
sharing the Good News and standing alongside
vulnerable communities in their time of need.

DONATE ONLINE

www.columban.org.au
www.columban.org.nz



AU: 03 9375 9475
NZ: + 64-4-567-7216



Please fill in coupon below
and return via mail.



Australia
www.columban.org.au



New Zealand
www.columban.org.nz



SHOP AND SUBSCRIBE ONLINE

Discover inspiring Catholic resources from
St Columbans Mission Society. Explore our range of
educational books, booklets, Columban Art calendars,
posters and beautifully handcrafted Subanen crafts.
Every purchase directly supports the mission and
ministries of Columban missionaries worldwide.

Australia: www.columban.org.au/shop
New Zealand: www.columban.org.nz/shop



LEAVE A TESTIMONY

We'd love to hear from you!
Share a short testimony about what The Far East
magazine means to you. Your words may inspire others
to support our mission.

Email your testimony or video message.

Australia: info@columban.org.au

New Zealand: info@columban.org.nz

YOUR GIFT

The Far East Subscription \$15.00 per year
(\$6.00 per year + \$9.00 postage)

My gift to the 2026 Columban Mid-Year Appeal

☐ \$40 ☐ \$70 ☐ \$120 ☐ \$240 Other \$_____

I wish to become a Columban Pillar (Regular Donation)

QUARTERLY ☐ MONTHLY ☐

PRE-ORDER

AUS: 2027 Columban Art Calendar (\$14.00 inc. GST & postage)

Additional calendars \$11.00 each inc. GST & postage

NZ: 2027 Columban Art Calendar (NZ\$17.00 inc. GST & postage)

Additional calendars NZ\$14.00 each inc. GST & postage

Total Amount Enclosed

Gift in Will

☐ Please send me information on a Columban legacy

☐ I have included the Columbans in my Will

I send my gift by: ☐ Cheque ☐ Mastercard ☐ Visa  www.PayPal.Me/StColumban3040

Card holder name: _____ Card holder number:

Signature: _____

Expiry date: ____/____/____

CVC (NZ ONLY):

PLEASE FILL IN YOUR DETAILS BELOW:

\$

\$

\$

QTY

\$

\$

\$

Title First name Last name

Address

Suburb State Postcode

Mobile

Email

An acknowledgement will be sent by email.

Vocations: ☐ Please send me information on
Columban vocations

AUSTRALIA return coupon to: St Columbans Mission Society, PO Box 752, Niddrie VIC 3042 E: info@columban.org.au

NEW ZEALAND return coupon to: St Columbans Mission Society, PO Box 30-017, Lower Hutt 5040 E: info@columban.org.nz

TFEJULY26