



ST COLUMBANS MISSION SOCIETY

The Far East

COLUMBAN MISSION MAGAZINE

March 2013 PRICE \$1.50

The Far East

March 2013
Vol 95, No. 2

THE FAR EAST is devoted to furthering the missionary apostolate of the church and is published by St Columban's Mission Society.

THE SOCIETY was founded in 1918 as a society of secular priests dedicated to the evangelisation of the Chinese and other overseas people. It is an exclusively missionary society.
SUBSCRIPTIONS: \$15 per year (AUSTRALIA)

AUSTRALIA

St Columban's Mission Society
69 Woodland Street
Essendon Vic 3040
Postal address:
PO Box 752, Niddrie Vic 3042
Tel: (03) 9375 9475
TFE@columban.org.au
www.columban.org.au

NEW ZEALAND

St Columban's Mission Society
P.O. Box 30-017
Lower Hutt 5040
Tel: (04) 567 7216
columban@iconz.co.nz
www.columban.org.au

Publisher:

Fr Gary Walker
director@columban.org.au

Editor:

Fr Dan Harding
TFE@columban.org.au

Editorial Assistant & Designer:

Jacqueline Russell
TFE@columban.org.au

Programs Director:

Mrs Janette Mentha

Saint Columban's Mission Property
Association A.B.N. 17 686 524 625

Printed by Complete Colour Printing, Melbourne

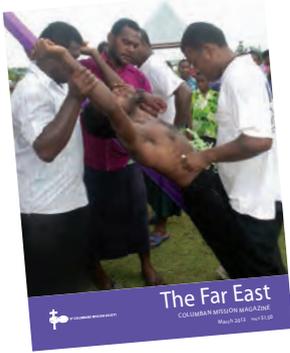
Contents



- 3** From the Editor
Lent and Easter themes
- 4-5** 200km walk for Holy Week
Fijian youth participate in Holy Week.
- 6-7** Fr Charles O'Mahony (1918-2013)
- 8-9** Reflection - Pope's Lenten Message
Lenten Message from Pope Benedict XVI.
- 10-11** A Catechist to the end
Victoria was a Catechist to remember.
- 12-13** 'AIDS Angels'
Columban Sr Mary Dillon's 'AIDS Angels'.
- 14-15** A compass for mission
Fr Barry Cairns tells us how Fr Keith Gorman inspired his life.
- 16** Mission World
- 17** From the Director
This is not the end of the story.
- 18-19** Water is a life and death issue - Part 1
The Parkari Kholis in Pakistan depend on water.
- 20-21** Water is a life and death issue - Part 2
Parkari Kholis continued water struggle.
- 22** New Evangelisation in the context of the Royal Commission
- 23** Support Columban Mission



Listen to: From the Editor



Cover: Fijian youth re-enact the Crucifixion (see pages 4-5).
Photo Fr Patrick Colgan

From the Editor

Lent and Easter themes

Every year the *World Day of the Sick* is celebrated in the Catholic Church on February 11th, the Feast of Our Lady of Lourdes. This year, on that day, Pope Benedict XVI announced his resignation as Pope due to his age and declining health.

Two days later it was Ash Wednesday and the 40 day period of almsgiving, penance and conversion, known as Lent began. This is a period of preparation for the great events of Christ death and resurrection that we commemorate at Easter.

In this issue, our opening article is an Easter story of Fijian youth who each year during Holy Week carry two heavy wooden crosses over 200kms around the northern and the southern side of the main Fijian isle of Viti Levu from Suva to Nadi.

This Lenten and Easter issue also carries a reflection by Fr Noel Connolly on the importance of the Royal Commission into Sex Abuse in Australia for the Catholic Church and the New Evangelization. Fr Noel recognizes that the Church must learn

to become more vulnerable and less powerful. There has to be repentance and penance before there can be resurrection.

Pope Benedict's resignation on the *World Day of the Sick* and as we were preparing to begin Lent and Easter, reminds us all of the limits of our human nature, of ageing and sickness. These are important Lenten and Easter themes.

... Lent and Easter, reminds us all of the limits of our human nature, of ageing and sickness.

This issue also carries the story of Columban Fr Charles O'Mahony who died recently in Melbourne at the age of 94. There are also articles of Filipina Catechist Victoria Malacapay Andas who also died recently and the work of Columban Sr Mary Dillon with HIV/AIDS patients in Myanmar (Burma).

We also read the story of Fr Keith Gorman from his former Curate Fr Barry Cairns. Whilst Fr Keith, aged 93, is now retired in Melbourne, Fr Barry

continues his priestly missionary life in Japan at the age of 81.

Another important theme for our March issue is the United Nations *World Water Day* on March 22 and the year 2013 as the *International Year of Water Cooperation*.

In order to mark the importance of these events, this issue carries two stories from Fr Tomás King who works with the Parkari Kholis tribal people in the south east corner of Pakistan in the Thar Parkar Desert. Being able to develop water conservation techniques is a life and death issue for the Parkari Kholi people.

May you have blessed and faith-filled Easter.

A handwritten signature in dark ink that reads 'Dan Harding'.

Fr Dan Harding
TFE@columban.org.au





Photos: Fr Patrick Colgan

Youth pilgrims gather at a village after the Cross arrives.

200km walk for Holy Week

FR PATRICK COLGAN

Every year during Holy Week, two large groups of Fijian youth set out to walk across the principle Fijian island, Viti Levu, from east to west. Each group carries a large heavy wooden cross and plan to meet up on Good Friday at the Archdiocesan Retreat Centre near Nadi. Every year Columbans walk with the youth. In this article Fr Patrick Colgan shares with us the experience during Holy Week 2012, when the youth pilgrims had to carry the cross through areas recently devastated by two cyclones followed by two floods.

During Holy Week I had the privilege once again of joining the 100 Fijian youth who carried a heavy cross 200km around the northern side of the Island to Nadi.

We carried it down the potholed, sizzling hot and (this year) flooded roads of Fiji to the *Archdiocesan Retreat Centre* near Fiji's international airport in Nadi.

All the elements of previous years were present, the blisters, the laughter, the tears, the sweaty nights

on classroom and hall floors, but this year the floods which devastated the Western Division of the country twice brought an added poignancy and grief to the experience.

Two places, one a Catholic parish and the other a Methodist village, who have traditionally received the walkers for the night, could not do so this year.

In the first case, it was due to having no electricity and piped water. In the second case, there was total devastation caused by trees and mud.

In another parish, the walkers arrived to find the hall full of stranded flood evacuees so the youth had to sleep on concrete verandahs and in the church.

Hearing of their plight, there were frantic phone calls going on between the traditional chiefs of the province, all of them Methodist, trying to arrange alternative halls, schools or anywhere for the youth with their precious 'cargo' to stay, and with little notice, provide meals, water and a community to receive them.

Miraculously (there is no other word), places were found, new friendships were forged and the Cross reached the Retreat Centre on time for Good Friday.

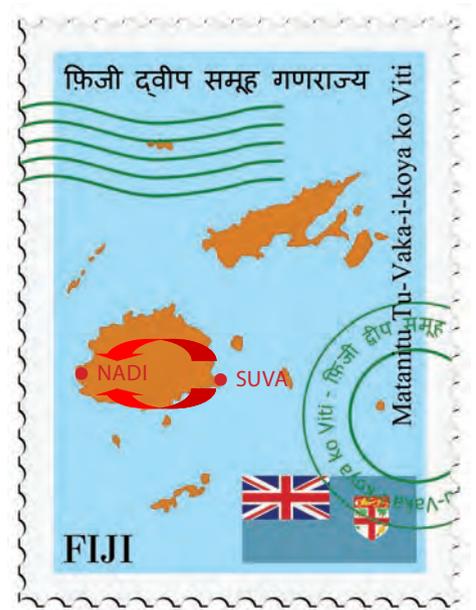
For the other youth group walking around the southern side of the island with their own cross and scheduled to meet at the Retreat Centre on the same day, it was even worse.

The young people of Cross Walk 2012 have certainly shaken up my idea of the 'truth.'

They were stranded for four days in a village (in which there were yet again no Catholics) while the waters receded and plans had to keep changing as to accommodation, food and whether they could even continue. But continue they did, at the end, not walking, but 'running' the Cross to the Retreat Centre.

The scientific mind might consider all this to have been foolish and even dangerously risky, but the walkers themselves saw it as a demonstration of God's power that they reached their destination on time and brought the symbol of God's suffering love to places and people so most acutely living it.

My own small contribution to the walk, apart from 'being there', were the requests for Confessions constantly coming at me on the road, off the road, in the dark, in the light... as well as the small meditation I was able to share about the part of Jesus' Passion where he was alone with Pilate. It is not really clear if Jesus, despite appearances, is really the one on trial, or whether it is Pilate/the Jews/Peter/you and me, who are the people who have to answer Pilate's haunting question: 'The truth, what is that?' (Jn 18:38).



The young people of Cross Walk 2012 have certainly shaken up my idea of the 'truth.' Apparently, it is not as simple as listening to weather forecasts.

Fr Pat Colgan has worked as a missionary priest in Fiji for many years. At the Columban General Assembly last year, he was elected to the General Council of the Missionary Society of St Columban that is based in Hong Kong.



Fr Charles Gregory O'Mahony (1918-2013)

Fr Charles O'Mahony was proud to be a Columban missionary priest and proud of 'all things Columban'. He died in his sleep in his 95th year at Caritas Christi Hospice, Kew, Melbourne on February 10, 2013. Charles was born in Kyabram, Victoria on November 20, 1918 but the family moved to Geelong where he finished his schooling. He worked in the Taxation Department of the Public Service in Melbourne for four years before deciding to try the missionary priesthood.

He began his study in 1938 at Essendon then travelled to the USA to Omaha, Nebraska where he completed his theological studies. He was ordained by Cardinal Cushing in Boston, Massachusetts on December 21, 1944.

He was blessed with a good mind and intellect which marked him out for further studies which he undertook in Rome from 1948-1951.

But on his return to Australia he was appointed to Fiji, being one of the

first group of Columbans to open a new mission there.

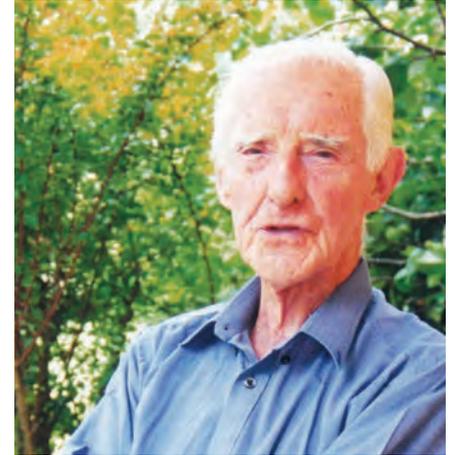
He was barely in Fiji when he was recalled to teach in the seminary in Wahroonga, Sydney. He was a member of the planning team for building a new seminary at Turramurra. His brother Tom was the architect and Charles was the first Rector when it opened in 1959.

He held all positions of major Columban responsibility in Australia: Regional Bursar, Office Manager of The Far East Office and Regional Director of the Australia/New Zealand Region.

In 1980 an appointment as Rector of the Columban house of studies in Rome was the beginning of a fulfilling six years. Many Australian bishops and priests who resided at the Columban house while they pursued their studies spoke of his interest in them, his willingness to assist and his enthusiasm for Aussie culture.

His performance of excerpts from Banjo Paterson's ballads was legendary.

At 76 years of age Charles returned to



Fr Charles O'Mahony in his retirement.

Fiji for 12 years as the manager of the Columban Central House in Suva, 42 years after his first appointment there.

In 2007 he retired to St Columban's, Essendon where his journey began. He became proofreader for *The Far East* until December 2012. He was a kind and generous priest.

May he rest in peace.

FR CHARLES O'MAHONY

My vocation story

Columban Fr Charles O'Mahony died, aged 94, on Sunday, February 10, 2013. A few months before he died he wrote the story of his vocation and priesthood for The Far East.

In 1937 I was young man, 18 years old, employed in the Taxation Office of the Victorian Public Service. I was content in my job, but I became aware that God was inviting me to the priesthood. It was clear that I ought to commence training for the priesthood, but I did not know how to choose between the various options - diocesan priest, or one of the Orders. I knew something about Jesuits, Franciscans and Blessed Sacrament

Fathers, but I didn't think they were for me.

One day, it must have been a public holiday, a group of four Tax Collectors went for a bike ride to a picnic spot on the outskirts of Melbourne. There was Frank and I, Lorna and Nancy.

On the way we climbed a hill in Woodland Street, Essendon and paused for breath outside St Columban's Mission. Lorna said,

"I know a boy who came here to become a priest. His name is Bernie Way. Today he is a missionary in Burma." That caught my attention "Missionary in Burma!" "I think I'd like that". We continued on and enjoyed our barbecue on the bank of the Maribyrnong River.

When I got home to my boarding house I wrote a letter to St Columban's saying that I was interested. In reply

On the way home I thought about this. "Gosh, you'd have to learn Chinese, I thought. Is that possible? Well, evidently Fr Mullany had done it. So can I."

I received an invitation to pay them a visit. One night I rode my bike and was received by Fr Luke Mullany, the then Director of the Society of St Columban. He told me that he had been a priest of Melbourne Archdiocese when two priests arrived from Ireland in 1920 speaking about the new missionary society that sent missionaries to China.

He became interested and asked permission from Archbishop Mannix of Melbourne to leave the Archdiocese and join this new mission society. He joined the Columbans and was appointed to China.

On the way home I thought about this. *"Gosh, you'd have to learn Chinese, I thought. Is that possible? Well, evidently Fr Mullany had done it. So can I."*

In March 1938 I was one of a group of seven new students commencing studies for priesthood.

We spent a total of seven and a half years in study, three and a half in Essendon, followed by four years in Omaha, Nebraska, the Headquarters of St Columban's in U.S.A.

By this time World War II was ended and we could find shipping for our return to Australia. I found a British cargo vessel ready to sail from Newport News, Virginia through the Panama Canal, then direct to Sydney, arriving in early October.

After a brief holiday at home in Geelong I reported for duty to St Columban's, Essendon and was appointed to the Formation team with a special interest in our first year students. I was to remain in Formation

for the next 15 years, including three years in Rome to get qualification allowing me to teach in a seminary.

In 1961 a new career opened for me, this time in Administration, where I would spend the rest of my life. I suppose my Public Service background had some influence on these appointments. I came to Essendon, where I became Region Bursar for five years, then Office Manager for five.

The priesthood has never been to me a disappointment. Rather it has called forth all the talents I was given, and others that I never knew I had.

Next came Regional Director for six years, 1970-1976. In 1980 I was asked if I would like to go to Rome as Manager of Collegio San Colombano. This is not a teaching institution, it is a residence for priests studying in one of the Roman Universities. The Rector's job was in management. I said "yes, I would like that," and spent seven years in Rome and enjoyed every minute of it.

Back in Australia I discovered that there was a vacancy for a Bursar in St Columban's College, Turramurra (near Sydney) where I spent seven years. By this time I was aged 75 and announced that I was retiring. A replacement Bursar was found, but I was invited by the Columbans in Fiji to go there as manager of their new Central House.

I was glad to accept this invitation. I thought I could stay for one or two

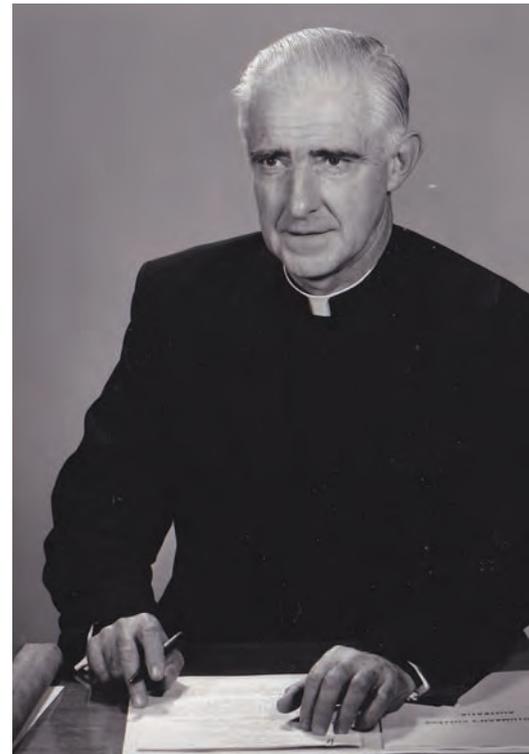
years. Maybe even three. As it turned out I stayed 12 until I was 88-years-old. In 2006 the Columban Superior in Fiji said he thought it was time I went home. I could only agree with him.

I'm fully retired now at St Columban's Mission in Woodland Street, Essendon. I have a nice room, with a big window looking out on Woodland Street.

Just out there somewhere is the spot where it all began. I was never appointed to Burma, nor to China, as my boyhood fancy had envisaged but I played my part in the work of St Columban's Mission Society.

The priesthood has never been to me a disappointment. Rather it has called forth all the talents I was given, and others that I never knew I had.

I wait now to hear the closing words of the New Testament AMEN, COME, LORD JESUS.



Fr Charles O'Mahony in his days as Regional Director of St Columbans in Australia/New Zealand.



Pope's Lenten Message

This is a summary of Pope Benedict XVI's Lenten Message and refers to his decision to resign. It was given on Ash Wednesday.

Listen to
Reflection

Benedict XIV began his February public audience with a few words about his surprising announcement that he was stepping down from the *See of Peter* at the end of February. He asked for continued prayer, and said that he felt "almost physically" the "power of prayer that the love of the Church, your prayer, is bringing me."

"I did this in full freedom for the good of the Church, after having prayed at length and having examined my conscience before God, well aware of the seriousness of the act, but equally conscious of no longer being able to carry out the Petrine ministry with the strength that it requires," he said. "I am supported and enlightened by the certainty that the Church is Christ, who will never allow it to lack his leadership and care. Thank you all for the love and prayer with which you have accompanied me."

The Holy Father then turned his attention to the reflection at hand: the beginning of Lent and Ash Wednesday. He based his address on this Sunday's Gospel, which recounts Christ's temptations in the desert.

"Reflecting on the temptations undergone by Jesus in the desert is an invitation for each of us to answer a fundamental question: What is truly important in our lives?" he said.

The Pope observed that the common denominator in the devil's three attempts to tempt Christ is "the proposal to manipulate God, to use Him for one's own interests, for one's own glory and success. And, in essence, to put oneself in the place of God, removing Him from one's life and making Him seem superfluous."

Thus, Benedict said, "Everyone should then ask himself: What is God's role in my life? Is He the Lord or am I?" The Pontiff said that conversion, that is "follow[ing] Jesus in such a way that his Gospel is a real guide for life [...] recognizing that we are creatures who depend on God, on His love - is something that in today's society must be confirmed over and over again.

"Today one can no longer be Christian as a simple consequence of living in a society with Christian roots," he said. "Even those who come from Christian families, and are brought up religiously must renew every day the choice to be Christian." The Holy Father reflected that with the temptations of secularism and criticism from many corners, Christians face tests in both their personal and social life.

For example, he said, "It is not easy to be faithful to Christian marriage, to practice mercy in everyday life, to leave space for prayer and inner silence, it is not easy to publicly oppose choices that many consider obvious, such as abortion in the event of an unwanted pregnancy, euthanasia in the case of serious illness, or the selection of embryos to prevent hereditary diseases. The temptation to set aside one's faith is always present and conversion becomes a response to God which must be confirmed repeatedly in life."

Modern witnesses

Nevertheless, Benedict XVI said there are many modern examples of those who have converted and allowed God to guide their lives. "The Lord never gets tired of knocking at the door of man in social and cultural contexts that seem swallowed up by secularization," he affirmed.

He spoke of a Russian Orthodox scientist, Pavel Florensky, who became a monk. And a girl of Jewish origin who found God in the midst of the Holocaust. He pointed to the example of the American Dorothy Day. "The journey of faith in so secularized an environment was particularly difficult," the Pope said, "but Grace acts all the same." And there are numerous people who return to the faith after falling away, he continued.

"Our inner person must prepare itself to be visited by God, and precisely for this reason should not let itself be invaded by illusions, by appearances, by material things."

Pope Benedict XVI concluded by inviting a renewed commitment to conversion during Lent in this *Year of Faith*. "We might say that the choice between closing in on our egoism and opening to the love of God and others, corresponds to the alternatives in Jesus' temptations: the choice, that is, between human power and love of the Cross, between a redemption viewed solely as material well-being and redemption as the work of God, to whom we give the first place in life," he said.

"Conversion means not closing in on oneself in the pursuit of one's own success, one's own prestige, one's own position, but making sure that every day, in the small things, truth, faith in God, and love become the most important thing."

- VATICAN CITY, February 14, 2013 (Zenit.org.)

A Catechist to the end

JAYSON B. ARCAMO

The story of Victoria Malacapay Andas. Columban missionaries across the globe have always been accompanied by some wonderful Catechists. This is the story of one such Catechist from Negros Occidental, the Philippines.



Victoria Malacapay Andas.

Victoria Malacapay Andas was born on September 30, 1929 in Binalbagan, Negros Occidental, and died on August 11, 2012. She was eighth among the ten children of Justina Rojas Malacapay and Remegio Libo-on Andas who were both public school teachers.

Victoria, while still in high school, started helping her sister Milagros to teach catechism in the Flores de Mayo parish after World War II. Padre Juan Garcia was the parish priest at that time. She wanted to become a religious sister and joined the Sisters of Charity. After a year as a novice she

had to leave for health reasons.

With the help of the late Columban, Fr Thomas Cronin, Victoria enrolled at the University of Negros Occidental and took the two-year Junior Normal General Course leading to the title of Elementary Teacher's Certificate (ETC) and graduated in March 1962.

In 1963 Victoria became a kindergarten teacher and later a Grade One teacher at Kabankalan Catholic College. Three years later she decided to be a full-time Catechist in St Francis Xavier Parish.

When her sister Milagros died giving birth, Victoria, together with Flora, their youngest sister, took care of her orphaned nieces, Ana Mae, Aileen and Milagros Aurea and of their sister's stepson Edmundo.

Despite the financial difficulties that she and Flora faced, she never went looking for 'greener pastures' to have a better income for the family as an option.

Instead, she took more people in need under her care. Her nieces would often describe their home as the extension of the parish presbytery.

They recalled that every month, she would offer her home to the '*novios y novias*' (engaged couples) from far flung areas of the parish who had no place to stay the night before the pre-marriage seminar they were required to attend the following day.

Her nieces recalled that they had to share their bedrooms on the second floor with the '*novios*' while all the '*novios*' slept on the ground floor.

Aside from those who spent a night or two with them, there were those whom Victoria took under her wing for months and some even for years.

Her family remembered that there were even parishioners from Hinobanan in the far south of the province, victims of land-grabbing, who stayed with them the night before their hearing at the Municipal Trial Court.

Aside from those who spent a night or two with them, there were those whom Victoria took under her wing for months and some even for years. Some were sent to school or were introduced to the Columbans and became their scholars.

As a Catechist, she taught the 'Hosannistas' choir to sing and trained 'angels' (little girls) to recite the 'Viva La Virgen' (Long Live the Virgin) prayer on Easter Sunday morning. Her 'Hosannistas' and 'angels' always looked forward to their treat of *sorbetes* (ice cream) and cake, which she solicited from friends, after the Easter Sunday Mass.

She did not only catechise the children within the municipality proper of Kabankalan but also young and old parishioners living in the mountainous areas of the parish. She would accompany the

Columban priests who celebrated the Holy Eucharist in the far-flung and mountainous areas of the diocese.

Carol-an, Basak, Bugtong, Tan-Awan, Saisi, Oringao, Mansumbil were only some of the places she went to with the Columban priests and other Catechists during those times.

When the diocesan priests took over, Victoria stayed and continued serving

She was a very selfless person especially in her desire to serve God. Because of this, she touched the lives of many and even inspired quite a number to help spread God's goodness.

the Church. Even in her old age, she would look for sponsors for meals for the Catechists, some of whom came on foot under the heat of the sun or in rain for their monthly meetings.

Victoria had been a very loving aunt and grandaunt to her nieces, grand - and great-grandnieces and grand-nephews.

Despite her meagre pension and allowance, she had never stopped

taking care of them to the end. She kept her health problems to herself, never wanting to worry or burden them.

She was a very selfless person especially in her desire to serve God. Because of this, she touched the lives of many and even inspired quite a number to help spread God's goodness.

To her family and friends she is a great loss. Her niece shared that it is very difficult for them to accept that she has departed from this world but they also know that their Tyay Vic, as they fondly called her, would never want them or her friends to mourn for her, even less to be sorry for her because death for her wasn't something to be feared but something to be embraced, for it is the only way to God.

The author, who is based in Bacolod City, works full-time with the Columban Mission Office.



Victoria Malacapay Andas (centre) as a child.



Victoria Malacapay celebrates her birthday.



Victoria (far right) next to the author, Jayson.



Photos: Sr Mary Dillon

Above: Columban Sr Mary Dillon (right) assists one of the AIDS patient. Below left: 'Lazarus' was found hidden behind the blue canopy in front of his hut. Below right: Abandoned by all, Du Kkwang lies on the floor of his hut.



'AIDS Angels'

Columban Sr Mary Dillon tells us about her work with HIV/AIDS patients at the Hope Centre in Burma (now Myanmar) and relates her work to the gospel story of Lazarus.

Last year in Myitkyina, Burma I met a Lazarus, a young man with AIDS, thrown out of the family home, abandoned by all and living in a small hut nearby. No one spoke to him. No one visited him. His brother would push in a plate of food to him once a day without saying a word.

When I saw him, I could only think of Lazarus at the gate, the searing parable Jesus told the Pharisees in St Luke's gospel (Lk 16:20). He spoke of a poor man lying at the gate of a rich man's house, covered with sores which the dogs licked.

I found out that his name was Du Hkawng. He was a small man in his early 30s, unmarried and belonging to a fairly well-off family. He had taken anti-retroviral drugs for a while but decided to do without them and gradually his immune system broke down. Unable to walk or sit up, he lay day after day under a piece of tarpaulin, unwashed, incontinent, stinking. It was in this miserable state that I found him, this poor modern-day Lazarus.

I tried talking to his Catholic family but to no avail. His elderly mother, his uncle, a brother and sister-in-law wanted nothing to do with him. Fear of AIDS was deeply rooted in them and they dreaded 'catching' it. Their son, their brother, was a non-person in the family and nothing would move them on this.

We have nearly 70 people, young and old, with HIV/AIDS at the Hope Centre, the home we built two years ago. I would have brought him there, but he was too weak. So, with Lucy, the wonderful woman who works with me, we washed and clothed him and gave him a nourishing drink. His emaciated body was a dreadful sight and all we could do was to make him comfortable; this man, who, like Christ himself, was forsaken by all.

On returning to the Hope Centre, I spoke of Du Hkawng to some of the residents. They knew what it was to be ostracized; they too had felt the pain of being unwanted in society; they had suffered the stigma of having AIDS. But now, thanks to good medication and good care they were up and walking.

Later that evening, some of the men came to me and said, "Sister, if you can get us there, we will visit Du Hkawng and look after him." From then on, two of them went each day to Du Hkawng and washed and fed him with soft foods. They talked and sang to him.

On the days that I could not go with the men, they went alone to look after their brother. I was deeply moved by their love and by their kindness. Out of their own poverty they gave all they had, ministering to this 'least of the brethren'.

Du Hkawng died alone shortly after in his hut. He had never talked even once in the weeks we knew him. I feel sure that, like Lazarus, 'he was carried by the angels to Abraham's bosom' (Lk 16:22).

In my heart I called them our 'AIDS Angels' and thanked God for the blessing that they were, not only to poor abandoned Du Hkawng, but to all of us.

I believe that in those last weeks, he met angels in the persons of the men who nursed him and knew him to be a brother.

In my heart I called them our 'AIDS Angels' and thanked God for the blessing that they were, not only to poor abandoned Du Hkawng, but to all of us.

Columban Sr Mary Dillon has worked in Myanmar (Burma) since 2002. She has developed a home care health program for people with HIV/AIDS and established a respite house (Hope Centre), to enable people from distant places to avail medical care.



A compass for mission

FR BARRY CAIRNS

Fr Barry Cairns is a Columban missionary to Japan. He shares with us how his former priest fellow Columban Fr Keith Gorman, now retired in Melbourne, was not only his first parish priest but also helped set his compass for his life as a missionary in Japan.

When I recall Fr Keith Gorman a surge of gratitude wells up within me. In 1959, the day after finishing Japanese language school in Tokyo I set off on an 8-hour journey south to the parish of Wakayama City. Fr Keith was parish priest. A young priest's first parish priest is important. He helps to set the raw recruit's compass for mission. Here I am at 81 and still on mission in Japan, still with enthusiasm. I put this down to Fr Keith's gentle, indirect guidance and example. I was blessed.

Yakata, Wakayama City, was for Japan, a large parish. Today there are three parishes. I was the youngest of three Curates. Notice I use the word 'Curate.' This was in 1959, three years before the Vatican Council opened. The hierarchical model of Church at that time tended to give parish priests' authority over Curates that sometimes developed into tough power. But not with Fr Keith.

The four of us were a team. Yes! Fr Keith created a true team ministry even before the word was invented! Each of us had our night for catechesis. Each of us had this group (mine was the youth). We all shared what we were doing so the parish had a unity. On Mondays we played tennis together.

The parish of Wakayama was at that time desperately poor. The two main industries, cotton-knitted goods and timber had collapsed because of cheaper imports. The effect of the Pacific War were still evident. War widows were living in packing cases; war wounded in hovels. Fr Keith on his bicycle visited them.

Then came sudden and massive changes. The Vatican II winds blew and Sumitomo Steel came to Wakayama. As a result of the steel works a surge of Christians came from Nagasaki (the 'old Catholic' area) and also the number of people entering the church as catechumens started to grow.

Fr Keith organised a parish council of 30 made up of lay people from each group and each block. There were representatives from an extensive area in the City given to leather workers. In Japan this means the outcaste community or the euphemism "People of the Area."

I write to Fr Keith every year and always end with gratitude. It's still so strongly felt and genuine. Fr Keith was Christ's instrument to set my compass in my life as a missionary priest.

It was unusual at that time for combined meetings. But thanks to Fr Keith's equal acceptance of everyone, all met and mixed with each other in the one church. At that time I wanted to write about this amazing witness to Christ but was told that it was too delicate a subject in the atmosphere of the time.

Fr Keith's Japanese language was so-so, but his gift of communication was top of the class. His smile and obvious sympathy said so much. Fr Keith's most famous convert was a man known to all as "The Drinker." When he had an overload of 'sake' he would enter the church and ask help from God before going home to face his wife and children.



Fr Keith Gorman is 93 and enjoying retirement.

One time Fr Keith as an intercessor went home with him. "The Drinker" was on his bike weaving dangerously but followed by Fr Keith on his bike to see him safe. Then "The Drinker" joined a catechumenate, was baptised and stopped drinking. He then became known to all by his own name and trade - Mr Fukumoto, the carpenter. His wife and family followed him into the Church. I visit him to this day and 50 year's later we recall Fr Keith with warm nostalgia - and a laugh.

Fr Keith's great ability (ahead of his time) was to imbue the whole parish community with his missionary spirit. He trusted people and assigned them various jobs in the parish. Keith delegated authority, and having given the job, trusted them.

Fr Keith was totally bereft of any sense of direction. He sure got lost in the narrow, tortuous streets of Wakayama. But in this way the Church became kindly known in the back streets because of this lost foreign priest.

Finance, too, was definitely not one of Fr Keith's fortes! Numbers confused him. The area superior told him that 'incidental expenses' should not be the largest item on his financial returns! It was Keith's way out to balance the books in the face of his being lost in the mystery of numbers.

Fr Keith had exactly the same experience in the 70s when we were happily together again on the Turramurra Seminary Staff in NSW. He was domestic staff supervisor (excellent) and house bursar (terrible)! Again he was told that his 'incidental expenses' were too large. I remember the one time Fr Keith got his books to balance; he was so delighted that he framed the print-out for his wall.

I will say that I always enjoyed Fr Keith's supply of corny jokes, not so much for the joke itself but for the distinctive and delightful laugh at the end of each one. I write to Fr Keith every year and always end with gratitude. It's still so strongly felt and genuine. Fr Keith was Christ's instrument to set my compass in my life as a missionary priest.

Editors Note: Fr Keith Gorman is 93 and currently lives in retirement at Mercy Place in Parkville, Victoria where he continues to supply corny jokes and receives delightful laughs.

Dear Keith,

May 2013 be a year when Christ, the source of peace, gives you in abundance that great gift.

I have written often about delegating jobs in the church community. This year we had shocks! Our best catechist and dynamic president of the parish council had a three month battle with cancer and died. I miss his joy in faith.

The parish secretary (for 35 years and six parish priests) got sick in summer and has shifted to a serviced apartment eight parishes down the coast. Before she shifted, her husband aged 87 said he would like to receive Baptism. His wife contacted the wives of an 85, an 82 and a 77-year-old and said, 'How about our husbands get baptised together. All four had shown a deep interest and all four have faith-filled wives. It was a case of faith more caught than taught. What a baptismal ceremony! It was one of the most meaningful in my life.

Blessings are part of my missionary life. I follow traditional Japanese customs using ancient church blessings. On January 9 (Coming of Age Day) I bless 20-year-olds; on November 15 I bless children aged 7, 5 and 3. I bless cars (with drivers promising to drive with respect for others); I bless pregnant mothers, those setting out on a journey and those moving into a new home.

I find that such blessings bring Christ into one's everyday life - where He wants to be.

On November 11, Remembrance Day, at the Commonwealth Cemetery in Hodogaya, I join with the Buddhist monk, a Muslim Imam, a Jewish rabbi, a Hindu cleric and a Protestant Minister in praying for the war dead in this beautiful and extensive cemetery.

People between 70 and 90 years old form the "The window to the stars group" that meets to discuss a topic and share a meal.

For the national 'Respect for Aged Day' (Sept 17) we had 112 aged persons over 75 years of age attend Mass, with an anointing and a meal. Age is balanced with many young parents and children. At times a baby cries during the homily! I stop and say: 'Crying is a baby's way of praying!' All accept the cries and the mother is set at rest. At our Christmas concert a group called 'Dad's Band' do an item with their 3-8-year-olds.

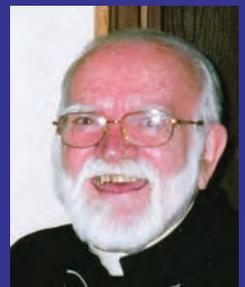
Six parishioners are taking a weekly, 9-month course to be teachers (i.e. Catechists) of groups studying for baptism. This course is used extensively in Japan.

My health? Pretty good. I puff a bit on upgrades. I still drive my 600cc mini-car. I do some mostly fix-it-carpentry. My garden plot is about two billiard tables - great crops of onions, lettuce, tomatoes, cauliflower, garlic. Utter failure with potatoes in tiered tyres. The cycle of 'sew it, plant it, grow it, eat it' does something for the spirit. I was 81 last December.

I am still going along in mission - so much thanks to you who set my missionary rudder in Wakayama as my first appointment. I am deeply grateful to God and you.

You are in my Mass, Keith.

*Peace to you,
Barry*





Mission World

We ask your prayers: *The prayers of our readers are requested for the repose of the souls of friends and benefactors of the Missionary Society of St Columban who died recently: also for the spiritual and the temporal welfare of all our readers, their families and friends.*

World Youth Day (WYD) preparations continue unchanged

Rio de Janeiro's Archbishop looks forward to hosting youth and the new Pontiff. Archbishop Orani João Tempesta of Rio de Janeiro is welcoming the prayers with which the retired Benedict XVI will sustain July's World Youth Day, even as his Successor will make the trip to Rio.

The Archbishop of the World Youth Day host city of Rio de Janeiro, affirmed that preparations for the July 23-28 event will not be affected by the Pope's resignation, given that it was always understood that if Benedict XVI were not to take part in the Day, his Successor would go in his stead.

World Youth Day will be one of the first major events for the new pontiff, just as the World Youth Day of Cologne in 2005 was one of Benedict XVI's first events, some four months after his election to the See of Peter.

The only possible changes that would be made in the new pontiff's agenda in Rio would be the places he will visit, Archbishop Tempesta suggested.

On Feb. 27, the day before Benedict XVI's resignation becomes effective, Archbishop Tempesta said he will arrive in Rome to thank the Holy Father for his work as Christ's vicar and for having chosen Rio de Janeiro as the venue for the forthcoming WYD. The Archbishop expressed his gratitude to Benedict XVI for having guided the Church with faith and rationality in difficult times.

In regard to comparisons between Benedict XVI and Blessed John Paul II, the Archbishop of Rio said that it is not up to us to judge or compare, but to perceive and value the obedience and response that each one has given to serve the Catholic Church, and the endeavor of evangelization throughout the world.

In regard to the possibility of his being the first host of the new pope, Cardinal Tempesta said that the introduction of the Pontiff to the world during the WYD will be a beautiful sign of new times for Catholic youth, joyful for all, and with Benedict XVI's prayers.

Asked if a new Pontiff will imply even greater numbers for the WYD, the archbishop said the greatest concern of the organizers of this youth mega-meeting is to be able to receive all those who will attend in the best way possible.

Rio de Janeiro, Brazil, February 18, 2013 (Zenit.org).



Columbans participate in World Youth Day Chile

The pilgrims will experience first hand the mission of the church Ad gentes. We expect to create awareness of the importance of the New Evangelization, of overseas and cross cultural mission and to promote vocations to the priesthood and religious life.

There will be many young people in Chile who will not be able to attend WYD Rio. We see this experience as a mini World Youth Day for all participants. Chilean youth from our parishes in poor areas will have an encounter in faith with the young Australian pilgrims.

Further information: www.columban.org.au

Mission Intention for March

That bishops, priests and deacons may be tireless messengers of the Gospel to the ends of the earth.

From the Director

This is not the end of the story



S ometime last year I was standing in for the Chaplain at the Metropolitan Remand Centre in St Albans, Victoria, I read on a card taped to the wall, in the chaplain's room, words of the Apostles Creed. "He descended into hell." I don't remember the exact words following, but they implied, we may be in hell at present, but that is not the end of the story. Resurrection is the end of the story.

There is a rule in 'high tech' that says, "don't mistake a clear view for a short distance." A reading of the Gospels reveals the clear view of Jesus life of preaching the Kingdom of God. The short distance is the opposition of the world which eliminates Him with ease. For ourselves, the clear view is in the promise of new life, but we are wise not to expect a life that is symbolically a short distance.

During Lent we listened to Gospel stories, mysterious in content. The Holy Spirit drives Jesus into the hostile environment of the desert which is traditionally the place of temptation. Under pressure, Jesus never 'loses' a sense of Himself through those difficult 40 days. In Luke's Gospel, the devil leaves Jesus until 'the appointed time.' This turns out to be in the Garden of Gethsemane where the physical fear of impending death challenges Him but He doesn't give in to despair.

We lose a sense of ourselves in the face of temptations; we look for a way out or turn to distractions when we experience our own desert; sometimes we are stronger for the experience but we can also be weakened by it; the pressure gets to us. Jesus had to commit Himself completely in the Garden of Gethsemane. Why should we think in our Christian life that it will cost us less than Himself to be constant in goodness?

When the Transfiguration was manifested on the mountain wreathed in mist, the Apostles were out of their element and out of their depth.

That's a familiar place to most of us at some time in our lives. The Father's voice resounds again, harking back to the Baptism of Jesus confirming Him and blessing Him. After this powerful strengthening experience we are told Jesus sets his face for Jerusalem. He knows this is a contest He cannot win. But He is steadfast. He is resolute; he has no choices really, only in theory, He must follow the road to Jerusalem. This is a pattern in the lives of other heroic people whose choices are ultimately reduced to only one. Let us not exclude ourselves or think we are different from Jesus or the heroes in the choices we make.

We lose a sense of ourselves in the face of temptations; we look for a way out or turn to distractions when we experience our own desert; sometimes we are stronger for the experience but we can also be weakened by it.

On Good Friday we listen to the Passion of Our Lord Jesus Christ. I think the Good Friday liturgy is the most attended Church service because we understand pain and suffering, ours and others. The Adoration of the Cross gives us a brief moment to say that we may not always be resolute or steadfast, and to acknowledge we have an extraordinary God who loves us.

Resurrection is the biggest surprise in human history and it changes everything even though we don't act as if it has. St Paul's letters are interesting reading as he struggled to grasp the implications of the Resurrection. God gave us the end of the human story.

Fr Gary Walker
director@columban.org.au

Water is a life and death



Photos: Fr Tomas King



Water is essential for the future of the Parkari Kholi people.

Given that the United Nations has declared 2013 "The International Year of Water Cooperation" and that March 22 each year is "World Water Day", we have decided to focus in following two-part article on the important work of water conservation of Columban Fr Tomás King in Pakistan. His parish is located in the remote and arid Thar Parkar Desert in the south east of Pakistan and is comprised mainly of an impoverished and oppressed tribal people called the Parkari Kholis who are spread out in small villages across the desert. He shares with us the life and death struggle of the Parkari Kholis for a reliable and adequate water supply and the efforts of the Church in trying to address this need through water conservation techniques. Women play a difficult role each day in the collection of water. He also reflects on the possible effects of mining in the Thar Parkar Desert and the role of climate change and water conservation.

The Parkari Kholis are a low caste Hindu Tribal People whose homeland is located in the south east of Pakistan, in the Thar Parkar Desert whose centre is the small town of Nagar Parkar. It is just three miles from the border with India. Thar Parkar is Pakistan's largest district at nearly 20,000sq.kms and comprising an estimated 2,350 villages. The desert also extends into India. It is extremely poor with an estimated population of one and a quarter million people.

The majority of Parkari Kholis live in India. Since independence and the

partition of the Indian Sub-Continent in 1947 they are a partitioned people, living on both sides of the artificially created Pakistan/India border.

In Pakistan they are referred to as the non-scheduled caste, which bears the connotation of untouchable. This has led to entrenched discrimination and oppression down the centuries.

There has been a Christian presence in the town for more than 30 years through the Boys Boarding Hostel run by the Diocese of Hyderabad. The town has the only government high school in the area so if there were no hostel facilities it would not be

possible for these children to continue their education beyond primary level.

In addition there are 25 outlying villages, each of which has a small number of Christian families, totalling about a hundred in all.

Numbers wise it's a small parish but geographically large, so I spend on average 10-12 days a month there.

The mission to Nagar Parkar itself was established in the early 1960s by Franciscan Friars. It was then a difficult and hazardous mission.

It entailed a seven day trek across the desert from interior Sindh by camel.

With the coming of the 4-wheel drive jeep, this was reduced to a 12 hour journey. With the new road the desert can be crossed in four hours, though most villages are still only accessible by 4-wheel drive jeeps.

Road infrastructure is slowly developing, which is cutting down the travel time. One reason for the construction of new roads is to facilitate the government and business exploitation of the natural resources in the area. This includes marble in the hills surrounding Nagar Parkar and coal under large areas of the Thar Parkar Desert.

So water is a life and death issue in Thar Parkar. Despite heavy flooding in recent years there are intense water shortages in parts of the country. It is already a serious issue and will become more pronounced in the coming years.

There is also white china clay used in the making of ceramics. The already scarce water used in processing of the white clay is seeping into the underground water-table and contaminating it.

It is hard not to see the same thing happening when the coal-mining begins as priority is not given to the impact on the environment that such mining causes. Underneath the sands of the desert lies one of the largest reservoirs of coal in the world today. The country does not produce

sufficient energy for its people's needs and power cuts are a daily occurrence.

The coal has the potential to supply energy for generations, but at what cost? It is an ecological disaster waiting to happen. It is scientifically proven that the use of fossil fuels has contributed to global warming and climate change.

Many Parkari Kholis own land in Nagar Parkar but due to insufficient water supply a viable living is difficult. This forces the majority of Parkari Kholis to cross the Thar Desert into Sindh, to work for feudal landlords as landless peasants. They become indebted to their landlords so in effect are bonded labourers. A minority migrate back and forth, depending on the extent of the monsoon season.

Thar Parkar is not connected to the massive canal network that covers a lot of the country, so is dependent on rains during the July and August monsoon season. If the rains do not come, life becomes even more precarious than usual for people.

To have a fair chance of having a good crop, the monsoon rains need to come three times at intervals of three weeks or so over a two month period. If only one or two rains come, the crops are stunted which seriously affects production.

So water is a life and death issue in Thar Parkar. Despite heavy flooding in recent years there are intense water shortages in parts of the country. It is already a serious issue and will become more pronounced in the coming years.



Women in Thar Parkar are charged with the task of collecting water.

Climate change, in the form of increasing temperatures, melting glaciers in the Himalayas and Hindu Kush Mountains in the north of the country and lower rainfalls are contributing to this. It is a situation that will worsen if the country's 170 million population doubles as it is projected to do so in the next 25 years.

Women in Thar Parkar, as in many parts of the world, are charged with the task of collecting water. When it becomes scarce they have the even more arduous task of travelling longer distances to collect it from tube-wells.

On summer days temperatures can be as high as 48°C. The falling water table means that water needs to be drawn from depths that can reach 200 feet. So it is easy to imagine the consequences for women who may be pregnant or malnourished.

continued next page...

Water is a life and death



Photos: Fr Tomás King

Fr Tomás King with a local family at one of the new water tanks.



Fr Tomás King continues to share with us how the Parkari Kholis develop water conservation techniques.

The Thar Parkar Desert region receives between 260 and 280mm of rainfall annually. If stored properly this would be sufficient to meet the domestic needs of the people and their livestock until the next monsoon season.

But because of inadequate water storage and rainwater collecting facilities more than 95% of the water is lost under sand dunes or evaporates in the intense summer heat. Pakistan is considered a water scarce country and it is one of the world's most arid regions. Rains are becoming erratic and the overuse of limited water is expected to create severe problems for the country in the years ahead.

To help prevent this, the country needs to promote the proper conservation and management of water. It needs to implement workable rainwater collecting facilities at the village level so as to reach as many people as possible and alleviate some of their difficulties.

During the monsoons of 2011 and 2012 heavy rains in the Thar Parkar Desert recharged parched shallow wells, raised the water table in deep wells and filled household cisterns.

In anticipation and hope for good monsoon rains people usually prepare their fields every year in late July before the rainy season starts. They plough and plant seeds of millet, cluster bean, sesame, kidney bean, cow peas, musk melon, water melon, squash melon, wild cucumber and other wild plants. Prior to the rains, they also clean ditches and depressions for storing rainwater.

When the monsoon rains arrive they turn dusty and arid villages in the district into an oasis with lush green foliage and plenty of water to drink and to bathe. There is also sufficient pasture for livestock to graze and thrive on. The lives of people are invigorated. They begin to cultivate crops, bring back their livestock from interior Sindh and they store as

much rainwater as possible. It is an awe inspiring sight to see a semi-arid desert turned into lush greenery, if only for a short time.

The new water storage facilities have transformed the lives of people. They have a source of safe source of clean water and diseases have diminished.

But, the accumulated rainwater in these ditches and depressions lasts only for three to four months, so for the rest of the year they depend on the brackish water of wells, which results in health hazards among humans and livestock. The links between water quality and health risks are well established. An estimated 250,000 child deaths occur each year in Pakistan due to water-borne diseases.

One example of illness linked to the quality of water is fluorosis which is caused by the high content of

The Catholic Church, among other things, in its outreach seeks to alleviate a little of the suffering.

fluoride, which causes people to develop bone deformities plus skeletal and dental problems.

Decreasing water levels in wells and a subsequent increase in the fluoride concentration are endangering the lives of people who have no alternative but to drink such water. A survey of one village found that 250 people of the 950 population were suffering from fluorosis.

In a normal day family members from each household spend around 4-6 hours carrying 4-5 clay pots amounting to 50-60 litres of water from wells. The necessity is for the introduction of low-cost technologies to collect huge supplies of water, which can help meet needs of the people throughout the year.

Water conservation experts claim that there are several viable ways of collecting and storing rain water which include piped roof water collection, building ponds, and building small dams that would allow it to seep underground for the water table level to rise.

But the construction of such water conservation techniques is not possible without serious investment by the government. To date neither the provincial nor the federal government have taken this life and death issue seriously enough.

The Catholic Church, among other things, in its outreach seeks to

alleviate a little of the suffering. One modest effort is the construction of water tanks to store water. They are built underground with a large concrete area on top to catch the monsoon rains. They are built to a capacity of 2000 gallons. The monsoon rains are so heavy that the water tanks fill in a matter of hours.

The materials and expertise are funded through the parish enabled by generous benefactors. The contribution made by the people receiving the tanks is to dig the holes and provide the labour to the block layer-cum-plasterer. In a village of 30 families, 30 tanks have just been completed. When the monsoon rain water is used up, it can be refilled in bulk by drawing water from distant wells by oxen and cart, camel and cart or donkey and cart. This work is done by men and it saves the women from having to fetch water each day.

In addition to the water tanks water filters are provided. They are made from the traditional clay pots that people use for drawing and storing water. Layers of pebbles, gravel and sand are put into one pot, which is filled with water. The filtered water then drains through a pipe into a second pot and which is now safe for drinking.

They work effectively and are an example of simple technology appropriate to the people's needs and context.



A Parkari Kholi woman collects water from a well.

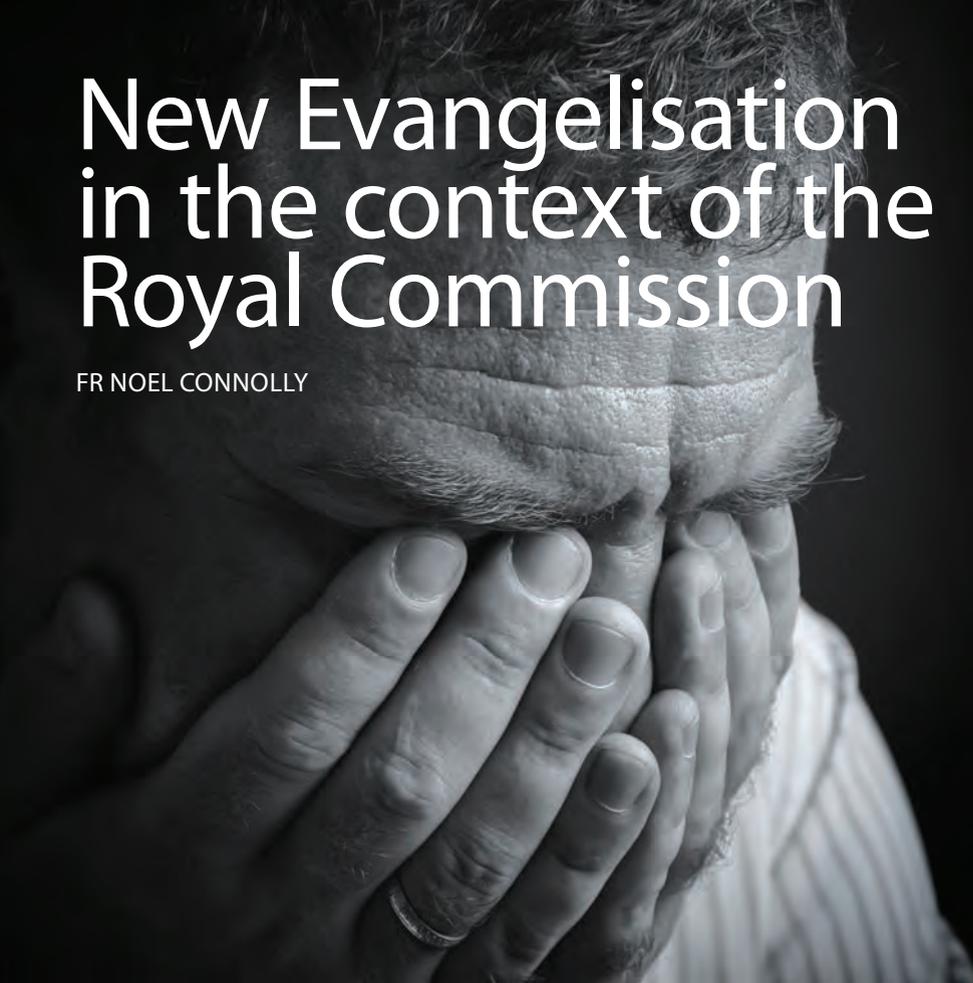
The new water storage facilities have transformed the lives of people. They have a safe source of clean water and diseases have diminished. It gives more opportunity for children to go to school and women have more time to spend on other activities, and maybe have a little rest!

Indeed, water is life! Without water there is no life. It is the most basic thing for living. It is not surprising that water is a central symbol in several great religious traditions. As Christians it is through baptism that we enter into the life of the risen Christ.

Fr Tomás King is the Mission Unit Coordinator in Pakistan.

New Evangelisation in the context of the Royal Commission

FR NOEL CONNOLLY



It is an irony that we are being encouraged to boldly call people back to the Church, at a time when the Church has never been more distrusted, exposed and held up to criticism. Yet there may be a special meaning and opportunity in this.

I have a Leunig cartoon on my office wall in which a man meets God in the person of the wounded man lying on the side of the road. God begs the man, "Help me I am God and I am wounded." "You're not God," says the man, "God is all powerful." "I am all-vulnerable," says God. "I am in pain. I am at your mercy." It was too unbearable for the man. He was so infuriated he killed off that God.

Whatever about the theological niceties it is a very revealing cartoon. Most of us want God to be powerful because we would like to be powerful, to be in control, and not to suffer. We fear the pain, the chaos, the

lack of order and loss of certainty if vulnerability is at the heart of life.

But now, because of our sins of deed and omission in the area of sexual abuse of children and the care of victims, we are learning to be a more vulnerable and much less powerful and respected Church. It is also ironic that this may be a better starting point for mission.

In his book, *'Transforming Mission'* David Bosch reminds us that crisis is the more natural state of the Church. We have often needed failure and suffering to become aware of our real nature and mission.

We, too, easily become triumphant in our successes, thinking that they are a sign of God's blessing and that failure means we have been deserted by God. Denis Edwards reminds us in his book, *'How God Acts'* that Jesus also had to find God's saving love in

Listen:

rejection, failure, darkness and death. God's love is vulnerable and contrary to all human ideas of power. God enters into, has compassion for and embraces the suffering of the world. *'The Cross is not the abandonment of divinity but the revelation of true divinity.'* (Cardinal Walter Kasper)

This crisis may force us to be humble

This crisis may force us to be humble and respectful. We have been taken down from the pedestal and freed from perfection and power, to know shame, to feel powerlessness and to share the anxieties, struggles and "sins" of our brothers and sisters.

and respectful. We have been taken down from the pedestal and freed from perfection and power, to know shame, to feel powerlessness and to share the anxieties, struggles and "sins" of our brothers and sisters. We are called to the same vocation as Jesus, "to empty ourselves" (*Phil. 2:1-11*), to live in humble solidarity with those to whom we are missioned.

As with Jesus, sharing the life of the community is the core of mission not just a tactic or strategy. Mission is always in amongst the people not apart from or above them.

Naturally we must continue to proclaim the Gospel. But our witness and proclamation from the position of our new found humility, our embarrassed shame but genuine compassion may be more telling and more Christian than our previously unquestioned "sanctity," perfection and power.

Fr Noel Connolly SSC is a Columban missionary priest. He is a member of the Columban Mission Institute, Sydney and of the Broken Bay Institute. He also lectures in Missiology at the Catholic Institute of Sydney.

Watch: Reflections on Mission

Assisting with parish needs

Columban Fr Tomás King lives in his parish among the Parkari Kholi people in the Thar Parkar Desert in Pakistan. He shares with them their life and death battle for water.

With the generous assistance of Columban benefactors Columbans like Fr Tomás can assist the people and provide a more positive future for them and their families.



Photo: Fr. Peter Woodruff

Your **kindness** and **support** make it possible for Columbans to meet and minister to many people. Your "stringless" gift helps us to respond with flexibility to the most **urgent needs** of people.



NAME _____

ADDRESS _____

POSTCODE _____

 EMAIL _____

Please accept my VISA MASTERCARD

NAME ON CARD (PLEASE PRINT) _____

EXPIRY DATE
/

SIGNATURE _____

March 2013

SUPPORT COLUMBAN MISSION

Dear Father, Please accept this as a donation.

Gift to Columban Mission \$ _____

I WISH TO HELP ON A REGULAR BASIS: \$ _____

QUARTERLY MONTHLY

TOTAL AMOUNT ENCLOSED \$ _____

Please accept my: Credit Card (Fill in details below) Money Order Cheque

--	--	--	--	--	--	--	--	--	--

Online Donations: www.columban.org.au

St Columbans Mission Society A.B.N. 17 686 524 625

Send to: Fr Gary Walker • St Columbans Mission Society, PO Box 752, Niddrie Vic. 3042

Fr Michael Gormly • St Columbans Mission Society, PO Box 30-017, Lower Hutt 5040, New Zealand



ST COLUMBANS MISSION SOCIETY

Australia Brazil Britain Chile China Fiji Ireland
Japan Korea Myanmar New Zealand Pakistan Peru
Philippines Taiwan United States

www.columban.org.au



If undelivered please return to: PO Box 752 Niddrie Victoria Australia 3042
The Far East
MISSION MAGAZINE OF ST COLUMBANS MISSION SOCIETY

Columban Prayerbook

Children's prayer book

Making the Sign of the Cross is now available!
16-page booklet with illustrations for children.

Suitable for:

- Gifts from parents and grandparents
- Religious Education Teachers (Prep +)
 - Children's Liturgy
 - Parish Piety stores

RRP \$4.40 incl GST & postage.

To order go to: www.columban.org.au

Making the Sign of the Cross



THE FAR EAST SUBSCRIPTION



ST COLUMBANS MISSION SOCIETY
PO Box 752 Niddrie Victoria Australia 3042
TFE@columban.org.au

NAME _____

ADDRESS _____

POSTCODE _____



EMAIL _____

"The Far East" Subscription (AUD\$15 per year) \$

Donation to Columban Mission \$

I WISH TO HELP ON A REGULAR BASIS: \$

QUARTERLY MONTHLY

TOTAL AMOUNT ENCLOSED \$

Please accept my: Credit Card (Fill in details below) Money Order Cheque

Please accept my VISA MASTERCARD

--	--	--	--	--	--	--	--	--	--

NAME ON CARD (PLEASE PRINT)

EXPIRY DATE

SIGNATURE

Online Subscriptions: www.columban.org.au

St Columban's Mission Society A.B.N. 17 686 524 625



PRINT POST
349181/00415

POSTAGE PAID AUSTRALIA

POSTAGE PAID AUSTRALIA

March 2013