

far east



MAGAZINE OF THE COLUMBAN MISSIONARIES

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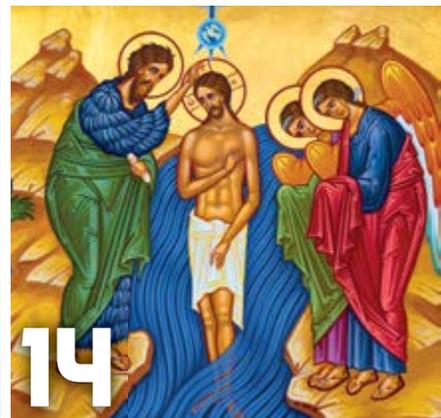
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THE FAR EAST

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THE PURPOSE OF THE FAR EAST IS

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

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Front Cover

A young man at the camp for internally displaced people in Bhamo in Myanmar. Photo: Fr Pat Raleigh.

“Why did you choose to join the Columban missionaries and not some other missionary organisation?” is a question I’m often asked. My simple response is, “A letter from God!”

After graduating from college, I moved to a mid-sized town in order to be close to my new job. My apartment was situated in a three-story building, one floor up from street level - another tenant lived on the floor above me, while below me was a real estate agent’s office. A year after I moved in, the real estate agent closed his office, and the ground floor was left vacant. I gave the matter no thought, since I didn’t imagine it would have any impact on my life.

The following year, I decided to pursue my plans to become a missionary priest. Since it was long before the internet era, I wrote letters requesting information to two missionary organisations with which I was somewhat familiar thanks to their monthly magazines.

A few weeks later I received a response from one of those organisations, the Columban missionaries, inviting me to come and spend a weekend with their community. Thanks to that weekend, I developed a clearer picture of the missionary way of life, which strengthened my resolve to pursue it. However, I was not yet ready to make a decision.

For several weeks I waited for a response from the other missionary organisation, hoping that I would be invited to have a similar weekend experience with that community. Back then, I had found their mission magazine even more attractive than the **Far East!** Besides, I thought it would be helpful in my decision-making process to be able to compare and contrast my experience of two communities. Even though I checked my letter box upon returning from work each evening, there was no response. I grew disappointed.

During the weeks that followed, I continued to learn more about the Columban missionaries, and then finally

I made up my mind to make a formal application to enter their seminary. After I was accepted, I notified my employer that I was moving on, and informed the landlady that I would be leaving my apartment. As I attended to various matters during that period of transition, I found myself wondering from time to time why I had not received a response from the other missionary organisation. It seemed that one piece of the jigsaw puzzle was still missing.

On the day I was due to leave my apartment, I returned from work and found the landlady waiting to say goodbye to me. After we exchanged pleasantries, she handed me a letter, explaining that she had found it in the letterbox of the vacant office of the real estate agent. It was from the other missionary organisation and had been left lying in the wrong letterbox for five months! I was astonished. It was the only letter that had gone into the wrong letterbox during the entire year that the office had been vacant.

At that moment, I sensed that a mysterious hand had guided my decision to join the Columbans rather than another missionary organisation. Over the course of many years, I have come to a deeper appreciation of having been led by God into the Columban missionary way of life - thanks to a letter that went astray. ●

Fr Tim Mulroy

Ordained in 1995, Fr Tim Mulroy is a former school teacher from Swinford, Co Mayo. He served in Japan and in the US, where he was Regional Director for six years before he was elected Society Leader in 2018.

01. Fr Teakare Betero, following his ordination as a Columban Father last November, with members of the Missionary Society from the region of Oceania, who travelled to his island home of Rabi to attend the ceremony.





01

HOW I SPENT GOOD FRIDAY IN CHINA

Recalling the events of his first Good Friday in China, Fr Tae-moon Kwon suggests we can be instruments of salvation for other wounded souls when we express the love we have within us.



02

Ever since I took up my mission appointment to China, people have constantly asked me what kind of ministry I am involved in as mission activity is banned in China. Due to a number of restrictions placed on foreign missionaries, I cannot be involved in parish ministry. However, having received invitations from the Chinese Church I have been able to give lectures on spirituality and give spiritual direction in seminaries and monasteries as well as providing retreats to Chinese priests and members of religious orders. I am also involved in looking for vocations to the Columbans in China.

Actually, since my student days I have had an ardent desire to get involved in parish ministry. When I was young all the priests in our parish were from Ireland. I always found the way those priests and we, the parishioners, looked out for and took care of each other very appealing.

Having arrived in China, I went to a rural parish to a Chinese parish priest that I knew well and celebrated Mass with him and the local Catholic community. The parish priest provided me with opportunities to celebrate Sunday Mass, to bless houses, to baptise people, and to preside at weddings at the Chinese New Year. Last April, at the invitation of the parish priest I was able to be involved in planning ceremonies for Holy Week and to participate in them.

On Good Friday, the parish priest and the parishioners gathered outside the church at two o'clock and began the Way of the Cross. We went in procession around the whole village, as we meditated on the sufferings and passion of Jesus. We formed two lines with the two people at the front carrying candles followed by the next people in line carrying pictures of the fourteen Stations of the Cross. We sang hymns as we processed around the village. The parish priest and I were in the middle of the procession carrying the cross as we remembered Jesus

on his way to Golgotha. I will never forget that long procession with the cross, the sound of the people singing hymns, the local people looking on and the expression on the faces of each of the parishioners. It was such a sacred ritual.

When we had completed the hour-long procession, we gathered in the church to celebrate the Good Friday liturgy. During the ritual of the kissing of the cross I was struck by the way the people kissed not only the feet but also the calves, knees, the back, shoulders, arms and even the head of the figure of Jesus. On seeing this I became perplexed as I always understood that during this part of the liturgy people went to the front of the church and kissed the feet of the figure of Jesus hanging from the cross.

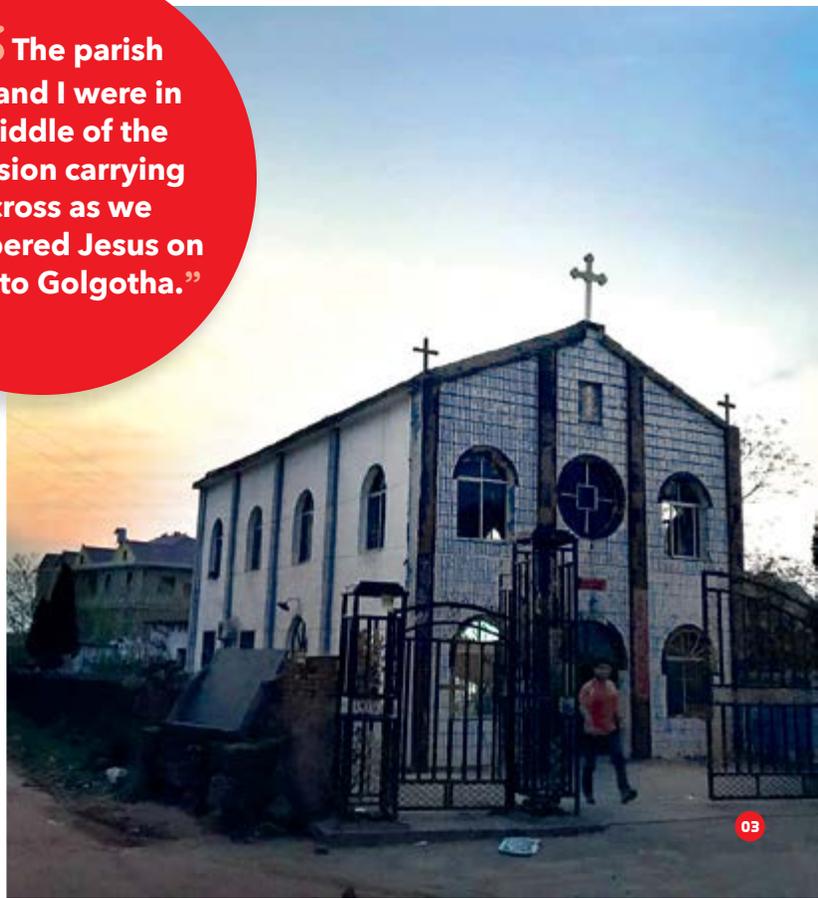
I found that my heart was beating heavily as I observed Jesus enduring this treatment. I thought Jesus appeared like a young child or even like an estranged neighbour longing to be accepted and loved. Jesus appeared to be a completely weak person craving assistance from those who had come to kiss him. He seemed to be sorry for troubling the people that he sought assistance from.

I had a strong feeling that Jesus sincerely wanted our love and sought our attention. Just like any human he wanted to be helped, loved and touched. Of course, there are those who might reject such a weak and needy Jesus believing that only a resurrected and glorious Jesus could be capable of consoling and giving strength to the tired and weary of this world. I found that my heart was in a knot and I was not able to control the flow of tears as I continued to observe the Catholics kissing the Jesus figure hanging from the cross. This extremely human appearance of Jesus who desired our care and concern, our love and human touch, was in itself his desire to be one with us. At the same time, I also felt that how great was the love each of us possessed.

Hanging from the cross suffering greatly, Jesus provided us with strength to discover our compassion and love. Having received that strength, we could overcome suffering and death and be led to the glory of the resurrection.

We have resurrection experiences each time we show sincere compassion by helping our suffering neighbours by touching their wounds. We can be instruments of salvation for other wounded souls when we express the love that we have within us. It is possible for us to save others by showing our love and compassion. It is like when Jesus, through love and compassion, cured the many that were sick and those possessed by evil spirits. I am sincerely grateful to God who led me to experience this on the Good Friday I spent in that rural Chinese parish and ask you to pray unceasingly for the Church in China. ●

“The parish priest and I were in the middle of the procession carrying the cross as we remembered Jesus on his way to Golgotha.”



Fr Tae-moon Kwon is from South Korea. He studied Spirituality at Fordham University and was ordained in 2010. He was appointed to the Taiwan Mission Unit in 2010 and the China Mission Unit in 2015. He has since been appointed to formation work in the Philippines.

This article was translated by Fr Noel Mackey.

01. On Good Friday, the parish priest and believers gathered outside the church at two o'clock and began the Way of the Cross around the whole village, meditating on the sufferings and passion of Jesus. Pic: Fr Tae-moon Kwon.

02. During the ritual of the kissing of the cross I was struck by the way the people kissed not only the feet but also the calves, knees, the back, shoulders, arms and even the head of the figure of Jesus. Pic: Fr Tae-moon Kwon.

03. Rural parish in the Chinese countryside where Fr Tae-moon spent Good Friday. Pic: Fr Tae-moon Kwon.

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LENT AND THE TEMPTATION OF JESUS

A statue depicting Satan's temptation of Jesus on the Hill of Grace on Jeju Island challenges Fr Tim Mulroy to see beyond stylish appearances in order to recognise what is truly good.

Strolling along the path, I turned a corner and suddenly my eye caught sight of a statue. At first, I was unsure if the figure was male or female, human or angelic, but its pose was striking and attractive. One arm was outstretched, holding a crown. The facial expression was firm and persuasive, as if it were saying, "This crown is for you; come and get it." This mysterious figure had indeed a beautiful and stylish appearance.

The statue is one of many that form a series of scenes depicting the life of Jesus, which are scattered around the Hill of Grace Sanctuary on Jeju Island, Korea. The large garden, laced with paths, has become a place for pilgrims to meditate on the life and mission of Jesus.

As I drew closer to the mysterious figure, I realised that it was part of a larger scene. There was another figure, that of Jesus, who was in a seated position nearby.

However, Jesus' appearance seemed to indicate that he was ill at ease with himself. His feet were facing in one direction, his gaze in another direction, while his hands were firmly clutching his staff.

It was clear from his gaze that he was curious about the beautiful and stylish figure nearby and was enchanted by the gold crown that was being dangled before him. The tight grip on his staff seemed to indicate that he was tense, perhaps fearful that his hands might

spontaneously reach out and grasp that crown. From his pose, it was obvious that Jesus felt himself pulled in different directions.

As I absorbed the scene, I gradually realised that it portrayed Jesus being tempted in the desert. The beautiful and stylish figure holding out the crown to him was Satan. What a contrast to the image of Satan that I had become familiar with during my childhood! A despicable creature with horns, fiery tongue, and long tail, carrying a large fork. How could anyone be tempted to follow such an ugly brute!

In contrast, there was something attractive, almost captivating, about the beautiful and stylish figure before me. The gold crown, glistening in the sunlight, was also enticing. As I stood reflecting on the scene, gradually it all made sense. We are too clever to succumb to evil when its ugliness is laid bare before us. However, when it comes to us camouflaged as something good and beautiful, disguised as something attractive and enticing, we can so easily take it into our lives. Only later, when the mask falls away do we realise that we were deluded and mistaken.

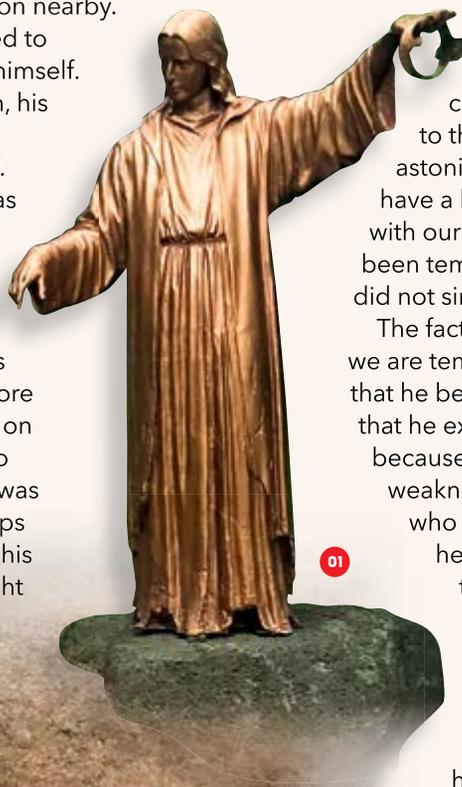
As I stood gazing at the scene, it became clear that Satan had so cleverly disguised himself that there were times when even Jesus felt unsure about what was truly good. Maybe Jesus was surprised to discover that Satan could even quote Bible verses in order to lure him down the wrong track!

During times of confusion, doubt and temptation, I find consolation in knowing that Jesus also had similar experiences, that there were days and nights, not just in the desert, but also during his public ministry, when he struggled greatly to figure out the right path and follow the Father's will. It is reassuring to realise that Jesus felt

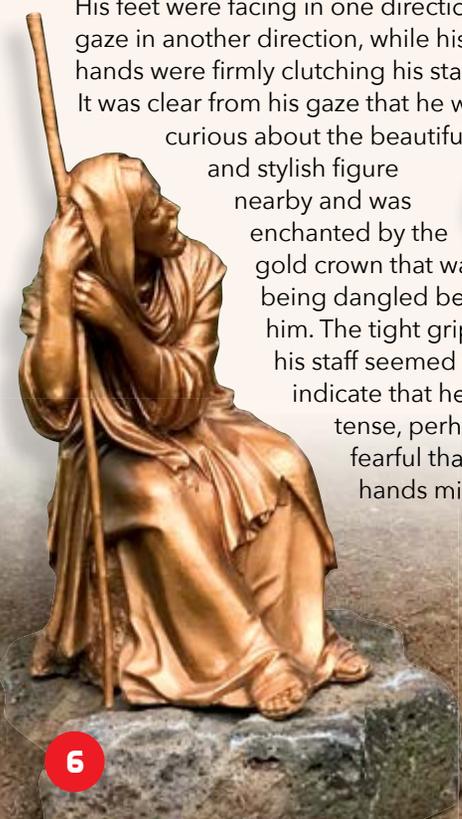
tempted like me to reach out and grasp superficial attractions, easy answers and self-centred solutions in the face of the complexity of life. The author of the Letter to the Hebrews captures very succinctly this astonishing truth when he writes: "For we do not have a high priest who is unable to empathise with our weaknesses, but we have one who has been tempted in every way, just as we are - yet he did not sin" (Hebrews 4:15).

The fact that Jesus was tempted in every way that we are tempted means that he truly was one of us, that he became fully human. Indeed, the temptations that he experienced have become a gift for us because now he can empathise with us in our weaknesses: "He is able to deal gently with those who are ignorant and are going astray, since he himself is subject to weakness" (5:2). Yes, the temptations that Jesus experienced have become the well-spring of his compassion and mercy towards us.

As I reflected on this close link between weakness and compassion, between temptation and mercy in the heart of Jesus, I came to realise that my own



01



weaknesses and temptations are invitations to become more compassionate and merciful to others. The more that I accept my own weaknesses, the more compassionate I become towards those around me who are also struggling to choose the right path. The more that I acknowledge my own difficulties in following God's will, the more forgiving I become towards those around me who falter in their faith.

“Satan had so cleverly disguised himself that there were times when even Jesus felt unsure about what was truly good”



02

This Lenten season as I recall that scene in the Hill of Grace Sanctuary, my prayer is that I may be given wisdom to see beyond stylish appearances in order to recognise what is truly good. I also pray for the grace to experience and recognise my own weaknesses in order to develop a merciful heart, like that of Jesus, in my relationships with others. ●

01. The Temptation of Jesus on the Hill of Grace Sanctuary at St Isidore Farm Retreat Centre on Jeju Island by Korean artist, Park Chang Hoon (John).

02. A traditional depiction of the temptation of Jesus by the Devil from Basilica di San Abbondio, Como, Italy by the unknown artist 'Maestro di Sant'Abbondio' (1315 - 1324 is the approximate date of the painting).

Ordained in 1995, Fr Tim Mulroy is a former school teacher from Swinford, Co Mayo. He served in Japan and in the US, where he was Regional Director for six years before he was elected Society Leader in 2018.

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NEW REGION, NEW PRIEST

Mariana Waqa writes about the ordination of Fr Teakare Betero which coincided with the creation of the new Columban region of Oceania through a merger of Fiji, Australia and New Zealand.

Fr Teakare Betero was ordained a Columban priest on Saturday 30th November 2019, the Feast of St Andrew. He was ordained on his island home of Rabi by Archbishop Peter Loy Chong of Fiji.

A week prior to the ordination, Fiji merged with Australia and New Zealand to create the new region of Oceania on the Feast of St Columban (23rd November 2019).

A group of 125 people, including about 30 Columbans, made the 14-hour journey from Suva to attend the ordination; this included two boat rides which got us to Rabi at about 5pm on Friday 29th November.

Fr Teakare was born and educated on Rabi island where the Banabans were the deprived people of the once phosphate-rich 'Ocean Island' in the Kiribati group. They were relocated in 1945 when they were promised a new island home in the Fiji group but the island they got was very remote and under-developed.

After secondary school, Fr Teakare worked in

construction and fishing for some years before joining the Columbans. The Chinese fishing boat he worked on did not get back in time for the seminary and so his vocation was nearly 'lost at sea'!

Most of his theological education was done at the Pacific Regional Seminary in Suva. His Spiritual Year took him to the Philippines, and he did two years of overseas training in Peru where he also learnt Spanish. He has been appointed to the Philippines and will go there after six months in a Fijian parish.

A crowd of more than 1,000 people thronged the Church grounds of Fatima to witness the ordination. This included most of the 1,000-plus Catholics on the island. The leaders of many of the other Churches were also there in a place of honour and they were all given an official greeting by Fr Teakare during the ceremonies.

Seventeen priests assisted Archbishop Chong with the ordination rite and though the Mass was in English, the choir sang in Gilbertese, the official language of the Banaban people.

After the ordination ceremony, all joined in a delicious island banquet prepared by Fr Teakare's family. Being one of ten siblings certainly helps at times like this. Before blessing his mother, Fr Teakare asked her to also bless him, shades of Pope Francis!



The afternoon was filled with marvellous Banaban singing and traditional dancing. As a thanksgiving to all, Fr Teakare himself did a Banaban dance in traditional costume.

Fr Teakare's first Mass was held on Sunday and this was again followed by feasting and dancing. The Suva group left at 6pm on Sunday evening and arrived in Suva some 21 hours later with a profound appreciation of the hardships of travel undergone by the Banabans.

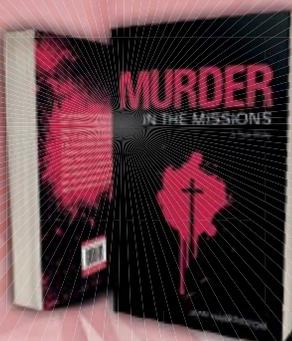
This was a first for most of those travelling to Rabi. The experience of the ordination in the context of the

Banaban culture and of the joyous welcome we received will be a lasting memory for us all. ●

Mariana Waqa is the former editor of the Columban magazine Kaulotu – Fiji.

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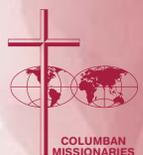
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On a recent visit to Myanmar, Fr Pat Raleigh learned about the Columbans' collaboration with the local Church in a variety of ministries and he also paid his respects to a number of Columbans who died on mission there.

VISIT TO MYANMAR

01

There has been a very strong and long Columban presence in Myanmar. This was disrupted for a number of years by government regulations forbidding foreign missionaries from ministering in what was, until relatively recently, known as Burma. In 1979, when the Columbans bid their farewells, it was thought there would be no opportunity for missionaries to return. The schools had become nationalised.

To this day many of the older people still talk of the Columbans that they knew and how much their presence meant to them. When they left, the Columban legacy was a vibrant local Church in Myitkyina with its own native Kachin Bishop, Paul Grawng. He is now retired and lives in Mandalay where he was Archbishop for several years. He still has great appreciation for the work that Columbans did.

Over the past fifteen years Columban priests, Sisters and lay missionaries have had a small presence in Mandalay, Myitkyina and Bhamo (Banmaw). The group is very international, with members from Ireland, the Philippines, Korea and Chile. Over the past seven years we have also begun to accept students from Myanmar who wish to become Columban priests. Some are studying in the Philippines and two others are getting ready to go there.

Since independence Myanmar has for the most part

been ruled by the military. While there is currently a semblance of democracy, the military are still very much in control. They have been criticised for the treatment of the Rohingya people and the Kachins. Many of the latter continue to live in Internally Displaced Camps (IDC) in the dioceses of Myitkyina and Bhamo (Banmaw).

During my stay there I had the opportunity to visit some of the IDC camps with the help of some local priests of Bhamo Diocese, Frs Paul and Michael. Conditions are cramped and very severe. Despite their hardships the people were most welcoming and gracious.

Myanmar is mainly Buddhist. I was deeply impressed by the deep faith of the Catholic community. The churches were full for Sunday liturgies. From the very youngest to the oldest, people fully participated in the singing and the prayers, all in the Kachin language. If the liturgies were long, and some were, the people did not seem to mind. So many of the older people would say that they owe a huge debt of gratitude to the pioneering Columbans for their faith which is now further developed by local church personnel.

The Columbans today are working in collaboration with the local Church in a variety of ministries and I managed to see first-hand some of these ministries. These include interfaith dialogue, formation work, caring

for the environment, working with youth, working with people with disabilities, and running a Higher Education Centre which gives students from economically poor backgrounds the opportunity to do a three-year degree course. I compliment the great work of Fr Neil Magill from Derry at the Mandalay Archdiocesan Higher Education Centre. Columbans are also working with people with HIV/AIDS and running the Rebirth Centre for young men addicted to drugs. I was amazed to discover that drugs are one of the biggest killers in Myanmar.

One could not but be impressed by the ministries of Columban Sisters - Teresa, Maria, Enda and Lucy all from Korea and Cristita de Leon from the Philippines - with young people, and in their outreach work with people with disabilities, some very severe. Together with a very dedicated group of teachers and parents, they spend quality time with the children.

At the invitation of Fr Eamon Sheridan, I accompanied a group of forty young people in their twenties from the Rebirth Drug Rehabilitation Centre in Myitkyina on a day's outing to Tangphrey, where the rivers meet. It was formerly a Columban parish and now the Government, with China's backing, is proposing to build a big dam which will destroy the homes and lands of many people. If this happens, it will lead to further dislocation of people.

The visit to the Hope Centre in Myitkyina, started by Columban Sister Mary Dillon, was tinged with sadness. One of the staff members at the Centre, a young mother of two, was killed the previous day in a road accident on her way home from work. Life is so very fragile. The way in which the residents at the Centre with HIV/AIDS are being looked after is very encouraging. They are ministered to with great dignity by the local FMM Sisters and staff.

Visiting the graves of Columbans who died in Myanmar was a very moving experience. In Bhamo, I was accompanied by Bishop Raymond Sumlut Gam and the three Columban lay missionaries, Lenette, Lorna and Michael from the Philippines. As a mark of respect, they brought roses and candles to place on the graves of the late Monsignor Patrick Usher, Fr Tom Walsh, Fr Tom McEvoy and Fr Jim Fitzpatrick. Bishop Raymond recalled the great influence of Fr Jim Fitzpatrick who encouraged him to join the Seminary.

In Myitkyina, together with Fr Pat O'Donoghue, Sr Mary Ita O'Brien and John, a Columban candidate, we visited the grave of the late Fr John Walsh, who was tragically assassinated, as well as the graves of Fr John Dunlea and Sr Mary Celestine, a Columban Sister from Co Clare. These were very special moments. It was good to have had the opportunity for some quiet time to give thanks to God for their lives and ministry and to pray for all Columbans who served in Myanmar down the years. ●

Fr Pat Raleigh is from Bruff, Co Limerick. He was ordained in 1967 and has served in the Philippines and Pakistan and was regional director of the Columbans in Ireland.



- 01. Collage of images. Photos: Fr Pat Raleigh
- 02. Visit with Columban Sister Kathleen Geaney to a Buddhist monastery for nuns in Mandalay. Photo: Fr Pat Raleigh
- 03. Fr Pat visited the Mandalay Archdiocesan Higher Education Centre which was founded by Fr Neil Magill from Derry to provide students from disadvantaged backgrounds the opportunity to do a three-year degree course. Photo: Fr Pat Raleigh
- 04. Visit to the Catholic Cemetery in Myitkyina with Fr Pat O'Donoghue and Sr Mary Ita O'Brien.

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REBIRTH AND REBUILDING

Fr Eamon Sheridan is working at the coalface of the drug epidemic in Myanmar's Kachin State. He talks to Sarah Mac Donald about his Columban vocation and rebuilding lives at the Rebirth Centre in Myitkyina.

Two weeks shy of my 18th birthday I walked in through the gates of Dalgan Park on 12th September 1978." Born and reared in Drogheda, Co Louth, Fr Eamon Sheridan grew up in a catholic family that was the same as any other. "I wouldn't say that we were a very pious family. We went to Mass on a Sunday and we said the Rosary together during Lent." Their local parish was run by the Augustinians whom he was thinking of joining. "They had invited me to a vocations workshop in Dublin and that's where I heard a Columban priest." A new path opened up. He was 17 when he joined the Columbans in 1978. During the course of his nine years of preparation, he did two years in Taiwan for his overseas training assignment. "I really enjoyed it and my time there confirmed me in my choice. The Columbans were always very down-to-earth people. I felt I could really relate to them, that they had a holiness that was practical." He was ordained in December 1987.

Ahead of, and just after ordination, he did a stint in Ballymun in Dublin. "Then I was appointed back to Taiwan in the middle of 1988 and I was there for nineteen and a half years with two years in Rome for studies." He studied moral theology to assist him in his work with illegal migrant workers from Sri Lanka who were living in Taiwan. They taught him about sacrificial love.

From Taiwan, Fr Eamon was elected on to the Missionary Society of St Columban's General Council in 2006 when he was 46. He served alongside Frs Tommy Murphy,

John Burger and Trevor Trotter until 2012. "Initially we lived in Donaghmede in Dublin, but then we moved the headquarters to Hong Kong. I loved our years in Hong Kong. I worked in a parish with an English-speaking community. The Church in Hong Kong is vibrant. It has lots of people joining it. I think about 3,000 a year are baptised at Easter - adults who go through a three-year training course, they don't just walk in." This contrasted with Taiwan where "Christianity was struggling".

A three-year appointment in Ireland followed Fr Eamon's tenure on the General Council and once again he ministered in the Columban parish in Ballymun. "I loved being in Ballymun. But we had to move out as we were handing the parish back to the diocese which was a difficult process - emotionally rather than practically - for the people and I think for us as Columbans."

"Then I packed my bags and off I went to Myanmar." Since 2017, Fr Eamon has been involved with the Rebirth Rehabilitation Centre in Myitkyina, the capital of Kachin State. It offers programmes to those dealing with addiction. Though renewed fighting between the Kachin Independence Army and the Burmese Army has led to large-scale displacement and up to 1,000 deaths, according to Fr Eamon, addiction is the biggest challenge facing society here. "Where I am in Myitkyina, it is of such epidemic proportions that drugs are killing more than the war is."

When Fr Eamon started at the Centre, he introduced the 12 Step programme. He believes that the easy availability of drugs is a key contributor to the current epidemic in Myitkyina. "You don't have to go looking for drugs, they will come looking for you; they are everywhere." Compounding this ready availability is the fact that there are so few opportunities to work. There is an ongoing conflict which



has seen people driven from their homes, resulting in 130,000 people living in camps for the internally displaced.

At present, the addiction crisis affects more men than women. "It is affecting women but probably not to the same extent, I think because women are with the children. But there is no study on that - it is much more hidden. All of the guys I know have used drugs with girls. One of my goals is to get a dormitory for women so that they can start accessing the programme. It a big lacuna - we only have facilities for men." He needs about \$50,000 in order to fund this.

The rehabilitation programme deals with drug addiction and also alcohol addiction. Ninety percent of those who present are not only contending with their addiction but are also either HIV positive or have Hepatitis C and some also have TB. The Rebirth Centre organises anti retrovirals for those with HIV and medication for the other conditions. It also builds up the young men's nutrition and provides counselling to those who learn of their HIV status.

At the moment, Fr Eamon is expanding the outreach of the 12 Step programme and has set up meetings in the town of Myitkyina itself. "My hope is that in every village there will be 12 Step meetings so that when people go home from here, they will have a support network."

Knowing how a lack of work can undermine efforts to defeat addiction, he is collaborating with the Brothers of St Gabriel to offer vocational training in carpentry which may lead to work. At the centre, they already offer hairstyling and one former resident has now been employed by Fr Eamon to teach other residents this skill.

Approximately 160 men currently benefit from the Rebirth Centre's residential programme each year. His hope is to have accommodation for 60 residents on each programme. That number will further increase if he can secure the funding for a women's dormitory.

Fr Eamon lives in the Centre as he wants to be part of the community. Residents join him for Mass every morning and for prayers in the evening and take part in Eucharistic Adoration twice a week. He says the young men "love it. You invite them to come to be with Jesus - with their

'higher power' - and to tell him everything they want to say. And they do, they let it go." He adds, "I feel very at home here and my own spirituality and relationship with God has deepened." ●

Fr Eamon Sheridan was ordained 1987 and worked in Taiwan until 2006. He worked on the Society's General Council from 2006 until 2012. He was parish priest of St Joseph's in Ballymun, Dublin from 2013 to 2016. He was then appointed to Myanmar in February 2017.

01. Fr Eamon Sheridan on a visit home to Dalgan Park in 2019. Photo: Sarah Mac Donald

02. Celebrating Sunday Mass at the Rebirth Rehabilitation Centre in Myitkyina, Myanmar. Photo: Fr Pat Raleigh.

03. Residents attending the live-in addiction programme at the Rebirth Rehabilitation Centre in Myitkyina praying at Mass celebrated by Fr Eamon Sheridan. Photo: Fr Pat Raleigh.

04. Fr Eamon celebrates Mass outdoors for a group of forty young people from the Rebirth Rehabilitation Centre in Myitkyina on a day's outing to Tangphrey. It was formerly a Columban parish. Photo: Fr Pat Raleigh.

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THE MISSION OF THE TRINITY

Sr Kathleen Coyle writes about the Trinitarian origin of mission and how it leads us to communion with the Triune God and inspires our call to Columban Mission.

At His baptism Jesus was plunged into the life of the Trinity by the Holy Spirit. This continuous circulation of Trinitarian love from Father to Son, and back to the Father, continues night and day and will continue throughout eternity. This is the mystery of the Trinity. The Three Divine Persons freely share and radiate towards one another in an unceasing circulation of divine energy. This continuous current of divine love is an effort to describe the perfect communion and relatedness between the Three Persons. St Bonaventure searching for words to describe this mystery, called God a “fountain fullness” of love. Jesus was plunged into this Trinitarian “fountain fullness” at His baptism. And so are we. Some scripture scholars claim that the very purpose of Jesus’ mission was to fill the world with the Holy Breath, the Holy Spirit in the mystery of the Trinity.

The Holy Trinity: Outpouring of Compassion and Loving Energy

The sharing between the three Divine Persons is so profound, so complete that each Person thoroughly indwells in each other Person. Each Person becomes truly the self that the Person is, by the outpouring of divine love and life to the other Persons. “I am, in so far as I give myself to you and unite with you.” In this mutual exchange of compassionate and living energy (*perichoresis*), they experience their unity in one being and it is in this continuous self-emptying that God reveals

God’s innermost nature. We can now attempt to answer the old catechism question: What is God? Answer: God is a “fountain fullness” of divine love, a mutual exchange of compassionate and loving energy.

The Life of the Trinity is “Boiling Over from Eternity into Time”

Because the Trinity’s very nature is to share life, the life of the Trinity overflows into humanity. Archbishop Rowan Williams adds that the life of the blessed Trinity is boiling over from eternity into time. God values our humanity beyond all imagining. The Trinity’s divine presence spills over to encompass the whole world, flooding the universe and making all things holy. Like a saturated sponge, creation is dripping wet with divine presence. St Augustine says we are like sponges on a boundless sea soaked in divinity. St Columban knew the Trinity; he likened it to the depths of the sea.

Our Baptismal Identity: We Are Made in the Image of Our Trinitarian God

At our baptism we were plunged into this divine life through Christ and we are becoming more divine day by day as the divine energy flows through us. The early Fathers of the Church and the mystics of later centuries spoke clearly about our divinisation. Origen says that in

the Holy Spirit the Divine Word divinises us. Athanasius adds that the Word became human so that we humans may become divine. "Divinisation is participation through grace in the nature of God." It is our participating in the life of the Trinity. Julian of Norwich says we are swimming in a river of prayer, a torrent of love, from the heart of Christ to the Father. When we contemplate the divine core of our being, we can say with Paul: "I live, not I, Christ lives in me." (Gal 2:20). And with Columban we can add: *Christi Simus, Non Nostrum* (May we belong to Christ, not to ourselves.)



of the Trinity's compassionate and living energy.

Our Columban Missionary Call

Missiology goes back to the very heart of the Trinity (not the Church). An awareness of the Trinitarian origin of mission will lead us to communion with the Triune God. In a world of global terrorism in the name of religion, and where 65 million people are displaced, we have the leadership of Pope Francis who reminds us that the agenda of mission is the agenda of the whole church. As missionaries we are called to wake up the world by our counter-cultural lifestyles.

Each one contributes the gifts that God has given them to enrich others. It is by our commitment to mission, like that of Jesus, that God gathers in the hurt, the suffering, abused, isolated, starving, dying bodies of humankind. This is the call of every missionary.

The Columban priests and Sisters who have now returned to their home countries and may have less physical energy continue to soak in divine energy. In the words of mystic Julian, they are swimming in a river of prayer from the heart of Christ to the Father. Our frail and sick missionaries are swept into God! ●

St Columban and the Trinity

Responding to our baptismal call to mission we ask what is the spirituality that sustains and keeps Columban missionaries passionate about mission? If St Columban likened the Trinity to the depths of the sea, it may be good for us to remember that at our baptism, like Jesus, we were plunged into the compassionate love of God that is extravagant, boiling over from eternity and flowing out, beyond all cultural and religious expectations. As we plan for the future we take the plunge, to be soaked in divinity!

From his baptism in the Jordan, Luke gives us a glimpse at Jesus' inner journey, his call to share the compassionate love of the Trinity with all he met, his experience of himself as the channel of the Holy Spirit: he was born of the Spirit, (Lk 1:35); brought up by the Spirit, (Lk 1:80); filled with the Spirit, (Lk 4:1); anointed by the Spirit, (Lk 4:18); led by the Spirit, (Lk 4:14); enlightened by the Spirit, (Lk 10:21).

He felt the power of the Spirit in his life and he experienced himself as the self-outpouring of the Trinity's loving and compassionate energy. Like Jesus, we too are channels of the Holy Spirit, channels of the outpouring

“ Like Jesus, we too are channels of the Holy Spirit, channels of the outpouring of the Trinity's compassionate and living energy.”

Columban missionary Sr Kathleen Coyle worked for many years in the Philippines. She is a guest lecturer at Maryhill School of Theology in Manila and continues to give retreats in Asia.

01. Icon of the Baptism of Christ (Epiphany) in the Chapel of the Convent of the Holy Trinity in Lomnica, Vranov, Slovakia. Image: Shutterstock.
02. An Icon of the Holy Trinity from Troitsky Cathedral, Saint Petersburg, Russia. Image: Shutterstock.

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**MAKING
YOUR
WILL?**

MAKE A DIFFERENCE!

Please remember the needs of Columban missionaries and their missions.

Without your help we cannot continue our work.

Your gift could help some of the most marginalised and neediest.

SHARING LIKE THE POOR

Fr Cyril Lovett recalls a lesson he learned about the generosity of the poor from a small child in Brazil.

I spent many years living in a very poor area on the periphery of the city of Salvador in northeast Brazil. One of my lasting memories from that time concerned a small child who would occasionally come to my door in the hope that I might have some treat that I could share with her. On this particular occasion I had two small squares of chocolate which I gave her.

What happened next was what astounded me. Instead of popping the chocolate in her mouth, as I would have done as a child, she smiled her thanks, turned on her heel and ran back to her house to share this gift with her siblings.

It became clear to me that this six-year-old had been trained from her earliest days to share anything she received with others. Indeed, this was a characteristic of everyone in the community: no matter how little they had in terms of food, clothing or anything else, they were always ready to share it with me or with any stranger who happened to pass by, or with anyone who had less than they had. They were so accustomed to living with the bare minimum that if a neighbour was short of anything today, it might well be your turn tomorrow.

They lived from day to day. They bought just enough for each day. I lived on my own and I hated shopping, but as I made my way up the hill loaded down with enough for a week, I was conscious that my neighbours thought I must

have been throwing a big party that night.

The poor everywhere live from one day to the next: they know from experience what it is like to live without; and therefore, they will always share with those who have less, knowing that they themselves may be in a similar situation on the morrow. This generosity of the poor was brought home to me again when I heard that Peru had opened its door to a huge number of Venezuelan refugees and migrants, estimated at about 800,000.

By last June Peru had received over 280,000 asylum applications by Venezuelan citizens and given temporary residence permits to over 390,000. I know that since then it has been forced to impose stricter limits. However, talking to my colleagues who work among the poorest areas on the periphery of Lima, they tell me that the poor of Lima have responded heroically in welcoming the unfortunate Venezuelans, making room for them, enabling them to engage in the same kind of 'black economy' that sustains themselves.

This news makes me realise that all over the world, the less people have, the more they share; unfortunately, there is no end of evidence to support the other half of the equation: the more people have, the less they share. It is a sobering thought as the season of Lent challenges us to measure our willingness to share. ●

Fr Cyril Lovett retired as Editor of the Far East magazine in 2016. Prior to that he served on mission in the Philippines and later in Brazil. He is now based in Dalgan Park, Ireland.



01. Two little sisters playing in their backyard on a homemade swing in Planaltina, Goiás, Brazil. Photo: Shutterstock.

02. A home in Planaltina, Goiás near the capital city of Brasília. Photo: Shutterstock.

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SALAMAT

謝謝

감사합니다

MINAKA!
THANK YOU!

GRACIAS!

ကျေးဇူးတင်ပါတယ်

شكرا
...
نكرا

Mhwaisu
Kwara

MALO 'AUPITO

ONE



01



02

PRISON MINISTRY IN FIJI

Fr Pat Colgan writes about prison visitations which Columban seminarians in the Region of Oceania undertake in their Spiritual Year.



03



04

One of the highlights of our week here in the Spiritual Year house in Fiji is our visit to either the Prison Remand Facility in Suva or else to the Juvenile Rehabilitation Centre also in the capital city. The latter is for boys under the age of 18 who have committed a crime but cannot be admitted to the prison system which caters for adults. Both places provide rich opportunities for individual counselling, which we do under the trees and close to the sheds at the Juvenile Centre and in a communal legal aid room at the Remand Facility.

The juveniles often come from broken, very poor families, causing them to steal or break in so as to survive. The Remand prisoners are older; many of them are awaiting sentencing for aggravated burglary, domestic violence and in some cases murder.

It has been quite a challenge for us engaging in conversation with 'criminals' whose stories we have seen in the national news. One has to work hard to suspend one's prejudices, or the media's slant on the case, in order to allow the person to express himself as he wishes or needs.

On our return home, the students are encouraged to write down particularly significant (or difficult) conversations, detailing their feelings during it, and how they felt God was asking them to be a channel of Christian understanding to this fellow human being. We

then discuss these reports one by one each week, gaining valuable insights into our own interior dynamics and listening skills.

We pray for our friends in both the Juvenile Rehabilitation Centre and the Remand Facility in our daily Eucharist, and often find that they are the ones who have mirrored Christ's presence to us, more than any other event that day. We come to experience for ourselves the Master's words: "I was in prison and you visited me... insofar as you did this to one of the least of these, you did it to me" (Matt 25). ●

Fr Pat Colgan, a native of Belfast, was ordained a Columban in 1994 and spent 18 years in Fiji before he was appointed to the Society's General Council in 2012. He has now returned to mission in Fiji.

- 01. Fr Pat Colgan and Columban seminarians en route to the Prison Remand Facility in Suva.
- 02. Fr Pat Colgan and some of the youngsters who are on remand at the Juvenile Rehabilitation Centre.
- 03. A parish group performs at the Juvenile Rehabilitation Centre Open Day.
- 04. Suvan Remand Centre.

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Bartimaeus, a beggar who was blind, was sitting on the roadside, outside Jericho, isolated, speechless, mute. When he heard that Jesus of Nazareth was passing by, he waited. We don't know how long he waited, only that when Jesus finally came by, he shouted out, "Jesus, Son of David, have mercy on me!" The crowd gave him poor pastoral advice: "Keep quiet!" But Jesus challenged the crowd: "Let him go free!"

Bartimaeus asked for sight, and he received light and enlightenment, as well. The gift of faith comes when we tap into the places of hope and faith inside us. Could it be that beggars know how to open their hands? They are reduced by necessity, by the sharp knowledge of their utter dependence.

Where are we along the road? Are we pushing through the crowd shouting, "Jesus Son of David have mercy on us!" Or are we just sitting by the roadside, too depressed, too weary even to raise our voices?

Suffering can turn us in on ourselves; it can reduce us to silence. We may be mourning or grieving for a relative who has died. We may be terrified inside and feeling very insecure. We create a false world of independence and fear. Like blind Bartimaeus we too need to find a language for our loss. We won't be capable of absorbing any of the pain in the world if we haven't absorbed our own pain.

It is a service to help people to mourn, to talk about their loss. It is a ministry to help people find meaning in life. There is a lot of suffering in the world that we can't do anything about, but there is a lot of suffering we can do something about, and we can help people find meaning in their suffering. In the words of Rumi, the Sufi mystic and poet, we help them "taste only sacredness".

Reminding people "to pray and the problem will go away" is not Gospel ministry. That would be like the crowd in Jericho telling Bartimaeus to keep silent. If people cannot speak about their loss and suffering, they remain locked in their pain. When we share the compassion of Jesus with them, we help them deal with that pain and find meaning in life.

Jesus asked the suffering Bartimaeus: "What do you want me to do for you?" This is an important question for us too. What do we want Jesus to do for us? At the end of the story, Bartimaeus is changed. He followed Jesus on the way and became his disciple. What is so exciting about this story is that when Bartimaeus is changed, the crowd is changed as well. A change in us brings about a change in others. ●

Sr Kathleen Coyle

Columban missionary Sr Kathleen Coyle worked for many years in the Philippines. She is a guest lecturer at Maryhill School of Theology in Manila and continues to give retreats in Asia.

“Reminding people “to pray and the problem will go away” is not Gospel ministry.”

REST In PEACE



Fr Michael Scully



Sr Mary Salvador (Sally) Oyzon



Fr Frank Mannion

Fr Michael Scully was born on 13 May 1929 in Ardfield, Clonakilty, Co Cork. Educated at Ardfield NS, St Mary's Secondary School, Clonakilty and St Finbarr's College, Farrenferris, Cork, he came to Dalgan in 1948. He spent his first three years of theological studies as an exchange student at St Columban's, Nebraska, US and St Columban's, Milton, MA, US. He was ordained a priest at St Columban's, Dalgan Park, Navan on 21 December 1954.

Assigned to Japan in 1955, after language studies in Tokyo, he served as assistant in Zushi and later as pastor of Kamakura Omachi, Yokohama. In 1969 he was appointed pastor of St Patrick's Church, Tokyo.

In 1976 he was appointed superior of the Chiba District and shortly after Vice-Regional Director of Japan. From 1982 to 1986 he served as Director of the Region.

In 1987-88 he completed a spiritual renewal programme at Loyola University, Chicago. Following this Michael was appointed to the Region of Ireland where he was part of the vocations team, became head of the Irish lay mission programme, gave occasional retreats to religious and also served two terms as Vice-Director of the Region.

In January 1995 he was reassigned to Japan and after some short-term assignments for priests on vacation, he was appointed pastor of Mobarra Church in the District of Chiba and spent a very happy seven years there.

In 2004 he celebrated his Golden Jubilee and returned to Ireland the following year due to ill health.

Michael was an active member of the retirement community, always gentle, helpful, good-humoured and pleasant company. He died peacefully on 29 September 2019.

Sr Mary Salvador (Sally) Oyzon was born on 5 May 1926 in Fort Stotsenburg, Pampanga, Philippines. Her father served in the US Air Force. When World War II broke out the family was evacuated for safety. Sally graduated *magna cum laude* with a degree in Education at the Far Eastern University in Manila. After a few years she went to the US to pursue post graduate studies at Boston College.

She felt a call to religious missionary life and entered with the Columban Sisters in Boston in 1958. She was professed in 1961 and was sent to the Philippines - Ozamis, Malate, Lingayen Olongapo and Molave. She was involved in teaching and administration.

In the 1970s, during the militarisation of the country she was on the Mindanao Pastoral

Council and played an active role in trying to protect human rights. She was a member of the Task Force on Detainees and worked for the rights of political prisoners and detainees. In the early 1980s, Sally was assigned to a mission with the Subanen Tribe. Pastoral work was where her heart was. From Midsalip she went to Chile and later she returned again to the Philippines and became involved in visiting hospitals, counselling and teaching English to foreign Religious and seminarians in San Juan and Cubao. On the morning of 27 September 2019, Sr Salvador returned to the Lord.

Fr Frank Mannion was born at Cummer, Corofin, Co Galway on 15 October 1927. Educated at Cummer NS and St Jarlath's College, Tuam, he came to Dalgan in 1946 and was ordained a priest on 21 December 1952.

Appointed to Korea in 1953, after language studies he was first assigned to Kang Neung in Chunchon Diocese from 1954 to 1956.

In 1956, he became pastor of St Patrick's in Seoul. He returned to Kang Neung as pastor in 1961 and became Vice-Director of the Region of Korea from 1969 to 1975.

This was during the period of the huge movement of people from the rural areas to the cities and Seoul was expanding at an extraordinary rate. Frank busied himself buying up many plots of land in the suburbs. As these later became the centres of future parish communities, Frank's foresight proved exceptionally valuable.

In 1978, Frank was appointed to the US in order to minister to the large population of Korean people living on the West Coast. He became the pastor and founder of the Korean Martyrs Parish in Westminster and Irvine, California, and also ministered in San Diego and Las Vegas.

In 1990, he acquired a property in San Bernardino for a Korean Parish. In 1991 he spent two years as Pastor of St Andrew Kim Parish in Dallas, Texas. He was also involved in Whittier and Rowland Heights, California. In all he spent thirty-three years ministering to Koreans on the West Coast.

Due to failing health he was appointed back to Dalgan's Retirement Home in 2011.

He was a cheerful, active member of the community until quite recently. He was never without a book. His other passion was Gaelic football, particularly Corofin and Galway teams at all levels. He died peacefully on Friday, 18 October 2019.

May they rest in peace.

BARABBAS THE ROBBER

It was the custom at the Passover festival for the governor to release a prisoner for the people - anyone they chose. There was a man in prison at that time called Barabbas, who had caused a riot and committed murder.

So, when the people came to ask Pilate for the release of a prisoner, Pilate asked them, "Do you want me to release the King of the Jews?" He knew very well that the chief priests were jealous of Jesus and that was why they wanted to get rid of him.

At that moment, Pilate received a message from his wife. She warned her husband not to have anything to do with Jesus of Nazareth. "He is innocent. I have been upset all day by a dream I had about him," she said.

"No," replied the people to Pilate's question. "We want Barabbas." The chief priests had already told them what to say.

"What shall I do with the man you call the King of the Jews?" Pilate asked them.

"Crucify him! Crucify him!"

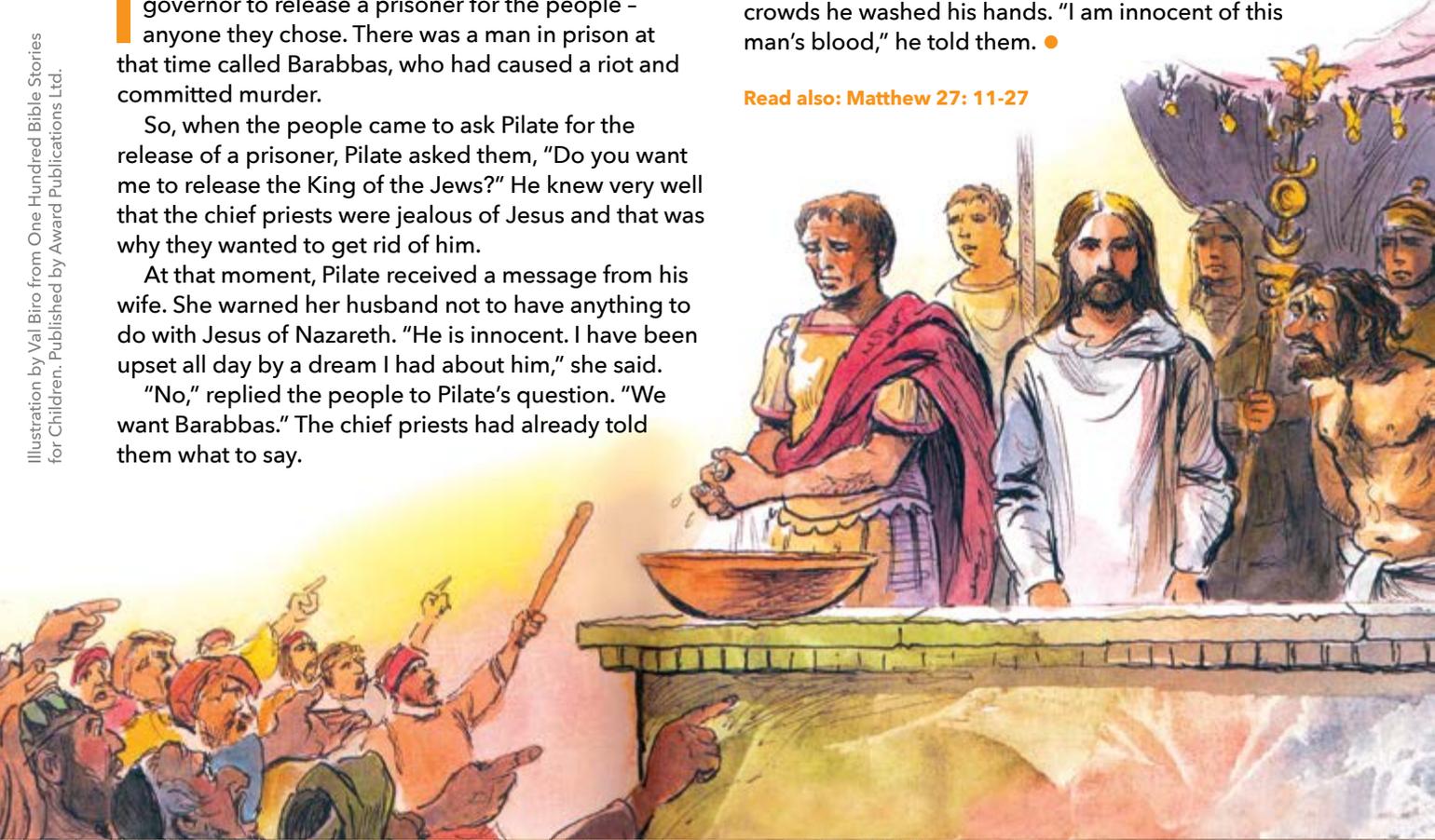
"But what harm has he done?" said Pilate.

But the people just shouted, "We want Barabbas!"

Pilate could see that they were becoming dangerous. So he sent for a bowl of water, and in front of the crowds he washed his hands. "I am innocent of this man's blood," he told them. ●

Read also: **Matthew 27: 11-27**

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



BIBLE QUIZ

NUMBER 84

- 1 True or false: in Luke ch.15, Jesus told a story about a housewife who lost her ring?

- 2 Only once, in Luke ch.16, did Jesus give someone a name in his parables. Who was it?

- 3 In Mark ch.8, how many loaves of bread did Jesus use to feed the four thousand?

- 4 In John, ch.6, how many baskets full of leftovers were collected after the feeding of the five thousand?

- 5 Complete the eighth beatitude as in Matthew ch.5: blessed are they who are persecuted in the cause of right?

- 6 In Luke ch.9, to whom did Jesus say, "Follow me and let the dead bury their dead"?

£15 vouchers for the first three correct entries received!

Consult your Bible, answer the questions above and send your entry to: Bible Quiz N° 84, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 30th April 2020.

Bible Quiz N° 82 Winners: Michael Stead, Blyth, Northumberland.
Neil Thomas, Middlesex. William Morgan, Gwent.

Name: _____

Address: _____



WORD SEARCH

Find the following words in the puzzle. They can be found straight across or down:

- HIGHCHAIR
- NIGHTSTAND
- WARDROBE
- ARMCHAIR
- CHAIR
- STOOL
- LAMP
- PLUG
- SOFA
- TABLE
- FAN
- BED
- MIRROR
- RADIATOR
- PICTURE
- PILLOW



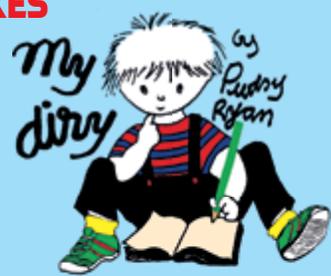
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 g f c f m l o h i g a i o a r u n l
 m e h y p o o t c p r g r t a b l e
 e v a w t w t s t u d h w o g n u e
 g j i o t w f t u s r c s r p l u g
 b y r l n l r a r o o h t f i p w e
 s r b c p l b n e f b a o h h f f e
 w d e e t g m o d f a e i o e y a p n b
 n l r d h a c f g o b e r l g h n w c k
 f r c f c s

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PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

The other day at school Ms Flinn said it was time now for Spring Cleanin and she was looking at me and Bump. So we had to clean under the stairs and guess what it was full of rubbish and old cobwebs and everything and I said excuse me Ms but we can't be havin to clean them cobwebs cos the spiders might get hurt and our Granny said its bad luck to kill a spider. And Ms Flinn said oh dear tell us more. And I said it was becos when the Holy Family were flying into Egypt and the poor old donkey was getting tired and lame

and the soljers were catching up it was the spiders saw them and called them into an old tree and spun a web around them and hid them. And Ms Flinn said that's a luvly story entirely but if the Holy Family came to us now would we put them into a place full of rubbish and cobwebs. So jump to it and do'nt worry about the spiders those little fellas are smart and know how to keep out of the way. And I am thinking if them spider things could spin a web around me and Bump when Ms Flinn say volunteers wud'nt that be brill altogether.



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

Rewrite the story and send to Puddy's Dirty, St Columban's, Widney Manor Rd, Solihull, West Midlands B93 9AB, before 30th April 2020.

HA! HA!

1. How do all the oceans say hello to each other?
2. What did one wall say to the other wall?
3. Why couldn't the pony sing himself a lullaby?
4. What musical instrument is found in the bathroom?
5. Why are fish so smart?
6. What kind of tree fits in your hand?

1. They wave!
2. I'll meet you at the corner!
3. He was a little hoarse.
4. A tuba toothpaste.
5. Because they live in schools!
6. A palm tree!

COMPETITION WINNERS DECEMBER 2019

<p>Sophie Clowes Stoke-on-Trent</p> <p>1</p> <p>Colpaint - Aged 8 and Over</p>	<p>Francesca Priest Dorset</p> <p>2</p>	<p>L Roberts Wirral</p> <p>1</p> <p>Puddy's Dirty</p>
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Gorgeous Goldfinches

By Elizabeth McArdle



Throughout these cold months, goldfinches are always a cheerful and welcome presence in our parks and gardens. Their gorgeous, lemony red colouring, beautiful song and their appearance in large flocks in winter, make them delightful to watch all year long. Because of their distinctive colour, they are also known as 'wild canaries'.

We see them in our gardens, hanging up-side down from the bird feeders. In their natural environment, they are seed eaters and this ability to hang up-side down helps them as they bob and sway on the fragile seed heads of thistles, grasses and other plants they love. But when goldfinches have a choice, they take the easier way and feed right-side-up. Imagine the problems we humans would have if we had to eat our dinner whilst hanging upside down.

Goldfinches' lives revolve around seeds. Thistles have to bloom before this little bird thinks about starting a family. I appreciate that thistles may not be your favourite plant, but for goldfinches, they are pure gold. Goldfinch parents

use their tweezer like beaks to excavate inaccessible seeds from thistles, dandelions and grasses to feed their hungry chicks that are waiting, snug and cozy in their thistledown lined nest. Indeed, this has earned them another name which is the 'thistle finch' and their Latin name, *Carduelis carduelis*, comes from the Latin word for thistle, which is *carduus*.

All this points to the amazing food webs found within nature. Food webs are so numerous and complex that scientists and ornithologists (people who study birds) do not fully understand many of them. We do know that for goldfinches to thrive, their food sources must be protected. This means encouraging seed-bearing plants such as dandelions and thistles to grow and produce seed, so that there would be more natural food for seed eating birds. By doing this we are helping God to renew creation and the gorgeous goldfinches will benefit greatly. ●



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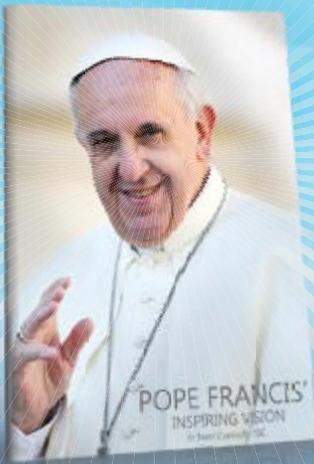
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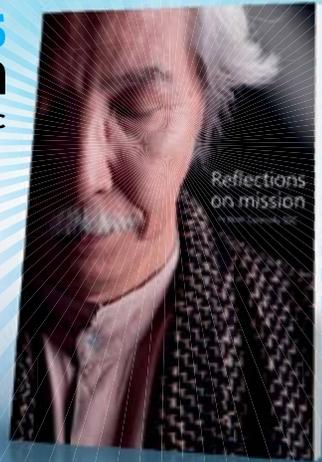
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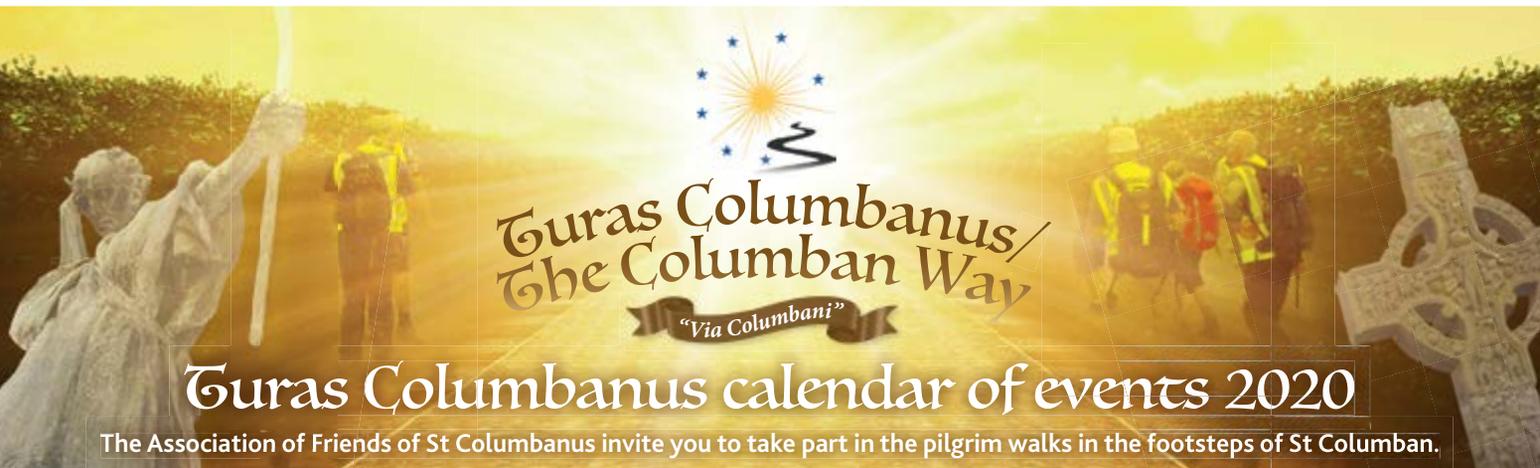
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Turas Columbanus / The Columban Way

"Via Columbani"

Turas Columbanus calendar of events 2020

The Association of Friends of St Columbanus invite you to take part in the pilgrim walks in the footsteps of St Columban.

2020 PILGRIM WALKS	MAY 23 rd - 24 th
	Bunclody, Co. Wexford to Mt. Leinster, Myshall and Leighlinbridge, Co. Carlow
	MAY 30 th - 31 st
	Clonard to Bective, Co. Meath
	JUNE 24 th - 28 th
	Padstow to Fowey, Cornwall
	JULY 4 th - 5 th
	St. Columban's Pilgrim Day, St.Gallen, Switzerland
	JULY 15 th - 20 th
	Mont Saint-Michel to Saint-Coulomb, Brittany
AUGUST 8 th	
Ballanaleck to Cleenish Island, Co. Fermanagh	
SEPTEMBER 13 th	
Clonbonny to Clonmacnoise, Co. Offaly	

COLUMBANUS ANNUAL CONFERENCE

'The relevance of Saints Finnian, Colmcille and Columbanus for the Ireland and Europe of today.'

Saturday 28th March 2020
Dalgan Park, Navan, Co Meath

A one-day conference to celebrate the 1,500th anniversary of the founding of the monastery in Clonard, Co Meath by St Finnian and the 1,500th anniversary of the birth of St Colmcille.

For further details and bookings please contact: turascolumbanus@gmail.com or write to the Secretary at Turas Columbanus, St Columbanus, Dalgan Park, Navan, Co Meath.