

far east



MAGAZINE OF THE COLUMBAN MISSIONARIES



**SR REDEMPTA
TWOMEY**

Mystic, Missionary
and Writer

**TACKLING OUR
THROWAWAY
CULTURE**

Columban Schools
Journalism Winner

**THE COLUMBANS
AND THE KACHINS**

A Special Bond
Celebrated

04 Sr Redempta Twomey: Mystic, Missionary, Writer

Fr Cyril Lovett recalls the special qualities and talents of the Far East's Assistant Editor, and how she brightened the lives of so many in the Columban family.

06 The Road to Recovery

Fr Bartholomew Heo Keun pays tribute to Columban Fr Mortimer Kelly's ministry with alcoholics in Korea.

08 China Church Solidarity

Fr Eamonn O'Brien appeals for financial support for a new monastery of Augustinian nuns in China who are running a home for the elderly.

10 'A Great Harvest'

Fr Pat O'Donoghue writes about the special bond between the Columbans and the Kachins in Myanmar and a recent honour bestowed on him.

12 Tackling Our Throwaway Culture

The winning article in the 2020 Columban Schools Journalism Competition in Britain by Kit Bell, a student of All Saints Catholic School, Sheffield.

14 Mission and the Columban Sisters

Sr Margaret Moran writes about the Columban Sisters' mission to Korea and the impact Korean Sisters are having today.

16 The Gwangju Rising

Fr Donal O'Keeffe recalls Columban involvement in an event that shaped modern Korean history and democracy.

19 A Life for Andrea

Fr John Boles highlights the plight of a young woman in Lima who is challenged by multiple health issues.

18 Reflection

20 Obituaries

21 Stories from the Bible

22 Children's Section

23 Nature: Helicopter Hoverflies



04



06



10



12



14



16



19

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.



All experts on the life of Jesus agree that He was indeed a healer. Despite, or maybe because of, modern medicine, many of our friends who write to us asking for prayers are seeking relief from sickness or pain. Never more so than now as the impact of the Covid-19 pandemic makes itself felt across the world.

Pope Francis recently was speaking about healthcare professionals who run the risk of burn out as a result of long shifts, high stress, emergencies “or the emotional impact of their work”. Healing, he said, “among other things passes not only through the body but also through the spirit.” Those who are in the midst of a battle for health - and those who are helping them - must remember that they are not alone, said Francis. “The Lord, who endured the difficult experience and the pain of the cross, is there beside them.”

Knowing that we’ve offered prayers, help and companionship to those who are fighting to heal their bodies and minds makes our own life pilgrimage a little more humane. It’s always comforting to know you’ve done the right thing, been a helpful presence.

Do any of us remember enough Latin to decode: *Mens sana in corpore sano*. My old Latin teacher would be so proud that I remember, “A healthy mind in a healthy body.” Health’s importance, indeed its preciousness, is something we all realise at one point or another during our stay on the

planet, all too often after we are deprived of that great blessing.

Sometimes even those whose lives are marked by healthy habits fall victim to the capricious nature of disease, a virus or misfortune. We all know stories of those who jog, who park in the farthest space on the lot, and who avoid smoke, sugar and second cocktails, and yet are let down by their bodies. They too may awake one morning on a gurney in the emergency room.

The warfare between our immune system and the germs that would invade our bodies seems to be never ending. Isaac Walton once wrote: “Look to your health; and if you have it, praise God and value it next to a good conscience.” Good health, he noted, is “a blessing that money cannot buy.” Even those reading this who have never been admitted to a hospital for anything more than a checkup, must do their best to take care not only of their body but also their spirit, and we should trust God to help us in the effort to preserve our spiritual and physical strength so we can serve others. ●

Fr John Burger

Fr John Burger is Regional Director of the Missionary Society of St Columban in the US.





SR REDEMPTA TWOMEY: MYSTIC, MISSIONARY, WRITER

Colleague and friend, Fr Cyril Lovett, recalls the special qualities and talents of Sr Redempta, and how she brightened the lives of so many in the Columban family.

Early in the morning of 27th February 2020, Sr Redempta Twomey died at the Columban Sisters Nursing Home in Magheramore, Co Wicklow after a long and debilitating illness. God, our loving Father, whom she had served so faithfully, called her home. For forty years she had served as assistant editor of the **Far East** magazine and over those years she had worked with five consecutive editors.

Her **Reflections** had appeared in practically every edition over those forty years, the last in the December 2019 issue. I know that many of you, our readers, looked forward to reading her articles. She wrote simply, illustrating her points with quotations from the Scriptures, and with stories from a variety of different sources. She was a true mystic, but, like one of her great heroines Teresa of Avila, a practical woman with her feet firmly on the ground.

She left it to the editor of the day to put a title on specific **Reflections**; a selection of those titles gives some idea of the range of subjects she covered: 'Prayer and Listening'; 'Giving God Space'; 'Unanswered Prayers'; 'Walking in Darkness'; 'Set Yourself Close to Him'; 'The Bible: the Book That Can Read Me'; 'Eternal Life not Rest'; 'Give Them Something to Eat Yourselves'; 'The Sacred Heart and our Brokenness'; 'Living With Trying People'; 'Time Wasted with God'; 'Emmaus - God Accepting us as We Are';

'Learning About Jade'; 'The Music of What Happens'; 'Try a Little Tenderness'; 'Becoming Divine we Begin to be Fully Human'; 'Are you a Barnabas?'; 'Latecomers Welcome'; 'Snowdrops: Darkness that Nourishes'; 'Character Assassination'; 'Let Go of our Stones'; 'The Challenge of Unconditional Love'; 'Heart to Heart'; 'Go and Live the Faith'; 'Joy does not Simply Happen to Us'; 'Death - a Translation into Light'; 'Running to Stand Still'; 'The Duty of Delight' ... and so many more.

Recently I re-read all of those forty years of Reflections and I can assure you that Redempta never repeated herself. This is because she was a true contemplative, constantly praying, constantly seeking inspiration in the Bible, constantly reading the great mystics, the modern masters of spirituality, but also the best of modern literature, and always steeped in the wonders of nature.

She wrote so many memorable phrases like, "The gift of faith is not a bundle of doctrines to be stashed away in a safe corner of life, but an invitation to engage with and trust Someone whose delight we are" or "Today more than ever we need to encourage others on their journey through life. Who can read the heart of another, or know the pain they suffer, the darkness they endure?"; or "Like barnacles the hurts of the years attach themselves to the heart and how difficult it is to be rid of them"; or "God is found as Teresa of Avila said 'among the pots and pans'. As another writer put it 'ordinary tasks carry a kind of redemption' - here you will find him waiting for you."

There are also lovely touches of humour like the story of the prayerful woman who claimed to have had a vision of Christ. She went to see the bishop. "Did you talk to him", he asked. "Yes", she replied, "I did". "Well", said the bishop,

"the next time he appears to you ask him what was the bishop's greatest sin before he became a bishop?" About three months later she returned. "Did you see the Lord again?" "Yes." "Did you ask him the question about my sin?" "Yes, I did." "And what did he say?" She smiled and answered, "The Lord said, 'I don't remember any more.'"

She wrote of a black South African woman running an orphanage for children whose parents had died of HIV/AIDS. Asked by the interviewer, "What would you like to leave behind as your legacy when you die?" She replied, "When I meet my maker I want to be empty-handed because I want to have used every gift that God has given me. When I die I want to leave nothing behind except a small footprint that might help others to find a way". And Redempta added, "May we be large in our loving, generous in our service and ready to tread lightly on the earth, our 'small footprint' a sign of loving reverence for all his people and for all his creation."

Redempta also quoted at length from Karl Rahner, the great German theologian, on the subject of death, "The great mistake of many people - among them even pious persons - is to imagine that those whom death has taken leave us. They remain. Where are they? In darkness? Oh no, it is we who are in darkness. We do not see them, but

they see us. Their eyes radiant with glory, are fixed upon our eyes filled with tears ... Though invisible to us, our dead are not absent ... but living near us, transfigured; having lost in their glorious change no delicacy of their souls, no tenderness of their heart, no special preference in their affection. On the contrary they have, in depth and devotion, grown larger a hundredfold. Death is for good, a translation into light, into power, into love. Those who on earth were only ordinary Christians become perfect ... those who were good become sublime."

We who had the privilege of knowing Redempta, of being her friends and her colleagues at work on this magazine, know that she brightened and enriched our lives while she walked among us. Through her own deep life of prayer, she plumbed the depths of faith and then shared her insights in simple, clear prose under the broad title of **Reflections**. For all that you are now, and for all that you have been for us, we can only say, **thank you Redempta**.

Fr Cyril Lovett is a former editor of **Far East**.

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OBITUARY

Mary Bridget Philomena Twomey, also known as Mena, and later known as Sr Redempta was born in Killarney on 3 March 1942. She was the eldest of the family and had four younger brothers. Her brother Simon became a priest and spent most of his life in the US. He is now retired in Killarney.

Sr Redempta went to Primary School in the Presentation Convent and did her Secondary Education as a boarder at the Loreto Convent Killarney. She was an excellent student and very popular with her school mates. After her Leaving Certificate she went to train as a nurse in the General Hospital Burton-on-Trent, Staffordshire, UK. In 1963, Mena entered the Columban Sisters in Magheramore, Wicklow and made her First Profession in 1966.

From 1967 to 1968 she continued her nursing training at the Royal National Orthopaedic Hospital in Middlesex, UK. Then she was missioned to Hong Kong from 1968 until 1977. She made her Profession of Final Vows in Hong Kong in 1972. While in Hong Kong she worked in the Children's Orthopaedic Hospital in Sandy Bay.

In 1977, Redempta returned to Ireland and was assigned



Sr Redempta Twomey

REST in
PEACE

to the Columban Fathers' Seminary in Dalgan Park, Navan, Co Meath. There she became co-editor of the Far East Magazine. During her time there she studied for a Diploma in Catechetics in the Catechetical Institute in Dundalk. She also attended the Jesuit Centre Manresa for a two-year part-time course in Spiritual Direction. From 2000 until 2003 Redempta was Regional Superior of the Irish/British Region. During those years she continued to work as Assistant Editor of the **Far East** and continued Spiritual Direction and Retreat work. In 2006, she attained a Professional Certificate in Archives Management from the National University of Ireland.

She continued all her ministries until December 2019 when her health was deteriorating and she was no longer able to travel to Dalgan Park. She was moved to the Sisters' Nursing Home on 27th December 2019. She gratefully accepted that her physical life was coming to an end and she was very happy to welcome her new life with Christ and was looking forward to being with him for all eternity. Her gentle soul returned to Him on 27th February 2020 - four days before her 78th birthday. She is buried in the cemetery of the Missionary Sisters of St Columban in Magheramore, Wicklow. Ar Deis Dé go raib a hanam naofa. ●



THE ROAD TO RECOVERY

Fr Bartholomew Heo Keun recalls Fr Mortimer Kelly's ministry with alcoholics in Korea and how it influenced his own journey out of addiction to founding the Catholic Alcohol Ministry Centre.

I first met Columban Fr Mortimer Kelly when I was appointed parish priest of Sangaedong at the beginning of 1989. He was very kind and a warm-hearted person. We often had meals together as he helped me with masses and hearing confessions. From time to time I would offer him a drink as we ate but he would respond that he was not drinking these days as he had already drunk enough to last a lifetime. At that time, I was totally unaware of why he said that.

Every Thursday night he used to hold a meeting in one of the parish meeting halls. One night I brought a bottle of Soju [Korean clear distilled spirits] and some snacks for him and his friends to have at the end of their meeting. It was much later that I discovered that he was holding meetings for alcoholics who were trying to quit drinking. Fr Kelly had suffered as an alcoholic and was now devoting his life to assisting alcoholics and their families. At that time, I had no idea how important my meeting him would prove for my own life.

It was when I was a chaplain to the Marine Corps that alcohol became a problem for me personally. It gradually became more serious after I left the army and started parish apostolate. I celebrated mass while still drunk and there were times when I could not say mass as I had not sobered up in time. Then there was the occasion when I went to bed drunk only to be awakened the next morning by a Catholic I had been drinking with the night before. He explained that there was a big problem because in my drunken state

the night before I had fought with and struck another Catholic who had to be hospitalised. While I began to worry about what I had done the previous night I began to drink some more in order to forget about what I had done.

With tears in his eyes Bishop Kim Ook-kyun, who had always cared for me, advised me to seek treatment in hospital. I found that the sincere words of the bishop gave me the necessary courage to enter the St John of God hospital in Kwangju city. They ran a special programme for those addicted to alcohol and determined that I was a serious alcoholic. While the temptation to quit the priesthood was strong, I realised that I needed to concentrate all my energies on my treatment. I knew that all I could do was to attempt to be born anew and so I endured a year in the hospital in order to recover from my disease.

When I was in Sangaedong parish, Fr Kelly told me that he was going to America for a short stay. Within a few weeks of his return from the US he died of cancer. I have a clear memory of him dying at the start of winter some 30





years ago. While celebrating his funeral mass Cardinal Kim Soo-hwan paid tribute to the priest who had dedicated his life to helping those that were addicted to alcohol. He wondered who would help those addicted to alcohol in the future. He explained that his dearest wish was that some Korean priest would help alcoholics to recover and assist them in living happy lives of faith with their families.

At the time I did not think those sincere wishes of the Cardinal had any significance for me. However, some ten years later, as I was nearing the end of my treatment in the hospital, I suddenly recalled Fr Kelly's face and the words of the Cardinal. One day while praying I opened the bible and read the words "Remember not the events of the past, the things of long ago consider not; see I am doing something new" [Isaiah 43:18-19]. I was suddenly struck by those words and the words spoken by the Cardinal somehow would not leave my mind.

I wrote a letter to Bishop Kim explaining that when I had completely recovered I would like to serve those that suffered from this addiction. When I had completed my hospital programme, I met the Bishop and he spoke to me about how he had met Fr Kelly. Before he became a bishop, he had got some experience of social ministries in the diocese, and he had spent some time in the house where Fr Kelly was living with alcoholics. While there he had learned about the disease of alcoholism and the lives of those suffering from that disease. He explained that was why he did not kick me out of the diocese but rather took care of me by sending me to hospital for treatment. He then granted me permission to take on this ministry to alcoholics.

“I knew from personal experience the torture that those addicted to alcohol endure as well as their joy when they are relieved from that suffering.”

This ministry began in Korea some forty years ago when the Columban Fr Arthur McMahon began AA [Alcoholics Anonymous] in the parish of Kangnung in 1979. Starting from there he organised AA meetings mainly in Seoul parishes and began Al-Anon meetings for the families of alcoholics. As a result, the science of psychiatry in Korea became interested in the subject of alcoholism and the treatment of alcoholics.

Regretfully Fr McMahon passed away at the beginning of 1990 and unfortunately the Catholic Church did not have a special ministry for alcoholics for another ten years. I started the Catholic Alcohol Ministry Centre in October of 1999. I knew from personal experience the torture that those addicted to alcohol endure as well as their joy when they are relieved from that suffering. I devoted the new life I experienced to those suffering from the disease of alcoholism. I can now just fall on my knees and say "here I am Lord" when I reflect on how it was God's will to call this staggering sinner to this ministry. ●

Fr Bartholomew Heo Keun is a priest of Archdiocese of Seoul in Korea. The article was translated by Noel Mackey.

01. Image: Shutterstock

02. Columban missionary Fr Mortimer Kelly who died in November 1989 after dedicating himself to helping alcoholics in Korea.

03. Funeral Mass of Fr Mortimer Kelly which was celebrated by Cardinal Kim Soo-hwan.

04. Columban missionary Fr Arthur McMahon who began AA [Alcoholics Anonymous] in the parish of Kangnung in 1979. He died in June 1990.

05. Fr Bartholomew Heo Keun is a priest of Archdiocese of Seoul.

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04



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CHINA CHURCH SOLIDARITY



Columban missionary Fr Eamonn O'Brien appeals for financial support for a new monastery of Augustinian nuns in China who are also running a home for the elderly.

I have been visiting China since 1979 and working there for twenty years. In 2014, we were able to open an active contemplative monastery for Augustinian Sisters. I unhesitatingly call this a wonder and a miracle in the context of Communist China. The foundation of this monastery is the result of the prayers and financial support of many, including supporters in Britain and Ireland. But in a special way, it can be linked to the extraordinary faith of two people: the Mother Foundress, Sr Mary, who with her family lived through all the oppression of the '50s and '60s in China, as well as the positive response of an elderly bishop despite his suffering during the same period.

I once asked that bishop how it was possible for him to say yes to sponsoring this monastery in his diocese amid the difficulties for Christians in China. His reply was profound: "When Sr Mary told me her story and the dream of her contemplative vocation, my twenty years in prison, ten of these in solitary confinement, flashed to memory, painful as they were. But in a moment, I saw the

point of it all. It was a grace that allowed me to recognise and understand her call to initiate a contemplative monastery, as that was the only option available to me while in prison – contemplation."

The monastery was formally opened in 2014. Since then, the Sisters have offered pastoral workers and people of the area an opportunity for prayer, reflection, and silence before God, as well as opening up a space for people to engage with the creation that God has gifted us.

However, permission to open the monastery was given by the government with a significant condition, namely, that a nursing home for the elderly would be attached to the monastery. This was acceptable to the Sisters who saw it as constituting the 'active' part of their mission.

During my visit to the monastery in January 2019, we prayed and talked about this challenge and in order to pre-empt any undue harassment from the government, we decided to proceed with the building of the home for the elderly.

As well as fulfilling the government requirement for the opening of the monastery, there is a growing need for this service in modern day China, especially for poorer people. We expect the cost to be about US\$1.9m. The Catholics of China to date have collected \$500,000 and now I'm seeking support outside of China to raise another \$1,000,000.



- 01. The Offertory Procession at the opening of the monastery.
- 02. The first profession at the monastery conducted by the bishop referred to in the article.
- 03. Fr Eamonn O'Brien with one of the Sisters from the monastery.
- 04. Some of the congregation at the official opening of the monastery.
- 05. The completed monastery of the Augustinian Sisters in China.

I am grateful for your generosity to us over the past twenty years which has helped strengthen the Church in China in its mission of proclaiming the Good News of Jesus Christ. If you could support the contemplative monastery with your prayers, that would be greatly appreciated. If you wish to support with a donation, please make a cheque payable to China Church Solidarity and return to Fr Eamonn O'Brien at the postal address below or use PayPal on our website: www.ccschina.co.uk

China Church Solidarity (CCS), St Joseph's, Watford Way, Hendon NW4 4TY, London, UK. Tel: 0044 020 8202 2555.

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'A GREAT HARVEST'

Fr Pat O'Donoghue writes about the special bond between the Columbans and the Kachins in Myanmar and a recent honour bestowed on him.

practical expression when families would formally 'adopt' an individual Columban. This ritual showed not only appreciation but also ensured that the Columban would always be cared for. He was now family.

Though circumstances have changed, the people have continued the tradition with the Columbans who have 'come back' to Kachinland in more recent years, beginning with the Columban Sisters, five of whom arrived in Myitkyina in 2003. They have also extended this same privilege to some other missionaries. Since May 2019, I was aware that my 'adoption' was being "talked about" though I was not told who my "adopting family" might be. Rumour was that it would take

01

place close to St Columban's Day on 23rd November. However, in late October I received a phone call asking me if I would be free on the evening of 30th October. I was then informed that I would be adopted by the Zingthung family. I was very touched and humbled. Archbishop Paul Zingthung Grawng, the former Bishop of Myitkyina and emeritus Archbishop of Mandalay, was the first Kachin ordained to the priesthood and the first Kachin bishop. I have known him since 2003 when I first came here and have always deeply respected him - a simple and humble man. Bishop Paul is now my 'elder brother'! I have been adopted into his extended family.

A particular member of the family takes the primary responsibility - in this case Bishop Paul's younger brother Johnny and his wife Mary. It was at their house that I was 'adopted' by the Zingthung family in a ceremony attended by my fellow Columbans, priests and Sisters, and some friends. The ceremony was simple but had a quiet solemnity and was deeply moving for me. The senior Catechist in Edin, Myitkyina, where we live, officiated at the ceremony, which included prayers, a Gospel reading, Bishop Paul's words on the Gospel and a warm welcome into the family. As the prayers continued, Sara Kaba Yawhan, the Catechist, mixed together three ingredients - fish eggs, ginger and salt,

It is almost impossible to describe the appreciation and love that Catholic Kachins in Myanmar have for Columbans. One of the Kachin traditions that shows this appreciation in a very 'sacred' way is the 'adoption' of an individual Columban by a Kachin family. It is their way of showing their deep gratitude to Columban missionaries who left their own country and families to be with the Kachin people. This was particularly true of those Columbans who stayed on in Burma after 1966 when missionaries were expelled from the country. Only those who had arrived in Burma before 1948 were permitted to stay. However, if they left the country for any reason they were not allowed to return. As a result, the Columbans who stayed on after 1966 did not take any vacation outside of Burma; they remained in the country until illness or something else forced them to leave. Some remained without a break until 1979 when the last three Columbans left.

In a very real and literal sense they 'belonged' to the Kachin people and this is what the Kachin people tell us now. They may have had their idiosyncrasies but their gift of themselves and their loyalty to the people was without question. Older Kachins still tell us: "They loved us, and we loved them." The sincerity is clearly evident. This love of the Kachins for the Columbans found a

each with its own significance – that would later be used at the meal. The meaning of each was explained as we went along; they were all very biblical. At the same time the name by which I am now to be also known was revealed – Wa Jau (which means Father) Patrick Zingthung Aung Li – Aung Li being my ‘given’ name within the family.

In the few days prior to the ceremony there had been speculation about what name I would be given. Many things come into play: your place in your birth family, firstborn, second son or daughter etc, your date of birth and some other things. Many felt that I would be called Hkun Naw which can mean second son or good son! Aung Li, my name, has many meanings including ‘a great harvest’. In my case it refers to my many years

by the genuine warmth and happiness of all the family, especially the younger ones, in welcoming me as one of their family. When you are over 70 and a family wants to adopt you... it might seem a little odd but it’s really kind of special! ●

Pat O'Donoghue was ordained in 1974 and was assigned to the Philippines. He first went to Myanmar in 2003. He is a member of the Myanmar Mission Unit which was established in 2015. He lives in Myitkyina.



as a missionary priest as well as the Columbans’ fruitful harvest over the last 80 years in Kachinland. Rose, one of my new sisters, explained that it can also mean a “welcoming bush” which could refer to the little mustard seed that becomes a bush for the birds of the air. So, no shortage of symbolism!

During the final part of the ceremony I was given a bag and a sword to symbolise mutual protection and care. Then we had a lot of fun as we enjoyed our dinner together. What stays with me is the solemnity, reverence and prayerfulness of it all and how deeply moved I was

01. Archbishop Paul Zingthung Grawng, (left) the former Bishop of Myitkyina and emeritus Archbishop of Mandalay, was the first Kachin ordained to the priesthood and the first Kachin bishop. He is seen here with Fr Pat O'Donoghue after the Zingthung family presented the Columban missionary with his ceremonial bag and sword.
02. Columban Fr Pat O'Donoghue or Wa Jau Patrick Zingthung Aung Li after he was adopted by Johnny and Mary Zingthung.
03. The wider Zingthung family after the adoption ceremony for Fr Pat O'Donoghue in Edin, Myitkyina.

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MAKING YOUR WILL?

MAKE A DIFFERENCE!

Please remember the needs of Columban missionaries and their missions.

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

Missionary Society of St Columban, Widney Manor Road, Knowle, Solihull, West Midlands, B93 9AB.



The winning article in the 2020 Columban Schools Journalism Competition in Britain by Kit Bell, a student of All Saints Catholic School, Sheffield.

Students were invited to write an article or produce a short video on the topic of 'Tackling our Throwaway Culture' for the 2020 Columban Schools Journalism Competition.

The competition was run by the **Far East** magazine and was open to young people aged 15-18 years of age. Students could enter two categories - print or video. The entries were judged by leading editors and journalists as well as teachers and environmentalists.

A student from All Saints Catholic School, Sheffield, **Kit Bell**, won this year's print category while a student from St Paul's Catholic School, Milton Keynes, **Chloe Laberinto**, won the video category.

Second place in the print category was awarded to **Evelyn James** of St Mark's Catholic School, Hounslow, and third place in the print category went to **Gabriela Fanucci** of All Saints Catholic School, Sheffield.

Second place in the video category was awarded to **Evie McCann** of St Bede's Catholic School, Lytham St Annes. Joint third place in the video category was awarded to **Maureen Onwunali** of St Paul's Catholic School, Milton Keynes, and **Benjamin Cooper** of Bishop Ullathorne Catholic School, Coventry.

Congratulations to all the winners! We would like to thank every student who took the time and made the effort to enter the competition. The judges paid tribute to the very high standard this year.

The full list of winners can be seen here: www.columbancompetition.com



Screen grab from the winning video produced by **Chloe Laberinto** of St Paul's Catholic School, Milton Keynes.

I think about our 'throwaway culture' every day before bed, when I take off my makeup with a cotton pad. I have considered buying a reusable set, but I just never get around to it. It's alright, though - when I throw my cotton pads in the bin, they're gone, right? They aren't my problem anymore.

One of the biggest factors in our throwaway culture is the fact that we don't think about where our rubbish goes when we're done with it. As far as we know, it's out of our lives. It's as if we're babies with no object permanence, assuming rubbish disappears when it goes in the bin.

Imagine if, every time I used a cotton pad, it stayed in my bedroom, never getting taken away. Soon enough, my room would fill up. There wouldn't be space for me anymore. Just one or two tiny things every day adds up to a lot, and that's something we can't seem to grasp. That isn't surprising, seeing as our rubbish rarely stays our problem for long; it's cheaper for us to ship our rubbish to other countries, and make it their problem, than to bother disposing of it ourselves. Easy enough, when you have the money.

Money is another driver fuelling the consumer mind-set. We want everything cheaper, and so do companies. Why make a more expensive product that will only be purchased once, when you could reel your customers in with cheap disposables and low-quality items that keep them coming back for more?

It seems impossible to break out of this cycle of fast fashion, short-term items, and disposables. Clothes recycling initiatives offering vouchers might be enough to convince us - but then we just reinvest these in more unsustainable outfits, feeling good about the idea of our clothes serving those in greater need whilst ignoring the fact that we're flooding them with our excess. We donate to charity shops, unaware that if items aren't sold within a month, they're discarded anyway. Even our attempts to fight disposables with reusables is pointless if we don't focus on the sustainability of their production.

TACKLING OUR 'THROWAWAY CULTURE'

When asked for his opinion on the matter, Pope Francis offered a unique take: that our careless attitude towards things we no longer need has spread past material possessions. The way we treat those on the edge of our society is all the proof we need to see that he is right - the elderly, left to fade into an undignified end; those with disabilities, left to struggle until they can no longer cope; the homeless, left to scavenge for our cast-offs, as if we can offer nothing else. The invisibility of those we have no use for shows how much the consumer mindset has poisoned our humanity. We simply throw away people we think we don't need, whilst keeping those who promote this toxic ideal.

Toxicity is found not just in our attitudes, but in the products we cast aside. Think about the last time you walked past a nappy in the street, discarded hurriedly after use. The bacteria-ridden contents of these disposable nappies aren't washed away to be treated like adult waste, as would be the case with their cloth counterparts; instead, they're left to produce harmful gases in landfills, or fester in the street. Often, you'll walk by the same cast-off so many times that it becomes part of your everyday landscape. You might casually comment on how long it's been there, but you probably won't stop to imagine that this is the same case for the three billion others thrown into landfill each year in the UK. That's over 4,000 per child per year, compared to just 20 reusables overall.

The landfills we speak of are not on our land, of course. As mentioned earlier, the majority of our rubbish is shipped to developing countries such as Malaysia, Thailand, and Vietnam, where disposal regulations aren't as strict. One of the key points made in *Laudato Si'* was that the poor are disproportionately affected by climate change, and by taking advantage of their need for money, we fill their land with our rubbish, allow their air to become polluted, and dirty the water they need to survive. This is not showing love to our neighbours. This is not caring for creation. This is an abuse of the power we hold in society, choosing to throw away people and land over cutting back on our extravagant lifestyles.

When we decide that we, as individuals, cannot change this, we ignore the plight of those this affects. We are not acting as the protective stewards that we were created to be. In writing his encyclical, Pope Francis draws on the knowledge of many countries to emphasise that once we are united, we can tackle this issue. Indifference and selfishness are the only true drivers of this throwaway culture - so maybe it's time for a change of heart. ●

Chloe Laberinto of St Paul's Catholic School, Milton Keynes won the video category. Her winning video can be seen at www.columbans.co.uk and on Columban social media.





MISSION AND THE COLUMBAN SISTERS



Sr Margaret Moran writes about the Columban Sisters' mission to Korea and the impact Korean Sisters are having today.

Korea was the fourth Far Eastern country to open its doors to the Missionary Sisters of Saint Columban.

The call of God to engage in mission in Korea came through the invitation of Archbishop Henry in Chollado and Bishop Quinlan in Gangwondo, both members of the Missionary Society of Saint Columban.

As in any post-war country, there was devastation at every turn of the road in Korea in the wake of the 1950-53 war. Having lost everything, the people had to start from scratch to rebuild again. People's health was at a very low ebb. There was a great dearth of medical facilities, personnel and expertise. The two bishops realised that good health was an important step in motivating people to rebuild their lives and rebuild the nation. They petitioned the Superior General of the Missionary Sisters of Saint Columban in Ireland to send some Sisters to Korea to minister to the sick, the poor, and to help with the overall health and wellbeing of the people.

1 PETER 4:10

“Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.”

Seven Sisters were assigned to the coastal town of Mokpo to run a hospital or a day clinic. They began their apostolate on 5 July 1955, the Feast of St Andrew Kim, the first Korean priest to be martyred. In November 1955, close to the 38th parallel which divides North from South Korea, Chuncheon welcomed two Sisters (a doctor and a nurse) who started with home visitation of the sick, and a makeshift clinic in two rooms. The news of the arrival of the Sisters spread like wildfire.

Between 1955 and 2020, the Columban Sisters were involved in Outpatient Day Clinics. Mobile clinics went to outlying villages, in remote and doctorless areas, to leper colonies, and to the Islands. They were also involved in a nursing school, a midwifery school, mother and childcare, natural family planning, public health, general hospital care as well as in the training of intern doctors and residents who intended to become specialists.

The Sisters were also involved in special care and the rehabilitation of burned patients, accident cases, snakebite victims, encephalitis patients, tuberculosis patients, the physically handicapped, as well as children and people with disabilities. In Chuncheon, Seokcho and Mokpo they got involved in the care of the elderly and in old people's homes. St Columban's Home in Chuncheon

GALATIANS 6:9

“Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.”

caters for about 80 residents, including both Alzheimer’s and stroke patients.

Myongdo Community of Life is a home, workshop, and education centre catering for people with special needs. Our Lady’s home in Mokpo was founded to assist single mothers, who had found themselves in difficulties for various reasons.

In the area of justice and peace, the Sisters campaigned for the human rights of illegal undocumented migrants, and the victims of prostitution who were in danger of contracting HIV. They also worked to provide hospice care to enable the terminally ill to spend their remaining days with dignity and quality surrounded by loved ones.

Other ministries included pastoral care, counselling, spiritual direction, retreats, formation and vocations promotion, as well as organic farming, outreach to ethnic minorities and literacy programmes. The weaving and knitting factory in Hallim on Cheju Island became a place where many disadvantaged girls found employment.

Miari, Sang Gae Dong; Goo Ro Dong; St Joseph’s Clinic, Seoul; An Sam Ri; Doh Cheon Ri; An Dong; Young Ju; St Joseph’s Clinic, Samchok; and St Isidore’s Clinic on Cheju Island, are places where the Missionary Sisters of Saint Columban gave very dedicated service and worked very hard to help the Korean people in their diverse needs.

From 1970s and 1980s and the decades following,

mission. Over the span of 50 years they have been sent to China, Chile, Hong Kong, Ireland, Kenya, Korea, Myanmar, Pakistan, Peru, Philippines, the UK and the USA. Their respective assignments and experiences are truly a great blessing from God for

themselves and for the people they have been sent to. ●

Sr Margaret Moran is from Galway. She entered the Columban Sisters in 1964. After a degree in Commerce at UCD, she was assigned to Korea where she has been for the past 43 years. She been involved in vocations work for many years and it was through her that the first ever Korean Columban Sister joined the Congregation. She is currently living in Chuncheon.



04



03

there was a noticeable decline in the numbers of vocation candidates everywhere. Families of just one or two children were becoming the ‘in thing’. Thankfully, God showed us that even if He did close the door behind us, He also opened another door up to us. From the 1970s and 1980s onwards young Korean women showed their desire for Mission. Their encounters with the works of mercy of the Missionary Sisters of Saint Columban gave them an inner urge to express their own heartfelt gratitude to God, by dedicating their lives to do the same works of compassion and mercy for others.

Between 1970 and 2020, 33 native Korean young women entered the Missionary Sisters of Saint Columban, and they did a thorough preparation for being sent on

PRAYER FOR VOCATIONS



Lord Jesus, we ask you in the name of Saint Columban to inspire people with the desire of devoting their lives to bringing your Gospel message to the nations. Bless them with the zeal, love of people and spirit of service which characterised you when you came amongst us as bearer of the Good News of God our Father’s love. May the whole world be united one day in the joy and glory of this love. Amen.

01. Some of the 33 Korean Sisters who have joined the Columban Sisters since 1970.
02. Sr Philomena O’Sullivan on her Diamond Jubilee on 14 March 2009 at the Central House of the Columban Sisters in Seoul, where she was joined in her celebration by Sisters, priests, seminarians, lay missionaries, friends and co-workers for the occasion.
03. Sr Cecily McMahon with one of the patients at St Columban’s Home for the Elderly in Chuncheon.
04. The current Leadership Team of the Columban Sisters from left to right: Sr Kathleen Geaney, Sr Susanna Choi, (Congregational Leader), Sr Rebecca Conlon and Sr Angela Yoon.

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THE GWANGJU RISING

The Gwangju Rising in May 1980 was an event that shaped modern Korean history. Fr Donal O’Keeffe recalls Columban involvement on the 40th anniversary of this significant moment for democracy.



Following the assassination of the authoritarian president Park Chung-hee in October 1979, the Spring of 1980 was a time of great hope in Korea. The country was preparing for free elections and people were holding public rallies demanding change. However, on 17 May martial law was declared and the Opposition leaders were arrested. This led to widespread demonstrations especially in Gwangju in Jeollanamdo, the home province of the main Opposition figure Kim Dae Jung. The army was sent in, the city isolated, censorship was imposed and the movement for democracy in the city was brutally suppressed with hundreds of people killed and injured.

According to the authorities, 144 were killed. But according to the Bereaved Family Association, excluding the military, at least 165 people died between 18 - 27 May. Another 76 are still missing. Some argue that the actual death toll was over 1,000. Today, 40 years later, the country is still searching for the truth and for the missing bodies. The military commander at the time Chun Doo-Hwan is presently on trial for his role in the killings.

In 1980, seven Columban priests worked in Gwangju and a further 10 in the surrounding areas. The Foreign Ministry had ordered that all foreigners should leave the province but the Columbans had decided to stay with the people. One man, Fr Dan O’Gorman worked in the parish of Yeong Gwang just outside Gwangju city. He and a diocesan priest, Fr Francis Kim Songyong were instrumental in getting the news of the suppression and killings out to the world.

Last June I met Dan in Dalgan and heard his recollections of those events. Dan recalled driving into Gwangju city to get the latest news about his confreres on Monday 26 May 1980. “I only got to the outskirts - Songjungri, when I noticed lads on the roofs with guns. I stopped and got out of the car, held up a white handkerchief. A few of them came down to see me. They said they were expecting the army and they told me to get out of there.... The next thing I heard the tanks coming, so I went into a house where the people told me to lie on the floor.”

“Then a loudspeaker told everyone inside to come out. I went out first; they had their guns trained on me. My jeep had been turned on its side and two members of the army were behind it. A young guy came out of another house and said there were guns inside; then the rest of the lads came out with their arms up. The army personnel put them up against the wall and beat the heck out of them. I asked them ‘why are you doing that?’ They said the lads were the enemy. The soldiers turned my jeep over and they escorted me part of the way to Yeong Kwang.”

In January this year I met Fr Francis Kim Songyong in Korea. Francis, as pastor of Namdong parish in downtown Gwangju, witnessed what was happening in the city. He came for Sunday morning Mass on 18 May and learned that martial law had been imposed nationwide the previous night. Over the following days he witnessed soldiers arresting people - often for no reason - stripping them down to their underwear and mercilessly beating them with clubs.

Testimonies, photographs, and internal records attest to the use of bayonets. This brutality led to demonstrations and further reprisals. The worst day was 21 May when over 50 people were shot dead by the military. The archbishop and priests were to the fore in trying to negotiate a solution and Francis was nominated as spokesperson for a newly established 'Citizens Settlement Committee'.

On Monday 26 May, word came that the army, led by tanks, were coming into the city. Francis and some members of the 'Citizens Settlement Committee' decided to approach the military to try and get them to back off. "Foreign reporters called it 'the Death March' because we walked straight towards the soldiers who had guns pointed at us and the tanks were lining up. I was prepared to die then. We negotiated with the military for about four hours but it was futile. A decision was made to get the news out to the rest of the country. I was asked to go to Seoul."

The problem was how to get out of the city - it was in lockdown. "I got the feeling that if I got to Yeong Kwang, Fr

each time Dan spoke English so we were waved on. But close to the provincial border we were stopped by soldiers and a tank. There were also people in a cage - those caught trying to escape. One of the soldiers asked Dan, 'Who are you? You are not supposed to be here - foreigners were told to leave the province.' Dan replied, 'I am from Yeong Kwang parish.' The soldier asked, 'Who is that with you', pointing at Bangjigo."

Dan said it was a man called Jack Quinn. Then they asked Bangjigo in Korean and garbled English what was he doing? Dan told them that the poor man was not able to speak - he was not well. "I said he had just come into the country (In fact Jack Quinn, another Columban, had entered the country a few days previously). They went away to check. I suppose they phoned immigration or the airport - they knew that Jack was there. After that they said we could go."

Francis got to Seoul and met the cardinal and so the news of Gwangju was sent to Japan and from there all over the world. But afterwards Bangjigo went to jail because of his role in these events. He was released for the Pope's visit in 1984.

Today, that whole incident is known as the Gwangju Democratic Movement and is seen to be a key moment in modern Korean history, a time when the people stood up to armed dictatorship and laid their lives down for freedom. It was also a time when the Church stood with the people and supported them. In May 1980, Dan O'Gorman and Bangjigo Kim Songyong played their part and contributed in a very concrete way to the society and the Church we know today in Korea. ●



Eun (Dan's Korean name) would get me out. He would be 'my guardian angel!'" Francis and a press man arrived after dark at the Dan's church.

Dan takes up the story. "There was a knock at the door and who was there but Fr Bangjigo (Francis) Kim Song-yong, with a press man. They wanted to go to Seoul. So we got into the jeep. I had disguised Bangjigo. I put some flour on his hair to make him look grey. I had some sunglasses and gave him a leather coat which I had and which made him look quite foreign." It was agreed that Dan would do the talking in English if they were stopped and that he would introduce Francis as a visiting priest who had got ill during his trip Songjungri.

Francis recalls, "We passed through two checkpoints and

Columban Donal O'Keeffe has been in Korea since 1976.

Presently he works with Korean Columban missionary candidates at the Society's formation house in Seoul.

01. Fr Donal O'Keeffe (left) with Fr Dan O'Gorman in Dalgan in 2019.
02. Fr Francis Kim Songyong (left) and Noh Hyein, Columban Lay Missionary Coordinator for Korea.
03. Fr Dan O'Gorman after celebrating a Baptism in Korea in 1959.
04. Fr Dan in 1977 with a Korean bishop and Sisters.
05. People pay their respects to the hundreds who were killed in the Gwangju Rising of May 1980.

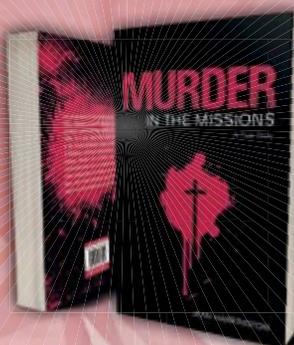
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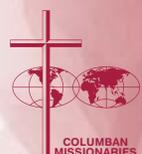
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There is a line in William Blake that says, "We were placed on earth for a little space that we may bear the 'beams of love'." As human beings we are irradiated and nourished by love. We long for the exposure to the 'beams of love' yet we fear what they might demand of us when we come within their transforming power.

Deep within the heart of each of us is a yearning and a need for the God of Love. Carl Jung believed that the human soul has an inborn longing for God that is urgent and powerful and must be satisfied if we are to be psychologically healthy.

St Augustine expressed this very well when he wrote, "You have made us for yourself O God and our hearts are restless until they rest in Thee." So, this longing for the 'beams of love' continually surface within us. The deepest prayer at its core is a perpetual surrender to the God of love. Teilhard de Chardin rethought the mystery of Creation in terms of human progress and of the unification of human society through love.

God is Existence itself and He makes all things exist. Every creature and every created thing is a 'flaming up' of God. This is a Christian world view - a continuous ongoing process which is perceived by us as the forward movement of everything in time. Through this 'flaming up' of God we co-create with Him through love which comes from within us and co-operates with His plan.

It is impossible to love God without loving others too as self-seeking ends in the reduction of self. When we pray, we make room in our hearts for God and for others. God's Word is the Truth and love of God communicated into our human condition. So, the Word of God must be engraved in our hearts which involves meditating and ruminating on it and as the

“The day will come when after we have mastered the winds, the tides, the waves and gravity we will harness for God the energies of Love.”

Teilhard de Chardin

Psalms says, "murmuring it day and night."

The ancient Fathers unceasingly advised young monks to return to their hearts because it was there that they would encounter God. The creative contact with God takes place deep within one's own being. It is there that the Holy Spirit intercedes on our behalf.

We must therefore allow the call from within to awaken the many calls from without. The Spirit breathes where It wills and invigorates and encourages us to respond to the needs of others. Prayer is a personal stance towards life rather than an activity. The place where God dwells in us is also the place of prayer. This prayer is our heart's treasure. St Benedict in his Rule insists on the importance of a humble listening attitude. He wrote "Listen carefully to the Master's instructions and attend to them with the ear of your heart. Welcome it and put it into practice."

John Main OSB asserts the conviction that prayer is not essentially about talking to God but of being with God. The essence of Christian Prayer is the experience of coming into full union with the Energy that created the universe. That energy is Love and it is the wellspring that gives each one of us the creative power to be the person we are called to be, rooted and grounded in love. Teilhard de Chardin said, "The day will come when after we have mastered the winds, the tides, the waves and gravity we will harness for God the energies of Love."

Perhaps old Jack Barry was right after all. Every day he struggled up the steps of the church and spent some time there.

One day he was asked, "What do you do in there?" "Nothing," said Jack. "Yerra, sure I sits and looks at Him and He looks at me." St Teresa did say, "Pray as you can and not as you can't." ●

Sr Abbie O'Sullivan

Sr Abbie O'Sullivan is a Columban Sister, a secondary school teacher and a Personal Counsellor. She worked in the Philippines, Hong Kong, Bosnia and Ireland as a teacher and a school counsellor. She is now Congregational Archivist for the Columban Sisters in Magheramore and Assistant Editor of the Far East.

A LIFE FOR ANDREA



Fr John Boles highlights the plight of a young woman in Lima who is challenged by multiple health issues. Thanks to Columban benefactors Andrea has achieved some comfort and a dignified existence.

“Hope springs eternal”

goes the phrase, even in the saddest of situations, and surely none can be sadder than the case of young Andrea Alvarez.

Andrea lives in a poor district in a former Columban parish on

the north side of Lima, the capital of Peru. At eighteen she suffers from so many illnesses that she could probably fill the pages of a medical journal all on her own. She has cerebral palsy, curvature of the spine, partial blindness, deformation of the lungs, convulsions and, most notable of all, hydrocephalus. This is the disease that enlarges the head in relation to the body, a condition made famous in the 1980s film where John Hurt plays the eponymous ‘Elephant Man’.

Andrea shares a one-room ground-floor flat with her mother Jacqui, her grandma Juana and her younger sister Noelia. She came to our notice when Noelia joined our First Communion programme.

The family subsists on handouts from some of Andrea’s uncles who are taxi drivers. A nearby hospital provides her with free basic medicines, but little else.

Fortunately, through the generosity of Columban benefactors, and the voluntary assistance of local parishioners and physiotherapists from the Columban-run special needs school in Lima, we’ve made great strides towards improving Andrea’s quality of life.

Each month we are keeping her supplied with powdered milk (she can’t take solid food) and adult nappies. The physiotherapists have equipped the family with specialised cushions and pillows, and have taught Jacqui and Juana how to position them so as to give Andrea maximum support throughout the day and



night. Best of all, we’ve bought an orthopaedic bed and mattress, making her immeasurably more comfy than before.

None of this will result in a miracle cure for Andrea. Doctors reckon that, given the lengthy case history, her lifespan will be limited. However, “giving life” is not just about miracle cures. As Mother Teresa taught us, it is also about giving the terminally sick a dignified existence until God calls them.

Thanks to Columban friends at home and abroad, that is the miracle of life that we’ve been able to extend to young Andrea. ●

If you would like to help Andrea, please send a cheque to Fr John Boles, c/o Far East, St Columban’s, Widney Manor Road, Solihull, West Midlands, B93 9AB or donate online at www.columbans.co.uk

01. Columban missionary Fr John Boles with Andrea on the newly-bought orthopaedic bed.

02. Fr John and Andrea’s mother Jacqui and grandmother Juana.

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REST in PEACE



Fr Colm Murphy



Sr Mary Nugent



Fr David Wall

Fr Colm Murphy was born on 28 December 1930 in Sandymount, Dublin. He was educated at Dublin's Model National School and at Belvedere College. He came to Dalgan in 1948 and was ordained a priest on 21 December 1954. After ordination he studied journalism in Marquette University, Milwaukee. In 1958, he was appointed to Burma and while awaiting a visa he served as assistant editor of the Irish **Far East**. He arrived in Burma in autumn 1958 and taught at St Columban's High School in Bhamo. He served there until 1966 when the Government refused to renew his visa. In 1967 he completed a course in television production and the following year he was attached to the Omaha office to help prepare for the Society's Golden Jubilee celebrations; he was then appointed to Korea. Colm was appointed to Wonju, initially to Hak Seong Dong and then from 1971 to 1981 to Tanku Dong. As director of communications for the Diocese of Wonju, he produced a very successful radio request programme for young people. He also produced a series of radio dramas. Colm's programmes became some of the most popular on MBC. In 1978, Colm was elected as Secretary of UNDA (Asia) - the Association of Catholic Broadcasting Stations - and in 1981, he was appointed UNDA General Secretary. Over the next fifteen years Colm helped to fund and organise local Catholic radio stations all over the world. In 1996, he was sent to the Pakistan Mission Unit. In Lahore, he developed the local Catholic radio station. When ill-health forced him to leave Pakistan, he returned to Ireland. Later, he lived in Luxeuil-les-Bains, the site of one of St Columban's first foundations, where he helped out in local parishes until failing health forced him to return to Dalgan's Retirement Home. Colm died on Sunday, 20 October 2019.

Sr Mary Nugent was born in August 1934 in Carnaross, Kells, Co Meath. After primary education in Clonmellon, Co Meath she went to the Mercy Convent School in Kells. Feeling she had a vocation to be a missionary Sister, she entered the Columban Sisters in Cahiracon, Co Clare in October 1952. Three years later she made her profession of vows. Mary then trained as a nurse in Dublin. Her first mission assignment was to Burma. While awaiting her visa she went to Hong Kong where she joined the Sisters in the care of tubercular patients in the Ruttonjee Sanatorium. Due to the political situation in Burma at the time, she was unable to go there and so she was then assigned to Korea, where her brother Walter, a Columban priest was already on mission. In 1960, she joined the Mopko community and worked in the Sisters' hospital there. Over the

years, her ministry saw her caring for the sick in Mopko, Chunchon, Samcheok and Seoul. She helped catechists in their outreach to remote communities and undertook many journeys across rough terrain to remote villages. She and her team vaccinated hundreds of children against polio, whooping cough and measles. In later years Mary visited hospitals, the homes of the sick poor, as well as reaching out to the lonely, the old, the homeless and alcoholics. Returning to Ireland in 2006, Mary continued her pastoral outreach in Ashford and later in Ballymun in Dublin. In 2017, she returned to the nursing home in Magheramore due to failing health. A committed missionary, Mary loved Korea and its people. Good humoured, faithful and prayerful to the end, Mary died peacefully on 11 October 2019.

Fr David (Davy) Wall was born in Dromcollogher, Co Limerick on 1 April 1927. He was educated at St Mary's Secondary School, Dromcollogher, and St Munchin's College, Limerick. He arrived at Dalgan in September 1944 and was ordained a priest on 21 December 1950. He was appointed initially to post-graduate studies at Loyola University, Chicago, where he was awarded a Master's degree in Sociology. While awaiting a visa to Burma, he taught in St Columban's College, Milton, MA. As his visa was delayed, he received a new appointment to Peru in 1955. Over the next three years he worked in the Parish of San Martin de Porres and helped set up credit unions. Out of the blue, in 1957 his visa to Burma arrived. He stayed in Lima until 1958 and arrived in Burma in October of that year. Over the next eight years he served in Bhamo, as headmaster of St Columban's High School, Banmaw. Under the military government, Davy Wall was one of eight Columbans expelled from Burma in 1966. In 1967, Davy was reappointed to Peru and served as pastor of Santissimo Sacramento Parish up to 1972. After a holiday in Ireland, he was assigned to further studies. From 1973-4, he studied for an MA in Latin American Studies at UCLA, and from 1974-1978 for a PhD in Sociology at Catholic University, Washington. In 1979, he returned to Lima and over the next 27 years served in four different Columban parishes. He also taught pastoral theology in the Lima Faculty of Theology. In 2004, he was asked to be Archivist and organised and indexed the regional archives. Having celebrated his 80th birthday in 2007, he left Lima and returned to the Dalgan Retirement Home. A quiet, gentle person, Davy died peacefully on 25 October at St Mary's Hospital, Navan.

May they rest in peace.

ELIJAH IN THE DESERT

Ahab became king of Israel. His wife, Jezebel, brought from her own country hundreds of priests of Baal, and set about executing all the prophets of the Lord God she could find.

As a result of their wickedness, God sent his prophet Elijah, to warn King Ahab that there would be a drought in Israel lasting many years.

After delivering his message, Elijah had to hide in the desert, to escape from Jezebel. Each day ravens brought him bread and meat to eat and he drank from a brook.



When the brook dried up, God sent Elijah to the city of Sidon.

At the city gates, Elijah met a widow gathering sticks. He asked her for a drink of water and some food.

"I have no bread," said the woman, "but only a handful of flour in a jar and a little oil in a jug. I shall make my son and myself a last meal, and then we will die."

"Don't be afraid," said Elijah. "Cook your meal, but bring some for me as well, and you will find that the jar of flour will never be used up, or the jug of oil emptied, until this drought comes to an end."

There was not only enough food for them all, but the flour and oil never ran out, just as Elijah had promised.

Then the widow's son became very ill and died.

"Why have you allowed my son to be taken from me?" she demanded of Elijah. Elijah took the boy and prayed over him, and after a while he came back to life.

Overjoyed, the widow said, "Now I know that you are a man of God and the word of God that you speak is truth." ●

Read also: I Kings Ch.17.

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

BIBLE QUIZ

NUMBER
85

1 In Judges ch.1, which tribe was chosen by God to be the first to fight the Canaanites?

2 In Luke ch.9, at the Transfiguration, Elijah and Moses spoke to Jesus about his death. True or False?

3 In Job, ch.4, which of Job's three friends was the first to jump in and counsel him?

4 The last verse of Exodus ch.40 states that in all their travels, God's presence with the people was indicated by a cloud during the day and by what at night?

5 True or false? In his opening verse the prophet Nahum states he is writing about Jerusalem?

6 True or false? In Job 42, Job is, at the end, more blessed than before his calamities?

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WORD SEARCH

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

- BAT
- OTTER
- OWL
- COYOTE
- HYENA
- RACCOON
- WOMBAT
- MOLE
- SPIDER
- MOUSE



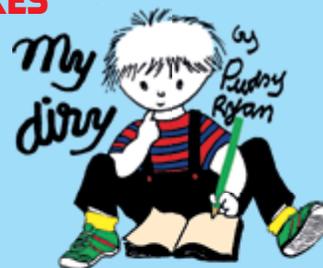
Nocturnal Animals

U	T	B	A	F	O	P	C	I	V	S	K
I	P	A	T	R	R	I	N	D	E	T	R
O	T	T	E	R	O	N	S	K	O	A	W
W	H	I	T	H	A	H	N	I	L	D	
L	I	E	A	C	O	Y	O	T	E	N	C
T	P	O	L	A	R	E	E	A	R	P	B
R	M	O	L	E	W	N	K	M	E	W	I
L	O	K	I	T	R	A	C	C	O	O	N
H	U	I	J	G	T	H	B	F	A	M	O
F	S	P	I	D	E	R	E	A	G	B	N
K	E	J	K	E	S	W	H	A	L	A	T
S	O	Y	N	G	T	K	O	N	E	T	Y

PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

Our mammy's old aunt Mamie was visiting the other day when I came back from school. She asked me what's the news and what are you larning in school if you are learning anything at all. And I said its like this, not eggssacly learning but talking about the holidays and she said tell me more. And I was saying what the missionry told us about the kids out foreign who have great fun entirely singing and dancing when school closes and we dunno why we have none here. Imagine all the fun we cud have cept Ms Flinn might

be cross with us. And I said mebbe if you aunt Mamie talk to her she might say okay. I said that because Grandad told me that aunt Mamie has no problem telling people how to do their bizness - cept I didn't say that. And all aunt Mamie said was oh dear me what's the world coming to at all and she said young man get me my walking stick and I'll have to be off. And I am hoping she went straight to Ms Flinn. Won't it be fab telling them at school about the fun we're going to have when school closes.



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

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

HA! HA!

1. What building in your town has the most stories?
2. When you look for something, why is it always in the last place you look?
3. Why was the baby strawberry crying?
4. Why did the student eat his homework?
5. What do you call a dinosaur that is sleeping?
6. Why did the kid cross the playground?

1. The public library.
2. Because when you find it, you stop looking.
3. Because her mum and dad were in a jam.
4. Because the teacher told him it was a piece of cake.
5. A dino-snore.
6. To get to the other slide.

COMPETITION WINNERS JANUARY / FEBRUARY 2020

1 Aerinn Morgan Daventry, NN11 4FW	2 Lana Gawrouska Milton Keynes, MK13 8NJ	1 Abbey Healy Hall Green, Birmingham, B28 0DW	2 Megan Rose Ibus Barnet, Herts, EN5 5RU	1 Christina Ferrari Moseley, Birmingham
Colpaint - Aged 7 and Under		Colpaint - Aged 8 and Over		Pudsy's Dirty

Helicopter Hoverflies

By Elizabeth McArdle



When it comes to impersonation, the hoverfly leaves every other creature in the shade.

These wonderful insects with their yellow markings are often mistaken for wasps and bees. However, hoverflies do not bite or sting and the ability of some species to dress up as wasps or bees affords them some protection from their enemies. They are a classic example of what is known as *Batesian mimicry*. The Batesian mimic is a sheep in wolf's clothing: it looks like something dangerous but is not and the warning colouration on hoverflies is well known to predators, who avoid eating them.

What strikes most of us about hoverflies is their ability to hover in mid-air without a sound, even when the wind is blowing. Of the six thousand known species which occur on planet earth, some are shiny, some metallic while others are furry. You will have to head outdoors to search for them as they sip nectar and gather pollen from the flowers. This has earned them

another lovely name: flower flies.

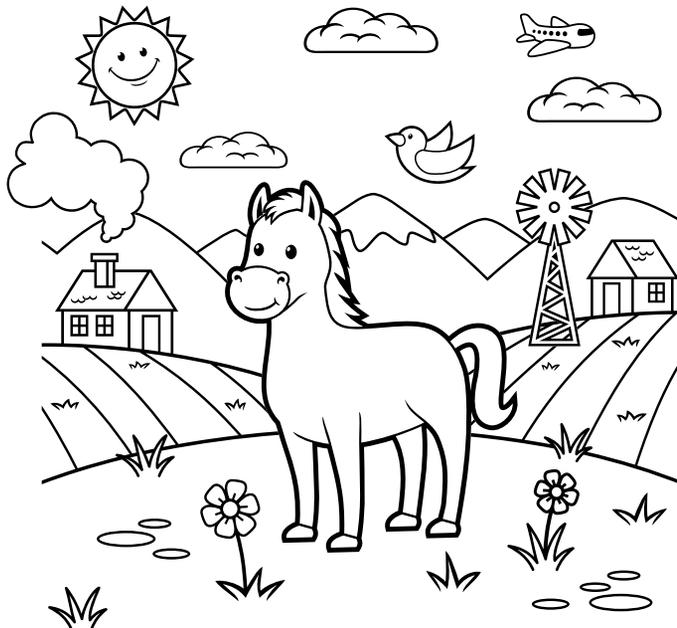
Why is it more likely to find hoverflies around white or yellow flowers and not red or blue ones? It is because their *proboscis* or short feeding tube only allows them to sip nectar from near the surface of a flower. In red and blue flowers, the nectar source is often located at the end of a long tube and hoverfly tongues cannot reach it.

Life is often uncertain, and we never know what will happen from moment to moment in our busy and sometimes stressful lives. It is at times like these that we can lose focus on God. Searching for the hoverfly brings us back into contact with God's creation. Get away from all the human-made stuff for a little while, go outdoors and lose yourself in wonder and joy. Delight and freedom await you. ●

www.shutterstock.com

WIN A VOUCHER WORTH £15/£10!

Colpaint★



Colpaint★

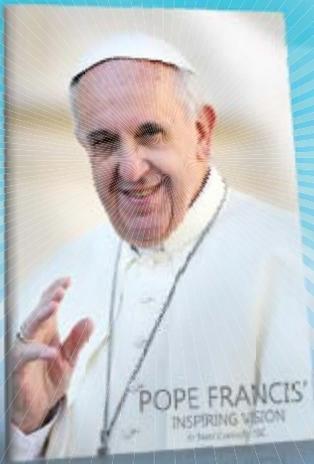
Colour the drawing and send it with your name and address to: COLPAINT, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 30th June 2020.

Name:

Age:

Address:

SIX PRIZES TO BE WON!

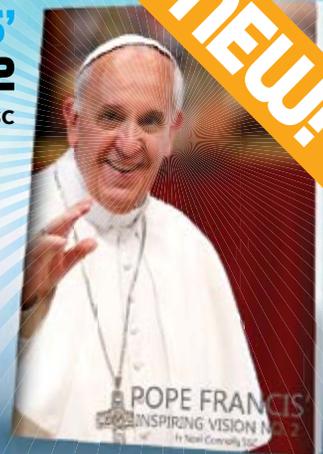


POPE FRANCIS' INSPIRING VISION

Fr Noel Connolly SSC

POPE FRANCIS' INSPIRING VISION n°2

Fr Noel Connolly SSC



NEW!

Fr Noel Connolly, a Columban missionary from Australia, presents two booklets to accompany us on our journey of faith and life as people who are called to be part of God's mission. Inspired by Pope Francis and drawing on his 50 years of experience as a Columban missionary, Fr Noel offers us a concise and practical guide to Pope Francis' inspiring vision for the Church.

Copies of Fr Noel's booklets are available from the Columban Mission Office in Solihull, including postage and packaging.

£3 each

£5 both

To place an order, please complete the coupon and return it to: Mission Office Publications, St Columban's, Widney Manor Road, Solihull B93 9AB.

Orders can also be placed by email to office@columbans.co.uk

I wish to order:

Pope Francis' Inspiring Vision (Enter number of copies):

Pope Francis' Inspiring Vision n°2 (Enter number of copies):

Name:

Address:

Telephone:

E-mail:

I enclose a cheque/postal order for: £

The information you provide on this coupon will only be used to send you the booklets you request. It will be held on a secure database and will not be shared with any other organisation. T: 01564 772 096 or E: yourprivacy@columbans.co.uk for full details of our Privacy Policy.



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

Prayer to St. Columbanus in the face of the Coronavirus

O Columbanus of Mt. Leinster, Bangor, Luxeuil, Bregenz and Bobbio, your name rings out across Europe and the rest of the world.

Come to our aid and rise up to help us in our need.

As pilgrims on the journey, we ask you to keep us safe from the Coronavirus that knows no borders.

Heal those who suffer, protect those who are exposed and vulnerable, enlighten all who respond, guide those who govern, calm our fears, give us a new vision of Life, and intercede for us before God the Most High to stop the spread of this virus that we may continue to work together for a new civilisation of love for all.



Due to the Covid-19 pandemic, those interested in these walks should contact turascolumbanus@gmail.com or write to the Secretary at Turas Columbanus, St Columban's, Dalgan Park, Navan, Co Meath C15 AY2Y for updates on what changes or amendments may be made to this listing.