

far east



MAGAZINE OF THE COLUMBAN MISSIONARIES



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Celebrating
30 Years

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The drugs epidemic
in Myanmar

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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

Women and men in traditional Kachin costumes at the Columban centenary celebrations in Myitkyina.



A wise person named Rebekah Lowin once said, "Never underestimate the power you have to take your life in a new direction. Life's not about expecting, hoping and wishing, it's about doing, being and becoming. I like the dreams of the future better than the history of the past."

We have just entered 2021 and I think that those words are very applicable to us. We have struggled through most of 2020, prisoners of the Coronavirus. Here, in our small chapel in Solihull our daily Mass was usually attended by about eight people from outside the community. When we had to exclude outsiders because of the lockdown, I remember one young man said to me, "I suppose that we won't be able to come back for a week or two." Little did we think that 12 months later we would still be in the same situation.

Unfortunately, we didn't have much of an opportunity to take our lives in a new direction last year because we have been so confined by the Coronavirus. However, in many ways this virus has brought out the best in us. We think of all the people and organisations who are responding so positively to the challenges that the virus puts before us. I do not need to mention the big organisations whose members are risking their lives every day in the service of those who are most affected by the pandemic. There are numerous small examples of everyday heroism, people helping each other. You will be aware of many examples.

It is so true that we should never underestimate the power we have to take our lives in a new direction. We have got used to living in what we have come to call the 'new normal'. Rather than standing aside and waiting for it all to end, we live in the present - and in the present we must live out our Faith, Hope and Love. The New Year is a moment of quiet reflection. Reflect on the year gone by; on the happy gains and missed opportunities. Recount the good and bad of the past year. New Year is a time to ensure that we bring balance to our life with positive influences overriding the negative ones.

Many people will say that the New Year is just a date and does not have any practical meaning. New Year reminds us that the Earth has revolved around the Sun for one more time, that we are a little bit older, a little bit wiser and have made a few more steps on our path. New Year is thus a great reminder to pause, reflect, and rethink the past 365 days.

The New Year's holiday is a great, universal reminder but any day can be a chance for us to think about where we are headed and how we are living; to see if things need to change and to decide to do better.

Happy New Year to all! ●

Fr Peter Hughes
Regional Director, Britain





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A CALL TO

Vida Hequilan, Coordinator of the Central Leadership Team in Hong Kong, writes about 30 years of Columban Lay Mission.

We have just marked the 30th anniversary of the setting up of the Columban Lay Missionaries (CLM) programme in 1990. Looking back over the past three decades I see how far we have come, the progress that has been made, and the contribution we have made to mission, the Missionary Society of St Columban and the Church.

As I was preparing for this reflection, I came across an article about the metaphysical properties of a pearl.

As a 30th anniversary is known as a pearl anniversary, I wanted to delve into whether or not there is a connection between CLM history and the pearl.

When a pearl is born it is the result of an irritation to the soft body of its host mollusc. This irritant can be a grain of sand but more often it is a parasite. Because of this unique process, pearls are the only jewels created in partnership with living creatures. (Paul Wagner: **Pearl Metaphysical Properties: A Hidden Gemstone Guide**, October 1, 2019.)

From the beginning, the Missionary Society of St Columban has been blessed with generous lay people who worked side by side with the priests in mission. The Society's 1970 General Assembly, in response to the Second Vatican Council, stated that the lay missionary movement might be the beginning of something

bigger than we were dreaming of. During the 1976 General Assembly, the Columbans decided to formally initiate lay people's participation in their missionary work. In the succeeding years Columbans explored and worked towards greater involvement of lay people in the Society's cross-cultural missionary experience.

Between 1981 and 1988 there was an interchange of groups of lay missionaries between Regions and Mission Units: lay missionaries from Ireland, Australia, Philippines and the United States were sent to the Philippines, Chile, Britain, Pakistan, Japan and Taiwan. This experience prompted the Society, in the spirit of collaboration and partnership, to establish the Columban Lay Mission Programme in 1990. The programme continued to develop over the years and in 2005 it became known as the Columban Lay Missionaries (CLM).

Pearls are considered to be the only gems born from a conscious nurturing process, as their origin is the result of a living being choosing to self-nurture. Similar to a pearl, CLM was created through a nurturing process of partnership. The 1994 General Assembly document stated that partnership is the preferred way of being on mission today and the 2012 General Assembly document stated that partnership between ordained



ANNIVERSARY 1990 ~ 2020
LAY MISSIONARIES

LAY MISSION

and lay missionaries is our way of being on mission. We, Columban lay missionaries, continue to seek opportunities to strengthen partnership among ourselves, with the ordained, students, priest associates and co-workers.

I joined CLM in 2005 and was assigned to the Taiwan Mission Unit for my first mission assignment. Through my experience in Taiwan I developed a deeper understanding of my vocation and God's mission. The experience of collaboration and partnership inspired and encouraged me as a lay person. I understood the degree to which Columban mission had evolved when the new Mission Unit structures, approved by the General Council, allowed for the appointment of a lay missionary as Mission Unit Coordinator. In my seventh year on mission I was appointed as the first lay missionary Mission Unit Coordinator in Taiwan.

I was profoundly grateful for the patience and support of the Columbans. With their guidance and trust I was able to thrive in my role. It was an affirmation that through our baptism, all of us are called to be missionary disciples, to be sent by Jesus and to speak on his behalf, not on our own behalf.

The 2018 General Assembly recommended that, in order to enhance our model of partnership, the coordinator of the CLM Central Leadership Team

be the Lay Mission (LM) delegate to the General Council. Since the current General Council started their term in office, I have been joining their meetings and participating in Society discussions as part of my role as the LM delegate. This is a further affirmation of how CLM has developed within the Society.

We give thanks to the Missionary Society of St Columban for the opportunity to work in partnership for God's mission; for all the CLM leadership who tirelessly dedicate themselves to find ways to develop CLM; for those LMs who paved the way; to our benefactors and supporters for their generosity and enthusiasm; and for those people among whom we live and serve, for their warm welcome and for allowing us to touch each other's lives.

The past 30 years of Columban Lay Missionaries, and the COVID-19 pandemic, have shown how we have stood together, and in solidarity with the people to whom we have been called to serve on mission, particularly in testing times, and how we continue to be open to bright prospects for our future service in mission.

Pearls have long been considered a beacon of light for those who see the world through a spiritual lens. May the pearl be our inspiration as we continue to respond to our baptismal call and serve others for the life of the world. ●

Vida Hequilan is from the Philippines and joined the Columbans in 2005 as a lay missionary. She worked for 13 years in Taiwan and was appointed Coordinator of the Lay Missionary Central Leadership Team in Hong Kong in 2018.

01. CLM International Meeting in the Philippines in 2017.
02. CLM International Conference in Korea in 2014.
03. CLM logo
04. CLM Conference in 2011.
05. CLM Renewal Gathering in 2008.
06. CLM Conference in 2005.
07. CLM Conference in 2000.

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FINDING GOD IN TIMES OF CONFINEMENT

Drawing on his experience of lockdown some years ago in Mindanao helped Fr Paul Glynn during the Covid-19 lockdown in Manila.

Like many other Columban missionaries before me, I have devoted many years to trying to promote harmonious relations between Christians and Muslims in the Southern Philippines; a place that has witnessed much misunderstanding and conflict between adherents of these two world religions. Our aim has always been to become a reconciling presence – a bridge between the Muslim and the Christian communities. Since Christians and Muslims speak different Filipino languages it is necessary to be able to speak both languages in order to bridge the two communities.

In 1997, having spent two years learning and practicing *Binisaya*, the local language of the Christians, I set to work learning *Meranao*, the language spoken by Muslims in the area. By this time, I had fallen in love with the stunning tropical beauty of the Southern Mindanao landscape and used to enjoy trekking the vast mountain ranges that overlooked the expanse of the Celebes Sea that stretches out towards Indonesia and Malaysia.

When I moved to the Muslim majority town of Malabang to study and practice the Meranao language, I would continue my evening walks in the beautiful tropical

countryside, listening to the call to prayer from the countless minarets, as I watched the sunset over the Southern sea. This is when I would feel particularly close to the goodness and greatness of the One we Christians call God and Muslims call Allah.

All this came to a sudden halt, however, when one day I heard someone shouting at me from behind, as I took my evening walk after a day of language study. It was Bebe, one of the stalwarts of the Catholic parish community on the back of a motorbike being driven by her son. “What do you think you are doing Father? Come home at once!” she shouted. “Why?” I asked. “I’m having my evening walk. What is wrong with that?” “Have you not heard that the kidnap-for-ransom gangs are at it again?” she warned. “They are starting to kidnap local businessmen. You are a foreigner. You will be next. Get back home and stop your nonsense!” “But what about my daily walk, Bebe? I need the exercise and I need it for my sanity after a day of studying language,” I pleaded. “There’ll be no need for language or for your sanity for that matter, if you are killed,” she retorted. “But I need my exercise,” I pleaded again. “You can do your exercise in the school yard,” she insisted.

The yard of the parish school was about the size of three basketball courts and was surrounded by a high wire fence for security purposes. That was to be the extent of my world for the next four months or so, as Bebe was determined that I wasn't going to be kidnapped, despite all my protestations. "You priests preach to us about sacrifice; now is your time to put it into practice," she would remind me, and I had no answer to that.

Peering through the wire fence as I briskly walked in circles around the small concrete yard each evening for my exercise, I used to feel as if I was in prison; it felt like solitary confinement as all the school children had gone home and so I would be pacing that small concrete world on my own. I remember that in order to avoid the notion that I was in a prison, I would focus on the lone star-apple tree that I could see through the wire fence and imagine that I was walking in the countryside. Then I would stop to watch the sky turn red through the leaves of the star-apple tree, as the sun set somewhere in the hidden horizon and I would often try to imagine that I was on a mountain top overlooking the Celebes Sea.

Somehow, at that moment, my tiny world would grow much larger. And when I prayed, I would often be reminded of St John of the Cross when he was imprisoned in a pitch-black cell for a long period of time; what gave him strength to survive was whenever he would focus on the tiny chink of light that came into his cell each day. For him, that was the abiding presence of God in the midst of all his darkness and suffering. And Bebe was right: the discomfort of not being able to go for my daily walk was a very small 'sacrifice' to have to put up with compared to what John of the Cross had to face and compared to the hardship and suffering so many people in the Southern Philippines had to endure every day due to poverty and war.

The 2020 pandemic and the increase in Covid-19 cases here in Manila has meant we have little choice but to remain inside the compound of the Columban Missionaries' Regional House. We are so lucky compared to most people here; the garden space inside our four walls is more than 20 basketball courts! Many families here have to make do with being locked down in houses one-twentieth the size of



a basketball court. After months of this 'lockdown' we all yearn to be able to get out and about. I yearn to be able to walk again in the countryside and maybe even stroll by the sea or climb a mountain. But even though we are in the middle of the concrete jungle that is Manila we have about a dozen trees.

As I walk the circuit of our compound each evening I listen to the sounds of the birds and insects that have become noticeable in Manila due to the reduction in pollution brought about by the decrease in traffic during the lockdown. I look intently and lovingly at the branches and the various shades of green of the leaves on our selection of trees and at once, our little compound is transformed into a vast world of wilderness and beauty. And as I ponder the sunset through the mass of glistening leaves of our enormous banyan tree I am drawn once again to the God of Christians, the God of Muslims and the Light of the world who never abandoned John of the Cross in his time of total isolation. ●

Fr Paul Glynn is the Regional Director of the Columbans in the Philippines. Born in Mallow, Co Cork, he was ordained in 1994. He has worked to build peace and friendship between Christians and Muslims in Mindanao.

1. Mindanao in the Philippines. Image: Shutterstock
2. A volunteer stands guard at the entrance to a public market to spray alcohol on hands and ensure the use of face masks during the Covid 19 virus outbreak in Manila in the Philippines. Image: Shutterstock
3. Fr Paul Glynn with three Muslim clerics in Mindanao.

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FRUITS OF THE EARTH

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The story of 'shared fruits' is at the heart of the Subanen Mission. Lockdown provided Sr Kathleen Melia with an opportunity to care for 4,000 seedlings which will be planted on the mountain slopes around Midsalip in the southern Philippines.

Covid-19 has touched all our lives in different ways. When lockdown came, I was working in the Subanen Mission Centre in Midsalip in the Southern Philippines. I was with a staff-member and two students and despite the challenges it was a good place to be. The mountains were at their most beautiful and I was with people I had grown to love. I have worked with the Subanen Indigenous People for 37 years.

One of the blessings of this time was the gift of fruits which I received - avocado, mango, *lemonsito*, durian and banana. Knowing that fruit was abundant helped ease my anxiety about the health of our 200 schoolchildren who live in the barrios. Each day we serve them a hot meal. When schools closed and corn became scarce in their homes, I worried that they would become malnourished and easy victims of any virus including Covid-19. These fruits would give the children greater resistance to disease and would help them develop better.

The story of 'shared fruits' is at the heart of the Subanen Mission. When our Mission began in 1983 martial law was at its height and we witnessed first-hand the effect of militarisation and the ongoing logging of trees on the lives of our people and on their ancestral lands. Deforestation was causing soil erosion and landslides resulting in the harvest being poor or destroyed. This was made worse by

evacuation when people could no longer plant their crops. The people became malnourished and many died. Logging was destroying their daily lives and their futures.

Eventually, the dictator, President Ferdinand Marcos was overthrown, and peace reigned. After 'a people-power picket' led by the parish the logging stopped. Then we had time and peace to reflect with the Subanen leaders and our staff on how best to restore their soil, prevent landslides and improve nutrition. The staff and leaders underwent training. Funding was sought and seeds and seedlings were brought from Davao. Farmers in six barrios were accompanied as they contoured and prepared their lands to avoid landslides. Then they planted their seedlings.

The seedlings took root and began to grow. Then quite unexpectedly the dreams of the Subanen people for a better future were severely dashed. RTZ, the largest mining company in the world, was granted permission by the Philippine government to mine 500,000 hectares in the Zamboanga Peninsula. This included the entire land of Midsalip which is mineral rich. This same mining company was noted for the destruction they caused in tribal lands in other countries. Quite recently their executives had to step down after allowing a sacred aboriginal cave in Australia to be destroyed. The people there respected

01. Durian fruit tree. Durians are a tropical Asian fruit. Image: Shutterstock.
02. Thanking God for healthy seedlings. Srs Minerva Dangaran and Kathleen Melia in the Subanen centre in Midsalip, southern Philippines.
03. Columban missionary Sr Kathleen Melia giving a talk on biodiversity.
04. Some of the Subanen leaders who petitioned for a Writ of Nature in the Supreme Court in Manila to stop the mining of their lands by multinational mining companies.

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their land as a special gift from God and they were aware that if their sacred mountain, Mount Pinukis, was interfered with a great disaster would ensue.

The Subanens in the Philippines became the frontline in the struggle to protect their sacred inheritance. Columban Sisters stood beside them together with Columban Fathers and all those who were affected by the mining companies. Non-government agencies all helped, supported by the prayers and help of many friends of the mission in Ireland, Britain and other countries.

In *Laudato Si'* Pope Francis said that indigenous people should be the principle partners in dialogue when large projects are entering their lands. Nearly 20 years before *Laudato Si'* this process was followed in Midsalip. RTZ, the largest mining company in the world, eventually withdrew and the hedges grew while the seedlings became trees. But knowing that Midsalip was rich in minerals other mining companies came from Canada and China with applications for mining. The Subanens, who lived on these lands from time immemorial, set up pickets when they saw drilling equipment moving in. Then court cases were filed against the picketers. It was only when a Writ of Nature was issued by the Supreme Court that the mining activity ceased.

Eventually the trees bore fruit and the farmers learned how to cultivate their own seedlings. Farmers in other barrios learned how to plant trees and even small children in our schools are taught to love Creation and plant their own seedlings. During lockdown my companions at the Centre were busy caring for about 4,000 seedlings which will be eventually planted on the mountain slopes. They also prepared food parcels for distribution to the families of our children and anyone in need.

In years to come, when Covid-19 has passed into history, I know that I will fondly remember the seedlings and the trees, the taste of the fruits, the beauty of the mountains, the quiet strength of the Subanens and their wonderful generosity. I will never forget the many people around the world who supported our Columban Mission. It is not possible to live and work among a friendly and caring people for so long and not to carry love for them in my heart. ●



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Sr Kathleen Melia is a Columban Sister from Mohill in County Leitrim. She is a graduate of UCD and has spent 37 years missioned with the Subanen Indigenous People in Midsalip in the Southern Philippines.

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HELPING OTHERS ALONG THE JOURNEY

Fr Tim Mulroy recalls how the 12-step programme helped one priest overcome his gambling addiction.

Every Saturday afternoon, Fr Paul drove off faithfully in the car by himself. For several years, all I knew was that he was heading to a Gamblers Anonymous meeting somewhere in the local town. He said nothing more about this weekly outing. However, after he suffered a fall that necessitated a prolonged period of hospitalisation, followed by an even longer period of rehabilitation, Fr Paul was no longer able to drive. This loss of independence resulted in a changed lifestyle, which prevented him attending his weekly Gamblers Anonymous meeting.

When I asked Fr Paul about this, he acknowledged that, since he had not gambled for more than thirty years, it didn't trouble him that he was not able to go to those Saturday meetings. Besides, he continued to stay in contact by phone with a few companions who were also recovering from the same addiction. However, after a brief pause, he added, "For many years I have seen my participation in those Saturday afternoon meetings not just as a benefit to myself, but also as a way to encourage others to begin or continue their recovery journey. I participate just like every other person, but I make no

secret of the fact that I'm a Catholic priest. When some of the participants hear that for the first time, they are greatly surprised, but then they begin to realise that if this addiction can trap a Catholic priest then they ought not be ashamed to admit that it has also trapped them - and that can be the beginning of their journey towards recovery."

After hearing this, I told him, "I'm not available most Saturday afternoons, but whenever I am, I can drive you there." The result was that once every six weeks, I drove Fr Paul to the Gamblers Anonymous meeting.

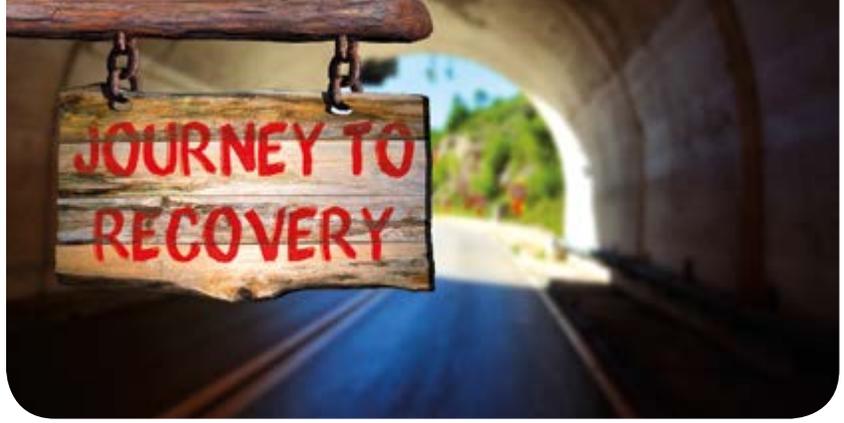
The first time I drove him there, he had to direct me, as the entrance to the meeting room was through the backdoor of a large, old building, and there was no sign to indicate what was taking place inside. On our arrival, I asked him, "How would a newcomer know that there was a meeting taking place here today?" His response was simple, "If someone wants to attend, they'll find out!"

I had planned to take a nap in the car while Fr Paul attended the meeting and was surprised when he invited me to join him. "I'll introduce you. You will be an observer - don't say anything" was his advice. The meeting began with self-introductions, followed by a reading from a chapter of a booklet that describes aspects of the 12-step recovery programme. Afterwards, the participants were invited to share whatever they wished about their life. Later, words of mutual encouragement and support were freely offered. A few of the participants mentioned that they had been in contact by phone with another member who was unable to attend that day. The meeting

concluded with refreshments.

During the years that followed, from time to time, I accompanied Fr Paul to his Saturday afternoon meeting. As I came to a deeper understanding of the importance of those meetings for Fr Paul and the other participants, I also came to a greater appreciation of the gifts that the 12-step programme could offer wider society. Those weekly meetings of Gamblers Anonymous faithfully follow a simple format that provides participants with a restful space where they can experience self-acceptance and mutual support.

In a world that has become weary from novelty and sensationalism, so many people are left yearning for such an oasis. Moreover, in contrast to the emphasis on personal accomplishment and self-promotion in our society, those meetings place importance on sharing one's vulnerability and fragility. For the participants, helping others along the journey of life is seen as an important means of helping oneself. Furthermore, in this era of mass advertising, the highly discreet approach of the 12-step



Images: Shutterstock

programme is refreshing and effective - in many towns and cities, weekly miracles take place in basement rooms without any large banner hanging over the front door of the building.

One Saturday afternoon as we were returning from a meeting, Fr Paul broke the silence. "I have become a better person and a much better missionary priest thanks to my addiction. It has taught me a lot." In some small way I was able to grasp what he meant, thanks to the privilege of having accompanied him as an observer to several meetings. And how I wished that the world around us could also catch a glimpse of that blessing which Fr Paul and his companions in Gamblers Anonymous had shared with one another and with me! ●

Fr Tim Mulroy is Society Leader of the Columbans. Originally from Meelick, Swinford, Co Mayo, he was Regional Director in the US between 2012-2018. He worked in parish ministry in Japan from 1995 until 2002 and afterwards served in parish ministry at St Pius X Parish in El Paso, Texas.

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MINAKA!
THANK YOU

GRACIAS!

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Mhwaisu
Kwara

MALO 'AUPITO

ONE

WOMEN AND ADDICTION

Fr Eamon Sheridan is raising funds to build a place in Myanmar's Kachin State where women who are drug addicts can come out of the shadows and find recovery.

Kachin Land is a remote area of north eastern Myanmar. The Kachin people are a warm, generous, welcoming people. They are mostly Christian in this predominantly Buddhist country. They are victims of the world's longest civil conflict, almost 70 years, between the Kachin Independence Army and the Burmese Military. It flared up again in 2011 driving 130,000 people from their homes and villages into camps for internally displaced people. Kachin Land is rich in natural resources that are harvested for others while the local people remain very poor.

Most Kachins live in very remote areas and survive on subsistence farming. The area is the second biggest producer of heroin and the biggest producer of meta-amphetamines in the world. With no prospect of meaningful work many young people are easy prey for the drug pushers. Heroin, known as No 4 here, is the drug of choice and is easily and cheaply available.

Thousands are dying, families are being torn apart and the culture destroyed by addiction. It is of epidemic proportions. It is no exaggeration to say that every family has at least one member addicted to heroin. The majority of our clients also test positive for HIV and/ or Hepatitis C.

Although drug

addiction is rife across all strata of society, for cultural and social reasons the epidemic among women is hidden. While local faith-based groups have tried to respond to the chronic problem of drug addiction among men, there is no outreach to women. There is not one facility in Kachin state that offers a recovery programme to women and so women addicts suffer in silence in the shadows of this epidemic. They are the forgotten people in this unfolding tragedy.

One of our clients, Peter (not his real name) told me the story of Mary (not her real name.) Mary comes from a very poor family. Her father died when she was very young, and she and her younger brother were raised by her mother, who had no regular income. She finished school in 4th grade when she was just 10 years of age. In her late teens she began to experiment with drugs with her friends. Drinking what is called 'formula' here, a mixture of alcohol and opium, she quickly became addicted. To feed her habit she began singing in restaurants and bars and she sold her body for sex to the patrons. On at least three occasions she became pregnant and was forced to have an abortion each time. By her early twenties she was a broken young woman.

It was at this time that Peter met her and introduced Mary and her friends to heroin. She became addicted to heroin and earned money through prostitution and transporting and selling heroin for a drug dealer. Eventually she was caught selling drugs and spent three years in prison. During this time Peter came to our centre and found the key to recovery. He is now three years sober and



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is married with a child. Recently he met Mary in the market after her release from prison. She looked very thin and sick. She was using heroin again and asked if she could come to our Rehab centre. He told her that at the moment we had no place but that we were planning to build a dormitory for women. He felt bad that he had introduced her to heroin and promised to inform her when the dormitory is finished so that she can come and find recovery.

There are many women like Mary. They are hidden in the shadows with nowhere to turn. While a stigma attaches to male drug addicts it is doubly so for female addicts. Some women addicts are trafficked to different parts of Myanmar and to neighbouring countries, especially China, to work in the sex industry.

The Rebirth Rehabilitation Centre (RRC) was founded in 2015 by the Catholic Diocese of Myitkyina. This diocese was founded and staffed by Columbans from 1936 until 1978 when all Columbans had to leave. The Rebirth Rehabilitation Centre offers a programme that treats addiction as a disease not as a moral failing. We have a holistic, client-centred approach that treats the physical, spiritual and mental nature of the disease. We are the only drug rehab centre with this approach. We introduce our clients to the 12-step spirituality of Narcotics Anonymous and Alcoholics Anonymous.

Following the example of Catholic social teaching we recognise the dignity of each human who is made in the image and likeness of God and loved unconditionally. Thank

God we have a growing number of people who are finding long term sobriety.

As each new group of clients arrives for the 15-week programme we offer, I can't stop thinking of Mary and the other women who are suffering and who have nowhere to go for help. At the Centre we talked about how we could help women and in consultation with the local bishop we decided to fundraise to build a dormitory for them. The bishop has donated land just beside the main centre for this, which will enable the women to attend the sessions in the centre. However, they will also need their own classroom so that they can have classes that are specific to women.

The total cost of the building to accommodate 30 female clients, with a living area and bathroom facilities along with a classroom and fencing around the site, is approximately \$72,000 (€61,000). It will not be easy to raise this money in these difficult times, but I believe that God wants these women to come out of the shadows and to find recovery, and so a way will be found. ●

Fr Eamon Sheridan is from Drogheda. He joined the Columbans in 1978 and was ordained in 1987. In 1988 he went on mission to Taiwan and spent 19 years there. After time in Hong Kong on the General Council, he served in Ballymun parish in Dublin. In 2017 he was missioned to Myanmar with the Columban Rebirth and Recovery Centre.

01. Some of the female staff members at the Rebirth and Recovery Centre in the Diocese of Myitkyina, Myanmar.
02. Fr Eamon Sheridan and Fr Neil Magill and some local women.
03. Women and men in traditional Kachin costumes at the Columban centenary celebrations in Myitkyina.
04. Fr Eamon Sheridan saying Mass at dawn for Easter Sunday for men taking part in the 12-step recovery programme at the Rebirth and Recovery Centre in Myitkyina.

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03

If you would like to support Fr Eamon Sheridan's work, please send your donations to Columban Mission Office, St Columban's, Widney Manor Road, Solihull B93 9AB, UK. Mark it for Fr Eamon Sheridan. Alternatively, you can donate online at www.columbans.co.uk or call (0044) 01564 772 096 or email office@columbans.co.uk.



04

MISSION in MUSHROOM CITY

For sixty years, Columban mission in Peru and Fr Dermot Carthy have kept pace with one of the world's fastest growing cities - Lima, writes Fr John Boles.

“Ever seen a mushroom grow?” asked our gardener one morning in the grounds of the Columban Centre House in Peru, as he pointed out a particularly fine example. “Sprouts up overnight. Incredible.” “Hmmm, just like Lima,” observed Fr Dermot Carthy. He should know. During his sixty years in Peru he has seen the capital city explode in size, a perfect example of what are generally known as ‘mushroom cities’.

‘Mushroom city’ was a term coined in the latter part of the last century to describe those towns in Africa, Asia and Latin America which in the post-war period experienced spectacular rates of expansion, rapidly becoming mega-conurbations. Classic examples are Tokyo, Mumbai, Lagos and Mexico City. But for speed of growth, few can match that of Lima - and the mission of the Columban Fathers has had to ‘mushroom’ apace.

The figures are staggering. When Fr Dermot arrived from Ireland in 1960, Lima had a population of just over one million. In 2020, it was nearly 11 million, a tenfold increase in just sixty years.

The Columbans first came to Peru in 1952, a few years before Fr Dermot arrived. The bishops of Peru had asked us to set up a parish on what was then the northern edge of the city of Lima. There was one large neighbourhood of about 40,000 people, built in the 1940s. However, the area was mainly rural, made up of some 15 estate farms

(*haciendas*), which grew maize and cotton on irrigated desert land and employed a lot of seasonal labour drawn from the nearby Andes mountains.

A special remit was granted by Rome to name the parish after Martin de Porres. (Permission was needed because he wasn't a saint yet - he wasn't canonised until 1962.) Martin was chosen because he'd been from Lima and also the three Columban priests who took over the parish were from Ireland, where Blessed Martin already enjoyed a strong devotional following - stronger, possibly, than in his native Peru. So, in 1952 there was one parish, three priests, no church and 40,000 people (maybe up to 60,000 at harvest time).

Fast-forward to 2020. That ‘parish’ is now the best part of an entire diocese, the Diocese of North Lima, one of the most populous in the world, with 47 parishes, over 100 priests, in excess of 200 churches and chapels and a population of nearly three million! “If you think that is amazing,” observes Dermot, “remember that of those 47 parishes, over half of them were founded by the Columbans!” He knows all of them, and has worked in six, and in some of them more than once.

“Thrown in at the deep end”, perhaps best describes how he started. Born in Dublin, Dermot joined the Columbans at 17, was ordained at 23 and shipped off to South America almost immediately. Picked up at Lima airport, he was told that, if it was alright with him, he was “on” for rosary and benediction that same night. “There was no



02

01



formal language training given beforehand in those days," he explains. "As everything was done in Latin back then, it was felt you didn't need the local language in order to get started. You could do Masses and baptisms and the rest, straight off. As for talking to the people, it was reckoned you'd pick that up as you went along."

Fortunately, he had taken some Spanish classes in Ireland and had, "spent a summer hitch-hiking around Spain", so he wasn't entirely clueless on the language front. Experience swiftly followed experience for Dermot. The mushroom city miracle was underway, and the Columbans would fail to adapt at their cost. This was the epoch of the land invasions, when huge chunks of desert or farmland would be occupied (often, literally, overnight) by hundreds of flimsy wicker-work cabins. The squatters would then look to slowly improve their dwellings as time went on and wait until local authorities belatedly legalised the occupations and installed public utilities.

So it was that just two years after his ordination and arrival, Fr Dermot found himself pastor of a brand new, densely packed and desperately poor parish. The Virgin Mediatrix of Villa María was the name given to the recently occupied former quarry and rubbish dump, "populated by 10,000 people and 4,000 pigs". A simple mud-brick building served as parish house, chapel and clinic. (The latter being staffed by Anglican volunteers, a rare example of ecumenism well before the practice generally caught on.)

There was no TV, electricity or water supply. Sewage disposal was via an open drain and an equally foul river. Dermot fondly remembers a certain daily ritual. "Each morning, the children were sent out with the household potties. They were supposed to empty the night soil into the river. A lot of them couldn't be bothered, and just tipped the stuff out a block or two from home". Consequently, the parish was always pervaded by, "a special kind of perfume".

Dermot's was the only house in the parish with a generator. This, in turn, powered the sole TV set in the parish. "We became the local cinema. All the neighbourhood kids appeared each night outside our window, dragging bricks they used as seats. They sat there happily, even though they couldn't hear the sound, and just gawped at the screen. They cleared off when the generator shut down bang on ten."

It wasn't long before Dermot was called on to serve an even bigger parish, as the invasions spread out across a nearby plain set between two hill ranges. Then, as all available flat land was used up, the occupations spread up the hills. Columban parishes followed them and inevitably, so did Dermot.

It wasn't until 1989 that his wandering finally ended, when he took on a "relatively small" parish (half on the plain, half on the mountain side) of "just" nine churches and chapels. And he remains there today, still priest in charge, at the tender age of 85. Living evidence of Columban mission in 'Mushroom City'. ●

Fr Dermot Carthy is an Irish Columban who has worked in Peru since 1960.

Fr John Boles is an English Columban who has been in Peru since 1994.

01. Fr Dermot Carthy outside his present parish, Santísimo Redentor (Holy Redeemer) in northern Lima. All pics: Diego Torres (Columban Communications Officer, Peru.)
02. Fr Dermot in 1960.
03. Scene from the parish of Villa María where Fr Dermot first served as parish priest between 1962-64.
04. Looking out over the endless urban sprawl of Lima today, from a vantage point in the middle of Fr Dermot's current parish, which is half mountain and half plain, and was all farmland when the Columbans arrived in 1952.

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01

DEARLY BELOVED COLUMBANS

Kim Chong-hwan [Ignatius], a member of the Columban supporters' group, recalls the role played by a number of Columban priests at times of difficulty in his life.

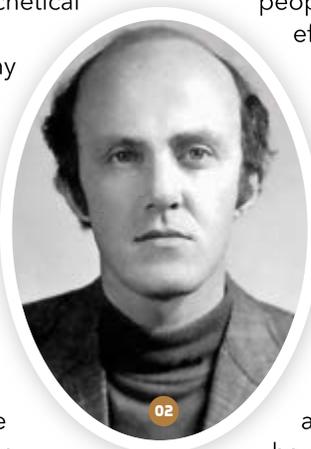
was baptised in the parish of Hacksong-dong in Wonju city (Korea) at Christmastime 1971. The following year I met Columban missionary Fr Noel Daly. He had produced a catechetical programme that was used for Sunday school children in many parishes in the diocese of Wonju. He created separate lesson plans for each of the six grades developing a curriculum for all six levels. Using a steel nib, he wrote each lesson on a stencil and then he used a simple mimeograph to make thousands of copies one at a time. At the end of the year he bound them into books for each grade. I regularly witnessed him beavering away late into the night to complete this task.

By the time he returned to his native Ireland in 1984, Fr Noel had not only

created these catechetical textbooks, he had also been very involved in activities aimed at bringing about democracy in Korea. At a time of political upheaval, he helped students who were in hiding and experiencing difficulties; he himself was harassed by police and kept under constant surveillance.

I met Fr Peter Kelly in 1973. While he was mostly involved in counselling students and teaching English, I can clearly recall how he helped poor struggling people dealing with the after-effects of flooding in remote villages all over the province of Kangwon.

After I graduated from University I met Fr Sean Conneely when I was working in Seoul. He spoke in the Cholla dialect having served as a parish priest on the island of Heuksan. Being a really warm-hearted person with a wonderful sense of humour, he counselled hundreds of high school and university students at the Columban student centre in Wangshipri, Seoul. He was always willing to listen to students' worries and helped them to find new strength. In the 70s and 80s



02

student activities were severely restricted as the police watched their every move. Fr Conneely provided a safe haven where students could discuss the burning issues of the day and he helped them find a way to overcome their difficulties. He was totally committed to student action.

In April 1984, I arrived in Australia as an overseas student on a government visa. I attended Mass at Concord Church in Sydney where the Korean community gathered. There I renewed my acquaintance with Fr Peter Kelly. He celebrated Mass in Korean as well as the sacrament of reconciliation. Back in his own country he was working hard to serve the Korean community. On one occasion he explained that he was allotted a restricted amount of time by the parish to devote to celebrating Mass and hearing confessions for the Korean community. "There is an out-station not very far away, I could celebrate Mass there and I reckon that would be a better place for us to meet," he suggested.

The out-station Fr Peter prepared for us would later become what is the present-day parish of Korean Catholics in Sydney, having developed enormously in the meantime. Columban priest, Fr James Duggan, retired back to Sydney from Korea, also used to say the Sunday Mass in English for the youth there.

Having lived for some time in Sydney, I moved to Melbourne on account of work commitments. The area I was living in was a long distance from the parish church and due to my limited

language abilities, it was proving difficult for me to go to confession. The Columban priests in Melbourne heard of my situation and invited me to go to the Columban church where they celebrated all the sacraments. I want to sincerely thank all the priests especially Frs Raymond Scanlon, Frank Ferrie, Paul Carey and Michael Gormly.

All of these priests were appointed to the far away country of Korea as soon as they had been ordained. They spent all of their youth working hard in Korea. After they returned to Australia and despite having lots of work to do in their native country, they generously gave their time to the Korean community, providing it with Mass and the sacraments and never tiring of doing so. I thank the Columban priests that consoled us immigrants when we were feeling homesick and in pain, for making it possible for us to continue to develop our faith life.

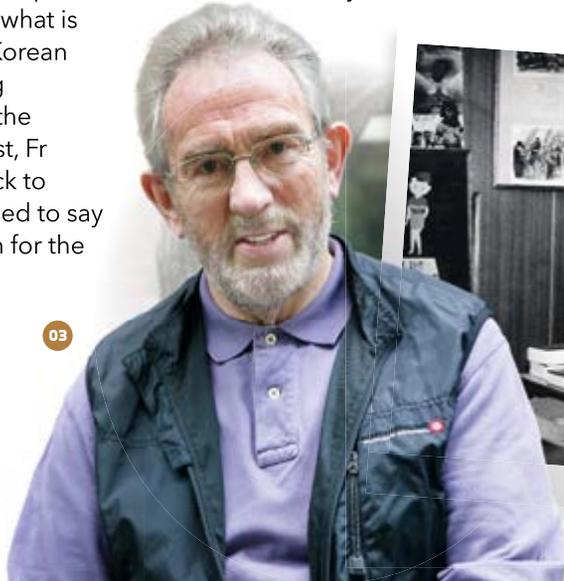
Dearly beloved Columban priests I wish you good health and long lives - I pray for you all. ●

Kim Chong-hwan (Ignatius) is a member of the Columban supporters' group. He was the president of the Melbourne Korean Church community but now resides in Sydney.

01. Kim Chong-hwan with his family and Fr Noel Daly on his 70th birthday.
02. Fr Noel Daly was ordained in 1964 and arrived in Korea in 1965.
03. Fr Sean Conneely, who arrived in Korea 1969.
04. The Columban office in Wonju where Fr Noel can be seen working in the background.

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SEMINARY LIFE DURING LOCKDOWN

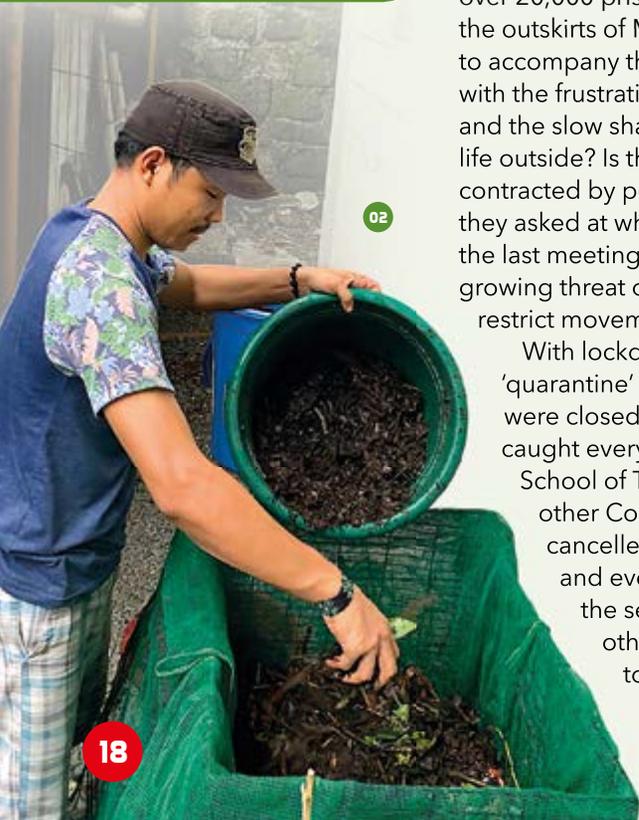
Lockdown changed life for Columban seminarian Jerry Lohera and spurred him into planting fruit and vegetables which helped ease the stress.

From September 2019 up to the first week of March 2020, I and four other Columban seminarians (one from Fiji, two from Myanmar and one from the Philippines) used to take part in pastoral work every Saturday at the New Bilibid Prison, a high security compound housing over 20,000 prisoners in Muntinlupa, on the outskirts of Manila. We were there to accompany the inmates as they dealt with the frustration of being incarcerated and the slow shattering of hope. "How is life outside? Is the Coronavirus still being contracted by people?" were questions they asked at what unexpectedly became the last meeting we had due to the growing threat of the virus and the need to restrict movements.

With lockdown, a strict regime of 'quarantine' was implemented. Schools were closed with a suddenness that caught everyone unprepared. Loyola School of Theology, where I and the other Columban seminarians study, cancelled all on-campus lectures and everything went online. At the seminary, our cook and other staff were asked not to report for work in order

to protect everyone in the house. So we seminarians started doing everything to keep the house running - from cooking and cleaning to ensuring that social/physical distancing was practiced. We promoted frequent hand washing and other sanitising, the wearing of a mask as well as showering and washing clothes after trips outside the house.

During the school year, we have struggled with the volume of classes and work online. We have all grappled with this 'new



normal'. In our community prayers, we always pray for frontline workers: doctors, nurses, ambulance drivers, hospital staff, law enforcement, as well as government personnel, religious leaders and for the well-being of the community as a whole in this difficult time. We have been deeply concerned about our loved ones at home, the wider Columban family, our benefactors, those on mission as well as our Columban mission partners in this time of uncertainty. Most especially, we have prayed for the poor who have suffered heavily due to the loss of livelihoods in the lockdown.

With people confined to their homes during this time of crisis, many have found a way to channel their energy including discovering the joys of gardening and planting which eases tension and stress. In the seminary, we have already begun to harvest tomatoes, cucumbers, herbs, mustard, okra/Lady's finger, eggplant and lettuce. I've focused on helping the plants to grow healthily by providing a finished compost from the leaves of our trees and by making an enzyme solution as a natural pesticide for these plants and vegetables. This kind of activity helps me to keep physically and mentally active while spiritually and emotionally attuned.

As I continue to cope with the crisis, let us not forget that the greatest gift that God

gave us is life itself. May we also remember in our prayers our brothers and sisters who are behind bars. They have their own struggle in this time. Being confined to home during the pandemic has given us all a sense of the restrictions that they daily live with in prison. Let our hearts cling to God and pray for us your Columban seminarians! ●

Filipino Jerry Lohera is a Columban seminarian studying at the International Formation House in Manila. He joined the Columban formation programme in 2012 and undertook his two-year First Mission Assignment (FMA) in Pakistan.

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01. The opening Mass for the 2020-21 school year for seminarians at Manila International Formation House.

Front row left to right: Lydio Mangao, John Naw Grawng, Columban Aung Li, Dominic Lum Zawng, Matthew Tu Hkaung, Columban Hkun Myat Aung, Mark Magat, Fr Cerenio Matulac (Vice-Rector).

Back row left to right: Jerry Lohera, Fr Finbar Maxwell (Rector), Marvin Salarda, Uakeia Tauatea, Mosese Wasai Yacalevu, Elbert Balbastro, Larry Duerme.

02. Jerry Lohera layering compost with dry leaves, vegetables scraps and fruit pills.

03. Dominic Lum Zawng from Shan State, Myanmar showing his eggplant seedlings.

04. Elbert Balbastro (4th year theology student) attending his online class.



04

OBITUARIES

REST in PEACE



Sr Laetitia Talanay

Sr Laetitia Talanay was born on 18 September 1920 in Morong, Rizal, Philippines. She died on 16 September 2020 - just two days before her 100th birthday. Sr Laetitia's father was Aglipayan - a breakaway religious group which left the Catholic Church under the influence and guidance of a disaffected priest who wanted to set up a Nationalist Church. Her mother was a Catholic who became Aglipayan; later in life she returned to her Catholic faith. As a dedicated teacher, Sr Laetitia's aim was to educate the children of the Philippines, especially poor children who could not afford to go to school. From 1959 until 1990 she worked as a teacher and was principal of several schools. Then

in 1990, she achieved her great desire - to work with the poor in a mission country. She was assigned to Peru where she lived and worked among the poor. She returned to the Philippines in 1997 on compassionate leave and remained there until she returned home to God whom she had served faithfully all her life. Her motto was 'My spirit rejoices in God my Saviour'. All her life she lived that motto. She was a very able person, friendly and outgoing, always ready to find a way to help those in need. She died very peacefully in the Columban Sisters Nursing Home in Rosario Drive in Manila surrounded by her Columban community.

May she rest in peace.

We are now entering a New Year - 2021. It doesn't seem long ago since we entered a new millennium. How time has flown by. 'Tempus fugit' as the ancient philosophers proclaimed. How everything has changed during the past twenty years and how we have changed too. Such upheavals in our world and such an upheaval brought about by the pandemic!

More and more we realise our fragility and our ineptitude when it comes to getting rid of an unseen virus - an invisible force that brought untold suffering to the whole world. Our lives have changed - have been changed by an outside force which functioned freely throughout our world. For months it was a numbers game playing with our most cherished treasures - family and friends, and imposing restrictions that affected our whole being. We were propelled into a 'new normal', an uncertain place where none of us felt at home. Our comfort zones were shattered and we were left wondering, questioning and trying to embrace the new reality of our lives. Did we learn anything?

In his book 'Jonathan Livingstone Seagull' Richard Bach wrote, "We teach best what we most need to learn." Jonathan Seagull learned well and look at the heights he soared to! His courage overcame his fear and he discovered abilities within himself that took him beyond his wildest dreams. He wondered why all the other seagulls couldn't find the same courage and freedom. Like him we too must delve into our own inner being and find there the abilities and energies that are lying dormant.

It has been traditional to make New Year's resolutions even though within the month of January they often fade away. Perhaps our normal vision is conditioned by the needs of our egos. But there is an alternative. Perhaps 2021 could be a year of personal prayer. How about a resolution to pray at all times. Prayer is never wasted. It always brings transformation as God is very near to us.

In his book 'Eternal Echoes' John O'Donohue says, "Real Prayer is the liberation of that inner voice of the Eternal." Let us be silent and listen. Prayer teaches us not to be uneasy or anxious because prayer is the activity of the soul in which the Eternal God is related to each one of us in a very unique way. Our soul is always at prayer whether we are aware of it or not because the Divine is always alive in us and sustains us. It makes us wonder at the awesomeness of a Loving Father who sent His own Son to teach us how to pray. His prayer was simply the 'Our Father'.

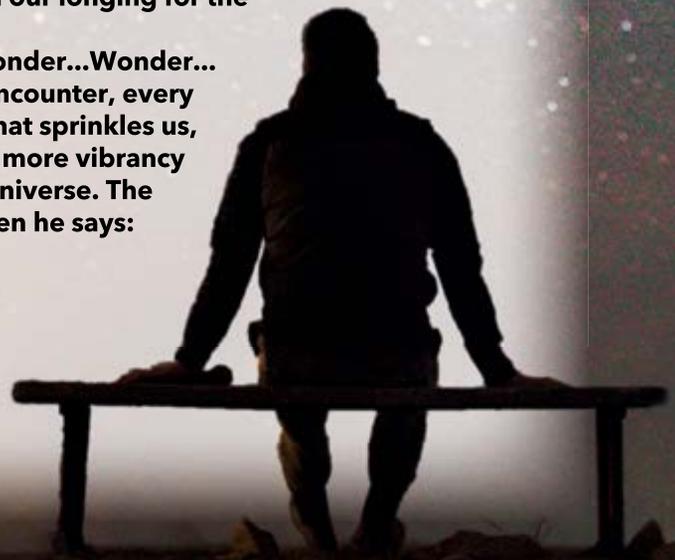
It was the ancient philosopher Plato who said, "All thought begins in wonder." Profound wonder can only be expressed in silence as words become redundant when we encounter the Divine who draws us out of ourselves. This enables us to appreciate the mystery of our own lives as wonder is the natural source of prayer. Prayer then, enables us to form a bridge between our longing for the Divine and our belonging to a higher Being.

So let us allow WONDER to waken our soul. Wonder...Wonder... Wonder. Every person we meet, everything we encounter, every puff of wind that caresses us, every drop of rain that sprinkles us, light and darkness and everything else calls us to more vibrancy and enables us to respond to the wonder of our universe. The wonder of my being responds to the psalmist when he says:

“It was You who created my inmost self
Knit me together in my mother's womb
For so many marvels I thank You.
A wonder am I
And all Your works are wonderful.”

Psalm 138

Sr Abbie O'Sullivan



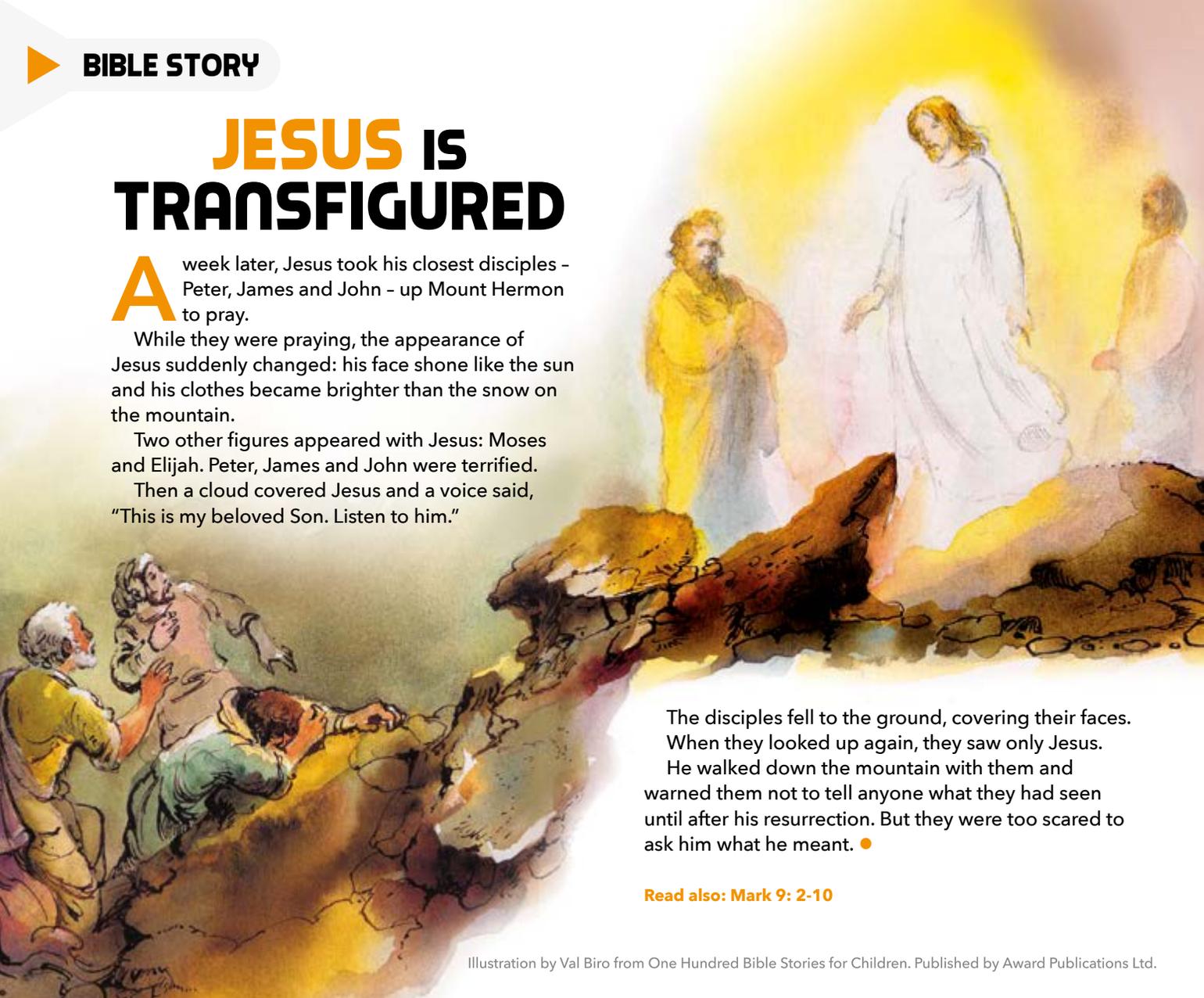
JESUS IS TRANSFIGURED

A week later, Jesus took his closest disciples – Peter, James and John – up Mount Hermon to pray.

While they were praying, the appearance of Jesus suddenly changed: his face shone like the sun and his clothes became brighter than the snow on the mountain.

Two other figures appeared with Jesus: Moses and Elijah. Peter, James and John were terrified.

Then a cloud covered Jesus and a voice said, "This is my beloved Son. Listen to him."



The disciples fell to the ground, covering their faces. When they looked up again, they saw only Jesus. He walked down the mountain with them and warned them not to tell anyone what they had seen until after his resurrection. But they were too scared to ask him what he meant. ●

Read also: Mark 9: 2-10

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

BIBLE QUIZ

NUMBER
90

- 1 In Galatians ch.2, to which city did Peter come only to find himself in conflict with Paul?

- 2 In Acts ch.21, in what order did Paul visit Rhodes, Patara and Cos on his third missionary journey?

- 3 In 1 Thessalonians ch.3, which young man was sent by Paul to Thessalonica to encourage the Church?

- 4 According to Acts ch.28, off what island was Paul shipwrecked?

- 5 In 1 Samuel ch.22, who escaped from Gath and hid in the cave of Adullam?

- 6 In Acts ch.9, who was on the road to Damascus when he was converted?

£15 vouchers for the first three correct entries received!

Consult your Bible, answer the questions above and send your entry to: Bible Quiz N° 90, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 26th February 2021.

Bible Quiz N° 88 Winners: Paul Smallshaw, Preston • Pauline Haywood, Leicester • Elizabeth Beckwith, Amersham.

Name: _____

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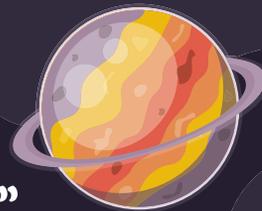
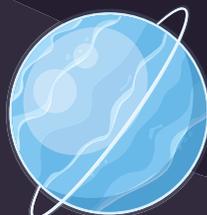
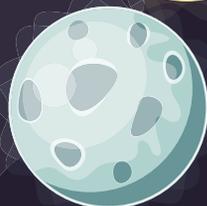
WORD SEARCH

Find these items from our solar system in this word search. They can be found either straight across or down:

- MARS
- SUN
- URANUS
- SATURN
- PLUTO
- VENUS
- MOON
- EARTH
- MERCURY
- JUPITER
- NEPTUNE

"Solar system"

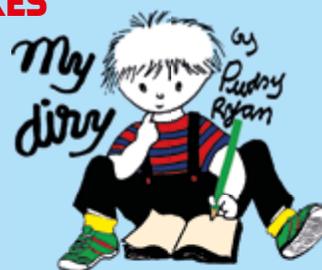
V	H	R	M	P	K	X	N	U	M
E	A	B	E	L	J	E	E	W	O
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S	J	K	U	O	I	T	U	K	M
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W	L	L	Y	E	E	B	E	F	R
K	S	U	N	V	R	Z	A	S	S
N	B	V	Q	S	A	T	U	R	N
A	Y	A	M	U	R	A	N	U	S



PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

At skool we were told to practice reading and be as quiet as mice so I kept thinking of what cuzzin Tom from America said to me: tough luck sonny yure the middle guy becoss I have a lot of small cousins and plenty of big ones as well. The small ones keep asking me for new games for the player they got for christmas. The big ones have no time for this kids stuff and because I am the middle guy I have to do all the work. When I was telling this to Bump Ms Flinn sed no distraxions keep to your work. But then I had to ask him what's

a distraction and he said maybe its one of those new games. So I had an idea I can tell the small ones to ask cousin Tom about this new game and he will be dying to egsplain. What a mighty plan and I'm only the middle guy - imagine. Mebbe that's what the new priest meant when he was telling us when the Lord closes one door another will open. But then Ms Flinn said attenshun please let's start sharing and I had to whisper to Bump quick what's all this sharing about... I must have fallen asleep or something...



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 26th February 2021.

HA! HA!

1. What do snowmen like to do on New Year's Eve?
2. Why should you put your new calendar in the freezer?
3. What's a cow's favourite holiday?
4. What do you say to your friends on New Year's Day?
5. Why do you need a jeweller on New Year's Eve?
6. What is a New Year's resolution?

1. Chill out.
2. To start off the new year in a cool way.
3. Moo Year's Eve.
4. I haven't seen you since last year.
5. To ring in the new year.
6. Something that goes in one year and out the other.

COMPETITION WINNERS NOVEMBER 2020

Patrick Brown Ormskirk 1	Saoirse Rose Quinn Altrincham, Cheshire 2	Anya Mazreku Rotherham 1	Orlaith O'Boyle Banbridge, Co Down 2	William Jones Sheffield 1
Colpaint - Aged 7 and Under		Colpaint - Aged 8 and Over		Pudsy's Dirty

January Jays

By Elizabeth McArdle



As the January gales howl and temperatures plummet, the Eurasian Jay is out and about sporting its beautiful pinkish, brown feathers with white trimming. If you are fortunate enough to spot a jay in the trees, the first thing you would notice is a brilliant blue patch on its wing. In winter, they are the most colourful birds around. However, all this flamboyant regalia does not make them easy to spot in the oak trees where they hang out. They are extremely shy birds and the slightest noise spooks them and they fly away.

Their crucial activity in autumn is harvesting enough acorns to see them through wintertime. Sometimes, beech and hazel nuts are also harvested, and they are all buried in the safest places where rivals, such as squirrels, will not even think of looking for them. Throughout the winter, jays can remember the locations of these food stores with a very high degree of accuracy and research has shown, that they can hoard and retrieve several thousand acorns over the

winter months. Hence their reputation for being extremely intelligent birds. The acorns which are not eaten often germinate in the spring and jays play a very important role in woodland regeneration. Often the uneaten acorns are carried far from the seedling tree and new forests are generated.

Their vocal talents are extraordinary. Their ability to mimic the call of other birds is a ploy they use and is thought to confuse their enemies. They can even copy human speech, lawn mowers, crying babies, car alarms, dripping taps and many other sounds.

Loving God is about loving all of life with great enthusiasm and delight. However, in January nature seems to be sleeping but if you look very carefully, so much of it is awake and if you look really carefully, you might see a January Jay retrieving acorns from the acorn larder. ●

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Age:

Address:

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This is a chance to engage with an issue that addresses equality, justice, inclusion and also draws on faith and personal experience.

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“We cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life.” POPE FRANCIS, June 2020

THE COMPETITION IS BEING LAUNCHED ON MONDAY 5TH OCTOBER 2020

DEADLINE FOR ENTRIES:
SATURDAY 20TH FEBRUARY 2021



For more information on entry guidelines see:
www.columbancompetition.com
or email **hello@columbancompetition.com**

A MESSAGE OF SOLIDARITY FROM THE COLUMBANS



“The self-sacrifice of those caring for the most vulnerable during the pandemic is a strong antidote to the individualism and self-centredness which too often lead to the neglect of suffering humanity today.”

Fr Tom O'Reilly,
Columban missionary

