

# far east



MAGAZINE OF THE COLUMBAN MISSIONARIES

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Plans for a Student  
Resource Centre

## COLUMBAN VOCATION

Finding Space for God

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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.

**far east**

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**Front Cover**

Columban seminarian John Paul Seung-Jun Ro from Korea photographed in the grounds of Dalgan Park, Ireland.  
Photo: Sarah Mac Donald.



Listening is key to mutual understanding, which, in turn, is essential for relating to the other. However, such understanding may be used to manipulate or control the other or simply to enter into competition with him or her. On the other hand, mutual understanding could be the gateway to harmonious living, to working together for the common good.

These days, the art of listening is being talked about and promoted in a variety of ways. Modern secular currents promote ‘deep listening’. Naz Beheshti in an article titled, **Reclaim the Lost Art of Deep Listening** published by Forbes Magazine (20 January 2020) writes, “As an executive coach, I practise the art of listening to best serve my clients. I help leaders cultivate deep listening skills to enable them reach their full potential. This work draws from an understanding of the power of non-verbal communication to developing a firm foundation of mindfulness and emotional intelligence.”

Indigenous groups that rely on listening to gather and store their traditional knowledge are also presently reminding modern, technologically advanced, urban societies of the value of listening, an art that, to a large extent, has been lost in many parts of the world. The indigenous Australian mindfulness practice of *dadirri* comes from the Nauiyu Daly River area. *Dadirri* means “deep listening”.

Many of us today have learned

meditation, or nature connection, from different schools, but *dadirri* offers an unbroken lineage of deep listening that has been passed down for generations and is intrinsically part of a way of life. Various religious traditions, including Christianity, have mystical traditions that emphasise contemplation, a key aspect of which is a form of deep listening.

Religious forms of deep listening relate specifically to God. Sometimes this is about God present in nature, in specific places or monuments or within ourselves; sometimes it is about God understood as totally other. Pope Francis has delved into Christianity’s tradition of deep listening and emphasised its place in humans relating to other humans.

Deep listening in its contemplative sense has become an integral aspect of the synodal way, a way that moves us to become a life-giving and unifying force. This is essential if the Church (in a broad sense) is to truly be the light of the world and fit for the purpose of renewing the face of the earth. ●

**Fr Peter Woodruff**

Fr Peter Woodruff grew up in Tasmania. He was ordained a Columban priest in 1967 and spent most of his life on mission in Peru. Now based in Australia, he is editor of **Columban Intercom**.

01. Protesting Aboriginal deaths in custody and the death of George Floyd, a young woman in Australia calls for *dadirri* deep listening. Image: Shutterstock.







# EXPLOSIONS OF

Columban missionary Sr Rebecca Conlon writes about a beautiful liturgical crescendo in Hyderabad as children received the Sacraments.

The explosions of grace that took place in St John the Apostle Church in Latifabad, Hyderabad throughout Holy Week and the Easter season of 2022 should not go unnoticed. It was not just a beautiful liturgical crescendo to Easter; there were many sacramental crescendos dotted throughout the week causing an outpouring of God's grace, love and joy on the children and community.

The first was First Confession. What a blessing it was to prepare the children for this beautiful sacrament. Then there was the Confirmation crowd. Those preparing for this sacrament were also invited to receive the Sacrament of Reconciliation to prepare them for their big day. It was challenging, needless to say, to go out

into the gullies and invite wayward teens to receive the Sacrament of Confirmation. But when they plucked up courage to come, it was a real joy to welcome them to Sunday School and prepare them for the Sacrament.

Bishop Samson Shukardin came to the church to administer the Sacrament of Confirmation and was greeted by a sea of excited youth, thirsting for the Spirit - and we know that the Spirit was thirsting for them too. They came from the parish of St Elizabeth, 347 in all. Between the praying, singing, excitement, heat, social order and not a little disorder, the Spirit came hovering over each one, renewing and strengthening their spirit to face life head-on in the Islamic Republic of Pakistan,







# GRACE

where it is a great challenge to live out their commitment.

On Holy Thursday we had the First Holy Communion group of 21 students as it was the ideal day to receive the Sacrament remembering that Jesus broke the bread of His life for us all on that day. Afterwards there was the *Agape* meal, where people shared their food with each other, and as with the miraculous multiplication, there was more than enough for all.

As the *Agape* meal was about to start, the Blessed Sacrament was placed in the Altar of Repose, as is customary every Holy Thursday night, and people keep watch and pray with the Lord as He faces the ordeal of Good Friday and all that that entails. When the food arrived in

our gathering, the people rushed in that direction and so I decided to go to the Altar of Repose to wait for a while with the Lord and eat later.

There were two children in the church. I tried to gather my thoughts but one of the children came up to me and asked me what I was doing there. I told him I was praying, as Jesus was all alone and He needed friends that night. Satisfied with this information, the little boy took off doing cartwheels and spinning about on the carpet floor of the church.

The other child was a young girl dressed in an immaculate long white dress. When she saw the little boy doing cartwheels, she decided that she would do what she was best at and so she started standing on her head. We three were the companions of Jesus on Holy Thursday - doing what we were best at - and I know that He was so happy to have our company. It is like the story of the young student preparing for priesthood who was always criticised by his formators for not doing things the proper way. He knew what he was best at and decided to go to the chapel quietly and do that thing and offer it to God. Juggling was his gift.

We moved on to the Holy Triduum when those who received the explosions of grace and blessings from the Lord entered fully into the Holy Week ceremonies with great pride. May they be faithful to the promises they made and fulfil all their wishes to be committed Christians in this society and do what they are best at for God. Thanks to Bishop Samson, Fr Yusuf Bagh, Fr Ajmal, Master Mubarak and the staff of the Good Shepherd Tuition Centre who shepherded the children through Sunday School and led them to these beautiful pastures.

The Lord is my Shepherd, we shall not want. ●

Sr Rebecca Conlon is a member of the leadership team of the Columban Sisters. She was one of the first group of Columbans Sisters to go to Pakistan in 1990. She has also served on mission in Korea and the Philippines.

01. Explosions of grace took place in the Church of St John the Apostle, Latifabad, Hyderabad (Pakistan) throughout Holy Week and the Easter season of 2022.  
Photo: Sr Rebecca Conlon.
02. "Holy Thursday was the ideal day for our First Holy Communion group to receive the Sacrament as the day that Jesus broke the bread of His life for us all."
03. The Agape meal, where people share their food with each other. As with the miraculous multiplication, there was more than enough for all.
04. Bishop Samson Shukardin administered the Sacrament of Confirmation.

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# FINDING SPACE FOR GOD

Sarah Mac Donald speaks to Korean seminarian John Paul Seung-Jun Ro about finding his missionary path with the Columbans.

“I found the Columban missionaries through the internet,” John Paul Seung-Jun Ro recalls. He was at a crossroads in his life. Working in an Italian restaurant in Korea, he had completed his obligatory two-year military service and he had also spent some time with the Salesians, but that had not worked out. As he worked away as a chef, his desire to serve the poor and work overseas as a missionary priest still tugged at him. “I had a lot of time for thinking while I was making the food. I thought about the missionary experience I had when I was seventeen. The Diocese of Cheongju sent me to the Philippines as part of a youth programme. There I helped some of Manila’s poor who tried to make enough money to buy food each day by recycling trash from the rubbish mound known as Smokey Mountain.”

With a name like John Paul, it is not hard to guess that the 26-year-old was born during the pontificate of the late Polish Saint, John Paul II, who led the church between 1979 and 2005. “I was born in 1996. My father died when I was three years old. After that, my mother took care of me and my older sisters. She was very hardworking but when I was twelve years old, she got depressed and wanted to die. She had been a Catholic but was non practicing. The local parish priest used to visit our home and he gently encouraged my mother. Later she re-found God and her depression improved. She wanted to live more and found some hope. She wanted to know more about who God is. The priest helped to strengthen my mother’s faith. I saw this priest’s ministry and I wanted to become a diocesan priest like him, helping poor depressed people to survive. I especially wanted to help young people who live with parents suffering from depression. I made contact with the vocations office in Cheongju diocese.”

As a South Korean teenager, he felt unable to talk to his friends about God. “Some of my friends do not believe in anything, some are Protestant, and some are Buddhist.” The opportunity to participate in a youth missionary experience in the Philippines was an ideal way to explore his faith in a deeper way. “I was very shocked by the poverty I witnessed there. After that experience I began to research the different missionary congregations working abroad with the poor and marginalised. I decided to join the Salesians when I was twenty. I felt I could serve the poor in a more focused way as a missionary than as a schoolteacher. Offering spiritual nourishment to others, I felt, was more fulfilling and the right path for me.”

However, having made this weighty decision, it was not all plain sailing. He experienced the Salesians as “hard working” and the formation programme as “busy.” But there was so much exposure to different things that it left him with “little time for my inner journey. My prayer life began to suffer, and I was not finding the space I needed to ask myself the big questions in life. I was not able to pray, and I became depressed. There was no time for self-care, and I had little understanding of myself and my





journey." Then his formation studies were interrupted by two years of mandatory military service. When he returned to the Salesians, they felt he needed to take time out. That was in 2019. He was 24 years old.

While John Paul was working in the Italian restaurant in Seoul, he came across the Missionary Society of St Columban on the internet. "When I went to a vocations gathering hosted by the Columbans, it was different." The Columban missionaries did not spend their time revealing their 'achievements.' Yet, when he heard Columban Fr Lee Je-hoon, who is working in Myanmar, speaking about ministry there, he was "very impressed" and it "rekindled my passion for mission abroad. After that, I decided to join the Columbans, and I began formation in 2020 when I was 25 years old."

In August, John Paul left for the Philippines where he will undertake a Spiritual Year along with five other Columban seminarians. After his spiritual year ends, he will begin his theology studies in Manila. Speaking to the **Far East** in Dalgan Park while he was studying English in Ireland, he said he felt he had found the space he needs to explore his faith and journey towards priesthood. "The first step in this mission is to know who I am," he explained.

He also believes too many people nowadays are working so hard that they cannot really relax. Even holidays are spent 'doing' because of the pressure to be always busy - going somewhere, watching something or socialising with someone. He has learned to find space and spend time with himself, searching and learning about who he is. For John Paul, the Irish are more laid back than the Koreans and it is something he is anxious to learn from. His encounter with older Columban missionaries in Dalgan also taught him about missionary hospitality.

He paid tribute to Fr Donal O'Keeffe, Rector of the Columban Formation House in Seoul during his studies there. The programme combined study with collaborative work and one-to-one spiritual direction which allowed him to "slowly face myself, look at my weaknesses, and meet Jesus who accompanies me even in my weaknesses." He used to think that, "God was only in certain special experiences or places. But God was waiting for me in my weakest part. In other words, God has always been with me. I have become more human little by little, but I am still a work in progress. This is a journey that Jesus and I walk together with the countless people I am meeting now and will meet in the future." ●

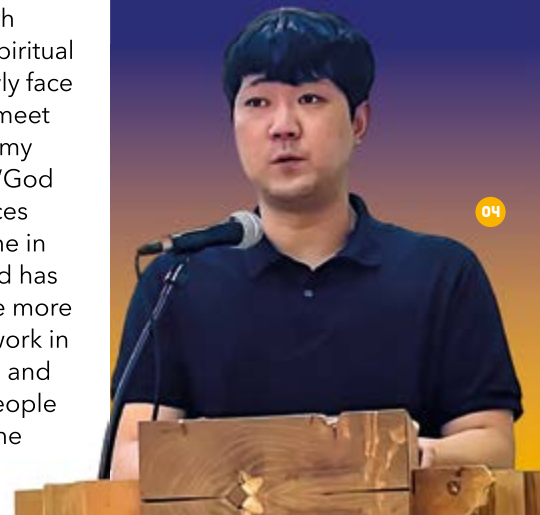


01. Twenty-six-year-old John Paul Seung-Jun Ro from Korea, who is studying to be a Columban missionary, photographed in the grounds of Dalgan Park, Ireland. Photo: Sarah Mac Donald.

02. (Left to right) Korean seminarian Laurencio Woo-bin Lee with Fr Pdraig O'Donovan, Vocations Promoter in the Irish Region, and John Paul Seung-Jun Ro. Photo: Sarah Mac Donald.

03. Of his vocation, John Paul recalls: "I saw this priest's ministry and I wanted to become a priest like him, helping poor depressed people." Photo: Sarah Mac Donald.

04. John Paul sharing a reflection with other students during his time at the Columban Formation House in Seoul. Photo: John Paul Seung-Jun Ro.



## ARE YOU BEING CALLED TO COLUMBAN MISSION?

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# “IT LOOKS LIKE A BARN!”

Columban Fr John Boles discovers a rare example of an English ‘barn church’, a clandestine church built during penal times, when the celebration of Mass was illegal.

I’d passed the church three times before recognising it. The voice of the ‘Satnav lady’ kept insisting, “you have arrived at your destination”, but all I could see was a collection of farm buildings set in open fields. Then I noticed a cross on top of one of the buildings. This is how I finally came upon the Catholic Church of St Mary’s, near the Lancashire village of Aughton.

I was welcomed by parish priest Fr Des Seddon and, after concluding the opening pleasantries, I explained the reason for my delayed arrival. “It’s your church,” I said. “It looks like a barn!” To which he replied, “It looks like a barn because it is *supposed* to look like a barn. It was built that way.”

Over a hot cuppa, Fr Des explained the background. St Mary’s is unusual in that it was built during Penal times. To avoid upsetting local sensibilities, and so as not to attract too much attention, it was constructed away from the village, set back from the road, shielded by trees and designed to look like a farm.

“Camouflaged, in other words.” The church itself was built in the style of a barn. “That is why it has no windows.” The presbytery was given the appearance of a farmhouse.

“There are a few of these ‘barn churches’ around,” Des continued. “Not all of them are Catholic. Some are Nonconformist chapels. The Dissenters had to be discreet in those days as well.”

I’d come to St Mary’s as part of the Columbans’ mission promotion and fundraising programme and spent the weekend celebrating with the people. The parishioners are proud of their history and were eager to give me more details. It became clear that what had happened in Aughton had been a reflection of events that occurred throughout south-Lancashire during the Reformation.

In 1534, the Act of Supremacy declared Henry VIII to be head of the Church of England. Soon, Aughton’s beautiful old Parish Church of St Michael’s was following the Protestant rite, leaving Catholics with nowhere to celebrate Mass. Indeed, it was now illegal to celebrate Mass.

Fortunately, much of the local gentry in south Lancashire kept to the ‘Old Faith’. They protected fellow Catholics and often arranged for secret Masses to be celebrated. Geography was a factor in this. Many villages such as Aughton were cut off from their surroundings by bogs and

02





marshes, known locally as, "mosses".

In Aughton's case the lords of the manor were members of the famous Stanley family. The Stanleys are one of north-western England's best-known families. Most notable of all was Thomas Stanley, Earl of Derby. He famously tipped the scales against Richard III at the Battle of Bosworth in 1485 by changing sides at the last minute. Shakespeare has him finding the crown under a hawthorn bush and handing it to Henry Tudor, thus bringing to an end the Wars of the Roses. (Little good it did him. Henry - by then Henry VII - had him executed anyway, later in the reign.) Thomas is buried in the parish church of Ormskirk, just four miles down the road from Aughton.

Another Stanley that came to a sticky end was James, who served as a prominent commander of the defeated Royalist army during the English Civil War. He had remained loyal to Charles I, and for his pains was executed in 1651 at the nearby Lancashire town of Bolton.

Peter Stanley of Aughton fought with his relative James during the Civil War and must have feared he'd suffer a similar fate after being captured by Cromwell's Roundheads. Fortunately, he escaped with a spell in prison and recovered his estates after the Restoration of Charles II in 1660.

Their home at Moor Hall became a Catholic haven. Extensive renovation work carried out recently uncovered traces of a small chapel, where the sacraments had probably been celebrated in secret. Nobility, isolation and some well-directed bribes kept the Stanleys free from arrest, although as "popish recusants" they were not immune from punishment.

Local records indicate that in 1584, because his "family adhered to the old religion", Peter Stanley was "required to furnish the cost of a light horseman accoutred" for Elizabeth I's war in Ireland, to the tune of £24 - no mean sum at that time.

Eventually, fear of the 'Catholic menace' began to abate, and in 1784 it was considered worth the risk to start celebrating the Eucharist out in the open on the site of the present church. Finally, in 1823 the faithful felt sufficiently confident to be able to build St Mary's, a full six years before the passing of the Act for Catholic Emancipation in 1829 - albeit building



03



04


the church in its disguise, and even then, leaving the doors open so that passers-by could be sure that nothing 'untoward' was happening during liturgies.

Today, the parish community continues to thrive, despite St Mary's isolated location. People come from all over the rural area, inspired by the parish's illustrious past. Not bad, for a church that looks like a barn. ●

Fr John Boles is regional director of the Columbans in Britain. He spent over 25 years in South America.

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01. Barn Church in Suffolk.

Image: Shutterstock

02. Moor Hall, the ancestral home of the Stanleys of Aughton, who kept Catholicism alive during the Reformation and Penal times.

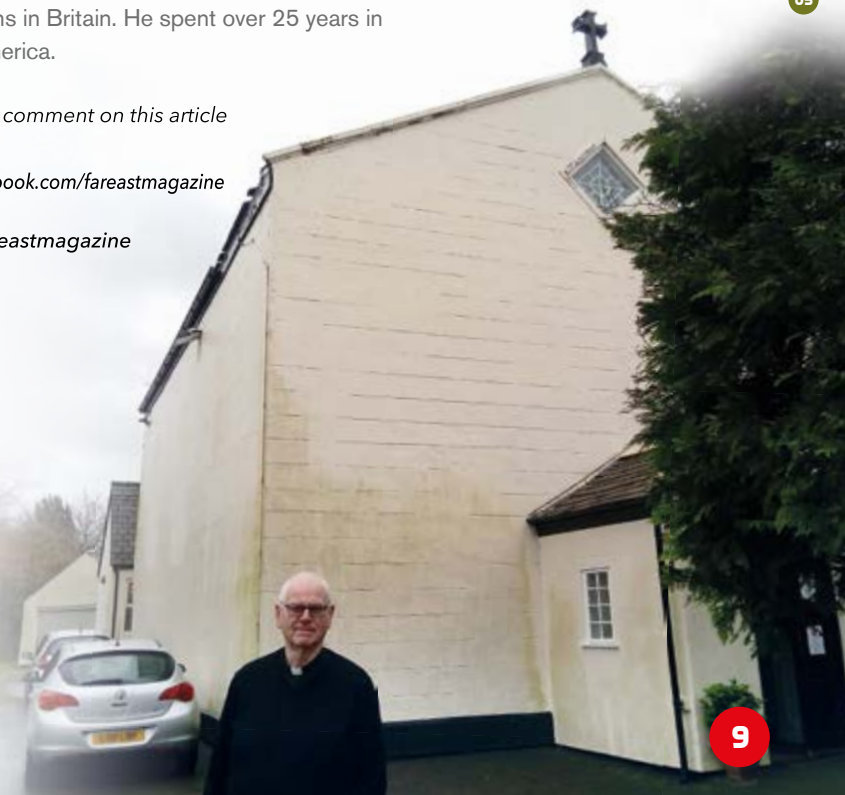
Image: Fr John Boles.

03. St Mary's Church, Aughton. Image: Alexander P. Kapp (Wikicommons)

04. St Mary's church (1823) was built to look like a barn, hence the absence of windows. Image: Fr John Boles.

05. Fr Des Seddon outside St Mary's Church, Aughton. Image: Fr John Boles

05







# CARING DU

Fr Noel O'Neill writes about how Covid-19 restrictions impacted on those cared for in Emmaus homes in South Korea.

For the first 18 months of Covid-19 both South Korea and Hong Kong did such a good job in managing the spread of the virus that they were looked upon as success stories. But the number of cases shot up in both countries when they entered the second year of struggling with the pandemic. Prior to Presidential elections, the Korean government relaxed social distancing, prompting criticism that it was a political move to secure votes. The net result was the spread of a highly contagious Omicron variant.

The city office ordered the Emmaus centres for the intellectually disabled to shut because of the highly transmissible Omicron variant. That meant our disabled people had to be cared for in their family homes 24/7. It was very hard where you had both parents working. It meant one had to stay at home to care for their disabled child. On top of that our severely disabled people are easily disturbed. Being confined

to the apartment all day is very frustrating and very challenging for the carers. One poor mother was so stressed out caring 24/7 for her 25-year-old severely disabled son that she made the terrible decision to end both their lives.

The spread of the Omicron variant was extremely challenging for the intellectually disabled themselves as they have no comprehension of the dangers of the virus. They cannot understand the need for social distancing, the need for wearing of masks, or the need for frequent washing of hands. Carers need to have special skills and techniques to help them become aware of all those demands.

Emmaus provides residential services for 60 people, spread over 15 group homes. In normal times during the evenings, they would be going to the bowling alley, visiting the health club, going to the karaoke hall, shopping at the local supermarket. But because of





# RING COVID

the upsurge of the virus, restrictions and caution forbade those activities.

However, thanks to our Columban benefactors, we were able to overcome those stormy times by having professional instructors run art and crafts programmes in our group homes. Our residents updated their photo albums and so relived the excitement and thrill they experienced when they rode the bus to the peak of the second highest mountain in Korea. You could see their sadness as they looked once again at the photo of Myeong Sek's funeral Mass. Myeong Sek was the 'Onnee' (big sister) who was always smiling. A tiny fragile woman, who could not read or write, who had no concept of time or money, but was loved by all.

In the group home next door to me are four men with intellectual disabilities and none of whom can hear or speak. For between twenty and thirty years, they had suffered physical and sexual abuse while

living in a notorious and infamous large institution, which was closed down by the government after the media exposed their hidden sins. It was a tonic for me to drop by during the pandemic and join with them as they played indoor mini-bowling or help them as they put flower seedlings into pots.

Throughout the pandemic we insisted that our people living in group homes refrain from going to the parish church as they were so vulnerable. They watched the Sunday Mass on TV. There are four very fervent middle-aged women with Down's Syndrome living in one of Emmaus' group homes. I am sure that Jesus smiled when He saw them go up to the front of the TV and put out their hands to receive the host as the priest was giving out Holy Communion. Perhaps it was the same kind of smile he gave the two Emmaus disciples who recognised Him in the breaking of bread. ●

Limerick-born Columban Fr Noel O'Neill has spent his life helping people with intellectual disabilities in Korea. He founded the Emmaus organisation and the Rainbow Community to help them flourish in a community rather than an institutional setting.

**To support Fr Noel and ministries like this please go to p14 and donate to our 2022 September Appeal.**

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All images courtesy of Fr Noel O'Neill.





# ALL THE FISH **DIED**

The coup and Covid-19 have seriously impacted young people's education in Myanmar. Fr Kurt Zion Pala writes about plans to open a Student Resource Centre.

**T**he Kachins love to fish. During the rainy season, when the river and stream waters are high and when empty dry ponds are filled with water, the fish seem to grow in number. You will find many Kachins, young and old, gathered at spots even along the roads with their fishing rods, patiently waiting to catch fish. But fishing is no longer an enjoyable activity. Many of the streams and rivers are now polluted by human activities like mining and banana plantations. Environmental degradation is worsening with the current political crisis in the country.

"All the Fish Died," was the headline of one magazine in Myanmar. The fish were dying in two streams where chemical runoffs from a Chinese banana plantation mixed with the water. From these streams the villagers also get their water for drinking and washing. These days it is not just fish dying but also young people and their dreams.

"Give a man a fish, and you feed him for a day. Teach a man to fish, and you feed him for a lifetime," goes one Kachin proverb. A popular adage that reminds us that helping another person is more than just giving the person material things and resources but giving the person the opportunity learn the skill to provide for themselves. Many of the young people these days in Myanmar are

struggling with life. Some are just surviving but are not finding joy and meaning in their lives.

I have been working with university students over the past three years since I arrived in the Diocese of Myitkyina as chaplain and spiritual director to the Catholic Student Action Myitkyina (CSAM), a ministry to university students. The pandemic and the coup closed all educational institutions in the country. Many of the students I worked with could not complete their university education. One of them is Philip Hka Naw Seng. He is now the interim CSAM president. Together with the committee, we try to continue to minister to the students and youth. He was in the second year of his Bachelor of Science Major in Chemistry when he, like most young people, stopped going to the university in protest at the military coup. The new military regime is very brutal in suppressing protests and resistance especially by young people.

The pandemic and the coup revealed many weaknesses in the country's education system. Many young people are now not work-ready which means many - even those with university degrees - are





not readily employed by companies because they lack basic, necessary knowledge, skills and attitudes.

Furthermore, the Covid-19 pandemic and the ongoing political crisis in the country has led to an increase in stress and trauma among children and the youth. Mental health problems have increased among children and young people. Anxiety and depression is causing a loss of interest in life, an increase in substance abuse (drugs, alcohol, other substances) among young people.

"Why is education important for you?" I asked Philip. He explained that education means a good future for him. In his family he is the only one to have attained third level education. Though he cannot go to the university, he is finding alternative ways to continue his education. He wants to become a good teacher so he can also teach his people and improve their lives. He also explained how most Kachin people rely on the region's abundant natural resources. They extract jade and gold through mining without considering the impact on the environment.

Since the closing of the universities and other institutes many young people have begun working in Kachin's many mines. Many are also losing interest in studying because of the situation in Myanmar. Philip feels lost and depressed.

Mary Ja Seng Lu, another university student and member of the Catholic Student Action Myitkyina told me how the pandemic and the political situation had created many challenges for her. Her family could not support her in her studies so she had to struggle to balance university demands and work. She was doing well until the coup happened. These days she feels lost and confused.

Philip and Mary are not alone. There are thousands like them in Myanmar who

are hoping for real peace and justice. Many young people these days are lost and uprooted. Some joined the armed resistance. Pursuing studies abroad is not an option for most of those from rural areas as they have no information on possible scholarships or training programmes. These days, many young people feel their dreams and future are gone.

But it is not without hope. When Pope Francis visited Myanmar in 2017, he met young people and told them, "Be brave, be generous and above all be joyful." Many are trying their best and if given the right opportunities to learn, gain new knowledge and skills they will be able to survive and make a difference not just in their lives but also in the lives of many other young people.

For this reason we are opening a Student Resource Centre. The centre will have a computer laboratory, a library, a counselling room, classrooms and meetings rooms. It will provide a safe space and an alternative learning centre to provide skills training in English language, Computer skills, Accounting, Life skills and also mental health services. Livelihood training will also be an essential component of the centre to encourage business entrepreneurship among young people. We do not just want to give them fish but we want to empower them by giving them the right knowledge and skills to succeed in life but also have meaningful lives. Help us help young people in Myanmar. ●

Fr Kurt Zion Pala is from Iligan City, Lanao del Norte in the Philippines. He was ordained a priest in 2015. He spent two years in Fiji while still a seminarian and a year in Malate Parish, Manila. He has been based in Myanmar since 2017.

01. Fr Kurt Zion Pala with members of Catholic Student Action Myitkyina (CSAM) Photo: Fr Kurt Zion Pala.
02. Mary Ja Seng Lu with another youth volunteer teacher. These days, many young people feel their dreams and future are gone.
03. Candle-making: The Student Resource Centre will provide a safe space and a learning centre to provide skills to young students.
04. Philip Hka Naw Seng, a member of CSAM, who wants to become a good teacher so he can also teach his people and improve their lives. Photo: Fr Kurt Zion Pala.

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Fr. Kurt Zion Pala



# 2022 SEPTEMBER APPEAL

**F**rom homework clubs and the formation of parish catechists in Peru, to special education centres for the intellectually disabled in Korea and Taiwan, Columban missionaries help thousands of people every year journey from the despair of conflict, poverty and injustice to the hope of living God's dream for them and for the common good of all.

Your donation will support Columban missionaries around the world<sup>1</sup>, like Fr Kurt Zion Pala from the Philippines and his ministry to students in Myanmar as chaplain of Catholic Student Action Myitkyina (CSAM). He reported recently that many young people became revolutionary soldiers following the military coup in February 2021, but not all. Zawng Dau is one of many choosing a different path.<sup>2</sup>

**Thank you for generously loving and caring for others and for working in collaboration with the Columbans to reveal the Kingdom of God.**

“When I was young I was afraid to speak with my teachers or any authority. I always thought that my education and experience was insufficient and I was from a poor village. Now I am a teacher and a life-time student. That is how I see myself now. Wa Jau (Fr Kurt) taught me not to be afraid. I will never forget the activities we did together in CSAM.”

*Zawng Dau*



#### WAYS TO DONATE:

- \* SCAN THE QR CODE OR GO TO [WWW.COLUMBANS.CO.UK/DONATE](http://WWW.COLUMBANS.CO.UK/DONATE) TO MAKE A REGULAR OR ONE-OFF GIFT VIA CAF DONATE
- \* CALL **01564 772 096**<sup>3</sup> TO DONATE VIA CREDIT/DEBIT CARD
- \* DONATE BY CHEQUE PAYABLE TO 'COLUMBAN MISSIONARIES' AND SEND TO:  
<sup>4</sup>THE MISSION OFFICE, ST. COLUMBAN'S, WIDNEY MANOR ROAD, SOLIHULL B93 9AB



<sup>1</sup>Donations to the appeal are distributed among Columban Regions and Mission Units according to their need.

<sup>2</sup>Read Fr Kurt's article about Zawng Dau at [www.columbans.co.uk](http://www.columbans.co.uk)

<sup>3</sup>Monday to Friday, 10.00am to 4.00pm.

<sup>4</sup>Use the donation slip and pre-paid envelope if provided.



**COLUMBAN  
MISSIONARIES  
BRITAIN**





**T**hree significant events keep niggling at me as I reflect on life in recent months: the Russian invasion of Ukraine, the presidential election in the Philippines, and the synodal process in the Church. There might be no obvious connection between these three but there are some common denominators.

When Ukrainian president, Volodymyr Zelenskyy, spoke about the horrific invasion of Russia on 24 February 2022, people listened with dread as they contemplated the possibility of World War III. Pope Francis on Ash Wednesday asked the world to pray for the people of Ukraine. There is still no clear sign of an end to this barbaric attack, instead the toll of innocent people continues to rise including many children and old people. At the same time, it is disconcerting to see how people in Russia can be brainwashed about Putin's real intention towards Ukraine through lies and propaganda.

At the moment there are more than 25,000 Ukrainian refugees in Ireland. As of June 30 there are 47 Ukrainian people who have come to the Columban Centre in Dublin and have their names listed for English lessons. How can we better reach out to these Ukrainians who have fled war? It is a question that we, as Columbans, need to consider in order to discern an effective response.

The presidential election in the Philippines occupied a lot of my attention earlier this year. What really disturbed me was the fact that the candidate who topped the poll is the son of the former dictator, who has not only been convicted for tax evasion but avoided every single public debate. Filipinos had to listen ahead of the election and discern not just for themselves but more importantly for the future

of their children and their children's children. To listen to the truth is paramount. Sadly, when the election results came out, all I could utter was WHY? When will we ever learn?

The synodal process in the Church also calls for an intentional listening and discernment. It is time for all Catholics to look closely at our experience of the Church and be guided by the Holy Spirit in ensuring that we are on the right path.

Pope Francis has declared that synodality is what God expects of the Church in the 21<sup>st</sup> century. But the question is, are we taking the call for synodality seriously? Some people I know have very little faith in the synodal process, thinking it might just be one of those 'box ticking' moments in the Church. Some fear that any document from this process will just end up collecting dust.

In February and in March, I had the privilege of joining the Columban community in Dalgan in a fruitful conversation as part of this synodal process from which a significant statement was written. A synodal Church needs to encourage and empower the laity. In so many of our communities, women are indispensable leaders, and yet their gifts for ministry have not been adequately tapped into. On the synodal path, Jesus is the model for the Way and St Columban's motto, "To be pilgrims for Christ" strikes a synodal notes for all of us. It is by listening we can achieve genuine discernment. ●

**Angie Escarsa**

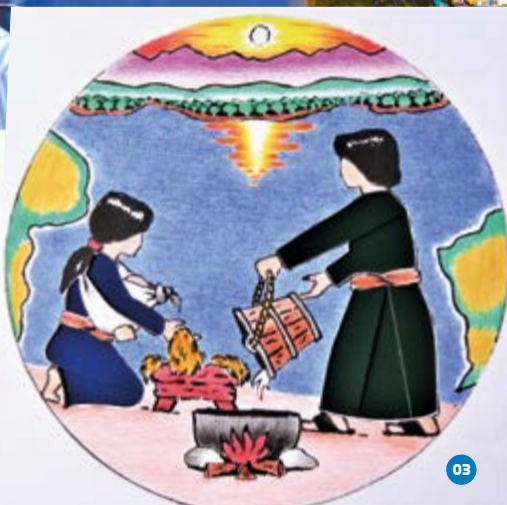
Angie Escarsa is a Columban Lay Missionary living and working in Ireland.

01. Angie Escarsa and two Ukrainian women from Mariupol at the Columban Centre in Dublin





02



03

# CHRISTMAS CARDS THAT CELEBRATE KINDNESS

Fr Vincent Busch writes about Subanen Christmas cards which highlight simple acts of kindness and honour life-enhancing ways of nurturing the human family and the natural world.

The Subanens are an indigenous people whose ancestral habitat is in the mountains of the Southern Philippines. Inspired and guided by the Subanen Ministry of the Columban Sisters, who have been living and working with the Subanens since 1983, I began working with Subanen crafters in the year 2000.

Over the years, I have come to see how the Subanen culture is interconnected with their habitat, and how it is necessary to protect and nurture their God-given habitat so it, in turn, can protect and nurture the Subanen people, as well as their lowland neighbours.

Their interaction with their habitat led to a long and practical crafting tradition. They developed clever ways to shape rattan, bamboo, grasses and palm leaves into baskets, tools, furniture, mats, hats, roofs, walls, musical instruments and even the walls and roofs of their homes. Attracted by their crafting tradition I worked with Subanen crafters to form a livelihood project called Subanen Crafts.

Over the years our craft project developed greeting cards that honour life-enhancing ways of nurturing the human family and the natural world. Our Christmas

cards do this by highlighting simple acts of kindness. For example, these cards show Joseph repairing the manger, cleaning the stable, heating water, and preparing food while Mary attends to Jesus and prepares his manger bed. One card shows a thoughtful shepherd who brought firewood to warm the stable.

The kind deeds we highlight in our cards remind us that our craft project has been blessed by the kindness of others. For example, during Covid lockdowns we couldn't travel to get the pencils and paper the crafters needed to continue working. We were saved, fittingly so, by our ambulance service. Whenever an ambulance took a patient from the mountains to a lowland hospital it would return with food and medicine. And, if there was room, the ambulance would also bring us craft supplies. We thank our ambulance service and its drivers for their kindness to us.

We thank, most of all, our kind God who, through our habitat, provides us with food, water and shelter as well as the paper and pencils we use for our livelihood. In designing our cards, we intentionally placed Mary and Joseph within an image of the



Earth to remind us that we are called to protect and nurture our life-giving planet, our common home.

One way that our craft project glorifies God is by keeping our habitat in good repair. Both the Subanen people and their lowland neighbours depend on healthy forests, rivers, and soil. Decades ago, these life-sustaining gifts were looted by unregulated logging that made quick profits but devastated the land and sea. The Subanen Craft project promotes the tree-growing and sloping agricultural ministries of the Columban Sisters. These ministries have reduced hillside erosion which, in turn, has helped prevent monsoon rains from flooding lowland rice fields and smothering coastal reefs.

Jesus praised acts of kindness and promised to welcome all into the Kingdom of God who fed the hungry, gave drink to the thirsty, clothed the naked, sheltered the homeless, visited the imprisoned and comforted the sick. Such acts of kindness keep our families, our communities and our habitat healthy. In the 'Our Father' we pray for the coming of the Kingdom of God



on "Earth as it is in Heaven". On Earth, that Kingdom is proclaimed and celebrated through the kindness of people who, sustained by the Holy Spirit, care for each other and for the life-giving gift of God's creation. ●

Fr Vincent Busch is a Columban priest from the USA who has been serving in Mindanao, Philippines since 1975. He initiated a handicraft project with the Subanens in Zamboanga del Sur in 2001. To see the crafts and cards of the Subanens visit their website, [www.subanencrafts.com](http://www.subanencrafts.com)

01. Members of the Subanen craft project hold up examples of their distinctive Christmas cards which promote a message of protecting and nurturing our life-giving planet, our common home.
02. The cards highlight simple acts of kindness. In this one, a thoughtful shepherd brings firewood to warm the stable.
03. Joseph heats water while Mary attends to Jesus and prepares his manger bed.
04. During Covid lockdowns, members of the Subanen project could not travel to get the pencils and paper the crafters needed, so the local ambulance service brought supplies after it delivered its patients to hospital.

# SUBANEN CHRISTMAS CARDS

Connecting the nativity story with the story of the Subanen people in the Philippines

The Subanens face eviction from their homes by logging and mining companies. With assistance from the Columbans, they use their traditional crafting skills to make jewellery, mandalas, children's books and cards to sell. The income generated provides food, education, housing and healthcare for their families.

Why not support the indigenous Subanen people of the Philippines by buying their traditionally crafted cards?



Tel: 01564 772 096 Email: [office@columbans.co.uk](mailto:office@columbans.co.uk) or visit: [www.columbans.co.uk](http://www.columbans.co.uk) to place your order, or write to: Subanen Christmas Cards, Columban Missionaries, Widney Manor Road, Solihull B93 9AB.

\* Including VAT. Sold in packs of ten, with envelopes. Postage is £2.95 incl VAT (£3.95 for 3-7 packs). Cheques payable to Columban Missionaries.





# RESPONDING TO OUR BAPTISMAL CALL

Columban lay missionary Jao Resari believes Synodality calls the faithful to become active participants in mission and to address clericalism and exclusion in the Church.

When I joined the Columban Lay Missionaries (CLM), I was 24 years old. My first mission assignment was in Taiwan and my ministry was in the field of HIV and AIDS. I journeyed for six years with people living with and affected by this illness in shelters run by a non-profit organisation. Afterwards, I worked in HIV and AIDS education and outreach ministry in the Hsinchu Diocese.

My experience in mission has truly been a blessing because until I met the Columbans I had not fully understood my baptismal call to live out God's mission. Although I was raised a Catholic, which has imbued my life with Christian values and traditions, I grew up treating the Church as a place where I can go to get my spiritual needs met, a place where I can expect people of authority, mostly priests, to provide certain services. At a young age, I also learned not to ask questions about the bible or about religious practices or traditions. I grew up feeling it was my place to just receive what was offered by the Church, to fulfil my obligations, and not to question matters related to the Church. These were some of the things ingrained in me that I unconsciously accepted in living out my Catholic faith.

As I grew into adulthood, the comfort of the familiar and convenient role as a passive recipient church member stagnated my

spiritual growth and limited my participation in the life of the Church. I am grateful God led me to discover the Columban missionaries. Cross-cultural mission has allowed me to grow in my faith, own my identity as a member of the Christian community, as well as understand that the Church is much more than a place to get spiritual services or replenishment for the laity.

With Pope Francis' decision to move towards a synodal renewal of the Church, the message is clear that "the whole People of God is an agent of the proclamation of the Gospel... every baptised person is called to be a protagonist of mission since we are all missionary disciples." (**Synodality in the Life and Mission of the Church**, 53). We need to create conditions that enable people to recognise and respond to their baptismal call and allow them to own their role as "protagonists" - the principal and active participants in mission. It is important to facilitate and guide people in their journey until individuals are able to truly find their voice in the life and mission of the Church.

If we see ourselves as facilitators, we can bring people together, learn from one another and be enriched by our encounters with different cultures and experiences. This can bring about new possibilities for mission. We need to be creatively and faithfully responsive to the changes brought







forth by our journey together, especially when these changes lead us closer to people in the peripheries amidst these challenging and uncertain times.

When I arrived in Taiwan, I recognised how structures in our mission unit invite members, lay and ordained, to live out the values that reinforce and inform the life of Columban missionaries, that is, a full participation that fosters partnership and shared responsibility and accountability among ourselves. I had to make a choice to let go of my past conditioning that influenced my dynamics with the ordained and my view on my role as a lay woman in our community. It was not easy, but I gradually understood that my opinions and my contributions would be received and respected by others.

The encouragement young members received from fellow missionaries helped build our confidence to contribute to discussions, take initiatives and accept responsibilities. Of course, with our diverse cultures, personalities, and personal histories, it is to be expected that we have experienced resistance, tension and conflict. And, although we would rather avoid these, they are part of our reality, and overcoming them is necessary for our growth individually and as a community. With God's grace, environments or conditions such as I have experienced can bring about an awakening in an individual, leading to a deeper understanding of one's calling and a sense of ownership of our shared responsibilities

in the community.

Synodality also calls us to address clericalism and exclusion in the Church. From what I have witnessed and learned in my ministry about confronting stigma and discrimination, behavioural and attitudinal change is just as critical as finding a cure that would end HIV and the realities brought about by this illness. The same sort of thing is true for the Church. It is vital that we honestly examine negative or false narratives, religious and cultural misconceptions or taboos, and any other structural or ideological components of the Church that perpetuate clericalism or justify acts of exclusion.


Only when we are aware of these attitudes and behaviours, and take steps to counteract them, can we ensure that we are not blocked from responding to, and relating with, people around us. Then, we can be catalysts of change for inclusion and diversity, bring healing in the Church, and truly move forward in the spirit of communion with one another and with God.

May our encounters with people on the margins teach us the meaning of the truth that every person has innate value and dignity, and deepen our understanding of what St Paul meant when he described the Christian community as "one body with many members, so it is with Christ. We are the body of Christ, and individually members of it". May the Holy Spirit guide us to remain faithful in welcoming others to share in God's mission as disciples of Christ. ●

Columban lay missionary Jao Resari lives and works in Taiwan.

- 01. Taking on an active role in the Church, Columban lay missionary Jao Resari gives a talk on HIV ministry to the bishop and priests of the diocese in Taiwan.
- 02. The priests and a bishop listen to Jao speak about her work with the marginalized.
- 03. A trained lay leader, who has attended some of the pastoral training facilitated by Jao Resari, giving an address at Sunday Mass on World AIDS Day.
- 04. Migrant workers attending Mass on World AIDS Day. Other lay leaders have become collaborators in Jao's ministry, along with priests and religious Sisters.
- 05. Columban missionaries during a community retreat.
- 06. Retreat wreath.






# MAKING YOUR WILL?

## MAKE A DIFFERENCE!

**Please remember the needs of Columban missionaries and their missions.**

**Without your help we cannot continue our work.**

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



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



# REST in PEACE



Fr Patrick Clarke

**Fr Patrick ('Paddy') Clarke** was born in Dublin on 22nd March 1931. He was educated at Synge Street CBS and Belvedere College and came to Dalgan in 1948. He was ordained a priest on 21<sup>st</sup> December 1954. In 1955, Paddy was appointed to post-graduate studies in Sociology at Fordham University, New York, USA, and in 1957 he went to Japan where he served until 1989, with the exception of two years when he worked on Mission Awareness/Vocations in Ireland. His assignments in Japan included Katase, Fujisawa City, Toshima Parish, Tokyo, and Narita. In 1989, after spending six months studying Spirituality in Rome, he was appointed back to Ireland. He served for eleven years as assistant in the Parish of St Jude, Templeogue, Dublin.

Paddy was a man of wide interests, and also a poet. Some of his poems were published in magazines like *Spirituality, Reality* and *Review for Religious*. He published a collection of his mother's poems and his own, for private circulation, under the title, **Poems and Prayers**. A quiet and private person, with a wry sense of humour, Paddy suggested that the following should be included in his obituary: "When asked after his retirement 'what do you do?', his reply was, 'Nothing and I do it very well!'" Paddy died in the Dalgan Retirement Home on 26 April 2022.

**Fr Joseph ('Joe') Houston** was born on 14 December 1940 in Belfast. He was educated at St Gall's Primary School and St Malachy's College, Belfast. He did a degree in Arts at Queen's University, Belfast and an MA in Celtic Studies. He taught at St Colmcille School, Rosgar, Co Down and then came to Dalgan at the age of 24. He was ordained a priest at Easter 1969. He studied Philosophy in Rome and was conferred with a Licentiate degree.

In 1971 he was appointed to Chile where he spent four years in the parish of El Olivo, Santiago. He was then appointed to teach Philosophy at Dalgan, and he remained in that position until Dalgan was closed as a seminary in 1980. He returned to Chile in 1981 and was appointed to the Parish of Espiritu Santo in the Diocese of Iquique.



Fr Joseph Houston



Fr William Carrigan

After 17 years in Chile, Joe was assigned to China in 1988 where he spent the next 25 years. Forbidden to evangelise explicitly, he established a mission of presence. Later he took over as Director of the AITECE (The Association of International Teaching Educational and Curriculum Exchange) Programme, based in Hong Kong. He wrote a history of the Columban Fathers and Lay Missionaries in Hong Kong for the Columban Centenary in 2018. During his last two years in China, he assisted at St Joseph's Church in Hong Kong until ill health caused his return to Ireland. He died on the 14<sup>th</sup> May 2022.

**Fr William (Billy) Carrigan** was born on 18<sup>th</sup> July 1933 at Conahy, Co Kilkenny. He was educated at Clinstown NS and St Kieran's College, Kilkenny. He came to St Columban's, Dalgan Park, Navan in September 1951. He was ordained a priest on 22<sup>nd</sup> December 1957. In 1958 he was appointed to the Philippines where he would spend the next 48 years apart from holiday periods. All of these years would be spent in the southern island of Mindanao.

After language studies in Catadman, Ozamis City, he spent four years in Kapatagan. After a year in Oroquieta, he spent four years in Ozamis City. From 1967-1977 he served in Tambulig. There followed two years in Bonifacio, and then ten years, 1980-1990, in Sinacaban. From 1991 to 2006 he ministered in Ozamis City and in 2007 Billy retired to Kilkenny.

Billy was very much at home among the Filipino people. He was deeply appreciated for his kindness, his open house, and his generosity. He had a special ministry to the sick and the bereaved. His own final illness was unexpected, but he accepted it with great fortitude. He died at St Luke's Hospital, Kilkenny on Saturday 21<sup>st</sup> May 2022.

**May they rest in peace.**



# THE LOST COIN

Jesus told a story about a woman who wore ten silver coins on her headdress, to explain God's love for us. In those days it was usual for women to wear their money like jewellery. They would punch a hole in each coin and sew them to the veil they wore on their head. It kept their money safe and showed everyone how well off they were!

One day, the woman in the story was horrified to see that one coin had fallen off. She would have to search the whole house until she found it.

She lit a lamp to help her with the search, and then she began to sweep every corner of the room carefully, moving all the furniture to make sure nothing was overlooked. Suddenly, she saw the coin glinting in the dust and picked it up.

She was so happy that she ran out into the street and shouted across to her friends and neighbours,



"Come and share my joy! I lost one of my coins this morning, but now I've found it!"

Everyone was delighted for her. They knew just what it was like to lose something precious.

It is just like that with God, Jesus said. We are all precious to him, and he is overjoyed whenever one person who was "lost" turns back to him and asks for his forgiveness. ●

Read also: Luke 15:1-10

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

## BIBLE QUIZ

NUMBER 101

- 1 In Exodus ch.15, how many days did the Israelites wander in the desert without finding water?  
\_\_\_\_\_
- 2 In Luke ch.5, where were Jesus and the disciples when Jesus told Simon to let down his nets?  
\_\_\_\_\_
- 3 In Matthew ch.17, at what place did Peter suggest that he, James and John should build booths for Elijah, Moses and Jesus?  
\_\_\_\_\_

- 4 True or false? In Mark ch.6 Jesus walked on the surface of the Dead Sea?  
\_\_\_\_\_

- 5 In Leviticus ch.16, on the Day of Atonement where was the scapegoat sent?  
\_\_\_\_\_

- 6 In John ch.5, Jesus healed a lame man next to the Pool of Bethesda: in which city was this pool found?  
\_\_\_\_\_

**£15 vouchers for the first three correct entries received!**  
Consult your Bible, answer the questions above and send your entry to: Bible Quiz N° 100, St Columban's, Widney Manor Rd, Solihull, West Midlands, B93 9AB, before 28<sup>th</sup> October 2022.

Bible Quiz N° 99 Winners: Marie Woods, Aylesbury • Winifred Buchan, Derby  
• Helen Driscoll, Coventry

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_





# WORD SEARCH

Find these words in the puzzle. They can be found straight across, reversed, diagonal or down:

SEPTEMBER

CLASS

SCHOOL

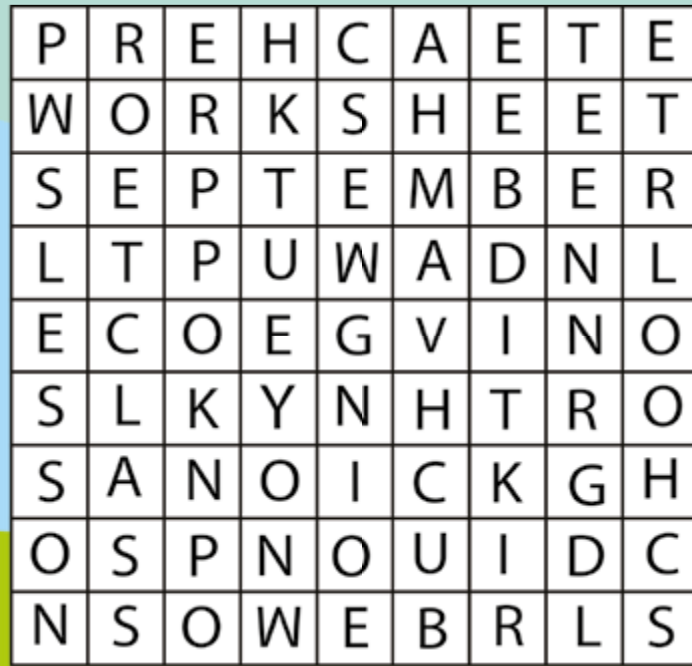
TEACHER

PENCIL

LESSON

WORKSHEET

BOOK



## PUDSY'S DIRTY - FIND THE 10 SPELLING MISTAKES

When I was telling our mammy's old aunt Mamie that we are back at school for ages she said it's high time you were. And at school the other day I was thinking about this high time thing and if there is low time and even no time at all. But just then Ms Flinn was saying the inspektre was coming and I whispered to my friend Bump is that the guy with the big mustash and the cross face and looks like a boxer. And Bump said he heard that when he boxed anybody the other guy did'nt wake up until the middle of next week. And I was going

to say wud that be high time or low time or no time at all when Ms Flinn was looking down at us and saying we better be ready and have all our lessons done and give a good name to our school or else we might be in trouble cept I dunno what kind but mebbe that's what low time is. And then I got it - I can ask our old naybor Mr McHugh who said he was a boxer to show me how to box too and then I wo'nt hafta worry bout them questions and spelling and everything. And I bet that'll give our school a real fab name...and in no time at all...



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

Rewrite the story and send to Pudsey's Dirty, St Columban's, Widney Manor Rd, Solihull, West Midlands B93 9AB, before 28<sup>th</sup> October 2022.

### HA! HA!

1. What is a snake's favourite subject?
2. Why do calculators make great friends?
3. Why does the maths book always look sad?
4. What is a maths teacher's favourite dessert?
5. Why does a music teacher need a ladder?
6. Why did the kid eat his homework?

1. His-story
2. You can count on them
3. Because it is full of problems
4. Pi
5. To reach the high notes
6. Because the teacher said it was a piece of cake

## COMPETITION WINNERS

MAY / JUNE 2022

Norah Cross  
Lancashire

Harry Watson  
Kent

Charmaine Fernandes  
Surrey

Alfie Murphy  
London

Sonny Scott  
London

1

2

1

2

1

Colpaint - Aged 7 and Under

Colpaint - Aged 8 and Over

Pudsey's Dirty



# Super Swifts

By Elizabeth McArdle



September is a month of transformation and change is in the air. The leaves are beginning to change colour in response to the shortening days and parents and children are adjusting as schools re-open and homework becomes a reality once again. While all this change can be daunting, imagine what it is like for a young swift setting off on its epic journey to Africa without satellite navigation or schoolbag.

While many of us might confuse swifts with swallows, they are not closely related at all. Surprisingly, swifts are placed in the same order as hummingbirds. One of the reasons why swifts resemble swallows in their appearance, is their similar lifestyle which is based on catching insects in flight. This phenomenon is called convergent evolution.

They feed, drink, mate and sleep on the wing and swifts rarely touch the ground. Most of their lives are lived up in the atmosphere, high above our earthbound existence.

Their small, weak feet only allow them to cling to vertical surfaces such as old walls of buildings where they build their nests of straw, feathers, leaves and saliva which are all caught on the wing.

Their superb flying abilities make them one of the fastest birds on earth with an impressive top speed of 111 kilometres per hour. Because they cannot roost overnight during a journey as swallows do, they must fly quickly. One young swift left its nest in the UK on 31<sup>st</sup> July and was found in Madrid three days later. Swifts can live up to 21 years, so one individual may fly more than one million kilometres during its lifetime. While in Africa, they can be found scudding through the tropical skies, finding food to build up their bodies for their return journey.

We will pray that God will guide them safely back to this part of the world next year to begin the cycle all over again. ●

Image: Shutterstock

## 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 28<sup>th</sup> October 2022.

Name:

Age:

Address:

FOUR PRIZES TO BE WON!



# SCHOOLS MEDIA COMPETITION

Columban Missionaries are looking for students (aged 13-18 inclusive) to submit an original piece of writing or an original image on the theme:

- ✓ Is conflict inevitable?
- ✓ Where and how is peacebuilding taking place?
- ✓ What role can faith play in peacemaking?

**“Our proclamation of the Gospel of Jesus challenges us to build communities of peace.”**

From the Columban Statement on Peace

**DEADLINE FOR ENTRIES:  
FRIDAY 10<sup>TH</sup> FEBRUARY 2023**

For more information see:  
[www.columbancompetition.com](http://www.columbancompetition.com)



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1<sup>ST</sup> £300  
2<sup>ND</sup> £150 • 3<sup>RD</sup> £100**

**IMAGE PRIZES  
1<sup>ST</sup> £300  
2<sup>ND</sup> £150 • 3<sup>RD</sup> £100**



## SUBSCRIBE TODAY TO OUR FREE eNEWSLETTER

Receive mission updates, stories and reflections direct to your email from Columban missionaries in Britain and around the world.

And he said to them,

“Go into all the world and proclaim the good news to the whole creation.”

Mark 16:15

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