Apostolic Work in Thailand (10 Brothers)

Since the brothers from Myanmar were unable to return home for their one-month holiday due to the political situation, the local formation council decided to let them travel to the border of Thailand to engage in apostolic work. On the 5th of July, 2026, I, Fr. Hilary Plureh OP, together with 10 brothers, therefore, flied to Thailand. We arrived at the airport of Bangkok at mid-night and spent 6 hours there for the transit to Chiang Mai. From Chiang Mai, we took the van to Mae Hong Son. Eight brothers went ahead of us and once they reached Mae Hong Son, the faithful from their assigned villages came to fetch them. Three of us, however, took another van and arrived there very late; so, we spent one night in Mae Hong Son. The next day the assistant priest of Mae Hong Son drove us to the village where the remaining two brothers were assigned.

a. Faithful in the villages

There are six villages in Mae Hong Son Parish. The faithful from these villages are originally from Myanmar; they are mainly Kayah, Kayan, and Kayaw. Some of them have been in Thailand for more than 3 decades; while others can hardly speak Burmese or have only recently arrived. The majority do not know Thai and speak their own dialects. That is why the parish Priest finds it difficult to provide pastoral care. He is eager to welcome priests from Myanmar and was delighted when we visited. He asked us to return next year.

b. Posting of the Brothers

I assigned 10 brothers in pairs to stay in the villages, rather than remaining in the city. With six villages to cover, the brothers were distributed among them, I then travelled to each village, staying with the brothers for one week at a time.

c. Pastoral Ministries

The pastoral ministries we carried out in Thailand were simple, yet they seemed to deeply touch the faithful. *Firstly*, I asked the brothers to visit the faithful house to house, talk with them, listen to their problems, and then pray a decade of rosary with them. When I stayed with them for one week, we continued this practice. By doing so, most of the faithful felt that they were not abandoned by religious leaders. They warmly welcomed us and shared their sorrowful stories about how they came to settle down in this area. They were eager to share their food with us even though they themselves live from hand to mouth. *Secondly*, we tried to organize and celebrate the parent days. Since July 26th is the feast days of St. Joachim and St. Anna, we wanted to show the young people that Father and mother are worth of honoring in their lives. Many of the faithful appreciated our well-preparation as well. *Thirdly*, we tried to distribute some basic needs such as rice, cooking oil, salt, eggs, and other dried foods to the people who are really in need. Some of them are abandoned; they live poorly; no one looks after them. Some are recently displaced that they do not have anything. Some are sickly and old, but they live alone. The fund for this distribution was from our chapel in Macau for the poor and some donation from my friends. We were able to do something for those who are really needed. *Fourthly*, the brothers also taught children Catechism and English and conducted social games for them.

d. Refugee Camp

With the help of Fr. Dominic Ngareh who is in charge of the camp, we had the opportunity to spend two days and two nights at the refugee camp. The brothers could experience the poverty of the people in the camp and how hard it is just to survive. The lives of the people in the camp are really miserable. The road is rough; the living standard is poor; I hope the brothers gained something from this short visit. There is a boarding school for girls and boys with 58 students. One morning of the two days, the brothers spent time with these children and also with half from the local community. About 120 children in total enjoyed playing games, participating in group activities and dancing with the brothers.

e. Feedback from the faithful

When we returned to our community, I wanted to know how the faithful viewed the brothers' work in the villages where they were assigned. So, I sent a message to them. I was glad to hear that all faithful were happy with the presence of the brothers in their villages. In fact, some asked for more brothers to be sent in the future. Hearing their positive response, I feel that our purpose in sending the brothers to this mission is bearing fruit. The parish priest also sent me a message stating that as long as he is assigned to Mae Hong Son, we are warmly welcomed to continue our apostolic works there.

Here are the brothers' experiences and how they did during their mission, along with some photos.

1. Xaverio Boe Bo

The Pastoral work experience in Hwai Puh Village; Thailand

I would like to thank God for being with us during this mission in Thailand. Specifically, I was assigned to Hwai Puh village, one of the villages that have taken refuge in Mae Hong Son region, Thailand, for more than one or two decades. The good thing about the village is that the faithful there know how to respect and receive the priests, brothers, and sisters well. For example, when we arrived in the village, they welcomed us and showed us a house where we would be staying. Some mornings, they gave us curry to eat; on other days, they gave us meat to cook however we liked. Some faithful came to visit us almost every night and shared their knowledge of God and their faith, as well as the difficulties they were facing in the village. Because of their openness concerning the faith, we learned what to plan ahead for them and knew their real condition.

As for the challenges, it would seem to me that living under the pressure of displacement and striving to make a living in a foreign land is a big issue for them, and it is quite difficult for them to listen to or pay attention to the religious teachings. For instance, they cannot say the Hail Mary, make the Sign of the Cross, or say the Our Father prayer. Wherefore, when we invited them to come to the catechist class, some of them could not make it because they were busy farming and doing other things. Some

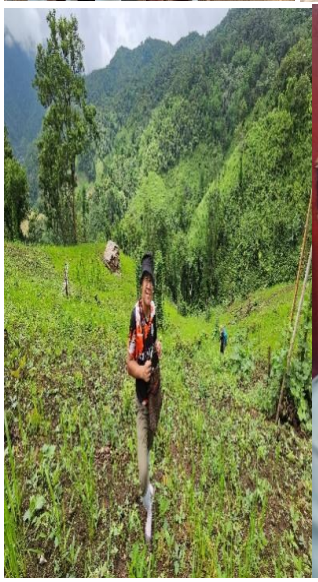
came, but they could not concentrate on our teaching because they are quite old and have just lost interest in prayer. Children there do not speak or understand the Kayah language but only Thai. Thus, it is impossible for us to teach them. The parish priests can present themselves there once a month or every two months. They do not have a Catechist or an officially assigned lay leader, as designated by the parish Priests, to lead them in practicing their faith in their everyday lives. Furthermore, the village is a bit far from where the Priests and Sisters.

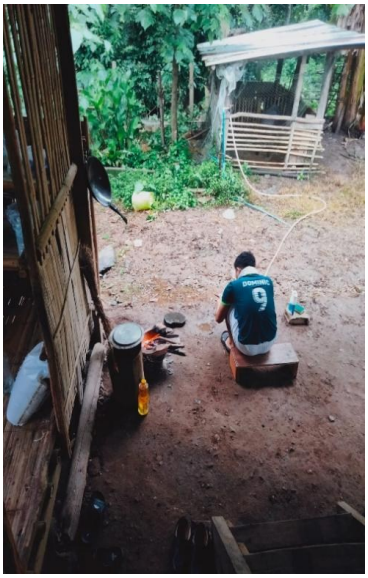
Language barriers are the main reason hindering communication among parish priests, sisters, and even the faithful. It also happened to other villages that we have visited. People there speak Kayah Dialect and some Thai, but most of the faithful cannot even understand Thai. According to my experience, even though we speak the Kayah dialect, some faithful said your Kayah dialect is a bit different from ours. Thus, we have to repeat many time and use sign languages. For example, when we taught them about the creation story, the commandments, and general Bible knowledge, it was pretty difficult to explain it with the right words or terms. Likewise, the parish priest only speaks Thai and cannot speak the Kayah dialect. Therefore, whenever he comes and celebrates the liturgical ceremonies, it is very difficult for the faithful, and a sister of Charity has to translate every word for the faithful.

Another vital point is that, in terms of numbers, the household of the faithful in that village is around 10, and only one household is fully Catholic in terms of marriage. The rest of them are mixed marriages. Hence, it was quite sensitive when we visited their house, prayed, and talked about their faith. It is very difficult to tell them to fully practice and live according to the Church's teaching.

The suggestion for future missions is that one must be open and adapt oneself to whatever situation, place to stay, weather conditions, food, and language barriers. Visiting, conversing, and listening to their stories, feelings, and real-life problems is necessary. Depending on one's language capacity, choosing the village that you are going to is also vital for a fruitful Mission.





2. Ephraem Nay Myo Thu

Pastoral Experience (Ban Nai Soi, Thailand)

I would like to share with you my experiences from the pastoral work I did in Thailand last month. It was the first time I left my community to do pastoral work. I would say that my mission was full of grace, joy, and fruitfulness. I have had good experiences and faced some challenges while staying with the faithful at my assigned location, Ban Nai Soi.

Firstly, I would like to talk about my experiences from the pastoral work. From the day I arrived at my assigned location until the end, I visited the faithful's homes and spoke with them, listening to their heartfelt voices. I also visited the patients' homes, spoke with them about their concerns, and prayed with their families. We distributed rosaries to the family members and prayed the rosary together. As I visited their homes, I gained a deeper understanding of their problems, difficulties, and what they needed. Then I realized they needed a priest, a nun, or a catechist to lead and guide them. They were willing to have the priests or brothers visit their homes and were looking forward to it. Furthermore, Bro. Luke and I were invited to meet with the CLC (Community Learning Center) students. When I met with them, I shared with them about our Holy Father Saint Dominic and the Dominican Order and how I had struggled through the difficulties I had faced since I first joined the Order.

Secondly, I would say there are more positive than negative. Most of the villagers are friendly and have good attitudes. They warmly welcomed me when I visited their homes. Even though there were religious differences within the family, they warmly welcomed me and treated me with respect when I visited them.

Thirdly, one challenge I faced was language. I had trouble understanding Thai and the Kayah ethnic dialect, which made it hard for me to communicate, especially with children. This language barrier made it difficult for me to work with kids and youth in my pastoral work.

Ultimately, if I were to make a suggestion, I believe that a Brother should have certain experiences before becoming a priest. By undergoing these experiences, he would gain a deeper understanding of his future responsibilities as a priest. Additionally, I think it would be beneficial to establish a Dominican community house there in the future. I think that in the future, we should send the Brothers to Thailand so they can continue their missionary work more effectively.












HAPPY PARENTS
မိဘတို့အား ရိုသေခြင်းကိုပြုလော့







3. Peter Nyi Nyi Aung

I am Brother Peter Nyi Nyi Aung. I was assigned to Mae Sa Pae, a village with around 8 Catholic families, mostly elderly, as my very first mission in Thailand. The village is in the mountains. Thus, most residents do farming as their living. The people are friendly, welcoming, honest, and generous. People in the village mostly adhere traditional worship along with a fraction of Buddhism and Christianity. There are some Protestants as well, who share almost the same amount of members as Catholics. Although the population of Catholics is not that much, they hold their faith firm. As it is my very first mission, I would like to report some difficulties, challenges, suggestions, experience and the like.

Firstly, the way from Chiang Mai to Mae Hong Son was something that had not expected. It was a long journey, and crossing multiple mountains with countless turns and bends made some of us throw up. Another thing is the language barrier. People there use Karenni or Thai. Even though some elderly speak Burmese, most middle age and children do not, therefore finding it difficult to communicate with them. However, through gestures and a bit of intimacy, I could communicate with them to the extent that they felt comfortable to approach me. I noticed that they, even some elderly, were shy to talk to me in the first one or two weeks.

Secondly, the main issue they are experiencing is that the use of the new edition of Karenni prayer book. They have been using the old version all their live, making it hard to be familiar with the new one. Plus, almost all the elderly do not read the Romanized Karenni texts. The reason is that they have no one to teach them and they are too old to learn it. I found out that there is a catechist who have been leading the faithful for more than twenty years. Unfortunately, he cannot read it as well. Therefore, they have been using the hymns and prayers which they learnt by heart since the childhood on Sunday gatherings. It is sad to say that they are keen to learn, but there is no one to teach them. I tried to study the new version as much as I could with a limited time and taught them some prayers and hymns. I could see the excitement in their eyes. With a bit of patience and repetition, I could manage to guide them how to memorize, which is a big success.

Finally, the period for that mission is relatively short. I could have done so much more if time would allow. But it all come down to the ability and ethnicity of a brother. A Kayah brother would have accomplished more than I did. I am very delighted just to be with the faithful. They also felt the same. Visiting the faithful, praying together, teaching the prayers and hymns, listening to their problems were the memories I could not erase.















4. Paul Miki Wai Lu Kyaw

The reflection of my ministry on the border of Thailand

The Background of the Village

Mai Sape is a village under the diocese of Mae Hong Son, Chiang Mai. The village is located on a mountain where local people work on farms and plant vegetables for their daily needs. People are from the Kayah tribe; some members are from Myanmar, and some are Thai citizens. The population is not crowded, but they believe in different religions such as Christianity, traditional belief, and Buddhism. Christians are very few, but compared to Protestants, the number of Catholics is a little bit more. Most of the Catholic believers are old people because all the young people moved to the city to have a better life. Since it is a Kayah village, their common language is Kayah. Children and some middle ages can speak the Thai language, but the old people cannot, except Kayah. The Myanmar language is not useable and effective in that village because their understanding of the Myanmar language is very basic and the number of those who understand it is very few. They usually gather in the Church only on Sunday; they pray according to the Order of Mass in the morning, and they say the rosary in the evening. The rest of the day, they go to the farm from 6 am to 4 pm, and they sleep at 8 pm. The priest can come to the village only once a month. Most of the old people are illiterate, so they know about God only from their childhood memories.

Strengths

People are very friendly and hospitable. Though they are poor, they try their best to give us what they can produce on the farm. They are eager to see religious people who enhance their belief and knowledge of God and joy. They are illiterate but eager to learn. Though their catechetical formation is limited, their desire to deepen their knowledge of God is evident. From their suffering and joy, they always feel God's presence. Some of them get married to other believers, but they still keep their faith and transmit their knowledge of God to their children. By the grace of God, some are able to pursue their partner to Catharism, who become good Catholics and pious.

Weaknesses

Most of them understand only the Kayah language, so we struggled a lot to communicate with them. They not only do not know how to read the Kayah language properly but also have some difficulty understanding due to differences in the Kayah language, such as eastern Kayah and western Kayah. They have to rely on their memories, so they have to learn by heart for prayers and gospel songs. They do not have a leader who can teach and lead them with their own language. The absence of youth lead them to many challenges in improving their knowledge.

Personal insight

After staying with them for one and a half months, I realised that they need someone, particularly the priest and religious people, to lead, talk and be with them.

They not only have many stories to share but are also willing to listen about God. They hunger for spiritual food, not physical food. I personally see that if we could be present there, it would be not only good for them but also good for our province. Our province is a missionary province and goes to the neediest. They are the needy who are looking forward to seeing us and need our help to quench their thirst.









5. James Phyo Py Oo

Mission in Thailand: Ruk Thai and Mea Kae Som

Ruk Thai and Mea Kae Som are villages under the supervision of Mea Hong Song Parish led by two local priests. In Ruk Thai, many faithful are refugees from Myanmar and speak Burmese and Kayan. They are poor, though very friendly, kind, and generous. In Mea Kea Som, most are from the Thai Mon tribe, and some are Myanmar. They mostly use Thai language for worship.

We were assigned to stay in Ban Mai Wa, a village close to Ruk Thai. We stayed in a bamboo house belonging to a couple. For the first two to three days, everything seemed to be going smoothly. However, we encountered unexpected challenges after realizing the real state of the house. The house had a lot of bamboo powder because of gathering bamboo at the wrong time to build it. Sometimes, it was inconvenient to stay and caused itching.

Though I had decided to face all the difficulties before I went on the mission, initially, it was still hard to adapt to this situation easily. It taught me that every single hardship can weaken our missionary zeal, challenging the virtue of obedience and humility in the midst of poverty. However, after knowing all the hardships of this couple and the villagers, and their great care for us, I understood that they had tried their best to help us. I gained more strength to be like them and to adapt to the situation with love. Living in this house taught me a great lesson that if I want to be a good missionary, firstly, I must be able to live like the people where I am assigned. There is nothing I can do if I am not capable of living like them from the first step. It also reminds me to prepare well for any potential situation in my future mission.

In these villages, the faithful need spiritual care. Parish priests visit once a month and offer their care and service; however, because they are responsible for many villages and language barriers hinder communication, the local priests have difficulty communicating with and hearing from the faithful. Moreover, in these villages there are many children who are at the proper age to receive their First Communion. They need catechism classes and proper teaching to be well grounded Christian. Parents are expecting to have the summer catechism classes as preparation for their First Communion.

We were invited by a sister to the activity with the kids in Mea Kea Som. These Children only speak Thai; therefore, because of language problem, we just assisted the sister and lay catechists. We also had three-day catechism classes with the kids in Ruk Thai. There were twelve children in my group. Most of them were ten to thirteen years old. I figured out that it was the first catechism class for most of them, and for some, they had already forgotten what they had learned before. In my personal observation, these children should be given great care, especially for their spiritual growth, by offering catechism classes and summer camp. Additionally, some couples are having difficulties for sacrament of marriage. They are also in need of care for preparation for this important state, so that their children will be influenced by a good example of a Christian mother or father.

In short, I personally thank everyone who supports this mission. It opens my heart to know the needs of the faithful, to share their joy and sorrow, which will become a very helpful step for my future mission. Furthermore, it also enlightened me to know myself, because dealing with a new environment and facing difficulties helps me clearly see myself, my strength and weaknesses. I strongly request the community to arrange such a mission for the brothers whenever it is possible. Because I believe that study helps us with our spiritual and intellectual growth, but the combination of the insight from the study and the mission experiences help us becoming a truly mature missionaries.













6. Luke Khaw Gei Om

I am deeply grateful for the opportunity to spend one month in apostolate work in Thailand. Although we were unable to return to Myanmar for summer vacation, I believe that experiences like this are essential for our missionary province. I believe that at the very least, each brother should have this experience once before solemn profession.

Personally, I truly enjoyed this apostolate. It helped me to realize that my studies are not only for my own growth but ultimately for the salvation of souls. During this time, I encountered many Catholics who no longer practice the teachings of the Church for various reasons. These communities are in great need of evangelization. In the place where I was assigned, there was no pastor to guide the faithful. They even referred to their gatherings as "dry Mass," since they lacked a pastor. Many expressed feelings of abandonment, saying they had long requested a spiritual director but received no response. Although they were able to celebrate Mass once a month, they had no one to accompany them spiritually. Meeting us brought them immense joy, as they felt their prayers had finally been heard. We did not perform extraordinary tasks, but simply visiting their homes, praying the rosary together, listening to their struggles, and offering advice became my favorite part of the mission. These small acts carried deep meaning for the people. Of course, challenges were present. For me, the greatest difficulties were the language barrier and cultural differences. Yet, I came to understand that in God we are all brothers and sisters, united as one family.

This apostolate also gave me clarity in my vocation discernment. It reminded me that our calling is not for personal gain but for service to understand that in God we are all brothers and sisters, united as one family. It reminded me that our calling is not for personal gain but for service to others. The joy of being with the faithful, strengthened my conviction that this life is truly what we are called to live. I now see more clearly that missionary work is not about grand gestures but about presence, compassion, and faithfulness.

Once again, I strongly suggest that this kind of apostolate be continued regularly. It is not only beneficial for the communities we serve but also for the brothers themselves. Such experiences shape our hearts, deepen our faith, and prepare us for the responsibilities of priesthood and religious life. They remind us that our vocation is a gift meant to be shared, and that our mission is to bring hope and the love of Christ to those who feel forgotten.



(Visiting home)



(Pray rosary for the sick)





(Pray rosary with faithful)



7. Alphonsio

The pastoral work I experienced this summer was truly meaningful and enriching. It provided me with many valuable lessons, despite some challenges such as language barriers and uncertainty about the people we would meet.

During this journey, I saw many faithful individuals in need of spiritual guidance from a priest. They require leaders who can guide them in their faith, much like catechists. The people there are more focused on their education, yet they lack proper understanding of Church teachings. I truly felt the love of the people and their deep hunger for God.

Throughout our mission, we engaged in various activities. We helped some villagers in their fields and went into the forest to find bamboo shoots with them. From Monday to Friday, we taught English to children and encouraged the smaller kids to draw and color pictures since they are still too young to learn fully. We also visited families house by house to pray with them and celebrate their special occasions.

The place where we stayed was not only Catholics but also individuals practicing traditional beliefs and Protestants. Many of them are not legally allowed to stay in the area permanently. Most of them do not own land or fields to cultivate. Their main livelihood relies on selling traditional cloths. We often gathered in villages to talk, share love, and engage in activities with the children.

Seeing the joy of the villagers in having us there was truly touching. This experience deeply moved my heart. The mission helped me recognize the needs of the people, their hunger for truth, and the close relationship between the priests, brothers, and the faithful.

On a personal level, this mission helped me overcome some of my anxieties and strengthened my faith. I realized that in Macau, my routine is mostly limited to going to school and returning home, which can sometimes feel monotonous and even cause my faith to gradually fade. Unlike the mission, where we had meaningful communication with the faithful, in Macau, I feel more distant from them because of their busy schedules and work commitments.

Therefore, I strongly believe that we should participate in missions every summer. Such experiences benefit not only the brothers and the faithful but also help us understand the lives of the people better and guide us in our future service. In previous missions, we were not well-prepared, as we didn't know what to bring or how to assist the children and adults effectively.

I hope that in future missions, we can prepare more thoroughly to serve the community better.









8. Dominic De Law

Firstly, I would like to thank God for protecting and guiding us while we were there and for bringing us safely back home.

Going on an apostolic mission for the first time, without any previous experience, I felt a bit nervous, worried, and unprepared for the mission. However, I put all my trust in God and decided to face whatever came my way. Having heard very little about the place where we were going, especially since there were very few Catholic believers there, I had no idea what I could do for them or how I could help them grow stronger in their faith. There was no one from our community doing missions there, and this made me wonder who would instruct, guide, and teach me what to do. It would be a waste of time if we did not work on what we were supposed to do, especially when there were only a few faithful people who knew very little about their faith.

When we arrived there on the very first day, I was concerned about whether I would be able to stay there for one and a half months. Suddenly, a thought came to my mind. It reminded me that I was on a mission and that this was what I had promised to do. This is the life I chose. It also reminded me of my vow to go on mission anywhere and anytime I am sent by my superiors.

Moreover, I thought about the very first missionaries who were sent on mission. Just imagine, for us, there was a house and almost everything was already prepared, but for them, they were not even welcomed by the people. They were sent to foreign lands without knowing how to communicate in the local language, while we were simply sent to our own people, whose language we could speak. Another thing is that we were sent there only for a short time, whereas some of them stayed for years, and some even remained there permanently. In other words, they carried out their mission in foreign lands until death. Thinking about this encouraged me to face every challenge bravely and to trust completely in God while I was on mission.

There were several different religions in that village, and there were only five Catholic families. The worst thing was that only one family was fully Catholic; in the other families, either the husband or the wife was Catholic, but not both. The parish priest comes to celebrate Mass for them once a month. However, they did not really know the basic teachings of the Catholic faith, such as how many books are contained in the Bible, the commandments, and so on. They did not know how to pray the Rosary either. They needed someone who could teach them all these things. We also observed that they only prayed when priests or nuns were present with them. Therefore, as religious people, being with them and praying with them is very important. Our presence and prayer with them can also help them feel closer to God.




HAPPY PARENTS DAY





9. John Ai Thet Shwe Oo

.. **Apostolic Work in Thailand**

I understand apostolic work as the work of God carried out through the guidance of the Holy Spirit within me. I am deeply grateful to God, to all the priests, and to every layperson who allowed me to serve His people. Nothing is possible without Him, and I felt this truth strongly during my time in Thailand—whether meeting people, visiting refugee camps, or speaking with disabled soldiers. This experience brought many challenges, but also blessings and lessons. In this reflection, I would like to share my journey of pastoral work in Thailand—its challenges, its advantages, and its disadvantages.

The challenges of apostolic work included language barriers, cultural differences, and daily lifestyles. Most people spoke Thai or their local dialect, which I could not understand. Only a few elderly people spoke Burmese. This made teaching or playing games with children difficult, as translation was always needed. Some parents feared that teaching English or playing games with their children was a way of persuading them to convert. The people often mixed Catholic practices with Buddhism and traditional beliefs (nat). When visiting homes, I had to be sensitive to whether families were Catholic or of another faith. In some traditions, families even asked for a hen to be offered to purify their house before allowing visitors. Most families were farmers, busy even on Sundays, which made prayer and community gatherings difficult to arrange. During the same Eucharistic celebration, people pray and sing in different dialects at the same time. There were also challenges with people struggling with alcoholism or mental illness. For example, one man disturbed families at midnight, knocking on doors, and later had to be sent to the hospital for his mental disorder. These situations tested our patience and compassion.

Despite the difficulties, there were many blessings. I had the chance to listen to the faithful and hear their life stories. The more I encountered them, the more I understood the needs of the mission. Apostolic work gave me opportunities to apply what I had learned—faith, salvation history, and the Bible. I was able to speak not only with Catholics but also with Protestants, Buddhists, and those of traditional beliefs. By visiting homes and praying the rosary together, people felt God's mercy and realized they were not abandoned. This brought them comfort both spiritually and physically.

There were also difficulties that discouraged the mission. Many people were refugees, struggling to survive. When brothers visited, families sometimes felt burdened because they wanted to serve us but had little to offer. In other cases, some people were far from priests and did not know how to welcome them. Some Catholics converted to Protestantism, which was discouraging for the brothers in the mission. Concerning health, there are many mosquitoes, dirty water used for cleaning, and very hot weather.

A simple act of presence meant a lot to the people. Being with them was precious, because they had many stories to share and needed someone to listen. I believe healing can begin through listening. My apostolic work in Thailand was truly a "worth to go"—a mission of presence, compassion, and faith. I encourage other brothers to take part in such experiences, for they will discover both the challenges and the beauty of serving God's people.



Mass with parish priests, sisters, and the faithful in Mae Hong Son, Thailand.



Talking with disabled soldiers in Nang Suai, Thailand.



Praying the rosary at the home of the faithful in Huai Pu Keng, Thailand.



Cleaning the yard of the Sisters of Charity in Mae Hong Son, Thailand.



Teaching catechism and English to children in Huai Sua Hto, Thailand.



Meeting with a non-Catholic long-neck woman in Huai Sua Hto, Thailand.



Children helping their parents on weekends in Huai Sua Hto, Thailand.



Playing games and dancing with students in Huai Pu Long, Thailand.



Mowing the lawn in the catechist's yard in Huai Sua Hto, Thailand.



Weeding in the yard of the faithful in Huai Sua Hto, Thailand.



Looking for bamboo shoots for the people in



Meeting with students at St. Mary Church, Thailand.