

# HERALD

The Catholic Weekly

## Mission Statement

The *HERALD* is a Catholic Weekly of the Malaysian Church. It endeavours to communicate up-to-date news and Christian values and strives to dialogue with all sectors of society in order to build a harmonious community of believers in God. We support the formation of a participatory Church and encourage the laity and religious to make moral decisions in the marketplace.

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Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

Romans 5:12-13



Christian conduits of harmony and bridge-building

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Corpus Christi celebration at Kampung Kundang Asli

■ P7



Anchored in Christ, tested by fire

■ P12

# Human dignity

# has no passport

**G**RAND CANARY: Pope Leo XIV placed the plight of migrants at the centre of global attention during a historic visit to the Canary Islands on June 11, declaring that “human dignity has no passport” and urging Europe and the international community not to grow indifferent to the suffering of those risking their lives in search of safety and hope.

The visit marked the first time a pope has travelled to the Canary Islands and fulfilled a long-held desire of Pope Francis, who had hoped to visit the islands during the height of the migration crisis but was unable to do so.

Speaking at the Port of Arguineguín — once known as the “dock of shame” because of the overcrowded and inhumane conditions faced by newly arrived migrants — Pope Leo delivered a powerful appeal for compassion and action.

“We cannot grow accustomed to counting the dead,” he said. “Human dignity has no passport and does not lose its value when crossing a border.”

The Pope warned against turning human suffering into a routine spectacle.

“Today, here by the sea, every individual who arrives asks us what remains of our humanity,” he said. “Sooner or later, it will be known whether we protected life or wheth-

er we yielded to indifference.”

As a sign of remembrance, Pope Leo cast a floral wreath into the Atlantic Ocean in honour of those who have died attempting the dangerous crossing from Africa to Europe. He also blessed a wooden cross made from the remains of a shipwreck and paused in prayer before an image of Our Lady of Carmel.

The Canary Islands have become one of Europe’s principal entry points for migrants from West Africa. At the peak of the crisis, thousands arrived in overcrowded boats, many after enduring perilous journeys across the ocean. While arrivals have declined in recent months, the scars left by the crisis remain deeply etched in the local community.

One of the most moving moments of the visit came when the Pope listened to the testimony of Ayo, a Nigerian woman who survived human trafficking and sexual exploitation.

Her testimony, read aloud for security reasons, recounted how poverty forced her to leave her two daughters in search of a better future. Promised passage to Europe, she instead became trapped in a cycle of abuse. During her journey, she was raped, became pregnant and, after arriving in Spain, was forced into prostitution while her child was taken from her.

Eventually rescued and reunited with her son, Ayo has rebuilt her life with the support of Church organisations.

Addressing her directly, Pope Leo offered words of consolation and hope.

“If others have put a price on your body,

know that God has never ceased to recognise your inestimable worth,” he said. “If others want to trap you in a painful past, God continues to make a promise for your future.”

“Your life does not belong to those who harmed you. It belongs to God, who has given you a dignity that cannot be taken from you.”

The Pope also heard from rescue workers and Church personnel serving on the front lines of the migrant crisis.

Among them was veteran sea rescuer Tito Villamea, who has helped save some 20,000 lives over the past 18 years. He recalled the heartbreaking sight of a mother dressing the lifeless body of her teenage daughter after a failed crossing.

“She cried and I cried,” he said. “They could have been my daughters.”

In his address, Pope Leo insisted that migrants are not statistics but people with names, faces, families and dreams.

“You are not just numbers or files,” he told migrants. “You are people who have left behind families and homes. You have dreams that no one has the right to despise.”

Calling for legal migration pathways, stronger action against human traffickers



and greater international cooperation, the Pope challenged political leaders to move beyond merely managing migration.

“It is not enough to reinforce borders or lament deaths after they have occurred,” he said.

“What kind of world have we built if so many brothers and sisters must risk death in order to seek life?”

The Pope concluded by urging Christians and world leaders alike to reject indifference and recognise Christ in the migrant, the refugee and the stranger.

“God will judge us on our love,” he said, praying that humanity would never view the suffering of others as though it did not concern us. **Crux**

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# Who decides in our parishes?

Most Catholics rarely think about how parish leaders are chosen — until a decision touches them personally. A new coordinator is appointed, a committee is reshuffled, or a key parish role changes hands, and suddenly, questions begin to surface: How were these decisions made? Who was consulted? And where do ordinary parishioners fit in?

Behind these moments lies a deeper tension in parish life. In a Church that increasingly speaks of synodality, listening, and participation, why do so many key roles still depend on appointment rather than election? More importantly, how is discernment actually carried out in practice?

These are not merely administrative questions. They touch the heart of what it means to be Church — how we understand authority, communion, and the shared responsibility of all the baptised in the mission of Christ.

For some Catholics, appointment-based leadership feels natural and faithful to the Church's hierarchical structure. For others, it raises concerns about transparency, accountability, and whether the voices of ordinary parishioners are genuinely heard. The tension does not arise from opposition to Church teaching, but from the gap that can sometimes appear between theological ideals and lived parish experience.

**The Scriptural Anchor**

To navigate this tension, we must return to the Church's self-understanding. The Second Vatican Council describes the Church as the People of God, journeying together under the guidance of the Holy Spirit. Through baptism, all the faithful share in Christ's mission and participate in the life and mission of the Church.

At the same time, Christ entrusts particular responsibilities to pastors, who are called to teach, sanctify, and govern in His name. Authority and communion are not opposing realities; authority exists to serve communion. When exercised faithfully, leadership is not about control but stewardship.

The early Church offers important insight into how this balance was lived. In the *Acts of the Apostles*, when tensions arose over the distribution of aid to widows, the Apostles involved the community in identifying suitable individuals for ministry before commissioning them. Leadership and consultation worked together in service of the Gospel.

A deeper example is found in the Council of Jerusalem. Faced with a major dispute regarding Gentile converts, the Apostles and elders gathered to listen, discern, and deliberate together. Their decision was expressed in the memorable words: "It has seemed good to the Holy Spirit and to us." This remains a model of synodal discernment — listening rooted in prayer rather than politics.

Pope Leo XIV has continued to emphasise that synodality is not simply an event but a way of being Church. Walking in the footsteps of his predecessor, he calls all the baptised to journey together, listen to one another, and remain attentive to the voice of the Holy Spirit. Genuine synodality is neither a parliamentary system nor a corporate consultation exercise. It is a spiritual process of communal discernment.

**Two Real-World Challenges**

Yet, translating this vision into parish life presents real challenges.

- The first is participation. While many rightly call for greater consultation, parish experience often reveals a different reality: poorly attended meetings, repeated invitations to serve that go unanswered, and a quiet disengagement from parish structures. A listening Church also depends on a participating Church.

- The second challenge is competence. Parish life today involves responsibilities that extend beyond pastoral goodwill. Finance, legal compliance, safeguarding, communications, and property management require specialised skills. Discernment of

gifts must therefore include recognition of expertise. Such competence is not opposed to spirituality; when offered in service, it becomes part of the Church's stewardship of God's gifts.

There is also a deeper pastoral concern. Many Catholics do not leave because they reject Church teaching. Some drift away because they feel unseen, unheard, or disconnected from the life of the community. When consultation is absent — or perceived to be absent — trust can weaken, even where intentions are good. Listening, therefore, is not merely a management strategy. It is an act of pastoral care.

**Moving Forward**

For this reason, the real question is not whether appointments should exist, but how they are discerned. Are decisions shaped by prayerful consultation and genuine listening, or simply by routine and convenience? When discernment is authentic, appointments cease to be merely administrative acts. They become expressions of shared responsibility, grounded in trust and openness to the Holy Spirit.

The challenge facing our parishes today is to hold authority and participation together in creative tension, allowing each to strengthen the other. Synodality will ultimately be measured not by how many meetings we hold, but by whether people genuinely experience that they belong, that their gifts matter, and that their voices are welcomed in the Church's discernment.

If walking together is truly the path to which the Church is called, then every parish must continually ask not only who is appointed, but whether the Holy Spirit is being heard through all the People of God. Because in the end, the question is not simply about leadership structures. It is whether, in the way we listen, discern, and serve, we are truly becoming the Church we proclaim ourselves to be.

*Sandra Ann*

## From fear to freedom

We are all familiar with fear. From the moment of birth to the moment of our passing, we are constantly surrounded by fear. A child may fear losing their parents, a student may fear failure in their examinations, the list goes on and on. Fear can be internally or externally induced. Most of the time, our fears are born out of rationality. However, some fears are born out of irrationality or with unfounded reason. For example, some of us have an irrational fear of the dark or of things unseen and some of us have a fear of the unknown, especially the future. These fears can paralyse us and cause us to break down or become unable to move forward in life.

Personally, I think that the biggest fear many people face is the fear of death. In recent years, there is a move towards living longer lives, uploading our brains and consciousness so that "we" can live forever and to cure the world of all life-threatening diseases. There seems to be an obsession with immortality but to what end? What kind of meaning would life hold for us?

I think many fear death because we do not know what lies ahead. Even for us Catholics, though we believe that there is life after death, that our soul lives on, forever in eternal joy in the presence of God, some still fear death. The major religious beliefs teach their followers about life after death, some describing it as happiness while some describe it as eternal torment, depending on how one has lived. This is the crux of the issue. In one of the versions of the *Act of Contrition*, there is mention of the loss of

heaven and the gain of hell and I think this is the one many fear — the loss of heaven.

Instead of living in fear, especially the fear of death, the better approach is to focus on how we can live so as not to lose eternal life. This is something that I always preach at funerals. This is precisely the message that Jesus preaches to us today — do not be afraid of those who kill the body but rather, fear the one who can kill both the soul and body. As long as we are living in fear, we will never be at peace.

In Star Wars Episode 1, *The Phantom Menace*, Jedi Master Yoda tells Anakin Skywalker (the future Darth Vader) that "fear is the path to the dark side. Fear leads to anger, anger leads to hate, hate leads to suffering." There is much wisdom in this advice. When we are fearful of losing something, especially our life, we become angry because it is beyond our control and we don't like it when things are beyond our control. Whether it is the loss of our own life or the life of a loved one, we hold on and don't want to let go.

When anger sets in and takes control, we begin to feel hatred because we feel that we have been dealt with an unfair card. Some may even go to the extreme of hating God because they feel that God has abandoned them and not heeded their prayer. This anger will become deep and poisonous, causing us to suffer emotionally, mentally and physically. When this happens, we lash out at God and at everyone around us. We even lash out at ourselves.

The question then, is this — how do we

## Reflecting on our Sunday Readings

with Fr Philip Tay, OCD

**12th Sunday in Ordinary Time (A)**

**Readings: Jeremiah 20: 10-13;**

**Romans 5: 12-15;**

**Gospel: Matthew 10: 26-33**

face these fears in life? Whatever fear we have, it is always about losing something. In Star Wars Episode 3, *Revenge of the Sith*, Yoda tells an older Anakin Skywalker "train yourself to let go of everything you fear to lose." The more we try to hold on to something, the more we will not be able to grow. True growth starts when we loosen that grip. We need to be aware of our own attachments. Letting go doesn't mean we stop caring. It means we create space. We need to create space for ourselves to step forward and be present and free. Focusing our energy on detachment and right living will, ultimately, bring us into the freedom of God.

It is only when we can free ourselves to live in the presence of God that we will lose all fear of loss. Loss of all worldly things is the gain of all things heavenly. As Jesus teaches, if we declare ourselves for Jesus in front of the whole world, then He will declare Himself for us in the presence of God. When that happens, we know that eternal life is in our grasp. Let us then resolve to no longer live in the darkness of our fears but to step into the light of Christ and live as free children of God.

# Exploring the heart of Catholic worship

PETALING JAYA: The Archdiocesan Liturgy Commission (ALC) of Kuala Lumpur launched its formation series, *Deepening Our Liturgical Life*, with an encouraging turnout of 80 participants from 17 parishes across the archdiocese. Held recently at the Church of the Assumption, the inaugural session, *Encountering the Sacred: An Introduction to the Liturgy*, sought to deepen participants' understanding of the Church's liturgy and foster more conscious, active and fruitful participation in worship.

The morning began with a presentation by Fr Leonard Lexson, Ecclesiastical Assistant for the ALC, who invited participants to rediscover the true meaning of liturgy. Drawing from Church teaching and the *Catechism of the Catholic Church*, he explained that liturgy is not simply a collection of rituals or ceremonies, but the living action of Christ who continues His saving work through the Church.

Fr Leonard highlighted the Christ-centred nature of the Eucharist, reminding participants that every celebration of the Mass is an encounter with the risen Lord. He also reflected on the Eucharist as the source and summit of Christian life and emphasised the importance of active participation, encouraging the faithful to move beyond seeing the Mass as an obligation and instead experience it as a transformative encounter that shapes daily Christian living.



A participant presenting her group's insights during one of the sessions.

The formation continued with a presentation by ALC chairperson, Madonna Francis, and Sandra Ann on the structure of the Mass. Through a step-by-step exploration of the Introductory Rites, Liturgy of the Word, Liturgy of the Eucharist and Concluding Rites, participants gained a clearer understanding of how the various parts of the celebration form a unified act of worship. The session helped attendees appreciate the purpose and significance of

each part of the Mass and how they draw the faithful into deeper communion with Christ and one another.

The final presentation was delivered by Spencer Klumai, who explored the rich meaning behind the signs, symbols, postures and gestures used in Catholic worship. Participants reflected on familiar actions such as standing, sitting, kneeling and making the Sign of the Cross, discovering how these outward expressions communicate and deepen the interior disposition of prayer, reverence and participation in the

sacred mysteries.

The programme concluded with an engaging question-and-answer session led by Fr Leonard. Participants raised a variety of practical and theological questions related to the celebration of the Mass and liturgical practices within parish communities. His responses provided clarity on several commonly misunderstood aspects of the liturgy and encouraged participants to continue learning about the Church's worship.

Feedback from attendees was overwhelmingly positive. Many expressed gratitude for the opportunity to deepen their understanding of the liturgy and shared that the formation had given them a renewed appreciation for the Mass. Participants particularly valued the practical and accessible approach of the presentations and the opportunity to engage directly with the speakers.

As the session drew to a close, there was a strong sense of enthusiasm for the continuation of the series. Many participants indicated that they were looking forward to the next session, *Entering the Mystery: Understanding the Holy Mass*, which will be held on July 18.

Parishes interested in future sessions or looking for ongoing resource materials can coordinate with the commission by emailing [liturgy@archkl.org](mailto:liturgy@archkl.org).

## KUALA LUMPUR ARCHDIOCESE

### Diary of Archbishop Julian Leow

#### June

- 25 Annual General Meeting – Assunta Hospital**
- 27 Confirmation – Church of St Anthony, KL**
- 27 Confirmation – Church of Our Lady of Lourdes, Klang**
- 28 Confirmation – Church of St Thomas More, Subang**
- 28 Confirmation – Church of Our Lady of Fatima, Brickfields**

## PENANG DIOCESE

### Diary of Cardinal Sebastian Francis

#### June

- 24/6- Extraordinary Consistory of Cardinals**

## MALACCA JOHORE DIOCESE

### Diary of Bishop Bernard Paul

#### June

- 21-28 Canossian Sisters Retreat – Kluang**
- 30 Quarterly Meet – Deliverance and Exorcism Office at MPI, MAJODI Centre**
- 30 Villa Paulos' Annual General Meeting at 7.00pm – Villa Paulos**

## Malacca Johore Diocese News Update #276

**Welcome dear friends,**

The *Salib Malaysia*, the pilgrim cross will grace the Church of the Immaculate Conception, JB till July 11.

*Corpus Christi* reminds us that the Eucharist is Christ's living presence, not confined to the church but walking through our streets and history.

**Local takes! Some good! Some bad!** *Malaysia's current landscape* is shaped by a surge in digital infrastructure, the Visit Malaysia 2026 tourism campaign, strong domestic economic resilience, and a growing emphasis on green technology and hybrid work.

Johor and Negri prepare for state elections. Melaka is waiting and seeing. The *next PRU* is yet to be announced. More rhetoric, more defections, more money floating, more vote buying, more *wayang* to expect.

A nationwide crackdown on *foreigners abusing visas* to operate illegal businesses has been ordered. Selangor first banned pig farms. And now the state proposes a rule of one *non-Muslim house of worship* for every 5000 residents.

**Reading the Signs: Witnesses of Hope** *Beatification* of the renowned US radio and TV evangelist, Venerable Fulton Sheen will take place on September 24, 2026 at St Louis Missouri.

*World Mission Sunday*, which is now 100 years old, is for all Catholics to share in the one mission: to pray, give, evangelise and support young Churches, missionary formation, children, vocations, and healing in a wounded world, united in Christ.

To the *young people of Spain*, the Pope said that they need silence, prayer, Scripture, and Eucharistic adoration to become salt, light, and "sparks of a new humanity," witnessing to Christ through charity.

**A Thought for the Week: Empty-handed**  
King Alexander, after conquering many kingdoms, when he was returning home, fell ill. Alexander realised how his conquests, his great army, his sharp sword and all his wealth were of no consequence.

He resignedly accepted that he would not see his mother nor his homeland. Breathlessly, he asked his generals to fulfil three wishes:

- 1) "I want my physicians to carry my coffin because people should realise that no doctor on this earth can really cure anybody. They are powerless and cannot save a person from the clutches of death. So let not people take life for granted".
- 2) After some silence, he said: "This is my second wish for you — to *strew gold, silver and other riches on the path to the graveyard*. I want to tell the people that not even a fraction of gold will come with me. I spent all my life, greedy for power, earning riches but I cannot take anything with me."
- 3) After taking a minute's rest he continued. "My third and last wish is that *both my hands be kept dangling out of my coffin*. I wish people to know that I came empty-handed into this world and empty-handed I go out of this world."

To the people gathered there, Alexander took a deep breath and said "I would like the world to know of the three lessons I have learned." He closed his eyes and let death conquer him.

*Lessons from the dying:* We come empty-handed into the world. We go empty-handed from this world.

**QnQ? Q asks? All of us struggle with fear. How is it that some are afraid while others are unafraid?**  
"The truth is that frightened people will never turn the world, because they use too much energy to protect themselves. It is the *vocation of the baptised*, the known and named and unafraid, to make the world whole:

- The *unafraid* are open to the neighbour, while the frightened are defending themselves from the neighbour.
- The *unafraid* are generous in the community, while the frightened, in their anxiety, must keep and store and accumulate, to make themselves safe.
- The *unafraid* commit acts of compassion and mercy, while the frightened do not notice those in need.
- The *unafraid* are committed to justice for the weak and the poor, while the frightened see them only as threats.
- The *unafraid* pray in the morning, care through the day, and rejoice at night in thanks and praise, while the frightened are endlessly restless and dissatisfied. So dear people, each of you: Do not fear! I have called you by name; you are mine!" *Walter Brueggemann*

**The Spirit @ Work:** "Human dignity is the same for all human beings: when I trample on the dignity of another, I am trampling on my own." *Pope Francis*

**Something to tickle you:** "Be willing to be a beginner every single morning." *Meister Eckhart*

**Bishop Bernard Paul**

# Renewed in Rome, recommissioned for mission

In this issue, we continue our *ad limina* coverage with reflections from Archbishop John Wong and Bishop Bernard Paul, who share their experiences, insights and hopes for the Church in response to questions from *HERALD*.

## Most Rev John Wong of Kota Kinabalu

*Looking back on the pilgrimage to Rome, which experience stands out as especially meaningful for you spiritually, and why?*

For me, it was the brotherhood experienced through journeying, praying and sharing together. The pilgrimage deepened not only our communion with one another as bishops, but also our communion with the Universal Church. It was a tangible reminder that, despite our different cultures and circumstances, we are united in one faith, one mission and one Church.

*The ad limina pilgrimage includes praying at the tombs of St Peter and St Paul. What significance did those moments of praying hold for you as a bishop and shepherd of the faithful?*

Praying at the tomb of St Peter was a powerful reminder that our faith is rooted in the apostolic foundation entrusted by Jesus Christ to Peter. It reaffirmed the unity, holiness and continuity of the Church throughout the centuries. As a bishop, it strengthened my awareness that I am called to safeguard and hand on that same faith faithfully to the people entrusted to my care.

*In your audience with Pope Leo XIV, was there any particular message, insight or encouragement from the Holy Father that deeply resonated with you?*

One message that resonated deeply with me was the call to witness through actions. We are called to be faithful witnesses of God's love through the way we live, serve and accompany others. Words have their place, but authentic



Archbishop John Wong presenting a commemorative plaque to Msgr Dario Gervasi, Adjunct Secretary of the Dicastery for Laity, Family and Life.

Christian witness is most convincing when it is reflected in our actions – use words only when necessary – for actions speak louder than words.

*The universal Church continues to place strong emphasis on synodality. Following this ad limina visit, how do you envision the synodal journey taking deeper root within our local Churches?*

Synodality calls us to journey together as

one People of God. In our local Churches, this means being present to one another, walking alongside our people, listening attentively, engaging sincerely and discerning together. It also means sharing our gifts, talents and resources generously for the good of the wider Church. When we learn to accompany one another in this spirit of communion, participation and mission, synodality can take deeper root and bear lasting fruit.

## Rt Rev Bernard Paul of Malacca Johore



Cardinal Michael Czerny SJ admires a souvenir presented by Bishop Bernard Paul during a meeting at the Dicastery for Promoting Integral Human Development.

*What was the most spiritually profound or memorable moment for you, personally, during the pilgrimage to Rome?*

The *ad limina* was, above all, a pilgrimage to Rome. At the same time, millions of Muslims were undertaking their *hajj*, a reminder that people of faith everywhere embark on sacred journeys seeking a deeper encounter with God.

For me, travelling from home to Rome rekindled my love for the Church, for the Holy Father and for the People of God whom the Church serves. It brought to mind the idea of “going to Rome in order to be sent out again” — renewed in faith and recommissioned for

mission. Coming so close to Pentecost, the pilgrimage felt like a fresh sending forth to continue my ministry and service in the diocese with renewed zeal and purpose.

Interestingly, one of the lessons began upon my arrival back in Malaysia at Senai. My plane was stranded on the runway at Senai Airport for three hours because of a burst tyre. What initially seemed like a frustrating and meaningless delay became a moment of reflection. Deep within, I sensed a gentle reminder: be prepared to endure delays, disruptions and apparent fruitlessness in life and ministry, even after a Pentecost.



Not everything unfolds according to our plans, but God continues to work through the interruptions, teaching us patience, perseverance and trust.

*The universal Church continues to place strong emphasis on synodality. Following this ad limina visit, how do you envision the synodal journey taking deeper root within our local churches?*

This time, the Vatican felt noticeably warmer, more welcoming and open to dialogue. The dicasteries, their representatives and staff were attentive, approachable and willing to listen. The exchanges were characterised by mutual sharing, listening and learning. Pope Leo XIV himself listened attentively and responded with thoughtfulness, wisdom and prophetic clarity.

The experience reinforced my conviction that synodality is not merely a pastoral programme but a way of being Church. At the same time, the deeper conversions required for a truly synodal Church are still unfolding within our dioceses and within the Church in Malaysia. Dioceses, parishes and their leaders must take ownership of this journey. Structures and task forces that can guide and animate synodal pastoral planning should be established and empowered.

However, authentic renewal begins with an honest recognition of the obstacles that hinder participation and communion. It requires the courage to embrace new directions and the willingness to transform structures and mindsets so that they become more inclusive, participatory and mission-oriented. Only then can synodality truly take root and flourish.

*Having returned from Rome renewed in spirit, what message of hope and encouragement would you like to share with the faithful in your diocese and throughout the region?*

The Good News transformed the world because it transformed people. Those who encountered Christ did not keep the faith to themselves; they reached out and touched lives, communities and society itself. Their faith was not confined to words or rituals. It found expression in acts of love, compassion and service. It healed wounds, built bridges and disarmed the forces that divide and harm.

May the Spirit of Communion continue to guide us on this journey, inspiring a synodality that is both inward-looking and outward-reaching, deepening our communion with one another while moving us to accompany, serve and bring hope to the world around us.

• More in the next issue

# Christian conduits of harmony and bridge-building

## Philip Packium

SEGAMAT: The first-ever gathering of pastors and church leaders from across the Johor Bahru district and their counterparts in Segamat, North Johor, on June 2, marked a significant milestone and a red-letter day for the Persatuan Penganut Kristian Bandar Segamat (PPKBS). Notably, the Church of St Philip, Segamat, is among the pioneer members of the association.

The initiative was proposed by Segamat Member of Parliament YB Tuan Yuneswaran Ramaraj, who also sponsored the event. Held at the VIP Hotel in Segamat, the gathering provided an opportunity for fellowship, dialogue and collaboration among Christian leaders, and concluded with a luncheon.

A total of 42 pastors and church leaders from southern Johor attended the gathering, led by Ps Sathiya, Chairman of the Johor Bahru Pastors' Fellowship (English), and Rev James Suppiah, Senior Advisor for Heads of Religious Affairs (Non-Islamic) in the Ministry of National Unity.

They were joined by a similar number of pastors and church leaders from Segamat, including YB Yuneswaran and members of his team, making it a vibrant and well-attended assembly.

Before introducing the speakers, emcee Dr Martin reflected on the remarkable growth of the Christian community in Segamat. From just two churches — the Catholic Church and the Wesley Church — in the 1950s, the district is now home to more than 30 Christian church-



Some of the pastors and church leaders with YB Tuan Yuneswaran.

es, a testament to the growth and vitality of the local Christian presence.

Welcoming the participants, PPKBS chairman, Chew Kang Wee, recounted how the association was formed in 2015 by a committed group of believers from seven churches. Today, PPKBS includes all the mainstream churches in the district, together with a significant number of denominational congregations.

Kang Wee highlighted the association's commitment to fostering communion, participation and mission through a variety of collaborative initiatives. He expressed gratitude that churches had moved beyond past barriers, misunderstandings and mistrust, embracing instead a spirit of inclusivity and mutual support.

Among the association's ongoing initiatives is a weekly community prayer gathering that

promotes Christian unity, solidarity and deeper understanding among members. The annual Christmas gathering of churches has likewise become a meaningful platform for fellowship and collaboration.

Particularly noteworthy is the association's outreach to the poor and marginalised, reflecting Christ's concern for the least among us. Its annual "Back to School" programme has benefited many needy families, while plans are underway to launch a free tuition programme aimed at empowering underprivileged students through education.

Kang Wee concluded by thanking the churches for their spirit of camaraderie and collaboration, while expressing special appreciation to YB Yuneswaran for his unwavering support and active involvement in the association's initiatives.

Participants also heard from Ps Thomas, who shared about the ministry of Calvary Charismatic Church in addressing the challenge of substance abuse in the district. What began as a shelter housing just 10 residents, has since grown into a comprehensive ministry serving battered women, widows, orphans, recovering substance abusers and abandoned senior citizens.

Today, the ministry operates 11 homes and cares for approximately 350 residents, supported by a monthly operating budget of RM160,000.

Andrew Ee, who oversees the Segamat Exodus Home, spoke next. He shared how the ministry has expanded from humble beginnings to three centres dedicated to the rehabilitation of women struggling with substance abuse. Beyond recovery, the programme focuses on equipping residents with education and practical skills, enabling them to rebuild their lives and achieve self-sufficiency.

In his address, YB Yuneswaran commended the churches for their many initiatives that serve the wider community. He also briefed participants on various government efforts aimed at improving the well-being and quality of life of local residents.

Concluding his remarks, the Segamat MP, who is the Deputy Minister of National Unity, expressed his appreciation for the churches' commitment to being agents of hope, unity and service. He praised their efforts in building bridges across communities and providing care, support and encouragement to those in need.

## A celebration rooted in thanksgiving

KUALA LUMPUR: In a joyful celebration of gratitude and faith, some 500 Catholics from across the Archdiocese of Kuala Lumpur gathered for the Triennial Celebration of Thanks, culminating in a fellowship dinner organised by the Church of the Holy Rosary, Brickfields.

The day began with a Scriptural Rosary centred on gratitude and thanksgiving to God, led by members of the parish Thanksgiving ministry, followed by Holy Mass celebrated by parish priest, Fr Dominic Tan.

Welcoming the faithful to what he described as "the simple joy of being together as one community," Fr Dominic reflected on the example of St Philip Neri, reminding those present that thanksgiving is far more than an occasional expression of gratitude.

"A beautiful lesson we can learn from St Philip Neri is that thanksgiving is not merely saying thank you after something good happens. It is a way of life because we are Eucharistic people; we are people of thanksgiving," he said.

In a message published in the programme booklet, Fr Dominic encouraged the faithful to carry a spirit of gratitude into their daily lives. Recalling Jesus' question after healing ten lepers — "Were not ten cleansed? Where are the other nine?" (Lk 17:17) — he challenged Catholics to cultivate hearts that constantly recognise and thank God for His blessings.

He also congratulated the Thanksgiving ministry for bringing together Catholics from across the archdiocese and thanked the grateful Catholics who have been taking turns to pray the Rosary dedicated to giving thanks to God every day since Jan 1, 2016.

A highlight of the evening was the sharing of personal testimonies, which brought to life the

words of the Archangel Raphael: "Praise God and give thanks to Him; exalt Him and give thanks to Him in the presence of all the living for what He has done for you" (Tb 12:6).

Anna Loo shared how, after losing her sight at the age of 15, she faced an uncertain future. Yet through God's providence, new opportunities continued to unfold, giving her life renewed purpose and meaning.

Choy Swee Chun, 72, recounted how she survived a near-fatal medical crisis after lying unconscious in her home for more than two days. Doctors later revealed that multiple organs were shutting down and described her survival as nothing short of miraculous. She credited her recovery to God's mercy and the intercession of Mother Mary.

Bro Ron Constantine reflected on the challenges of the COVID-19 pandemic, sharing how, even as the world seemed to shut down, God continued to open doors for his family. "COVID could not cancel God's providence," he said.

Perhaps one of the most moving testimonies came from Siew Hoon, who was told she had to choose between aborting her unborn child or facing blindness. Choosing to uphold the sanctity of life, she accepted the loss of her sight. In time, God transformed her suffering into joy. Her daughter, Jolene, whom she chose to protect, was married in 2024.

In a touching moment of communal gratitude, participants rose from their seats midway through dinner to offer a triple toast of thanksgiving to the glory of God, each resounding with a heartfelt "Amen!"

Thanksgiving ministry coordinator and organising chairperson, Janet Ang, expressed hope that the gesture would inspire Catholic families, organisations and businesses to be-



gin their own celebrations with a similar act of gratitude to God.

She shared that the ministry was founded by the late Fr Joachim Tan, whose vision was to inspire a culture of thanksgiving rooted in the recognition of God's goodness and greatness.

"The triennial celebration was created to remind us, and as many people as possible, of the importance of giving thanks to God," she said.

Janet also gave thanks for the 10th anniversary of the initiative to pray the Rosary purely in thanksgiving and expressed her hope that this stream of gratitude-filled prayer would continue for generations to come. She likewise hoped that the tradition of holding a Triennial Celebration of Thanks would endure well into the future.

The gathering brought together people from all walks of life, including clergy, religious, seminarians and lay faithful. Among those present were Msgr Daniel Lim, Fr Paul

Cheong OFMCap, Fr Andrew Wong CDD and Fr Sixtus Thawng Uk.

Special guests included 30 Myanmar refugee children and 10 children from the Emmanuel Praise Home for Boys and Girls, whose presence served as a reminder that gratitude finds its fullest expression when shared with others.

Also joining in the celebration were Sr Elizabeth Jothee, of the Daughters of St Paul, Sr Caroline Gan and Sr Enid Lopez of the Franciscan Missionaries of Mary, as well as seminarians Bro Lincoln Lee and Bro Ron.

As the evening drew to a close, one message resonated clearly throughout the gathering: gratitude is not merely an occasional response to blessings received, but a way of life that recognises God's hand in every circumstance and responds with praise, trust and thanksgiving. **Thanksgiving ministry, Holy Rosary Church**

# Kristus Aman Chapel takes Ecological Parish Pledge

Anne Hooi

KUALA LUMPUR: June 6 marked a significant milestone for the Chapel of Kristus Aman (KA) as it formally embraced the Church's call to care for creation by taking the Ecological Parish Pledge.

The pledge responds to the urgent appeal first articulated in Pope Francis' encyclical *Laudato Si'* (2015) and renewed in *Laudate Deum* (2023). It also aligns with the Ecological Diocese Pledge signed by all nine Bishops of Malaysia on July 12, 2023. At the conclusion of Mass that evening, chapel administrator Fr William Michael signed the pledge on behalf of the parish community.

To mark the occasion, a banner outlining six ecological commitments was unveiled. Drawn from the

Ecological Parish Protocols issued by the Episcopal Commission for Creation Justice of Malaysia, Singapore and Brunei, the commitments call parishioners to Go Green, Save Energy, Cut Down Single-Use Plastics, Reuse, Reduce and Recycle, Save Water, and Live Low Carbon. While only the first steps of a broader ecological journey, they represent a sincere and practical beginning.

The banner also carried the theme *Integral Ecology in the Life of the Family*, reflecting the Church's continuing call for families and faith communities to place care for creation at the heart of daily living.

Earlier that day, about 50 parishioners attended a formation on ecological spirituality and ecological leadership by Fr Andrew Manickam, ecclesiastical assistant for the

Creation Justice Ministry (CJM) of the Archdiocese of Kuala Lumpur.

Speaking on ecological spirituality, Fr Andrew reminded participants that care for creation is deeply rooted in Scripture. Referring to Genesis 2:15, where God entrusts the Garden of Eden to humanity's care, he stressed that the earth is a gift to be protected rather than a resource to be exploited.

In his session on ecological leadership, he emphasised that ecological responsibility belongs to everyone. The first step, he said, is awareness, followed by ecological conversion — examining daily habits and making conscious choices that reflect gratitude and responsibility towards God's creation. He also highlighted the importance of eco-sites such as gardens and composting spaces that

help communities live out their ecological commitment in visible ways.

Moving from reflection to action, Irene, a member of Fr Andrew's core team, introduced participants to composting. She explained how food waste contributes significantly to landfill waste and climate change, and encouraged households to adopt composting as a practical way of caring for the environment.

The formation session quickly bore fruit. One participant later shared how she became more conscious of her daily habits, choosing the next morning to make use of natural sunlight in her kitchen rather than automatically switching on the lights. It was a small gesture, but one inspired by a renewed awareness of stewardship.

That afternoon, Refiller Mobile — Malaysia's first zero-waste refill

store on wheels — visited the chapel grounds. Offering refillable household, personal care and snack products, it provided parishioners and local residents with practical alternatives to single-use packaging.

The signing of the Ecological Parish Pledge at the end of Mass marked the beginning of a renewed commitment to care for God's creation. Together, the community pledged to let faith, conscience and stewardship guide their lifestyle, their use of resources and their care for our common home.

KA's ecological journey has begun — one step at a time.

As Pope Francis wrote in *Laudato Si'*: "A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal."

## St Jude bikers conclude Rosary month with 800km pilgrimage

RAWANG: In an inspiring fusion of faith, fellowship, and a shared passion for open-road riding, members of the St Jude's Bikers Club successfully completed a historic two-day, 800-kilometre pilgrimage from May 30–31, in conjunction with the closing of the Marian Rosary month. The spiritual journey brought together riders on various motorcycles, including Harley-Davidsons, Royal Enfields, Triumphs, and a Suzuki V-Strom, united in faith and fellowship.

The pilgrimage began at the Church of St Jude with Rosary prayers and blessings from parish priest, Fr Simon Labrooy, before the convoy journeyed north through Perak to Penang. Along the route, the bikers visited several historic churches and Marian shrines, including the Chapel of St Jude in Gopeng, Church of St Joseph in Bagan Serai, Church of Our Lady



Msgr Jude Miranda sharing on Penang's Catholic heritage.

of Good Health in Parit Buntar, Minor Basilica of St Anne in Bukit Mertajam, and the historic College General Major Seminary in Penang.

One of the most meaningful moments was the visit to the College General, where the riders learned about the seminary's rich, centuries-old missionary history and prayed before the sacred relics. On the second day, the bikers attended Sunday Mass at the historic Church of the

Assumption in Georgetown before continuing to the Church of the Immaculate Conception in Pulau Tikus, where they received warm hospitality from Msgr Jude Miranda and reflected on Penang's Catholic heritage.

Beyond the spiritual journey, the riders also experienced Penang's famous attractions such as Chew Jetty and Little India, and also experienced culinary delights such



The Pilgrim Riders with Rector Fr Ryan Innas Muthu at the College General, Penang.

as Penang *char kway teow* and the famous Penang Teochew *cendol*.

During the return journey, the riders reflected on the spiritual meaning of suffering, endurance, growth, and fulfilment in both riding and life.

"In order to experience the fulfilment and joy of riding, one may have to suffer a little pain," shared pilgrim rider Suresh Pragasam.

"No pain no journey, no journey no growth, no growth no fulfil-

ment," added Ravindren, another pilgrim rider.

The pilgrimage concluded precisely where it began. At 11.00pm on Sunday night, the convoy returned to Our Lady's Grotto at the Church of St Jude in Rawang.

Safe, healthy, and spiritually rejuvenated, the riders knelt together at the feet of the Blessed Mother for a closing prayer of thanksgiving. **Augustus Anand**

## A joyful First Holy Communion at Batu Gajah parish

BATU GAJAH: The parish community of the Church of St Joseph rejoiced as eight children received the Sacrament of First Holy Communion during the Solemnity of *Corpus Christi* on June 7.

The Eucharistic celebration marked a significant milestone in the spiritual journey of the young communicants, who received Jesus in

the Holy Eucharist for the first time. Celebrated on the Feast of *Corpus Christi*, the occasion served as a powerful reminder of God's abiding presence among His people.

After months of preparation through catechism, prayer and spiritual formation, the children approached the altar with reverence, joy and anticipation. Surrounded by their families, godparents, catechists and fellow parishioners, they participated fully in the Mass before receiving the Body of Christ for the first time.

In his homily, Fr Francis Andrew reminded the children that the Eucharist is one of God's greatest gifts to His people. He encouraged them to treasure their relationship with Jesus, who nourishes and strengthens them through the Blessed Sacrament. He also urged them to continue growing in faith, prayer and love for God through regular participation in the Holy Mass and the worthy reception of Holy Communion.

The celebration was not only a memorable day for the children but

also a moment of joy and thanksgiving for the entire parish community, which witnessed these young members take an important step in their journey of discipleship.

The parish extends its heartfelt congratulations to the First Communicants and their families. Special appreciation is also due to the catechists, parents and all who played a role in preparing the children for this sacred occasion and ensuring the success of the celebration. **Salina Victor**

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# Corpus Christi celebration at Kampung Kundang Asli

PAHANG: The Catholic community of Kampung Kundang Asli, situated about 130 kilometres from Kuantan, came together to celebrate the Solemnity of *Corpus Christi* through the celebration of the Holy Eucharist, June 7.

The celebration started with Mass at 3.30pm, attended by around 60 members of the village's Catholic community. During the Eucharistic celebration, the importance of the Solemnity of *Corpus Christi* was emphasised, which honours the true and real presence of Christ's Body and Blood. It also

reminds Catholics of the Lord's continual presence among His followers through the Eucharist and invites us to love the Eucharist deeply, said Fr George Packiasamy, parish priest of the Church of St Thomas the Apostle, Kuantan.

After Mass, the community took part in a Eucharistic procession with the Blessed Sacrament. As the faithful walked together through the village, they prayed the Rosary, entrusting their families, community, and intentions to the loving care of the Lord and the intercession of the Blessed Virgin Mary.



The faithful carrying lighted candles and praying the Rosary during the procession.



The Orang Asli community adoring the Lord.

Although the procession began around 5.00pm while there was still daylight, participants carried candles throughout the journey, fostering a prayerful and symbolic atmosphere. The candlelight procession became a visible expression of Christ, the Light of the World, walking among His followers.

For many members of the Kampung Kundang Asli Catholic community, this was a unique and memorable experience. Having embraced the Catholic faith, they joyfully participated in their first *Corpus Christi* procession. The celebration offered an opportunity to deepen their understanding of the Eucharist and to publicly witness their

faith.

The pleasant evening weather added to the beauty of the occasion, allowing the community to fully participate in the prayers and hymns throughout the procession. The atmosphere was one of faith, gratitude, reverence, and unity as the faithful walked together with Christ in the Blessed Sacrament.

The *Corpus Christi* celebration concluded with a sense of joy and spiritual fulfilment. For the Kampung Kundang Asli community, it was not only a celebration of a feast day but also a powerful reminder that Christ continues to journey with His people, nourishing them through His Body and Blood and guiding them forward in faith and hope.

## Letters to Editor

### More Catholics should read the *HERALD*

Dear Editor,

I am a regular parishioner of the Church of St Thomas More, Subang Jaya, a retired government school teacher, and a long-time subscriber to the *HERALD*. Every Sunday morning, I make it a point to get a copy of the paper.

Sadly, many parishioners do not seem to read it. Often, while I am reading the *HERALD* before Mass begins, I feel as though I am the only one doing so, even though the church is almost full by 8.15am. Our parish priest has also remarked on the lack of interest in the paper among parishioners. At times, I notice a considerable number of unsold copies from the previous week still available.

For me, the *HERALD* is a treasure trove of knowledge about the Catholic Church. In the June 7 issue, for example, there was an insightful article on the Holy Spirit. I have also noticed that many of our local priests are now contributing reflections, commentaries and articles, in addition to the writings of Fr Ron Rolheiser. Their contributions are thought-provoking, informative and enriching for readers.

I sincerely hope that more Catholics will begin reading the *HERALD*. It is an excellent source of information, formation and inspiration for our faith journey.

John Cham  
via email

Send your letters to

▶ [letterseditor@herald.com.my](mailto:letterseditor@herald.com.my)

The Editor, *HERALD*, 5 Jalan Robertson, 50150 KL | Please include your name and address. Letters without name and address will not be entertained.

## From bondage to freedom in Christ

PENANG: Many Catholics faithfully attend Mass, serve in various ministries, pray the Rosary and participate in devotional practices. Yet some continue to struggle with wounds from the past, feelings of guilt, unforgiveness, unhealthy attachments and spiritual burdens that hinder their relationship with God.

This was a key insight shared during the *Freedom in Christ* retreat held from May 30 to June 1 at the Malaysia Association for the Blind in Penang. Participants discovered that authentic Christian freedom is not merely an idea but a gift offered by Christ to those willing to open their hearts to His healing grace.

About 80 members from the Penang, Kuala Lumpur and Taiping branches of the Covenanted for Christ Community (CfCC), Servants of Yahweh Covenant Community and Lamp Lighters gathered for the retreat, which focused on identifying spiritual obstacles and embracing the freedom won through Christ's death and resurrection.

Throughout the weekend, participants reflected on personal and spiritual struggles that may prevent them from experiencing the fullness of life in Christ. Through prayer, teaching and personal reflection, they were encouraged to take practical steps towards healing by choosing to believe, confess, forgive, renounce and surrender areas of their lives to God.

The retreat centred on seven steps to freedom in Christ, presented in a lively and engaging manner by a team of speakers.

Speaking on *Counterfeit versus Real*, Alvin Capel guided participants through an examination of practices and beliefs that may draw people away from God. He invited them to renew their commitment to Christ by renouncing any involvement in occult practices, cult teachings and beliefs contrary to the Christian faith.

In the session *Deception versus Truth*, participants reflected on God's truth as revealed in Scripture and examined areas where dishonesty, exaggeration or falsehood may have



influenced their lives. Alvin also offered practical guidance on confronting fears and responding to challenges responsibly and prayerfully.

Barbara Neoh, speaking on *Bitterness versus Forgiveness*, shared a personal testimony on the liberating power of forgiveness. Participants were encouraged to prayerfully identify individuals who had hurt them, including themselves, and to consciously choose forgiveness as a step towards healing.

Addressing the theme *Rebellion versus Submission*, Barnabas Neoh reflected on the Christian call to respect legitimate authority and to cultivate a spirit of obedience rooted in trust in God.

In the session *Pride versus Humility*, Constance Capel highlighted how pride can damage relationships with God and others. Participants were invited to examine their attitudes and seek God's grace in developing humility.

Elaine Lim's presentation on *Bondage versus Freedom* explored the impact of negative experiences and self-condemnation. Through her personal testimony, she encouraged participants to reject false beliefs about themselves and embrace their identity as beloved children of God.

The final session, *Curses versus Blessings*, was presented by Vincent Lim, Presiding Elder of CfCC, who reflected on the importance

of renouncing sinful patterns and embracing the blessings and spiritual inheritance available through Christ. Elaine Lim followed with a testimony on the importance of discernment regarding objects and practices that may be inconsistent with Christian faith.

Arokiadass Anthonysamy, head of the Deliverance Ministry of the Diocese of Penang, conducted two sessions on deliverance ministry, helping participants understand the spiritual realities of temptation, oppression and the importance of remaining rooted in Christ. His presentations generated lively discussion and numerous questions from participants.

Each session was interspersed with time for personal prayer and reflection. The Music Ministry led participants in praise and worship, while prayer ministry sessions provided opportunities for spiritual support, healing and renewal.

Concluding the retreat, Alvin Capel reminded participants that freedom in Christ is not a one-time experience but an ongoing journey. Maintaining that freedom requires continual conversion, renewal of the mind through God's Word, and a commitment to forgiveness, repentance and faithful discipleship.

The retreat ended with the assurance found in John 8:36: "So if the Son sets you free, you will be free indeed." Catherine Francis

# Pope shares an important lesson from football

BARCELONA: During his apostolic visit to Spain Pope Leo XIV shared a reflection regarding football, highlighting the importance of learning teamwork as a lesson for life.

“Soccer (football) also helps us remember something very important: that life is not a race to be run in solitude; it is something played as a team, and we must learn to run together,” the Pontiff observed during a meeting with members of diocesan charitable and assistance organisations at the Church of St Augustine in Barcelona.

“Someone who could be a

star but never passes the ball — doesn’t let the others get into the game — will probably lose,” the pontiff added while answering questions from Renzo, a six-year-old boy who wanted to know if the Holy Father liked football.

At the outset of his remarks on the subject, the Holy Father mentioned that he currently plays tennis but used to play American football in his youth.

He also recalled his time as a missionary in Peru and the love for sports that he shared with seminarians there. “When I was in Trujillo, I played football — on

defence, if you want to know; I wasn’t a big goal-scorer,” he recounted.

“A little sport is good for everyone; one has to find ways to — let’s say — maintain and enjoy good health: body, mind, and soul. So, that has indeed been a part of my life,” he continued.

Finally, he connected the topic of sports to the social work carried out by Church communities in Barcelona, describing them as a team working in unity. “I want to acknowledge and commend everything you are doing here,” he concluded. EWTN



## Pakistani churches adapt to heat wave

KARACHI: As an intense heat wave grips Pakistan, churches are taking practical steps to protect worshippers by adjusting Mass schedules, distributing drinking water, promoting heat-awareness campaigns and improving ventilation.

At St Patrick’s Cathedral in Karachi, daily Masses have been moved to early mornings and late evenings following guidance from Archbishop Benny Mario Travas. Fr Mario Rodrigues, principal of St Patrick’s High School and former cathedral rector, said churches have also been instructed to install reverse-osmosis water filtration systems and water coolers.

“We are trying our best to respond to the soaring mercury,” he said.

On June 9, Karachi’s “feels-like” temperature reached about 48°C. The city, home to some 200,000 Catholics, recorded at least 14 heat-related deaths last month when temperatures climbed to 44.1°C, the highest since 2018.

The Pakistan Meteorological Department has warned that temperatures across the country could remain several degrees above normal, with conditions expected to intensify.

At St James Church in Karachi, parish priest Fr Anthony Arbaz said the parish’s 11 churches are relying largely on natural ventilation and community awareness.

“We are widening windows and

opening ceiling ventilators in our churches,” he said, noting that even fans offer little relief when they circulate hot air.

Volunteers provide cold drinking water enhanced with oral rehydration salts and electrolyte drinks, while healthcare professionals conduct post-Mass sessions on preventing heatstroke through simple precautions such as staying hydrated and covering the head.

Church youth groups have also been encouraged to move sporting activities to the evenings. Meanwhile, prolonged power outages of up to 16 hours a day have led to a decline in attendance among elderly worshippers, particularly at late-night Masses.

In Lahore, where temperatures have also exceeded 40°C, some churches have turned to air-conditioning despite rising electricity costs.

Holy Cross Catholic Church saw increased attendance after installing air-conditioning units last year, although the parish now faces higher utility bills. Parishioners have responded by taking up special collections twice a month and appealing for support from relatives living abroad.

“We want worshippers to find some relief from the heat during prayer services,” said parish committee member Anthony Gill. Register

## Enjoy the World Cup, but remember what matters most

MEXICO CITY: Days before the start of the 2026 FIFA World Cup, the Primate Archdiocese of Mexico urged Catholics to enjoy the tournament while keeping sight of what truly matters in life.

In a June 7 editorial, the archdiocese noted that, while the excitement and memories of the World Cup will eventually fade, family relationships, responsibilities and the need for human connection remain.

“The emotions of these days will remain in our memories, but our children will still be waiting for our attention, our parents needing a call, our grandparents longing for a visit, and our daily responsibilities demanding our presence,” it said.

The 2026 FIFA World Cup, the world’s premier soccer championship, will have three host countries: the United States, Canada, and Mexico.

The editorial acknowledged football’s unique ability to unite people, pointing out that during the World Cup, families gather together, neighbours share in the excitement and even those who normally disagree celebrate the same goal.

At a time when Mexico and the wider world face division, conflict and inequality, the archdiocese said the tournament can serve as a reminder of the importance of unity, reconciliation and fraternity.

Quoting Pope Leo XIV’s June prayer intention, it recalled that “in

life, as in the game, no one is saved alone. We need others to grow, to learn respect, to overcome our limits and to celebrate together the victories we achieve.”

While describing the World Cup as a great celebration, the archdiocese stressed that its value lies in strengthening the relationships that sustain our lives. It encouraged people to use the occasion to spend more time with family, reconcile with those from whom they have drifted apart and rediscover the joy of sharing life together.

The editorial also cautioned against allowing sport to become a source of isolation or neglect of loved ones.

“The people who are with us on the journey today remain essential,” it said, emphasising the continuing need for peace, reconciliation, human dignity and love within families and communities.

The archdiocese concluded by encouraging people to enjoy the matches and celebrate the fraternity they inspire, while remembering that trophies are temporary and that life’s greatest treasures are found in family, friendship, honest work and service to society. EWTN



## Thai Catholics urged to play greater role in Church and society

BANGKOK: Catholic leaders in Thailand have called on laypeople to take a more active role in the Church and society as the country continues implementing the vision of synodality and shared responsibility.

The appeal was made during a seminar organised by the Institute for Laity Development and Catholic Social Communication Thailand, which brought together Church leaders and lay representatives to explore how Catholics can contrib-

ute more effectively to parish life, engage society and strengthen the Church’s mission.

Delivering the keynote address, Raphael Chainarong Monthienvichienchai, a lay leader with extensive local and international experience, highlighted the spiritual and structural changes required in a synodal Church.

“Synodality empowers the laity to ‘walk together’ with the entire Church. No one walks ahead alone, and no one is left behind. We journey together as one people,” he said.

He stressed that this journey involves dialogue, consultation and shared discernment, rather than passive participation.

“We don’t just silently trudge

along with our heads down. We talk, consult, ask questions and share our opinions,” he said.

Through listening, discernment and shared responsibility, Raphael said lay Catholics can become the “leaven” that transforms society. He noted that workplaces, schools and neighbourhoods should not be viewed as separate from the Church but as key areas for evangelisation and witness.

“We walk alongside colleagues and friends who may be sceptical, wounded or indifferent to religion,” he said, emphasising that authentic relationships and trust must come before the proclamation of faith.

Archbishop Francis Xavier Vira Arpondratana, president of the

Catholic Bishops’ Conference of Thailand, concluded the seminar by reaffirming the vital role of the laity in the Church’s mission.

Referring to the 2015 Plenary Council Decree, he noted that the Church’s commitment to lay formation and participation is not a recent development but a clearly stated ecclesial priority.

“The decree specifies clearly the role and mission of the laity. At the same time, formation for the laity must be provided,” he said.

Encouraging participants to work together in developing lay leadership, Archbishop Vira quoted an African proverb: “If you want to go fast, go alone. But if you want to go far, go together.” LICAS News



# Jesus ‘travels the streets’

MADRID: As Catholics around the world celebrated the Solemnity of *Corpus Christi*, thousands took to the streets in public witness to their faith, reflecting the Church’s enduring belief in the Real Presence of Christ in the Eucharist.

During Mass in Madrid’s Plaza de Cibeles on June 7, Pope Leo XIV described *Corpus Christi* processions as a living expression of faith that brings Christ into the heart of everyday life.

“*Corpus Christi* is more than just another celebration on the liturgical calendar,” the Pope said. “It is a way of returning to the heart of the faith to renew our love and fidelity to God.”

Noting that *Corpus Christi* processions have shaped Spain’s spirituality and culture for centuries, Pope Leo cautioned against viewing them merely as folklore or historical traditions.

“It is a profession of faith in the presence of the risen Lord, who is alive and continues to walk among us,” he said.

The Holy Father described the procession as a missionary act through which Christ goes beyond the walls of the church to encounter people in their daily lives.

“Jesus travels the streets, crosses the squares and visits our neighbourhoods, dwelling in the settings of our daily lives,” he said.

Pope Leo stressed that the pro-



Pope Leo XIV leads a Eucharistic procession in Madrid, Spain, on June 7, 2026, for the feast of *Corpus Christi*. (EWTN/Daniel Ibañez)

cession should inspire Christians to move beyond self-centredness and indifference, becoming agents of hope and transformation in society. He also urged the faithful not to reduce Spain’s rich religious heritage to nostalgia, but to see it as a “school of faith” that continues to shape lives today.

Meanwhile, across the Atlantic, more than 1,000 Catholics participated in a Eucharistic procession through downtown WASHINGTON on June 6 as part of the third annual National Eucharistic Pilgrimage.

The day began with Mass at the Catholic Information Centre, where director Fr Charles Trullols reminded participants that the procession was

a public witness to belief in Christ’s Real Presence in the Eucharist.

“Today we are going to bring Jesus Christ in the Blessed Sacrament to the streets of Washington,” he said.

The procession passed several landmarks in the nation’s capital, including Lafayette Square opposite the White House, Farragut Square and McPherson Square. Along the route, many passers-by stopped to watch, photograph and record the event.

Children who had recently received their First Holy Communion scattered flower petals before the Blessed Sacrament as religious sisters, priests, choir members and pilgrims accompanied the Eucharistic Lord carried in a monstrance.



Religious sisters pray during a Eucharistic procession in Washington, June 6, 2026. Approximately 1,000 pilgrims processed through downtown Washington carrying the Blessed Sacrament. (EWTN News/Jeff Bruno)

Participants described the procession as a powerful witness of faith. Katie, a pilgrim from Florida, said she prayed that those who encountered the procession would be drawn closer to Christ.

The Washington event formed part of the National Eucharistic Pilgrimage, an initiative of the National Eucharistic Congress. This year’s route focuses on the original 13 colonies as the United States prepares to mark the 250th anniversary of the Declaration of Independence.

Reflecting on the pilgrimage theme, *One Nation Under God*, Fr Trullols said the phrase was more than a patriotic slogan.

“A nation under God does not sustain itself automatically. It can only endure if its people choose to place God first,” he said.

Whether in the historic streets of Madrid or the avenues of Washington, *Corpus Christi* processions offered a visible reminder that Christ continues to walk among His people, calling them to faith, service and hope. **Fides/EWTN**

## Tribal children celebrate World Environment Day

MIRGA, India: With tiny hands clutching saplings, Santal tribal children turned World Environment Day into a lesson in hope, planting young trees on the grounds of Shanti Sadan Mirga, a Jesuit-run institution in West Ben-

gal’s Bankura district, about 200 kilometres west of Kolkata.

The children, aged 5 to 10, are first-generation school-goers from remote villages in Midnapur, Purulia, and Bardhaman districts. Their parents work as daily wage

earners, but at Shanti Sadan Mirga the children board, receive tutoring, and grow up surrounded by greenery.

Abhishek Murmu, 8, a third grader, reflected on the changes he sees around him. “It is getting hotter every day and we have fewer trees to protect us. We need oxygen to survive, and trees give us this — that is why we are planting them.”

Adding her voice, Moupriya Hansda, 10, a fourth grader, emphasised the urgency in her own words. “Gaach lagao, pran bachao” (Plant trees and save lives). “The environment is being destroyed and we want to save it for our survival.”

Echoing that sense of hope, Sujit Hembram, 10, also in Class Four, spoke about the lasting impact of their efforts. “We are happy to have

planted a tree today — it will stand here for years to come and tell our story.”

The Santals, one of South Asia’s largest tribal communities, are known for their deep connection to forests and hills. Even at a young age, this respect for nature is evident.

“They rarely harm trees or saplings,” said a Jesuit teacher, noting that many prefer green clothing and simple, naturally coloured homes.

The sapling drive was modest but meaningful, reflecting both tradition and urgency. Rising temperatures and harsher winters have made climate action unavoidable.

“Planting trees may seem small, but it teaches children they have a role in conservation,” said another organiser.

Shanti Sadan Mirga was founded

in 1980 by Jesuit Fr Aloysius Carvalho, who died recently at 97.

Today, six Jesuits continue his mission through three institutions in Bankura district. Mangal Deep Ashram at Jhantipahari, established in 2004, and Loyola Jayanti Vidhyapeet in Bankura town, founded in 1990, also serve tribal children.

The Jesuit centres emphasise education rooted in environmental awareness. “Our green campus is not just a backdrop — it is part of the children’s learning,” said a Jesuit staff member.

The World Environment Day observance ended with children planting saplings in a spirit of joy and seriousness. Their laughter mixed with determination symbolising both care for the earth and hope for the future. **Matters India**



## Pakistan media workshop promotes responsible digital communication

PAKISTAN: A five-day media training workshop themed *Digital Missionaries of Hope* brought together Catholic communicators, diocesan media personnel and young people from across Pakistan at the Catholic Youth Centre in Ayubia recently.

Organised by SIGNIS Pakistan and the National Commission for Social Communications, the programme attracted 55 participants representing dioceses nationwide.

During the workshop, Archbishop Joseph Arshad, chairman of the National Commission for Social Communications, launched Pope Leo XIV’s encyclical *Magnifica Humanitas* and encouraged participants to use media in ways that uphold human dignity and promote the common good.

Addressing the gathering, Archbishop Arshad said the document highlights the responsibility of safeguarding human dignity, human rights and civilisation in an era increasingly shaped by artificial intelligence and digital communications. He urged participants to use AI responsibly and in service of humanity.

The archbishop said the workshop aimed to help young Catholics harness media positively while strengthening diocesan communications ministries. He also encouraged them to remain connected to their local Churches and use media platforms to promote Scripture and Catholic social teaching.

Emphasising the importance of education for Pakistan’s Christian minority, he noted that learning and



professional development remain essential for social progress and community empowerment.

Fr Qaiser Feroz OFM Cap described *Magnifica Humanitas* as a call to protect human dignity in accordance with God’s plan. Referring to Pope Leo XIV’s message for the 60th World Communications Day, he highlighted the need to safeguard human voices and identities in the digital age.

He also reflected on communication as a fundamental aspect of Christian faith, describing God as the first communicator and Jesus Christ as the model communicator who proclaimed God’s message through stories and parables.

The workshop featured practical sessions on journalism, storytelling, broadcasting, social media, filmmaking and digital communication. Participants also produced short

videos exploring themes such as hope, human dignity and the ethical challenges posed by artificial intelligence.

The programme concluded with Mass celebrated by Archbishop Arshad, who also presented certificates to participants. Organisers said the initiative sought to equip young Catholics to use digital media responsibly while sharing messages of faith, hope and human dignity. **RVA**



# Preparing for PMPC IV

## Reality of the Church in Malaysia in 2015

Richard Chia

As the Church in Peninsular Malaysia journeyed towards the Peninsular Malaysia Pastoral Convention IV (PMPC IV), it did so against a backdrop of both encouraging growth and emerging challenges.

In January 2015, the Vatican's *Fides News Agency* reported that the global Catholic population had increased by 15 million in a single year, reaching 1.25 billion Catholics worldwide — about 17.7 per cent of the world's population. Asia, too, was experiencing steady growth, with an increase of approximately 1.6 million Catholics, accounting for 10.9 per cent of the global Catholic population.

Malaysia reflected this same trend. According to the Catholic Directory of the Catholic Bishops' Conference of Malaysia, Singapore and Brunei, the Catholic population in the country's nine dioceses stood at 503,322 in 1990. Twenty-five years later, by 2015, that number had more than doubled to 1,114,097 Catholics — an increase of over 120 per cent.

One significant factor behind this growth was the introduction of the Rite of Christian Initiation of Adults (RCIA) programme in 1989. Since then, more than 10,000 adults on average had entered the Catholic Church each year across Malaysia. While the dioceses of Peninsular Malaysia — the Archdiocese of Kuala Lumpur, the Diocese of Penang and the

**Every journey unfolds, one chapter at a time. In this 21st instalment of our series on the Catholic Church in Malaysia, we move beyond PMPC III — the focus of our last two issues — and begin exploring the events, hopes and preparations that led the Church towards the Peninsular Malaysia Pastoral Convention IV (PMPC IV).**



Malaysia's Catholic population more than doubled between 1990 and 2015, rising from 503,322 to over 1.1 million faithful.

Diocese of Melaka-Johor — accounted for about 10 to 12 per cent of these new Catholics, the dioceses of Sabah and Sarawak contributed the vast majority.

When infant baptisms and Christians from other denominations being received into full communion with the Catholic Church

were also taken into account, the Church in Malaysia was welcoming more than 23,000 new Catholics annually.

The statistics painted a picture of a growing and vibrant Church. Yet beneath the encouraging numbers lay a pressing concern.

Growth in the Catholic population was not

matched by a corresponding increase in the number of priests, religious and pastoral workers serving the faithful. Vocations to the priesthood and religious life remained relatively low, while many clergy and religious were advancing in age or facing health challenges.

As a result, the Church continued to grapple with the reality of limited pastoral resources. In many places, a single priest or religious was responsible for ministering to as many as 1,500 Catholics. The demands of sacramental ministry, pastoral care, faith formation and evangelisation were growing, even as the number of available workers struggled to keep pace.

These realities highlighted one of the key questions facing the Church in Malaysia in 2015: How could a rapidly growing Catholic community continue to be nurtured, accompanied and formed in the faith with limited human resources?

It was a challenge that would feature prominently in the reflections and discussions leading up to PMPC IV, as Church leaders and lay faithful sought new ways of strengthening participation, leadership and shared responsibility in the mission of the Church.

## Facing the realities

As the Church in Peninsular Malaysia prepared for PMPC IV, it found itself navigating a rapidly changing ecclesial and social landscape. The years leading up to the convention were marked by significant developments both, within the universal Church and closer to home, developments that would shape the conversations, priorities and vision for the future.

In March 2015, during a penitential service at St Peter's Basilica marking the second anniversary of his election, Pope Francis announced an Extraordinary Jubilee of Mercy to be observed from Dec 8, 2015 to Nov 20, 2016. Inviting the faithful to place God's mercy at the centre of their lives, he declared: "It will be a Holy Year of Mercy. We want to live in the light of the Word of the Lord: Be merciful as your Father is merciful."

Just three months later, in June 2015, Pope Francis published *Laudato Si'*, his landmark encyclical on care for our common home. The document introduced the concept of integral ecology, highlighting the interconnectedness of environmental, social, economic and political issues, and calling for greater

responsibility towards creation and solidarity with the poor and vulnerable.

Meanwhile, events unfolding within Malaysia were also prompting reflection among Catholics. In August 2015, thousands of Malaysians participated in the Bersih 4 rally, organised by the Coalition for Clean and Fair Elections. The movement called for electoral reforms and greater accountability in public life. Among those present were Catholics — clergy, religious and laity — who joined the peaceful gathering in a spirit of prayer, fasting and concern for the future of the nation.

The period between 2014 and 2016 also witnessed important transitions in Church leadership. Following the resignation of Archbishop Murphy Pakiam upon reaching the mandatory retirement age of 75 in December 2013, Archbishop Julian Leow was installed as Archbishop of Kuala Lumpur in October 2014. In August 2015, he received the pallium from the Apostolic Nuncio Archbishop, Joseph Salvador Marino, at the Cathedral of St John. The pallium symbolises the Metropolitan Archbishop's



Archbishop Julian Leow receiving the pallium from the Apostolic Nuncio, Archbishop Joseph Marino, August 2, 2015.

communion with the Holy Father and his responsibility for unity in faith, worship and pastoral care.

Another transition followed in the Diocese of Malacca Johore. Bishop Paul Tan retired upon reaching the age of 75 in November 2015, and his successor, Bishop Bernard Paul, was ordained bishop in January 2016.

Against this backdrop of global Church initiatives, national concerns and local leadership transitions, the Peninsular Malaysia Pastoral Team (PMPT) faced the important task of preparing for PMPC IV, scheduled for October 2016. The challenge before them was not simply to organise another convention, but to discern how the Church in Peninsular Malaysia could respond faithfully and effectively to the realities of the time while remaining rooted in the Gospel and attentive to the promptings of the Holy Spirit.



• More in the next issue

Episcopal Ordination of Bishop Bernard Paul in Malacca Johore diocese, January 12, 2016.



# What is the role of the community in the RCIA?

In the last article, I stated that the Christian community is mainly responsible for the Rite of Christian Initiation of Adults (RCIA). In this article, I will examine briefly the role of the community in the initiation process.

## The community as mentor

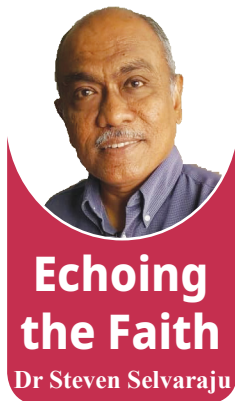
An examination of the RCIA shows that the relationship between the community and those seeking initiation into the Church is likened to that of a mentor and an apprentice. Community members, by their words and actions, are to mentor catechumens towards Christian growth and maturity, while catechumens are to learn from them to become disciples of Christ. This is in line with the directive of the Second Vatican Council that states, "... the catechumenate is not a mere expounding of doctrine and precepts, but a training period for the whole Christian life. It is an apprenticeship of appropriate length, during which disciples are joined to Christ, their Teacher" (*Ad gentes*, 14).

## Mentorship through four ecclesial actions

The mentorship role of the community is done in four ways, known as the four ecclesial actions. These actions are described in RCIA, paragraphs 75:1-4. Basically, community members are to transmit the Catholic Faith to the catechumens, help them participate actively and consciously in the liturgy, integrate them into the community and to inspire to become involved service to others. These actions are considered essential and complementary to one another.

### Transmission of the Faith

The Christian community mentors the catechumens when it provides them with catechetical or doctrinal formation. The RCIA states that a 'suitable catechesis' is to be given by priests or deacons, catechists and others of the faithful. It will help the catechumens have a systematic and holistic understanding of the Faith, especially on the Bible, Sacred Tradition, the Creed, Church, Liturgy and the Sacraments,



**Echoing the Faith**

Dr Steven Selvaraju

Morals and Prayer and others. *Integration into the community* Mentorship also occurs when the baptised help catechumens integrate and become part of the community. According to A. Kavanagh, a liturgical expert, catechumens are formed by those "who know well the cost and advantages of a Christian way of life". Community members can help catechumens "learn to turn more readily to God in prayer, to bear witness to the faith, in all things to keep their faith set on Christ, to follow supernatural inspiration in their deeds, and to practice love of neighbour, even at the cost of self-renunciation" (RCIA, 75:2).

### Participation in the liturgy

Community members can mentor catechumens by ensuring their regular, active and conscious participation in public prayer and worship, as well as help ease them gently and gradually into a sacramental way of life. In this way, the catechumens are introduced into the celebration of the Mass and other liturgical rites (RCIA, 75:3).

### Involvement in apostolic service

Another way members of the community can play the mentorship role is by helping catechumens become aware of the importance of serving others or by becoming involved in some form of service or apostolic work. RCIA states that "since the Church's life is apostolic, catechumens should also learn how to work actively with others to spread the Gospels and build up the Church by witnessing and professing their faith" (RCIA, 75:4).

### Continuing the vision of the early Church

The four ecclesial actions of the Christian reflect the key dimensions of the life of the Church. These dimensions have existed in the Church from her beginning. This is best illustrated in the passage found in the Acts of the Apostles:

They devoted themselves to the *teaching of the apostles* and to the communal life, to the *breaking of the bread and to the prayers*

principles of Catholic Social Teaching comes in!

Catholic Social Teaching, unfortunately long known as the Catholic Church's best kept secret, has now – with Pope Leo's encyclical letter "Magnificent Humanity" – been fully brought to the forefront of Catholic doctrine, thus enabling it to more effectively apply its Gospel-based principles to all of the many life and death situations confronting modern humanity – with a special emphasis on the uncompromised centrality of the dignity of each and every human person.

Catholic Social Teaching principles Pope Leo highlights in *Magnificent Humanity* are:

- The Common Good: As summarised by the Second Vatican Council, the common good is "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily."
- The Universal Destination of Goods: "The earth's goods – soil, water, air, and natural resources ... new forms of property, such as patents, algorithms, digital platforms, technological infrastructure and data ... are given by God to the entire human family to sustain the lives of all, and that every person has an inherent right to the use of such

Participation in the Liturgy

Building Unity

MENTORSHIP ROLE OF THE COMMUNITY

Transmission of the Faith

Involvement in Service



... All who believed were together and had things in common; they would sell their property and possessions and *divided among all* according to each one's need. Every day they devoted themselves to *meeting together* in the temple area and to *breaking bread* in their homes. They had their meals with exultation and sincerity of heart, praising God and enjoying favour with all the people. And every day the Lord added to their number those who were being saved (Acts. 2:42-47).

Therefore, the early Church was already exercising the actions of transmitting the Faith (the teaching of the apostles), building community (communal life) celebrating the Eucharist and praying together, and sharing what they had with those in need. These actions, as a whole, distinguished the Christian community from other groups and communities around them. Through these actions, the community attracted new believers to Christ. It shows that it was the members of the community who took responsibility for the initiation process. They welcomed, evangelised, catechised, worshipped with and integrated new members into the Church, as well as, inspired them to apostolic service.

### Vision of the post-Vatican II Church

In the contemporary Church, the four actions are still regarded as essential since through them, new members are initiated and older ones are continually recommitting themselves to the baptismal call to holiness and mission. In carrying out the actions, community members share the same spiritual and sacramental journey that the catechumens undergo. In doing

so, they experience renewal and conversion. The General Catechetical Directory (GCD) highlights this point:

"The catechumenate for adults is at one and the same time catechesis, participation in the liturgy and life of the community. It is thus a clear example of an institution born of collaboration between different pastoral activities. Its purpose is to direct the spiritual journey of people who are preparing for baptism and to direct their change of mentality and mores. It is a preparatory school of Christian life, an introduction to the religious, liturgical, charitable and apostolic life of the People of God" (GCD, 598).

### Conclusion

The mentoring role of the community in the RCIA is important because it helps its members not only to initiate people into the Church but also to become aware that they themselves are to live their faith more sincerely and dynamically. Therefore, the RCIA process is not a 'one-sided affair' where the Christian community 'gives', and the catechumens merely 'receive'. It is a process that is mutually beneficial both to the community and the catechumens. At the same time, it emphasises that the responsibility of the initiation process is not limited to a few, but to all the baptised.

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## Catholic Social Teaching central to Pope Leo's AI encyclical

Catholic Social Teaching – little known, seldom preached, under taught (even in seminaries), and rarely applied to the life and death situations facing humanity – has now been pushed by Pope Leo XIV from the periphery of Catholic consciousness to the front and centre of what the Catholic Church teaches and needs to live!

Pope Leo, in his newly published, first encyclical letter *Magnifica Humanitas* (*Magnificent Humanity*), applies nearly half of his highly authoritative letter to the principles and applications of Catholic Social Teaching – also known as the Social Doctrine of the Church.

In our world, where technology – especially artificial intelligence (AI) – is moving at lighting speed, the Holy Father strongly feels that without clear, comprehensive moral guardrails, it is very possible that AI will become significantly uncontrollable, thus posing grave risks to humanity.

But on the other hand, kept within a highly moral framework where AI is completely at the service of humanity, enriching the common good, it could very well become a highly valuable tool for promoting social justice, environmental health, global peace, and human dignity. And this is where the

goods, both now and in the future."

- Subsidiarity: "The role of individuals, families, local communities, and intermediary organisations should not be supplanted by higher-level authorities," but should be fully assisted by them. Decisions must be made "at the closest level possible to the persons involved. ... especially in the context of the digital revolution."

- Solidarity: "Faith invites us to see this reality [solidarity] as a call: we are not merely neighbours to one another, but entrusted to each other, so that each of us may take responsibility, as best we can, for the lives and wounds of our brothers and sisters."
- Social Justice: The principle of "social justice is characterised by the capacity of social, economic and political order to allow everyone – particularly the weakest – to live a truly dignified life, without leaving anyone behind."

"Magnificent Humanity's" section on weapons and artificial intelligence has much to say about the evils of war becoming even more evil with AI.

"It is not permissible to entrust lethal or otherwise irreversible decisions to artificial systems. No algorithm can make war morally

acceptable. AI does not remove the intrinsic inhumanity of conflict; indeed, it can only bring about conflict more quickly and render it more impersonal, lowering the threshold for resorting to violence, transforming defence into threat prediction and thus reducing victims to data."

In "Magnificent Humanity" Pope Leo authoritatively teaches the "just war" theory "is now outdated."

The many serious problems and increasing threats facing us from unregulated technology like AI can easily feel overwhelming. But like St Mother Teresa who said, "I alone cannot change the world, but I can cast a stone across the waters to create many ripples," Pope Leo is, likewise, urging each of us to cast our stone across the waters, and together change the world! He writes, "The civilisation of love will not arise from a single or spectacular gesture, but from the sum total of small and steadfast acts of fidelity that serve as a bulwark against dehumanisation."



**Tony Magliano** is an internationally syndicated Catholic social justice and peace columnist. He can be reached at [tmag6@comcast.net](mailto:tmag6@comcast.net).

# Anchored in Christ, tested by fire

## Bob Ho

Some lives are remembered for their achievements. Others are remembered for their courage. Sybil Kathigasu is remembered for both.

Born Sybil Medan Daly on September 3, 1899, in Medan, Sumatra, she was the only daughter among five children of Joseph Daly, an Irish-Eurasian planter, and Beatrice Matilda Martin, a French-Eurasian midwife. Trained as a nurse and midwife, Sybil was intelligent, compassionate and fluent in Cantonese. Few could have imagined that this young woman would one day become one of Malaya's most celebrated wartime heroines.

While serving at Kuala Lumpur General Hospital, Sybil met Dr Arumugam K. Pillay, a young doctor of Indian heritage. Their relationship faced opposition because Sybil was Catholic and her parents objected to her marrying a Hindu. Undeterred, Dr Pillay embraced the Catholic faith and was baptised Abdon Clement Kathigasu. The couple married at St John's Church, Bukit Nanas, on Jan 7, 1919.

Their early years together were marked by both joy and sorrow. Their first child, Michael, survived only 19 hours after birth. Later, they adopted a son, William Pillai, whom she had helped to deliver, and welcomed two daughters, Olga and Dawn. In 1921, the family moved to Ipoh, where Dr Kathigasu established a thriving medical practice. Together, husband and wife dedicated themselves to caring for the sick, particularly the poor. Sybil became well known for her house calls and her service to women in labour.

Then came the war.

Following the Japanese occupation of Malaya, the Kathigasus relocated to the small tin-mining town of Papan near Ipoh. Operating from a modest shophouse, they continued treating patients despite severe shortages of medicine and equipment. Their generosity became legendary. Those unable to afford treatment were often cared for free of charge.

As the occupation tightened its grip, the couple's mission expanded beyond ordinary medical care.

Possessing a secret shortwave radio, they listened to BBC broadcasts and quietly shared information with trusted friends. Through local contacts, they began providing medical assistance, medicines and

supplies to anti-Japanese guerrillas hiding in the Kledang hills. Sick and wounded fighters were discreetly brought to their dispensary under cover of darkness.

Such actions carried enormous risk. Discovery meant imprisonment, torture or death.

Deeply rooted in her Catholic faith, Sybil sensed that suffering lay ahead. A picture of the Sacred Heart hung prominently in the family home, serving as a constant reminder of God's presence and providence amid uncertainty and fear.

Eventually, rumours of a courageous midwife helping guerrillas reached the feared *Kempeitai*, the Japanese military police. The Kathigasu home was raided. Dr Kathigasu was arrested. Soon afterwards, Sybil herself was taken into custody.

What followed was a nightmare.

The *Kempeitai* subjected Sybil and her husband to relentless interrogation and brutal torture. Dr Kathigasu endured repeated "water treatment", a cruel method designed to break prisoners physically and psychologically. Sybil was beaten, slapped, kicked and repeatedly questioned. Yet she refused to betray those she had helped.

Her faith became her strength.

Holding tightly to her rosary, she prayed constantly and drew courage from Christ. Even when opportunities arose to save herself, she chose instead to protect others.

One of the most heartbreaking moments came when the Japanese arrested her youngest daughter, Dawn. The child was suspended from a tree above a fire while officers threatened to burn her alive unless Sybil confessed. Torn between a mother's love and her duty to protect others, Sybil faced an agonising choice.

It was Dawn who gave her mother strength.

"Be very brave, mummy. Don't tell. We

will both die, and Jesus will wait for us in Heaven above," the young girl reportedly said.

Miraculously, Dawn was spared. Sybil's ordeal, however, continued. Severe beatings left her with permanent injuries, including damage that would eventually contribute to her death. Transferred to Batu Gajah prison, she lost the use of her legs after suffering a fractured vertebra caused by a *Kempeitai* boot.

Accused of being a spy, assisting guerrillas and spreading British propaganda, Sybil expected a death sentence. Instead, she received life imprisonment — a reprieve she regarded as an answer to prayer.

In August 1945, Japan surrendered.

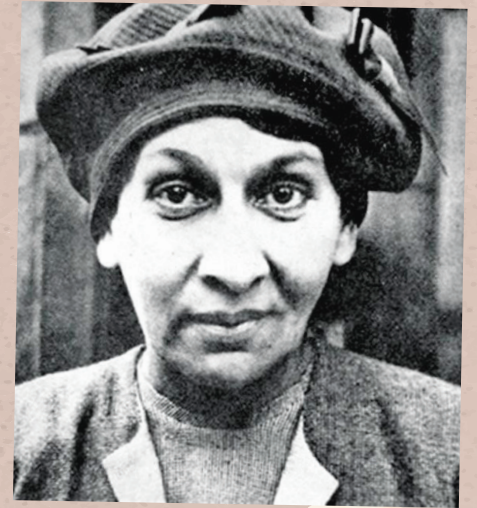
On Sept 6, a frail and broken Sybil walked free. Her first act was not to seek comfort or medical treatment, but to visit the Church of St Joseph in Batu Gajah. There, she crawled up the aisle in thanksgiving to God. Soon afterwards, she was reunited with her husband and children.

Although liberated, the effects of torture remained.

Sybil was sent to London for specialist treatment. While there, she wrote her memoir, *No Dram of Mercy*, detailing the horrors she had endured. Her testimony helped bring some of her torturers to justice. In recognition of her extraordinary courage, King George VI awarded her the George Medal on Nov 7, 1947. To this day, she remains the only Malayan woman to have received the honour.

Sadly, Sybil never fully recovered. On June 12, 1948, she died of septicaemia at the age of 49. She now rests at St Michael's Cemetery in Ipoh.

Yet death did not extinguish her witness. Roads were named in her honour. Her



former home in Papan became a memorial.

Television dramas, books and documentaries introduced her story to new generations. In 2016, Google commemorated her courage with a special doodle on what would have been her 117th birthday.

Yet Sybil's greatest legacy is not found in medals, memorials or public recognition. It is found in her unwavering faith, her willingness to suffer for others, and her refusal to abandon her conscience, even in the face of death.

As Sir Geoffrey Cator, British Resident of Perak from 1933 to 1939, observed after her passing, Sybil possessed the qualities that mark the great women of history. Courageous yet humble, strong yet compassionate, she remained steadfast in her faith in God and unwavering in her service to others until the very end.

More than seven decades after her passing, Sybil continues to inspire Malaysians and Catholics around the world. In a time marked by fear, violence and uncertainty, she chose faith over fear, compassion over self-preservation, and hope over despair.

Her life reminds us that holiness is not found only in extraordinary miracles, but also in extraordinary fidelity to God amid life's trials. Her story challenges us to trust more deeply, love more generously and remain steadfast in faith whatever crosses we may be called to bear.

In the darkness of war, Sybil became a light for many. That light continues to shine today, leading others closer to Christ, who was the source of her strength and the foundation of her life.



Google commemorated her with a special doodle on her 117th birthday, 2016.



On June 6, 2026, supporters of the Cause for Sybil Kathigasu's canonisation gathered at the Church of St Michael, Ipoh, to commemorate the 78th anniversary of her death with a Mass concelebrated by Cardinal Sebastian Francis and Fr Francis Andrew.

Prior to the Mass, Brig Gen (Rtd) Dato' Fitzgerald Augustin delivered a talk on Sybil's life, highlighting the hardships and torture she endured during the Japanese Occupation. He noted that it was her deep faith in God that sustained her through suffering and gave her the courage to persevere.

In his homily, Cardinal Sebastian encouraged the faithful to reflect on Sybil's witness of faith, courage and selflessness, and urged them to continue praying for her Cause as it progresses towards her being declared a Servant of God.

Those who have experienced answered prayers through Sybil Kathigasu's intercession, or who possess testimonies



or documents that may assist her Cause, are invited to contact the Sybil Kathigasu Prayer Group through Jennifer Duarte at [road2sainthood.sybil@gmail.com](mailto:road2sainthood.sybil@gmail.com).

My son, Josiah, can identify more cars on the road than my husband and I can. While we see a blue car, a white car or a red car, he sees models, rims and details I didn't even know existed. He loves his cars and our home is filled with toy cars — under the sofa, on the dining table, beside the bed, mysteriously appearing in places where no toy car should ever be.



## A Blessed Life

Tianne Pereira

Like all mothers, naturally, every small thing my son does has the power to melt my heart. Recently, however, my heart did more than melt. It completely turned into a puddle.

One of Josiah's sweetest habits is that whenever he sees something he likes, he will confidently say, "Jesus, please get me that," or "Jesus, can I have this?" It is adorable and always makes me smile.

In fact, when he first started stringing words together, I remember, whenever I asked Josiah, "Why are you so cute?" or "Why are you so smart?" his answer was always the same:

"Because of Jesus."

At first, it was simply one of those adorable things children say. But over time, I realised something beautiful. In his little mind, every good thing came from God — just a simple certainty that Jesus was the source of all his blessings.

One day, we were at a store when he spotted a car that immediately caught his attention.

"Mummy! That car is so beautiful! It's my favourite car!" Without missing a beat, I replied, "Don't ask Mummy. Mummy bought you enough cars already." He looked at me very matter-of-factly and said, "I don't need you. I got Jesus."

I was equal parts shocked, amused and undeniably proud. Trying to further make my point, I said, "Jesus is going to be tired of you always asking Him for things." Josiah's answer came instantly. "He won't. He's God." And just like that, I was silenced by a four-year-old theologian holding my hand.

# Cars, confidence and conversations with Jesus

At that moment, I felt something much deeper than amusement. If there ever was a sign that we were doing an okay job as parents, perhaps this was one of them.

I grew up with parents who gave my siblings and I everything we needed and what we wanted. But looking back now, the greatest gift they ever gave us was not something wrapped in paper or bought with money. It is our Catholic faith.

Through her battle with cancer, my mother taught me the strength of surrendering to God. She taught me to pray instead of worry, to place my troubles in His hands before trying to carry them myself.

Perhaps that is why hearing Josiah speak so naturally to Jesus touches me so deeply. Somewhere between my parents' prayers and my own imperfect attempts at passing on the faith, something has taken root. And maybe that is how faith has always been handed down. Not through grand speeches and sermons or theological explanations, but through simple moments. One generation placing a hand in God's and teaching the next generation to do the same.

I often think of Mother Mary. More than anyone, she knew what it meant to nurture faith in a child. Yet in many ways, she also showed us what it means to be a child before God — trusting completely, surrendering and saying "yes" even when she did not understand everything.

I see echoes of that same trust in my little son. I see it when he asks Jesus for toy cars without the slightest doubt that He is listening. I see it when he reminds me to pray for strangers in the ambulance passing by. I see it when he talks about Jesus as though He is sitting right beside him.

And if I am honest, I think that is why his words stay with me. Because somewhere



along the way, we adults have lost that kind of complete confidence in God. We become cautious and conscious. We have become self-reliant. We stopped asking and we stopped expecting.

Yet Jesus Himself told us to become like little children. Maybe childlike faith is not just about innocence. Maybe it is about knowing exactly who our Father is and how generous He is, without needing to have all the answers.

My four-year-old reminded me of that. "He won't. He's God." Such a simple answer but such profound truth.

I write this for anyone, including myself, who has forgotten how to be childlike, how

to trust, to ask, to hope or to pray with complete confidence. May we all recover a little of that childlike faith. The faith that believes God is listening and that He never grows tired of us coming to Him. Because perhaps the greatest wisdom is not found in knowing all the answers, but in trusting Him the way a child does.

**Tianne identifies first as a Catholic daughter, sister, wife and mother. From years in the media industry, she eventually started and continues to run her own businesses while teaching part-time. She has been actively serving in church for as far back as she can remember and is involved in various charities.**

On April 23 this year, my husband and I flew into Chengdu. It was my first visit to China although David had visited other Chinese cities before this. I never visited China because I was afraid that I would be scorned by the Chinese for my Mandarin deficiency.

It may seem silly to others but I had to humble myself for this trip, and prepared mentally to be viewed upon as a failure of a Chinese person.

Despite my fears, our 10-day visit to Chengdu, Jiuzhaigou, and Chongqing turned out to be truly grace-filled. Everyone we met was kind, and the places we visited were beautiful. China grew on me quickly. I was in love by day three.

What I didn't expect was that God would use the 10 days to show me how to use my senses and my heart, to live more fully. I say this because I mainly read to experience and understand life, but this habit was useless in China, as there was hardly anything in English in my surroundings.

It is obvious now that the Holy Spirit was at work, but at that time, I could not identify what was happening. I just knew something was different. Even now, words fall short in capturing the experience.

On our first morning in China, we strolled down the market street, not far from where we were staying. The street was lined with shops displaying tanks of live fish, clams, oysters, and crabs. Typically, I steer clear of markets because I dislike getting my shoes wet. Yet, there I was, exploring a seafood market (although I still refrained from

## God of surprises

entering shops). I was there only because David is fascinated with markets. I was venturing into a space out of my comfort zone.

I won't delve into the specifics of that day and the next few days, except to say that it was a long festival for the senses and the soul.

But back to that first morning, I knew something stirred deep inside me as we strolled on the market street but I couldn't identify nor articulate it.

It was much later that I realised I was engaging with the world differently — with awakened senses. I noticed more acutely how people stood, walked and spoke, their tones, their attire and belongings. I observed faces, their features, the wrinkles or smoothness — details I usually overlook.

I looked beyond expressions and pondered what lay beneath them. I became more aware of voices even though I could not understand most of what was being said, and the repetitive blaring of sales pitch via loudspeakers. There were also the sounds of running rivers and waterfalls that gave me so much delight. Sometimes there was beautiful silence.

I took in the vastness and smallness of the spaces on the roads and alleys. I observed the colours, sizes, designs, and shapes

of buildings, and bridges, their heights, especially in Chongqing and how these structures are organised. Chongqing takes bright lights to a different realm, with many office towers flickering bright until 10.00pm, and its light drone show over the Yangtze River was amazing.

I noticed the coolness of the air on my skin. I walked in the drizzle. I touched snow for the first time. The colours and sounds of Jiuzhaigou: the turquoise and emerald lakes, the rivers and waterfalls, the alpine mountains, and the snow adorning the trees and ground showcased God's marvels. The spontaneous response was gratitude that God created such beauty for the people living there, and He also allowed me to experience it.

My conclusion of what happened to me is that when all our senses engage intensely, simultaneously, and continuously, the head/intellect alone can't process all the stimuli. The stimuli spill over into the heart. My heart, guided by the Holy Spirit, completed the process of making sense of life as presented.

Maybe that's what it means to be fully human, to allow all our senses and heart to engage with people and the world, instead of analysing everything at the intellectual level, which I am prone to do. I figured out

that the strange stirrings that perplexed me were probably my dormant senses awakening.

More importantly, I became aware that I was no longer afraid. I had moved from fear to curiosity, and then hope and joy.

When I saw people on the streets or in their shops, working or at leisure, couples with their children and their elderly at restaurants, or when we chatted with taxi drivers, I felt gratitude for them. Just for their being there. There was no euphoria but I was keenly aware of them being God's beloved, and I was grateful. I prayed for them and for myself. And I sensed God saying, "Yes, I will care for them and protect them."

A noodle shop owner passed us a pack of tissues as we said goodbye after a bowl of cold noodles. "Useful when you walk around," he said. His way of saying he was grateful for our chit chat. We were grateful too, despite the fumbling, guesses and Google translation, because it was a conversation between hearts.

I am home. It'd be easy to go back to my default mode. Yet I am hopeful that the grace-filled experience would give me the courage to live more fully. Despite my pride and silliness, God showered me with so much beauty during the trip, and encouraged me with consolations of hope and joy. God is truly a God of surprises.

**Ann lives in Petaling Jaya. She believes we will see God's lacework of truth, beauty and goodness when we connect the dots He gives us.**



## Connecting the Dots

Ann Teoh



Fr Leonard Lexson

# Do we truly believe in the Real Presence?

How many of us Catholics believe in the Real Presence of Jesus (Body, Blood, Soul, and Divinity) in the Eucharist? We recently celebrated the Solemnity of *Corpus Christi*, a liturgical reminder of the Real Presence of our Lord Jesus Christ through His Most Precious Body and Blood. In truth, every Eucharistic celebration, every day and everywhere, is *Corpus Christi*. Why then do we highlight this reality on one day each year? The answer lies in our human tendency to take the Eucharist for granted.

## Why a special solemnity?

Leading up to the 13th century, doubt about the Real Presence permeated theological discourse. One notable doubter was Fr Peter of Prague, a German priest who, while praying the prayer of consecration during Mass in Bolsena, Italy, witnessed blood seeping from the consecrated host onto the altar and corporal.

This Eucharistic Miracle of Bolsena was reported to Pope Urban IV, who ordered the host and blood stained corporal brought to Orvieto, where they remain today as a testament to Christ's Real Presence.

Along with the vision of St Juliana of Liège, these Divine interventions prompted Pope Urban IV to establish the annual celebration of *Corpus Christi* in the universal Church. This subsequently included processions of the Blessed Sacrament through the streets as a public witness to the Real Presence of Jesus that continues to challenge us today.

## The Real Presence: Not a puzzle, but Divine Truth

The Real Presence of Jesus is not a conundrum we are trying to solve. It is an exposition of truth that Jesus Christ, the Word made flesh, chooses to remain intimately accessible to His people physically. Through transubstantiation, the bread and wine change their substance to become the Body and Blood of Christ, that is, the Incarnate Word becomes physically veiled but substantially present.

The Real Presence was a lived experience of the early Church. St Justin Martyr (2nd century) wrote: "The Eucharistic food is the very flesh and blood of the Incarnate Christ."

The Real Presence is not merely symbolic

or metaphorical, but a true and substantial Presence. This doctrine held true in the doctrine of the early Church, with no room for ambiguity about what the Eucharist truly is.

## Faith in the Real Presence: A local concern

Fast forward to the Roman Catholic Church in Malaysia today: How many of us truly believe in the Real Presence: Body, Blood, Soul, and Divinity of Jesus in the Eucharist? Pew Research (2019) among US Catholics revealed troubling statistics. Only 31 per cent believe the bread and wine become the Body and Blood of Christ and 69 per cent believe they are merely symbolic.

While we lack local data, the trend may be similar. Unless a survey is carried out, we cannot know but we must honestly ask ourselves: Do we truly believe?

From my lived experience of the Eucharist, it is wonderful to see Sunday Mass still attended by our faithful, young and old alike. Yet the problem lies in how we participate. Do we participate fully, consciously, and actively at Mass with an act of faith, as living members of the Body of Christ?

The overt casualness of Mass participation is disconcerting. The Church teaches Christ is present Body, Blood, Soul, and Divinity under the appearances of bread and wine. Our behaviour truly matters.

Real Presence is objective, not subjective. It requires faith and reverence on our part to recognise this reality. When we approach the Eucharist with distraction, casualness, or lack of preparation, we fail to honour the profound reality that the Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ.

## The Eucharist: Source and Summit of Christian Life

The *Catechism of the Catholic Church* (1324–1327) states definitively: "The Eucharist is 'the source and summit' of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it."

## Every Mass is Anamnesis, Gratia Plena, and Eschaton

Every Mass is where past, present, and future

meet in one great act of love, revealing the glory of God. Our whole life is centred on and dependent upon God's pure gift of the Eucharist. *Anamnesis*, *Gratia Plena*, and *Eschaton* capture the fullness of what the Eucharist means for our faith and practice.

## 'Anamnesis': Making the Past Present

Christ was not giving us a history lesson when He said, "Do this in memory of Me."

*Anamnesis* is not merely recalling a past event. Through the power of the Holy Spirit, it makes the historical event of Christ's death, resurrection, and ascension present to the gathered assembly today. *Anamnesis* demands we enter personally into Christ's sacrifice, not be onlookers. When Mass makes the crucifixion sacramentally present, like Mother Mary, we too will actively gather at the foot of the cross, participating in the one, timeless sacrifice of Christ.

Consider this: Would I take a laidback attitude during the celebration? It would be rude and disrespectful to scroll phones, chat, text, eat, or distract the worshipping assembly during Mass. If we truly understood that Calvary is being made present, would we not approach with utter reverence?

## 'Gratia Plena': Reverence for Christ's Real Presence

*Gratia plena* (full of grace) traditionally addresses Our Mother Mary at the Annunciation. When applied to the Eucharist, it signifies the absolute fullness of divine life made present in the sacrament.

The Eucharist is not a symbol of grace; it is Christ Himself, the source of all grace. Every Eucharist is an immersion into the *Gratia Plena* that sanctifies and transforms the gathered assembly into bearers of Christ.

When Jesus is truly present Body, Blood, Soul, Divinity, the gathered assembly should participate with due reverence and renewed hope, to adore Christ our Lord and King. This demands specific behaviours: genuflecting toward the Altar, silencing our phones, avoiding casual chit-chat, dressing reverently, and maintaining the Eucharistic fast.

## 'Eschaton': Pledge of future glory

The Eucharist is a pledge of future glory, a

foretaste of the Heavenly Banquet. Earth is wedded to heaven. The gathered assembly enters *Kairos* (God's time), joining with Angels and Archangels, Thrones and Dominions, and all the hosts of heaven in one unending hymn of praise in the eternal cosmic liturgy. The *eschaton* demands we live as people of the Kingdom of God, not of this world alone. We should ask ourselves, when this is the Heavenly Banquet, why would I want to rush out immediately after receiving Holy Communion?

## Behaviours that fail to reflect the Real Presence

Behaviours at Mass that fail to reflect the Real Presence often stem from distraction, casualness, or lack of preparation and it disrupts the Sacred Liturgy. We need to stop treating the church like a market place or a community hall. We can do better by maintaining silence and respecting sacred space and sacred time. We can do away with our phones for the time spent in worshipping God during Mass. We need to avoid coming late for Mass and/or leaving immediately after communion.

There is a need for greater liturgical reverence by participating fully, actively and consciously in the liturgical actions of the Eucharist. Postures, gestures, acclamations, dialogues responses, chants, hymns remind us that we are gathered in the presence of Christ our Lord and King. We must not be passive observers or in passive attendance.

## May we never take real presence for granted

The Real Presence is real. Christ is truly here — Body, Blood, Soul, and Divinity. The question is not whether He is present, but whether we are present to Him. Every Mass is *Corpus Christi*. Every Mass is Calvary made present. Every Mass is Heaven on earth. The question remains: Do we truly believe?

Fr Leonard is the parish priest of the Church of the Assumption. He also serves as the ecclesiastical assistant to the Kuala Lumpur Archdiocesan Liturgy Commission and is the chairperson of the Liturgical Music Committee of the Episcopal Regional Commission for Liturgy for Malaysia, Singapore, and Brunei.



Fr Ron Rolheiser

# The struggle to be sincere

Who are we really? Who are we when we are stripped naked in soul: stripped of ego, stripped of the image we have of ourselves, stripped of the hype, fads, and ideologies that we unconsciously inhale and which colour our thinking, stripped of the trauma we carry from our wounds, and stripped of our habitual unconscious posturing?

When are we sincere?

In a popular understanding, the word sincere comes from two Latin words: *Sine* (meaning without) and *Cera* (meaning wax). To be sincere is to be without wax, that is, to be who we truly are beneath all the levels of ego, self-image, ideology, trauma, and unconscious posturing that beset us. It's not easy to be sincere, given the baffling complexities of our minds and hearts. It's hard to dig beneath it all to touch who we really are.

So, when are we sincere? I offer two stories in response.

The first comes from Ruth Burrows, one of the deep mystical writers of recent times. She tells this story of how, one day, all the wax was stripped away and she found herself naked in soul.

She grew up in England and both she and her family were not particularly religious. Her parents sent her to an all-girls private school run by an order of nuns, not for religious

reasons but because the education there was superior to that of the local public schools.

She did her high school years there, never really immersing herself in her faith. Then, in preparation for their graduation, the nuns took the students to a renewal centre for a retreat. Ruth and one of classmates did not take the retreat seriously, but giggled, snickered, and passed notes to each other during the conferences given by the retreat director. So, at a point, the nuns pulled Ruth and her friend out of the group and, while her classmates were listening to a lecture, Ruth and her friend had to sit silently in the chapel for those hours, under the watchful eye of a nun. Initially, Ruth confesses, she and her friend still fought being serious; they still giggled and winked at each other.

But the hours were long! And during one particularly long period of silence, she had a moment of grace, of clarity, of sincerity, of nakedness of soul. In the moment, she saw herself for who she really was — a young woman, air-headed, not thinking straight, caught up ego and hype, but also, underneath it all, a good, loving person loved warmly by God. The single moment of clarity changed her life.

This graced moment came to Ruth Burrows seemingly unbidden, though no doubt the

deeper levels her mind and heart were inviting that graced visitation.

My second story is more earthy, but powerful precisely because of that. Some years ago, I had close friend, only fifty-four years of age, dying of cancer. When he entered hospice, I brought him Therese of Lisieux' book, *The Story of a Soul*. Some days later, as we talked on the phone, he shared this: "Thank you for the book by Therese of Lisieux, it's the only thing I can still read. *When you're dying, it cuts away all the bullshit. You know what's real and what's not.*" The dying process was his mystical moment; it brought him to sincerity.

So, how do we get there? How do we cut through all that sits between us and sincerity, between us and nakedness of soul?

We need to consciously take that to daily prayer. Indeed, during the second half of life, our basic struggle in our prayer is precisely to try to bring ourselves to nakedness of soul, to be before God and ourselves without wax. We need to take our struggle to God. This is the very essence of contemplative prayer, of contemplation.

Thomas Merton once said: "With God, a little sincerity goes a long, long way." We can take consolation in knowing that God understands that the struggle is hard, and that most of the

time we have at least a little sincerity. And we can touch our sincerity through an intention that transcends the struggle with our feelings.

Here's an example from Thomas Merton on how to express that intention to prayer.

"My Lord God, I believe that the desire to please You does in fact please You. And I hope that I will never do anything apart from that desire. And I know that if I do this You will lead me by the right road though I may know nothing about it."

However, when we get to sincerity and nakedness of soul, the effect may surprise us. As Merton puts it: "Let no one hope to find in contemplation an escape from conflict, from anguish, or from doubt." On the contrary, the deep certitude of contemplative experience awakens a tragic anguish and opens many questions in the depth of the heart like wounds that cannot stop bleeding."

But always remember: "With God, a little sincerity goes a long, long way."

Oblate Fr Ron Rolheiser, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He writes a weekly column that is carried in over 90 newspapers around the world. He can be contacted through his website [www.ronrolheiser.com](http://www.ronrolheiser.com)

# LITTLE CATHOLIC'S CORNER

Dear children,

Have you ever felt afraid? Maybe you were nervous on your first day of school, worried about making a mistake, or scared to try something new?

In today's Gospel, Jesus tells us, "Do not be afraid." He reminds us that God knows and loves each one of us. Jesus says that not even a

tiny sparrow falls to the ground without God knowing. If God cares so much about a little bird, imagine how much more He cares about you!

Jesus even says that God knows how many hairs are on your head. That means God knows everything about you — your joys, your worries, your dreams, and your fears. You are precious to Him.

This weekend, we also celebrate Father's Day.

Fathers, grandfathers, and father figures show us God's loving care in many ways. They protect us, guide us, encourage us, and help us when we are afraid. Just as a good father watches over his children, God our Heavenly Father watches over us every day. When you feel worried or afraid,

remember Jesus' words: "Do not be afraid; you are worth more than many sparrows." Today, thank God for His love and for the fathers and father figures he has given us. If you can, tell your dad or grandfather how much you love and appreciate him.

Love, Auntie C



Colour each section according to its number using the colour key.



## FATHER'S DAY FILL IN THE BLANKS

Directions: Draw a picture of you and your father in the space below and fill in the blanks.

A new Father of the Year has just been announced, and his name is \_\_\_\_\_. This awesome father is \_\_\_\_\_ years old, and he lives in \_\_\_\_\_. His kid(s) describe him as \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. This father deserves to be named the World's Best Father because he \_\_\_\_\_.

Love,

## ♥ A Poem for Dad ♥

### My Little Hands

God gave me these hands so small,  
To hug my Daddy, big and tall.  
God gave me these hands so sweet,  
For Daddy to hold down the street.  
God gave little hands to me,  
To wrap around my Daddy's knee.  
One way to show my Dad I care,  
Is to fold my hands and say a prayer.  
I say, "God, please bless my dad,  
'Cause he's the best a kid could have."



## ♥ YOU ARE PRECIOUS IN HIS SIGHT ♥

Unscramble each word, then use the marked letters to reveal the secret word.



GURNOD

SLOD

PNENY

WRTOH

HRIAS

Are not two sparrows sold for a penny?  
Yet not one of them will fall to the ground  
apart from the will of your Father.

Matthew 10:29

1 2 3 4 5 6 7 8

# YOUTH

Christina Lazaroo

## In Malaysia, the FIFA World Cup is never just about football.

It is about *mamak* shops opened late night, chairs scraping across tiled floors, someone shouting for a goal before the ball even hits the net. It is about families staying up far past midnight, eyes fixed on screens and dads jumping at every goal scored as if they are part of the match itself. It is about friends making plans like it is a national festival, waking up at odd hours just to catch a match together.

I still remember sitting at mamaks until the early hours with my *Milo Dinosaur*, waking up before dawn and heading out with friends to the nearest stall just to watch a game. It did not matter which team we supported. For those ninety minutes, everything else faded into the background.

We shared excitement, frustration, and joy. Even among different backgrounds, there was a kind of unity that felt effortless. We cheered together, argued about whose team was the best together, and celebrated moments of brilliance as if they belonged to all of us.

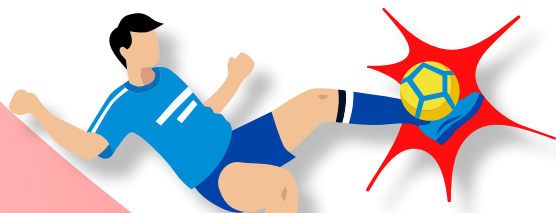
The World Cup has a way of doing that. From Uruguay's first victory in 1930 to the present day, it has gathered people who may never otherwise sit at the same table and given them something to share.

Yet in today's world, that sense of unity feels increasingly rare outside those moments.

Much of our daily life is now lived online. Social media promises connection, but often it feels like the opposite. A comment turns into an argument. A disagreement becomes personal. And without realising it, we start seeing people on the other side of the screen as the enemy.

If we are honest, we see this even in our own lives, in school group chats, in gaming lobbies, in comment sections, even among friends. It is easy to misread tone and react quickly. It is easy to forget there is a real person behind a message.

It is strange how, in a world more connected than ever, we can still feel so divided. This is where sports offers a different story.



# When faith takes the field



Youth stage a soccer match during a meeting with Pope Leo XIV and the diocesan community at the Santiago Bernabeu stadium in Madrid, Spain on June 8, 2026.

Pope Leo XIV's prayer intention for sports this month captures it beautifully: that sports may be an instrument of peace, encounter, and dialogue among cultures and nations, promoting values such as respect, solidarity, and personal growth.

The World Cup is one of the clearest images of that vision. For a few weeks, the world gathers around a single game. Nations with long histories, different cultures, and contrasting beliefs meet on the same pitch under the same rules.

Recently, members of the Curaçao national football team were seen gathering in prayer and worship before their departure for the tournament. Another Instagram page showed Iranian players kissing the Quran as

they prepared for the journey ahead. Other teams across the world like Croatia and Brazil, too have been known to attend Mass together or seek God's blessing before the games begin.

In a world that often celebrates self-sufficiency, these moments quietly remind us that success begins not only with strength, but with humility. Not only with control, but with surrender.

Sports, at its highest level, strips everything down to what is essential: effort, discipline, courage, and the recognition that not everything is in our hands.

Sports helps people encounter one another. But faith reminds us who we are when the cheering stops.

On the field, however, all these differences meet in a single space. One pitch. One set of rules. One match that demands cooperation, discipline, and respect, even in the midst of rivalry.

And I think that is where the real beauty of the World Cup lies.

It does not erase differences. It places them side by side and shows that coexistence is still possible. A player from one continent can challenge another fiercely on the field, then embrace them at the final whistle. Fans can shout for opposing teams, then share a meal afterwards without resentment.

It is a picture of something we don't always manage elsewhere.

Because whether it is football, school, friendships, or even online spaces, we are always learning how to deal with people who are different from us. We all know what it feels like to want to win an argument, to be right, to be heard first. But we also know what it feels like when things break down because no one stopped to listen.

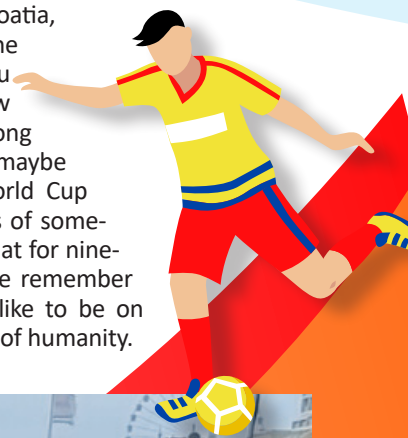
But the World Cup reminds us that people can compete without hatred.

A glimpse of what Pope Leo is inviting the world to rediscover through sports: encounter instead of isolation, respect instead of division, and solidarity instead of indifference. Whether in a crowded *mamak* at 3.00am, living room filled with half asleep families, or a stadium on the other side of the world, something is happening. People are gathering. People are watching. People are connecting.

In the end, the World Cup will crown a champion. One nation will lift the trophy, and the rest will return home with stories of what might have been.

But the deeper victory is already visible long before the final match. In strangers becoming companions. In fans from different backgrounds celebrating the same goal. In athletes who pray in different ways yet stand on the same field.

So, whether you're cheering for Brazil, Argentina, Croatia, England, or the underdog, you have somehow adopted along the way, maybe 2026 FIFA World Cup can remind us of something more: that for ninety minutes, we remember what it feels like to be on the same side of humanity.



Malaysians watching and cheering on their favourite teams at the "mamak".



The Curaçao national team gather to worship Jesus before departing for the FIFA World Cup 2026.

# GROWING UP OFFLINE

**No Instagram. No TikTok. No endless scrolling. As Malaysia introduces new restrictions on social media access for under-16s, this 14-year-old shares what it's really like growing up without social media — and why it isn't as difficult as many might think.**

Being a teenager has never been easy, but now imagine navigating it without a smartphone — without social media. To some, this would be an absolute test of survival. No doom scrolling, no messaging, and no keeping up with trends. But to me? It's just another day.

I am a teenager who has never been allowed on social media, and genuinely, it was probably a good decision. This decision was not made by me, but rather, by my parents. Initially, I thought that not having a smartphone and social media was going to make me different from other kids. This worried me, but then I discovered that maybe it wasn't so bad after all. Eventually, at the age of thirteen, I was allowed a phone, but only to check school messages and complete online school projects. This may sound bad to some, but it was actually good — for me, at least.

Being someone without social media, my daily routine is slightly different from others, and it mainly consists of reading. Apart from that, I also crochet and do origami. I love these hobbies, as they have been my primary source of entertainment for years. My television privileges aren't strictly restricted, but it's just not normal for me to watch television, even on a weekly basis. I do watch TV occasionally, but it's usually just cartoon movies. What I usually do after school is complete my homework; if I

don't have any, then I just read — which I admit, sometimes I do a little too much of.

Reading has always been a passion for me since the age of five. With my parents helping me learn to read, I slowly found the joy of diving into a story and escaping reality. Even when my friends started following trends, I stuck to my books. I mainly enjoy fantasy, though I am starting to take an interest in psychological thrillers. Reading has opened doors for me and allowed me to view the world from different perspectives. Books have helped me understand how to express my gratitude to God for placing me in a wonderful place, far away from the terrors of war and famine.

I won't pretend that not having social media is always fun. There have been so many times I worried my friends wouldn't accept me for it, but as it turns out, it has never affected my friendships. I barely message my friends outside of school, which in truth is probably better, as it builds a better relationship physically. At first, my friends found it unusual, as it's not every day you meet a teenager with no social media. Over time, however, they grew to accept it. They even compromised by making our friend group a physical one where they rarely talk online. What I have learned about friendship from this is that

connection doesn't have to be entirely online; it can be physical as well.

Genuinely, not having social media does have some amazing benefits. Some of these include avoiding doomscrolling, which is a major problem for my classmates. I also get to get more work done because I don't have any distractions. But everything has its cons. One downside is that I lag behind slightly on messages that are sent late at night, which sometimes leads to me missing out on instructions. Apart from that, I also miss out on learning new things. In my opinion, plenty can be learned on the internet if it is used the right way. Have I ever felt pressured to join social media? Yes. I will admit that I have experienced real FOMO (Fear Of Missing Out). Even though nobody directly pressured me, I still felt that natural desire to be like everyone else. I did want to have social media, but I'm kind of glad I didn't, because maybe, it's just not suitable for me.

I think social media offers young people many things, such as letting them explore their interests. For example, if you are into crafts, social media is a great place to look things up. But what concerns me most

about social media is that it is often wrongly used. Teenagers might get influenced by the wrong things, which could cause real problems, especially since we are the future generation.

I believe that not having social media or a phone is not all that bad because you can learn from the experience and even increase your faith in God. Stepping offline once in a while is even better, as it has helped me grow closer to God and will help me become a better person in the future.

*Emma is a 14-year-old parishioner of the Church of the Immaculate Conception, Penang.*



## Seoul honours Vatican AI ethics adviser as Church prepares for World Youth Day 2027

SOUTH KOREA: The Church in South Korea honoured Vatican AI ethics adviser Fr Paolo Benanti and other advocates for life on June 9, highlighting human dignity and the ethical challenges of artificial intelligence as Seoul prepares to host World Youth Day 2027.

The 20th Mystery of Life Awards, held at The Catholic University of Korea, recognised individuals and organisations whose work has advanced the protection of human life and the promotion of a culture of

life through science, ethics, healthcare, and social action.

Benanti, a member of the Third Order Regular of St Francis, received the Achievement Award in Humanities and Social Sciences for his work on AI ethics and technology governance.

He serves as an adviser to the Holy See on artificial intelligence ethics, chairs the Italian government's Commission on Artificial Intelligence for Information, and previously served on the United Nations

Secretary-General's High-level Advisory Body on Artificial Intelligence.

In his acceptance remarks, Benanti reflected on the meaning of the award's title in an era increasingly shaped by technological change.

"That word, mystery, signals something that does not yield to mere calculation, that cannot be reduced to data, that demands of us not only analysis, but reverence," he said.

Warning against reducing human beings to data, Benanti said, "AI systems do not know how to see a person. They see patterns. They see correlations. They see behavioural signals and preference vectors."

He emphasised that "technology is not destiny," and said the dignity of human life must remain the standard by which technological developments are judged.

The awards ceremony was organised by the Committee for Life of the Archdiocese of Seoul and brought together Church leaders, academics, civic representatives, and government officials.

Among those present were Cardinal Andrew Soo-jung Yeom, archbishop emeritus of Seoul; Archbishop Peter Soon-taick Chung of Seoul, chairman of the Committee for Life; Bishop Job Yo-bi Koo, auxiliary bishop of Seoul and vice president of the committee; and Prime Minister Kim Min-seok.



In his address, Archbishop Chung thanked the recipients for their witness to the value of life and linked the mission of the awards to Seoul's

preparations for World Youth Day 2027.

"As we continue to prepare for World Youth Day Seoul 2027, we hope to share the value of life with future generations and to help spread throughout society a culture that protects human dignity," Chung said.

He also expressed hope that the awards would deepen public appreciation for the sanctity of life.

"Through this award ceremony, I hope the value of life will be more widely shared and that a culture of respect for life will be further rooted in our society," he said.

Prime Minister Kim said the protection of life is both a social and national responsibility, citing challenges facing Korean society.

"The issues most deeply considered by the current government, and most frequently discussed in Cabinet meetings, are industrial accidents, suicide, and public safety," Kim said. "These cannot be addressed by systems alone."

"Unless human dignity and a value system that respects life are firmly rooted, institutions alone cannot solve these problems," he added. **LiCAS News**




Archbishop Peter Soon-taick Chung of Seoul presents the Achievement Award in Humanities and Social Sciences to Fr Paolo Benanti, T.O.R., during the 20th Mystery of Life Awards on June 9 at The Catholic University of Korea. (photo/Committee for Communications, Archdiocese of Seoul)


MEMORIAM

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In Loving Memory



Patrick Michael @ Bosco  
31<sup>st</sup> Jan 1952 – 26<sup>th</sup> June 2010 (16<sup>th</sup> yr anniversary)

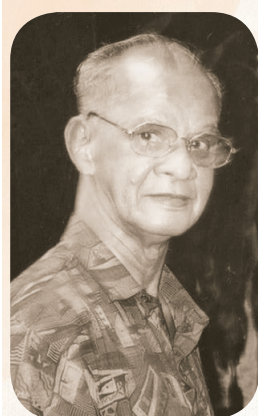


Madam Jayakanoo @ Mrs S.A Michael  
17<sup>th</sup> Sep 1923 – 18<sup>th</sup> July 2014 (12<sup>th</sup> yr anniversary)

Every day without you  
Feels a little less complete.  
We miss your smile,  
your gentle words,  
And the way you made  
everyone around  
you feel loved.  
The pain of losing you  
never truly disappears,  
Because someone so special  
Can never be forgotten.

Still, your memory brings us comfort.  
We hold on to the love, laughter,  
And beautiful moments we shared with you.  
Though you are gone from our sight,  
You remain forever in our hearts.  
Loved beyond words,  
Missed beyond measure.

Forever in Our Hearts,  
Always in Our Thoughts.  
Until We Meet Again.



Stephen James Murugasu



19TH ANNIVERSARY  
26th June 2007

"I have fought the good fight, I have finished the race, I have kept the faith." – 2 Tim. 4:7

Forever Missed, Forever Loved.

Eternal rest grant unto him, O Lord.  
Let your perpetual light shine upon him.  
May his soul rest in peace.

NOTICE

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2nd Anniversary In Loving Memory of





Luke Atma Singh Lahre  
Born: 5 May 1936  
Departed: 21 June 2024

The Lord is my shepherd,  
I shall not want  
Psalm 23:1

Sadly missed and forever remembered by Glen, Rod, Eric (late) and Iza.

# 9th Year Memorial

I have fought the good fight, I have finished the race, I have kept the faith. (2 Timothy 4:7)

We know you can hear us way up in heaven because we talk through our hearts.

Dear Papa in heaven we miss you everyday and we know you miss us too.

No matter how old we get or how long you're gone, We hear you, Papa, up in heaven through the love in our heart.

## Augustine Peter

Was called home to be with the Lord on 19 June 2017

Absolve, we beseech thee O Lord, the soul of thy faithful servant, Augustine Peter, from every bond of sin that in the glory of thy resurrection, he may rise to a new and better life with thy Saints. Through Christ our Lord, Amen.

Dearly missed and fondly cherished by beloved

Wife: Rosa Peter

Sons: Dato' Frances Peter, Jaditsin Peter, William Peter

Daughters: Matilda Peter, Mary Rose Peter, Thessa Peter, Flori Peter

Sons-in-law, daughters-in-law, grandchildren, great grandchildren, relatives & friends.

KUALA LUMPUR: The Malaysian arts community has lost one of its most influential figures with the passing of Valentine Francis Willie, whose vision, passion and dedication helped shape the landscape of contemporary art in Malaysia and across South-east Asia.



Willie, 71, died in Kuala Lumpur, leaving behind a legacy that extends far beyond galleries and exhibitions. Through his work as a curator, gallery owner and arts advocate, he inspired generations of artists and helped bring Malaysian art to the attention of the wider world.

Born in Sabah, Willie initially pursued a career in law, practising in Kota Kinabalu and Labuan. Yet his passion for the arts eventually led

him to leave the legal profession and devote himself fully to nurturing artistic talent and cultural expression. During the 1990s, he played a key role in championing Malaysian contemporary artists, curating exhibitions that showcased the works of artists such as Bayu Utomo Radjikin, Awang Damit Ahmad and Yee I-Lann. His efforts helped create greater appreciation for Malaysian art both locally and internationally.

In 1996, together with former Sotheby's Hong Kong managing director Mee Seen Loong, he co-founded Valentine Willie Fine Art

## A life that nurtured beauty and human creativity

gallery (VWFA). Under his leadership, the gallery grew into one of South-east Asia's leading contemporary art platforms, expanding its presence to Singapore, Yogyakarta and Manila.

Willie also curated major regional exhibitions, including Asean Masterworks, which was presented during the 1997 ASEAN Summit and later exhibited at the National Art Gallery. In 2002, VWFA became the only ASEAN gallery invited to participate in ARCO, Spain's premier contemporary art fair in Madrid — a milestone that reflected the growing recognition of South-east Asian art on the global stage.

His commitment to the arts continued through museum consultancy and private museum development,

where he advised collectors and cultural institutions throughout the region. From 2015 to 2020, he served as creative director of Ilham Gallery, helping establish it as one of Kuala Lumpur's foremost centres for contemporary art and public engagement.

Even in his later years, Willie remained committed to preserving the region's artistic heritage. The launch of the VWFA digital archive in April this year provided a lasting record of more than three decades of exhibitions, artists and cultural exchanges associated with his work.

While many will remember him for his contributions to the arts, his legacy is ultimately one of service — service to artists, to culture and to

society. He recognised the power of creativity to inspire dialogue, foster understanding and reveal the beauty and dignity of the human person.

His funeral was held at the Cathedral of St John the Evangelist in Bukit Nanas on June 11. In lieu of flowers, donations were requested to the Good Shepherd Education Fund, a cause close to his heart that supports those living on the margins of society.

As family, friends and the wider community give thanks for his life, they celebrate a man who devoted his gifts to nurturing creativity, encouraging others and enriching the cultural life of the nation. His legacy lives on in the countless artists he supported, the institutions he helped build and the lives he touched along the way.


**FOR THE VALUES OF SPORTS**  
We pray that sports be an instrument of peace, encounter, and dialogue among cultures and nations, and that they promote values such as respect, solidarity, and personal growth.

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June 21, 2026

**CHURCH OF ST. ANNE**  
PORT KLANG

**FEAST OF ST. ANNE 2026**

*Peace Be With You*

INSPIRED BY ST. FRANCIS OF ASSISI  
800<sup>TH</sup> JUBILEE YEAR OF HIS PASSING (1226-2026)  
*San Francesco Vive*  
"Saint Francis Lives On"

WORLD DAY OF PEACE 2026  
MESSAGE OF HIS HOLINESS POPE LEO XIV  
*Peace Be With You All: Towards an Unarmed and Disarming Peace*


**17 JULY - 26 JULY 2026**

Let us journey together as *Pilgrims of Peace*, bringing Christ's peace to our families, communities and the world.

*"Blessed are the peacemakers, for they will be called children of God."*  
MATTHEW 5:9



*A Jubilee of Grace*  
**Year of Saint Francis**  
(2026-2027)



*Make Me a Channel of Your Peace*

- Where there is hatred, let me bring love;
- Where there is injury, bring healing;
- Where there is doubt, bring faith.
- Where there is despair, let me bring hope;
- Where there is darkness, let me bring light;
- Where there is sadness, let me bring joy.

Teach me, O Spirit, to console rather than seek consolation,  
To understand rather than seek to be understood,  
To love with all my heart.

- In pardoning, may we be pardoned;
- In giving, may we receive;
- In dying, may we be born to eternal life.

## Feast of St. Anne 2026 Mass Schedule

FRIDAY, 17 JULY 2026	
MAY THE PEACE OF CHRIST REIGN IN YOUR HEARTS கிறிஸ்துவின் அமைதி உங்கள் இருதயங்களில் ஆளுகை செய்வதாக. 第一天愿基督的平安, BIARLAH DAMAI KRISTUS BERTAKHTA DI HATIMU COLOSSIANS 3:15	6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
SATURDAY, 18 JULY 2026	
PEACE OF THE RISEN CHRIST உமிரித்த கிறிஸ்துவின் அமைதி 第二天复活基督的平安 DAMAI SEJAHTERA KRISTUS YANG BANGKIT	(for Grandparents & senior citizens) 9.30 am Rosary/ Novena 10.00 am Mass 6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
SUNDAY, 19 JULY 2026	
PEACE IS LIGHT IN DARKNESS அமைதி இருளில் ஒளியாகும் 第三天平安是黑暗中的亮光 DAMAI ADALAH CAHAYA DALAM KEGELAPAN	8.00 am Rosary & Novena 8.30 am Mass (Tamil) Mass for Children 10.00 am Rosary & Novena 10.30 am Mass 6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
MONDAY, 20 JULY 2026	
PEACE IS LETTING GO AND LETTING GOD அமைதி என்பது விட்டுவிடுவது மற்றும் கடவுளிடம் ஒப்படைப்பது 第四天平安是放手，让天主来带领 DAMAI ADALAH MELEPASKAN DAN MENYERAHKAN SEGALANYA KEPADA TUHAN	6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
TUESDAY, 21 JULY 2026	
PEACE IS DIALOGUE LEADING TO RECONCILING அமைதி என்பது சமரசத்திற்கு வழிவகுக்கும் உரையாடல் ஆகும் 第五天平安是通过对话达致和解 DAMAI ADALAH DIALOG YANG MEMBAWA KEPADA BERBAIK SEMULA	6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
WEDNESDAY, 22 JULY 2026	
PEACE IS THE JOURNEY TOWARDS THE DIVINE PRESENCE அமைதி இறைப் பிரசன்னத்தை நோக்கிய பயணம் 第六天平安是通往神圣临在的旅途 DAMAI ADALAH PERJALANAN MENUJU KEHADIRAN ILAHI	6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
THURSDAY, 23 JULY 2026	
IN THE FOOTSTEPS OF ST. FRANCIS OF ASSISI: ADVOCATE FOR PEACE AND CREATION'S STEWARD 800th. DEATH ANNIVERSARY அஸிஸின் புனித பிராஸிஸின் அடிக்கவருகளில்: சமாதானத்திற்கான வழக்குரைஞர் மற்றும் படைப்பின் மேம்பாடு 第七天追随圣方济各西西的脚步：和平的倡导者 MENELADANI JEJAK SANTO FRANSISKUS DARI ASSISI; PEMBELA KEAMANAN DAN PENJAGAAN ALAM Ciptaan	6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
FRIDAY, 24 JULY 2026	
MARY, QUEEN OF PEACE மரியா அமைதியின் அரசி அமைதி 第八天玛利亚，和平之母 MARIA, RATU KEDAMAIAN	9.30 am Rosary & Novena 10.00 am Mass followed by Anointing of the Sick 6.30 pm Rosary 7.00 pm Adoration/Novena 7.30 pm Mass (E/T/BM)
SATURDAY, 25 JULY 2026	
BLESSED ARE THE PEACEMAKERS, FOR THEY WILL BE CALLED CHILDREN OF GOD அமைதி ஏற்படுத்துவோர் பேறுபெற்றோர்; ஏனெனில் அவர்கள் கடவுளின் மக்கள் என அழைக்கப்படுவர் 第九&十天缔造和平的人是有福的，因为他们要称为天主 DIBERKATILAH PENDAMAI KERANA MEREKA AKAN DISEBUT, ANAK-ANAK ALLAH	8.00 am Rosary & Novena 8.30 am Mass (English) 10.30 am Rosary & Novena 11.00 am Mass (English) 5.30 pm Rosary 6.00 pm Adoration/Novena 6.30 pm Mass (Multilingual) followed by Procession
SUNDAY, 26 JULY 2026	
BLESSED ARE THE PEACEMAKERS, FOR THEY WILL BE CALLED CHILDREN OF GOD அமைதி ஏற்படுத்துவோர் பேறுபெற்றோர்; ஏனெனில் அவர்கள் கடவுளின் மக்கள் என அழைக்கப்படுவர் 第九&十天缔造和平的人是有福的，因为他们要称为天主 DIBERKATILAH PENDAMAI KERANA MEREKA AKAN DISEBUT, ANAK-ANAK ALLAH	6.30 am Rosary 7.00 am Mass (English) 8.30 am Rosary 9.00 am Mass (Tamil) 10.30 am Rosary 11.00 am Mass (Mandarin) 1.00 pm Mass (Bahasa) 5.30 pm Rosary 6.00 pm Thanksgiving Mass (E/T/BM)

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