

Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

Romans 6:3-4



Celebrating the Feast of the Sacred Heart

■ P4-5



Thousands gather to honour St Anthony of Padua

■ P6



First Taiping lass becomes full-fledged FSP

■ P12

Safeguarding minors is a

VATICAN: Safeguarding children and vulnerable persons is not simply the responsibility of a few specialists or Church leaders but a mission entrusted to the entire People of God, Pope Leo XIV said on June 17, as he called for every ecclesial community to become a place of safety, trust and healing.

Addressing members of the *Centro de Investigación y Formación de Protección al Menor* (Centre for Research and Training on Protection of Minors), a Latin American organisation dedicated to preventing abuse and promoting child protection, the Pope stressed that safeguarding is a fundamental responsibility flowing directly from the Gospel.

"This task, although primarily the responsibility of those of us called to be pastors, is a mandate for everyone in the Church," he said.

Meeting the group before his weekly General Audience, Pope Leo thanked representatives from various Latin American countries for their commitment to creating safer environments for children, adolescents and vulnerable persons.

He said the Church must ensure that every space under its care — whether physical or digital — becomes a place where people can encounter Christ without fear.

"I wish that all spaces in the Church, whether physical or virtual, may truly be places for a fruitful encounter with Jesus Christ, free from fears, suspicions, or distrust," he said.

The Pope emphasised that the Church's safeguarding efforts are not merely administrative or legal requirements but are rooted in the very nature of Christian discipleship.

Reflecting on the experience of the first disciples, Pope Leo noted that their encounter with Jesus transformed their lives and set them on a path of conversion and freedom. That same encounter remains the heart of Christian life today.

Yet such an encounter can only flourish in environments where people feel safe and protected.

"The encounter with Christ marks us in a positive way and leads us toward a life full of love and freedom," the Pope said. "Situations of abuse do the opposite, causing traumatic wounds that condition and diminish the spiritual and human development of the person."

His remarks come as the global Church continues strengthening safeguarding structures and deepening efforts to prevent abuse, support survivors and foster a culture of accountability.

Pope Leo reminded his audience that concern for the protection of children is firmly grounded in the teachings of Jesus Himself.

Quoting Christ's warning against causing scandal to "the little ones" (Mt 18:6), he said safeguarding ministries respond directly to the Lord's call to protect the vulnerable and ensure their dignity is respected.

The Pope also recalled his recent Apostolic Journey to Spain, where he spoke with bishops about the suffering of victims who had been harmed by those entrusted with their care.

Describing abuse as a profound betrayal of trust, he reiterated



(CNS photo/Vatican Media)

Church mandate

ated that the Church must respond with "listening, truth, justice, reparation, and an ever more determined commitment to prevention and a culture of care."

These principles, he suggested, must guide the Church's ongoing efforts to address past failures while building safer communities for future generations.

Pope Leo also highlighted the importance of collaboration, encouraging safeguarding professionals, Church leaders and civil institutions to work together in protecting children and vulnerable persons.

He praised organisations such as the Centre for Research and Training on Protection of Minors for helping to strengthen networks of cooperation, develop safeguarding expertise and promote a culture of prevention throughout the Church.

Thanking those engaged in safeguarding ministry, he urged them to persevere in their work despite the challenges they

may encounter.

"Continue forward with this great work," he said, encouraging them to strengthen collaboration between local Churches and civil institutions and to remain committed to caring for the most vulnerable.

Entrusting their mission to the Blessed Virgin Mary, Pope Leo prayed that safeguarding would become an ever-deeper commitment embraced by the entire ecclesial community.

His message served as a reminder that safeguarding is not a peripheral concern but an essential dimension of the Church's mission. A truly Christ-centred community, he suggested, is one where children, young people and vulnerable persons are protected, respected and able to grow in faith without fear.

For Pope Leo, safeguarding is not merely a policy. It is a Gospel imperative — a responsibility shared by every member of the Church. **Vatican News**

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Is the Malaysian Church young or old?

“Young people are not attending BEC gatherings anymore.”
“They have all moved to the cities.”

These are familiar remarks in parishes across Malaysia. In rural communities, where younger parishioners have migrated to urban centres for education and employment, the narrative appears plausible. Smaller congregations and ageing Basic Ecclesial Communities (BEC) seem to confirm a Church steadily growing older.

But the assumption is too simple, and increasingly incomplete.

Having grown up in a small-town parish where I was often the youngest member of my BEC, I now find myself in the same position in the Klang Valley. Even in urban parishes filled with young professionals, BEC gatherings still skew noticeably older.

If young Catholics have moved from rural parishes to the cities, the question is: where exactly are they now? After all, our churches are far from empty. Weekend Masses are packed. Feast day celebrations continue to draw large crowds. Young people are active in choirs, youth ministries, outreach programmes and parish events. They are present in digital spaces and engaging in conversations about Catholic life. This suggests that young Catholics have not disappeared from the Church.

The concern becomes sharper when attention shifts from Sunday liturgy to the structures that sustain parish life. In many parishes, BEC gatherings continue to be dominated by older parishioners. Parish Pastoral Councils (PPCs) reflect a similar demographic pattern. The responsibility of organising, sustaining, and governing parish life still rests largely on those who have carried it for decades.

This raises a deeper concern: have we unintentionally created a system where young Catholics are present at worship but peripheral to community?

Part of the answer lies in the realities of modern life. Young adults today juggle careers, long commutes and growing family responsibilities. Many live far from their home parishes and may not remain in one neighbourhood long enough to establish lasting ties. Attending Mass each week is often manageable. Committing to regular meetings and community structures can be far more challenging.

But practical realities do not tell the whole story. Ask a young adult to attend a BEC gathering and you may well be met with a hesitant smile or a groan. The issue is not belief, but belonging. For many, traditional community structures can feel disconnected from their realities especially in an increasingly individualistic society.

At the same time, parish structures must be examined. When young adults enter new parishes, do they find pathways into community life, or closed circles? BECs, originally envisioned as small living cells of the Church, have in many places become stable groups defined more by long-standing membership.

Stability is valuable, but it can become exclusionary when it fails to integrate newcomers. Without renewal, even well-meaning communities risk signalling that space is already full.

This does not mean young Catholics are disengaged. Many remain deeply committed to the life and mission of the Church. What may be changing is the way they experience community. For decades, the Church has often

asked how to attract people into parish life. More urgent today is the task of forming them once they arrive.

Leadership structures also warrant scrutiny. In many PPCs, older members remain the dominant presence. Their experience is indispensable, and the dedication of these long-serving parishioners has sustained countless communities through the years. The question is not whether they have served well, but how the next generation can be invited to share that responsibility.

This is not a call for replacement, but for integration. A synodal Church cannot function with generational silence at the table.

So, is the Malaysian Church young or old?

The answer is both — and neither is a problem in itself.

The Church is young in sacramental life and missionary energy. It is old in institutional memory and structural leadership.

Perhaps the more urgent question is not demographic at all, but ecclesiological: are our parishes forming a Church where generations truly encounter one another, or merely co-existing within the same liturgical space?

A full church on Sunday is not the measure of ecclesial health. A healthy Church is one where participation leads to belonging, belonging to responsibility, and responsibility to shared leadership across generations. Until this integration is intentional, the Malaysian Church will continue to appear vibrant yet fragmented.

The future of the Church will not be decided by whether it is young or old. It will be decided by whether it learns to be one.

Christina Lazaroo

Making room for Christ

Today's readings invite us to reflect on a question that every disciple must eventually face: What place does Christ truly occupy in my life?

In the Gospel, Jesus makes a statement that can sound startling: “Anyone who prefers father or mother to me is not worthy of me. Anyone who prefers son or daughter to me is not worthy of me.” He goes on to speak of taking up one's cross and losing one's life for His sake.

At first hearing, these words may seem harsh. After all, does not the same Jesus command us to honour our parents and love our families?

Jesus is not asking us to love our families less. Rather, He is asking us to love Him first. He knows that when God occupies His rightful place at the centre of our lives, every other relationship finds its proper place. When Christ is first, we become better spouses, parents, children, friends and neighbours.

The problem arises when something or someone takes the place that belongs to God alone.

Many of us would readily say that God comes first. Yet our daily lives often reveal otherwise. We can become consumed by work, possessions, ambitions, social status, personal comfort or even our own opinions. None of these things are bad in themselves. The danger comes when they become the centre around which everything else revolves.

Jesus challenges us to examine our priorities honestly.

If someone observed the way we spend our time, energy and attention, would they conclude that Christ is truly at the heart of

our lives?

This challenge is beautifully illustrated in the first reading.

The wealthy woman of Shunem recognised something special in the prophet Elisha. Rather than simply offering him a meal whenever he passed by, she and her husband prepared a room for him. They made a permanent place for God's servant in their home.

Her hospitality was more than kindness. It was an expression of openness to God. She literally created space for God's presence in her life.

How often do we do the same?

Our homes today may be filled with furniture, devices and possessions, but do we consciously make room for God? Besides attending Mass or saying prayers, do we create space in our daily lives for silence, reflection and attentiveness to His voice?

The Shunammite woman's generosity was rewarded in an unexpected way. Though she had long remained childless, God blessed her with a son. Her story reminds us that whenever we make room for God, we discover that He has already prepared blessings for us, often in ways we never anticipated.

In the Gospel, Jesus continues this theme of welcome. “Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me.” Even a simple act, such as giving a cup of cold water to one of His disciples, does not go unnoticed by God.

This is both comforting and challenging.

We often think that holiness requires extraordinary achievements. Yet Jesus reminds us that small acts of kindness, hospitality and generosity can become

Reflecting on our Sunday Readings

with Fr George Packiasamy

13th Sunday in Ordinary Time (A)

Readings: 2 Kings 4: 8-11, 14-16;

Romans 6: 3-4, 8-11;

Gospel: Matthew 10: 37-42

encounters with God Himself. Every person we welcome, every act of compassion we offer and every sacrifice we make out of love becomes part of our discipleship.

The second reading provides the foundation for all of this. St Paul reminds the Romans that through baptism we have died and risen with Christ. Baptism is not merely a ceremony that took place long ago. It is a new way of living. Having died with Christ, we are called to live differently.

This means allowing Christ's values to shape our decisions, our relationships and our priorities. It means choosing love over selfishness, generosity over indifference, forgiveness over resentment and faith over fear.

Perhaps the central question running through all three readings is simple: Have I made room for Christ?

Not merely in a corner of my life. Not only when it is convenient. But at the very centre.

When Christ occupies that place, everything else begins to fall into perspective. Our relationships deepen. Our priorities become clearer. Our burdens become lighter. And our lives become a living witness to the One who gave everything for us.

For in the end, discipleship is not about losing our lives. It is about discovering the fullness of life that only Christ can give.



KUALA LUMPUR ARCHDIOCESE

Diary of Archbishop Julian Leow

July

- 4 Confirmation – Church of the Immaculate Conception, PD
- 4 Annual General Meeting – Archdiocesan Chinese Language Apostolate Commission
- 4 Catholic Charismatic Renewal Golden Jubilee Mass – Church of St Ignatius, PJ
- 5 Confirmation – Church of St Thomas, Kuantan
- 6-9 Catholic Bishops Conference Malaysia, Singapore & Brunei Plenary Meeting – Majodi Centre
- 11 Confirmation – Church of St Francis of Assisi, Cheras
- 12 Confirmation – Church of St John Vianney, Tampin
- 12 Confirmation – Church of the Holy Family, Kajang
- 14 AOHD Board Meeting
- 15 Clergy monthly recollection



PENANG DIOCESE

Diary of Cardinal Sebastian Francis

June/July

- 24/6- Extraordinary Consistory of Cardinals
- 2/7
- 6-9/7 Catholic Bishops Conference Malaysia, Singapore & Brunei Plenary Meeting – Majodi Centre



MALACCA JOHORE DIOCESE

Diary of Bishop Bernard Paul

June / July

- 30/6 Quarterly Meet – Deliverance and Exorcism Office at MPI, MAJODI Centre
- 30/6 Villa Paulos' Annual General Meeting at 7.00pm – Villa Paulos
- 2/7 Meeting – Mission Pastoral Institute at MPI, MAJODI Centre
- 4/7 MJD Professional Standards Office at BJC House
- 4/7 Mass – "Elderly & Grandparents Day" at Church of St Joseph, Plentong at 5.00pm (with blessing of the sick & elderly)
- 5/7 Confirmation (BM) – Church of St Theresa, Masai
- 6-9/7 Catholic Bishops Conference Malaysia, Singapore & Brunei Plenary Meeting – Majodi Centre
- 11/7 100th Anniversary Mass – Church of St Henry, Batu Pahat



Malacca Johore Diocese News Update #277



Welcome dear friends,

FIFA World Cup fever hits 60 per cent of Malaysians. Despite the massive 12-hour time difference with host nations Canada, Mexico and USA, the local fans are heavily embracing the late-night and early-morning football culture. The ball is round. Anyone may carry home the Cup. But level fields and unmoving goalposts are important for fairplay. It applies not only in soccer, but in every arena of life.

Local takes! The Rakyat's Hope

Malaysia's current landscape is characterised by **robust economic resilience**, unexpected political stability, and rapid technological advancement, driven by booming data centre investments, steady inflation (around 1.6 per cent), and low unemployment.

The nation remains defined by its diverse, multicultural, and multi-ethnic **identity**.

There has been a **significant shift** in how citizens consume information, with a third of Malaysians now relying on podcasts, digital influencers, and social media for their news.

The **political landscape** in Malaysia is defined by highly fluid voter sentiment, fragmented coalitions, and out-of-sync state and federal election cycles.

Reading the Signs:

Caring for the Vulnerable

On safeguarding the vulnerable: This protection 'is a mandate for everyone in the Church' and 'that all spaces in the Church, whether physical or virtual, may truly be places for a fruitful encounter with Jesus Christ, free from fear, suspicion, or distrust.'

On the elderly: The elderly, in

serene acceptance of the limitations imposed by the passing years — without hiding them or being ashamed of them — can be life teachers, able to show everyone — and especially young people — that the value of a life is not measured by efficiency or self-sufficiency, but by the capacity to love and to be loved, to give and to receive."

On the radio's role: Even today, despite the technological revolution brought about by Artificial Intelligence, radio remains the medium most trusted by European citizens as a source of information. It is a value that stands as a guardian of freedom, serving pluralism and the democratic system.

A Thought for the Week:

The Rose & the Cactus

It was spring time. A beautiful red rose was in bloom in a forest. It said boastfully: "I am the most beautiful plant here." Looking at a cactus, it said: "What an ugly plant, full of thorns!" A nearby pine tree said, "Red rose, what kind of talk is this? Who can say what beauty is? You have thorns too."

The proud red rose angrily said, "I thought you had good taste! You do not know what beauty is at all. How can you compare me to the cactus?" The trees felt it was a proud flower. The rose tried to move away from the cactus, but it could not move. The rose persisted in insulting the quiet cactus.

The cactus remained undisturbed. It tried to tell the rose that God did not create any form of life without a purpose. Then spring ended and the warm summer set in.

Life became difficult in the forest, as the plants and animals needed water and no rain fell. The red rose be-

gan to wilt. *The pine tree explained that the birds got water from the cactus. The rose asked: "Does it not hurt when they make holes?" "Yes, but the cactus does not like to see any birds suffer," replied the pine.*

The red rose felt too ashamed of its past words and behaviour to ask for water from the cactus, but then it finally did ask the cactus for help.

The lesson from the forest: No one is no good. Each one of us is there for another. We are there to save each other.

QnQ? Q asks? Do we forget when we forgive?

Forgiving does not mean saying that what was wrong was right, nor does it mean letting someone continue to do harm. It does not mean forcing ourselves to forget, as if nothing had happened.

Forgiveness means not letting hatred take hold of our hearts. Jesus asks us to forgive because it is the only way to experience God's peace and to heal spiritual wounds. (Pope Leo XIV)

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: Often, we wear headphones, listen to music, or seek distractions, and we don't know how to be silent. When seeking to recognise God's voice, *silence* is what can help us the most. (Pope Leo XIV)

Bishop Bernard Paul



ARCHDIOCESE OF KUALA LUMPUR

CHAN/CD/05/2026

Chancery Notice

Clergy Appointments

We are pleased to announce that Archbishop Julian Leow Beng Kim has made the following appointments in service to the pastoral needs of our Archdiocese:

1. Rev Fr Philip Tan Chong Men, CDD is appointed Assistant Priest of the Church of Saint Ignatius, Petaling Jaya, Selangor, with effect from July 1, 2026.
2. Rev Fr Anthony Robert is appointed Assistant Priest of the Church of Saint John Marie Vianney, Tampin, Negeri Sembilan, with effect from August 1, 2026.
3. Rev Fr Philip Asirwalam is appointed Assistant Priest of the Church of Saint Thomas, Kuantan, Pahang, with effect from August 1, 2026.

We ask the faithful to keep them in prayer, as they begin their ministry in their respective parishes.

Rev Fr Dr Clarence Devadass
Chancellor
Archdiocese of Kuala Lumpur

June 19, 2026



DIOCESE OF PENANG

PKK/BNN/2026/06/017

Banns of Ordination

The following seminarians, Bro Ashley Stephen Chau and Bro Patrick Hilary Sandnasamy will be called to the Order of Deacons on July 14, 2026 at the Church of the Assumption, Penang by His Eminence, Cardinal Sebastian Francis.

The publication of these banns fulfils the canonical requirement, can. 1051 2°. Catholics are obliged to reveal any impediments or circumstances that would prevent any of the candidates from receiving Sacred Orders and should contact the Bishop with such information as soon as possible.

Cardinal Sebastian Francis
Bishop of Penang

June 14, 2026



Celebrating the Feast

KAMPAR, PERAK

The Church of the Sacred Heart along Jalan Iskandar, Kampar, celebrated its parish feast, the Solemnity of the Sacred Heart of Jesus, with a triduum from June 12 to 14, bringing together parishioners, pilgrims and visitors in a spirit of prayer, devotion and fellowship.

Fr Aloysius Tan of Ipoh was the main celebrant and preacher on June 12. In his homily, he reflected on the significance of the Solemnity of the Sacred Heart of Jesus, one of the Church's major feasts, which celebrates God's unconditional, boundless and merciful love for humanity. He highlighted the Heart of Christ as the supreme symbol of both His divine and human love, a love that continues to draw people to Himself.

After Mass and dinner, the Exposition of the Blessed Sacrament began at 10.00pm, marking the start of an overnight Adoration marathon that continued until 9.00am the following morning. Throughout the eleven hours of prayer, many parishioners spent time before the Blessed Sacrament, reflecting on the Sacred Heart of Jesus and His infinite mercy, compassion and love.

The Bishop of Malacca Johore, Rt Rev Bernard Paul, was the main celebrant and preacher on June



Fr Simon Anand reverently carries the Blessed Sacrament.

13 and 14, while parish priest Fr Simon Anand concelebrated the liturgies throughout the triduum.

A distinctive feature of the celebration was the veneration of holy relics, held twenty minutes before Mass each day. Fr Simon presented a different relic for public veneration on each day of the triduum. On the first day, the faithful venerated the relic of St Margaret Mary Alacoque, the saint closely associated with devotion to the Sacred Heart of Jesus. On the second day, the relic of St Maximilian Kolbe was presented, followed by the relic of St Frances Xavier Cabrini on the final day. After prayers were recited, the relics were placed at the centre of the sanctuary, allowing the congregation an opportunity for

prayerful veneration.

After Mass on June 13, Fr Simon welcomed all who had come from near and far to celebrate the parish feast. He expressed his joy at seeing many young people participating in the eleven-hour overnight adoration and thanked Bishop Bernard and Fr Aloysius for their reflections during the triduum.

He also conveyed his appreciation to the many individuals and ministries involved in organising the celebration, including those responsible for the liturgy, decorations, food, procession and the numerous volunteers working quietly behind the scenes.

The candlelight procession then commenced, with the Blessed Sacrament enthroned on a beautifully

decorated pick-up truck leading the way through parts of Kampar town. Bishop Bernard, Fr Simon and the faithful followed in prayer, reciting the Rosary together during the 45-minute procession.

Three stops for Eucharistic Adoration were held along the route, where Fr Simon raised the Blessed Sacrament to invoke God's blessing upon the town and its people. At each stop, the congregation bowed in adoration before the Lord, creating moments of profound prayer and reverence.

Upon returning to the church, Benediction was celebrated, followed by a fellowship dinner in the adjacent Mercy Hall.

The celebrations continued on June 14 with Sunday Mass cele-

brated by Bishop Bernard and concelebrated by Fr Simon. This was followed by the parish-level *Kaamatan-Gawai* celebration and a communal lunch at Mercy Hall.

The event provided a beautiful expression of faith and culture coming together, transforming the traditional harvest thanksgiving into a vibrant celebration of gratitude, fellowship and spiritual renewal.

The triduum and parish feast fostered not only deeper devotion to the Sacred Heart of Jesus but also stronger bonds of faith, fellowship and belonging within the parish community, leaving participants renewed in spirit and united in their journey of faith. **Bernard Anthony**



The faithful walking in procession through parts of Kampar town.

Christians are called to recognise God's presence even amid life's challenges and uncertainties, Bishop Bernard Paul reminded the faithful during the parish feast celebration of the Sacred Heart of Jesus at the Church of the Sacred Heart, Kampar.

Welcoming the congregation on June 13, the Bishop of Malacca Johore noted that the celebration coincided with the Memorial of the Immaculate Heart of Mary. He invited the faithful to reflect not only on the loving Heart of Jesus but also on the purity and steadfastness of Mary's heart.

"The Heart of God calls us to love," he said.

In his homily, Bishop Bernard, *pic*, recounted an encounter involving St Mother Teresa and a homeless man. Reflecting on the experience,

Seek God even in the mess, Bishop Bernard urges faithful

Mother Teresa later said, "Jesus looked into my eyes." In that simple yet profound moment, she recognised the presence of Christ in the poor and abandoned.

Drawing from the story, the bishop said Christians must learn to recognise God at work in their everyday lives. He pointed to Mary and Joseph as examples of people who were able to see God's hand even in difficult, uncertain and seemingly messy situations.

Mary, he said, recognised God at work in her Son, Jesus Christ, and trusted that God could bring good out of every circumstance.



"We all desire to see God," Bishop Bernard said. While some may think that seeing God is impossible, God continually invites His people to recognise His presence and listen to His voice.

"When we see and hear Him, we become aware of His will and purpose for our lives," he said.

However, he noted that sin, wrongdoing and spiritual complacency often cloud one's vision. Hearts that are lukewarm, hardened or filled with resentment are unable to perceive God clearly.

"Sometimes we focus so much on the mess that it becomes a moun-

tain," he said. "We need to seek God in the mess."

Reflecting on the Immaculate Heart of Mary, Bishop Bernard described her heart as pure, steadfast and fully open to God's Word. Because of her purity of heart, Mary was able to recognise God not only in extraordinary moments but also in the ordinary events of daily life.

She trusted that God had a plan for her, for His people and for the world.

The bishop encouraged the faithful to cultivate hearts like Mary's — pure, steadfast and patient. He compared such patience to that of a farmer who faithfully waits for the harvest.

He also reflected on Mary's per-

severance when Jesus was lost and later found in the Temple, reminding the congregation that what is lost can be found when one continues to seek God with trust and faith.

Bishop Bernard urged the faithful to ask Mary to teach them how to find God in their lives and to seek the purification of their hearts so that they may recognise God's presence and action more clearly.

Concluding his homily, he prayed that the parish community would continue to grow in faith, draw more people into its fellowship and be strengthened in its mission of evangelisation.

"Only with a pure heart can we truly see God at work in our lives," he said.

Journey of the Cross brings hope and comfort to cancer patients



MMCH staff carrying the Salib to College General Regional Major Seminary.

PENANG: Mount Miriam Cancer Hospital (MMCH) was privileged to receive the Journey of the Cross (*Perjalanan Salib*) on June 16, bringing with it a profound reminder of Christ's presence among those who suffer and hope.

The arrival of the Cross was warmly welcomed by staff, patients and their families. Throughout the day, many gathered in the hospital chapel to spend time in prayer and veneration, drawing strength and comfort from the Cross — the enduring symbol of God's love, sacrifice and victory over suffering.

For patients facing the challenges of illness, the visit of the Cross became a powerful sign that they do not carry their burdens alone. It served as a gentle reminder that Christ walks with them in their pain, offering hope, courage and healing grace.

On the morning of June 17, hospital staff prayerfully sent the Cross on the next stage of its pilgrimage to the College General Regional Major Seminary, where it was received by the rector, priests and seminarians.

The Journey of the Cross continues across Malaysia, travelling

through parishes, institutions and communities in each of the nation's dioceses. Together with eight other crosses making similar pilgrimages, it will eventually converge in Sibu, Sarawak, from Sept 9–13, 2026, for the Malaysian Pastoral Convention — the first national gathering of the Catholic Church in Malaysia.

As the Cross moves from place to place, it carries with it the prayers, hopes and faith of countless Malaysians, uniting the Church in a shared spiritual journey towards deeper communion, renewal and mission.

of the Sacred Heart



JOHOR BAHRU, JOHOR

The Heart of Christ that loves, heals and patiently waits for His people was the focus of reflection as the Cathedral of the Sacred Heart of Jesus, Johor Bahru celebrated its patronal feast on June 12.

The celebration, which culminated a three-day triduum from June 9 to 11, brought together approximately 350 parishioners in a bilingual observance that highlighted the enduring relevance of Sacred Heart spirituality in family life, discipleship and God's unfailing mercy.

Coming just days after the cathedral's *Corpus Christi* celebration and Eucharistic procession, the feast provided the faithful with another opportunity to deepen their appreciation of Christ's abiding presence and love.

Throughout the triduum, the English-speaking and Mandarin-speaking communities gathered simultaneously in the cathedral and St James' Hall respectively. This year's reflections were led by the parish's own clergy, with parish priest Fr Simon Yong SJ preaching to the Mandarin-speaking congregation and assistant parish priest Friar Sixtus Pitah OFM guiding the English-speaking faithful.

In his reflections, Fr Simon focused on the Christian family in the light of devotion to the Sacred Heart of Jesus. He highlighted the traditional practice of consecrating families to the Sacred Heart, observing that while the devotion was once common in Catholic homes, it has become less prevalent in recent years.

"Within the family, the foundations are laid for a person to become who he or she is meant to be through love of God and neighbour," he said.

Fr Simon went on to reflect on Christian marriage as the founda-



Fr Simon Yong SJ celebrating the parish feast day Mass at the cathedral.

tion of family life. Describing marriage as a sacrament that mirrors the relationship between Christ the Bridegroom and the Church, His Bride, he emphasised that it is not merely a covenant of love but also a path to holiness and salvation.

He reminded the faithful that Jesus Christ must remain at the centre of both marriage and family life, adding that the sacrament of marriage also offers deeper insight into the vocational call of priests and religious.

Meanwhile, Friar Sixtus explored the origins of Sacred Heart devotion, tracing its development to seventeenth-century France. Reflecting on the flames surrounding the Sacred Heart, he described them as a symbol of God's love that purifies, transforms and heals.

Drawing from the life of St Francis of Assisi, he recounted how the saint endured a painful eye treatment involving cauterisation by fire, yet later referred to fire as "Brother Fire".

"Sometimes the thing that hurts us is also the thing God uses to heal us," he said.

Inviting parishioners to contemplate the Heart of Christ that knows and loves each person completely, Friar Sixtus concluded with a reflection on "the Heart that never stops waiting".

"His arms remain open not because He celebrates perfection, but

because He welcomes His children," he said.

Throughout the triduum, he adopted an interactive approach, sharing stories from his childhood and Franciscan formation while encouraging personal reflection through music, prayer and written offerings.

Each evening began with devotions to the Sacred Heart followed by Mass. On the feast day itself, special prayers were offered for priests in conjunction with the World Day of Prayer for the Sanctification of Priests.

The bilingual feast day Mass was concelebrated by the parish clergy together with Fr Paul Sia, parish priest of the Church of St Theresa, Masai, who previously served as assistant priest at the cathedral.

In his feast day message, Fr Simon highlighted the close relationship between devotion to the Sacred Heart and Divine Mercy.

"Without the Sacred Heart of Jesus, we would never experience the attribute of Divine Mercy," he said. "It is good to acknowledge that without the Sacred Heart of Jesus, devotion to Divine Mercy may never have surfaced."

The celebration concluded with a fellowship meal, bringing the cathedral community together in thanksgiving, fellowship and joy. **Angila Yong, OFS**

JALAN PEEL, KUALA LUMPUR

What does it mean to be one people in Christ amid differences of age, culture, background and circumstance?

That question lay at the heart of the annual parish feast of the Church of the Sacred Heart of Jesus, Jalan Peel, Kuala Lumpur, celebrated from June 6 to 14. Through nine days of novena services and Masses, parishioners and pilgrims were invited to reflect on the call to unity rooted in the boundless love of the Sacred Heart of Jesus.

This year's celebration focused on themes that highlighted different dimensions of communion, including being united with the marginalised, the poor, the differently-abled, sinners, and those excluded from the Church, culminating in the theme "United in the One Heart".

The principal preachers throughout the novena were newly ordained priests, Fr Philip Asirwalam and Fr Anthony Robert Peter. They were joined daily by parish priest Msgr Stanislaus Soosaimariam and Archbishop Emeritus Murphy Pakiam, together with guest concelebrants on selected days.

Through their reflections, both priests challenged the faithful to become living expressions of the Sacred Heart's love, mercy and inclusiveness.

Preaching on the theme "United with the Excluded", Fr Anthony reminded the congregation that Jesus has a special concern for those who feel forgotten, rejected or unwelcome.

"God has not forgotten you," he said, noting that exclusion is not experienced only outside the Church. The elderly, migrants, youth and the poor can sometimes feel isolated even within parish communities.

"Can they experience the love of the Sacred Heart of Jesus through us? Can we radiate God's love to them?" he asked.

Fr Anthony urged parishioners not merely to welcome people to the church gates, but to draw them fully



into the life of the community. "Let no one be excluded from the love of the Sacred Heart of Jesus," he said.

Reflecting on the theme "United with the Differently-Abled", Fr Philip emphasised that authentic love of God must be reflected in love of neighbour, particularly in the way the community treats those who are vulnerable or often overlooked. He encouraged the faithful to allow the Heart of Jesus to guide their attitudes and actions towards others.

During the Solemnity of the Sacred Heart on June 12, Fr Anthony reflected on the theme "United as Community", describing the feast as a celebration of God's limitless love.

Although people differ in culture, age and background, he said all belong to one family of faith united in Christ.

"Love does not exist in isolation. It exists in relationships," he said, encouraging parishioners to build community through kindness, hospitality and mutual care.

Concluding the feast on June 14 with the theme "United in the One Heart", Fr Anthony reminded the faithful that through baptism they become one people, one family and one flock in Christ.

"The Sacred Heart of Jesus is God's love made visible," he said. "Before we can share Christ's love, we must first be united in His Heart."

He concluded with the message: "One Heart redeemed us, one Heart saves us, and one Heart sends us on mission." **Bernard Anthony**

KUALA LUMPUR: "Today we gather to give thanks and praise to God for our priests, to imitate the Heart of Jesus, and to pray for the sanctification of our priests," said Archbishop Julian Leow as Catholics from across the Archdiocese of Kuala Lumpur came together to observe the 2026 World Day of Prayer for the Sanctification of Priests.

The annual celebration was held on June 12 at the Church of the Sacred Heart of Jesus, Jalan Peel. Archbishop Emeritus Murphy Pakiam joined 13 priests for the occasion, with Archbishop Julian serving as the main celebrant. Approximately 950 faithful from parishes throughout the archdiocese attended the morning Mass to pray that priests may be strengthened in holiness, renewed in their vocation, and remain faithful to their priestly ministry.

The World Day of Prayer for the Sanctification of Priests is traditionally observed in conjunction with the Solemnity of the Most Sacred Heart of Jesus, reminding priests of Christ's merciful love and their intimate union with His Heart.



In his homily, Archbishop Julian reflected on the symbolism of the heart as the source of love. "God is love," he said, adding that those who know love come to know God through a personal relationship with Him.

The prelate reminded the faithful that God's love is unconditional, revealed most fully in Jesus Christ's sacrifice on the Cross. Through His suffering and death, Christ gave Himself completely so that humanity might know and experience the love of God.

Archbishop Julian also highlighted the Eucharist as the Church's supreme act of thanksgiving, where the faithful remember Christ's sacrifice and receive His Body and

Blood so that they may share in His life.

Reflecting on the Sacred Heart, he said that God continually calls His people back to Himself. Sin, however, causes people to turn away from God and listen to other voices instead of His. Yet Christ, who is both divine and human, continues to seek reconciliation with His people.

"The Sacred Heart of Jesus feels and cries out for us to be reunited with Him," he said.

Turning to the theme of priestly sanctification, the prelate reminded the congregation that priests are called to be *alter Christus* — another Christ — in the communities they serve. He encouraged the faithful to pray for their priests and bishops,

that they may faithfully follow the example of the Sacred Heart of Jesus and become instruments of healing, reconciliation and unity.

The archbishop acknowledged that words and actions can sometimes wound hearts, whether through clergy or lay leaders. He therefore called on all Catholics to embrace forgiveness and reconciliation, recognising the frailty that exists within every human person.

"Pray that we may mend our woundedness and brokenness, forgive one another, and seek unity and reconciliation through the Sacrament of Reconciliation and the Eucharist," he said.

He further urged the faithful to rebuild the Body of Christ by remain-

ing united to the Church and to the Heart of Jesus. Looking ahead to the Malaysia Pastoral Convention in September 2026, Archbishop Julian encouraged all to journey together as one Church, united in faith and purpose.

The prelate also called on the laity to pray for unity within families, parishes, communities and throughout the world.

"Unity begins in the one Heart of Jesus," he said.

After the homily, Archbishop Julian led the congregation in the Prayer for the Sanctification of Priests, after which the faithful joined in praying the Prayer for Priests.

At the conclusion of Mass, parish priest Msgr Stanislaus Soosaimariam expressed gratitude to the bishops, priests and laity present for gathering to pray for priests. He reminded the faithful that priests, too, are human and rely on the prayers of the people entrusted to their care.

"Your prayers help us grow in holiness and serve the Church with generous hearts," he said. **Bernard Anthony**

Thousands gather to honour St Anthony of Padua

KUALA LUMPUR

“St Anthony came to see me,” said a homebound elderly woman as tears rolled down her cheeks while holding the relic of St Anthony of Padua.

That moving encounter captured the spirit of this year’s feast celebration at the Church of St Anthony, Kuala Lumpur, where the focus extended beyond the church walls to reach the sick, bedridden and elderly who were unable to attend the novena and feast day celebrations.

In the days leading up to the feast, parish priest Fr Clarence Devadass and assistant parish priest Fr Michel Dass, accompanied by volunteers, brought the relic of St Anthony to homes and care facilities, offering prayers, blessings and companionship to those confined by age or illness.

For many recipients, the visit was a deeply personal moment of grace. For the volunteers, it became a powerful lesson in Christian service, reflecting the example of St Anthony, who devoted his life to bringing Christ’s love and compassion to those most in need.

This year’s celebration carried added significance as the parish marked its 115th anniversary. Since its establishment in 1911, the Church of St Anthony has remained a beacon of faith and service for generations of Catholics.

AULONG, TAIPING

The faithful gathered at the Chapel of St Anthony, Aulong, Taiping, on June 14 to celebrate the Feast of St Anthony of Padua, bringing to a close nine days of prayer and devotion that began with the novena on June 5. United in faith and thanksgiving, devotees came together to honour one of the Church’s most beloved saints, whose example of holiness, humility and trust in God continues to inspire Catholics across generations.

For the Aulong community, the annual feast is more than a commemoration. It is a cherished expression of faith and belonging, bringing families and friends together in prayer, fellowship and gratitude. Rooted in a long-standing tradition, the celebration serves as a reminder of the spiritual bonds that unite the community and of St Anthony’s enduring intercession and example.

The feast day Mass was celebrated by Fr Victor Louis, together with parish priest Msgr Stephen Liew and assisted by Deacon Rocky Loo. Parishioners, families and friends gathered to give thanks to God and honour the chapel’s patron saint.

In his homily, Fr Victor reflected on the call of every Christian to continue the mission of Jesus. Drawing from the Gospel account of the calling of the Twelve Apostles, he reminded the congregation that God continues to choose ordinary people to be witnesses of His love and mercy. Just as the apostles were called and sent forth, Christians today are entrusted with bringing the Good News to others.

Reflecting on the life of St Anthony, Fr Victor highlighted the saint’s unwavering faith, humility and dedication to God. Inspired by the witness of the martyrs, the young Anthony devoted his life to Christ and became renowned as a preacher who led many people closer to God. His example, he said, continues to inspire Christians to live their faith with courage and compassion.

Encouraging the faithful to deepen their relationship with Christ and share the Gospel in their daily lives, Fr Victor quoted St Anthony’s words: “If you preach Jesus, He will melt hardened hearts. If you invoke Him, He will soften

Preparations began well in advance, with parish ministries and volunteers working together to ensure a meaningful celebration. Alongside the liturgical programmes, the parish organised prayer initiatives, online rosary sessions, praise and worship gatherings, and fellowship activities that strengthened community bonds.

From June 5 to 13, parishioners and pilgrims participated in the annual novena centred on the theme, *That They May Be One*. Daily reflections encouraged the faithful to deepen their commitment to unity, holiness, mercy, discipleship and mission.

The novena was enriched by the preaching of Fr Gnanaselvam Berentis; Fr Xavier Andrew; Fr Philip Asirwalam; Fr Anthony Robert Peter; Fr James Pitchay; Fr Anthony Prabhu and Fr Cyril Mannayagam. Through their homilies and reflections, the faithful were encouraged to strengthen their relationship with Christ and live out the call to unity in their families, communities and parish life. The feast day Mass on June 13 was celebrated by Archbishop Julian Leow, who joined the parish community in giving thanks for 115 years of faith and witness.

Thousands of parishioners and pilgrims visited the church during the novena and feast celebrations, seeking the intercession of St Anthony and participating in the long-standing



Pilgrims venerating the relic.

ing traditions associated with the feast.

A highlight of this year’s celebration was the veneration of the first-class relic of St Anthony, received from Padua last year. On June 13 and 14, pilgrims queued patiently for an opportunity to pray before the relic.

Among the touching moments witnessed by volunteers was that of a man in a wheelchair who used his stronger arm to lift himself slightly in order to bow before the relic as it was presented to him.

The feast also reflected the parish’s commitment to social outreach. Through candle sales organised by the Parish Integral Human Development Ministry, funds were raised to support the poor and vulnerable, continuing the charitable legacy associated

with St Anthony.

To mark the parish’s 115th anniversary, a special video featuring testimonies, stories of faith and reflections from parishioners was released on the feast day, highlighting the enduring bond between the church and its people across generations.

As the celebrations concluded, the parish community gave thanks not only for a successful feast but also for the many ways faith had been shared through prayer, service and fellowship. In bringing St Anthony to those unable to come to the church, the parish offered a powerful reminder that the Church’s mission is not only to gather people together but also to go forth in love to those most in need. **Elvina Fernandez**

TELUK INTAN

The historic Church of St Anthony in Teluk Intan, Perak, was filled with prayer, joy and thanksgiving as parishioners and pilgrims from across Malaysia gathered to celebrate its 132nd feast day anniversary from June 11 to 14. The four-day celebration was a testament to how faith continues to unite people across generations, drawing hearts closer to God and one another.

The spiritual journey began even before the triduum. To prepare the faithful for the feast, the parish organised a retreat led by Bro Raghuraman from the LOGOS Retreat Centre in Bengaluru, India. Reflecting on the Solemnity of the Most Sacred Heart of Jesus and the life of St Anthony, he encouraged parishioners to deepen their love for Christ and emulate the saint’s zeal, humility and compassion.

The triduum commenced on June 11 with the novena and Holy Mass celebrated by Fr Stanley Antoni. Over the following days, Fr Joseph Stephen, CSsR, guided the community through the spiritual celebrations, presiding over the novena services, feast liturgies and closing Mass.

The highlight came on June 13, the Feast of St Anthony of Padua, when an estimated 1,300 parishioners, pilgrims and visitors gathered in a vibrant witness of faith. The evening began with the novena and feast day Mass, followed by a solemn Eucharistic procession and Benediction.

Beneath a clear evening sky, the procession became a moving expression of devotion and hope. Parish youths and children dressed in traditional Franciscan habits helped lead the way, reflecting the simplicity and spirit of St Anthony. A beautifully decorated statue of the beloved saint, adorned with fresh flowers, accompanied the faithful as they processed through the streets surrounding the church.

Holding lighted candles and singing hymns of praise, the congregation followed the Blessed Sacrament in prayer. Led by the parish choir and organist, the procession served not only as a cherished parish tradition but also as a public witness of faith, bringing the light of Christ beyond the church walls and



harsh temptations. If you think of Him, He will enlighten your mind. If you read Him, He will satisfy your intellect.”

He noted that these words capture the heart of St Anthony’s mission — always leading people to Jesus and encouraging them to place their trust in Him.

After Mass, the congregation participated in a procession in honour of St Anthony as a public witness of faith and devotion. The celebration concluded with Benediction of the Blessed Sacrament and fellowship.

Chapel Committee Chairman William Amaradass expressed gratitude to all who participated in the novena and feast celebrations. He thanked the clergy, volunteers, benefactors and parishioners whose dedication and support contributed to the success of the event, noting that the annual feast continues to strengthen faith and fellowship within the Aulong community.

As the faithful gathered once again around their patron saint, they were reminded of the values that have sustained the community through the years — faith, prayer, service and trust in God. Inspired by the example of St Anthony, parishioners were encouraged to carry these values into their homes, workplaces and daily lives. **Christina Lazaroo**



The faithful with lit candles walking in procession.

into the wider community.

The procession concluded at the parish grotto, where Benediction was celebrated in a spirit of reverence and gratitude. Parishioners, pilgrims and visitors later gathered for a fellowship meal generously sponsored by members of the parish community.

The celebrations concluded on June 14 with a Mass of Thanksgiving centred on the theme, *Church of St Anthony: An Evangelising Parish*. In the homily, the faithful were reminded that they are called not only to celebrate their faith but also to share it through their words, actions and witness.

As the parish marked 132 years of faith and service, the celebration became not merely a commemoration of the past but a renewed invitation to follow Christ with the same fervour and trust that characterised St Anthony’s life, while continuing to build a parish community rooted in prayer, mission and love.

The parish priest and organising committee expressed their gratitude to the many volunteers, benefactors, pilgrims and visitors whose generosity and participation made the celebration a grace-filled and memorable occasion. **Marie Ann Dawson**

Deacon Isaac Alfred Simbun

BUKIT MERTAJAM: Permanent deacons and their spouses from the Dioceses of Malacca Johore and Penang gathered at the Minor Basilica of St Anne, from June 8 to 10 for the *Peninsular Malaysia Deacons and Wives Gathering 2026*. The annual event provided a valuable opportunity for prayer, fellowship, formation and renewal as participants reflected on their shared calling to serve the Church and the People of God.

The gathering was graced by the presence of the Bishop of Penang, Cardinal Sebastian Francis, Archbishop Julian Leow of Kuala Lumpur, and Fr Adrian Francis of the Diocese of Malacca Johore, whose support and encouragement enriched the occasion.

More than a reunion, the gathering enabled members of the *diakonia* community to strengthen their bonds of fraternity, service and shared mission. It also served as an important platform for ongoing formation in areas central to the life and ministry of a deacon, including liturgy, spirituality, pastoral care and personal well-being.



Custodians of service

This year's programme was particularly enriching as the speakers were drawn from among the deacons themselves. Bringing years of pastoral experience, practical wisdom and theological insight, they addressed a range of topics, including mental health, the *General Instruction of the Roman Missal* (GIRM), the role of the deacon at Mass, personal experiences in ministry and ways of avoiding clericalism in diaconal service.

Deacon Sherman Quek offered a thought-provoking reflection on permanent deacons as custo-

dians of service. Echoing Pope Leo XIV's address to the Clergy of Rome in February 2026, he reminded participants that deacons are called to be a constant reminder that ordained ministry is fundamentally a ministry of service. He also drew on the Church's ancient tradition, which describes deacons as "the ear, the eye, the mouth, the heart and the soul of the bishop", as reflected in the *Didascalia Apostolorum* and the Apostolic Constitutions.

Deacon Martin Louis explored the theology and vocation of the diaconate through Church docu-

ments, helping participants deepen their appreciation of the identity, mission and sacramental character of the permanent diaconate. He emphasised that the diaconate is far more than a collection of liturgical duties; it is a lifelong calling rooted in service, charity and communion with the bishop and the Church.

Fr Adrian Francis presented a practical session on the GIRM, focusing on the deacon's role during Mass. His clear explanations helped clarify common misconceptions regarding liturgical responsibilities and practices.

Addressing a different but

equally important aspect of ministry, Deacon Dave Kameron spoke on mental health, encouraging deacons to care for their emotional and spiritual well-being while serving others.

Deacon Jonathan Lazarus shared candidly about recognising and avoiding clericalism, stressing that service must always take precedence over status or function. He reminded participants that the deacon's ministry is most authentic when rooted in humility and charity.

Personal testimonies by Deacons Peter Sandnasamy and Andrew Loh further enriched the gathering. Reflecting on their experiences in parish ministry, they spoke of both challenges and blessings, while affirming that the joy of serving God's people remained a constant source of strength and fulfilment.

A notable feature of this year's gathering was the full participation of the wives in all sessions. They listened, reflected and shared their own experiences as spouses of permanent deacons, making the gathering a truly communal celebration of vocation, service and faithful companionship.

In this final instalment of our *ad limina apostolorum* series, Archbishop Julian Leow, President of the Catholic Bishops' Conference of Malaysia, Singapore and Brunei, shares his reflections on the visit to Rome. We also present an excerpt from an interview with Singapore's Cardinal William Goh, originally published by *Catholic News Singapore*.

A journey marked by gratitude

Archbishop Julian Leow

The predominant feeling I experienced throughout the *ad limina* was Gratitude. Grateful even before we left for Rome, for all the remote preparation needed. Especially to those in the Archdiocesan Commissions and Ministries who prepared the respective reports. To Ann Francis, who coordinated with our Conference Executive Secretary Richard Chia in organising the Quinquennial and Dicastery Reports to be collated and submitted weeks earlier through the Nunciature in KL, for onward submission to Rome for

translations and compiling.

Special thanks to Fr Andrew Khoo who is currently pursuing studies in Rome for being our liaison person with officials in Rome as well as our point man, coordinating all details in Rome. Special mention to Fr John Martin of the Congregation of the Works of the Church who graciously offered to transport all the bishops to our meetings, masses to the 4 major Basilicas and appointments outside Vatican City. They even hosted us to a sumptuous lunch at their Centre, on the final day of our meetings. We also want to thank the Ambassador to the Holy See, HE Hendy Assan for hosting

us to Malaysian food which we always miss while overseas.

Also, to the Malaysian laity, clergy and religious who are studying and working in Rome, we thank you for taking time out from your studies to celebrate Mass and fellowship with us. We are looking forward to your completion of studies and return to enrich and serve the Church of Malaysia.

What struck me most during our audience with the Holy Father was his attentiveness to what we shared. He listened intently, keeping eye-contact always and knew what we experienced and the challenges we faced. Pope Leo encouraged us to persevere in the



Archbishop Julian Leow presenting a commemorative memento to Pope Leo XIV on behalf of the Catholic Bishops' Conference of Malaysia, Singapore and Brunei during the *ad limina* visit to Rome.

Faith; in spite of the many challenges we endured in this part of the world.

Finally, to you people of God, our deepest gratitude for your prayers for your Shepherds. We brought you with us, your concerns and prayer intentions to Rome, to the tombs of Sts Peter and Paul and to His Holiness. The Holy

Father imparted his Blessings upon the whole Conference and to all of you. We invited him to visit us and we await patiently for that day to come soon.

Let us continue our onward journey as Church to the Malaysia Pastoral Convention in Sibul in Sept 2026 as light and salt of Malaysia. Blessings.

We came to be renewed in our faith

Cardinal William Goh

When I was studying in Rome many years ago, I would visit the icon of Our Lady at St Mary Major (the icon of the *Salus Populi Romani*) and pray the Rosary whenever I faced difficulties, for it is always with Mary that I found consolation.

This *ad limina* visit ended on the eve of Pentecost, and I had the opportunity to preach the homily at a private Mass for the bishops at that basilica.

I said to our group of bishops: In the Gospel of John, there is the beloved disciple who was there at all the significant moments in Jesus' ministry. At the foot of the Cross, he stayed close to Jesus and he accept-

ed Mary as his mother. This beloved disciple is a model for all of us because as Christians, we become beloved disciples by cultivating a devotion to Mary, having reverence for the Eucharist, and having faith in the Resurrection. The beloved disciple is nameless, because he is all of us.

Like Peter and Paul, we are all called to follow Christ faithfully and to look after our flock, so that together, we can preach the Gospel to the world according to our unique vocations.

The eve of Pentecost was for us – like the Apostles – a point of arrival and also a point of departure. To depart from Rome on Pentecost reminded us bishops that we came to Rome to be renewed in the faith of St Peter, and to find strength and



Cardinal William Goh preaching the homily at the Mass on the eve of Pentecost Sunday at the Basilica of St Mary Major in Rome. (Pic/Catholic News Singapore)



Praying before the icon of the *Salus Populi Romani* at St Mary Major on May 23, 2026. (Pic/Catholic News Singapore)

encouragement to look after and nurture our flock, like he was called to do so that we can be a missionary

and evangelising Church.

For me that was a beautiful way to wrap up the *ad limina*.

From the Throne of God to the mission field

PENANG: “Here am I. Send me.” That was the challenge placed before participants at *The Angels Cry Holy*, a four-day worship gathering organised by the CHARIS Penang Diocese Service of Communion (CPDSC) from June 4–7 at the Church of the Immaculate Conception.

Inspired by Isaiah 6:1–8, the gathering drew participants from Sabah, Sarawak and Peninsular Malaysia for a time of worship, formation and fellowship centred on a deeper encounter with God and a renewed call to holiness. It also fostered greater unity among the dioceses of CHARIS Malaysia as participants journeyed together in prayer and worship.

In his opening address, Cardinal Sebastian Francis, Bishop of Penang, reflected on Isaiah’s vision of the Lord seated upon His glorious throne and the worship of the Seraphim, the “burning ones” who continually proclaim God’s holiness.

Drawing from the prophet’s experience, Cardinal Sebastian explained



The participants praising and worshipping the Lord in song.

how Isaiah’s encounter with God’s holiness led him through a process of purification and transformation that prepared him for mission. He encouraged participants to make Isaiah’s response their own, embracing God’s call to be missionary disciples.

Throughout the gathering, speakers from across Malaysia explored themes of holiness, faith, worship, repentance, discipleship and mission. Sessions were led by Stephen Rodrigues, Leoreen Heah Rodrigues and Adeline Teh of CHARIS Penang Diocese; Simon Matthew of CHARIS Peninsular

Malaysia; Paul Wong of CHARIS Kuching Diocese; Neil Mah of CHARIS Kota Kinabalu Diocese; Fr Martin Arlando of the Penang Diocese, and Pastor Paul Howe, widely known as “The Shofar Maker”.

Workshops and reflections invited participants to deepen their understanding of praise and worship, grow in faith, experience the transforming presence of God, and respond more fully to His call. Pastor Paul Howe also conducted a shofar-blowing workshop. Fr Martin led participants in reflections on repentance and

healing followed with prayer over each one of them during Eucharistic Adoration.

The worship team from Penang, together with the Stella Maris Catholic Church prayer group worship team from Kota Kinabalu, animated vibrant sessions of praise and worship that created opportunities for prayer, reflection and a deeper awareness of God’s presence.

A recurring message throughout the gathering was that holiness is not reserved for a select few but is the vocation of every Christian. Participants were reminded that holiness

is both a gift and a lifelong journey, calling them to reflect God’s love, truth and grace in their daily lives.

Reflecting on Isaiah’s response, “Whom shall I send? Who will go for us?”, participants were invited to discern how God might be calling them to serve in their families, workplaces, parishes and communities.

The gathering concluded on Sunday with a High Praise session, followed by a commissioning by Msgr Jude Miranda during the *Corpus Christi* Mass, which also welcomed the Cross of the *Perjalanan Salib* to the Church of the Immaculate Conception.

As participants were sent forth as missionary disciples of hope, the worship gathering served as a timely preparation for the Malaysia Pastoral Convention in Sibu this September. More importantly, it challenged those present to carry the spirit of holiness beyond the gathering itself and become witnesses to Christ wherever they are sent. **CHARIS Penang Diocese Service of Communion**

One Cross, One Church

PENANG: The *Perjalanan Salib*, is a 17-month national pilgrimage of nine interconnected crosses representing the country’s nine dioceses as part of the spiritual preparation for the Malaysia Pastoral Convention 2026 (MPC2026). The nine-foot wooden crosses, adorned with the *Bunga Raya*, Malaysia’s national flower, symbolise both national unity and the diversity of the local Church. Coordinated at the diocesan level, each cross journeys through parishes for prayer and reflection before all nine are reassembled into a single Crucifix at the convention in Sibu, Sarawak, as a powerful sign of unity in diversity.

For two weeks, from May 25 to June 6, Risen Christ parish hosted the *Perjalanan Salib*, culminating in the celebration of *Corpus Christi*. During this period, the cross travelled among the various ministries and parish groups, drawing parishioners together in prayer and reminding them of Christ’s immense love, revealed on the Cross and continually made present in the Eucharist.

The parish’s participation began with a welcoming Mass and reception of the cross on May 25 and concluded with the *Corpus Christi* procession on June 6, followed by a closing Mass and the handover of the cross to the Church of the Immaculate Conception on June 7.

Centred on the Malaysian Church’s Areas of Concern — Society, Church, Family and Ecology — the programme featured Rosary prayers, Taizé, praise and worship, Lectio Divina, the Way of the Cross and reflection sessions. On June 1 and 2, the cross was also brought to the Little Sisters of the Poor Home, where residents joined



Parishioners spending time in prayer during the *Perjalanan Salib*.

in prayer and Eucharistic adoration.

The celebration reached its climax on June 6 when Friar Crispus Mosinoh OFM, parish priest, and Friar Cosmas Francis OFM concelebrated the Solemnity of the Most Holy Body and Blood of Christ. Following Mass, approximately 650 faithful took part in a Eucharistic procession through the streets of Air Itam.

The Blessed Sacrament, carried in a golden monstrance beneath a canopy mounted on a beautifully decorated vehicle adorned with flowers and lights, led the procession. Accompanied by sacred music and prayer, the faithful journeyed some two kilometres through Air Itam Town Centre before returning to the church. Catechism children dressed in white scattered flower petals along the route, while the congregation paused at three stations for Benediction and knelt in adoration as the Eucharistic Lord passed by.

Reflecting on the celebrations, members of the parish Hospitality Ministry shared that the Cross and the Eucharistic procession express two complementary aspects of Christian discipleship. The Cross draws believers into a personal encounter with Christ’s sacrifice, calling them to repentance and deeper trust in His mercy, while the *Corpus Christi* procession sends them forth to witness publicly to Christ’s presence among His people.

They noted that while their role during the *Perjalanan Salib* was to foster a prayerful and reflective atmosphere, the *Corpus Christi* procession called them to be welcoming, joyful and missionary in spirit.

Despite the challenges of organising both events, parishioners gave thanks to God for a successful celebration. Through faith, service and unity, the parish community came together in a memorable witness of prayer and evangelisation. **Stephanie Cheong**

Renewing marriages, strengthening families

KUALA LUMPUR: The Marriage Encounter Weekend (ME 192), held recently at the Archdiocesan Pastoral Centre, became a grace-filled experience of renewal for eight couples seeking to strengthen and deepen their marriage.

Guided by three presenting couples and a priest, participants stepped away from the demands of daily life to rediscover the beauty of their marriage covenant. Through a series of Marriage Encounter presentations and dedicated couple dialogue sessions, spouses were encouraged to listen more attentively, communicate more openly, and nurture their relationship with renewed intentionality.

Participants shared how the weekend provided a valuable opportunity to slow down, reconnect and strengthen their marriages. Through honest dialogue, prayer and reflection, many experienced healing, renewed communication and a deeper appreciation of one another. Couples spoke of learning to listen more attentively, growing in trust and openness, rediscovering the importance of prioritising their relationship, and becoming more aware of Christ’s loving presence within their marriage. For many, the experience re-

newed their hope, joy and commitment to journey together in faith and love.

While each couple’s journey was unique, a common thread emerged throughout the weekend: deeper communication, renewed commitment and a stronger awareness of God’s presence at the heart of marriage. Participants left with practical tools to enrich their relationship, a renewed appreciation for their spouse, and fresh hope for the future.

Marriage Encounter continues to offer couples an opportunity to invest in one of God’s greatest gifts — the sacrament of marriage. It is a chance to rediscover, renew and strengthen the bond that sustains family life and reflects Christ’s love in the world.

The next English Marriage Encounter Weekend will be held from July 3 to 5, 2026. Weekends are also available in Mandarin and Tamil.

For more information or to register, contact James at +6019-3562321, Mandy at +6012-3718756, email wwmeselwil@archkl.org, or visit wwme.org.my.

After all, every marriage is worth the time, effort and investment needed to grow in love.





Cardinal Orlando B. Quevedo

MANILA: Cardinal Orlando B. Quevedo said lasting peace in Mindanao grew out of friendships between Christians and Muslims, arguing that reconciliation begins in everyday encounters long before it reaches negotiating tables.

The retired archbishop of Cotabato shared the reflection on June 16 after receiving the 2026 Bishop Julio X. Labayen Memorial Award from the Metro Infanta Foundation,

Peace begins with friendship, says Cardinal Orlando

which recognised his decades of ministry and commitment to peace and justice in southern Philippines.

Quevedo said the Church of the Poor shaped much of his ministry in Mindanao. He recalled how the vision adopted by the Second Plenary Council of the Philippines in 1991 and championed by the late Bishop Julio X. Labayen guided his work among poor communities, Indigenous Peoples, and Muslims.

"It was a vision that would concretise the uniquely Christian preferential option for the poor," he said.

The cardinal said that vision led him to organise Basic Ecclesial

Communities and support initiatives that enabled poor communities to participate more actively in the life and mission of the Church.

His ministry later brought him into regions where Christians and Muslims lived side by side, particularly in Cotabato and neighbouring provinces within what is now the Bangsamoro Autonomous Region in Muslim Mindanao.

"There is, therefore, not surprising that Muslims and Christians daily meet in the streets, in offices, shops and markets, in schools, in a dialogue called technically a dialogue of life," he said.

Quevedo said peacebuilding often begins with simple encounters that allow people of different faiths to know one another, share their experiences and build trust.

"That is how friendship develops," he said, recalling conversations among Muslim and Christian students who shared stories and learned from one another.

Those relationships, he said, can gradually overcome suspicion and hostility.

"Friendships developed between teacher and students, and that is how for peace and reconciliation takes place a process that moves from

doubt uncertainty or even hostility to reconciliation and peace even to genuine friendship," he said.

Quevedo also reflected on his involvement in efforts that supported peace negotiations between the Philippine government and the Moro Islamic Liberation Front, recalling a time when he saw a roadside display describing him as a "man of peace."

While political agreements are important, Quevedo said genuine peace ultimately begins within people and communities.

"Genuine peace is from the heart," he said. **LiCAS News**

US Catholics renew call to end death penalty

WASHINGTON: As executions in the United States surged in 2025, Catholic leaders and advocates have renewed calls for the abolition of the death penalty, arguing that it undermines human dignity and perpetuates a cycle of violence.

According to Catholic Mobilising Network, 47 people on death row were executed across the United States in 2025, more than double the average annual number recorded over the past decade. Yet only 11 states carried out executions, while 23 states have abolished capital punishment altogether.

Krisanne Vaillancourt Murphy, Executive Director of Catholic Mobilising Network, described the increase as a troubling setback at a time when public support for the death penalty continues to decline.

"This is a marked, tragic increase in executions," she said, adding that capital punishment often becomes a political tool for leaders seeking to



A lethal injection chamber at Washington State Penitentiary in Walla Walla, Wash., is seen Sept 6, 2024, in this file photo. (OSV News/Reuters/Matt Mills McKnight)

appear tough on crime.

Florida accounted for 19 executions in 2025, averaging one execution every two weeks.

Vaillancourt Murphy argued that the death penalty fails to bring healing to victims' families and instead

creates further suffering.

"It doesn't bring closure. It doesn't bring healing. It creates more harm and more hurt in a system where violence begets more violence," she said.

The Catholic Church has consistently

opposed capital punishment. The *Catechism of the Catholic Church* states that the death penalty is "inadmissible because it is an attack on the inviolability and dignity of the person."

Pope Leo XIV reaffirmed that position in a video message on April 24, marking the 15th anniversary of the abolition of the death penalty in the US state of Illinois.

"I offer my support to those who advocate for the abolition of the death penalty in the United States of America and around the world," the Pope said. He expressed hope that such efforts would promote greater recognition of the dignity of every human person.

Advocates also argue that modern justice systems are capable of protecting society without resorting to executions. Commuting death sentences to life imprisonment without parole, they say, ensures accountability while preserving the possibil-

ity of repentance and rehabilitation.

Vaillancourt Murphy pointed to Ohio, where 114 inmates remain on death row. She urged Governor Mike DeWine, a practising Catholic who has maintained a moratorium on executions during his tenure, to commute their sentences before leaving office in January 2027.

"Human life matters," she said. "Even when harm has been caused, we can create opportunities for redemption while keeping society safe and holding offenders accountable."

She added that Catholics have a unique opportunity to witness to the sanctity of life at every stage, from conception to natural death.

"Pope Leo has made it very clear that the death penalty is contrary to our faith," she said. "The Church is called to be a sign of hope, showing that every human life possesses dignity and that redemption remains possible." **Vatican News**

Religious congregation marks Foundation Day with tree-planting initiative

GOA: The Congregation of the Holy Family of Nazareth marked its 91st Foundation Day with a tree-planting drive in Goa, western India, on June 18.

The Congregation of the Holy Family of Nazareth in Goa, western India, marked its 91st Foundation

Day with a tree-planting drive on June 18, reaffirming its commitment to environmental stewardship.

The initiative was held at Houstint, Sancoale, in conjunction with Vana Mahotsav, India's annual tree-planting festival, and paid tribute to the congregation's founder, Fr

Faustinho de Souza, who promoted afforestation decades before environmental conservation became a global concern.

According to the congregation, Fr de Souza actively encouraged tree planting wherever he served. One of his best-known initiatives took place at St. Francis Xavier Chapel in Duler, a locality in Mapusa, north Goa. Upon his appointment there, he found the surrounding area overgrown and largely unused. Working with local youth, he helped clear the land and encouraged the planting and care of trees, transforming the area into a more welcoming community space.

The tree-planting drive comes amid ongoing public discussions in Goa regarding development projects and their environmental impact. Concerns have been raised by environmental groups and residents over the removal of trees for infrastructure projects, including road widening and flyover construction.

The event was led by Sr Berna Rodrigues, Superior General of the congregation, and attended by Sr



The Congregation of the Holy Family of Nazareth marked its 91st Foundation Day with a tree-planting drive in Goa, western India, on June 18.

Estella Pereira, Community Animator, and Sr Neves Azevedo, the senior-most member of the community. Teachers and students from St Joseph Vaz High School, sisters in formation, and other members of the congregation also participated.

More than 20 saplings were planted during the programme. Partici-

pants not only planted the saplings but also watered them and pledged to care for them in the years ahead.

Organisers said the initiative was intended to honour the congregation's founding vision while contributing to environmental sustainability and biodiversity in the local community. **RVA**

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Listening before gathering

In this 22nd instalment of our 'Journeying towards the MPC2026' series, we look at the groundwork that paved the way for PMPC IV — a journey marked by listening, reflection and discernment as the Church in Peninsular Malaysia sought to understand its changing realities and future mission.

Richard Chia

Unlike many major Church events that begin with grand launches, promotional campaigns and count-downs to opening ceremonies, the journey towards the Fourth Peninsular Malaysia Pastoral Convention (PMPC IV) unfolded quietly within the everyday life of the Church.

Its story began not in conference halls or meeting rooms, but in parish churches, chapels and Basic Ecclesial Communities (BECs) scattered across Peninsular Malaysia.

By 2015, the vision of building Christ-centred communities — first embraced by the Church in Peninsular Malaysia in the 1970s — had taken firm root in many places. Across the three dioceses, hundreds of BECs were gathering regularly for prayer, Scripture reflection and fellowship. Some communities were vibrant and flourishing; others struggled with declining participation and the challenge of nurturing deeper faith formation. Nevertheless, it was estimated that between 1,000 and 1,500 BECs were active throughout the peninsula.

As discussions about PMPC IV began to take shape, Church leaders recognised that the convention could not simply be another gathering on the ecclesial calendar. It needed to become a moment of honest reflection — an opportunity to examine the journey so far and discern where the Holy Spirit was leading the Church next.

That spirit was already evident during the 2015 Parish Pastoral Assembly of the Cathedral of St John in Kuala Lumpur. In his keynote address, parish priest Msgr Leonard Lexson posed a question that would resonate far beyond the assembly hall: "Next year marks 40 years of building faith communities in Peninsular Malaysia. What have we to show for these 40 years?"

His challenge was not directed at statistics or structures alone. He reminded participants that BECs were fundamentally about relationships, belonging and faith-sharing.

"A BEC is about a sense of belonging and sharing faith. Listen to the Word of God. Share the Word. Ponder on the Word. See what God is calling us to do and to be," he said.

Adding another dimension to the conversation, Fr Dr Clarence Devadass, Director of the Kuala Lumpur Archdiocesan Pastoral Institute, invited participants to step back and look at the broader picture. Reflecting on the Church's journey since 1976, he noted that society had undergone dramatic changes in demographics, family life, culture and social realities.

"How is the Church going to remain relevant in the next ten years?" he asked. "We need to know how to navigate the Church by reading the signs of the times in the light of the Gospel."

Those questions would become central to the preparations for PMPC IV.

Across Peninsular Malaysia, question-

naires were distributed to BECs in the three dioceses. The exercise went beyond gathering statistics. Catholics were invited to prayerfully reflect on the realities facing both Church and society.

Among the many questions posed, two stood out for their simplicity and depth:

- What are the greatest challenges facing the Church from within?
- What are the greatest challenges facing the Church from outside?

The responses painted a revealing picture of the Church at that moment in history. They highlighted hopes and aspirations, strengths and weaknesses, opportunities and concerns. More importantly, they gave voice to ordinary Catholics and their experiences of Church life.

To further discern these findings, 1,215 delegates participated in Archdiocesan Pastoral Assemblies and Diocesan Synods held throughout Peninsular Malaysia. Through prayer, discussion and dialogue, they examined the responses, identified recurring themes and explored possible directions for the future.

The insights gathered — including affirmations, concerns and recommendations relating to BECs and the seven pastoral priorities — were eventually compiled and submitted for consideration at PMPC IV.

Long before delegates gathered for the convention itself, the foundations had already been laid. Through listening, prayer, dialogue and discernment, the Church in Peninsular Malaysia was seeking to understand where it stood, what challenges lay ahead and how it was being called to move forward in faith.



Participants at the Diocesan Synod in Majodi Centre, 2015.

A changing Church, a new reality



The Church in Peninsular Malaysia was becoming more diverse, more interconnected and more visibly reflective of the universal Church.



As preparations for PMPC IV progressed, another reality became increasingly apparent: the Church in Peninsular Malaysia was no longer the same Church that had gathered for previous pastoral conventions.

While many pastoral concerns remained familiar, the demographic landscape had changed significantly. New communities were emerging, bringing fresh energy, new perspectives and pastoral challenges that earlier generations had not anticipated.

One of the most visible developments was the growing presence of foreign Catholics, particularly in urban and city parishes.

The Church had always welcomed people from beyond Malaysia's shores. During the colonial period and in the decades that followed, expatriates, diplomats and pro-

fessionals working for multinational corporations often worshipped in local parishes. However, from around 2010 onwards, the liberalisation of Malaysia's higher education, business and investment sectors attracted increasing numbers of people from across the globe.

Parishes began welcoming Catholics from Nigeria, India, China, Myanmar and South Korea, alongside well-established communities from the Philippines and Indonesia. Many became active participants in parish life, serving in ministries, joining pastoral programmes and, in some cases, settling permanently with their families.

At the same time, another demographic shift was quietly reshaping the Church.

Peninsular Malaysia was witnessing a steady migration of Bahasa Malaysia-

speaking Catholics from Sabah and Sarawak. Many first arrived as students pursuing higher education in public universities and colleges. While some eventually returned home, many chose to remain after graduation, building careers, raising families and becoming deeply involved in parish communities throughout the peninsula.

These developments enriched the Church with a remarkable diversity of cultures, languages, traditions and experiences. Yet they also introduced new pastoral realities. Parishes increasingly found themselves challenged to foster greater inclusivity, encourage intercultural understanding and respond to a wider range of pastoral needs.

As delegates reflected on the future, it became clear that PMPC IV could not simply

revisit the concerns of the past. The context had changed. The people had changed. New opportunities and new challenges had emerged.

The Church in Peninsular Malaysia was becoming more diverse, more interconnected and more visibly reflective of the universal Church. In this evolving landscape, the phrase "Unity in Diversity" was no longer merely an aspiration or a slogan. It had become a lived experience — visible in parish pews, ministries, communities and families across the peninsula.

It was within this changing and dynamic Church that PMPC IV would seek to discern the way forward.

● Join us in the next issue as the story of PMPC IV unfolds further.

The rain in the church

It happened this past Easter Sunday. The air in the church was thick with the scent of roses, and the quiet, reverent stillness echoed the holy season, making Lucy smile with joy. For Lucy (not her real name), who is living with the diagnosis of dementia, these walls were once a place of deep familiarity — a sanctuary that held the rhythms of her life. A sacred place where she felt safe and loved. However, it has been a while since she last stepped into the church, which had brought her so much joy and comfort in the past. Easter used to be her favourite celebration. So, her daughter, hoping to spark that old flame of joy, had brought her back, and they sat at the pew Lucy used to sit.

During the sprinkling of the holy water, the priest moved through the congregation, swishing the holy water around. For the rest of the congregation, it was a ritual to be met with bowed heads and solemnity. But for Lucy, the world suddenly transformed. She looked up, her eyes wide, capturing the droplets in the air. In a voice that pierced the silence — clear, unburdened, and utterly innocent — she squealed, “Wow! It’s raining! It’s raining!”

She giggled, a sound of pure, unadulterated delight and joy rippled through her. The reaction was instantaneous. Heads turned. Shoulders stiffened. Some in the congregation offered looks of sharp disapproval; others, eyes hard with judgment, sent hateful stares that felt painful. Lucy’s daughter felt her face burn with the heat of humiliation as she apologised profusely. With a hurried, frantic tug, she led her mother toward the exit. But Lucy resisted, her feet dragging, her voice heavy with the quiet



confusion of being pulled from a joy she didn’t understand why she had to forfeit. “I want to stay,” she pleaded, her voice trembling. “I want to sing... I like the rain.”

A phone call followed later that day, a polite but firm suggestion from a church member: perhaps it was best if Lucy stayed home. They could, they offered, have the Eucharist brought to her. It was best for everyone, she insisted.

The incident leaves behind a ghost of a question, one that haunts the very architecture of our faith: In a space built upon the foundation of radical, sacred

grace, was there no room for her reality?

Perhaps, in her own unique world, Lucy was not breaking the liturgy; she was experiencing the Divine in the only way she had left. While the rest of us sat in the pews, our minds tethered to the mundane — our to-do lists, the hum of the air conditioner, the anxieties of the week — Lucy was entirely, vibrantly present. Perhaps she was in union with her God. She did not know the structure, but she knew the feeling of being blessed. If we judge her for failing to bow, for failing to conform to our version of “normal,” what

does that say about the state of our own hearts?

We often view dementia as a loss, but perhaps it is we who have lost something far more vital: the ability to exist in the “now.” We recoil because she does not fit our script. We demand the sign of the cross and the proper bow, forgetting that the heart does not require a rubric to be heard by God.

As the years pass, more of us will walk this path. Our churches will be filled with more “Lucys” — people whose cognitive maps are changing, who may no longer grasp our complex rituals or our spoken language. Yet, they possess a deep feeling of belonging. They are yearning for the community they have called home for a lifetime.

Do we truly want to be the ones to usher them into the shadows of their own homes, safely out of sight, simply because their joy didn’t follow the choreography of the Mass? Is it not the ultimate irony that we, as mere mortal humans, have decided who is “fit” to stand in the light of the sanctuary and who should be relegated to the margins?

If communion is meant to be the body of Christ, we must ask ourselves: are we building a bridge for the broken, or are we simply protecting the walls of our own comfort?

Let us remember our beloved late Pope Francis’ message on division, “Wherever there is a wall, there is a closed heart. We need bridges, not walls.”

Dr Cecilia Chan is a Gerontologist and Dementia Advocate and Activist. She can be contacted via WhatsApp (013-4384388).



Dancing with Dementia

Dr Cecilia Chan

Encounters and relationships

We are relational. We are called to form relationships of love with God and others.

We are also encouraged to have a relationship with self. (Matthew 22:37-39)

The Greeks have an array of words to describe love in different types of relationships. *Agape* is considered as the highest form of love. It is unconditional and seeks the ultimate good of others. It is the type of love that God has for us. We too can inculcate *Agape* love in our relationships. *Philia* is the love between friends and *Eros* is the romantic love between lovers. This call to initiate and maintain relationships requires a commitment of time and energy. I remember reading in one of the books by the Jesuit priest John Powell that *most adults do not grow up*. He added that this is because there is a lack of awareness of the need to develop self and one’s relationships socially, psychologically, and spiritually.

Most significant relationships begin with an encounter, followed by healthy interpersonal interactions resulting in psychosocial and interpersonal growth. There is often mutual giving and receiving in healthy interpersonal relationships.

The triangular theory of love

One framework that is useful in appraising our love relationships is Dr Sternberg’s *Triangular Theory of Love*.

The triangle consists of three apices — Passion, Intimacy and Commitment. According to Dr Sternberg, most interpersonal relationships have one



Informed Opinion

Dr Xavier V. Pereira

or more of these three characteristics. *Infatuation*, also known as a *crush* or *puppy love*, comprises mainly of passion and intimacy whereas the love between an older couple is often described as *love of companions* or *companionate love*, and comprises of intimacy and commitment. The type of love that encompasses all three characteristics is

consummate love. This kind of love is often evident in the relationship of a newlywed emotionally mature couple. *Consummate love* is also evident in one’s love relationship with God.

Encounters with God

The period between the resurrection of Jesus and the ascension of Jesus contained a series of encounters between Jesus and His disciples. The one encounter that stands out is that of Jesus with the two grieving disciples on the road to Emmaus (Luke 24:13-35). The two disciples described their encounter with Jesus as ‘their hearts burning within them’. This powerful encounter with Jesus impassioned the relationship that the disciples had with Jesus.

The experience of Pentecost was also a powerful encounter with God through the Holy Spirit (Acts 2: 1-4). Various other powerful encounters with God are described in the Act of the Apostles. One such encounter was the infilling of the Holy Spirit and the breaking out into tongues of the people who had gathered to listen to the preaching of Peter (Acts

10: 44-46). Those who had encountered God praised and worshiped God in prayer. Other consequences of these encounters with God through the Holy Spirit were the formation of God-centred communities and the drive towards mission in bringing the Good News to others.

Currently similarly powerful encounters with God are enabled by the Charismatic Renewal of many mainline churches including the Catholic Church. I too, like many others experienced this powerful encounter with God at a Charismatic retreat in November, 1982, preached by the Catholic lay evangelist, Fritz Mascrenhas. The encounter transformed me. I passionately sought God in personal and group prayer. I passionately read and reflected on the Word of God. I also committed my life to God in prayerful surrender. One of the consequences of this relationship with God was the forming of a faith-based community, the St. John’s Medical College Prayer Group. Some of the members of this prayer group continue to be very close brothers and sisters in Christ. I also became involved in youth ministry, bringing the Good News to young people.

Some prefer a less animated encounter with God. One such strategy is the *Spiritual Exercises of St Ignatius*. The 30-day silent Ignatian retreat, with daily direction by a spiritual director, brings alive the *Spiritual Exercises*. I found the Ignatian retreat an experience of deepening my relationship with God. I also learnt to discern God’s will. Ignatian Spirituality encourages people to see and experience God in all things. The praxis

of the Ignatian Examen encourages the acknowledging of God at different times of the day by examining one’s thoughts, emotions and actions in prayer.

Sustaining interpersonal relationships

Most human beings possess a wide spectrum of relationships. Some allow a choice like the relationship between a man and woman in love with each other. Others do not include a choice like the relationships between siblings in a family. Chosen relationships often are a consequence of interpersonal encounters and are high on passion, commitment and intimacy.

Falling in love can be an exhilarating experience. Staying in love though may not be that easy without a high level of commitment. Some people who seek therapeutic assistance for difficulties in their spousal relationships question whether their spouses have fallen out of love with them. Investing time, energy and self into significant relationships help sustain these relationships.

The Encounter programmes in the Catholic Church — CHOICE for single adults, Engaged Couples Encounter, and Marriage Encounter — can play a role in sustaining and renewing specific relationships.

Dr Xavier is a medical doctor, psychiatrist and an internationally certified psychotherapist. He is the founding chair of the Catholic Counsellors, Therapists, Psychologists, and Psychiatrists of Malaysia.

First Taiping lass becomes full-fledged FSP

Sr Anna Yap fsp

TAIPING, Perak: The Taiping Catholic Community witnessed one of its daughters becoming a full-fledged member of the Daughters of St Paul (FSP) on June 13, 2026 at the Church of St Louis here. It was an historic occasion as Sr Laurin Nantini Kowal took her final vows in her home parish. The ceremony was presided by Cardinal Sebastian Francis and concelebrated with parish priest Msgr

Stephen Liew and five other priests. Deacon Rocky Loo proclaimed the Gospel.

The Rite of Religious Profession took place after the Gospel proclamation. Sr Lourdes Bagalay, Provincial Councillor, called the candidate by name. The presider then asked the candidate what she wanted of God and of his Church. After her response, the presider preached the homily based on the points taken from the introduction of the souvenir booklet and exhorted the candidate to be

ready for what will happen in the journey ahead. He then examined the candidate on her readiness to take the perpetual vows. The Litany of the Saints followed during which the candidate prostrated herself. After the Litany, Sr Lourdes Bagalay and Sr Elizabeth Jothee stood near the Provincial Superior Sr Purificacion Barrientos to act as witnesses while Sr Laurin read out the formula of profession she had written out beforehand. The cardinal then prayed the solemn blessing over the neo-professed followed by the signing of the document and the address of the provincial superior who accepted the vows. The neo-professed then went over to the provincial superior for her fraternal embrace. This is the sign of definitive acceptance into the religious family. The Liturgy of the Eucharist followed.

The mandate (assignment of the neo-professed) was issued by the provincial superior after the post-Communion prayer. This was the most awaited part of the ceremony: Sr Laurin was sent to serve in the local Church of Tacloban in central Visayas, Philippines. The Holy Bible was

given to her as a symbol of the Pauline apostolate. The event ended with a simple reception at the parish hall after the speeches by the neo-professed and the provincial superior.

Among those present to witness the event were the neo-professed's family members, relatives, friends, fellow Daughters of St. Paul, the Pauline Cooperators, Christopher and Connie Cheah of the Institute of the Holy Family.

Born in 1991 in Taiping, Sr Laurin joined the Daughters of St Paul in 2013 in the Philippines. She made her first profession in 2019 in Lipa, Philippines. She is the first vocation from Taiping but the second one from Perak. The first vocation from Perak is Sr Elizabeth Jothee of Silibin who joined the congregation in 1995, made her first profession in 2000 and took her final vows in 2006.



Not many young women dream of becoming a religious sister. For most, the future looks fairly predictable: complete an education, secure a stable job and eventually build a family. Sr Laurin Nantini Kowal was no different.

"I had dreams like any other girl," she recalled. "To grow up, get a job, get a house, get married."

Yet today, Sr Laurin stands in a place she never imagined.

Having made her perpetual profession as a Daughter of St Paul, she now serves in a mission that has moved from dialysis units to communication spaces, using media to bring the Gospel into a world shaped by screens and stories.

The setting has changed. The mission, she says, has not.

Growing up in Taiping, religious life was never part of her plans. In fact, by her own admission, she was not particularly active in church. She attended Sunday Mass, but was not actively involved in parish life. When she first approached her then parish priest about exploring religious life, he barely knew who she was.

There was little to suggest that she would one day become a religious sister.

Born prematurely on March 3, 1991, Sr Laurin entered the world small and vulnerable. She lost her father at a young age, leaving her mother, Theresa, to raise three children on her own. Working in a factory, Theresa carried the responsibility of providing for the family while ensuring her children never felt deprived of love.

Like many young adults, Sr Laurin pursued a practical path. She studied nephrology in Kuala Lumpur before joining the National Kidney Foundation, where she spent nearly five years caring for patients in the dialysis department.

"I enjoyed my salary and my independence," she shared.

Yet beneath the stability was a restlessness she could not ignore. Something was missing.

That "something" took shape in 2013 during the Year of Faith declared by Pope Benedict XVI. When the Daughters of St Paul visited St Louis Church in Taiping for a book mission, she encountered religious sisters up

From medical to mission

close for the first time.

What struck her was not the books they carried but the joy they radiated.

There was a simplicity and peace about them that lingered long after the visit ended. Curious, she struck up a conversation with Sr Elizabeth Jothee, now the local superior of the Daughters of St Paul. That exchange, as she describes, was God planting the seed of her Pauline journey.

13 years later, that journey came full circle when Sr Elizabeth pinned a corsage on Sr Laurin as a sign of fraternal welcome into the congregation as she took her final vows.

Through prayer and Scripture, she gradually sensed a deeper invitation to trust God with her life. The more she listened, the harder it became to ignore the desire she felt within.

The decision, however, was far from easy.

Having completed her studies and secured a good job, the idea of leaving everything behind puzzled her family.

"Are you crazy?" her mother asked. "You studied and you have a good job. If you become a sister, you won't have any money. Who is going to pay for your expenses?"

Sr Laurin's answer was simple: "God will provide."

Her family even suggested she continue serving God within the Church through ministries such as choir or parish

involvement instead. But Laurin felt the call she was experiencing was different. For someone who described herself as not naturally firm in decisions, she stood firm in her choice to pursue religious life, even as it went against expectations at home.

For a family that had worked hard to overcome hardship, her decision made little to no sense.

Sr Laurin also faced another obstacle: a service contract with the National Kidney Foundation. For two years she waited for it to end, her desire to respond to God's call growing stronger.

"I wanted to go immediately," she said. "But I had to wait."

That period of waiting became its own lesson in trust.

Although her family took time to adjust, her mother was the one who eventually gave her one of the most enduring pieces of advice.

"If you go, you come back a sister," she told her daughter. "You carry not only the name of the family, but also the name of your parish and your country."

Those words sustained Sr Laurin throughout her years of formation in the Philippines and later in Rome. They reminded her that she was never walking alone, but was supported by her family, her parish and the wider Church in Malaysia.

Religious life brought challenges she never expected.

When she left Malaysia, she spoke Tamil, Bahasa Malaysia and a little English. Years of formation abroad expanded that considerably. She learned Tagalog, Italian and some Mandarin, returning home with six languages at her disposal.

For someone who once worried about communicating in unfamiliar settings, it became a reminder that God often prepares people for what they never imagined.

The biggest surprise was discovering her vocation within the Daughters of St Paul's charism as the "media sisters." With a healthcare background and no experience in communications, she had to start from zero.

"I had no background in media," she said. "I had to learn everything. But the Holy Spirit was always helping me. As the Word of God says, 'Ask and you will receive.'"

Entering a field where she had no expertise taught her humility, patience and dependence on grace. Today, those lessons continue to shape her mission.

During formation, access to phones and digital devices was intentionally limited. Before learning how to use technology for mission, the sisters first had to learn how not to be controlled by it. Only then could it become a tool for evangelisation rather than distraction.

In a world of constant scrolling and endless connectivity, Sr Laurin believes the challenge is not consumption, but intention — whether digital space becomes noise, or a place where truth can still be communicated.

Looking back, Sr Laurin Nantini Kowal does not describe her calling as dramatic or loud. She believes it is a story of an ordinary young woman in a dialysis unit who discovered that God's plans were larger than her own.

"Do not be afraid of your limitations. God does not call those who are perfect or strong. He calls the weak, the ordinary and the vulnerable, like me."

The journey from medical care to media mission was not one she had ever planned. Yet in following God's call, she discovered that vocation is often less about where we begin, and more about where God leads us. **Christina Lazaroo**



The neo-professed Sr Laurin Kowal with the cardinal, fellow Daughters of St Paul, Pauline Cooperators and members of the Institute of the Holy Family after the Mass, June 13, 2026.

The transformation of human communication over the past few decades has been extraordinary. It has reshaped not only how we connect, but also how we remember, how we judge, and ultimately how we, as Christians, live out the Gospel in our daily interactions.

In the 1960s, 70s and even into the 1990s, social life was rooted in presence. Friendships were forged in classrooms, over simple snacks and through games played in open fields and shared spaces. Encounters were face-to-face, unhurried and meaningful. When the time came to part ways — especially at the end of secondary school — farewells carried deep emotional weight. We left behind friendships nurtured over many years, knowing there was a real possibility we might never meet again.

In those moments, autograph books became treasured keepsakes. Friends filled their pages with simple but heartfelt messages: “Though my words are few, let my heart be true; friends I can get new, but not as sweet as you.” Others offered words of encouragement: “Good, better, best, never let it rest; let the good be better and the better, best.” Country names became creative acronyms expressing friendship and affection. FRANCE stood for “Friendship Remains And Never Can End”, while MALAYA meant “May Angels Look After You Always”. These messages reflected sincerity, warmth and a desire to preserve relationships. Words mattered because they were chosen carefully and remembered.

Communication required effort and therefore carried weight. Letters took days or weeks to arrive. Conversations unfolded patiently. Relationships were nurtured through time and presence.

Our experience of music reflected this slower rhythm. We waited by the radio for a favourite song, listening with anticipation that made the moment memorable. Because we listened attentively, songs remained with us. Even today, melodies from another era return effortlessly. By contrast, with endless choice and instant access, songs now come and go



Thinking Aloud

Susai Anthony Muthu

so quickly that we often struggle to recall not only the lyrics but even the singer. What is gained in convenience is often lost in permanence.

Public life was different as well. News travelled through limited channels, and ordinary individuals lived largely outside the constant gaze of society. There was a hiddenness to life that allowed room for growth, mistakes and change without permanent exposure.

Today, that hiddenness has largely disappeared. Platforms such as Facebook, WhatsApp, X and TikTok have made communication instantaneous and global. We are connected to countless people at any moment. There is little waiting, little distance and often little space for reflection. Communication is increasingly shaped by images, videos and visual impressions, while emojis and abbreviations frequently replace carefully chosen words.

At the same time, these platforms have brought undeniable benefits. Many have reconnected with childhood friends, rediscovered long-lost relatives and renewed relationships once thought lost forever. What once seemed a permanent goodbye has often become a renewed hello.

Yet the same power carries risks. Technology can reunite, but it can also expose, amplify and wound. The speed and reach that reconnect relationships can just as easily spread misunderstanding, judgment and division, often without the patience or context needed for genuine understanding.

Even memory itself has changed. Rather than internalising experiences, we increasingly store them on devices and digital platforms. We have access to more information than ever

From autograph books to algorithms

before, yet often retain far less.

At the same time, visibility has expanded dramatically. Anyone can gain recognition — or notoriety — within moments. While this democratisation of voice has many positive aspects, it also creates new challenges. If everyone can speak to the world, everyone can also be judged by it.

It is within this environment that what is commonly called “cancel culture” has emerged. Social exclusion is not new, but digital technology has intensified it through speed, scale and permanence. A single action or statement can be broadcast instantly and remembered indefinitely, leaving little room for context, growth or redemption.

In such a landscape, the question is not only how we communicate, but how we remain faithful to Christ in the way we communicate.

From a Catholic perspective, the deeper concern is not simply that judgment exists, but the spirit in which it is exercised. The teachings of Jesus offer timeless guidance for navigating this reality.

“Judge not, that you be not judged” (Mt 7:1). These words challenge our tendency towards harsh and self-righteous condemnation. In an age of instant communication, the temptation to judge quickly and publicly is ever-present. The Gospel calls us first to humility and self-examination.

Equally important is the call to mercy. “I desire mercy, not sacrifice” (Mt 9:13). Every person is created in the image of God and retains that dignity, even in failure. Truth and accountability matter, but they must be guided by compassion and a desire for restoration rather than exclusion.

Jesus also offers a model for addressing wrongdoing: “If your brother sins against you, go and tell him his fault between you and him

alone” (Mt 18:15). The emphasis is on privacy, dignity and reconciliation — a call to heal rather than expose, and to restore rather than shame.

Finally, the call to forgive “seventy-seven times” (Mt 18:22) challenges a culture that often remembers faults indefinitely. The Christian vision insists that no person is beyond redemption and that transformation remains possible through grace.

Technology itself is not the problem; it is a tool that reflects and amplifies the human heart. The challenge is to use it in a manner consistent with the Gospel.

This means cultivating patience in a culture of immediacy, depth in a culture of brevity and charity in a culture quick to judge. It means choosing words carefully, seeking understanding before reacting and remembering that behind every message is a person — complex, fragile and loved by God.

The world of handwritten letters, lasting melodies and deeply felt farewells may seem distant, but its lessons remain relevant. It reminds us of the value of presence, the power of words and the importance of memory shaped by love rather than impulse.

Ultimately, the task is not to return to the past but to bring its wisdom into the present. In a world where communication is constant and visibility nearly universal, Christians are called to communicate with truth and love, to judge with humility and to act with mercy. In doing so, we bear witness not to the noise of the moment, but to the enduring and life-giving voice of the Gospel.

Susai describes himself as neither an accomplished nor a regular writer, but someone who occasionally puts his thoughts to paper, thinking aloud as it were.

Confirmed and commissioned: The stewardship of letting go

This Sunday, my daughter will receive the Sacrament of Confirmation.

After 17 years of raising her in the faith, she will finally be recognised as a practising adult Catholic. It is a milestone that fills me with immense joy, gratitude, relief and, if I am honest, a little apprehension.

If you have been following my column, you may remember my previous article about my girl preparing to fly the coop. As I write this, I am in the midst of settling her into university in another state.

Naturally, much of my preparation has focused on practical matters. We have discussed budgets, meal expenses, emergency funds, and the difference between needs and wants. These are important lessons for any young adult leaving home for the first time.

But as Confirmation approaches, I am reminded that there is another lesson that matters even more.

Stewardship.

When Catholics hear the word stewardship, we often think about money — giving, saving, investing wisely and using resources responsibly.

Yet stewardship is much broader than that. A steward manages something that ultimately belongs to someone else.

Psalms 24:1 reminds us: “The earth is the Lord’s and all that is in it.”

Everything we have is entrusted to us by God for a season: our money, our talents, our time and even our children.

That can be a difficult truth for parents to accept. From the moment we become parents, we pour ourselves into raising our children. We invest countless hours, enormous energy and, let’s be honest, a

substantial amount of money into helping them flourish.

Yet Christian parenthood teaches us that our children ultimately belong to God.

We are not owners. We are stewards.

For 17 years, my husband and I have tried our best to care for the precious gift entrusted to us. We have sought to nurture her faith, shape her character and prepare her for adulthood.

Like every parent, we have made mistakes along the way. But stewardship has never required perfection; it requires faithfulness. That, I believe, is the true challenge of Christian parenting. Not to raise perfect children. Not to ensure worldly success. But to help them know, love and serve God.

Confirmation marks an important transition in that journey. The faith we have tried to nurture must now become her own. The values we have taught must now be embraced freely. Much like financial maturity, spiritual maturity cannot be managed indefinitely by someone else.

At some point, every young adult must learn to take responsibility for both.

Perhaps that is why Confirmation feels both joyful and bittersweet. It is a celebration of growth, but it is also an exercise in letting go.

And God, in His gentle way, has already been reminding me of that.

While searching for accommodation a few months ago, we experienced His providence. After several viewings and much uncertainty, we found the right place just as we were

about to fly home. It was one of those moments when you realise that despite all your planning and spreadsheets, some things simply fall into place because God opens the right doors at the right time.

The first weekend we arrived to settle her into university, we attended Mass at the parish nearest to campus. We chose it for a very practical reason — it was the closest church to where she would be staying.

To our surprise, we ran into two dear friends from Choice, a Catholic singles ministry where we had journeyed together many years ago. What were the chances?

After Mass, both assured us that they would keep an eye on my daughter and be available if she ever needed support. One even suggested she join the parish’s Sunset Choir.

Whether that eventually happens remains to be seen. At her age, parents quickly learn that force is no longer an option. We can encourage. We can advise. Most importantly, we can pray.

As we chatted after Mass, I could not help but smile at God’s sense of humour. There I was worrying about whether she would find a Catholic community, remain connected to the Church, and have people to turn to when university life became overwhelming.

Meanwhile, God had already gone ahead of us.

The encounter reminded me that once we say yes to being stewards of God’s children, He remains the ultimate provider

and networker. Long before we arrive, He is already preparing the way.

Besides helping my daughter learn to manage money wisely, I have been praying that being far from home will not become an excuse to neglect her faith. Instead, I pray it will strengthen her reliance on God’s providence and deepen her trust in Him.

I have also prayed that He will place good and practising Catholic friends in her path — friends who will encourage her to remain connected to the Church.

That encounter after the Sunset Mass felt like God’s gentle way of saying, “I’ve got this.”

Every parent eventually discovers there are limits to what money can provide.

A healthy bank account is valuable. A good education is important. Financial literacy is essential. But faithful friendships, a supportive parish community and a personal relationship with Christ are treasures that no amount of money can buy.

As my daughter receives the Sacrament of Confirmation this Sunday, I thank God for the privilege of being her steward for these past 17 years.

And then, with equal measures of faith and trembling, I will place her once again into the hands where she has always belonged.

Hazel is a Licensed Financial Planner with over two decades of experience in investment, insurance, and estate planning. Since year 2000, she has been guiding individuals and families towards financial stability. Hazel is passionate about integrating Catholic values into personal finance, helping others achieve their financial goals while living a life of generosity and trust in God’s providence.



Faith and Finance

Hazel Ong-Archibald



Fr Dr Clarence Devadass

Keeping our moral compass in the age of AI

There was a time when the pride of many homes was a set of encyclopaedias displayed prominently on a bookshelf. Families often purchased them through instalment plans, treating them not merely as books but as treasured investments in knowledge and social advancement. To own a complete encyclopaedia set signified education, aspiration, and cultural status. Children and adults alike would spend hours leafing through the volumes, discovering distant countries, historical events, scientific discoveries, and fascinating biographies. Each page opened a window to a larger world, allowing readers to travel across continents and centuries without leaving their living rooms.

Alongside encyclopaedias, another source of wonder captivated young imaginations, including mine, was the viewfinder. With its circular reels of colourful slides, it transported many of us to places we could only dream of visiting. A simple click would reveal another image, a famous landmark, an exotic animal, or a scene from a distant culture.

For many of us, these devices represented the excitement of discovery and the joy of learning. Together, encyclopaedias and viewfinders were among the cherished tools of wonder in an era before the internet, before smartphones, and before social media transformed the way people encountered the world.

The arrival of the internet dramatically altered this landscape. Knowledge was no longer confined to bookshelves or available only to those who could afford expensive reference collections. Information became searchable, shareable, and instantly accessible. The internet

promised a democratisation of knowledge unprecedented in human history.

Anyone with a connection could access vast repositories of information, consult academic resources, communicate across continents, and learn from experts around the globe. What had once required a trip to a library could now be accomplished with a few keystrokes.

Yet the internet's abundance brought new challenges. The encyclopaedia offered curated certainty, edited and reviewed by recognised experts. The internet, by contrast, demanded discernment. Reliable information existed alongside rumour, propaganda, and deliberate falsehoods. Misinformation could spread as rapidly as truth, amplified by algorithms and social networks.

The essential skill of the digital age became not the memorisation of facts but the ability to evaluate sources, verify claims, and think critically. Access to information was no longer the primary problem; determining what information could be trusted became the central challenge.

Today, humanity stands at the dawn of another transformative era: the age of artificial intelligence. Unlike encyclopaedias, which stored knowledge, or the internet, which distributed it, AI can interpret, generate, analyse, and even make recommendations. The possibilities are extraordinary.

At the same time, the risks are equally profound. AI can generate misinformation at an unprecedented scale, automate bias, and concentrate power in the hands of a few corporations or governments. It raises difficult questions about privacy, employment, accountability, and human agency. If left unchecked, AI could deepen

existing inequalities and reduce individuals to mere data points within vast digital systems.

The challenge facing society is no longer simply how to gain access to knowledge but how to distinguish truth from falsehood, wisdom from noise, and genuine human flourishing from technological efficiency.

History reminds us that technological disruption is not new. Every generation has confronted innovations that transformed the social order. The printing press challenged established authorities and revolutionised access to learning. Radio and television reshaped politics, culture, and public opinion.

The internet redefined communication, commerce, and community. Each technological revolution expanded human possibilities while creating new dilemmas and unintended consequences. Technology has always magnified both human strengths and human weaknesses.

The story of encyclopaedias, the internet, and AI illustrates this pattern clearly. Encyclopaedias elevated knowledge but remained inaccessible to many because of cost and educational barriers. The internet democratised access to information but also unleashed waves of misinformation and polarisation. Artificial intelligence now promises capabilities beyond anything previously imagined, yet it carries the risk of dehumanisation if technological power advances faster than ethical reflection.

It is within this context that Pope Leo XIV, in his encyclical *Magnifica Humanitas*, situates artificial intelligence within the broader tradition of Catholic social teaching. Drawing parallels to Pope Leo XIII's *Rerum Novarum*, which addressed the social upheavals of industrialisation, Pope Leo XIV argues that humanity faces a

similar challenge in the digital age: "In the era of artificial intelligence, when human dignity is threatened by new forms of dehumanisation, ours is the pressing duty to remain profoundly human. We must lovingly safeguard the grandeur of humanity bestowed upon us and revealed in its fullness in Christ, the splendour of which no machine can ever replace" (#15).

This is not a rejection of technology. Rather, it is a call for responsible stewardship. Pope Leo warns against constructing a modern Tower of Babel through unchecked technological ambition. The appropriate response, then, is neither blind enthusiasm nor fearful rejection. It is a posture of critical embrace, welcoming innovation while insisting upon ethical guardrails.

Society must ask not only what AI can do but what it should do. The central question is not whether artificial intelligence will change the world; that transformation is already underway. The more important question is whether humanity will retain its moral and spiritual centre in the process.

Human greatness lies not in computational power but in the capacities that define our shared humanity: love, compassion, justice, creativity, conscience, and the pursuit of truth. The challenge of our age is therefore one of discernment. We must choose truth over falsehood, wisdom over noise, and human flourishing over technological domination. The lesson of history is clear: technology is at its best when it serves humanity rather than when it seeks to replace it.

Fr Clarence serves as the parish priest of the Church of St Anthony and is also the Chancellor of the Archdiocese of Kuala Lumpur.



Fr Ron Rolheiser

Our language regarding suicide

I generally try to be sensitive to using politically correct language, though sometimes that can be exasperating because of various hypersensitivities where people are too easily offended. Simply put, someone can take offense at almost any word. However, despite our occasional exasperation with those who are too easily offended, we must admit that in the past we were too careless and callous in our naming of things. Our vocabulary was often hurtful precisely to those who were most hurting. We had too many pejorative and belittling terms about those who were different from us and about those who suffered from various disabilities.

With that in mind, I would like to make a suggestion regarding how we speak about suicide. The common expression is that someone "committed" suicide. That verb needs to be struck from our vocabulary when we talk about suicide.

Very few people who die by suicide, "commit" suicide. More accurately they "succumb" to it in the same way as someone succumbs to cancer, a stroke, or a heart attack. Fifteen years ago, I was diagnosed with cancer. I didn't "commit" cancer, it overpowered my immune system against my will. It's the same with a stroke or heart attack. You don't "commit" a stroke or a heart attack. They overpower your natural resistance.

Physically we have an immune system

which, akin to police on patrol, keeps vigilance over our health, seeking out bacteria, viruses, and malignant cells and destroying them before they can take root, multiply, destroy our health, and cause death. But as we know, sometimes for all kinds of reasons, a malignancy can overpower our immune system and our health breaks down and we die because our natural protection against sickness is overpowered by bacteria, viruses, the breakdown of a vital organ, or some cancerous cells. We die, not by choice, but by conscription. We don't "commit" a sickness.

The same holds true for our mental health. Mentally, we also have an immune system that, akin to patrolling police, keeps vigil on our psychological and emotional health. But, as with our physical health, sometimes a factor or a combination of factors (genetics, trauma, clinical depression, a tragic life circumstance) can overpower our psychological and emotional immune system and we can succumb to a sickness (unbidden and unwelcome) called suicide.

This is true, I submit, for most people who die by suicide. There are exceptions of course, though these are exceptions, not the norm. Someone can indeed "commit" suicide where, in effect, they are not succumbing in weakness to an illness but are in strength making a proactive choice. Thus, we can make a distinction between what might be called "killing oneself" as

opposed to "succumbing to suicide."

Someone can kill himself out of strength, pride, and arrogance: I'm too proud and special to share life with the rest of you! Life has not honoured my specialness. I'd rather die than continue to live in this world! That's the difference between a Hitler-type suicide and that of an oversensitive soul too bruised and wounded to continue to fight for life. The former chooses suicide out of strength; the latter dies out of weakness. (Albeit, in fairness, we may not even judge Hitler. Who knows what malignancies overpowered his mental immune system?)

With that being said, allow me to reiterate some key truths vis-à-vis suicide which need to be said, said, and said again, until they need not to be said anymore.

In most cases of suicide:

- We are dealing with a very sensitive or deeply wounded person who is too bruised to touch or too wounded to respond any longer to our outreach.
- The one dying of suicide dies against his or her will.
- Their manner of death is akin to jumping out of a high-rise window because your clothing is on fire.
- Their manner of death is the equivalent of an emotional cancer, stroke, or heart attack.
- In many cases suicidal depression has some biochemical roots.
- Suicide is not an act of despair. One

doesn't choose to lose hope, rather wound and illness overpower hope.

- Suicide is not an act of selfishness, though it may seem so.

- We need not be anxious about the eternal salvation of those who die by suicide. God's empathy and understanding are infinitely deeper than our own.

When persons we know and love die by suicide, one of our tasks is to redeem their memory so that the gift their life brought to the world is not denigrated and erased because we now view their life through the prism of how they died.

To die of a heart attack, cancer, or stroke can be sad and tragic, but it's not shameful. The same for dying by suicide. It's sad and tragic, but it's not shameful. Indeed, it may be the most unglamorous and humble of all deaths and thus deserves a special empathy and understanding.

When speaking about suicide, our vocabulary needs to reflect that special empathy, and to do that we need to eliminate the phrase: "someone committed suicide."

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

LITTLE CATHOLIC'S CORNER

CIRCLE THE SCENES THAT SHOW KINDNESS



JESUS

Write one word for each letter:

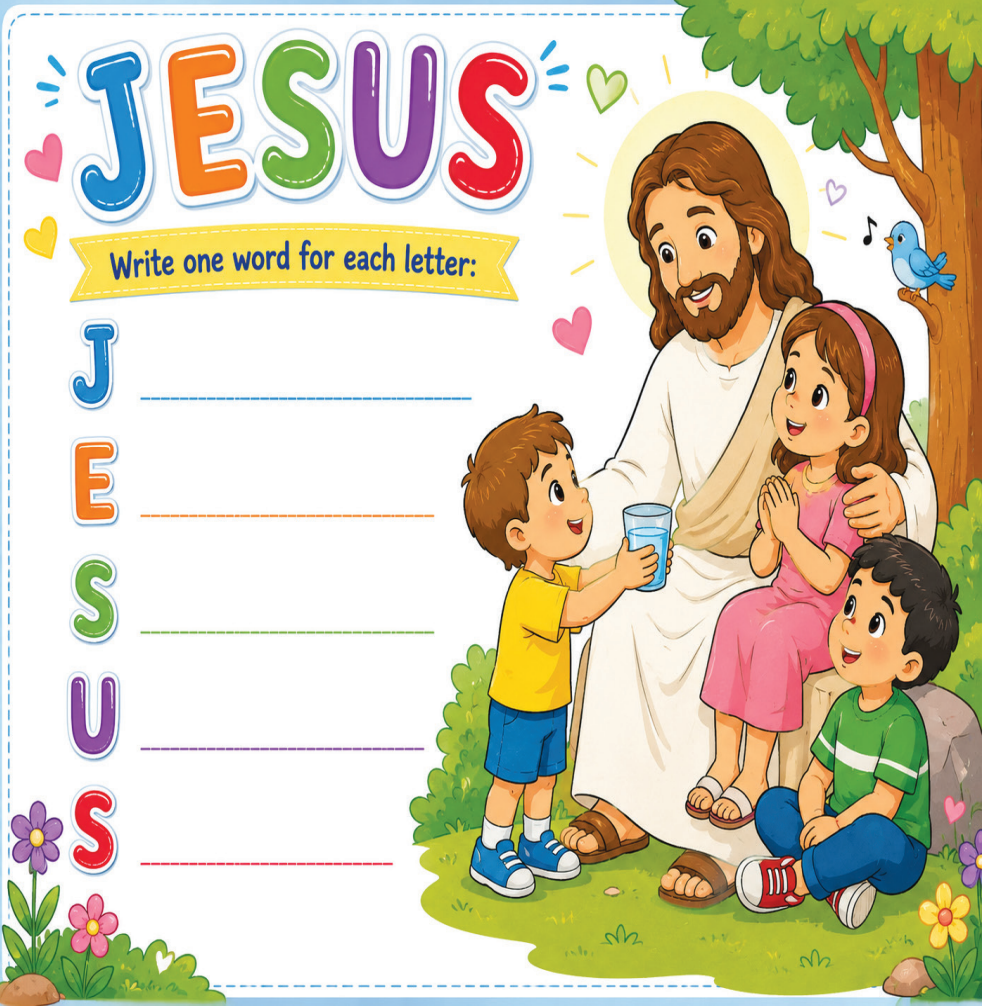
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Dear children,

Have you ever had to choose between doing what is easy and doing what is right?

In today's Gospel, Jesus teaches us that following Him is the most important thing we can do. He loves our families very much, but He wants us to love Him first and trust Him above everything else.

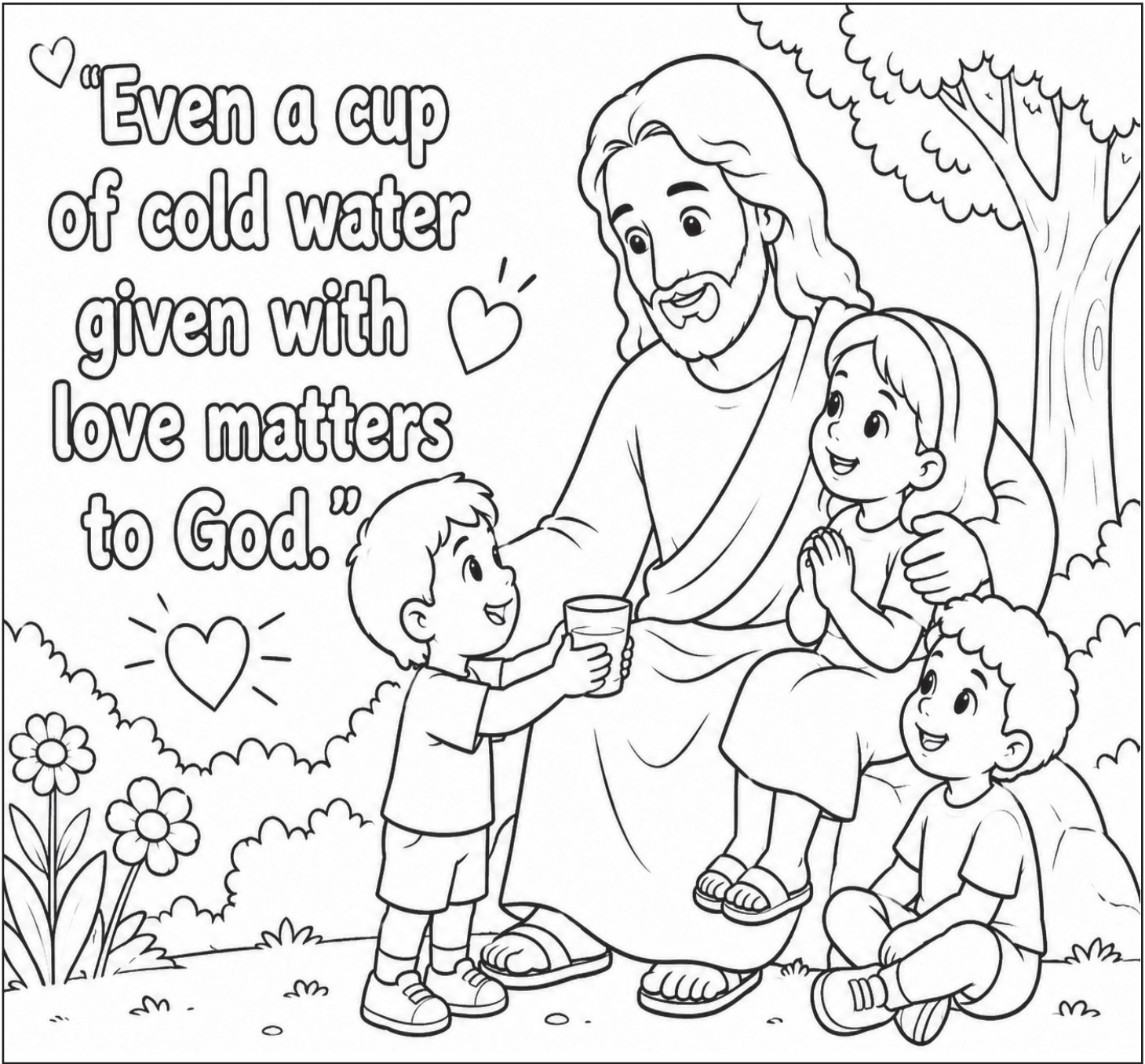
Jesus also says that we must "take up our cross." This doesn't mean carrying a big wooden cross. It means doing the right thing even when it is difficult. Maybe it means telling the truth when you made a mistake, sharing with a sibling, or being kind to someone who is left out.

At the end of the Gospel, Jesus reminds us that even the smallest acts of kindness are precious to God. He says that even giving a cup of cold water to someone will not go unnoticed. Sometimes we think only big actions matter, but Jesus sees every good thing we do. He notices when we help a classmate, comfort a friend, include someone who feels lonely, or lend a hand at home without being asked.

Jesus wants us to remember that every act of love, no matter how small, can make a big difference. When we put Jesus first and show kindness to others, we become signs of God's love in the world.



Love, Aunty C



YOUTH

COULD GOD BE CALLING ME?

Dasshwin Gideon John

MELAKA: Fifteen young men from parishes across the Diocese of Malacca Johore gathered at Good Shepherd Seminary from May 30 to June 1 for a Tamil Vocation Camp, taking time away from their daily routines to reflect on an important question: Could God be calling them to the priesthood?

Organised by the diocesan Vocations Ministry, the three-day camp provided participants with an opportunity to deepen their faith, learn more about the diocesan priesthood, and discern God's plan for their lives.

The camp was led by Fr Adrian Francis, Vocation Director of the Diocese of Malacca Johore, together with seminarian Bro Gabriel Puvan. Inspired by the life and virtues of St Joseph, the foster father of Jesus, participants were invited to reflect on qualities that are essential for every Christian vocation — obedience, humility, courage, purity, and trust in God.

Through the example of St Joseph, the young men discovered that being a man of God is not about status or recognition, but



Tamil Vocation Camp inspires young men to explore the diocesan priesthood

about faithfulness, service, and the willingness to follow God's will even when the path ahead is uncertain.

Throughout the camp, participants took part in spiritual talks, group discussions, vocation-sharing sessions, team-building activities and games. These experiences created a supportive environment where they could grow in faith, build friendships

and openly share their hopes, questions and aspirations.

One of the most meaningful moments of the camp was the vocation-sharing sessions by Fr Adrian and Bro Gabriel. Both spoke candidly about their personal journeys of discernment, the joys and challenges of seminary formation, and the blessings of responding to God's call. Their testimonies

offered participants a realistic yet inspiring glimpse into priestly life.

The campers also joined the 9.00am Tamil Mass at the Church of St Francis Xavier, Melaka, celebrated by Fr M. Devadasan. The Eucharistic celebration became a special moment of prayer, allowing the young men to place their vocational hopes and uncertainties before the Lord and seek His guidance.

As the camp drew to a close, several participants expressed a deeper desire to continue discerning their vocation. Some took a significant step forward by indicating their interest in becoming Aspirants, beginning a more formal journey of vocational discernment within the diocese.

The Tamil Vocation Camp once again highlighted the importance of accompanying young people as they seek God's purpose for their lives. Through prayer, fellowship and the witness of dedicated priests and seminarians, the participants were encouraged to listen attentively to God's voice and respond with courage, generosity and trust.

As St Joseph demonstrated through his quiet yet faithful life, God's call often comes gently — but it has the power to transform lives and shape the future of the Church.

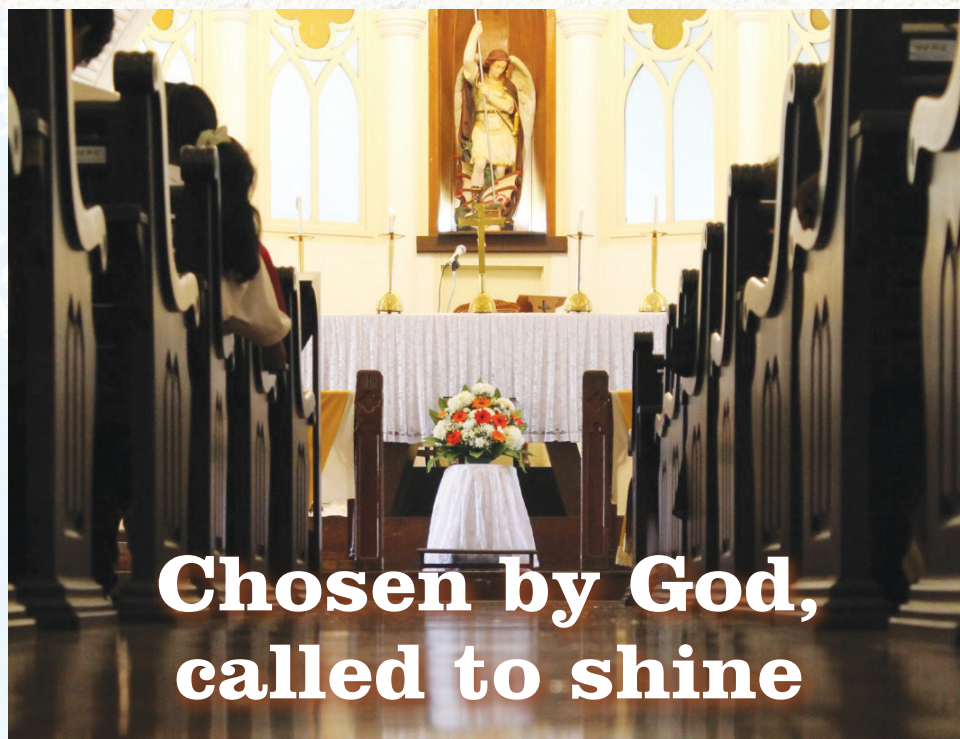


IPOH: In a world where many young people struggle with feelings of rejection, insecurity and the pressure to fit in, a group of Christian youths gathered at St Michael's Institution on June 13 for a simple but powerful reminder: they are chosen by God.

Organised by the Michaelian Catholic Community, *The Chosen: 1 Peter 2:9* camp brought together some 60 Christian students aged 13 to 18 for a day of faith, fellowship and personal discovery. Inspired by the Scripture verse, "You are a chosen people, a royal priesthood, a holy nation, God's special possession," the programme sought to help participants recognise their God-given dignity and worth.

The camp was organised in response to a reality many young people face today. Amid social pressures, comparisons and the desire to be accepted, it is easy to feel overlooked, unimportant or "not chosen". Through prayer, reflection and community, the organisers hoped to challenge these perceptions and help participants see themselves through God's eyes.

The day began with registration and breakfast, followed by an opening ceremony featuring welcoming addresses from the President of the Michaelian Catholic Community, the Teacher Advisor, the President of the Old Michaelians Association and invited guests. Participants were also encouraged by a spe-



cial video message from Cardinal Sebastian Francis, Bishop of Penang.

A highlight of the opening ceremony was the unveiling of the camp banner, symbolising the beginning of a shared journey of faith and discovery.

The spiritual tone for the day was set with Holy Mass celebrated by Fr Mark Michael at the St Michael's Institution Chapel. Gathering around the Eucharist, participants were reminded that their identity is rooted not in popularity, achievements or appearance, but in God's unconditional love for them.

An energetic ice-breaking session quickly transformed strangers into friends, creating an atmosphere of openness and belonging that carried through the rest of the programme.

Throughout the day, participants attended faith-filled sessions led by Fr Mark Michael and Clifford Miranda. Through personal stories, reflections and discussions, the youths were invited to explore God's purpose for their lives and to recognise that each person is uniquely gifted and deeply loved.

The learning continued through exciting



station games that encouraged teamwork, communication and leadership. One of the most memorable moments was the presentation of the drama "Unseen Hands" by the organising committee. The performance delivered a moving message that even when God seems distant or invisible, His loving presence continues to guide and sustain us.

As the day drew to a close, participants gathered for a heartfelt Praise and Worship session. Through music, prayer and moments of quiet reflection, many experienced a deeper encounter with God and a renewed sense of His love.

The camp concluded with a closing ceremony and group photographs, celebrating not only a successful event but also the friendships formed and the faith strengthened throughout the day.

More importantly, participants left with a renewed conviction that they are not defined by rejection, failure or comparison. Instead, they are chosen, valued and deeply loved by God.

For the Michaelian Catholic Community, *The Chosen: 1 Peter 2:9* was more than a one-day programme. It was an invitation for young people to embrace their identity as God's beloved children and to live with confidence, knowing that each of them has a unique place in His plan.

RAWANG: Twenty-seven young Catholics began their Confirmation journey at the Church of St Jude, Rawang, on January 10, 2026, taking an important step towards deepening their faith and preparing to receive the gifts of the Holy Spirit. The group comprised 23 candidates from the Church of St Jude and four from the Church of St Paul the Apostle, Kuala Kubu Bharu.

A key milestone in their preparation was a three-day Confirmation Camp held at Genting Villa. For the first time, the Church of St Jude (CSJR) and the Church of the Good Shepherd, Setapak (GSC) came together to organise a joint Confirmation Camp, creating a meaningful experience of unity, fellowship and shared faith.

The collaboration was warmly embraced by parish priests, catechists, parents and students. Parents from GSC played a vital role in arranging the accommodation and logistics, while Diana from CSJR and Alvin from GSC worked closely together to coordinate the camp for 70 participants.

Throughout the camp, catechists and facilitators accompanied the candidates on their faith journey, helping them grow in their understanding of God's love and their identity as disciples of Christ. The

LET YOUR LIGHT SHINE



Corner Stone Group led the sessions, activities and praise and worship, creating an atmosphere of joy, reflection and spiritual renewal. Through personal testimonies and inspiring talks, participants were encouraged to open their hearts to the transforming power of the Holy Spirit.

Centred on the theme "Let Your Light Shine," the camp sought to help the candidates encounter Christ in a deeper way,

understand the gifts and fruits of the Holy Spirit, strengthen bonds of friendship and community, and embrace their call to become missionary disciples in today's world.

Beyond the camp, the candidates were also given opportunities to put their faith into action. They visited the Little Sisters of the Poor in Cheras and participated in a sign language session conducted by the

Archdiocesan Deaf Ministry. These experiences broadened their understanding of service, compassion and inclusivity, while helping them recognise Christ in those they encountered.

Their journey culminated on June 6, when they received the Sacrament of Confirmation from Archbishop Julian Leow at the Church of St Jude. Surrounded by family members, sponsors and the parish community, the candidates renewed their commitment to Christ and welcomed the strengthening grace of the Holy Spirit.

The celebration marked not the end of their formation, but the beginning of a new chapter. Filled with the gifts and fruits of the Holy Spirit, these young Catholics are now called to be witnesses of Christ's love, allowing their faith to shine brightly in their families, schools, communities and wherever God leads them.

As they continue their journey, may they remain rooted in Christ, guided by the Holy Spirit, and courageous in living out their mission as disciples in the world.

Mercy Almeida Stellus



Unwrapping the GIFT within

JOHOR BAHRU: The Church of the Immaculate Conception (CIC), recently hosted the latest edition of the Persons are Gifts (PAG) programme. This event preserved the vision of its original founder, the late Fr Ignatius Huan, who first established the programme in Malacca during the late 1980s. Since then, the PAG programme has continued to leave a lasting impact on countless of youths.

Designed specifically for youths aged 13 to 15, the three-day, two-night programme focused heavily on helping young people discover themselves and others as gifts. The sessions used the concept of a wrapped gift to instil within the youth the belief that true value lies beneath the surface, celebrating the diverse characteristics and distinct talents that make each individual special.

The packed itinerary, facilitated by Eugene Wong, Jason Joseph and Annabel Loh, consisted of community-centred activities, including praise and worship, scriptural-based sessions, and small group sharings, which allowed the youth to openly share their personal experiences. The camp concluded with an emphasis on mutual affirmation, encouraging the participants to recognise and appreciate not only their own inherent talents, but the gift of everyone around them as well. **Marion Avanus Tan**

Feedback from the participants

Dayna Fae Pichay Sta Maria: "I never understood how PAG changed my dad until I experienced it for myself! I had an amazing first camp experience and definitely do not regret joining. At PAG, I learned so much about myself, how to be a gift to others, and recognised the unique gifts in the people around me. I made incredible friends and bonded deeply with my group over the three days — memories I wouldn't trade for anything. Most importantly, I grew much closer to God through it all. I'm so glad my parents pushed me to go!"

Melvan Maavalan Mathew: "The recent PAG camp was a truly unforgettable experience. I made a lot of new friends and built deep connections. The sessions taught me many valuable lessons about life. I created so many good memories that I will remember forever. I am incredibly grateful for this

meaningful and life-changing journey."

Gabriel Jetesh Vadi Velu: "I am so happy I attended this PAG Camp! For the first time, I connected with my inner self and realised I am an extrovert. Every session touched me deeply, especially the Parents-Child Relationship session. Also, the food was delicious! Huge thanks to the Animating Team for guiding everyone perfectly — especially Natheniyel for leading Group 4. Finally, thank you Jason, Annabel, and Eugene for helping me realise my inner gifts. You taught me not to judge a gift by its outside wrapping."

Jayne Augustin Promsuwan: "PAG Camp



was the greatest church camp experience I have ever had. In the time I had spent there, I made a lot of new and wonderful friends and have made lasting memories. If I could attend this camp again, I would do so on and on again."

Ainsley Jarlenne Jesuvin: "The Persons Are Gifts Camp was an amazing and enjoyable experience for me. I had lots of fun, made new friends, and became more confident in socialising with others. The camp also helped me grow spiritually and strengthened my faith through the meaningful activities and sessions with God."

Shaine Caitlyn Eva: "The camp was so fun!! I learnt so much during the camp, especially the Parent-Child Relationship session, I really learned a lot about how to appreciate my parents more, especially for all the sacrifices they have to make for the family and also to understand that they have feelings too. The activities were so fun and exciting, I also met a lot of awesome people."





She stayed so others could live

KENYA: In a world where self-preservation often comes first, the story of 15-year-old Fortune Amaya Losike (pic), stands as a powerful reminder that true greatness is measured not by what we gain for ourselves, but by what we are willing to give for others.

Mourners gathered on June 16 to bid farewell to the young Catholic schoolgirl who reportedly lost her life while helping fellow students escape a devastating dormitory fire at Utumishi Girls Academy Senior School in Gilgil. The May 28 blaze claimed the lives of 16 girls, including Fortune.

Witnesses said that although she had an opportunity to escape, Fortune chose instead to remain behind and help others reach safety. As the flames spread and panic filled the dormitory, she continued placing the lives of others before her own.

The Grade 10 student, who was the only child of her mother, Pauline Losike, was laid to rest in Turkana West in Kenya's Catholic Diocese of Lodwar.

At her funeral, Fr John Nzau reflected on the remarkable witness of faith she left behind.

"Christ should find us ready. He found our sister, Fortune, ready," the Salesian priest said. Holding up the example of the young girl, he noted that she died wearing the rosary she faithfully carried.

"I was happy to learn that she was found with her weapon, a rosary. She died wearing the rosary. This means that she was united with Christ in her death and she will rise with Christ."

Fr Nzau described Fortune as "a heroine who lived well with others," someone whose instinct in a moment of crisis was not to save herself but to help those around her.

For her grieving mother, the rosary became a poignant symbol of both loss and faith. After the fire, Fortune's body could only be identified through the red-and-white rosary around her neck, together with a rosary bracelet and wristwatch she had been wearing.

"Fortune's head and neck were burnt beyond recognition, but I was able to

identify her by the rosary, her bracelet and her watch," Losike shared.

The story became even more moving through the testimony of a Muslim friend who witnessed Fortune's final moments.

According to the young woman, when the fire broke out, Fortune could have escaped with her. Instead, she chose to stay behind with several other students to help others get out safely. As conditions worsened and the flames spread, the girls found themselves trapped. The windows became their only possible route to safety, yet Fortune continued allowing others to go first.

Having already escaped, her friend repeatedly urged her to jump. When Fortune finally attempted to do so, something caught her leg and prevented her escape. Moments later, part of the roof collapsed.

The young witness could only watch helplessly as events unfolded, an experience that has left her deeply traumatised.

Fr Casmir Odundo, a priest of the Diocese of Nakuru currently studying in Rome, described Fortune's actions as a profound witness of Christian love.

"At an age when many would naturally think first of their own safety, Fortune chose to remain behind so that others might live," he wrote in a reflection shared with *ACI Africa*.

He added that her story reminds us that holiness is not measured by age, status or achievement, but by love.

"Whether in a classroom, a family home, or a moment of crisis, the call of the Gospel remains the same: to love God and to love our neighbour, even at great personal cost."

Fortune Amaya's story is ultimately more than a tragedy. It is a testimony of courage, faith and selfless love. In her final moments, she embodied the words of Jesus: "Greater love has no one than this: to lay down one's life for one's friends."

May her memory continue to inspire young people to live lives marked by faith, compassion, courage and service to others. EWTN



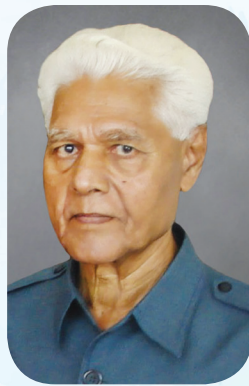
The requiem Mass for Fortune Amaya Losike was held at Good Shepherd Parish, Kakuma, where mourners gave thanks for a young life marked by faith, courage and sacrificial love. (Ewala TV FB)

MEMORIAM

For enquiries, please contact:
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Tel: 03-2026 8291

15th Anniversary In Loving Memory of Simon Fernandez

Gifted from heaven:
31 August 1929
Returned to his
eternal rest:
10 June 2011

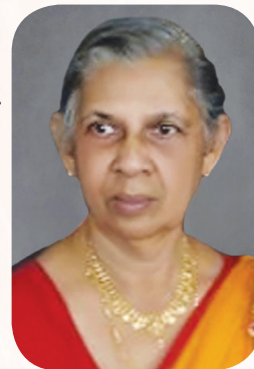


Your very best you gave, Long years of humble service and quiet love, Through days of sun and darkness, Till the very end silent and brave. Please always know we love you, Though many years can come and go, No one can take your place.

*Blessed the people the Lord has chosen to be his own.
Psalm 33:12*

1st Anniversary In Loving Memory of May Florence Gomez

Gifted from heaven:
1 February 1936
Returned to her
eternal rest:
6 July 2025



*Ever full of joy and laughter,
Caring and easily moved to compassion,
Beloveds and strangers alike, No one did she turn away;
Through the weave of years, Weathering storms and joys,
All that Jesus gave her, She gave to all in turn;
From infants to the bent and broken
Into every heart in need, She tucked her special light.*

*God is the rock of my heart, my portion forever.
Psalm 73: 26*



5th Anniversary In Loving Memory of Daniel De Rozario 27.10.1947 - 7.7.2021

Eternal rest grant unto him,
O Lord and let the perpetual
light shine upon him. May his
soul rest in peace. Amen.
Always remembered by
children, grandchildren,
family and friends.



5th Anniversary In Loving Memory of Aloysius De Rozario 8.9.1977 - 10.4.2021

Eternal rest grant unto him,
O Lord and let the perpetual
light shine upon him. May his
soul rest in peace. Amen.
Always remembered by
mother and all those who
loved him.



5th Anniversary In Loving Memory of Walter De Rozario 30.12.1942 - 2.8.2021

Eternal rest grant unto him,
O Lord and let the perpetual
light shine upon him. May his
soul rest in peace. Amen.
Always remembered by wife,
family and all those who
loved him.



13th Anniversary In Loving Memory of Irene De Rozario 28.11.1954 - 25.11.2013

Eternal rest grant unto her,
O Lord and let the perpetual
light shine upon her. May her
soul rest in peace. Amen.
Always remembered by
children, grandchildren,
family and friends.

NOTICE

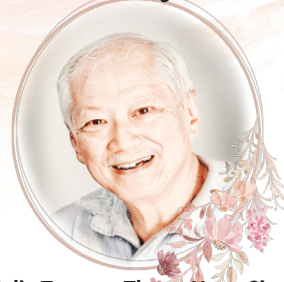
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Acknowledgement



Felix Terence Thong Heng Sin
Born: 10th January 1948
Died: 25th May 2026

With sincere appreciation to All who have journeyed with us during Terence's battle with cancer these past 2.5 years. Thank you for your thoughtfulness, prayers, condolences and bereavement support during this difficult time. Sincere apologies to anyone who may not have been notified during this period of bereavement.

Theresa Ratnam Thong (wife of Felix Terence Thong)

Fifth Anniversary Forever Missed "The Lord is my shepherd, I shall not want" Ps 23:1



George Quake Bock Chin
Called home to the Lord
on 3 July 2021

May the Lord grant you eternal rest and His perpetual light shine on you.

You are so dearly missed:
Chuan Soon, Sock Kheng,
Siew Hua, Chuan Lee,
Jennifer, Beatrix, Joshua,
Christopher, Danelle.

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FEAST OF ST. ANNE 2026

Walking Together With Saint Anne

NOVENA & MASSES SCHEDULE



DATE	TIME			SUB-THEME
DAY 1 17 JULY 2026 FRIDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	BUILDING TRUST
DAY 2 18 JULY 2026 SATURDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	FOSTERING INCLUSIVITY
DAY 3 19 JULY 2026 SUNDAY	8.00AM (T) 10.00AM (E)	12.00PM (M) 3.00PM (BM) 5.00PM (T)*	7.00PM (E)* 9.00PM (M)*	UNITY IN DIVERSITY
DAY 4 20 JULY 2026 MONDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	CARE OF OUR COMMON HOME
DAY 5 21 JULY 2026 TUESDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	YOUTH EMPOWERMENT
DAY 6 22 JULY 2026 WEDNESDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	ACCOMPANIMENT
DAY 7 23 JULY 2026 THURSDAY	10.00AM (E)*	3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	REACHING OUT
DAY 8 24 JULY 2026 FRIDAY	10.00AM (E)*	12.00PM (K) 3.00PM (BM) 5.00PM (T)	7.00PM (E) 9.00PM (M)	LIVING SYNODALITY
DAY 9 25 JULY 2026 SATURDAY	7.00AM (E)* 9.00AM (M) 11.00AM (T)	1.00PM (BM) 3.00PM (HEALING RALLY)	7.00PM (MULTI-LINGUAL) (OPEN AIR) 8.30PM PROCESSION	WALKING TOGETHER WITH ST. ANNE
DAY 10 26 JULY 2026 SUNDAY	7.00AM (T)* 9.00AM (E) 11.00AM (M)	1.00PM (BM) 3.00PM (T) 5.00PM (E)*		THE CRY OF THE EARTH IS THE CRY OF THE POOR