

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

But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.
1 Tim 6:11-12



ArchKL hosts Jubilee Convention for catechists

■ P5



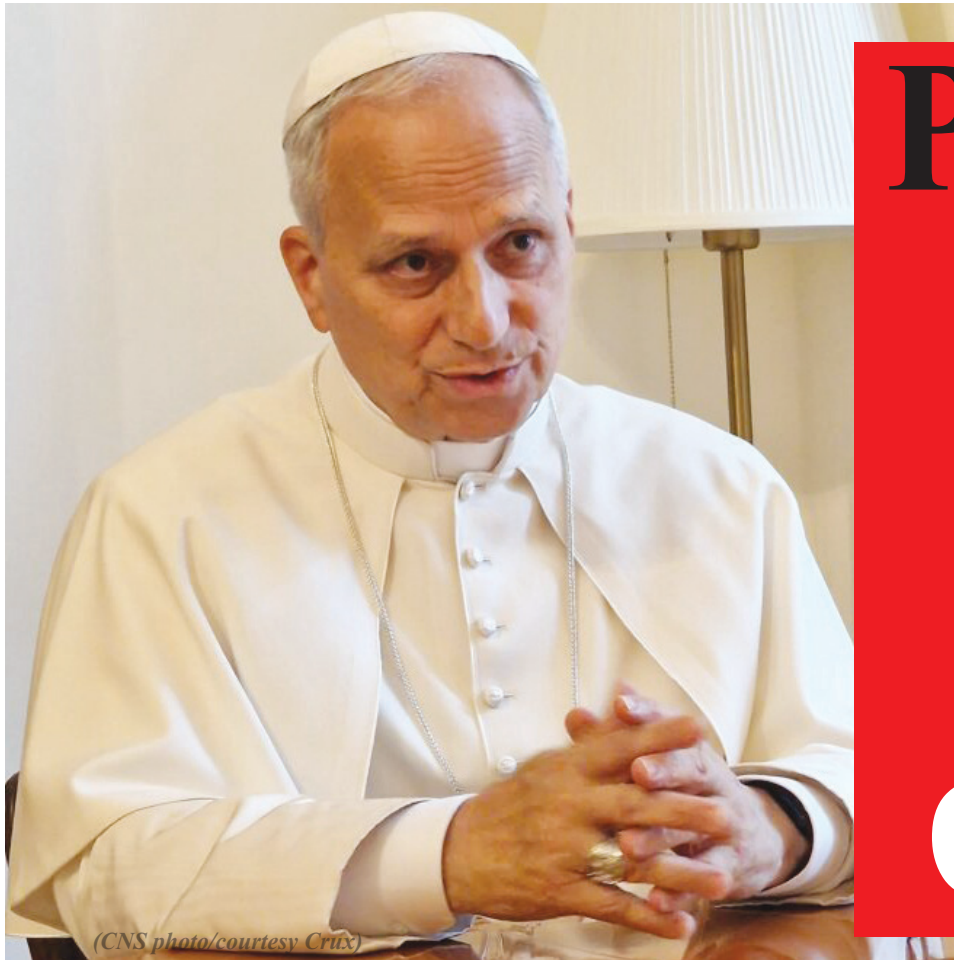
Taipung parish deepens faith through "Perjalanan Salib"

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Mapping the future: Asian formators sculpt new pathways

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Pope Leo XIV holds firm on doctrine

VATICAN: Pope Leo XIV has called for a change of hearts and attitudes before any discussion of changing Church doctrine, urging Catholics to focus on dialogue, unity, and the Church's mission of evangelisation.

"People want the Church doctrine to change, want attitudes to change. I think we have to change attitudes before we even think about changing what the Church says about any given question," he said in his first sit-down interview since being elected Pope.

The wide-ranging conversation with *Crux* senior correspondent Elise Ann Allen is featured in the biography *Leo XIV: Citizen of the World, Missionary of the 21st Century*, recently released in Spanish and expected in English next year.

Pope Leo said he does not view himself as the world's problem-solver but as a shepherd tasked with confirming Catholics in their faith and sharing the Gospel. "The Church has a voice, a message that needs to continue to be preached, to be spoken and spoken loudly," he said.

The first US-born pontiff emphasised his intention to follow the pastoral style of Pope Francis — welcoming everyone into the Church but holding firm on doctrine. He acknowledged that Church teaching on sexuality remains polarising but indicated that major changes are unlikely in the near future.

"The individuals will be accepted and

received," he said, adding that marriage remains a lifelong union between a man and a woman blessed in the sacrament. He called for renewed recognition of the family's vital role in society and criticised the publication of rituals blessing same-sex couples in parts of Northern Europe, saying they went beyond Pope Francis' instructions in *Fiducia Supplicans*, which only allowed for non-liturgical blessings.

Pope Leo also said he does not intend to open the diaconate to women at this time. However, he expressed support for appointing women to leadership positions and noted that the Synod on Synodality is currently studying the question of ministries in the Church.

"Why would we talk about ordaining women to the diaconate if the diaconate itself is not yet properly understood and

properly developed?" he asked. "Perhaps there are a lot of things that have to be looked at and developed at this time before we can ever really come around to asking the other questions."

Describing synodality as "an attitude, an openness, a willingness to understand," Pope Leo said it is not about turning the Church into a democracy but about fostering respectful dialogue.

He also addressed tensions over the Traditional Latin Mass, acknowledging that the issue has become politicised. "People aren't willing to listen to one another. ... That's a problem in itself. It means we're into ideology now, we're no longer into the experience of Church communion," he said, adding that he is open to meeting those who advocate for the Tridentine rite.

Turning to Vatican governance, the Pope

lamented the "silo mentality" of the Roman Curia, saying that lack of communication between dicasteries has at times harmed the Church's ability to function effectively. He praised reforms begun under Pope Francis' *Praedicate Evangelium* but said further collaboration is needed.

On the clerical sexual abuse crisis, Pope Leo acknowledged the challenge of providing justice for victims while respecting the rights of the accused. However, he cautioned against allowing the crisis to consume the entire mission of the Church.

"We can't make the whole Church focus exclusively on this issue," he said. "That would not be an authentic response to what the world is looking for in terms of the need for the mission of the Church."

The Pope also spoke about his commitment to interfaith dialogue, saying that while respect for other religions is essential, he remains firm in proclaiming Christ. "I'm not afraid to say I believe in Jesus Christ and that he died on the cross and rose from the dead," he said.

He noted what he sees as early signs of improved relations with the Jewish community, which had been strained during the Gaza conflict. "I may be too presumptuous, but I daresay that already in the first couple of months, the relationship with the Jewish community ... has improved a bit."

For Pope Leo XIV, the path forward is clear: build unity, foster dialogue, and place missionary zeal at the heart of Church life. "Everyone's invited in," he said. "But first we must learn to walk together." **Agencies**



Pope Leo XIV meets with the Italian Bishops' Conference in the Vatican. (Vatican Media)

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Don't forget to include captions that bring your images to life.

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Where is unity? Where is the community?

Why are some churches large while others are small? At first glance, it may seem that size reflects strength — that a parish with hundreds in attendance must be “stronger” than one with just a handful of faithful. But numbers alone do not measure the health or unity of a parish. A church may be packed every Sunday yet lack genuine fellowship, while a smaller community may thrive with warmth, closeness, and a deep sense of belonging.

What truly builds the Body of Christ is not the physical structure or the size of the congregation, but the strength of the community. The parish is meant to be more than a place of worship; it should be a safe home where people gather, not only to pray but also to support, encourage, and serve one another. Such a spirit of belonging does not happen automatically. It grows through shared experiences, consistent care, and the willingness of members to get involved.

Community Spirit in Action

In years past, parish life was often marked by *gotong-royong*. These communal clean-ups were more than just chores — they were occasions of joy and fellowship. People of all ages would come together to sweep, tidy, and beautify the church grounds. There was laughter in the work, jokes shared in between, and, perhaps most cherished of all, the meal enjoyed together afterward. These simple yet meaningful acts wove people into a community.

Today, such examples of community spirit are rarer, but they do still shine. One inspiring witness is the Bahasa/KUBM community, where young and old regularly come together to lend a hand in maintaining their parish, ensuring it remains vibrant and welcoming. Their example reminds us that the life of a parish does not rest on events or programmes alone, but on the



(Unsplash/Diana Light)

willingness of its members to serve joyfully and build one another up.

Sadly, such community spirit is not as visible as it once was. Many today prefer comfort and convenience, choosing to attend major events or occasions when priests are present, yet holding back when there is quiet, behind-the-scenes work to be done. Parish clean-ups and maintenance often see the same few faces returning again and again, while others remain absent. The question naturally arises: where are those who were once part of the parish family? Where is the sense of shared responsibility that binds us together?

Shared Leadership

This brings us to the role of leadership in parish life. Leadership is not about titles, positions, or age. Whether youth or adult, every member has a part to play in shaping the life of the parish. True leaders listen, collaborate, and create space for others to contribute. Instead of “me” or “I,” the focus must always be on “we” and “together.” When people are invited to participate, they develop a genuine sense of belonging and ownership.

It is especially important to remember that youths are more than helpers for setting up chairs and tables. While their energy and availability are appreciated, their role cannot be reduced to manual tasks. They bring creativity, new perspectives, and a fresh connection to the culture of today. They can help the Church stay relevant and dynamic.

The late Pope Francis emphasised the importance of synodality — listening to “everyone, everyone, everyone.” This includes those who often feel unheard: laypeople, women, and especially the young people. Their contributions are not optional but essential, because through them, the Holy Spirit reveals how God is at work in the Church today.

Youth, therefore, are not simply “the future of the Church.” They are the now of the Church. As St Paul encouraged Timothy: “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity” (1 Timothy 4:12). By valuing and empowering young people, the Church not only secures its future but strengthens its present witness.

Building Together

Ultimately, unity is not measured by the size of a parish but by the willingness of its people to serve and journey together. A thriving parish is built when leaders and members — young and old — choose collaboration over comfort, service over self, and “we” over “me.”

The Church is more than its walls or programmes or its statistics; it is a living community where every person matters and every act of service contributes to the whole. The question, then, is not only where is unity? but also what am I doing to build it?

Amanda Mah

Living beyond the gates

In today’s first reading, the prophet Amos paints a sobering picture: people lying on ivory couches, feasting on lambs and calves, anointing themselves with fine oils — all while remaining indifferent to the collapse of their nation. His warning cuts through the centuries and lands squarely in our present moment: complacency is dangerous. The tragedy is not in having comfort or blessings, but in failing to see how these gifts are meant to be shared.

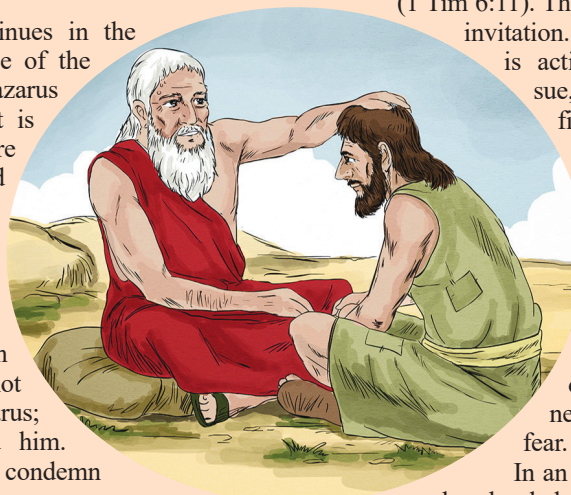
This theme continues in the Gospel. The parable of the rich man and Lazarus is as startling as it is uncomfortable. Here is a man who lived well — dressed in purple and fine linen, dining sumptuously every day — yet could not see the starving man at his gate. He did not actively harm Lazarus; he simply ignored him. That was enough to condemn him.

This parable is not merely about charity; it is about conversion of vision. The rich man was spiritually blind — unable to see Lazarus as a brother. When death came, a great chasm opened between them — a chasm that had already existed in life, dug deeper each day the rich man turned away from his neighbour’s suffering.

We are invited today to examine the “gates” of our own lives. Who stands just outside, waiting to be seen, heard, and loved? Perhaps it is a literal neighbour, an elderly relative, a

migrant worker, or a struggling single mother. Perhaps it is someone emotionally distant — a family member we avoid, a colleague we resent, a friend we have written off. These “Lazaruses” are not always visibly poor, but they hunger nonetheless: for kindness, for justice, for someone to notice them.

St Paul, in his letter to Timothy, calls us to something greater: “pursue righteousness, godliness, faith, love, endurance, gentleness” (1 Tim 6:11). This is not a passive invitation. The language is active, urgent: pursue, fight the good



fight of faith, take hold of eternal life. Faith is not meant to be a comfortable cushion but a call to battle — not against others, but against our own selfishness, apathy, and fear.

In an age when we are bombarded with distractions,

it is easy to become numb to suffering. News scrolls past our screens, tragedies flash for a moment before the next story takes over. Like the rich man, we risk becoming insulated from the world’s pain — not out of malice, but out of habit. And yet, the Gospel warns us that indifference has eternal consequences.

This is why today’s readings are a wake-up call. They remind us that faith must be lived — and lived actively. It is not enough to believe; we must allow belief to transform

Reflecting on our Sunday Readings

with the Editor

26th Sunday in Ordinary Time (C)

Readings: Amos 6:1, 4-7;
1 Timothy 6:11-16;
Gospel: Luke 16:19-31

the way we see and act. We must cross the thresholds of comfort, walk beyond the gates of our own making, and meet Christ in the hungry, the lonely, and the forgotten.

But here is the good news: the chasm between heaven and earth, between God and humanity, has already been bridged — by Christ Himself. On the Cross, Jesus became the ultimate “Lazarus,” the one despised and rejected, so that we might have life. In Him, we find the courage to respond, to love, to make visible the Kingdom of God.

Our challenge is to live in such a way that no chasm grows between us and our brothers and sisters. This means making deliberate choices: to notice, to listen, to share, to stand alongside those who suffer. It may begin with small acts — a visit, a meal, a prayer — but these are seeds of eternity.

As we hear these readings, let us resist the temptation to think they are about someone else. They are about us — our priorities, our lifestyle, our capacity for compassion. Let us ask: Where am I being called to “wake up”? Whom am I being asked to see?

May we hear the cry of the prophets, the plea of St Paul, and the voice of Jesus in today’s Gospel — and may we rise from the comfort of our couches to fight the good fight, cross the gates of indifference, and live as true witnesses of Christ’s love.

Preparing for October Mission Month

KUALA LUMPUR: As the Church approaches October Mission Month, the Pontifical Mission Societies (PMS) of Malaysia are inviting all Catholics to renew their commitment to missionary discipleship under the theme for Mission Day 2025: *Missionaries of Hope Among All People*.

During the PMS annual regional meeting held in June this year, Episcopal President Bishop Julius Gitom and nine diocesan directors came together for prayer, discussion, and planning to strengthen the missionary spirit across the country.

The key initiatives for mission month include:

Bishop's Message: A pre-recorded message from Bishop Julius will be shown in all parishes during the last weekend of September. This will serve as a spiritual launchpad, encouraging the faithful to enter Mission Month with renewed zeal.

Creation Care Commitment: To reduce waste, no posters or paper coin boxes will be printed this year. Instead, parishes will receive digital resources and are encouraged to use recycled materials where possible — a sign of our collective responsibility for the care of creation.



Support for Missionary Work: PMS has pledged RM20,000 to any diocesan institute of new evangelisation that applies, and RM10,000 to other missionary-related groups, encouraging collaboration and creativity in spreading the Gospel.

Digital Resources: Soft copies of the Holy Father's Mission Day message and other ma-

terials will be distributed to dioceses, ensuring easy access and wider dissemination.

Fr Victor Louis, National Director of PMS Malaysia, emphasised that this shift is both practical and prophetic. "We are called to be missionaries of hope in today's world. By going digital and using recycled resources, we align our mission work with our responsibility

to care for creation. This is an opportunity for us to live out our faith in concrete ways and inspire others to do the same."

Missionary Holy Childhood: Special attention is given to children, reminding them that they too are missionaries.

A Worldwide Holy Hour and Rosary for children will be held on October 13 at 7.00pm, livestreamed from the Diocese of Sandakan.

In conjunction with the Jubilee Year, mission rosaries will be given to children. Due to rising costs, the quantity will be reduced, but the symbolic value remains strong. The Archdiocese of Kuching has been tasked with ordering and packing the rosaries.

Fr Victor invites every parish and Catholic household to take part actively in Mission Month. "Mission Month is not just a series of events — it is a reminder of our baptismal call to bring Christ to others. Together, let us awaken the missionary spirit in our parishes and communities, and become true missionaries of hope."

As October draws near, parishes are encouraged to prepare prayer services, mission activities, and catechesis sessions that inspire every Catholic to become a true missionary of hope.

KUALA LUMPUR ARCHDIOCESE

Diary of Archbishop Julian Leow

September/October

- 28/9 Mass – International Day of Sign Language, Church of the Assumption, PJ
- 28/9- 360th Anniversary of College
- 2/10 General Major Seminary, Penang
- 3-9/10 On Leave

PENANG DIOCESE

Diary of Cardinal Sebastian Francis

September/October

- 28/9- 360th Anniversary of College
- 2/10 General Major Seminary, Penang

MALACCA JOHORE DIOCESE

Diary of Bishop Bernard Paul

September/October

- 28/9- 360th Anniversary of College
- 2/10 General Major Seminary, Penang
- 4/10 Vicariate Pastoral Councils Assembly – Church of St Louis, Kluang
- 5/10 CHARIS Asia Intercession Conference Concluding Eucharist Main Celebrant – MAJODI Centre
- 5/10 Parish Pastoral Assembly – Church of Holy Family, Ulu Tiram
- 6/10 Young Priests Gathering 2025 – MAJODI Centre
- Opening Mass – Church of St Joseph, Plentong

Malacca Johore Diocese News Update #241

The Pilgrim Cross arrived at the Church of the Divine Mercy, Skudai. The youth ministers (Malaysian Catholic Youth Ministers Committee) from the nine dioceses gathered at the Good Shepherd Seminary Melaka from September 22-26 for their annual retreat and discernment.

On September 25, the Malacca Vicariate commemorated the 480th Anniversary of St Francis Xavier's landing here. College General Penang celebrates CG360, remembering its beginnings and outreach. It's good to remember, review and respond accordingly.

Local Takes. Malaysia Day is over. The real is out there. According to the government's happiness index, Malaysians are happy, with a 'very happy' Terengganu, Johor and Negri Sembilan.

Open University Malaysia (OUM), the leading digital university celebrates 25 years of transforming lives through flexible, learner-centred education, guided by the motto "University for All".

Sabah floods and landslides have triggered a nationwide response. The Sabah churches, the Caritas and government machinery have been mobilised.

Observers say that the business model of Petronas and its monopoly is under threat from Sabah and Sarawak state governments.

The nation's public health care system is under strain due to shortage of doctors, nurses and medical staffing.

Some Malaysia Day thoughts: Hadi at PAS's 71st Muktamar: "Only Islam, with its perfection, justice and mercy, can unite a plural society in harmony and security."

Yap Koon Hong in his book *Notes to myself and you* says: "The ties between members of the Malay, Chinese and Indian communities are usually warm, friendly and accommodating — especially in private settings."

S Vegiyathuman, in the "King of Walks & Runs" writes "Patriotism is not about winning medals. It is about walking

shoulder to shoulder with strangers, moving forward in unison, and celebrating the shared rhythm of being Malaysian.

The PM said: Malaysia Day is not merely about commemorating the historic union of diverse regions and cultures, but stands as a symbol of a nation's unwavering resolve to remain united in diversity.

Bridging Times: Pope Leo XIV celebrated his 70th birthday, saying: 'I give thanks to the Lord and to my parents.'

Vatican News launches our Azerbaijani edition, expanding the Dicastery for Communication's multilingual service to 56 languages to enhance communication, strengthen faith, and foster interreligious dialogue.

The Manipur Catholic community acts as a bridge of peace in ethnic conflict through dialogue, healing and political will, said Archbishop Linus Neli of Imphal.

Pope Leo honoured modern martyrs at an ecumenical service saying: 'No one can silence their voice'.

The Vatican State Secretary responded to the fatal shooting of Charlie Kirk, a 31 year-old, a Christian conservative activist: The Vatican is against all types of violence. We have to be very tolerant, very respectful of everybody, even with those we disagree.

A Thought For The Week: Naeem
Naeem had a serious motorcycle accident and lost the use of his left hand. "Fortunately, I'm right-handed," he said as he skilfully served a cup of tea. "It's amazing what I can do with just one hand." Despite the loss of his fingers, he learned to fly an airplane in less than a year. But one day, while flying over a mountainous region, his plane crashed. He survived, but was paralysed from head to foot.

In the hospital, he smiled and said "Nothing that happens is really of any importance. What matters is what I decide to do now!" People were dumbfounded. Life still had some fine surprises in store for

him. He met the woman of his life during a conference for handicapped people. He invented a system of digital writing that responded to voice commands. And he sold hundreds of copies of a book that he wrote about developing the new system.

On the back cover he wrote this short note: "Before becoming paralysed, I could do a million different things. Now I can only do 990,000. But what sensible person would worry about the 10,000 things he can no longer do, while there are 990,000 things left?"

QnQ! Q asks: Why is there no end to wars and quarrels?
"People at war with themselves will always cause collateral damage in the lives of those around them." When someone hasn't found peace within, their inner battles don't stay locked inside, they leak out. Their anger becomes short tempers. Their insecurities turn into jealousy. Their fears disguise themselves as control. Their unresolved pain turns into words and actions that wound others — friends, family, partners and strangers — often without them even realising it. That's why healing is so important.

Because what we don't face within ourselves, we project onto others. What we refuse to fix, we end up passing on. So, if you're carrying battles inside of you, don't let them control your story. Confront them. Heal them. Free yourself, so you don't end up unintentionally wounding the ones who love you the most. Pain that is not transformed is transmitted."

Richard Rohr

Holy Spirit@work: Holiness consists simply in doing God's will, and being just what God wants us to be. *St Therese of Lisieux*

Something to tickle you: "It does not matter how slowly you go, as long as you do not stop" *Confucius*

Bishop Bernard Paul

Clergy renew mission and identity at retreat

PLENTONG, Johor: Clergy from the Archdiocese of Kuala Lumpur and the Diocese of Malacca Johore came together at MAJODI Centre for a time of spiritual renewal and reflection. Bishop Bernard Paul joined 36 priests and deacons for the annual retreat, held from September 7 to 12, which was directed by Fr Dr Henry D'Souza, SVD, from Mumbai, India.

The retreat provided a sacred time of silence, prayer, and reflection, allowing clergy to renew their hearts, realign their priorities, and rediscover the meaning of their priestly call in light of a Synodal Church.

Fr Henry reminded participants that a retreat is not merely a pause from pastoral duties but a grace-filled encounter where Christ renews hearts (Eph 3:16-19). He encouraged priests to adopt six key dispositions to fully benefit from the experience: self-surrender, attentive listening, deep longing for God, seeking His will, hungering for His presence, and discovering His purpose for their lives and ministries.

One of the central invitations of the retreat



Fr Henry D'Souza, SVD facilitating the retreat for the clergy.

was to “put out into the deep” (Lk 5:4) — to move beyond comfort zones, routine, and clericalism, and courageously enter deeper waters of faith, co-responsibility, and listening. Fr Henry reminded participants that, like Peter, who encountered Christ in a moment of exhaustion and failure, priests too

are met by Christ in their weaknesses and renewed for mission.

The retreat emphasised that priestly identity is rooted not in titles or roles, but in being beloved sons of God and living in *Persona Christi*. Priesthood, Fr Henry stressed, is a lifelong commitment to Christ

and His Church — a vocation that calls for welcoming parishioners without judgment, uniting rather than dividing, and walking closely with the flock.

Addressing the crises many priests face today — from identity confusion to the temptations of power, comfort, or popularity — Fr Henry pointed to Jesus' gaze upon Peter after his denial as a powerful image of forgiveness, choice, and renewed mission.

The retreat also highlighted the call to live as a Synodal Church, rooted in communion, participation, and mission. Priests were reminded that true leadership is one of service and closeness, not distance or power. Quoting Pope Francis, Fr Henry urged clergy to “smell like the sheep,” journeying with their people and empowering them.

In closing, the retreat master challenged the clergy to embrace inner transformation by “putting on the mind of Christ” (Rom 12:2) — cultivating humility, self-emptying, and openness to the Spirit — so that their priesthood may radiate joy and hope to the faithful.

Archdiocese of Kuching welcomes the gift of a new priest

KUCHING: The Archdiocese of Kuching welcomed its newest priest, Fr Casimir Henry Anak Umar, on September 1 at St Joseph's Cathedral. His diaconate ordination had taken place earlier this year on January 19 at St Stephen's Church, Bau.

Born on April 2, 1983, to the late Benedict Umar Anak Ngoyiang and Mary Jitim Anak Nyayoh, Fr Casimir Henry is the ninth of ten siblings. After completing a Bachelor's Degree in Management, he responded to the gentle call of the Lord and entered the seminary in Kota Kinabalu in 2015 for his Initiation Year — a step that began his journey towards priesthood.

The Mass was presided over by Archbishop Simon Poh, with Archbishops Emeriti Peter Chung and John Ha, Msgr William Sabang, priests of the archdiocese, and visiting clergy from across Malaysia concelebrating. The cathedral was filled to capacity, with members of Fr Casimir Henry's *kampung* community from Bau and six of his surviving siblings present. The liturgy was also live-streamed.

During the Rite of Ordination, Archbishop Simon laid hands upon him and prayed the

Prayer of Ordination. Fr Adrian Kho then assisted the newly ordained in vesting with the stole and chasuble. Archbishop Simon anointed his hands with Sacred Chrism.

The archbishop then placed the paten and chalice in the hands of the new priest, symbolising his role in offering the Holy Sacrifice of the Mass, and gave him the fraternal Kiss of Peace, followed by all the priests present — a sign of his welcome into the brotherhood of the presbyterate.

In his address, Archbishop Simon gave thanks for “the gift of a new priest” and described the ordination as “a calling by the Good Shepherd Himself.” He reminded the new priest that “the priestly vocation is never about ourselves... this calling is an invitation to offer ourselves fully and wholeheartedly to serve Jesus in His people.”

The archbishop also honoured the late Benedict and Mary Jitim for their son's vocation, expressing gratitude to the family for their gift of a priest to the Archdiocese of Kuching. As a sign of support, Archbishop Simon presented Fr Casimir Henry with his Certificate of Ordination, the keys to a car sponsored by St Stephen's Parish, Bau, and



The newly ordained Fr Casimir Henry praying the Eucharistic prayer. (photo/SJC Media)

a gift to the Umar siblings.

Overcome with gratitude, Fr Casimir Henry shared, “It is through God's grace, love, and enduring faithfulness that we are able to celebrate this occasion together today. This is a day of profound gratitude and joy — a milestone in my spiritual journey. I am humbled by His call.” He thanked the archbishop, his formators, priests, religious, family, and friends, and prayed that he may

“serve with a heart full of love, humility, and zeal for the Gospel.”

The Mass concluded with a blessing from Archbishop Simon and the Archbishops Emeriti over the newly ordained priest and all present.

Fr Casimir Henry will begin his priestly ministry at Holy Spirit Church, Lundu, serving as assistant priest to Rector Fr Adrian Kho. **Ivy Chai, Today's Catholic**



Soaps of love, symbols of hope

KULIM: On September 6, the Church of the Sacred Heart of Jesus turned a simple act into a thoughtful gesture of love, as some thirty parishioners gathered with willing hands and joyful hearts to mould herbal soaps for prison inmates in Penang.

The initiative, organised in collaboration with the Penang Diocesan Prison Ministry, was more than just a yearly activity — it was a mission of compassion. The ministry provided the tools and raw materials, while the parishioners, in just three hours, produced 600 soaps that were carefully left to dry before being packed and sent off the next day.

The day opened with prayer, setting the tone for a spirit-filled mission of service. Faith Sharers' chairperson Steven Philip, assistant Peter Teh Choo Wee, and programme coordinator Albert Phillips guided the group

with encouragement, while the organising team ensured warm hospitality with meals and care for all participants.

The event concluded with words of gratitude to all involved, including representatives from other parish ministries who lent their support. For many, the experience was a reminder of the Gospel call to serve the least among us.

Mandarin-speaking coordinator Bryan Ho Ken Yin summed up the spirit of the day beautifully: “What fascinated me the most was the participation of the parishioners who all worked together despite being from different BECs, language, and age groups.”

In the fragrance of handmade soap, there was the unmistakable fragrance of Christ's love — uniting hearts, bridging differences, and reaching out in mercy to those behind prison walls.

ArchKL hosts Jubilee Convention for catechists



The panel speakers at the forum.



Catechists giving their comments during the forum.

CHERAS: Three hundred and forty catechists from parishes across the Archdiocese of Kuala Lumpur gathered at the Church of St Francis of Assisi on September 5–6 for the Jubilee Convention themed *Catechists as Pilgrims of Hope*.

The celebration began with Mass, presided over by Archbishop Julian Leow. In his homily, he reminded the congregation that parents are the first catechists, for it is within the family that children first encounter the faith and the love of God. To guide others, however, a catechist must first cultivate a living relationship with Christ. Only by walking closely with Him can one truly proclaim His message.



The archbishop invited catechists to reflect deeply: Am I ready to receive the teachings of Jesus? Am I willing to love everyone, without exception? He emphasised that conversion begins within our own hearts before it can bear fruit in the lives of others.

“As catechists, we are called not only to pass on knowledge but to be witnesses of hope — showing concern and compassion for those entrusted to us. Above all, we must allow the grace of God to dwell within us, so

that when we teach, it is Christ Himself who speaks through us,” he said.

After Mass, participants adjourned to the hall for the archbishop’s keynote address, focusing on the role of catechists in shaping children. He also unveiled the new logos of the ministries under the Archdiocesan Catechetical Centre (ACC), *pic*.

Dr Steven Selvaraju, Director of the ACC, then spoke on the importance of catechesis in the Church’s mission of evangelisation. Quoting the Great Commission (Matthew 28:19–20), he stressed that baptism itself is a mission: we are sent forth to proclaim Christ, to make disciples, and to teach the faith through catechesis.

“Catechesis is not just a task but a vocation — a sacred trust to safeguard and hand on the faith,” he said. While many shape a child’s life, it is the catechist who intention-

ally nurtures the seed of faith.

Yet, this work begins at home: parents are the first catechists, and the family is the first school of faith.

Over the two-day convention, participants attended four workshops: Catechesis of the Good Shepherd (CGS),

Catechesis for Learners with Special Needs (CLSN), Theology of the Body (TOB), and the Rite of Christian Initiation of Adults (RCIA).

On the evening of the first day, the catechists prayed the stations of the cross likening it to the Emmaus experience. This was a beautiful prayerful time for them as they reflected on their joys and sorrows of being a catechist in the footsteps of Jesus.

On the final day, a forum moderated by Stephanie Chia featured panellists Dr Steven Selvaraju (RCIA), Catechesis for Children and Teens, Brian Jude Lazaro

(TOB), Constance Yuen (CLSN), and Jacqueline Lean (CGS). They shared the joys and challenges of their ministries, with Dr Steven highlighting the need for holistic catechesis faithful to the truths of the faith.

The convention concluded with the Eucharistic Celebration, presided over by Fr David Arulanatham, Ecclesiastical Assistant to the Catechetical Ministry, and concelebrated by Fr David Reagon OFM Cap.

In his homily, Fr Arulanatham reminded catechists that faith is rooted in love and inclusivity, urging them to embrace the Sacrament of Reconciliation with contrite hearts.

“Our God is loving, merciful, and compassionate. As catechists, we are called to be beacons of hope,” he said.

Sr Retta Savariannan FdCC, the organising chairperson, expressed gratitude to all who participated. She hoped that the knowledge gained and friendships formed at the convention would help catechists become more effective and fruitful heralds of the Good News.



The four workshops

Catechesis of the Good Shepherd (CGS)
CGS is a Montessori-based catechesis for children aged 3–12. It nurtures a child’s relationship with God through Scripture, liturgy, and hands-on materials in a specially prepared environment called the Atrium. At the convention, the CGS team presented its history in Rome and Malaysia, explained its pillars and levels, and shared the Parable of the Good Shepherd. Videos and photos of Malaysian atriums and children at work were also shown.

Participants described CGS as a beautiful programme that deeply touches children. Many were moved by the Parable presentation, and some parishes expressed interest in starting CGS. More information is available at www.archklaem.org.

Catechesis for Learners with Special Needs (CLSN)
Established in 2022 after a parent’s petition, CLSN supports children and youth with diverse abilities in their journey of faith. It provides tailored catechesis and sacramental preparation while fostering greater awareness and inclusion.

Special needs addressed include physical disabilities, developmental conditions, autism, ADHD, and learning difficulties. Through interactive methods — visual aids, crafts, music, and role-play — learners are guided in prayer, Mass participation, and the sacraments. Parents are actively involved, receiving formation and accompanying their children.

CLSN affirms that every person, re-



A facilitator explaining about Catechesis of the Good Shepherd.

gardless of ability, is an integral part of the Body of Christ. Its mission reflects Jesus’ call to welcome all, ensuring that different abilities never mean less value.

Theology of the Body (TOB)
The TOB ministry, under the ACC, is led by single and married laypersons who accompany Form 4 and 5 students in navigating today’s cultural confusion about love, sexuality, and identity. Their sessions create a safe space for honest questions, offering answers grounded in the Gospel.

The ministry emphasises that men and women are created in God’s image, that sexual desire is good but requires guidance and redemption, and that the Cross reveals the fullest expression of self-giving

love. These truths help young people understand their dignity, discover their identity, and know they are deeply loved by God.

Rite of Christian Initiation of Adults (RCIA)
The RCIA, introduced after Vatican II and approved by Pope Paul VI in 1972, restored the adult catechumenate as the normative process of initiation into the Catholic Church.

An essential principle of RCIA is that initiation is the responsibility of the whole community: “The People of God should understand, and show by their concern, that the initiation of adults is the responsibility of all the baptised” (RCIA, 9).

Catechumens become Catholics not simply through classes but by immersion in a believing, celebrating, and serving community.



Catechists praying before the start of the workshop.

Taiping parish deepens faith through “Perjalanan Salib”



Parishioners venerating the Cross.

Casey Gomez

TAIPING: The Taiping Catholic Church (TCC) community experienced a deep moment of faith during the two-week *Perjalanan Salib* — Journey of the Cross at their parish recently. The event was marked by prayer, reflection, and a renewed sense of unity as parishioners venerated the Cross throughout the parish.

Preparation for the event began two months earlier when parish priest, Msgr Stephen Liew, designated TCC to host the Cross as part of its journey across the diocese. “Everyone should have the opportunity to venerate the Cross and spend time in prayer with it,” Msgr Stephen said, setting the tone for the entire effort. Parishioners, youth, and leaders worked together to map a route that ensured the Cross would reach every corner of the parish.

Led by youth coordinators Joshua Selvanayagam and Alvinus Bryan, the organising team produced a par-liturgic booklet in four languages and a prayer card to St Helena, inviting parishioners to seek her intercession as the finder of the True Cross.

The Cross began its journey with visits to chapels in Kuala Sepetang, Pokok Assam, and Aulong, where each community hosted it for two days — one evening for para-liturgic and the next for Mass. One of the most memorable moments was the

journey to St Anne’s Chapel in Kuala Sangga, accessible only by boat. The 30-minute boat ride became a quiet pilgrimage of anticipation, followed by two hours of prayer and reflection with the small but faithful Catholic community there.

At the Church of Our Lady of the Sacred Heart in Klian Pauh, the Bahasa-speaking community welcomed the Cross with heartfelt prayer. Each stop, whether marked by songs or silence, was united by reverence and a deep longing to encounter Christ.

The journey culminated at the Church of St Louis, with a candlelit Taizé Vigil led by the youth. The church was transformed into a place of quiet contemplation, with the Blessed Sacrament exposed and Taizé chants filling the air. Parishioners came forward one by one to venerate the Cross, many moved to tears. The next morning, catechism children spent 40 minutes in prayer before the Cross, an experience that planted seeds of faith in the youngest members of the parish.

The parish was also blessed by the presence of 30 migrant workers who attended the Mass, venerated the Cross, and received rations as a gesture of care and solidarity. The Mass ended with the solemn handover of the Cross to the delegation from the Church of St John the Baptist, Sungai Siput, continuing its diocesan journey.

Parishioner Ruth Roseline described the experience as a grace-filled moment for the entire community. “We were united, we were one, and the Cross has been grounded in our midst. I am excited and waiting to see the nine crosses come together as one to hold our faith on Malaysian soil, in Jesus’ greatest victory over sin and death. To God be the glory!” she said.

Another parishioner, Theodore, shared how the Cross touched him personally. “When the Salib came to our parish, I felt deeply moved. It reminded me that we are one Church in Christ. Praying before the Cross gave me peace and hope. Seeing everyone united around it inspired me. God’s love felt real and present in that moment,” he said.

Reflecting on the event, the organising team expressed gratitude to Msgr Stephen, parish leaders, volunteers, and all parishioners for making the *Perjalanan Salib* a true pilgrimage of hearts. The Cross will unite with others from across Malaysia at the Malaysia Pastoral Convention scheduled to be held in Sibul in 2026 — a powerful symbol of the Church’s unity.

For the TCC community, the journey does not end here. The lesson of the Cross — to help others, forgive radically, and hope in the Resurrection — will continue to inspire them to carry one another’s burdens in faith, compassion, and love.

SIC parishioners inspired by Cheras pilgrimage

CHERAS: On a recent Saturday morning, a busload of enthusiastic parishioners, from the Church of St Ignatius (SIC), set off for Cheras to visit the serene and striking Church of St Francis of Assisi (SFA). Rebuilt in 2018, the church stands on a spacious property, where the 14 Stations of the Cross are thoughtfully recreated to reflect the scenes of Jesus’ Passion as authentically as possible.

We began the day by participating in the 8.00am Mass, celebrated by the parish priest, Fr Paul Cheong, OFM Cap. In his homily, he reflected on the eight habits of effective Christian living: daily prayer, daily

Scripture reading, loving fellowship, loving service, faith sharing, Christian meditation, mindful living, and a healthy lifestyle.

After Mass, we proceeded to the garden for the Way of the Cross. With three crosses available, many participants were able to take turns carrying the cross, deepening their connection to Christ’s Passion. Each station was marked with beautifully crafted, life-like statues, making the devotion an especially moving and meaningful experience for all.

After completing the Way of the Cross, we were served a simple yet satisfying breakfast. Refreshed in

body and spirit, some of us took the opportunity to browse the parish merchandise store, bringing home religious articles as tangible reminders of our visit.

Soon after, we gathered inside the church to listen to a briefing on its history. We learned that the parish began humbly, founded by two Indian priests and originally known as the Church of Gethsemane. From those modest beginnings, the parish has grown into the beautiful Church of St Francis of Assisi we see today. As Fr Paul shared, the church can now accommodate up to 3,000 parishioners — a striking reminder of how God’s work, when nurtured with faith and dedication, can flourish and bear abundant fruit.

Inside the church, we were captivated by the stunning stained-glass windows, many of which depict scenes from the life of St Francis of Assisi, the parish’s

beloved patron. To help us fully appreciate their beauty and meaning, we were guided on a tour of the artwork. Through these windows, the story of St Francis came alive. A man who abandoned a life of wealth and comfort, stripping himself of everything, to follow Christ. His father, a wealthy cloth merchant, was dismayed, but Francis’ radical choice continues to inspire countless Christians to live simply and love deeply. Known as the patron saint of animals, the environment, and ecology, St Francis remains a timeless model of peace, humility, and reverence for all of God’s creation.

One of the highlights was the opportunity to pray before and venerate the relics of five great saints — St Francis of Assisi, St John Paul II, St Rita of Cascia, St Padre Pio, and St Mother Teresa. For many of us, this was a deeply moving experience.

Never had I imagined that we could encounter the relics of such saints here on our own soil. We were also given an insightful explanation on the distinctions between first-, second-, and third-class relics, which added depth to this moment of grace.

Before leaving, we spent some quiet moments in prayer at the Portiuncula Chapel, where the relics are normally displayed.

Our visit concluded with a group photograph in front of the church — complete with an enthusiastic shout of “We love SFA. Fire!”

This pilgrimage was an enriching and faith-nourishing experience, leaving us with hearts full of gratitude. Sincere thanks to the Family Life Ministry of SIC, whose excellent organisation made this meaningful journey possible. May God bless them abundantly for their efforts in bringing our community closer to Him. **Jean Lip**

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Pilgrims of dreams and visions unite two cathedrals

Christopher Kushi

PENANG: In a sign of communion, the Cathedral of the Holy Spirit (CHS) recently welcomed 100 pilgrims from the Cathedral of the Sacred Heart of Jesus, Johor Bahru, forging deeper ties between the cathedrals of the Dioceses of Penang and Malacca Johore.

Cardinal Sebastian Francis, Bishop of Penang, presided over the Mass, joined in concelebration by Fr Raymond Raj, Rector of CHS; Fr Francis Anthony; Fr Simon Yong, SJ, and Friar Sixtus Peter Amit, OFM, from Johor with Deacon Andrew Loh assisting.

In his homily, Cardinal Sebastian greeted the pilgrims as “Pilgrims of Dreams and Visions,” reminding them of their sacred calling. “You are all missionaries, each carrying visions and dreams prompted by the Spirit of God. Where there are no visions and dreams, the people perish!” he declared,

inspiring the congregation to embrace their mission with renewed courage.

The pilgrims represented every age and stage of life — children as young as four, elders with wisdom to share, and even those with hearing impairments — each one a living testament to the diversity and beauty of God’s family.

Cardinal Sebastian concluded with a challenge that was both joyful and profound: quoting an African proverb, he said, “When you pray, move your feet.” He added, “You are pilgrims of prayer — travelling with faith and love.”

The celebration ended with warm fellowship, as hearts and hands joined in friendship, weaving new threads of connection between the two dioceses. Also present was Sr Maria Eng of the Congregation of the Sisters of the Sacred Heart of Mary, whose presence added to the spirit of unity and joy.



Cardinal Sebastian Francis greeting the pilgrims from the Cathedral of the Sacred Heart.



The participants and volunteers lighting their candles and praying together.

Unity and healing shine at PLC faith formation camp

GENTING HIGHLANDS: The residents of Positive Living Community (PLC) in Batu Arang, Selangor, recently stepped away from their daily routine to attend their annual faith formation camp at Villa Dominic for the second consecutive year. Themed *God is Real. Have Hope*, the camp offered participants — homeless men, some with minor disabilities — a rare chance to rest, reflect, and renew their faith.

PLC is a welfare shelter overseen by a committee of Catholics, mainly from the Street Shepherd Outreach Ministry (SSO), established in several KL/PJ churches. The shelter provides a safe and supportive home where the men live together, cook, clean, raise and sell chickens, and strive to live with dignity.

The two-day camp opened with a lively praise and worship session, followed by a talk on grace and sin where the speaker, using a clear cup, light, and stones, illustrated

how sin weighs us down and blocks God’s light, while grace restores and sets us free.

In the afternoon, Gabriel Moses facilitated teambuilding activities that drew out lessons in trust and reconciliation. A tower-building challenge highlighted the need for teamwork, while a blindfolded obstacle course encouraged participants to trust and communicate with one another. For some residents, the exercise became the first step toward mending relationships.

The day concluded with a moving prayer session that brought together residents and volunteers from different faiths and backgrounds. Lit candles and heartfelt prayers filled the room, creating a powerful moment of unity in diversity. “I learned that foundation is very important. If it is not set right, we cannot build higher,” one resident shared. Another said, “Friendship matters most. I am grateful to those who helped me when I needed it most.”

The following morning began with group exercises that got everyone laughing and dancing, creating an atmosphere of joy and togetherness. The highlight of the day was an outing to Genting, where the men enjoyed their first-ever ride on a merry-go-round. What began with hesitation soon turned to laughter and excitement, leaving many with unforgettable memories.

The camp provided a time of renewal and healing for both residents and volunteers. “As much as we gave, we also received,” one volunteer reflected. “We came as different people, from different places, but we left with a renewed sense of faith, joy, and hope.”

The organisers expressed their gratitude to the Villa Dominic team for their warm hospitality and to Fr Mitchel Anthony, parish priest of the Church of the Good Shepherd, Setapak, for his support and blessings that made the camp possible.

Letters to Editor

Pilgrims of Hope beyond 2025

Dear Editor,

On September 16, I made my first pilgrimage of the year to the Church of St Francis of Assisi (SFA) in Cheras. My schedule had delayed earlier visits, but this experience was worth the wait and it is something I feel compelled to share, not only with readers of *HERALD*, but also with those who may never pick up the paper.

Immersing myself in the church’s history, venerating the relics, and walking alongside fellow believers stirred something profound in me. It was more than a visit; it was a reawakening. I felt as though I had stepped into a tunnel of faith, one that connects us back to the sacrifices and struggles of those who built our foundations in Christ. It reminded me that our faith is not an abstract idea, but a living legacy handed down through generations of courage, suffering, and devotion.

As I stood on those sacred grounds, a

thought struck me: this is what our children need to see, this is what we must bring into our catechism classes; practical, faith-filled experiences that truly shape lives. In just one visit, I learned, encountered, and received a faith awakening.

What surprised me further was discovering that some fellow pilgrims, even seniors who have lived in Kuala Lumpur for decades, had never once visited SFA. That was a wake-up call. Why is this happening? Why are our own churches and faith heritage left undiscovered by so many of us Catholics?

This is where I believe the Church in Malaysia can step up. We often invest time and money in pilgrimages abroad, yet we overlook the richness of faith, history, and heritage right here at home in Peninsular Malaysia, and equally in East Malaysia. These sacred spaces and their stories should not just be destinations during this Jubilee Year. They should become part

of how we nurture faith, inspire the next generation, and strengthen our community spirit. Priests and religious should step up in leading this initiative, and while priests join pilgrim tours to many abroad places, it’s now time to do the same with local churches built also on the same ground of strong faith, history, and commitment.

Therefore, I call on the Church in Malaysia to:

- Promote local pilgrimages and inter-parish visits as an integral part of faith formation in the future, for spiritual tours, providing opportunities not only to share their heritage with non-parishioners but also to generate modest income to maintain the church and ensure it remains welcoming and well-kept for parishioners and visitors.

- Incorporate these experiences into catechism and Sunday School programmes so that children and youth

understand and value the sacrifices of those before us.

- Continue this effort beyond Jubilee 2025, making it a long-term commitment, not a one-off celebration only this year.

If we want the Catholic Church in Malaysia to be seen, heard, and counted, we must start by reclaiming our roots, celebrating our saints, and appreciating the faith of the lay people who built the very spaces we worship in today.

The time has come for us not only to look outward, but also to turn inward to rediscover and embrace the richness of our Catholic faith right here at home in Malaysia. In time, if we remain steadfast in this effort, even foreign visitors will be drawn to witness and share in it.

Irine Lopez
via email



Send your letters to ► letterseditor@herald.com.my

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

St Mary's parish celebrates 130 years of faith

Bernard Anthony

TAPAH: The Church of St Mary marked a historic milestone as it celebrated its 130th anniversary and parish feast from September 11 to 14. The four-day celebration drew hundreds of parishioners and pilgrims from near and far, gathering under the theme *Pilgrims of Hope* to give thanks for 130 years of faith, hope, and community.

Parish priest Fr James Pitchay served as the main celebrant and preacher throughout the four-day celebration. The festivities opened on Day 1 with the sub-theme *Mary's Hope in God's Plan* and continued on Day 2 with *Mary,*

the Great Intercessor of Pilgrims. The celebration reached its climax on Day 3 (Saturday) with the sub-theme *Mary, Mother and Queen of Heaven and Earth*, drawing over 600 faithful who participated in the novena and rosary prayers, Mass, solemn procession, Benediction, and fellowship meals. The celebration concluded on Sunday with the main theme *Pilgrims of Hope*, bringing the anniversary observance to a joyful close.

In his homily, Fr James reflected deeply on the meaning of being "pilgrims of hope." He reminded the faithful that as Church — as one community and children of God — we are pilgrims journeying

from sinfulness to holiness, from weakness to strength. This journey, he said, is about conversion of heart: letting go of old ways of life and embracing the goodness God offers.

He invited the faithful to focus on Mary, who journeyed with Christ from His birth to the Cross. "Mary had hope," he said. "Her hope in God was for our redemption and salvation. From the moment she was conceived without sin, she was prepared by God to be the Mother of the Redeemer."

He highlighted how Mary lived a life of faith, hope, and charity, trusting completely in God's plan. At the Annunciation, she said "yes" to God's will, bringing forth Jesus to give the world salvation. Despite her sorrows and trials, Mary remained faithful and never ran away from God's call. Jesus Himself gave her to us as our spiritual mother at the foot of the Cross, and the Church continues to honour her as Mother of God and great intercessor.

"Mary is not God," Fr James reminded the congregation, "but she intercedes for us, prays for us, and points us to her Son. She followed Jesus faithfully, and now we are invited to do the same — to carry



Pilgrims praying the Rosary as they walk in procession.

our crosses and follow Him, just as Mary did."

One of the highlights of the celebration was the two-km-long procession through Tapah town. Led by Fr James and seminarian Bro Anthony, the faithful walked prayerfully as the Blessed Sacrament and the statue of the Blessed Virgin Mary were carried on two floats. The Rosary was prayed along the route, bearing public witness to their faith and love for Mary. Upon returning to the church, Benediction was held.

Fr James expressed his gratitude to everyone who contributed to the success of the event. He described the celebration as both memorable

and meaningful, offering his feast day greetings to all.

A fellowship dinner was held at the adjacent parish hall, where parishioners continued to share in the spirit of joy and unity. To commemorate the 130th anniversary, prayer cards and bookmarks were distributed, encouraging especially the children and youth to appreciate the parish's history and its role in shaping their faith.

The celebrations not only honoured 130 years of St Mary's legacy but also strengthened the parishioners' connection to God and one another, leaving them renewed in their mission as true "pilgrims of hope."



Fr James Pitchay elevating the Blessed Sacrament during the procession.

Kulim parish celebrates Legion of Mary's growing mission

KULIM: The Church of the Sacred Heart of Jesus celebrated the 250th day since the establishment of its Legion of Mary on August 10, with parishioners and leaders gathering for the prayerful and joyous occasion.

The event was graced by Msgr Henry Rajoo and parish priest Fr Desmond Jansen. Representatives from the English and Mandarin-speaking Legion groups joined their Tamil-speaking counterparts, highlighting the unity and diversity of the parish community.

The celebration began with vows and a thanksgiving prayer led by Anthony Sebastian, chairperson of the Tamil-speaking Legion group, who expressed gratitude for the dedication and support of members

throughout the journey.

Fr Desmond congratulated the Legion of Mary for their merciful service and active role in parish life, affirming their contribution to building a prayerful and missionary community.

Bernadette Teh, Spiritual Advisor, and Doreen Ho, president of Our Lady of Assumption Comitium, Penang, presented the Legion of Mary flag to the chairperson, symbolising unity and continuity of mission.

The parish priest presented souvenirs to all members before Msgr Henry Rajoo imparted his blessing. The celebration concluded with fellowship, fostering joyful interaction and strengthening bonds among members. **Johnkuppasawary**



Legionaries with Msgr Henry Rajoo and Fr Desmond Jansen.



Malaysia Day Bible outreach

TEMOH, Perak: In the spirit of Malaysia Day, faith came alive in Batu Empoh, Temoh, as some 50 Orang Asli Catholics from 15 families gathered at the village chapel on September 13 for a special Bible outreach programme.

The initiative sought to inspire a deeper love for Scripture and to remind participants that God's Word is a guiding light for their lives. Mujor, head of the local Catholic community, welcomed everyone warmly, setting the tone for a day of prayer, fellowship, and joy.

The programme opened with prayer in Bahasa Melayu, followed by a reflection from a visiting Catholic from Kuala Lumpur, who spoke passionately about the power of Scripture: "All Scripture is God-breathed" (2 Tim 3:16-17) and "The Word of God is living and active" (Heb 4:12). Each family received a copy of the Al-Kitab and was encouraged to read it daily, discovering Jesus Christ as their guide and Saviour.

Practical love accompanied the



Above: The Orang Asli with their Al-Kitab; Below: Children taking part in a colouring competition

spiritual nourishment — families received rice, milk, towels, pillows, and even holy water. The day was filled with laughter as the community enjoyed a balloon-blowing contest and colouring competition, with children beaming as they collected prizes.

In honour of Malaysia Day, miniature *Jalur Gemilang* flags were distributed, and the Orang Asli proudly waved them in celebration

of their faith and nationhood.

The outreach ended with a closing prayer and a heartfelt commitment from the Kuala Lumpur group to return next year — their fourth visit in an ongoing journey of faith and friendship. The day closed with a tea fellowship, leaving hearts full of gratitude, hope, and renewed zeal to walk daily with God through His Word.

Bernard Anthony

Religions are wellsprings of healing not source of division



(United Nations Alliance of Civilizations (UNAOC) facebook)

VATICAN: Religious leaders from around the globe gathered in Astana, Kazakhstan, for the 8th Congress of the Leaders of World and Traditional Religions, September 17-18.

Pope Leo XIV sent his greetings to participants with a message that began with the greeting “peace” in several languages.

The Pope said the religious leaders had come together at a time marked by violent conflict to “renew friendships and forge new ones, united in our common desire to bring healing to our fractured and wounded world.”

Reflecting on the event’s theme *Dialogue of Religions: Synergy for the Future*, Pope Leo noted that every authentic religious impulse seeks to foster dialogue and cooperation, since they transcend borders and unite people everywhere.

“Working together in harmony is not merely a pragmatic choice, but a reflection of the deeper order of reality,” he said. “Solidarity, then, is synergy in action: the lived expression of loving our neighbour as ourselves on a global scale.”

Far from erasing differences, cooperation among religions invites the faithful to embrace diversity as a source of enrichment.

The Pope recalled that the Second Vatican Council

upheld the Catholic Church’s acknowledgement and esteem for all that is “true and holy” in other religions, in its 1965 declaration *Nostra Aetate*.

“[The Church] seeks to foster authentic synergy by bringing the distinct gifts of each tradition to the table of encounter, where each faith contributes its unique wisdom and compassion in service of the common good,” he said.

The Pope recalled that his predecessor, Pope Francis, attended the previous Congress in Astana in September 2022, when religious leaders condemned violence and upheld the need to care for refugees and work for peace.

Pope Leo XIV called for leaders of all religions to commit to building a “future of peace, fraternity, and solidarity” by bearing witness to the truth that faith “unites more than it divides.”

“Synergy,” he said, “becomes a powerful sign of hope for all humanity, revealing that religion, at its core, is not a source of conflict but a wellspring of healing and reconciliation.”

In conclusion, the Pope expressed his hope that the interreligious congress will inspire believers to work for harmony and create a “synergy for peace,” which is “unarmed and disarming, humble and persevering.”

Devin Watkins, Vatican News

New chapter for Church in Cambodia

PHNOM PENH: The Catholic Church in Cambodia marked a historic milestone on September 6 with the episcopal ordination of Msgr Pierre Suon Hangly, *pic*, and his installation as Coadjutor Vicar Apostolic of Phnom Penh — the first Khmer bishop to be consecrated since the fall of the Khmer Rouge.



The solemn ceremony, held at the Catholic Pastoral Centre of the Phnom Penh Vicariate in Phnom Penh Thmey, drew nearly 4,000 faithful along with cardinals, bishops, about 100 priests, religious, missionaries, and dignitaries. Bishop Olivier Schmitthaeusler, Vicar Apostolic of Phnom Penh, presided over the ordination with Archbishop Peter B. Wells, Apostolic Nuncio to Cambodia, and Bishop Jean-Marie Prida Inthirath of Savannakhet as co-consecrators.

Malaysia was represented by Cardinal Sebastian Francis of Penang, who invited the faithful to “give praise and thanks to God for this blessing, for the people of Cambodia, and for their new bishop.”

In his homily, Bishop Schmitthaeusler recalled the turbulent history of the Church in Cambodia. The Catholic faith, which took root in the 16th century, faced near annihilation under the Khmer Rouge regime (1975–1979), when churches were destroyed and clergy deported or killed. Bishop Joseph Chhmar Salas, Cambodia’s first native bishop, was ordained just days before Phnom Penh fell in 1975. Deported to Taing Kok, he secretly celebrated Mass for the faithful until he died of exhaustion in 1977.

Many others perished as martyrs, including Fr Marcel



Cardinal Sebastian Francis laying his hands on the newly ordained bishop.

Truong, an alumnus of College General in Penang; Fr Joseph Salem; Benedictine brothers Dany Nimith, Andre Runchuor, and Damian; Msgr Tep Sotha; and Sr Lydie. Today, Taing Kok is a pilgrimage site honouring their witness, and the beatification process for Bishop Salas, Msgr Paul Tep Im Sotha, and companions began in 2015.

“Gone are the grand cathedrals and stately bishoprics,” Bishop Schmitthaeusler said. “Yet in their place, we find a living Church: a people aglow with faith, zealous priests, and devoted religious who continue to serve.” Addressing the new bishop, he added: “You are called to shepherd this vibrant Vicariate, encompassing eight provinces and the capital, cradled by the life-giving waters of four mighty rivers.”

Bishop Hangly, 52, was appointed Coadjutor Vicar Apostolic on June 28. Ordained in 2001, he pursued advanced studies in Paris and has served as parish priest, vicar general, and Apostolic Prefect of Kampong Cham.

Today, Cambodia’s Catholic community numbers over 20,000 faithful. The ordination of Bishop Hangly marks a renewed era for the Church — proof that the faith, once driven underground, is taking root again and inspiring new hope. **Agencies**

NEWS IN BRIEF

Vatican expands inclusion for employees with disabilities

VATICAN: Pope Leo XIV has approved new measures to promote the hiring of people with disabilities in the Vatican, affirming that disability “does not preclude suitability for work.” The updated regulations, made official through a papal rescript signed by Cardinal Pietro Parolin, apply to all jobs within the Holy See and Vatican City State and take immediate effect.

The provision calls for Vatican offices to welcome and support employees with disabilities by offering necessary accommodations and focusing on whether a candidate is fit for the specific duties of a position, rather than requiring perfect health. Certification will be provided by Vatican health services.

The new rules are part of ongoing updates to Vatican labour law aimed at fostering greater inclusion. In August, Pope Leo XIV also expanded family benefits, approving three days of paid leave for parents of children with disabilities and strengthening paternity leave.

Together, these measures underscore the pontiff’s commitment to a more inclusive and supportive workplace for all Vatican employees. **Agencies**

Nepal Catholics place hope in new PM

KATHMANDU: A top Catholic official in Nepal has welcomed the interim government led by former Chief Justice Sushila Karki and called on people to make efforts for peace and stability following the Gen Z protests that toppled the government recently.

Despite being still in “a period of uncertainty and latent tension,” the Catholic community has placed their trust in Karki, who will lead a transitional government for six months until the next national election next year, said Fr Silas Bogati, the apostolic administrator of the Vicariate of Nepal.

“We as a Catholic community have confidence in Sushila Karki, who, among other things, in the past, when she was still a lawyer, defended one of our priests and some religious sisters who had been wrongly accused in several court cases,” said Bogati.

“We have a good opinion of her and trust in her work in the coming months to act in accordance with the rule of law and the democratic principles of justice and legality,” he emphasised. **ucanews.com**

US bishops call Church to support mental health

WASHINGTON: The US bishops have launched “Healing and Hope,” a new initiative to strengthen Catholic engagement on mental health, with a focus on local communities. Announced September 16, it is part of the USCCB’s National Catholic Mental Health Campaign, unveiled in October 2023.

In their introductory message, Metropolitan Archbishop Borys A. Gudziak, chairman of the Committee on Domestic Justice and Human Development, and Bishop Robert E. Barron of Winona-Rochester, chair of the Committee on Laity, Marriage, Family Life and Youth, outlined three key goals: to raise awareness of mental health issues, to remove stigma for those suffering, and to affirm that “everyone who needs help should get help.”

The initiative takes its name from their statement that anyone facing mental health challenges remains “a beloved child of God, a God of healing and hope.”

“Healing and Hope” will feature bishops’ reflections on social media, state-level conferences on mental health realities (beginning in New Jersey next year), and parish efforts such as Mental Health Sunday on Oct 11-12, which follows World Mental Health Day on Oct 10, to foster prayer and awareness at Mass. **OSV News**

China bans online preaching, youth outreach

BEIJING: China has introduced strict new rules governing the online activities of religious clergy, effectively banning “influencer priests” and restricting how faith leaders of all recognised religions may use the internet. The Code of Conduct for Religious Clergy on the Internet, issued by the Department of Religious Affairs on September 18, contains 18 articles aimed at “maintaining order in the religious sphere” and guiding religions to “adapt to socialist society.”

Under the regulations, clergy may only preach or teach religion through licensed websites or apps run by authorised religious groups or institutions. They must register their clergy credentials with internet service providers to disseminate information.

The code forbids live-streamed preaching, online religious education for minors, virtual ceremonies, or faith-based fundraising. It also bans clergy from colluding with “foreign forces,” promoting extremist attire, or encouraging minors to join religious camps or activities online.

Violations will result in penalties, including account suspension or closure, and the rules apply to foreign clergy and those from Hong Kong, Macau, and Taiwan engaging online in China. **AsiaNews**

Anna Leong and Sr Erica Lobo

Sixty-seven religious formators — including 53 sisters, 13 priests, and one brother — from nine Asian countries, recently gathered at the Archdiocesan Pastoral Centre in Kuala Lumpur for an intensive formation workshop centred on the FABC50 Bangkok Document, *Journeying Together as Peoples of Asia... and they went a different way.* (Mt 2:12)

The gathering sought to foster a deeper understanding of the document and explore practical ways to embody its five pastoral pathways. These pathways serve as a spiritual and pastoral roadmap for the Church in Asia as it navigates contemporary challenges while walking in solidarity with diverse communities.

The formators represented a diverse cross-section of the Church in Asia, coming from Bangladesh, China (Hong Kong and Macau), India, Indonesia, Malaysia, Myanmar, the Philippines, Singapore, and Vietnam.

The workshop opened with an evening Eucharistic celebration at the Church of St Anthony, presided over by Bishop Allwyn D'Silva, Chairman of FABC Office of Human Development. This was followed by dinner, during which participants introduced themselves, shared their motivations for attending, and expressed their hopes for mutual learning and collaboration.



From FABC origins to future horizons

At the official opening, Bishop Allwyn D'Silva offered a warm welcome and traced the historical development of the Federation of Asian Bishops' Conferences (FABC). He highlighted the FABC's birth in 1970, its evolving mission of deeper engagement with Asian realities, and the culmination of these efforts in the FABC50 General Conference held in Bangkok in 2022, leading to the publication of the landmark Bangkok Document in 2023.

He noted that the document has already inspired grassroots initiatives in various countries. Workshops in Nepal, for instance, brought together bishops, catechists, and local leaders to internalise the document's message. Building on this momentum, it was aimed that the Jubilee Year 2025 would feature targeted workshops for seminary rectors, formators, religious sisters, youth leaders, and those involved in migrant ministries — ensuring the Document's message reaches the very heart of local communities.

Looking to the future, Bishop D'Silva stressed that the ultimate aim of these workshops is to form a Church that witnesses Christ's love through active solidarity with the poor, the migrants, the marginalised, and all peoples of Asia. He reminded participants that Jesus himself modelled a synodal approach — one that is open, participatory, and inclusive.

"Like a seed or leaven," he said, "these efforts may appear small, but with God's grace, they have the potential to grow into transformative pathways of love, peace, and justice for the Church in Asia."

Entrusting the workshop and its participants to Mary's intercession, the prelate called on all formators to walk together with passion, generosity, and faith in their shared mission.

Forming 'wounded healers'



On the second day of the workshop, Archbishop Julian Leow warmly welcomed participants by presiding over the Holy Eucharist on the feast of The Beheading of St John the Baptist.

In his homily, Archbishop Julian reflected on the uncertainties of the modern world, noting that formation must go beyond addressing current needs. "We are not only preparing candidates for today," he said, "but for realities yet unseen." Citing insights from Bishop Socrates Villegas on the priesthood, he reminded participants that authentic ministry is not built on

Mapping the future: Asian



human strength, but on weakness, docility, and openness to God's healing. Formators, he said, are called to shape "wounded healers" — those who minister out of their own dependence on God's grace.

The archbishop also warned against relying solely on human standards of judgment in the formation process. Drawing from Scripture, he noted that even Peter and Judas, both chosen by Jesus, defied expectations — one ultimately becoming the rock of the Church, the other a tragic figure. "Marks and grades may not tell the full story," he said. "Discernment and openness to the Spirit are essential in recognising a candidate's true potential."

Archbishop Julian urged formators to approach their mission with patience and humility, reminding them that growth often takes time. "We must allow candidates to be 'half-baked' at first," he said, "trusting that the furnace of experience and faith will shape them over time into disciples formed in the heart of Christ."

He concluded by affirming the essential role of seminaries and convents as places of on-going transformation — spaces where future religious can be nurtured in Gospel values, shaped by love, and sent forth to serve God's people with compassion and integrity.

Synodal formation – a lifelong journey of formation

Sr Rekha Chennattu, RA, Superior General of the Religious of the Assumption and a respected biblical scholar, delivered the keynote address titled: *Towards a Synodal Formation Journey for Synodal Religious Communities: Religious Formation in Light of the Jubilee Year, the Synod on Synodality, and the FABC50 Document.*

Expressing her joy and gratitude at being invited to speak during the Jubilee Year, Sr Rekha thanked Bishop D'Silva and the FABC Central Secretariat for the opportunity. She shared how the vibrant engagement of religious congregations across Asia had rekindled a renewed passion and commitment within her own vocation.

In her address, Sr Rekha emphasised that synodal formation is not simply a preparatory phase for future ministry, but a lifelong journey of personal and communal conversion. This journey, she said, must be grounded in deep listening — to the Holy Spirit, to Sacred Scripture, to the Church, to the charism of each congregation, and to the cries of a wounded world.

She proposed three essential attitudes for synodal formation:

- Walking together with respect for the pace and journey of each person;
- Engaging in communal discernment rooted in prayer;
- Fostering covenantal relationships that embody God's unconditional love and faithfulness.

Formation, she stressed, must move individuals from self-centredness to other-centredness, cultivating a spirit of love, service, and contemplative openness to God's providence.

Drawing from both the FABC50 Document and biblical themes — particularly John 15 — Sr Rekha described synodal religious com-

munities as God's covenant families: spaces of mutual care, shared responsibility, and spiritual resilience. It is in these communities, she said, that religious can be continually formed to become credible witnesses and effective partners in God's mission.

"True formation," she concluded, "requires embracing our vulnerability and dependence on grace. Only then can we be the wounded healers the world so urgently needs."

Understanding the FABC

Fr William LaRousse, Assistant Secretary General of the Federation of Asian Bishops' Conferences (FABC), provided participants with a concise yet informative overview of the organisation. He outlined the history, nature, and structure of the FABC, highlighting its functions, leadership, regional divisions, central secretariat, commissions, offices, desks, and publications. He encouraged participants to explore further resources available on the official website: www.fabc.org



How do lay people and priests view the formation of religious?

This critical question was addressed in two complementary perspectives:

Fr Joseph Gonsalves emphasised that the true goal of religious formation is not merely preparing individuals for congregational roles, but shaping them into missionary disciples.

Drawing on the *Ratio Fundamentalis Institutionis Sacerdotalis* (2016) and Pope Francis' image of candidates as "uncut diamonds," he stressed the importance of integrating human, spiritual, intellectual, and pastoral dimensions in formation.

He candidly identified several concerns observed by laypeople and clergy:

- Superficial spirituality and lack of personal accompaniment.
- Overemphasis on menial tasks in early formation.
- Negative witness in educational institutions.
- Injustice in salaries and treatment of staff.
- Weak inculturation and detachment from social realities.
- Poor mental health support.
- Imposition of English in formation houses, marginalising local languages.
- Misuse of digital media.
- Unresolved personal wounds and trauma.
- Insufficient pastoral attention to sexuality and LGBTQ+ issues.

He concluded by affirming that authentic formation must foster emotional and spiritual maturity; cultural rootedness and resilience and justice, and above all, joyful discipleship, so that religious may become credible and compassionate witnesses to the Gospel in today's world.

Offering a laywoman's perspective, Anna Terese Peter Amandus shared a deeply personal and uplifting testimony. Having grown up surrounded by priests



and sisters — including relatives in religious life — she described them as angels, educators, motivators, friends, and above all, reflections of Christ who selflessly give their lives for others.

While acknowledging real challenges such as pride, clericalism, burnout, difficulties with vows, and the struggles of community living, she expressed unwavering hope. Citing 2 Corinthians 5:14, she urged religious to remain rooted in Christ, faithful to their call, and open to unlearning and relearning in today's changing world.

Her vision for religious life is one of continued transformation: as bridge-builders, seed-planters, and beacons of Christ's love, who illuminate the path for others through their witness.

Session 1: Developing a common understanding of the FABC50 document

The first session of the workshop focused on fostering a shared and deeper understanding of the FABC50 Bangkok Document. The session was facilitated by Leslie D'Souza, Anna Leong, and Joanne Chua, who began by briefly sharing their personal faith journeys. They spoke of how the Holy Spirit had brought them together in their common pursuit of meaningful change, particularly through their engagement with Theory U, developed by Dr Otto Scharmer, Senior Lecturer at the Massachusetts Institute of Technology (MIT).

The Learning Process



Leslie introduced the session's methodology, explaining that the exercise was designed to encourage participants to move beyond surface-level reading of the document and engage with it more thoughtfully and collaboratively. Prior to the workshop, participants were asked to read the FABC50 Document in full.

The learning model used was the Team Effectiveness Design, developed by Dr Robert Blake and Jane Mouton of Austin, Texas. The structure of the exercise included the following steps:

- True or False Test – Formators were given a carefully crafted quiz based on the contents of the FABC50 Document.
- Team Discussion – Participants worked in table groups to discuss each statement and reach a consensus on the correct answer.
- Scoring – Both individual and team answers were scored, with most groups showing strong alignment and positive engagement.

The answer key was accompanied by detailed rationales to support deeper understanding and to clarify any misconceptions.



formators sculpt new pathways

Reflection and Journaling

After the team activity, participants were invited to reflect and journal on the group dynamics and their own personal engagement with the process. The following questions were posed for reflection:

- How were the decisions made?
- How did you listen to one another?
- Did one or two individuals dominate the discussion?
- Were some team members silent?
- Were decisions made just to move forward?
- What would you do differently to deepen understanding of the document?

Participant Feedback

Participants shared that the interactive, team-based approach greatly enhanced their understanding of the FABC50 Document. The combination of individual reflection, team dialogue, and guided rationale provided a rich learning environment that fostered critical thinking, collaboration, and personal insight. The session set a strong foundation for the days ahead, encouraging formators to listen deeply, engage respectfully, and grow collectively in their journey with the FABC50 vision.

Session 2: Introduction to the U Process

The second session introduced participants to the U Process, a framework for deep systemic change developed by Dr Otto Scharmer. The session opened by naming the three major divides currently fragmenting the world: Ecological Divide: Marked by unprecedented environmental destruction and unsustainable consumption. Today, the global economy consumes resources at a rate equivalent to 1.5 planets, far beyond the Earth's capacity.

Social Divide: Characterised by extreme inequality and social fragmentation. For example, eight individuals now possess as much wealth as half of the world's population combined.

Spiritual Divide: Reflected in the global mental health crisis. More than 800,000 people die by suicide each year — approximately one every 40 seconds — revealing a deep disconnection from meaning, purpose, and hope.

These divides were positioned as symptoms of a deeper disconnect between self, others, nature, and the divine.

Drawing from Dr Scharmer's recent book *Presencing*, the session explored the current global paradox: while 68 per cent of people feel a loss of collective agency, 69 per cent say they are willing to sacrifice personal income to address climate change. This signals both a bifurcation point and a source of hope.

Participants reflected on the insight of Ilya Prigogine: "When a system is far from equilibrium, small islands of coherence in a sea of chaos have the capacity to elevate the entire system to a higher order."

This quote took on special meaning in the context of religious life: each congregation, with its unique charisma, is a small island of coherence. By coming together as one community in Christ, religious formators have the power to help transform the wider Church and society.

Four Levels of Listening

The facilitators then introduced the four levels of listening, a key element of the U Process that fosters transformation by opening the mind, heart, and will. The first level, Downloading, involves listening from ingrained habits and assumptions, where one hears only what confirms existing beliefs. The second, Factual Listening, invites the listener to approach with an open mind, being receptive to new information and perspectives. The third level, Empathic Listening, calls for an open heart, allowing the listener to step



Participants using the creative materials to chart the Five Pastoral Pathways.

into the speaker's experience with genuine understanding. The fourth and deepest level, Generative Listening, requires an open will — a readiness to be changed by what is heard and to respond from one's highest future potential.

Alongside these levels, the facilitators identified three internal voices that often hinder transformation: The Voice of Judgment, which closes the mind; the Voice of Cynicism, which hardens the heart; and the Voice of Fear, which paralyses the will.

To counter these resistances, they proposed three essential antidotes: curiosity, compassion, and courage — inner dispositions necessary for authentic listening and transformative growth.

Journaling Exercise: "My Life NOW!!!"

Participants were then led through a personal journaling exercise designed to encourage deep reflection on their current realities and future aspirations. They were invited to consider several guiding questions: What aspects of their current work or personal life energise them the most? What are two or three aspirations, areas of interest, or underdeveloped talents they would like to focus on as they continue their journey as formators of disciples of Christ? Conversely, what aspects of their work or life cause the most frustration? And what internal or external factors might be holding them back?

Participants were also asked to reflect on a recent moment when one of the inner voices — Judgment, Cynicism, or Fear — may have interfered with their growth. The Voice of Judgment might have shut down their open mind, leading to reactive thinking rather than genuine inquiry. The Voice of Cynicism could have closed their heart, preventing meaningful connection. The Voice of Fear may have blocked their will, making it difficult to let go and embrace new possibilities.

The exercise concluded with a powerful prompt: to fast forward to the end of one's life and reflect on what they would hope to see at that moment. What kind of legacy or footprint would they wish to leave behind?

This journaling exercise served as a powerful personal entry point into the deeper work ahead, preparing participants for the next phase of the workshop.

3D Modelling – Sculpting in pairs

The session began with Anna Leong introducing the 3D Modelling exercise: Sculpting in Pairs. Participants were invited to pair up with someone they knew the least, encouraging new connections. The goal of the hands-on sculpting activity was to help formators sense and express their current reality, experience the importance of deep listening (particularly at Levels 2, 3, and 4 of the U Process), and enter into the state of "presencing" — a moment of connection with one's highest future potential.

Each pair was given clay and an instruction sheet guiding them through the steps. While sculpting, each participant was encouraged to share their personal story. The exercise helped

them identify aspects of their life or ministry they may need to let go of, in order to allow new possibilities to emerge.

Formators shared that the exercise helped them feel truly heard and appreciated. Many also expressed a renewed sense of connection, noting they felt less alone in their journeys.

3D Mapping - the five pastoral pathways

The next session introduced 3D Mapping, a collaborative group exercise designed to incorporate multiple perspectives and dimensions in order to better understand complex systems. This methodology was used to explore the Five Pastoral Pathways outlined in the FABC50 Document, namely:

- From Foreign Expressions to an Inculturated Proclamation of the Gospel.
- From Basic Ecclesial Communities to Basic Human Communities.
- From Dialogue to Synodality.
- From Proclamation to Storytelling.
- From the Beaten Track to New Pastoral Priorities

Participants were divided into ten country-based teams, each consisting of six to seven members. Two teams were assigned to work on each of the five pathways. Using a variety of creative materials—such as clay, wool, thread, coloured pencils, and flipcharts—each team was first tasked with sculpting a representation of the current reality of their assigned pathway. This first creation was referred to as Sculpture 1.

While some groups initially found the process challenging, the exercise quickly gained momentum as participants engaged in meaningful discussions and visual expression. Once Sculpture 1 was completed, the teams were guided to reflect on it from four cardinal perspectives:

- East: Focus on feelings and relationships.
- South: Focus on truth and action.
- West: Focus on barriers and bottlenecks.
- North: Focus on what is ending, what is emerging, and the highest future potential.

Following a moment of silence, participants were invited to sense what was emerging and then transform their original sculpture into a new representation of their envisioned future—Sculpture 2.

Teams then reflected on the changes between Sculpture 1 and Sculpture 2, identifying the leverage points that had enabled this transformation. These insights were captured on flipcharts and shared with the larger group, allowing for mutual learning and inspiration.

The exercise proved to be a powerful tool for collective discernment. It brought to light shared hopes, creative visions, and the real potential for transformation when communities engage in honest reflection and collaborative action.

Journaling & Dialogue Walk

After the group work, participants were invited into a period of personal journaling as preparation for a Dialogue Walk. Each person was once again paired with someone they

knew less well, encouraging fresh connections and deeper sharing.

The journaling exercise was designed to prompt introspection and self-awareness. Participants were asked to reflect on several questions, such as: What energises you most in your current personal or professional life? What aspirations or underdeveloped talents do you want to nurture? What currently frustrates you? What holds you back?

They were also encouraged to consider moments when internal barriers had interfered with their openness or growth, specifically the voice of Judgment (which shuts down the open mind), the voice of Cynicism (which shuts down the open heart), and the voice of Fear (which shuts down the open will). Finally, they were prompted to look ahead to the end of their lives and ask themselves: What kind of legacy or footprint would I hope to leave behind?



The participants walk in pairs as they reflect on their struggles in their profession.

With hearts open and minds prepared, the participants embarked on their Dialogue Walks. These walks began and ended with prayer, invoking the presence of the Holy Spirit to guide their conversations.

After the Dialogue Walks, participants returned for lunch, followed by a period of silent reflection, allowing them to internalise the insights and connections formed during the activity.

Revisiting the Pathway Teams

In the afternoon, participants returned to their Pathway Teams to reflect on the following guiding questions: We see... We sense/feel... We are called to...

This practice allowed each group to deepen their awareness of their collective insights and discern the emerging calls to action.

Sharing best practices & Closing Circle
A dedicated session on sharing best practices followed, allowing formators to listen deeply to one another's lived experiences and insights.

The final gathering was a Closing Circle. Participants were gently guided to revisit the journey of the past few days — recalling moments of insight, emotion, and connection. Each formator was invited to share a single word or sentence to express what they were feeling in that moment. In this space of shared presence, every voice was heard, affirming the sense of true community that had taken root.

The session concluded with a private journaling exercise, inviting participants to reflect on how they would continue their journey of listening, reflection, and study of the FABC50 Document. A brief feedback form was then completed, offering insights on the workshop experience.

The day concluded with a lively and joy-filled Cultural Evening, where each country group presented a cultural item — either a traditional dance, group performance, or song. The event was a celebration of Asia's rich diversity and unity.

The evening ended on a reverent note, with Singaporean facilitators Anna Leong and Joanne Chua leading the group in a hymn to Mary, followed by a final blessing from Bishop Allwyn D'Silva.

FSIC Sisters mark 25 years of devotion

Evelyn Jock

SANDAKAN: St Mary's Cathedral overflowed with joy and gratitude on September 6, as the faithful gathered to celebrate the Silver Jubilee of Sr Mary Theresa Petrus and Sr Mary Alice Lopez of the Franciscan Sisters of the Immaculate Conception (FSIC). The occasion marked 25 years of faithful and devoted service to the Church and the community through consecrated life.

The day began with the Eucharistic Celebration led by Bishop Julius Dusin Gitom, who commended the Sisters for their steadfast faith, selfless love, and enduring commitment to their vocation. He also encouraged young women to remain open to God's call and to consider the joy and purpose found in a life dedicated to Him.

The celebration continued with a joyful fellowship in the parish hall, where the community united in love and gratitude. A beautifully decorated jubilee cake was shared in honour of the jubilarians, together with five other FSIC Sisters also marking anniversaries.

In their thanksgiving, the Sisters gave all glory to God, expressing deep gratitude for the gift of community, the strength found in trials, and the joy of lifelong surrender to His will. Their message to the youth, "Do not be afraid to say 'Yes' to God. Trust in His plan and follow Him with courage."

Answering God's unique call

As she marks her silver jubilee, Sr Mary Theresa Petrus reflects on her 25-year journey in consecrated life with deep gratitude and awe. Her response to God's call was not born out of necessity or circumstance, but a deliberate, wholehearted "yes" to a divine plan written for her long before she came into the world.

The fourth of seven siblings, Sr Mary Theresa began working after completing Level 5 of her education. It wasn't until the age of 27 that she answered the quiet but persistent invitation to religious life. The



spark that ignited her calling came from the inspiring witness of the Franciscan Sisters of the Immaculate Conception (FSIC) who served in her home parish of St Mary's Church. Their ministry was broad and inclusive, reaching people of all ages and walks of life. What moved her most was their holistic approach — ministering to the whole person, from childhood through adulthood, always with the mission of sharing the Good News.

Seeing how the FSIC Sisters lived out their vocation with joy, compassion, and integrity led Sr Mary Theresa to desire the same path — not merely to imitate them, but to answer God's unique call for her own life.

Religious life, she affirms, is not a life free of struggle. Community life, like any family, comes with its share of misunderstandings, tensions, and moments of growth. Yet for Sr Mary Theresa, it is precisely these moments that refine and deepen her vocation. The vows of Poverty (Simplicity), Obedience and Humility, and Chastity (Purity) are not just commitments—they are her foundation, anchoring her in a world filled with noise, distractions, and fleeting comforts.

At the heart of her spiritual journey lies the Eucharist. In the celebration of the Mass and the reception of Christ's Body, she finds strength, peace, and renewal. Scripture and quiet reflection are her compass. Each verse, each spiritual insight becomes a light for the path, keeping her grounded in her identity as a consecrated woman of God.

Sr Mary Theresa is deeply aware of her human limitations, yet she embraces them with humility. She knows that apart from God's grace, she can do nothing. This awareness fuels her desire to grow—through spiritual reading, reflection, and learning from the lives and experiences of others. She finds great strength in community, in sharing life with her fellow Sisters, and in the mutual encouragement that sustains them all.

For her, challenges are not setbacks — they are sacred opportunities. Through trials, she experiences transformation. Through difficulty, she is shaped more fully into the image of Christ.

"Without challenges," she says, "religious life would lack meaning. Growth and perseverance would not be possible. And above all, without God as my source of strength, my refuge, and my foundation, it would be impossible to face the trials that

shape this journey."

Looking to the future, Sr Mary Theresa turns her heart toward the younger generation with a tender, yet bold invitation, "In a world filled with noise, distractions, and constant motion — pause. Reflect. Listen. God may be calling you, too."

Guided by Grace

What began as simple curiosity soon unfolded into a life of deep conviction.

Sr Mary Alice Lopez never imagined herself wearing a habit or taking religious vows, yet today, as she celebrates 25 years of consecrated life, she reflects on how God gently and persistently led her toward a calling she never sought — but came to love deeply.

Born on 25 July 1969 in Tawau, Sr Mary Alice's path to religious life did not begin with a loud calling but through quiet stirrings of the heart. Though raised in a household where only her father was Catholic — and rarely practiced — her awakening to the faith came much later in life. In 1993, while working at her aunt's company, she overheard two new employees sharing their experiences of church life. Their stories lit a spark in her soul. What began as curiosity soon became conviction, and by April 1994, she was baptized into the Catholic faith.

Her godmother, whom she met during a church celebration, became a guiding light in her spiritual growth. That mentorship, combined with her growing involvement in the youth ministry by 1995, gave her deeper insight into the spiritual needs of the Church, especially in a multilingual, multicultural community. She saw the gaps and felt the call: the Church needed leaders who could bridge divides, and her heart began to stir with a desire to serve more fully.

That stirring found clarity during a youth visit to Kota Kinabalu, where she encountered several religious congregations. It was during a visit to the FSIC Sisters at St Joseph's Convent in Penampang that she experienced a



Sr Alice Lopez and Sr Theresa Petrus renewing their profession vows.

profound moment of grace. As she stepped out of the chapel, an unmistakable voice echoed in her heart, "I want to come back to this chapel."

From that moment, she knew she had found her spiritual home with the Franciscan Sisters of the Immaculate Conception (FSIC).

In 1997, despite facing family opposition, personal doubts, and emotional pressure, Sr Mary Alice chose to follow the whisper of God's voice. She attended an FSIC Vocation Seminar in Telipok, and the experience cemented her decision. She entered aspirancy later that year, beginning a journey that would include service at St. Mary's Convent, teaching kindergarten, and actively participating in parish ministry.

The road was not easy. As a Chinese-speaking candidate in a diverse community, she struggled with communication. Her family's opposition intensified. Tempted with job offers, financial security, and the longing for her mother's approval, she was at a crossroads. The emotional weight of her mother's rejection was deeply painful — but her conviction was stronger.

With courage rooted in Christ, she chose the path of surrender.

In June 1997, she entered postulancy at St Mary of the Angels, Papar, embracing community life with humility. The early days were filled with challenges — adjusting to communal routines, doing chores, overcoming language barriers — yet she persevered with grace. Her formation years became a season of transformation, deepening her prayer life and clarifying her vocation.

Two Scripture passages became anchors in Sr Mary Alice's spiritual journey. The first, from Psalm 126:5–6, reminded her that "those who sow in tears will reap with shouts of joy," offering hope during seasons of struggle and sacrifice. The second, from John 2:5, urged her to "do whatever He tells you," a simple yet powerful call to trust and obedience. These verses became especially meaningful in moments when God's plan felt unclear or difficult to accept, providing clarity, strength, and the courage to keep moving forward in faith.

Now, after 25 years of vowed religious life, Sr Mary Alice reflects on her journey which was filled with joy, sacrifice, trials, and grace. She knows God never promised an easy road, but He promised His presence, and that has been enough.

"My life," she says, "has been filled with sweet, sour, bitter, and spicy moments. Each one has formed me."

Each morning, she wakes with a grateful heart — thankful for the gift of breath, of life, and of purpose.

"Everything I have is a gift from God. And what I achieve with my life is my gift back to Him."



The FSIC sisters cutting the anniversary cake.

Conversations in the Spirit

The Peninsular Malaysia Pastoral Assembly (PMPA) 2025 was held at the Archdiocesan Pastoral Centre in Kuala Lumpur from August 26-27, with the theme *Walking Together Towards a Synodal and Prophetic Church – A People for Missionary Discipleship*.

On a personal note, having attended the Peninsular Malaysia Regional Pastoral Assembly (PMRPA) 2024 and now the PMPA 2025, I sense the discernments are all coming together now. This gathering marks a significant step in our journey towards the Malaysia Pastoral Convention (MPC) in 2026.

Cardinal Sebastian Francis passionately reminds us that the groundwork for our path was laid long ago. The Malaysian Church has been steering towards this synodal vision since Vatican II, with a defining moment in our *Aggiornamento* of 1976, which was a 30-day assembly when the parishes were without clergy.

As we engage in spiritual and communal self-examination of the Malaysian Church, I feel that we have good shepherds leading us, our bishops, clergy, religious and lay leaders. The Malaysian Church is spiritual, stable, inclusive, and fostering inter-religious fraternity. It is a vibrant and growing community, embracing both the young and the elderly – rooted in tradition but open to transformation.

We are actively incarnating the Gospel through countless ministries: tirelessly serving the poor, being a voice for the voiceless, upholding social justice, educating minds and hearts, providing

medical care, and answering the cry of the earth through environmental stewardship. The Church is everywhere, the people of God is serving, from left, right, centre and the only direction forward is upwards!

The introduction of Conversations in the Spirit presented a unique challenge for me. The Universal Catholic Church calls us to shift from secular reasoning to spirit-filled discernment. The goal is not the triumph of the individual “I,” but the collective “We,” all guided by the Gospel.

I am guided by Bishop Bernard Paul who reminds us to identify the voice of the ego and discern the voice of the Holy Spirit. Identify and reject responses that are self-serving, that seek to impress, control, shame, or blame. Look for our true selves – rooted in kindness, humility and inclusivity. Our thoughts and prayers must align with God’s Word. We are all equal in baptism, making Conversations in the Spirit a level playing field.

As Msgr Jude Miranda, Chairperson of the Peninsular Malaysia Pastoral Team has explained, we are referred to as participants and not delegates because a delegate is entrusted with a task or responsibility but as participants we engage in the process, contributing to discernment and discussions while recognising that we all share in the



Turun Padang

CHRISTOPHER KUSHI

outcome together.

As we gather to discuss and discern in circles, your background, title, or status does not matter. What you say from the mind to the heart out through the lips is the conversation we all want to listen to. I ask myself, “When listening, did my heart burn within me of an issue?” To distinguish between one’s feelings and the guidance of the Holy Spirit can be very challenging, but it will happen!

In PMPA 2025, my circle of discernment included a parish priest, a religious sister, a Mandarin apostolate member, a Tamil apostolate member, and myself. We were given the topic ‘Focusing on Church’. We began with prayer and communal discernment. After the initial rounds the matter that burned in my heart, which I discern was from the Holy Spirit, was the call for UNITY. We all agreed that what we desire is a united Church with one language as the unifying base component. Our counsel was that the medium for unity must be Bahasa Melayu. Only then will we be able to journey towards the One Malaysian Church. This synodal journey has begun, with the coming together of the regions of Semenanjung, Sabah and Sarawak to the Malaysia Pastoral Convention 2026 as One Malaysian Church! The unifying national language will be work in progress.

The Assembly concluded with the exhortation of Archbishop Julian Leow that the prophetic Church will not emerge from caution or nostalgia, but will emerge from authenticity, inclusivity and a willingness to be stretched by the Word of God.

I am thrilled at the prospect of attending MPC 2026. Fifty years after the *Aggiornamento* 1976, this gathering will be historic for the Malaysian Church, and I want to be there. Having participated in PMRPA 2024 and PMPA 2025, I feel entitled to witness this coming milestone. Ultimately, this decision rests with Cardinal Sebastian Francis, Bishop of Penang who will discern in the Spirit and make the participation choices. If I am not chosen, I will meet Cardinal to seek reasons.

However, I am reminded of Scripture Matthew 16:23 reads, Jesus turned around and said to Peter, “Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things, but on human things.” Humbly, if I am not chosen, I will heed, not my ego but yield to the Holy Spirit, accepting and trusting in God’s plan.

Christopher Kushi possesses experience across a diverse array of job portfolios both in government and private sector. He is happy to share his professional journey and is engaging with the principles outlined in Pope Francis’ encyclical Fratelli Tutti to transcend border and embrace a culture of fraternity, social friendship and dialogue.

For years, whenever I met someone, the first question after my name was almost always about my work. And so, that became my identity: “Hello, my name is Joanne and I work in ABC Company.”

It sounded simple, neat, and respectable.

At home, I wear the badges of “mama,” “wife,” “sister,” and “daughter” with pride. These are privileged roles, ones I do not take for granted, knowing not everyone gets to wear them close to their hearts.

Between these roles — one professional, the other familial — I felt complete. As if I truly knew myself.

But now, the possibility of losing my job of ten years looms over me, and I’ve been forced to look deeper. If work is taken away, if my standard opening lines no longer belong to me, then who am I?

This thought distressed me. Work has given me a sense of purpose and recognition beyond my home. It has helped me build my household, raise my girls, go on vacations, and more. I enjoy what I do at work, and feel a deep satisfaction when projects succeed or objectives are achieved.

So, the thought of losing my job feels like I am losing a piece of myself and of course I worry about what’s next. And like it or not, there’s a horrid little voice in my head that whispers: “You’re not valuable anymore. You’re not needed. You weren’t good enough.”

But another voice, quieter yet steadier, reminds me of something I tend to forget when worries and doubts overwhelm me: my worth has never come from my job, or from being a perfect mum, wife, daughter,



Mustard Seed Journeys

JOANNE WONG

or sister. It has never come from how others see me.

My true identity is rooted in something unshakable — being a daughter of God.

Shake-ups as invitations

I’ve noticed how much we tie our identity to the roles we play. Mothers often introduce themselves by saying, “I’m so-and-so’s mum.” Professionals define themselves by their job

titles, just as I did. We wrap our self-worth around what we do instead of who we are.

And when these roles begin to shift — as they are now shifting for me — the ground feels shaky and unsteady. My once strong foundation no longer feels secure.

But perhaps these shake-ups are also invitations. Invitations to remember that, while important, these labels are not the deepest truth about us. Perhaps they are invitations to step into something different, something better — something God has willed for each of us. Something that nudges us to explore, learn, grow...

My Catholic identity

Being Catholic is not just another label among many. It is the foundation of everything, though I did not always see it this way.

As a child, faith was something my parents brought me to every Sunday at the Church of St Francis Xavier, Petaling Jaya. As I grew older, I encountered many versions of faith. And now, as a mother, I see it with fresh eyes.

I want my daughters to know that their identity and worth aren’t based on grades, popularity, or future careers. I

want them to stand firm in knowing they are loved by God, no matter what — that He has a plan for them.

And I realise the best (and hardest) way to teach them this is to live it myself.

Most days, that’s not easy. Choosing patience when I’d rather snap, forgiveness when I’d rather hold on to resentment, having faith that God will provide — all of these moments test me. But each small “yes” to living my Catholic identity reminds me who I am at my core.

A solid foundation in fear

When I first learned that my job might be at risk, I panicked. My mind immediately went to bills and what-ifs. Beneath those worries lay a deeper fear: that others might think less of me, that I might lose my value as a professional, or even fail to find a new role.

It’s humbling (and a little embarrassing) to admit how much of my identity I’ve wrapped up in my work. Perhaps this is the push from God that I needed as He has other plans for me. Perhaps He is reminding me that my identity is not my title.

I’m reminded yet again of Jesus’ parable about the house built on sand versus the house built on rock. My career, my achievements, even my roles at home — all of these can shift like sand. But God is the rock. If my life is built on this solid foundation of Him, then even if everything else falls apart, I will still stand.

Learning to trust

Trusting God in theory is one thing. Trusting Him when your livelihood feels threatened is another. Some mornings I wake up with a knot in my stomach, anxiety pressing down before I even rise.

On those days, prayer feels like a lifeline more than a habit, or something I want to do.

So, I cling to Jeremiah 29:11: “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” These words remind me that God knows what’s best for me — He’s got me covered.

Trust doesn’t mean pretending everything is fine. It means placing my trembling hands and heart into His steady ones and trusting in the Lord with all my heart and leaning not on my own understanding.

The future beckons

I’ve spoken about role modelling, so now more than ever, I’m aware that my daughters (and the people around me) are watching me. They see how I handle stress, how I speak about myself, and how I react to change.

If I crumble into a heap when my work is threatened, what does that teach them? But if I can show them that my identity is unshakable because it rests in God, then perhaps they will carry that lesson in their hearts.

Indeed, God uses the hardest parts of our story to create our biggest moments of growth.

I may be losing one identity, but I am rediscovering my truest one. Before anything else, I am God’s beloved daughter. That will never be taken away.

Joanne Wong is on a journey towards having faith the size of a mustard seed. She welcomes thoughts and suggestions on how to have a closer walk with God. Email her at joanne.wpm@gmail.com

Wrestling with identity



Fr Ron Rolheiser

A father's blessing

My father died when I was twenty-three, a seminarian, green, still learning about life. It's hard to lose your father at any age, and my grief was compounded by the fact that I had just begun to appreciate what he had given me.

Only later did I realise that I no longer needed him, though I still very much wanted him. What he had to give me, he had already given. I had his blessing.

I knew I had his blessing. My life and the direction it had taken had pleased him. Like God's voice at the baptism of His Jesus, he had already communicated to me: *You are my son in whom I am well pleased.* Not everyone is that lucky. That's about as much as a person may ask of a father.

And what did he leave me and the rest of his offspring?

Too much to name, but among other things, moral steadiness. He was one of the most moral people I have ever known, allowing himself minimal moral compromise. He wasn't a man who bought the line that we are only human and so it's okay to allow ourselves some exemptions. He used to famously tell us: "Anyone can show me humanity; I need someone to show me divinity!" He expected you not to fail, to live up to what faith and morality asked of you, to not make excuses. If we, his family, absorbed anything from his presence, it was this moral stubbornness.

Beyond this, he had a steady, almost pathological sanity. Today we joke that *moderation was his only excess.* There were no hysterical outbursts, no depressions, no giddiness, no lack of steadiness, no having to guess where his soul and psy-



(Unsplash/Brett Jordan)

che might be on a given day.

With that steadiness, along with my mother's supporting presence, he made for us a home that was always a safe cocoon, a boring place sometimes, but always a safe one. When I think of the home where I grew up, I think of a safe shelter where you could look at the storms outside from a place of warmth and security. Again, not everyone is that lucky.

And because we were a large family and his love and attention had to be shared with multiple siblings, I never thought of him as "my" father, but always as "our" father. This has helped me grasp the first challenge in the Lord's Prayer, namely, that God is "Our" Father, whom we share with others, not a private entity.

Moreover, his family extended to more than his own children. I learned early not to resent the fact that he couldn't always be with us, that he had good reasons to be elsewhere: work, community, church, hos-

pital and school boards, political involvement. He was an elder for a wider family than just our own.

Finally, not least, he blessed me and my brothers and sisters with a love for baseball. He managed a local baseball team for many years. This was his particular place where he could enjoy some Sabbath.

But blessings never come pure. My father was human, and a man's greatest strength is often, too, his greatest weakness. In all that moral fibre and rock-solid sanity, there was also a reticence that sometimes didn't allow him to fully drink in life's exuberance. Every son watches how his father dances and unconsciously sizes him up against certain things: hesitancy, fluidity, abandonment, exhibitionism, momentary irrationality, irresponsibility.

My father never had much fluidity or abandon to his dance step, and I have inherited that, something that can pain me deeply. There were times, both as a child

and as an adult, when, in a given situation, I would have traded my father for a dad who had a more fluid dance step, for someone with a little less reticence in the face of life's exuberance.

And that is partly my struggle to receive his full blessing. I'm often reminded of William Blake's famous line in *Infant Sorrow*, where he mentions "Struggling in my father's hands." For me, that means struggling at times with my dad's reticence to simply let go and drink in life's full gift.

But, if there was hesitancy, there was no irresponsibility in his dance, even if sometimes that meant standing outside the dance. I was grieved at his funeral, but proud too, proud of the respect that was poured out for him, for the way he lived his life. There was no judgment that day on his reticence. I'm older now than he was when he died. My earthly days now outnumber his by fifteen years. But I still live inside his blessing, consciously and unconsciously, striving to measure up, to honour what he gave me. And mostly that's good, though I also have moments when I find myself standing outside of life's exuberance, looking in at the dance, reticent, his look on my face, feeling a certain envy of those who have a more fluid dance step — me, ever my father's son.

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

As Christians, prayer is our life support system

Love is about perseverance. Fair weather friends aren't worth the forecast. They come and they go based on how good things are going. There is no perseverance and no willingness to suffer with the ones they claim to love. As we see this truth in our human relationships, so we can see it in our relationship with God.

The fickleness of our own fallen hearts needs to be examined and matured. We need to learn a deeper sense of perseverance and suffering. And while we need this help in many areas of our relationship with God, it becomes particularly acute in our life of prayer.

The mantle of long-suffering that comes with prayer has been forgotten. It has been replaced in many souls by a lightly worn shawl of self-interest and personal comfort. Such a stance is not the posture of someone who loves. Love is about companionship, accompaniment, and perseverance along the way. If we desire to love God, we must be willing to accept difficulty and persevere in prayer.

Prayer is the vital and personal relationship we have with God. If we break that bond, or if that bond becomes sporadic based on our personal whims and desires, then we will not grow in our relationship with Him (or with anyone else). As such, we are invited to embrace the interior sufferings of the spiritual life by fighting through distraction, battling dryness, and making our way through doubts and questions of faith.

Those who love desire companionship.

They want to know and walk with the ones they love. In our relationship with God, prayer is this companionship. And so, as we desire to love God, we must nurture within us a deep and long-standing habit of prayer.

Quoting St Paul, the *Catechism of the Catholic Church* teaches: "Pray constantly . . . always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father." St Paul adds, "Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints." For "we have not been commanded to work, to keep watch and to fast constantly, but it has been laid down that we are to pray without ceasing".

Such a demand of time and energy can only be heard and accepted through love. The *Catechism* rightly observes: "This tireless fervour can come only from love. Against our dullness and laziness, the battle of prayer is that of humble, trusting, and persevering love. This love opens our hearts to three enlightening and life-giving facts of faith about prayer."

In explaining the summons of love, the *Catechism* gives three facts of faith about prayer. These include:

- 1) It is always possible to pray;
- 2) Prayer is a necessity; and
- 3) Prayer and Christian life are inseparable.

The three points blend and complement one another. Each of them is a challenge and each of them relies on the others to be



(Unsplash/Gianna B)

lived and to flourish within us.

Prayer is difficult, but it is not impossible. Prayer is not restricted to any one place or time. The opportunity to pray is everywhere, and at all times. There is no place or time that cannot be penetrated by prayer. St Paul prayed in prisons and while being beaten. He prayed in moments of joy and in times of desolation. A perseverance in prayer can make any place and any time a shrine to God and an opportunity to encounter and be with Him.

As Christians, prayer is our life support system. We cannot breathe or function without prayer and the grace it brings into our lives. Without prayer, we become weak and lifeless. The meaning and excitement that should mark our love for God fades

away when the rejuvenation of prayer is gone.

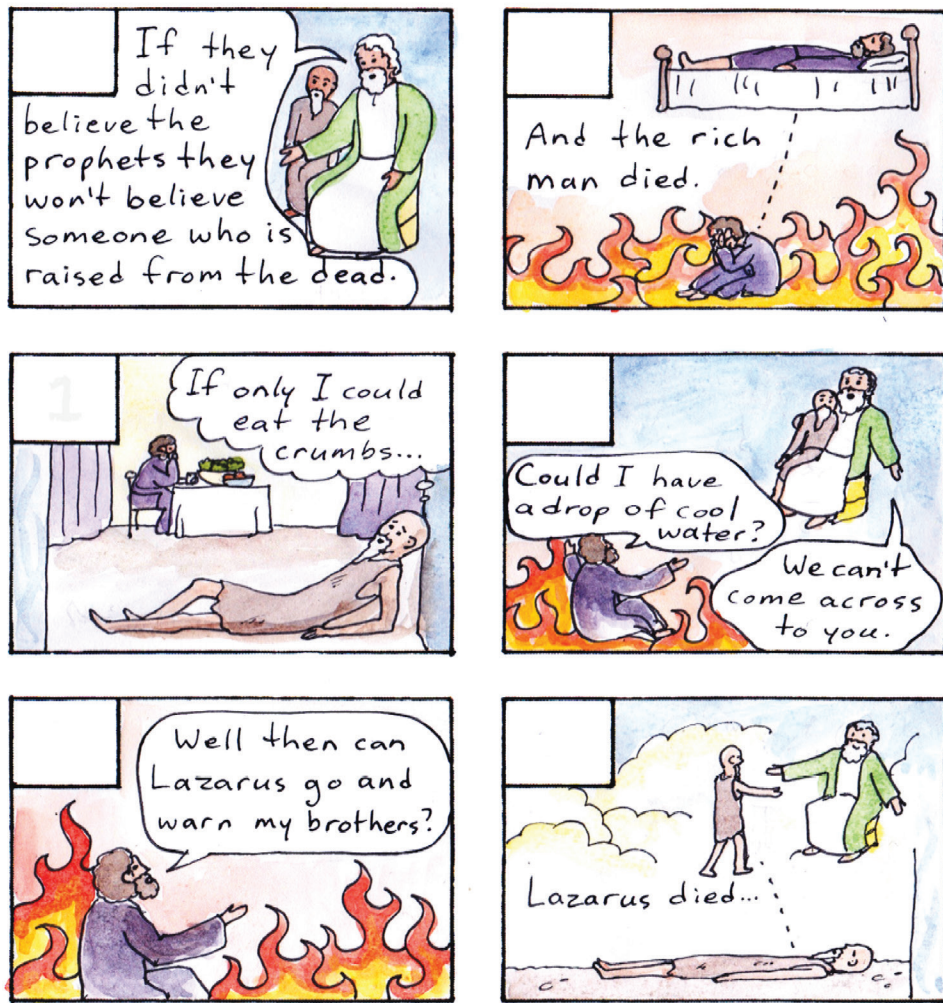
And prayer is intricately bound to the way in which we live. We do not pray in one world and then live in another. As Christians, our life and our prayer are interconnected and enrich and mature one another by God's grace. We cannot follow the way of love if we have not gone to the font of love, just as we cannot be strengthened to go to the font of love if our everyday lives are not carried and nourished by the way of love.

These three facts of faith about prayer are guideposts for us. They teach us about the power of prayer and keep us accountable as we seek to be with God.

Fr Jeffrey F. Kirby, Crux

Little Catholics' Corner

Sort-the-Pictures Lazarus and the Rich Man

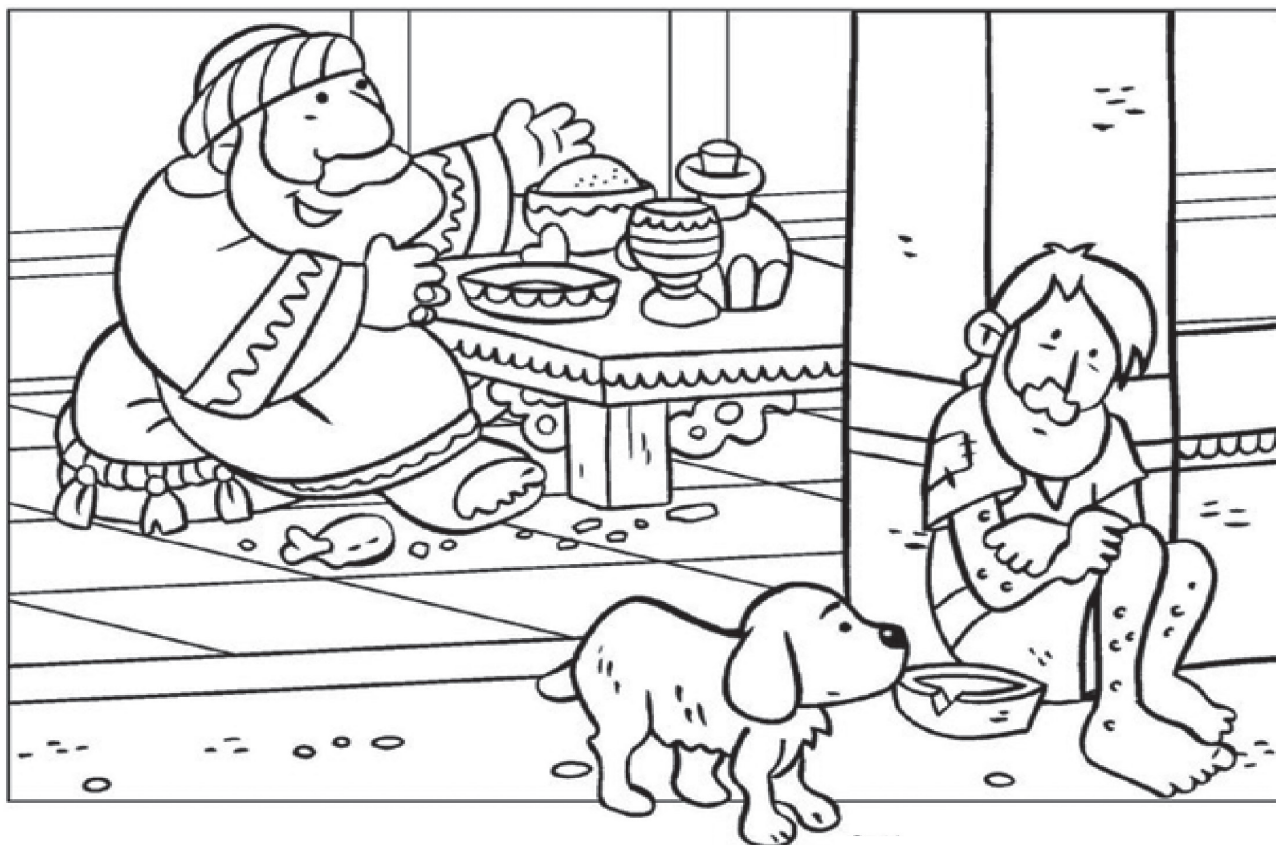


Answers: Top: 6.3 Middle: 1.4 Bottom: 5.2

In this story are Lazarus, the rich man, and Abraham. The pictures are not in order, though. Can you put the numbers from 1 to 6 in the corners to show their proper order?

The Rich Man and Lazarus

But Abraham replied, 'Son, remember that in your lifetime, you received your good things, while Lazarus received bad things, but now he is comforted here, and you are in agony. (Luke 16: 25) Colour this picture.



WORD SEARCH

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

- | | | | | |
|--------|--------|---------|--------|---------|
| AGONY | SORES | DIED | BAD | ANGELS |
| DOGS | BEGGER | FINGER | HELL | PITY |
| GOOD | WATER | WARN | REPENT | DRESSED |
| LINEN | TABLE | LICKED | PURPLE | TONGUE |
| BURIED | GATE | LAZARUS | RICH | LUXURY |

Dear children,

In today's Gospel Jesus tells a parable about a rich man and a poor man. While they were alive, the rich man had everything he wanted.

He feasted every day and was never hungry. Meanwhile Lazarus, the poor man, lay at the rich man's gate, always hungry and sick.

Even the dogs came to lick the sores on his body.

Once the men died, everything changed. The rich man went to Hell.

He got what he deserved for thinking only of himself while he was alive.

Lazarus, on the other hand, went to be with Abraham in Heaven. He had suffered so much while he was alive but now, he was perfectly happy.

The rich man wanted a drop of water to cool his tongue, but Lazarus couldn't help him.

The rich man found out what happens if you only think about keeping the best for yourself.

What does this story make you want to do for the poor and suffering people around you?

Love, Aunty Eliz



CHRIST'S YOUTH IN ACTION

Called, Yielded, Anointed

Christopher Kushi

PENANG: Christ's Youth in Action (CYA) Penang marked their 10th anniversary with a joyful celebration at the Cathedral of the Holy Spirit on September 15. Themed "Called, Yielded and Anointed," inspired by Philippians 1:6 – "He who began a good work in you will carry it on to completion until the day of Christ Jesus" – the evening featured Christ-centred fellowship, praise and worship, an inspiring talk, personal testimonies, and a lively BBQ dinner filled with youthful fun.

Cardinal Sebastian Francis, Bishop of Penang, sent his congratulations and blessings to CYA Penang, reminding everyone that "Youth is not the future – they are the present!" The celebration brought together Fr Francis Anthony, resident priest at the Cathedral of the Holy Spirit; Vincent Lim, Presiding elder of the Covenanted for Christ Community (CFCC); Peter "Brad Pete" Legaspi, CYA Manila Director and Kairos Missionary; Christopher Kushi, Mark Chong, and members of



CFCC.

The evening was led by Esther Loh and Fabian Morais, with Jeremy Lim, Mabel Tan, and Elizabeth Kau sharing heartfelt testimonies. Their down-to-earth and deeply moving stories stood as living proof of God's transformative work through CYA, inspiring those present to face their own trials with faith and courage. From the music to the fellowship and shared meal, the spirit of Christian brotherhood and sisterhood was palpable.

Special guest Peter Legaspi, who has journeyed with CYA Penang

since its inception, offered an inspiring reflection on the anniversary theme "Called, Yielded and Anointed." Drawing from Philippians 1:6, he reminded participants that God is at work in them today. "We are called – chosen and appointed by God (John 15:16), set apart for His Kingdom. We are yielded, like the Blessed Virgin Mary, who said 'yes' with courage and integrity, surrendering to God's will. And we are anointed – empowered by the Holy Spirit to bear lasting fruit, witness boldly, and embrace daily sacrifice for Christ," he said. Legaspi urged participants to see the anniversary as a renewal of their "yes" to God, allowing Him to bring to completion the good work He has begun in them.

Vincent Lim echoed this call, urging the youth to give glory to God for His faithfulness and the growth of CYA Penang from its humble beginnings to the vibrant community it is today. He paid tribute to the sacrifices of early youth leaders and supporters from Taiping, Kuala Lumpur, and Penang, and reflected on the theme's second word, "Yielded." "Yielding means surrendering to God's will with humility and total commitment, trusting that His ways are higher than ours," Vincent Lim said, before thanking both past and present leaders, including Jeremy Lim and current coordinator Esther Loh.

CYA Penang is an arm of CFCC and part of the worldwide Sword of the Spirit community. The group, which began

We are yielded, like the Blessed Virgin Mary, who said 'yes' with courage and integrity, surrendering to God's will. And we are anointed — empowered by the Holy Spirit to bear lasting fruit, witness boldly, and embrace daily sacrifice for Christ.



Fellowship night.



The youth sharing their testimonies.

as Kairos Malaysia, officially became CYA Penang on June 14, 2015, after the Kairos Arise 2015 event.

As the celebration closed, participants prayed for CYA Penang to continue shining as a beacon of light, transforming the lives of young people, evangelising, and forming leaders for the Church. In today's digital age, where youth are constantly "connected," the need for Christ-centred communities that offer real love, joy, and fellowship remains urgent.

Here's to the next decade of Christ's Youth in Action – growing stronger, deeper, and welcoming more young people to be Called, Yielded, and Anointed for Christ's mission on earth.

St Carlo Acutis inspires young Koreans ahead of World Youth Day 2027

VATICAN: The canonisation of Carlo Acutis has stirred the hearts of young Catholics in South Korea, where the “millennial saint” is already being embraced as a role model for a new generation of believers.

In a report by the Vatican’s *Fides News Agency*, Auxiliary Bishop Paul Kyung Sang Lee of Seoul described the saint as “a source of inspiration for young Koreans.”

“We will continue to present him as a contemporary example of holiness, especially for his commitment to proclaiming the Gospel in the digital world,” he said.

The prelate said young Koreans are hoping that St Carlo Acutis “will be declared the patron” of World Youth Day, noting how Korean youth have already formed a deep connection

with Acutis.

“The more than 1,000 young Koreans who came to Rome in August for the Jubilee World Youth Day visited the Sanctuary of the Spoliation in Assisi, where Acutis’ body rests,” he said.

The prelate said the canonisation ceremony on September 7 reached a wide audience in Korea, with Catholic television stations carrying the event live.

A relic of Acutis, given by his family, is now kept in the chapel of the World Youth Day Organising Committee’s headquarters in Seoul.

Young Koreans frequently visit the chapel to pray and seek his intercession, seeing in him not just a saint, but a fellow “millennial” who walks with them in faith.



(World Youth Day facebook)

Signs of Acutis’ growing presence are also visible in Korean Catholic life. A statue of the young saint now stands in the courtyard of the headquarters of Catholic Peace Broadcasting and Peace Newspaper in Jeodong, Seoul.

“Now, Acutis’ presence in this place reminds everyone that the mass media can be channels for spreading the Gospel,” Bishop Lee said.

For Bishop Kim Jong-gang, President of the Youth Ministry Committee of the Korean Bishops’ Conference, Acutis speaks directly to today’s generation. The bishop described him as “an example of how to use the internet to draw closer to God.”

“For our young people, born and raised in a digital environment, Carlo’s canonisation brings great hope and a sense of challenge,” Bishop Kim said.

“He tells them, with his holiness, that even as teenagers, one can put God first and grow on the spiritual path through prayer and the sacraments,” he added.

The prelate said Acutis is “a missionary figure suited to the digital age” and “exhorts young Koreans to make their digital skills fruitful as instruments of evangelisation.”

Following the canonisation, Bishop Kim described as “a special gift from God for our time,” Korean parishes and dioceses are preparing catechesis and study sessions dedicated to Acutis.

These will give young people — and the wider Catholic community — a chance to reflect on the saint’s witness of faith and his invitation to live holiness in everyday life. **LiCAS News**



(World Youth Day facebook)

TOB CAMP REFLECTIONS

At the Theology of The Body camp, we learned about sex, dating towards marriage, topics about the LGBTQ community and how the Church does not support abortion, and that to have ultimate love is to be Free, Total, Faithful and Fruitful. During this camp, my friends and I had a great time where we were in groups, sharing opinions about these topics and how to be cautious with our bodies. Each of us had different ideas to share and it gave us a clear outlook on what TOB is about and how important it is to respect God’s creation.

Overall, this camp was a memorable experience as it was filled with laughter, and everybody had a fun and enjoyable time. Each session gave us a new idea on how the world tempts us and how we, as Catholics, must not fall for these temptations and stay strong and true to ourselves.

During those two days, I learned how our bodies are not skin, bones and flesh, it is an image of God and His way of showing love to us and how we treat our bodies reflects who we are as a person. During the camp, I had an amazing time talking with my friends, making new ones and really just having a memorable time. God really loves us and we should stay true to our religion and be proud to be Catholic.



JARROD ANTHONY CHAN, CHURCH OF DIVINE MERCY, SHAH ALAM

Young ambassadors lead call to stop human trafficking



JAKARTA: The 5th Talitha Kum Asia Conference placed young people at the heart of the global movement against human trafficking, highlighting their vital role as advocates, educators, and leaders of change.

Held amid mass demonstrations in Indonesia, the gathering brought together coordinators, women religious, and youth ambassadors of Talitha Kum, the international network founded in 2009 under the Union of International Superiors General (UISG). Participants pledged to intensify collaboration in addressing what Pope Francis called “a gaping wound in the body of contemporary society, a crime against humanity.”

The conference opened with Mass celebrated by Fr Agustinus Heri Wibowo, head of the Archdiocese of Jakarta’s Justice and Peace Commission, followed by a Betawi cultural dance and a symbolic anti-trafficking procession — a vibrant expression of hope and solidarity led by

Youth ambassadors and delegates of the Talitha Kum Asia Conference in Jakarta call for united action against human trafficking. (LiCAS News/Organising Committee via Danang Kurniawan)

Sr Paula Kwandao Phonprasertuksa SPC, Asia coordinator from Thailand, underlined the conference’s mission to “strengthen networks, embrace the spirit of the Jubilee Year, and encourage the involvement of the younger generation.” Sr Abby Avelino MM, international coordinator, echoed this call, urging participants to work tirelessly to end the practice of treating people as commodities.

A highlight of the conference was the Youth Ambassador Programme, which is now being expanded globally. Young delegates shared creative prevention strategies, mobilised peers through digital platforms, and committed to interfaith collaborations. Their voices shaped discussions on the systemic drivers of trafficking, including climate-related displacement, forced migration, and online exploitation.

The assembly’s three-year action plan

prioritises:

- Tackling structural causes such as inequality and exploitation.
- Empowering survivors to become leaders and mentors for younger advocates.
- Strengthening interfaith and institutional collaboration — with youth engagement at every stage.

Sessions drew inspiration from *Fratelli Tutti* and *Laudato Si’*, as well as survivor testimonies, which deeply moved the youth participants and spurred them to take action within their home countries.

Jakarta’s young people joined Talitha Kum’s ambassadors in an interfaith forum, drafting concrete prevention strategies tailored to their local contexts — a step seen as crucial in building a future where trafficking no longer robs communities of dignity and freedom. **LiCAS News**

Archbishop Adriano Bernardini Former apostolic delegate to Malaysia called home at 83

ROME: Archbishop Adriano Bernardini, a devoted servant of the Church and tireless diplomat of the Holy See, was called to eternal rest on September 11 at the age of 83. He served as Apostolic Delegate to Malaysia from July 24, 1999, to April 26, 2003, leaving a legacy of bridge-building and dialogue.



University, he trained at the Pontifical Ecclesiastical Academy to serve the Church in the delicate work of diplomacy.

The former Apostolic Nuncio passed away peacefully at the Villa del Rosario nursing home in Rome, following a six-week hospitalisation.

Born on Aug 13, 1942, in the quiet Italian village of Piandimeleto, Archbishop Bernardini's life was marked by scholarly excellence and steadfast faith. After completing his formation at the Pontifical Roman Major Seminary and earning a doctorate in canon law from the Pontifical Lateran

His early assignments took him to Pakistan, Angola, Japan, Venezuela, Spain, and Taiwan. In 1975, during the Angolan civil war, he was expelled from the country — an experience that revealed both the challenges and courage required in representing the Holy

See amid political turmoil.

In 1992, Pope St John Paul II entrusted him with his first appointment as Apostolic Nuncio, sending him to Bangladesh. This marked the beginning of a remarkable career as papal ambassador, serving later in Thailand, Singapore, Cambodia, Madagascar, Mauritius, and the Seychelles, before returning to Italy as Apostolic Nuncio in 2011 — his final posting before retiring in 2017.

Archbishop Bernardini's decades of global service reflected his deep love for the Church and his commitment to fostering peace, dialogue, and communion between nations and the Holy See. His funeral was held on Sept 15 in Rome, where prayers were offered in gratitude for his life and mission. **LiCAS News**

Pope praises late duchess for her charity work, 'Christian goodness'

VATICAN: Pope Leo XIV praised the late Duchess of Kent, *pic*, who joined the Catholic Church in 1994, for her "Christian goodness" and her many years of charity work and care for vulnerable people.



King Charles, the Duke of Kent and their three children, and other senior royals, attended the funeral, which was presided over by Cardinal Vincent Nichols of Westminster.

"I was saddened to learn of the death of Her Royal Highness the Duchess of Kent, and I send heartfelt condolences, together with the assurance of my prayerful closeness, to Your Majesty, the members of the Royal Family, and especially to her husband, the Duke of Kent, and their children and grandchildren, at this time of sorrow," said the telegram, signed by the Pope himself.

"Entrusting her noble soul to the mercy of our Heavenly Father, I readily associate myself with all those offering thanksgiving to Almighty God for the Duchess's legacy of Christian goodness, seen in her many years of dedication to official duties, patronage of charities, and devoted care for vulner-

able people in society," the Pope wrote.

"To all who mourn her loss, in the sure hope of the Resurrection, I willingly impart my Apostolic Blessing as a pledge of consolation and peace in the Risen Lord," he wrote.

The duchess had been the oldest member of the royal family prior to her death Sept 4 at the age of 92. She married into the British royal family when she wed Prince Edward, the Duke of Kent and the first cousin of the late Queen Elizabeth II, in 1961.

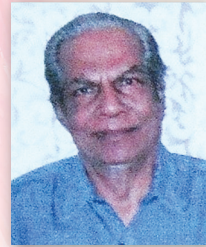
Her decision to become Catholic was supported by Queen Elizabeth, the BBC said.

She was very active in charity work, helping to accompany sick and elderly people on pilgrimages to the Marian shrine of Lourdes, France, supporting a charity for people who were homeless and assisting with an organisation providing emotional support to people in emotional distress. **OSV News**

MEMORIAM

For enquiries, please contact:
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20th Year Memorial



STELLUS ALMEIDA
(04-02-1933 to 30-09-2005)

'You will always be in our hearts... Because in there you're still alive.'

Fondly cherished by your wife Freeda, your children, grandchildren, their spouses, great-grandchildren, relatives and friends.

1st Anniversary

In loving memory of



Joseph Iruthayam

Nov 2, 1958 - Sep 28, 2024

It has been one year since you left this earth, yet the echo of your life still surrounds us. You were a man of quiet strength and deep sacrifice — who rose from nothing, but gave everything. A protector, a mentor, a servant of God. You carried many, stood for truth, and loved without measure. And though the ache remains, we carry your voice, your values, and your light within us.

Lovingly remembered and deeply missed by all who carry your memory in their hearts.

In Loving Memory of



Mrs Catherine Joseph

Departed:
30 September 2024

One year without you, but your soul is continuously with us.

Deeply missed by Children, Children-in-law, Grandchildren and Great-Grandchildren.

5th Anniversary In loving Memory of Don Darrell Augustine Jayasekare (20.9.1968 to 26.9.2020)



Life may be fleeting but the love you share with us will last forever. Thank you for being part of our lives.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him.

May his soul rest in peace. Amen.

Deeply missed and fondly remembered by Sue Ellen, Dhilan, Nielsen, Melvin and all extended family members.

10th Anniversary In Loving Memory of



Xavier Gnanapragasam
2nd October 2015

Death takes the body, God takes the soul. Our mind holds the memories. Our heart keeps the love. Our faith lets us know we will meet again.

11th Anniversary In Loving Memory of a Beloved Husband, Father & Grandfather



FELIX THESEIRA

**From the Lord:
8th Feb 1948
To the Lord:
4th Oct 2014**

When we think of losing you 11 years ago, the pain, sorrow, sadness, grief, tears still aches our hearts deeply missing you, but your love will always be with us.

A memorial Mass will be celebrated at the Church of St Anthony, Pudu on 5th October at 9.45am.

Deeply missed, loved, cherished and remembered by loving wife, sons, daughter-in-law and 2 grandchildren.

NOTICE

The cost for placing a memoriam is RM150 per column.

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In loving Memory of Margarita Netto

25 Apr 1943 to 2 Sep 2025



A loving and kind wife, mother, grandmother, aunt, relative and friend. Ma, we know you are safe and happy in Jesus loving arms, watching over us.

Deeply loved and missed by George, Gordon & Cindy, Gloria & Sid, Jude, Emma, Kate, Sarah, Luanna

THE FAMILY INVITES YOU TO A 30TH DAY MEMORIAL MASS FOLLOWED BY DINNER IN MARGARITA'S HONOR ON:

Saturday, 4 October 2025, 6pm at the Church of St Thomas More, No. 12, Jln TP5, Taman Perindustrian UEP, 47600, Subang Jaya, Selangor.

Dear family and friends, please treat this as a personal invite.

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FOR OUR RELATIONSHIP WITH ALL OF CREATION

We pray that inspired by Saint Francis, we might experience our interdependence with all creatures who are loved by God and worthy of love and respect.



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September 28, 2025



Catholic Bishops' Conference of Malaysia, Singapore, Brunei (CBCMSB)

Feasts of All Saints and All Souls

Pastoral Statement for the Feasts of All Saints and All Souls Day 2025

Dear People of God,

This year, the Feast of the All Saints falls on the Saturday of November 1, and All Souls Day falls on Sunday, November 2. The feast of All Saints Day is a holy day of obligation within the conference of Malaysia, Singapore and Brunei, and Sunday being also a holy day of obligation.

The Catholic Bishops' Conference of Malaysia, Singapore and Brunei, in consultation with the Episcopal Regional Liturgy Commission of Malaysia, Singapore and Brunei offer the following guidance:

(1) That on Friday, October 31, 2025, sunset Mass shall be the vigil Mass for All Saints Day.

(2) That all Masses on Saturday, November 1, 2025 shall be the Mass for All Saints Day.

(3) That all Masses on Sunday, November 2, 2025 shall be the Mass for All Souls Day.

Wishing you the Lord's abundant blessings.

William Cardinal Goh
His Eminence William Cardinal Goh
 President
 Episcopal Regional Liturgy Commission

September 19, 2025

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12D EL CAMINO WALK : PORTUGUESE ROUTE RM 12,900 PP 17 MAR	10D ITALY : FRANCISCAN SITES & WONDERS from RM 9,900 PP 09 FEB 02 MAR *06 APR *09 NOV *high season	12D WACOM 6 - DIVINE MERCY CONGRESS from RM 13,900 PP 05 JUN OPTIONAL EXTENSION TOUR AVAILABLE

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Church of St. Jude Rawang

Feast Day Celebration 16 - 28 Oct 2025

எதிர்பார்ப்பின் திருப்பயணிகளாக கொண்டாடுதல். Merayakan, Mendengar Dan Berjalan Bersama Sebagai Penziarah Harapan

Merayakan, Mendengar Dan Berjalan Bersama Sebagai Penziarah Harapan

庆祝、聆听、同行成为满怀希望的朝圣者

Merayakan, Mendengar Dan Berjalan Bersama Sebagai Penziarah Harapan

16 Oct (Thur)	7:30pm - Flag Raising Ceremony (ML) கொடியேற்றும் விழா 升旗仪式 Upacara Menaikkan Bendera
DAY 1 - 17 Oct (Fri)	7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Celebrating God's Mercy இறை இரக்கத்தைக் கொண்டாடுதல் 庆祝天主的仁慈 Merayakan Kerahiman Tuhan
DAY 2 - 18 Oct (Sat)	5:30pm: Exposition of Blessed Sacrament & Novena 6:00pm: Mass (ML) Celebrating the Church's Journey and Obedience திருப்பயணியின் திருப்பயணத்தையும் கீழ்ப்படிதலையும் கொண்டாடுதல் 庆祝教会的旅程与顺服 Merayakan Perjalanan dan Ketaatan Gereja
DAY 3 - 19 Oct (Sun)	7:00am: Rosary & Novena 7:30am: Mass (T) 1:00pm: Rosary & Novena 1:30pm: Mass (BM) 9:00am: Rosary & Novena 9:30am: Mass (E) 5:30pm: Exposition of Blessed Sacrament & Novena 11:00am: Rosary & Novena 11:30am: Mass (M) 6:00pm: Mass (ML) Celebrating our Journey Through Persistent Prayer with Mother Mary அன்னை மரியாவின் நிலையான இறைவேண்டலின் வழியான நமது திருப்பயணத்தைக் கொண்டாடுதல் 庆祝我们与圣母玛利亚持守祈祷的信仰之旅 Merayakan Perjalanan Kita Melalui Doa Berterusan Bersama Bunda Maria
DAY 4 - 20 Oct (Mon)	7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Listening to the Holy Spirit தாய ஆவியாரின் குரலுக்குச் செவிடுதல் 聆听圣神的声音 Mendengarkan Roh Kudus
DAY 5 - 21 Oct (Tue)	7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Listening with Anticipation to God's Call இறை அழைத்தலுக்கு எதிர்பார்ப்புடன் செவிடுதல் 聆听并期待地聆听天主的召叫 Mendengar Dengan Penuh Harapan Akan Panggilan Tuhan
DAY 6 - 22 Oct (Wed)	7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Listening to Each Other with Hope நம்பிக்கையுடன் ஒருவருக்கொருவர் செவிடுதல் 怀着希望彼此聆听 Mendengar Satu Sama Lain Dengan Harapan
DAY 7 - 23 Oct (Thurs)	7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Walking with Courage Amidst Diversity பன்முகத்தன்மையில் மனவலியையுடன் பயணித்தல் 在多元中勇敢同行 Berjalan Dengan Keberanian di tengah-tengah Kepelbagaian
DAY 8 - 24 Oct (Fri)	10:00am: Exposition of Blessed Sacrament & Novena 10:30am: Mass (E) & Anointing of the Sick 7:00pm: Exposition of Blessed Sacrament & Novena 7:30pm: Mass (ML) Walking With Christ கிறிஸ்துவுடன் பயணித்தல் 与基督同行 Berjalan Dengan Kristus
DAY 9 - 25 Oct (Sat)	10:00am: Exposition of Blessed Sacrament & Novena 10:30am: Mass (E) 5:30pm: Exposition of Blessed Sacrament & Novena 6:00pm: Mass (ML) & Procession Celebrating, Listening and Walking As Pilgrims Of Hope எதிர்பார்ப்பின் திருப்பயணிகளாக கொண்டாடுதல், மற்றும் செவிடுதல் 庆祝、聆听、同行成为满怀希望的朝圣者 Merayakan, Mendengar Dan Berjalan Bersama Sebagai Penziarah Harapan
26 Oct (Sun)	7:00am: Rosary 7:30am: Mass (T) 9:00am: Rosary 9:30am: Mass (E) 11:00am: Rosary 11:30am: Mass (M) 1:00pm: Rosary 1:30pm: Mass (BM) 5:30pm: Rosary 6:00pm: Thanksgiving Mass (ML)
28 Oct (Tues)	10:00am - Rosary (Eng) 10:30am - Mass (Eng) 7:00pm - Rosary 7:30pm - Mass (ML) Feast of St. Simon & St. Jude