

# Proceedings of the Peninsular Malaysia Regional Pastoral Assembly 2024



**Celebrating, Listening, and Walking  
Together in a Spirit of Communion,  
Participation, and Mission**

**MAJODI Centre  
Plentong, Johor  
August 25-27, 2024**



**ARCHDIOCESE  
of  
KUALA LUMPUR**





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Peninsular Malaysia  
Regional Pastoral Assembly 2024

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## Introduction

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The Peninsular Malaysia Regional Pastoral Assembly 2024 (RPA2024) marks a significant moment in the life of the Peninsular Malaysia Catholic Church. This book compiles the linear proceeding of the RPA 2024. In it, we will find the keynote addresses, notes from other presentations, and the concluding discernment from each group. RPA2024 brought together clergy, religious, and laity from the Archdiocese of Kuala Lumpur and the Dioceses of Malacca Johore and Penang as part of our journey towards the Malaysia Pastoral Convention 2026 (MPC2026).

The journey of the Peninsular Malaysia began from the parish level, and then moving towards the districts or vicariates, the diocese, and then at the RPA. It was a discernment level that hundreds of Catholics across the Peninsular participated in the discernment, as we journey on towards the MPC2026 and beyond.

The MPC 2026 is a platform for the Peninsular Malaysia Church (PMC) to work towards a framework of communion with Catholic Church of Sabah and Sarawak. For this, participants discerned on four areas of pastoral concerns as set by Malaysian Bishops. These four areas, that is, the Church, Family, Society, and Ecology are also pastoral concerns we all share in common.

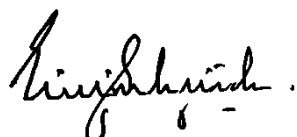
While on this journey towards MPC2026, we are happy to offer “counsels” that has emerged from our communal discernment. The hope is that these counsels can:

- I. Offer Pastoral Counsels for our local Church to continue moving forward.
- II. Contribute to the wider conversation during the MPC 2026.
- III. The start of a journey towards a sense of ownership, identity, love, and appreciation towards what it means to be a local or a Malaysian Church.

These counsels reflect the collective effort to listen to the Holy Spirit, respond to the challenges facing the Church today, and continue building a Church that walks together in communion, participation, and mission.

As you reflect on these proceedings, may they inspire and guide you in your ministry, helping to build up the Body of Christ in Malaysia.

**Pressing on as a Pilgrim of Hope,**



**Msgr. Jude Miranda**  
**Chairperson of RPA2024**

## Main Programme

Day 1 (25 August 2024): Celebrating [in a spirit of communion]

Moderator: Msgr Jude Miranda

Time	Programme
3:00 pm – 5:00 pm	Registration and Check-In (Tea available)
5:00 pm – 6:00 pm	<b>Opening Mass</b> Bishop Bernard Paul
6:00 pm – 7:00 pm	Dinner
7:00 pm – 7:30 pm	<b>M/C introduce the Opening Liturgy</b> <b>Opening Liturgy: Archbishop Julian Leow</b>
7:30 pm – 8:00 pm	<b>M/C Daryl and Sr Shanti introduce Msgr Jude Miranda (Bio)</b> <b>Welcoming Address</b> Msgr Jude Miranda
8:00 pm – 8:45 pm	<b>Moderator Msgr Jude introduces Archbishop Julian Leow for the keynote address.</b> <b>Opening Keynote Address: Celebrate</b> Archbishop Julian Leow
8:45 pm – 9:05 pm	<b>Moderator Msgr Jude introduces</b> <b>introduces the intervener's role and presents Msgr James G (short bio)</b> <b>Intervener</b> Msgr James Gnanapiragasam
9:05 pm – 9:30 pm	<b>M/C introduced a break with</b> Ice-Breakers <b>And then invites the participants to join their groups.</b>
9:30 pm – 10:30 pm	Getting to know my group
10:30 pm – 10:45 pm	Nightcap
10:30 pm – 11:15 pm	<b>Meeting with the Animators and Note Takers</b> at Domus Shalom Hall Sr Shanti Mariadass and Rev. Fr. Dr Lawrence Ng
12:00 pm	Lights off

Day 2 (26 August 2024): Listen [in a spirit of participation]

Moderator: Rev Fr Simon Labrooy

Time	Programme
6:30 am – 7:30 am	<b>Lauds and Mass</b> Celebrant: Archbishop Julian Leow
7:30 am – 8:30 am	Breakfast
8:30 am – 8:40 am	<b>M/C get everybody settled in and introduce the moderator of the day, Fr. Simon Labrooy (bio)</b>

	<b>Recap and Orientations:</b> Fr Simon Labrooy
8:40 am – 9:25 am	<b>Moderator Fr Simon introduces Bishop Bernard Paul, who is presenting the second keynote of the RPA.</b> <b>Second Keynote Address: Listen</b> Bishop Bernard Paul
9:25 am – 9:35 pm	<b>Moderator Fr Simon presents Msgr Stephen Liew, our 2nd intervener.</b> <b>Intervener</b> Msgr Stephen Liew
9:40 am – 9:50 am	<b>M/C set a different tone with:</b> 1. <b>Dance Break and passes to Fr Simon</b> <b>Fr Simon Labrooy</b> 2. <b>Gear the people to enter into the conversations of the spirit</b> 3. <b>Passes the event to Fr Simon</b> <b>Then, Fr Simon gets the people ready to start working on the four areas specified and introduces Mr Ramesh Victor.</b>
9:50 am – 10:00 am	<b>Family: Reflective summary of the synthesis (10 minutes)</b> Presented by Mr. Ramesh Victor <b>Focusing on Family:</b> What is one area that can broaden and deepen our journey towards MPC 2026 and beyond?
10:00am – 10:30am	Tea Break
10:30 am–10:45 am	<b>Prayer and Communal discernment</b> <b>Sr. Shanti Mariadass</b> prepares the <b>participants</b> to enter into the <b>Conversation in the Spirit</b> , presents the question, and asks them to take ten minutes of quiet time to prepare themselves.
10:45am – 11:30am	Round One
11:30 am – 12:15 pm	Round Two
12:15 pm – 1:00 pm	Round Three End with Closing Prayer
1:00 pm – 2:30 pm	Lunch & Rest

2:30 pm – 3:15 pm	<p><b>Group Discussing Church meets at MAJODI Hall.</b></p> <p>Fr Simon introduces the next session.</p> <p><b>Church: Reflective summary of the synthesis (10 minutes)</b> <b>By Mr Bernard Yeap</b></p> <p><b>Focusing on Church:</b> What is one area that can broaden and deepen our journey towards MPC 2026 and beyond?</p> <p><b>Sr. Shanti Mariadass</b> prepares the <b>participants</b> to enter into the <b>Conversation in the Spirit</b>, presents the question, and asks them to take ten minutes of quiet time to prepare themselves.</p>	2:30 pm – 3:15 pm	<p><b>Group Discussing Ecology meets at Domus Shalom Hall.</b></p> <p>MC Daryl introduces the next session.</p> <p><b>Ecology: Reflective summary of the synthesis (10 minutes)</b> <b>By Ms Rita Krishnan</b></p> <p><b>Focusing on Ecology:</b> What is one area that can broaden and deepen our journey towards MPC 2026 and beyond?</p> <p><b>Rev. Fr. Dr Lawrence Ng</b> prepares the <b>participants</b> to enter into the <b>Conversation in the Spirit</b>, presents the question, and asks them to take ten minutes of quiet time to prepare themselves.</p>
3:15 pm–3:30 pm	Prayer and Communal discernment	3:15 pm – 3:30 pm	Prayer and Communal discernment
3:30 pm–4:15 pm	Round One	3:30 pm – 4:15 pm	Round One
4:15 pm–5:00 pm	Round Two	4:15 pm – 5:00 pm	Round Two
5:00 pm–5:45 pm	Round Three End with Closing Prayer	5:00 pm – 5:45 pm	Round Three End with Closing Prayer

5:45 pm – 6:15 pm	Free Time
6:15 pm – 7:30 pm	Dinner
7:30 pm – 7:45 pm	Recap and Orientations by Fr Simon Labrooy
7:45 pm – 8:15 pm	<p><b>Society: Reflective summary of the synthesis (10 minutes)</b> Presented by Rev Fr Mitchel Anthony</p> <p><b>Focusing on Society:</b> What is one area that can broaden and deepen our journey towards MPC 2026 and beyond?</p>
8:15 pm – 8:30 pm	<p>Prayer and Communal discernment</p> <p><b>Sr. Shanti Mariadass</b> prepares the <b>participants</b> to enter into the <b>Conversation in the Spirit</b>, presents the question, and asks them to take ten minutes of quiet time to prepare themselves.</p>
8:30 pm – 9:15 pm	Round One
9:15 pm–10:00 pm	Round Two
10:00 pm–10:45 pm	Round Three End with Closing Prayer
10:45 pm	Night Cap and Lights Off
10:45 pm	RPA Animating Team meets with the (Arch)bishops

## Day 3 (27 August 2024): Walk [in a spirit of mission]

Moderator: Rev Fr Dr Lawrence Ng

Time	Programme
7:00 am – 8:00 am	Breakfast
8:00 am – 8:20 am	Lauds
8:20 am – 8:30 am	<b>M/C introduce the youths who will lead in some warming-up games (if necessary)</b>
8:30 am – 8:45 am	<b>Recap and orientation</b> Fr Dr Lawrence Ng
8:45 am – 9:30 am	<b>Moderator Fr Simon introduces Cardinal Sebastian to the Second Keynote Address of the RPA</b>  <b>Final Keynote Address: Walk</b> Cardinal Sebastian Francis
9:30 pm – 9:45 pm	<b>Moderator Fr Dr Lawrence presents Ms Karen-Ann Theseira, our 2nd intervener</b>  <b>Intervener</b> Ms Karen-Ann Theseira
9:45 am–10:45 am	<b>Moderator Fr Dr Lawrence explains that taking off from thoughts from the Cardinal keynote address on Walking and Mission, we take time to share our thoughts on the questions provided:</b>  <b>Looking Forward</b>  Members come together for the last time to reflect on only one point they like to share on the Open Forum within only “two minutes”. The questions are as follows:  “Based on the discussion and movements of the past days at the RPA, what is one area, matter, or pastoral focus that your group feels can be helpful for the Church to move forward.”  [Two minutes only] My group feels that one area, matter, or pastoral focus that can help the Malaysia Church move forward is _____ -----  Tea Break with group members
10:45 am – 12:00 pm	<b>M/C introduce the groups selected to share:</b>  <b>Open Forum: Synodal Explorations</b>  Groups selected at random from Family, Church, Ecology, and Society are invited to send a representative to present the group’s consensus on,  “What can be helpful in moving forward?”
12:00 pm – 12:10 pm	Break
12:10 pm	<b>Bishop Bernard Paul</b>
12:20 pm	<b>Cardinal Sebastian Francis</b>
12:30 pm	<b>Archbishop Julian Leow</b>
12:30 pm- 12:45 pm	<b>Closing Address</b> Msgr Jude Miranda
12:45 pm –1:00 pm	Preparation for Mass/ Break
1:00 – 2:15 pm	<b>Closing Mass and Commissioning</b>
2:00 pm – 3:00 pm	Lunch and Farewell



## Prayer of Consecration to the Immaculate Heart of Mary for the Regional Pastoral Assembly 2024

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O Mary, Virgin most powerful and Mother of Mercy, Queen of Heaven and Refuge of Sinners, we consecrate the process of our Regional Pastoral Assembly to your Immaculate Heart. We consecrate to you our deliberations, our reflections, and our discernments. We give you our hopes, our aspirations, and our commitment to serve the Church and society with love, justice, and truth.

We ask for your motherly guidance as we journey towards the Malaysian Pastoral Convention 2026 and beyond. May our efforts be fruitful and lasting, inspired by the promises of our Baptism and the Holy Spirit's guidance. We pledge to courageously profess the truths of our faith and live as true Catholics, in communion with the Pope and our bishops.

Help us, O glorious Mother of God, to uphold the Commandments of God and His Church, to keep holy the Lord's Day, and to make Holy Communion a central part of our lives. May our actions be marked by charity, compassion, and a sincere desire to spread devotion to your Immaculate Heart.

In our work within the Regional Pastoral Assembly, may we be ever mindful of the needs of the youths, young children, minorities, and marginalized groups, ensuring that no one is left behind. Guide us in creating inclusive and supportive communities, rooted in the love of your Son, Jesus Christ.

We pray that this assembly will offer meaningful pastoral counsels for our local Church to continue moving forward in faith and mission. May our insights and reflections contribute to the wider conversation during the Malaysian Pastoral Convention 2026, and may this be the start of a journey towards a sense of ownership, identity, love, and appreciation for what it means to be a local or a Malaysian Church.

O Mother Mary, through your Immaculate Heart, lead us to a deeper understanding of our mission. Help us to be faithful witnesses of Christ's love, bringing His light to a world in need. May our hearts and our assemblies be places where the Sacred Heart of Jesus reigns, now and forever.

**Amen.**

### **Response:**

Queen of the Most Holy Rosary, we affirm the consecration made to you and to your Immaculate Heart. Please accept our assembly, our efforts, and our hearts. Use us to accomplish your designs upon the world. We are all yours, our Mother, our Queen, and all that we have is yours.

## Welcome Address by Msgr. Jude Miranda

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**Good evening** to all, welcome to the Semenanjung Malaysia Regional Pastoral Assembly 2024. It is rare to see a gathering like this—about 500 Catholics from the Dioceses of Penang, Kuala Lumpur, and Malacca Johore, all gathered here.

Let us take a moment to appreciate one another and give us all a hand to affirm the time and commitment that we have taken to be here.

If I may ask, respectfully, how is it that **you came to be here today?** Were you sent by your parish priest, or did you feel you had no choice because the instruction came from the bishops? Or are you here out of curiosity, wondering what this assembly is all about?

There is a reason why I ask these questions and there are three main points I wish to make this evening.

The first reason I ask these questions is because the “reason” or the “why” affects our frame of mind or mindset during this Regional Pastoral Assembly. By mindset, I include our feelings, thinking, and our dispositions.

It is good to consider our frame of mind as we enter this space of prayer and discernment. More importantly, have we already decided what this event is all about? Are we here hoping to receive more information, instructions, or perhaps expecting this to be just another seminar?

As we begin, let us challenge ourselves to abandon that mindset. Why?

This brings me to my first key point: embracing the mindset of a 'participant.' Sometimes, we use the word 'delegate' for events such as these, but that feels distant. Delegates may come with the idea of representing and perhaps receiving. This evening, I invite us to move from the mindset of receiving to giving.

What will we give? Well..., we will give the gift of ourselves. By this, I mean that we come with sincerity, experiences, and a readiness to share our thoughts, feelings, and orientations. Here in this place, in sharing the gift of ourselves, let us offer the best of who we are on this road of synodality.

That is why we are all called participants here, not delegates. A delegate is someone entrusted with a task or responsibility, expected to carry it out, sometimes almost independently.

But a participant is different. A participant actively engages in the process, contributing to discernment and discussions, while recognizing that we all share in the outcome together. A participant is someone who comes with openness, seeing themselves as part of the bigger picture, trusting in the process, and for our context, trusting in the guidance of the Holy Spirit.

We are all participants in this assembly. I am a participant too, even though my role might be different from yours. What are we participating in? I am sure in one way or another, we would know or have heard that in all our dioceses, from our parishes to our

Deaneries, Vicariates (or we may know them as Districts), and finally at our diocesan assemblies, we have been discerning along the lines of how we can build the areas of Family, Church, Ecology, and Society.

For that, we have integrated the way of “Synodality” or “Walking Together” through the use of the “Conversation in the Spirit.” With it, we all learnt to slow down, we all took the time to read, pray and reflect on it, move to the question, and see something emerging from our hearts and minds, sometimes, things that even surprises us. Then we continue participating in the whole process listening intently to one another and speaking from the heart.

In the document by the International Theological Commission or ITC on Synodality in the life and mission of the Church (2 March 2018), preparing us for our pastoral thrust on synodality, it writes,

Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit.

In a synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God’s will (ICT, Syn., 67-68).

When we participate in this manner, the same document tells us that we become and are the ***sensus fidelium***, that is, **the living voice of the People of God**.

It is with understanding our role as “Participants” and how we contribute to offering advice or guidance “which correspond as closely as possible to God’s will,” that I move to my second point.

Our goal here is not to produce “directives” or more “documents” but a rather “counsels” for pastoral direction or, in other words, a way of the Church of Semenanjung to move forward.

First, our gathering here are parts of our efforts, sparked by the Bishops of Malaysia, who want to move towards a communion of the Catholic Church of Semenanjung, Sabah, and Sarawak.

The dioceses of Sabah and Sarawak are also going to hold their own Regional Pastoral Assemblies. The fruits of what we contribute in this assembly will be a common platform of conversation about our pastoral concerns as we move towards our vision of one Church that will happen at the Malaysia Pastoral Convention 2026 (or MPC2026). The MPC2026 will be the start of our journey towards being one Catholic Church of Malaysia.

Dear friends, while we are on this journey towards MPC2026, we hope that what emerges from our communal discernment can be “counsels” which correspond as closely as possible to God’s will. We pray that these “counsels” for our local Church can

help us move forward in our growth and flourishing as a Catholic Church of Semenanjung.

The desire and will to grow and flourish is also what we mean by broadening and deepening. We want to go deeper beyond superficialities, and we will do this together on this path of synodality that the Church has set out for us.

As the document I cited earlier states, “The path of synodality seeks to make pastoral decisions that reflect the will of God as closely as possible, grounding them in the living voice of the People of God (ICT, Syn., 68).”

It is my prayer that what we do here becomes the “start of a journey towards a sense of ownership, identity, love, and appreciation towards what it means to be a local or a Malaysian Church.” We want to be people who love the Church and are proud to be Catholics.

Therefore, as we gather here these next few days, let us endeavor to participate in this process as best as we can, trusting in the movement of the Holy Spirit. The theme of our assembly is Celebrating, Listening, and Walking. They will be in our keynote address presented by our shepherds.

Archbishop Julian will give the first keynote address this evening on Celebrating, which really will set the tone of our assembly. Bishop Bernard will present the second part of our keynote address tomorrow morning which is on listening. On the final day, we will be geared for mission as walk together toward MPC2026 and beyond. Cardinal Sebastian will speak on this with his keynote address on Walking.

Allow me to say a few words about His Grace Archbishop Julian Leow Beng Kim, the Titular Roman Catholic Archbishop of the Archdiocese of Kuala Lumpur, who will deliver the first keynote address this evening.

His Grace Archbishop Julian was ordained a Catholic priest in 2002 and appointed Archbishop by Pope Francis in 2014. He obtained his Baccalaureate and Licentiate in Church History at The Gregorian University in Rome.

In addition to his role as Archbishop, His Grace serves as the President of the Catholic Bishops’ Conference of Malaysia and the President of the Regional Episcopal Commission for Ecumenism and Interreligious Affairs. Archbishop Julian is also the Treasurer of the Christian Federation of Malaysia and is actively involved in interfaith initiatives as Vice President of the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism, and Taoism. Furthermore, Archbishop Julian is a Bishop Member of the Federation of Asian Bishops’ Conference, serving in the Office of Education and Faith Formation.

It is with great pleasure and honor that I present to you the first speaker for our keynote address, His Grace Archbishop Julian Leow.

What do we want to Celebrate as Church in Peninsular Malaysia?

1. Our **Participation**: Journeying as ONE Church in Semenanjung Malaysia (1976-2024). It is actually our PMPC 5, or the 6th time we are meeting since Aggiornamento 1976.
2. Our **Communion**: Evolving of the Basic Option of BECs and Pastoral Priorities.
3. Our **Mission**: Making Jesus Christ known and loved.
4. Our **Gratefulness**: (Peace, prosperity, faith, innovations)
5. Our **Faithfulness**: (Discipleship, Magisterium, hierarchy, mission)
6. Our **Communities** (races, ethnicities, languages, diversity)
7. Our **Past** (History of Catholicism, growth of Church, Nationhood)
8. Our **Present** (involvement in restoring Church, nation-building, stewards of creation)
9. Our **Future** (co-responsible with laity esp, Youth, guardianship, manage technology)

**Good evening** my dear brothers and sisters in Christ, delegates of SMRPA, Selamat Datang.... As we gather for the Regional Pastoral Assembly 2024, let me begin with a story that encapsulates the essence of celebration and its challenges.

I recall the marathon I ran while studying Mandarin in Taiwan, about 20 years ago. My ankle was swollen from overtraining, and I had seen the doctor to get it treated. He had advised me against running. I was looking forward to this marathon where the route was in one of the most beautiful places in Hualian. "What's the worst that could happen?" I enquired from the doctor. When he replied it would only be further inflamed but assured me of no permanent damage, I was determined to conquer that mountainous region!

So there I stood at the starting line, a mix of nerves and excitement racing through me. As the race kicked off, the initial pain in my legs made the run tough. The first two kilometers were a struggle, but then something remarkable happened: the pain started to fade, my pace picked up, and I felt a new burst of energy. By the 22-kilometer mark, fatigue began to set in. My muscles were sore, and my earlier energy seemed to drain away. Yet, the support around me was invigorating. Fellow runners gave encouraging nods, and cheers from the sidelines lifted my spirits.

The most challenging part was the 500-meter climb. The steep ascent felt endless, but the cheers from the crowd and the camaraderie with other runners made it bearable. Every step up that hill felt like a victory. The beautiful scenery of gorges and rivers made the strain on the body all worthwhile.

As I approached the final 5 kilometers, the ankle pain returned, but the sight of the finish line kept me going. Each step was a reminder of why I persevered: to overcome the challenge and celebrate the triumph. Crossing the finish line in just over five hours was a profound moment of joy. It wasn't just about completing the marathon; it was about the victory over the obstacles along the way. In that moment of celebration, the pain was forgotten, and the sense of achievement was all the sweeter.



This story reminds us that celebration is not just about marking milestones; it's about overcoming challenges and reaffirming our unity and faith. As we embark on our own journey of celebration today, we are called not only to remember our achievements but also to acknowledge and learn from the challenges we face. Below are a few reasons what we are celebrating today.

## **1. Celebrating Our Participation: A Journey of Unity**

“It is good for us to be here” (Matt. 17:4). Reflecting on our journey since the first formal gathering of the Church in Peninsular Malaysia in 1976, we remember the vision of unity that guided our early pastors—Archbishop Dominic Vendargon, Bishop James Chan, and Bishop Gregory Yong. Their foresight in bringing together our *Semenanjung* dioceses, marked the beginning of a shared mission and purpose. Fr Soter Fernandez was entrusted the responsibility of implementing *Aggiornamento* and later in 1977 after being elevated as Bishop of Penang, Bishop Soter was one of the driving force of the subsequent PMPCs till his retirement.

However, this journey has not been without challenges. Each decade has brought its own set of trials, from evolving pastoral needs to changing societal contexts. Our perseverance through these challenges, as evidenced by our ongoing Peninsular Malaysia Pastoral Conventions (PMPC), is a testament to our commitment to unity.

Looking ahead to the Malaysian Pastoral Convention (MPC) in 2026, we anticipate new challenges, including integrating diverse perspectives from all nine dioceses. Yet, these challenges will only strengthen our resolve and deepen our unity as a Malaysian Church.

## **2. Celebrating Our Communion: The Evolution of Basic Ecclesial Communities**

Since 1976, the core need of the Peninsular Malaysia Church has been the Basic Christian Communities (BCC) which later evolved into Basic Ecclesial Communities, our current BECs. From the initial 4 related needs of Unity, Formation, Ecumenical & Inter-Religious Dialogue (EIRD) and Integral Human Development (IHD), it had grown to include Youth (from 1986) and Families and Social Communications (both from 1996).

Hence, since almost 30 years ago, the fundamental or basic option of the Semenanjung Church has been the building up of the BECs with the 7 Pastoral Priorities. Forming BECs has been the cornerstone of our pastoral efforts. Every month our communities will gather in 10-15 families to “look, listen and live”. We are trying to re-discover a New Way of Being Church to deepen our relationship with each other and with God.

Yet, our journey with BECs has faced challenges. The evolving needs of our communities and the pressure to adapt to changing societal norms have tested our ability to remain relevant and effective. The expansion of pastoral priorities, and the need to be inclusive and bridge-building, reflects our efforts to address these challenges while maintaining our core mission. As we celebrate our communion, let us recognize that the challenges we face in sustaining and growing our BECs, are opportunities to deepen our commitment and innovate in our approach.

### **3. Celebrating Our Mission: Making Christ Known and Loved**

The mission of the Church is grounded in the eternal love of the Trinity. What does this mean? The purpose of mission is to make humanity share in the communion between the Father and the Son, in their Spirit of love. It is from God's love for all of us that the Church receives the obligation to be missionary. God wills the salvation of all. God "desires all men to be saved and come to the knowledge of the truth (1 Tim 2;4). Salvation is discovered in the truth.

We are mandated to make Christ known to the world. We are celebrating the many who have come to know and follow Jesus, accepting Him as Lord and Saviour. This mission is both a profound privilege and a significant challenge. Sharing the message of Christ requires both courage and compassion.

The challenge lies in effectively communicating our faith in a way that resonates with people from different backgrounds and beliefs. Despite these challenges, our commitment to evangelization remains unwavering. Our celebration of this mission is a reminder of the importance of reaching out with empathy and understanding.

### **4. Celebrating Our Gratefulness: Peace, Prosperity, Faith, Innovation**

We have much to be grateful to God for. The peace and prosperity we are enjoying has taken many years to cultivate and through the efforts and sacrifice of many. The faith we have received and continue to practice is also a cause for celebration. We are also called to be creative, to be innovative in proclaiming the Good News in fresh and new ways. However, each of these blessings comes with its own set of challenges.

Peace is often fragile and requires constant effort to maintain. Prosperity can lead to complacency if we are not vigilant. Faith must be actively nurtured, and innovation can bring about uncertainty and resistance. Our gratitude for these blessings is coupled with a commitment to addressing these challenges, ensuring that we continue to grow and thrive.

### **5. Celebrating Our Faithfulness: Discipleship, Magisterium, Hierarchy, and Mission**

Our faithfulness is demonstrated through our commitment to discipleship, adherence to the Magisterium, respect for the hierarchy, and dedication to our mission. These elements are foundational to our Church life but are not without their challenges.

Discipleship requires continuous personal and communal effort, while adherence to the Magisterium can sometimes lead to difficult conversations and disagreements. Respect for the hierarchy must be balanced with a commitment to inclusivity and dialogue. Our celebration of faithfulness acknowledges these challenges and reinforces our commitment to overcoming them.

### **6. Celebrating Our Communities: Diversity and Unity**

Peninsular Malaysia is a vibrant mosaic of races, ethnicities, and languages. Our diverse communities enrich our Church and nation, reflecting God's creative love. In addition to the initial main races of the Indians, Chinese, Eurasians in Semenanjung, we have

added the colour and beauty of our brothers and sisters from Sabah and Sarawak. We now have in large numbers Kadazans, Ibans, Melanaus, Muruts, Bajaus and others from Borneo. In addition, we also have had our Catholic communities from the Philippines, Indonesia, Vietnam, Thailand, Korea, France, Germany and of late from so many from Myanmar. We in Semenanjung have been so blessed and enriched by the presence of so many cultures and ethnicities. This is indeed the Universal Church in reality.

However, navigating this diversity comes with challenges, particularly in the context of providing priests to celebrate masses and minister the sacraments of these communities in their respective languages whenever possible.

The presence of different cultural perspectives can sometimes lead to misunderstandings or tensions. Yet, these challenges spur us to deeper engagement and mutual respect. Our commitment to celebrating this diversity strengthens our unity and enhances our mission, making our celebration all the more meaningful.

## **7. Celebrating Our Past: History and Growth**

Our history is a rich tapestry of faith and resilience. From the early days of Catholicism in Malaysia to our growth and the development of our nation, our past is a testament to the enduring power of faith. However, the journey has not always been smooth.

Historical challenges, including periods of persecution and cultural shifts, have tested our resolve. As we celebrate our past, we honour the legacy of those who overcame these challenges and laid the foundation for our present and future. Their sacrifices remind us of the importance of perseverance and faith.

## **8. Celebrating Our Present: Restoration and Nation-Building**

We are living in exciting times with so much happening at the Universal Church with the Synod on Synodality from 2021-2024. The Federation of Asian Bishops Conference (FABC) also celebrated 50 years of her establishment and came up with a publication called the “Bangkok Document” that discerned and charted the direction of the Church in Asia for the next 50 years. These are all happening currently at Universal, Asian, Peninsular or Regional levels.

There is also our respective Diocesan Assemblies that the findings have been collated into the booklets that are in your folders. This very RPA24 can be tempted to be seen as our PMPC V, i.e. the coming of the 3 Dioceses of Semenanjung. However, the difference is we are coming together in preparation for MPC in 2026. These 4 Focus areas are summarized in your booklets. Please do read through and be inspired to ponder and share during the Conversations in the Spirit. These findings from our RPA will then be collated and brought to the MPC in 2026.

In the present, we are actively involved in restoring our Church and contributing to nation-building. Our role as stewards of creation and participants in societal development are both a privilege and a challenge. Even as we have done much to look after Mother Earth, by refusing, reusing, recycling, the Church must continue to double her efforts in preserving our Common and Only Home that we have.

## **9. Celebrating Our Future: Co-Responsible with the Laity (Youth), Guardians of Technology**

Is the future bright? What is there for the Church to celebrate? We are Pilgrims of Hope! The Year of Prayer this year prepares us to celebrate the Jubilee Year of Hope 2025. There will be celebrations in Rome almost every fortnight next year honouring different professions and ministries. The laity has played a pivotal role in the growth and life of the Church in the past, present and definitely more so in the future. As the flame of the torch needs to be kept alive, the youth of today must be ready to keep the torch burning bright. The youth are the leaders of not tomorrow but today and also the future. Has the current generation prepared herself for the future? Are we moving with the current times, let alone the future?

Technology in all its forms and intelligence are growing by leaps and bounds. The Church must be the guardians of technology ensuring that we always respect the dignity of the human person, to be morally upright and all for the common good. Looking to the future, we embrace our co-responsibility with the laity, especially the youth, and our role in managing technology. The future presents new opportunities but also significant challenges, including adapting to rapid technological changes and ensuring the active participation of all members of our Church. As we celebrate our future, let us embrace these challenges as opportunities for growth and innovation. Our commitment to co-responsibility and thoughtful stewardship will shape the path ahead.

### **Conclusion: An Empowering Vision for the Future**

The Marathon is run with remote and immediate preparation. Our journey as the Semenanjung Church is almost 50 years, a testament to resilience and unity in the face of adversity. Our journey as one Church in Peninsular Malaysia has been marked by challenges and triumphs, and our celebration today is a testament to our collective strength and faith.

Looking ahead, let us embrace our future with hope and determination. Our shared mission and vision will guide us as we continue to grow, innovate, and serve. May we draw strength from our past, courage from our present, and inspiration for our future. Thank you for your commitment, your faith, and your dedication. Together, let us move forward with confidence and joy, knowing that we are united in our shared mission and purpose.

May our time spent here in Majodi from tonight till Tuesday, be a time of grace and mercy from God.

## Intervener on the Keynote Address “Celebrate” by Mgsr James Gnanapiragasam

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My dear brothers and sisters, His Grace Archbishop Julian has marathoned the fifty years of our Church History with very clear explanations and all this in forty-five minutes. Being a student of Church History, since he graduated from the esteemed Jesuit University in Rome, he has clearly brought us through a roadshow of the happenings of the last five decades in the Catholic Church in the Peninsula.

My job here is to highlight the key points of his keynote address and to give a suggestion to ponder even more deeply what has been addressed as we gather here to celebrate in this assembly. As we listen to his opening, we must not forget that just like a marathon, the end comes with the encouraging nods of the fellow runners and the spirited cheers of the community. Whether its the marathon or the Camino, life is never walked alone as far as the Church is concerned. The one who completes the run has faced the challenges and comes out joyfully to celebrate his or her victory.

The road that led to the Aggiornamento in 1976 was encouraging but rough, especially when we realize that it took eleven years after Vatican II to come to that decision of holding a 30-day assembly when the parishes were clergyless. Changing the mindset of people is never an easy task. Those days there was a saying that floated around from pulpits: The chosen generation has become a frozen generation. Only a handful of the original participants of the Aggiornamento are still among us today. I can only remember: Archbishop Emeritus Pakiam, Bishop Emeritus Selvanayagam, Msgr. Daniel Lim, Fr Anthony Naden and myself who attended the Aggiornamento. At this assembly only the clergy were participating.

As we heard today, the core needs and the related needs were taken in 1976 spearheading the formation of Basic Christian Communities. At each subsequent convention of the Peninsular Church, new related needs were added as the challenges increased. These were added in consultation and collaboration with the clergy, the religious and the laity who also attended the conventions. However, we are all aware of how the Basic Ecclesial Communities have evolved over the years in our parishes with other affinity groups also flourishing alongside.

His Grace mentioned that we were journeying as one Church. We were united in our decisions. Parishes began to be transformed from being linguistic to territorial, which of course, brought about the challenges of bilingual and trilingual and multilingual masses. Obviously, this did not go well with the parishioners. There were no longer any Indian and Chinese parishes. Later when there was an influx of Catholics from Sabah and Sarawak, masses in Bahasa became more frequent as they were heretofore only celebrated with the Orang Asli faithful. When our Catholics were languishing in our celebrations, foreign faithful who came in droves began to inspire us with their vibrant and energising celebrations of the liturgy.

Our mission as missionary disciples takes its foundation, is based on the Trinitarian love of Father, Son and Holy Spirit. Taking its source from the example of Christ, we are inspired to continue the mission of making him known to the world. The RCIA and other ministries have been a driving force in this regard. Being a multicultural, multireligious nation we are being sensitive to differences yet unwavering in the awareness of our faith



and our mission. Our cooperation in ecumenism and inter-religious dialogue has led us to dialogue with the people of other religions.

Catholics have been known to take an active part in nation building. As we live in a multiracial country, our communities have reached out in various ways for the growth of the nation. We are grateful to God for the fact that our country enjoys prosperity and peace, a peace that is relative and which can be unprecedentedly tested. But we have contributed with various initiatives in helping the needy whether physical, mental, or emotional for the progress of peoples and trying to become a field hospital. The challenge of finding creative ways of communicating our faith sometimes eludes us.

One of the ways the Church contributes to the mission of caring for the country is to call us to be stewards of creation. What began as a novel idea has taken global proportions. The Church hierarchy, to whom we are ever faithful and grateful, has repeatedly called us to an ecological sensitivity against societal pressures. Rebuilding our Church has led many Catholics to become aware of St. Francis's Brother Sun and Sister Moon and the care for our common home.

His Grace finally calls us to celebrate our past history and how the Church has grown in spite of all the challenges it faced over the years. He calls us to appreciate the efforts of those clergy, religious and laity who faced brazenly those early challenges. The present state of the Churches coming together within the next two years is a milestone that we can hope for and celebrate. As the synodal journey has prodded and encouraged us to join forces as one Church in our one nation, we look forward with joy and hope when the three components Semenanjung, Sabah and Sarawak meet for the Malaysian Pastoral Convention in 2026.

### **Question Time:**

Every celebration comes with some success. When we celebrate a birthday, we celebrate a person's success at reaching a certain age. We celebrate when we are successful, when we can get at least a bronze medal, even if we miss the gold and the silver. Therefore, the question I have for your reflection is:

**Name one experience in your parish church or community that gave you the biggest challenge but filled you with a joy to celebrate when a favourable outcome followed?**

**My** dear fellow shepherds and dear participants.

Welcome to the second day and the second keynote address. I was given a simple subject to talk on: LISTEN.

### **1.0 Is there a difference between hearing and listening?**

1.1 Hearing stops at the ears. Sound waves reaches the earlobe.

1.2 Listening begins with hearing. The sound waves that reach your ears, produce vibrations that reach the brain, conjuring up pictures and images (that we are familiar with). These conjured-up images stir up feelings or emotions in the heart. The feelings seize the heart, drive us to act accordingly. "What we believe is what we feel, and what we feel is what we do" said Victor Frankl and Fr John Powell SJ.

1.3 Hearing does not drive us; but listening awakes us. So we can choose to be in or out.... to be a communion of individuals, families, ministries or churches or a crowd of impersonal, un-relating individuals.... to be participative or non-committal ;

or to see my mission as part of our mission and our mission as part of His Mission or safeguard our silo mentality? Please be clear why we are here?

### **2.0 Listening Recognises God at Work**

2.1. Listening is a grace given to us; to hear the voice of God and to pass it on to others; to share them tenderly and subtlety in the way we received it.

a) this voice comes to us in the form of a positive flow from our inner divine image, the true self that invites us to trust and act from our best, largest, kindest and most inclusive self.

b) this voice can sound like a deep voice, asking us to hear and obey. That voice may ask us to take risks..to trust .....to surrender to common sense, to destiny, to love and to our deepest self. It frees us yet it scares us.

c) This voice (if it is God's voice), never tries to impress, never tries to over-assure, never tries to control, nor is it harsh, shaming or devaluing self or others. God's voice never leads by guilt; never shames the superficial but loves us at the depth.

### **3.0 Listening Recognises the Other.**

3.1 Listening is the beginning of love ....is the beginning of fellowship ..... is the beginning of relationships with God, with our brothers and sisters.

3.2 Listening reveals the quality of our love. When we listen, we see our faithfulness and our disobedience, our steadfastness and our inconsistencies, and our courage and our cowardice. Learn from God, He not only gives us His Word but also lends us His ears (Dietrich Bonhoeffer).

## **4.0 Listening is the Way of the Biblical People**

4.1 The biblical people were listeners and yet many others preferred not to listen. From the Adam of Genesis to the Apostle John of the Apocalypse, it was a conversation between the initiator and the invited, (the speaker and the hearer). It was a cycle of the word spoken and the word heard. There was no one way about these historical conversations...the words were heard in multiple forms....and the words were responded to in varied ways.

They heard Him in the garden..they heard Him in the wilderness; they heard Him in their land..they heard Him in captivity; they heard Him in the Temple...they heard Him in the marketplace; they heard Him in the open fields...they heard Him in the caves; they heard Him in prayer...they heard Him in the workplace.

4.2 God spoke, taught and led a listening people. You can be pre-Biblical or Biblical or Digital age people... God is unchanging. He speaks, teaches and walks with His people. When they listened, they saw God... they perceived His will... they cooperated with His plans... they found food that endured... and their food was to do His will.

## **5.0 Listening is the Way of the Church.**

5.1 From the early church to the medieval church, then through the Reformation, the modern church, and currently the digital era, they had their listeners, listening faithful and listening communities in the midst of decadence, divisions and disasters. They were the little fireplaces in the midst of the threatening darkness and cold. They listened to what the Spirit was saying and became lights of hope, remaining strong finishers and inspirations to a waning church. The many Councils, Encyclicals, the Pastoral Letters, the Exhortations from the Popes, the Discasteries, the Regional Conferences, the FABC, the Aggiornamento and the 5 PMPCs articulated the Father's Dream and Design for the world, for Asia and Malaysia. They heard the Spirit and they passed it on.

### **5.2 Listening is the Way of the Semenanjung Catholic Church**

A listening pope convened the Vatican II and threw open the windows for the Holy Spirit to sweep through. The Semenanjung clergy heard. And Aggiornamento was convened. And now after 48 years, 4 PMPCs after, the call to BECs, the call to communion, the call to communion of communities, the call to communion in needs and concerns, the call to communion the Synodal Way and now, we are at threshold of history, responding to the call to a bigger communion- the communion of Sabah, Sarawak and Semenanjung, and the milestone event, the MPC 2026.

## **6.0 Listening Includes All.**

6.1 Are we forgetting the previous PMPCs and the outcomes? The current 4 Core Areas ie Church, Family, Society and Ecology have emerged from the surveys conducted at all levels, even going to the peripheries, to the lapse, the individuals and groups outside the church. A survey that covered all the 3 archdioceses and 6 dioceses of Malaysia. At different levels, conversations were conducted, listening to "what the Spirit was saying to the churches", culminating with reports that provided possible pastoral directions.

6.2 We, the participants, have gone through the “Conversations In The Spirit” in our parish pastoral assemblies, the vicariate or district pastoral assemblies, language pastoral assemblies and our own diocesan pastoral assemblies. Our aim here at the RPA 2024 is to prayerfully listen, learn and be led by the Spirit in you, in each one of us and in the community of believers. As we quiet down to God and one another, the Holy Spirit unveils His will. The spirit will show us THE WAY FORWARD. He has a Word For Us. Let us listen again at another level = as participants of 3 dioceses, as Peninsular Catholic Church.

## 7.0 During these days,

1. Be open to a **communion that converts us**: Beware of God in our midst, listen intently to one another, connect with the liturgy, the addresses, the reflections and interventions, and the world situation.
2. Be **courageous**: The Spirit you have received is not a spirit of fear but power, love and self control.
3. Be moved by **charity**: God’s word, gentle or hard...forgiving or brutal....is always a word of love. Love is His intention. May our words, our interventions and our sharing be driven by love.

*“The first service that one owes to others in the fellowship consists in listening to them. Just as love to God begins with listening to His Word, so the beginning of love for the brothers and sisters, is learning to listen to them. It is God’s love for us that He not only gives us His Word but also lends us His ear”. -Dietrich Bonhoeffer-*

Let us yield to the Holy Spirit on this second day, praying:

**Breathe into me, Holy Spirit, that my thoughts may all be holy. Move in me, Holy Spirit, that my work, too, may be holy. Attract my heart, Holy Spirit, that I may love only what is holy. Strengthen me, Holy Spirit, that I may defend all that is holy. Protect me, Holy Spirit, that I may always be holy. (Saint Augustine)**

### Some Thoughts To Consider:

#### # What is not the Voice of God within us?

Too much bravado, overassurance, feeling the need to control or impress, harsh, diminishing thoughts of self or others, egoic voice.

#### # What is the negative resistance within, which is against positive flow?

Voice that accuses, shames, or blames;

#### # What can you trust or listen to?

The inner divine image, our true self which is kind and inclusive.

It's a simple act but very difficult to practise because listening is;

1. More than just hearing words. It is an active engagement with another person's thoughts, feelings and perspective. Listening involves empathy, patience and openness to understanding the speaker's perception and judgement to fully grasp what is being communicated.
2. When we listen attentively, we not only validate the other person's voice BUT also build deeper connection and foster trust.
3. Effective listening can lead to more meaningful conversations and solutions. It ensures that all parties feel heard and valued.
4. Cultivating the skill of listening can transform interaction and enhance mutual respect. By being fully present and responsive, we contribute to a more compassionate and understanding church.
5. Effective listening leads to discernment of God's holy will and obedience to it.

### **Obstacles to Listening**

1. **Perceived Notions;** Dismissing information before fully hearing it.
2. **Emotional Bias ;** Frustration or anger, colour our perception.
3. **Lack Of Interest ;** Minimal engagement or effort to understand.

### **To Conclude**

Listen to everyone and learn from everyone because nobody knows everything but everyone knows something.

Speak in such a way that others love to listen to you. Listen in such a way that others love to speak to you

Knowledge speaks but wisdom listens.

Books, minds, umbrellas only work when they are open.



Note: The RPA process involved:

1. Participants have read the findings on Family in the RPA booklet provided.
  2. A short reflective summary on each of the four areas of Pastoral Concerns were presented, that is, Family, Church, Ecology, and Society.
  3. Participants then proceed with the “Conversation in the Spirit”.
  4. Attached below are the reflective Summaries and all the unedited Round Three discernments as submitted from the all the groups.
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## Reflective Summary on Family by Mr. Ramesh Victor

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### WHERE WE ARE NOW

Striving:

- Striving to live committed Catholic Life – prayer, Mass
- Encouraged active participation in parish and BEC
- Building strong bonds-dialoging, love & respect

Inclusive:

- Formation for parents
- Including people with disabilities, especially at Mass

Support:

- Follow-up marriage preparatory programs
- Single parents
- Youth problems-bullying, mental health, sexual education
- Non-judgmental

### CHALLENGES

Challenged Relationships:

- Conflicts
- Failed marriages
- communication breakdown-overindulgence in technology and gadgets
- Children lack attention

Financial & Mental Health

- Struggling to provide and sustain
- Migrant poverty
- Anxiety
- Lack of support for aged

### WAYS OF MOVING FORWARD

Building bonds, love and values and facing challenges of finance, relationships elderly and marginalized

- Formation: parents, Young (life skills), Bible
- Parish Community: strengthen, support and include
- Marriages: follow up sessions, helping young couples, dealing with domestic violence
- Support: Elderly and marginalised

## Discernment on Family

GROUP NO:	THE THIRD ROUND: Building Together (From an "I" to a "We")
1	<p>1. Restructure marriage course ( importance of Communication as a major topic)</p> <p>2. Practise Catholic teaching in Mix Marriage</p> <p>3. Renewal in the contents of what shared in CMPC following the current issues of trend of what happening currently</p> <p>4. Renewal/refreshing approach after marriage</p>
2	<p>Core Christian family value through education =&gt;Catholic care centre, catholic school teaches all the core values that are needed in a family.</p>
3	<p>We must learn and educate other's about the religious values and witnessing it</p>
4	<p>Fr. Edmund Woon Yaw Yen: God as the focus of the family is required. When God is the center of the Church, all these good values and practices come second-nature, as we learn to pray, and learn to come together to learn about the bible. It fosters unity and sense of belonging automatically. But the church needs to monitor their community to see how they can develop their families, youths and etc.</p> <p>Louis Chen Shian Liang: God at the centre at the family life in all that they do and think.</p> <p>Lowrans a/l Adaikalam: Family tourism and expedition. Where the expedition brings them together closer as a family unit.</p> <p>Fr Moses Rayyappan: Unity among the parish and the family.</p> <p>Dcn. Jonathan Andrew Rao: How can we integrate families, Youths, and other layers of our community together to provide a high value formation? God at the center, yes. But must focus on the points or areas that relate to the different groups like family, youths, parents, elderly and etc.</p> <p>Liza Magnus: Unity is important as it takes a village to raise a kid. God is in the center of her community and family. But there is no sense of belonging or unity and she feels she needs to bring her daughter to see the different festivals done by different tribes and different catholics. She feels she can be more open to cultures so that her daughter can embody the spirit of inclusivity.</p> <p>Leonard Soyza: Focus on community and journeying together with God at the center. We must monitor and talk to our people to ensure we understand where they need help, how God relates to them and how God or rather prayers/acts of devotion to</p>

	God can help them as Youths, children, family, parents, couples elderly and more.
5	Key areas: 1. Need to build prayer life of families & people's reverence of God (its shallow now) 2. LGQBT needs to be addressed (not a big issue but still needs attention) 3. Funding of families (so parents can focus time on children) 4. Church don't need to build external building but focus resources on people, faith formation etc 5. Sense of belonging needs building
6	Communication - better/proper Communication to understand, love, forgive, respect and open of mind for family as the key area/point
7	EACH AND EVERYONE OF US ARE RESPONSIBLE TO LEAD AND GUIDE WITH LOVE AND COMPASSION TO FACE THE CHALLENGES, STRUGGLES AND DIFFICULTIES FACED BY FAMILIES AND TO FIND CREATIVE WAYS OF CARING FOR FAMILIES THROUGH MORE FAITH FORMATIONS AND EDUCATION IN LIGHT OF THE CURRENT WORLD CONDITIONS.
8	Programme to improve faith to & focus the family cathechise.
9	Strengthening communication and support through faith and gospel values.
10	Family as fundamental of society to embrace and find back its roots and living out a life in Good News. Word of God is the answer to life. Back to Jesus Himself.
11	1. We need to look at individual needs in our parish and build a program accordingly 2. We should have generational formation on communication for kids, Youth, newly married and elderly 3. What we do in life must always lead us always to Christ and not blindly doing things 4. We can provide formation with real life experiences for better understanding
12	The areas of focus that we see as important are the: a) Importance of the Eucharist and prayer b) Importance of communication within the family c) Importance of administering to the mental health issues in the family
13	1. Elderly - we need to concern about elders as family members 2. Influence of gadgets 3. Lack of priests 4. Have people to do extra tasks in church
14	Creative Prayer
15	1. Parenting guidelines for parents in building family life. 2. To have consistent and systematic sessions for parents.
16	Family life is from womb to the tomb, it is important to foster the relationship in the Church and through Church's view on media. Having accompaniment to all stages in life in the Church. The Church needs to create support groups and the sense of belonging to reach out the lost. Having formation and share from the heart experience.
17	We feel that the family needs to relate with one another in a collaborative manner to deal with the issues of lack of resources, the tendency to work in silos and the inability to close pastoral cases.

18	We need to address sensitive topics like LGBT, having formation for parents, focus on broken families, energizing family through formation, parish level gathering/family event, family day by including both young and old. To be rooted in love, and rediscover love and understand each other in this modern world.
19	A bigger family is a seedbed for vocations, individual should have inner conversion acknowledging that by trusting in God and in His Providence and be aware that he/she belong to a united church (not separated by diocese, race, upbringing).
20	A common printed and digital platform is needed for the Malaysia Church to effectively communicate bold statements and follow-up actions (e.g., practical action plans, outreach missions, campaigns) that address questions and clarify Church teachings on family-related issues, including marriage, baptism, technology, communication skills and SSA. This platform should present information in a simple, contextually Malaysian way that also supports BECs and parishes.
21	1) Good understanding of family life ministry not just the routine (ME, EE etc). Live up family ministry to address faith, practical, social and spiritual needs by strengthening family life ministry in parishes and diocese. 2) Broaden the formation in the parishes to attract and meet the needs for all the parishioners.
22	Spiritual growth and faith development at family level is a priority. BEC is not able to achieve the objectives as they are not involving the youth and younger generations. BEC needs to be home growth and based on the community where they are
23	Formation and pastoral care for the family should be emphasized. Especially to dysfunctional families.
24	Comprehensive support system that includes young married to the parents, elderly care, faith formation and migrants. To be inclusive of everyone we need a pool of information for everyone to access.
25	1. Faith and Christ centered life is very important for the family. 2. Empower parents to be role models by having parents' faith sharing sessions to teach and strengthen the faith.
26	1) Communication & Time: Open conversation and availability. Quality time together, praying time together. Families should transmit the faith to their children 2) Faith formation & that we are listening to the cries of the people/group that are so diverse and our effort to be the catalyst of faith in our society 3) A communicating Church is a listening Church 4) Maturity of the parents & the faith. Parents cannot influence or educate the children wrongly. 5) Faith as the strong foundation & cornerstone.
27	Rediscover family values, equip relevant skills for formation and accompaniment for faith experience
28	We conclude the following : 01 Formation for Faith and Parenting to enhance the family life and continuity of the faith practice to the younger generation is important. 02 Family need to continuously engaged in faith and daily family prayer life, practice and apply in our faith journey.

	03 Family communication - to improve on QUALITY time on family communication focus on faith sharing and journey together is essential.
29	<p>Formation for couple who wanted to get married age below 40, married couple age above 40 to 50. To help them to see through their relationship with professionals counselling</p> <p>In steel Love for children with word of God the way of Catholic tradition, dedication for special needs children/people</p> <p>Our Faith formation needs to be rearranged to meet the current needs and reality of the youth and children.</p>
30	<p>Home visiting should be encouraged more and it can lead to other discussions on internal aspects such as financial problems, mix marriage and etc.</p> <p>Challenges that we have:</p> <ol style="list-style-type: none"> <li>1) People are not opening their house for visit(either attitude or language barriers)</li> <li>2) Lifestyle of people (time of working, family come home late, no time for BEC)</li> <li>3) Guarded housing area (process for security is too many)</li> <li>4) They have full family but they don't come together.</li> </ol>
31	<ol style="list-style-type: none"> <li>1. Follow up sesion on new married couples– put Jesus in the centre - faith</li> <li>2. polish/work on the BEC Ministry=&gt; family</li> <li>3. adulthood= to make decisions for ourselves.</li> </ol> <p>Final point: {FOUNDATION OF MARRIAGE} &gt; Marriage preparation course (extended); help them to decide &gt; Follow-up session (Counselling); journeying, help to decide</p>
32	<ol style="list-style-type: none"> <li>1. Don't pass judgements. - Show mercy and joy, no matter how broken. - love and mercy for and within families.</li> <li>2. Journey with young people and accompany them.</li> <li>3. Family to be a living testimony to reflect Christ.</li> </ol>
33	What we came out as a WE is that the 3F which are FAITH in the family, FINANCIAL issues, and FORMATION where the church/pastoral need to take part in the current state for the family.
34	<ol style="list-style-type: none"> <li>1. Human and spiritual formation and support esp for young parents, including how to reach out in different family settings e.g. mix marriages, OKU</li> <li>2. Bringing relevance to the Sacramental life, the Eucharist, Mass being emphasised as a place for families to receive</li> <li>3. Integrating regular prayer as part of daily family life - focus on relationship with God, self and others</li> </ol>
35	FAMILY SPIRITUALITY - Parents must take responsibility of the spirituality of the family by praying together & staying together to re-evaluate the family life
36	<ol style="list-style-type: none"> <li>1) Relook at the family institution today: - need to have support each others and change mindset of young adult. - Everybody needs to help and educate about marriage life. [ collaborate with others , NGO ] - Educate about use of gadget with the right way in the catechism class.</li> </ol>

	<ul style="list-style-type: none"> <li>- need change mindset of the young people.</li> <li>- formation family and children</li> <li>- Educate children within ourselves, parents need to educate the use of gadgets consumption when in family time</li> </ul>
37	Group 37 agreed that centrality of Faith in the family, every personnel must have personal encounter with God. Prepare a platform for every person. Our focus point : Faith
38	<ol style="list-style-type: none"> <li>1. Learn from family</li> <li>2. Home visit</li> <li>3. Communication</li> </ol>
39	1) Collaborating and shared responsibility with the clergy, Religious and lay leader in building Christ centred community (BEC) and families focusing on the formation.
40	<p>There's a need for formation for parents, children as well as all lay ministers in the parish, form prayer groups , give catechesis on sacraments and the bible</p> <p>Need to train the trainers, equip and empower catechists (includes Catechism teachers and RCIA presenters)</p> <p>Renewal in the Spirit seminars for parents and children, help them to build a personal relationship with Jesus</p>
41	<p>Establishment of a family life ministry which will be a channel to reach out to all levels of the family.</p> <p>2. Encouraging dearly prayer life in each family (back to basic) with explaining prayer life " A family that prays together, stays together."</p>
42	<p>We make Christ the centre of the family focus on the source</p> <p>All family should have spiritual conversation</p> <p>We must pray together and meditate on the word of God</p>
43	<ol style="list-style-type: none"> <li>1. We can attempt to develop holistic formations and support for families with different issues.</li> <li>2. Don't look at a problem as a problem but see it as an opportunity to learn from this problem. Always ask ourselves, what will Jesus do, in these situation. Always show love and compassion when faced with family issues.</li> <li>3. Being exemplary in the way we act as a Catholic. Never degrade another person's religion (in a mix-marriage situation). Treat your spouse with respect. Over time, the non-catholic spouse will see the goodness in the Catholic spouse.</li> <li>4. It takes time for a new convert to fully embrace the faith. The family and church should give support for the newly converted.</li> </ol>
44	<ol style="list-style-type: none"> <li>1. We agree for Formation for parents, children, priest too.</li> <li>2. Must have formation on the Social Media</li> <li>3. Parents have more time to take their children to prayer and teach God works</li> <li>4. Parent have me play their role on the children.</li> <li>5. Mixed marriages need to avoid.</li> <li>6. discipline Is very important for Parents on their children.</li> </ol>
45	Church as a home that caters to the needs of those in the peripheries by making them into the leaders
46	To foster a sense of belonging within the church community, we will build a "Special Pastoral Team" composed of pastoral care workers or parishioners



	who will pioneer the church's mission. This team will lead specialised programs for children and adults, guided by expert trainers, and include follow-up assessments supported by research data. Involving the priest and the entire church community in this act of service will help touch the lives of individuals and families, deepening their connection and attachment to the church. Thus, the church needs to invest on these issue.
47	A good personal relationship with Jesus is crucial. The family has to encounter, to love and embrace the Holy Eucharist in their daily life as a family. Then, ongoing formation will follow suits.
48	Why are we struggling to reconcile or not successful in restoring families? Out of frustration, I tend to scold but scolding does not help. Sometimes we need to take the people lovingly by their hands to guide them and show them the way. For many people knowledge is not virtue meaning that they know does not necessarily translate into doing.
49	Experiential love of Jesus and deepening of our family faith enhances the family life.
50	<ol style="list-style-type: none"> <li>1. Encourage parishes to set up family life ministry at parish level</li> <li>2. To provide support to families including strengthening their spirituality</li> <li>3. To renew the current formation programs for family such as CMPC by taking into account the present situation in Church and society</li> <li>4. To reach out to families who are not group to church or not active in Church</li> <li>5. To provide support to young couples/ parents such as organising follow-up session after CMPC</li> </ol>
51	"Family"(clergy and laity) committed to practise what they preach in building Christ-centred family.
52	<p>The identity of the Family structure must be built on family prayer with Christ as the Centre of their Life</p> <p>The foundation of the family is further enhanced by family feeling a Sense of Belonging and Joy; loving and caring relationships in all circumstances.</p> <p>Parish must reach out to all couples and families without judgement and bias, using a multi faceted approach in the hope that the family can be sent in mission.</p>
53	We need to shift the culture from one that is focused on the external "doing", to a culture where the focus is on personal relationship with God at all levels and ages within the family, starting with young couples with children as they are more open to change.
54	- construct a solid family life formation with topics like raising children holistically, mental health awareness, navigating mixed marriages and having support systems in place for followups.
55	<ol style="list-style-type: none"> <li>1. Couples &amp; children (with mix marriages) are finding difficulties to maintain their faith which is rooted in Christ.</li> <li>2. Emphasizing on formation to build the bonds within the family members - quality of being.</li> </ol>
56	To cultivate God-centred families by reinforcing Catholic morals, fostering a deep sense of belonging, and reclaiming a strong Catholic identity.

57	RELATIONSHIP with God will STRENGTHEN the relationships we have in our world with each other, which includes our relationships in family life. Parent and child, siblings, etc.
58	<p>1. Family is the root - how to focus? The church is the people, how do we penetrate the issues highlighted over the years, in the booklet, church should focus on -Family oriented formations, programmes, events. eg: Family choir, of course it comes with its limitations, but the key idea is to work it out together. Education, formation to build "family-oriented" mindset.</p> <p>2. we have to work beyond our limitations, work it out and see how we can overcome the challenges - eg: when we do not have the resources to form a family ministries within our parish, or if families response are poor, continue persevering</p> <p>3. Ministries to become family oriented - having a common ground, common focus.</p> <p>Ministries heads are to form and shape family-oriented mindset as they lead</p> <p>4. Integration way forward, family life ministry can bring in more professionals to help educate family building - eg: lawyers, doctors, integration between 2 generations (the young &amp; old) - in ministry leading, succession plans - the old leading the young, fatherly figure, ministry mentoring</p> <p>5. Building a "family-oriented" mindset culture to be introduced, integration is the approach to be taken.</p>
59	<p>*Family life is a cycle at any point of Life are they receiving sufficient formation or support? (Children- teenager- youth- young adult - parents)</p> <p>*Involvement of parents together with children both to be involved in the formation of family</p> <p>*How is the Church being part of this cycle of Family Life</p> <p>*Formation on Pre family life course to focus on importance of family life</p> <p>*Transform our Religious Education</p>
60	Every parish should have an active pastoral care, to address family life, youth, single adults and pre marriage issues.
61	<p>Formation for families - young couples, children from 7 to 20years - catechism needs enhancing to support young adults</p> <p>Strong BEC needed for support</p> <p>Counselling needed in church</p>

### Where we are now

The Church and the entire humanity have been strongly impacted by drastic and rapid change brought about by technologies permeating every aspect of our lives without exceptions.

Church being connected and inclusive:

- Leveraging technology such as social media to reach out while being mindful of inclusiveness (significant segment of society still do not have the necessary access)
- Adopting a culture of active listening to each other and discerning the will of the Holy Spirit through our synodal journey together in meeting the needs of community

Empowerment and evangelization:

- Greater emphasis on spiritual formation and evangelization, especially to engage the youths; being more welcoming to foster a strong sense of belonging among all
- Priests are accessible and encouraged to engage more deeply with parishioners in pastoral care effort

### Challenges

There are significant shifts in work, family, social values and lifestyle priorities posing challenges for the Church to address these changes effectively and fulfill its mission sustainably.

Grow and sustain communities:

- Dormant BECs to be reactivated while encouraging more parishioners to actively participate in them.

Inclusiveness, integration and support:

- Migrants and marginalized groups
- Engaging and empowering the youths to play more significant roles

Improve governance:

- Leadership and all aspects of administration, such as proper documentation, financial management and planning. Better coordination and cooperation amongst diocesan ministries are needed

Faith and updated formations

- Deeper understanding and love for the Holy Eucharist, liturgy and our faith. Formations need to be updated and able to address the current issues, e.g. AI, IVF, etc.

### Ways of moving forward

Openness and listening to the Holy Spirit and the voice of the people/ Church requires a clear, comprehensive and committed response as follow through.

- Enhancing faith formation and education for better appreciation of our liturgical practices besides updating contents to address current issues
- Leveraging relevant technologies as social engagement tools
- Strengthen leadership and better governance in all aspects of administration
- Reactivate and empower BECs

## Discernment on Church

GROUP NO:	THE THIRD ROUND: Building Together (From an "I" to a "We")
21	<p>1) Leadership to support and focus on practical Catechism in Bahasa Melayu.</p> <p>2) IT and AI group in diocese to create App to teach faith formation for Catechetical.</p> <p>3) Maintain cultural and language diversity.</p>
22	As church we need a clear identity, intentionally living out as Missionary church reflected in our actions, projects, support for the poor and vulnerable with love and compassion ❤️
23	We could be a more inclusive, loving, evangelizing Church. Encourage the young adults to have a better sense of belonging and to play a deeper role in Church. Can improve the unity in diversity.
24	<p>Commitment, Catechesis, Reverence.</p> <p>We recommend that the lay honour their commitment to church and community also feel the need intensity, catechesis in order to cultivate deep reverence.</p>
25	<p>1. The church to respond to our baptismal call to become members of the prophetic, kingly and priestly ministry.</p> <p>2. For the church to be effective and fruitful, to have paid pastoral workers in every church and in different ministries. Remuneration and benefit must be competitive and according to market rates.</p> <p>3. Liturgical digital platform to translate the order of Mass for inclusivity of migrants in the parishes.</p>
26	A revitalize Church empowers each members including youths to reach out the peripheries which includes the marginalized in this multicultural society in the Mission of Jesus' compassion.
27	We suggest creative, interconnectedness, integrated re-evangelization&reaching out mission that are practical, doable in the church.
28	Language of LOVE should be contained in all involved, who serves (Church Leader) and manage (Priest) in church Ministries
29	The church make space for embodiment, where listening, inclusivity makes way for evangelisation to reaching for the young ones and the elderly. When formation and upgraded education continues annually to everyone, building quality and dedicated parishioners with the up to date information and technology, will be possible.
30	We feel that it is important to strengthen BECs and redeveloping ministries to enhance the journey towards MPC 2026 and beyond as It highlighted the need for shared responsibility where both priests and community members actively participate and collaborate in and contribute to church and BEC activities.

31	<p>1. Evangelisation should be continuous and have a follow up session. We see the Church as the evangelising community, experiencing Christ in every event or activity of the church. Leading them to witness to others and others to others, to building up a church to a invitable and welcoming church.</p> <p>2. Though language can be a barrier but we can go beyond language to build a community towards unity in diversity. E.g. Bahasa Malaysia as the common language.</p>
32	We acknowledged everything that has worked for the Church in Peninsular Malaysia in the last 50 years , yet our conversation in spirit leads us to be to the possibility of relearning what is means to be a disciple of Christ in the church. This mean ie; changing the fixed mindset.
33	Addressing these matter involves creating more inclusive, supportive and engaging environmental that meets diverse needs and a genuine connections. The church plays a very important role in many people's live where the church need to be more human to the people cries/problem/life. Sense of empathy, friendly and affectionate also going to create a unity community that will lead deepen our journey together in catholic faith.
34	1. Focus on the development of personal relationship with God and interior growth, cultivating prayer as a relationship with God, and allowing that to overflow into mission and service. BECs can focus on building relationship, sense of belonging and inclusiveness. Importance of the “being” before the “doing”- transforming personal relationship and interior spiritual life which will overflow into effective mission and service.
35	Renew our Church by strengthening the BEC through ongoing formations
36	Every ministries need to understand the roles and mission. (outreach to the poor and needy people)
37	Empathy and openness to continually engage with one another
38	<p>1. Don't give up in service</p> <p>2. train new catechists</p> <p>3. Strong in Faith</p> <p>4. Open Heart</p>
39	We recommend that the Church must dare to invest and to get full time Pastoral Worker by giving them proper training and skills to help in all areas and ministries in the Diocese or in the Parishes.
40	The consensus is that we need to have faith formation, teaching the faithful to know and understand the faith ; strengthen their prayer life to unite with Jesus, and lastly, train and equip the faithful to evangelise.
41	<p>1. Be evangelized before evangelizing. To be welcoming and an inclusive church to the newly baptised as one parish family</p> <p>2. To create social media. A platform for the youth to evangelize themselves and also to evangelize others through social media applications</p>
42	We need to share the experience of Christ with the others

43	<p>The modern Church is very complex, is made up of diverse people of all ages, different background, religious and laity, local parishioners and also migrant (workers and students), aged and homebound.</p> <p>As people of God, the priests and laity must work together, to be brave, take active steps creatively, embracing technology and to reach out to the Youth and also homebound, the differently abled, the prisoners, the marginalized.</p> <p>A Crucified Christ for a Crucified World - how much a person (Jesus) can go through to reach out to the people of God. This should inspire as a Church to make heaven on earth and to reach out to everyone.</p>
44	Need to focus on the BEC formation and do awareness for parents and youths for Mixed marriages.
45	Empowering Christ centered small communities to be inclusive, effective, missionary, so as to be an ecclesial community where everyone has a place in it
46	We will actively work to cultivate a dynamic community that not only energizes and unites our church but also prioritises evangelising all Catholics, especially young Catholics, through engaging activities related to scriptural, spirituality, and social issues, ensuring they remain deeply connected, involved, and committed to our faith.
47	Our focus is BEC, through BEC evangelization is vital and necessary within the BEC. BEC helps to hold our Catholic together. Therefore, the Church has to be an evangelizing Church.
48	<p>I never had Alpha in my parish. Refused to have it. Why? Alpha Catholic added in Church and Mary after they have finished their programme. The addition suggests that Church is not important. It is an afterthought. It is not necessary.</p> <p>We are saved through the Church. We should never be ashamed to celebrate this truth.</p>
49	To be inspired by the Holy Spirit to show that each individual is the church and has the responsibility to bring Christ to the world by our actions, words and attitudes.
50	The symbol church moves to foster a culture of listening, inclusivity and evangelism . Emphasis is placed in going formation and education, especially in youths. The church also seeks to enhance community engagement through the active involvement of priest creating sense of belonging in being inclusive and build bridge building. The church can also do this by leveraging technology and social media to build connectedness.
51	-Be the synodal Church by being the voice and hands of Christ by ensuring no one is left behind or lost.
52	We believe that the Church, model should be a 'servant' in service model and 'prophetic' in nature, lending to God's voice. As the Church is a people of God, the Church's discerning journey must follow the Christian

	<p>way and renewal of Church must extend to both clergy and the laity. The Church must also ensure the sacredness of the sanctuary and maintain the sacred space at all times.</p> <p>Young children's spirituality is the responsibility of the parents and supported by the Church.</p>
53	There is a need for holistic reorientation of the Church (ministries, BEC's, leaders & non-leaders alike) towards a formation in the loving relationship with Christ to live and serve with joy.
54	the church must be willing to invest more money and time into building thriving youth ministry models and training full-time youth ministers
55	<ol style="list-style-type: none"> <li>1. Church constantly goes through multiple challenges and needs constant updates in every area of modernization.</li> <li>2. Allowing younger generations to penetrate in Church's mission and contribute their talents and ideas.</li> </ol>
56	A need for continuous formation for all levels growing towards a missionary church.
57	The church needs to focus on the deposit of faith while responding to the signs of time.
58	A new way of evangelisation, the church reaching out to the world, coming together to reach the unreached.
59	The Church (Field Hospital) = You and I own it and everything will follow especially Vocation
60	BECs are the grassroots of the Church, as such there must be adynamic leadership which should be changed every few years. BECs must be adaptable to make changes and adopt new creative ideas for revival.
61	Youth Engagement - Inclusive - Better ways to include the young adults. Faith Formation - Conversion and Evangelisation - Life in the Spirit Seminar



### Current Situation

- Eight years ago - 24 May 2015 the encyclical *Laudato Si'* was introduced for an important reason, a 'mindset renewal' of mankind, demanding a conversion of life
- A new seven-year plan for action was implemented for environmental sustainability in all the different sectors of the Church including families, parishes, schools, hospitals, businesses, organizations, and religious communities
- Mankind has ceased to be grateful that God has created us to increase the act of our love to creation
- Destruction of the environment is because the human heart turned in upon itself- a life lived "inward" for oneself rather than "outward" for God and others
- This has resulted in increased poverty, weather extremes, species loss, acute and chronic medical illnesses, war and human rights abuses, unstable global situation
- The conversation towards gratitude is a turning away - a throwaway culture as no person is to be received as gift but as an object to be used for the sake of commerce and politics
- Human beings have damaged our earth, allowing pollution to turn it into a "pile of immerse filth", where beautiful landscapes are now covered with rubbish, people's health are affected by the build up of harmful chemicals that are not able to be broken down
- Pollution has resulted in a broad spectrum of health hazards, especially for the poor, causing millions of premature deaths, water shortage leads to further sufferings of millions not only from thirst, but unimaginable illnesses and the poor are effected badly
- The environment is in crisis and there is an urgent call to action as the earth is crying out to us

### Challenges Face

- Genealogy of how we have arrived at this destructive point stems from the unconscious acts of human being not having the ability to look at creation through the eyes of love, instead we have turned to technology to save us disregarding the deeper transformation that is needed
- We have lost a contemplative capacity as a human society, which tells us that contemplation allows us to open to the cries of the earth and poor, increasing our capacity to be with the suffering of others
- Contemplation helps us to hear Creation's call to us to respond to the healing of our earth by quieting the mind to discern and act on our part on what to do
- Human families are lacking sound ethics, a culture and spirituality genuinely capable of setting limits and teaching clear-minded self
- We are failing to look at the need for 'new ecological culture' that can help our population survive and reproduce within this changing environment
- We are unable to create a sound cultural ecosystem that can interact with different environmental spaces and build on activities that benefit mankind
- Lack of education and awareness in environmental issues despite having policies and procedures in place are not working due to poor enforcement

- Introducing an 'ecology lifestyle' embedded with spirituality, 'mindset overhaul', yet a change of thinking patterns on their roles and responsibilities has not been unachievable although it has been in the pipeline over the years and still the decline of mother earth continues
- Instilling a culture or create movements within the church to combat the decline of mother earth

### **Moving Forward with Mankind's Behavioral Change**

- Introduce educational awareness and campaigns to induce 'ecological conversion'
- Begin the deepening process by developing ecological awareness or consciousness is to become aware of their existing attitudes and actions, embedding ecological identity with values, beliefs, feelings and attitudes
- Enhance broadening with emerging approaches on 'learning ecology' at all levels from catechism for pre-school to recognize the do's and don'ts to confirmands at youth level in a community setting for transformative learning
- Include 'ecological consciousness' in masses in raising ecological awareness through undertakings of nature at parish or district levels
- Go paperless in all that we can, starting with 'no throw away' culture from young, create painful awareness when we contribute to the ailing of mother earth that exist between our environmental crises, low ecological consciousness, and cultures of detachment from nature

## Discernment on Ecology

GROUP NO:	THE THIRD ROUND: Building Together (From an "I" to a "We")
1	<p>1. People must be educate and going paperless</p> <p>2. Bring technology to help reduce rubbish- use online notes, banner, bunting</p> <p>3. Ecology start from the Church, what we plan and our mission must start from the church, what we do is a reflection lesson to others who see it.</p> <p>4. Action Speak Louder than talking - Church should be the first on to take action, as nowadays we keep trying to educate people and expose awarenes but from our/church action we didnt see it. For example, the use of plastic cup, printed note, printed bunting and banner.</p>
2	Church helps in implementing good practices with proper education such as learning from other dioceses or parishes with involvement from every ministries.
3	The important thing now is we need to stop talking and get into action to save the earth
4	Practice a sustainable-balanced lifestyle where we practice the 4 Rs but we focus more on Reduce by refusing consumerism. Run environment projects/initiatives instead of turning blind eye.
5	We recommend that we continue to change the mindset through education & awareness starting from the young, being involved in NGOs and the Church can be more outspoken on environmental issues.
6	We concluded with Education on ecology should be introduce/taught in early ages, continue practicing it and sharing it with people around us on ECOLOGY!.
7	To have continual formation sessions on ecology and to have greater collaborative efforts with NGOs and govt so as to learn from each other, to create a higher awareness and greater responsibility of everyone under the leadership of our clergy and the coordination of all in the church leading to the same goal of not affecting the life and livelihood of the people of the country and the world.
8	We agree that MPC 2026 must implement ecologically for example no disposable cup & plate, implement paperless.
9	Achieving sustainability requires personal awareness that inspires conviction and builds resilience. Through this transformation, we can ensure a lasting impact on our ecology and community.
10	To continue what we are doing but it is time to go further. Sustain God's leave.
11	The church does not practice what it preaches. Awareness must follow with action and walk the talk. Example: RPA Stop printing for convinience when e-booklet already sent out. People to get their free drink from the

	truck using the water container given instead of plastic cup and straw. Lets save mother earth together!
12	Based on our discussions, in order to have sustainability of ecological projects 1) Catholics need to be educated and informed 2) There is also has a need for second rung leaders to be formed, so that there is a continuity in the leadership to manage specific ecological groups and projects in the parish. This continuity is essential to build a lifestyle of active ecological preservation.
13	Education and awareness is important ! We must keep the hope alive, do our part, even if it's small.
14	Let us Initiate, Educate and minimise consumption to save mother earth. By starting with "SELF"
15	Emphasize the church to practise the policy and governance, to establish the ecology team in the parish.
16	We recommend creating an awareness of ecological spirituality and being stewards for God's creation. The short term will be on personal efforts, having personal ecological conversion in caring for the common home (practicing 3Rs, afforestation). Being a stewardship of God's creation includes sourcing sustainable resources (solar), working with organisations, and caring for the dignity of the human person. By MPC 2026, our local parishes will achieve reduce in energy consumption and carbon footprint.
17	We feel that the care for the environment begins with ourselves and taking small concrete actions in our daily life.
18	Lead by example -be it an individual, priest or family. Treat the church as an extended family and remind each other about being 'stewards of creation'. Encourage recycling in parishes to earn some income out of recyclables- kloth bin, segregate waste, cooking oil. Collaborate with other institutions.
19	The Church has to play the role to educate and raise community awareness among the parishioners to be stewards of the creations (human being, animals).
20	The Malaysian Church needs to implement a progressive 5-year nationwide plan that ensures the execution and continuity of step-by-step policies to raise awareness and build ecological spirituality through catechism and collaborative projects.

### **SOCIETY WALKING TOGETHER**

#### **Recalling PMPC IV**

- From being exclusive/insular towards being inclusive / extend the tent
- From repeating old ways that are ineffective towards creative ways to encourage, empower and inspire
- From building walls that sever relationships that makes reconciliation difficult or impossible move towards building bridges that unites race, religion and each other

#### **Society's Growth**

##### ***Society - Advancement***

- Includes telecommunication, automobiles, aviation, computers, internet, mobile technology, medical innovations, renewable Energy, artificial intelligence

##### ***Society - Challenges***

- Includes environmental degradation, inequality and discrimination, stress and overwork, cultural erosion, urbanization issues, loss of jobs to automation, resource allocation, economic bubbles, political instability, health impacts, social disruption, security concerns, education barriers, youth in society, leadership and accountability, migrants and refugees' struggles

#### **Walking together Challenges Us:**

- Transformative Mindset / Call For Pastoral Conversion
- To Deepen and broaden our pastoral approach
- Being conscious that we are disciples, we are missionaries

#### **Transformative Mindset / Call for Pastoral Conversion**

- Broadening and deepening as disciples in mission has two perspectives:
- Within the church -
- Church in society

#### **The Church Is Always Reforming**

- Touch reality thru' listening and discerning
- Constant call for pastoral conversation
- Disciples in mission - accept reality - walk together

#### **To face these challenges, we:**

- Cannot maintain a mindset that dampens our growth
- Prevents us being effective disciples of Jesus
- Free ourselves from "bunker mentality"

#### **Common Signs of Bunker Mentality**

- Paranoia : feeling surrounded by threats

- Isolation : avoiding outside contact close knit grp
- Defensiveness : reacting negatively to criticism /opinion
- Us vs Them mentality : viewing outsiders as adversary
- Echo chamber : discussion with likeminded people only
- Resistance to change : rejecting new ideas or innovation
- Increased tension : high levels of stress

### **Deepening & Broadening as Disciples in Mission has Two Perspectives:**

#### **Church**

- In deepening: conversation in the spirit, formation, consensus building, transparency
- In broadening: collaboration, differentiated responsibility, decentralization, inclusive of emerging trends
- Emerging trends in society as part of mission - Ecology

#### **Society**

- Engage actively- avoid duplication, share resources
- Collaborate with NGOs - climate change & environment, Orang Asli, migrants, dealing with child & women abuses
- Faith based organizations - childcare, home for elderly, medical services
- Nation building - peace, justice, harmony

### **We are all Disciples - We are Missionaries:**

Walking together with a purpose to build the kingdom of God

## Discernment on Society

GROUP NO:	THE THIRD ROUND: Building Together (From an "I" to a "We")
1	1. To grow as a society, we must start from our own self first 2. Parishes to come out from their normal orientation to reach out to society.
2	Be a Christian that show others all our good deeds so that they can feel our love and move towards a better society.
3	As a church, we have already engaged widely with all networks and emphasis on create the better society.
4	We feel through collaboration with other NGOs, or religious bodies, we need to organize large scale events which can attract different parts of society (families, youths, migrants). Sports, inter-diocesan gatherings and etc which will help the church connect better to society as a whole.
5	Our recommendation is to have more reps in politics (be vocal) because we can influence society. Another recommendation with AI/technology has to be used & managed to our advantage, use it creatively to our benefit. We need to educate (create awareness) on dangers of AI/technology.
6	Inclusivity is the key, we decided on this as every people/faith goes to be included in everything no matter their society status, conditions, practices and so on.
7	There is a great need for the church to be inclusive, to empathise, to be compassion and the need to be humble in walking together with Jesus and doing what God wants us to do. With Jesus as our source of faith and motivation, we need to strike a balance between what the church needs and what society needs and to discern wisely in this ever-changing society.
8	How church going to counter crisis Islam misation within the Catholic especially from Sabah & Sarawak.
9	To be a true missionary disciple, the Church must remain in the midst of society, actively engaging with and supporting its members. By journeying together, collaborating, and continuously addressing the needs of the community, the Church fulfills its mission, embodying Christ's presence in the world.
10	Emphasis and focus on discipleship especially on Youth.
11	Regardless of what social issues we face, we should always try to learn other culture and language. We should start by going back to basics of LISTENING
12	We feel that the areas of focus with regards to society that can help our Malaysian church move forward is by creating a conducive atmosphere in all humility for better dialogue and not to allow secularism to change our faith values. We also feel that in order for the church to stand up and speak as one body of Christ, leaders should be accountable and play their respective roles effectively and without bias.
13	The Catholic church does a lot of good work in society. We (the church) should move from "I" (Church) to "we" (other organisations or even religious) and work together with them



14	Facing social problems / challenges with other faith communities
15	<ol style="list-style-type: none"> <li>1. Fostering unity and harmony through BECs by organising unity mass, fellowship.</li> <li>2. Youths formation leaders - youths are the valuable assets of the church today.</li> </ol>
16	We believe the Church is the beacon of Hope, the salt and light of the world. The Church needs to be prophetic, offering the guidance and direction. The Church needs to be courageous and go against the trend, stand firm with the tradition and in touch with the reality. The Church needs to empowering and accompany people with the knowledge and wisdom in addressing the current issues. Eg. the apologetic
17	We feel that we need to allow them space to grow by journeying together, to listen and speak. It is not easy to cater to the needs of society, yet we have to maintain our Catholic convictions. WE still need to learn how to accompany. We move forward as one society.
18	<ol style="list-style-type: none"> <li>1. Pastoral conversion</li> <li>2. Dialogue &amp; forum to provide spiritual guidance to address inculturation.</li> <li>3. Integration of devotion and social action.</li> </ol>
19	We agree that the Church must be an agent of CHANGE instead of being an agent of service to the society. The essence of the Church is mission.
20	The Malaysian Church must be a bold and vocal sign of hope in society, fostering a welcoming and inclusive community that prioritises belonging over individualism. Continued support and accompaniment for migrants is essential, as is renewing efforts to provide education for deprived students. Catholic values should be instilled through digital evangelisation, with a focus on simplifying social teachings for better understanding and action.
21	<ol style="list-style-type: none"> <li>1) Leadership to voice out when social issue conflicting with our Catholic teaching.</li> <li>i) Vaccination</li> <li>ii) Same sex blessings</li> <li>iii) LGBTQIA</li> </ol>
22	As a church, we need to take a stronger stand on social injustices in our society by walking with like-minded people and NGO and addressing political injustices upfront. The presence of the Church in society can be expanded through social mission through the Caritas initiative in various sectors (eg. Hospital & Education)
23	Change of mindset, adapt and improve ways of communication and cooperate with government agencies and NGOs to help society in and outside of our Catholic faith.
24	We propose as christians, we need to witness our gospel values to overcome social issue like consumerism, individualism, greed and injustice, and we true to our faith.
25	We the church be a role model for society.
26	We must be generous in sharing our resources, be humble to collaborate with otehers to serve the people and contribute to the society in a non threatening way.

27	Engaging, collaboratively towards unity through witness of Faith.
28	Church as a beacon of hope to the society, and should prepare to stand up for what is right and injustice (Eg . Islamization)
29	Want to make better society take a look at ourselves
30	We feel that it is important to foster inclusivity and building stronger connections between the church and broader society as it highlights the need for the church to actively engage with other faith communities, immerse itself in societal issues, and serve as a minister of communion that prays for and supports all people.
31	Human Development.  The growth of society should begin and with human development. To have human development we need this to have a formation, change of mindset and should begin from our childhood. We begin specifically in the area of Ecology, especially on the 3R, and many "R" as possible. In our conversation, while we are here (RPA2024), it will be preferable these things won't happen again. And the reinforcement to early Church should be done. (The use of plastics.)
32	1. Overcome the fear of rejection and being misunderstood. Explain that we want to help with no malicious intent. (Get out of the comfort zone)  2. Mutual Encounter of Christ in the society - Set out to the society for the mutual encounter of Christ.
33	Discernment in society, from a Catholic perspective is aligning societal practices with teaching to aim for a world that reflect God's values. Somehow, in our new generations staying in a comfort zone is not align to building a better society. We need to encourage more people especially the youth to be more open to engage with the society. At the same the church need to influence society to brings about good values. To conclude we need to walk together with other with the same purpose.
34	The church's engagement and walking together with society for a better future, begins with ourselves; our own personal conversion and discerning God's personal call for us – personal conversion involves cultivating a listening, discerning heart and being open to communicate with those closest to us and around us, across different communities and marginalised groups.
35	Church has to be more vocal in the areas of Islamization, human rights, qualities, social justice and racism.
36	Become a bridge to our society like reaching out communities within ourselves first and set an example to the others.
37	Gratitude will bring/help us to solve the self awareness then will lead to clarity and address the social issue.
38	1. Prayer 2. Compassion and Charity 3. Awareness
39	We learn to appreciate the other by learning more about the other.

40	The consensus of the group is that we should focus on young adult to help them be grounded in the faith, rooted in Christ and become missionary disciples for the Kingdom of God, to be the salt and light of the world.
41	The Church as the channel of education where the last, lost and little find a way out of poverty and when there is a need e.g. for sidelined society, one stop help desk to gather info and broadcast it to the faithful to the bridge
42	We have to be more transparent to Parish people and be stronger in faith to fight all the societal problems.
43	As a multi-racial Catholic community, we must be beacon of change to promote and encourage unity and acceptance of all races and of all religious background.  We must be able to reach out to migrants, the marginalized irrespective of race and religion in order to build a more inclusive society.
44	
44	1. Reach out more people to help them to have good food and good life.
45	In order to face the challenges in the society, the Church is rich with social teaching and documents to address, however we need to know the documents through formations, to equip ourselves and collaborate with our like minded NGOs, so to address the society with Christ centered teaching
46	"PICK UP YOUR CROSS & FOLLOW ME!"  The focus should be on promoting inclusivity and unity by actively engaging in society through a Christ-centered approach that transcends church boundaries. This involves fostering empathy, creating resilient communities, and addressing societal issues like ageing, mental health, and marginalisation. The Church must take concrete actions, such as forming specialised task forces, collaborating with NGOs, and initiating environmental sustainability efforts. By shifting mindsets and reaching beyond the Church, the mission of sharing Christ's love and the Good News can be extended to all, driving societal transformation and interreligious harmony.
47	The Church have to respond the reality challenges in our society: 1) Equity Vs Equality 2) Leadership Accountability 3) Technological & Material Challenges 4) Islamization & Conversion 5) Entering into non-Muslim places to preach Islam
48	For the Church to be relevant to the world she must always be true to her identity.
49	To be bridge builders for a life giving community where everyone has a place to belong to.
49	To be bridge builders for a community where everyone has a place to belong.
50	To be a significant beacon of hope in Malaysian society we propose to have greater collaborations and resource sharing among diocese / parishes for big projects such as building our own school/ college to give education to the public.

51	We, the society, be a bridge-to-bridge bridges and to love as He loves unconditionally.
52	We need to rise above the dichotomy between the Church and Society and embrace the tensions that may arise. The Church needs to respond with dialogue, without compromising and keeping true to Lumen Gentium and Gaudium Es Spes.
53	We need to ignite a burning zeal for being an authentic witness of Christ's love in the service of others.
54	- to equip the faithful as witnesses who can defend the faith against islamization and witnesses who take up the responsibility to reach out to the less fortunate
55	1. As a pilgrim Church, all of us need to give due importance to the society, particularly the vulnerable. 2. Aware and alert on what is happening around us all the time.
56	There is a need to collaborate with other people outside the church. Evangelising through actions, encouraging our community to share and play a prophetic role, being the salt and the light of the world.
57	The Church needs to LISTEN to the cry of the people in the periphery.
58	The church is called to be the Prophetic Voice in timely manner, equipping and empowering young people (upcoming generation) to be more resilient to respond the social issues.
59	As Catholic, we have the responsibility and calling to bring Light, flavor & hope to the community. (To be the Light, Salt and Hope). Integrating into the Community outside the CHURCH its crucial to ensure the CHURCH fulfil its purpose as light and Beacon of HOPE.
60	Educate the parishioners on the needs of the society, so that others will come and join the ministry or provide the service
61	Promoting the church with unity and inclusivity. Also important for Ecological care education



Taken from Universalis - Feast Day of Saint John Eudes (1601 - 1680) | 19 August 2024 | 344 Years today - A portrait (c.1673) by an unknown Dutch artist.

He was born and died in Normandy. He was ordained priest and spent many years preaching parish missions. He organized a congregation of nuns that grew into the Sisters of Our Lady of Charity, dedicated to the care of women rescued from a disorderly life, and a congregation of priests dedicated to the running of seminaries. He was active in encouraging devotion to the Sacred Hearts of Jesus and Mary.

In his time the Church in France was corrupt and in many ways a source of evil rather than grace. The higher clergy were rich and privileged, and enjoyed and guarded their privileges (the country was run, and wars were waged, by a cardinal). The lower clergy were ignorant and the common people were poor, superstitious, and oppressed as much spiritually as materially. To this mix was added the poison of Jansenism, which taught that human nature was corrupt, original sin rampant, and perfection was both necessary for salvation and practically unattainable.

In such circumstances, setting up seminaries to ensure the proper education of priests becomes itself a revolutionary act, and the encouragement of devotion to the Sacred Heart – to the emotional core of Jesus – becomes not a sweet pious platitude but a defiant proclamation that the centre of God's essence is his love, not condemnation.

Over and over again in the lives of the saints we find the Church sick and corrupt. Perhaps it must always be so, journeying in a fallen world and staffed by sinners who are as fallen as the rest of us and subject to worse temptations. And over and over again we find God's grace acting through people like St John Eudes. They do not stand outside and complain or run campaigns, they go in and do things, removing the mould of worldly corruption and putting back, bit by bit, the leaven of grace. They will always be needed, until the world ends.

## WALKING TOGETHER

Walking together as a pilgrim church while listening to the Holy Spirit in a spirit of communion, participation, and mission. The third day ties everything together and set the delegates to walk together in a spirit of mission, journeying towards Malaysian Pastoral Convention (MPC 2026]

Walking and Waiting Together

Walking with Repentance Together

Walking in Hope Together

Walking together in the present and into the future with the confidence of the Holy Spirit who leads because we have celebrated and listened to the Holy Spirit speaking in and through each one of us.

1. Walking together with Pope Francis in his Papal Visit to Asia, East Timor, Indonesia, Singapore and Papua New Guinea in September 2024.
  - a. Walking Together with Pope Francis and the Universal Church for the Synod with Abp Julian Leow, Anna Amandus a lay married woman from Sandakan, Sabah who will represent us for Catholic Bishops' Conference of Malaysia, Singapore and Brunei (CBCMSB), together with Fr. Clarence Dass and Christina Kheng, a lay woman theologian, who will also be present as facilitators.
  - b. Walking Together & Responding to the Invitation of Pope Francis to begin the Jubilee Year of Hope with the opening of the Jubilee Year of Hope 2025 in our Cathedrals on 29<sup>th</sup> December 2024 and closing the Jubilee Year of Hope on 28<sup>th</sup> December 2025. Walking together as Pilgrims of Hope for humanity (SOCIETY), creation (Mother Earth & Ecology), Family, Church.
2. Walking Together & Responding to the Call of the Malaysian Bishops to all young people of Malaysia to gather for the Malaysian Youth Assembly from 1<sup>st</sup> to 5<sup>th</sup> April 2025 in Kota Kinabalu, Sabah at which we will also launch the journey of the Malaysian Cross to all the 9 dioceses, a journey which will begin at the Youth Assembly in Sabah, travel through all the 9 dioceses and culminate in the Malaysian Pastoral Convention in 2026.
3. Walking Together & Responding to the Invitation of the 3 Bishops of Peninsular Malaysia to all Alumni of College General Penang to assemble from 28<sup>th</sup> Sept – 1<sup>st</sup> October 2025 to celebrate 360 years of the history, vision and mission of our very own seminary in Penang serving the Church of Asia.
4. Walking Together & Responding to the call of the Federation of the Asian Bishops' Conference (FABC) to gather for the 2<sup>nd</sup> Asian Mission Congress from 10<sup>th</sup> Nov – 15<sup>th</sup> Nov 2025 as Pilgrims of Hope at the Minor Basilica of St. Anne.
5. Walking Together & Responding to the call of the 9 Bishops of Malaysia to come together in August 2026 for the 1<sup>st</sup> Malaysian Pastoral Convention and the culmination of the Perjalanan Salib journey in MAJODI.
6. Walking Together & Responding to the call of the Universal Church to gather with the young people of the World to celebrate World Youth Day 2027 in South Korea.

7. Walking with all these significant events is ultimately walking with the last, least, lost, little and lowly. No one is excluded.
8. To reinforce the Catholic Church from its origins born at Pentecost till today and until the completion of its mission at the final coming of Christ - A church that is ONE, HOLY, CATHOLIC, APOSTOLIC & SYNODAL.
9. AD 325 to AD 2025. In 2025 we commemorate the 1700th anniversary of the world's first Ecumenical Council, the Council of Nicaea of 325, a key moment in the history of Christian faith and for the ecumenical journey today. Hope to celebrate Easter 2025 on a common day for all Christian Churches (Catholic, Orthodox and Protestant).

"Let us remember the past with gratitude, live the present with enthusiasm, and look forward to the future with confidence." - Pope John Paul II

ONE	– Unity in the continuity of its mission
HOLY	– the Universal Call to Holiness of Vatican II to all the baptised. Holiness and Creativity. PMPC 4 (2016)
CATHOLIC	– Universality and Inclusivity (PMPC 4 – 2016)
APOSTOLIC	– St. Peter and his successors (the Petrine Ministry) and the Apostles and their successors, the Universal College of Bishops. (Collegiality)
SYNODAL	– All the baptised. (Clergy, Religious, Laity together with the People of God). Bridge-Building (PMPC 4 - 2016).

WALKING TOGETHER AS A SYNODAL CHURCH (NOW, FORWARD AND BEYOND) – A vision and a dream.

A Church of Apostles, Disciples and People of God.

COMMUNION | PARTICIPATION | MISSION as an ongoing journey.

Every Warning is an Invitation to a Synodal Conversion of Heart

- St. Catherine of Genova (1447-1510) – Renewal Without Reform (Repentance) is the Corruption of the Church
- St. Edith Stein (1891-1942) – Love and Truth, One Without the Other is a Destructive Lie. The Holy Spirit of LOVE and TRUTH.
- Resurrection without the Cross
- Sanctification of the Holy Spirit without Purification of the Holy Spirit
- Gifts of the Holy Spirit without the Fruits of the Holy Spirit
- Baptism without Discipleship (Make Disciples of All Nations and Baptise Them – Matt 28:19-20)
- Gospel without Repentance (Repent and Believe in the Gospel – Mark 1:15)
- Cleaning the Outside of the Cup without cleaning the Inside – Matthew 23:23-26)  
Gospel of day
- Rituals and Cults without JUSTICE, MERCY and GOOD FAITH – Matthew 23:23-26)  
Gospel of day
- Substituting the Gospel of Joy, Mercy and Hope with psychological alternatives and politicising all that is happening in the church.



- St. Monica persistent prayer of Repentance for Augustine her son and for all of us. After his conversion, St. Augustine battle for the Primacy of God and Grace over Pelagian heresy of primacy of human efforts over Grace. The battle goes on today.

I conclude the call to Walk with Repentance with a quote from my elder brother, Archbishop Dominic Vendargon, “We should practise our faith and let God’s love shine in our families and places of work, so that others will know that we are Christians by our love”. “If you fail sometimes, do not despair or feel guilty. God will remedy all that. Just carry on and keep doing His work”.

Walking together or alone is a deeply and contemplative Asian Spiritual Experience.

Walking together also involves waiting with all our Malaysian Catholics for the MPC in Aug 2026 and while we wait with the Holy Spirit to have regular and frequent conversations in the Holy Spirit in small groups and communities and this will be the best preparation for the Malaysian Church as she moves forward towards MPC 2026. As we walk together from now to MPC in August 2026 we also wait together for the unfolding of the outcome and conclusions of the Synod in Rome in October 2024 and the Pope’s final exhortation. We wait prayerfully for the outcome and fruits of the Malaysian Youth Assembly and the fruits of the Journey of the Malaysian Cross to every Baptised Catholic in cities, towns, villages, Kawasan pedalaman, kongsi’s, churches, chapels and mass centres (no one will be left out). The Cross will always be an invitation to repentance, conversion, metanoia, and embracing the Gospel with Joy, Mercy and Hope. The uncertainties of events both global, national and ecclesial needs waiting together as we walk together. Repentance and conversion call for a delicate balance only possible with the Holy Spirit between the Cross and Discipleship. We walk and wait and repent as Pilgrims of Hope in 2025. The only Hope we offer the world as Disciples of Christ led by the Holy Spirit is conceived and born of Repentance and not manipulation, domination and superiority.

As the world, nation, families and even the Church show signs of divisions, disobedience and pride - all sins that led to the first fall from Grace let us, if needs be, walk together even on our knees. ‘Be Still as you walk the talk and know I am God’ in the midst of all the noise and division.

As we walk, take time to pause and be still so that we never lose sight of the primacy of God and Grace.

As the Synod prayer says- ‘Let us not sow division’ especially in the Name of God. If the noise and divisions get louder, we will continue to whisper the Gospel to one another. We will continue to share the story of Jesus Christ in Asia and beyond as storytellers.

Let the ‘Conversations in the Holy Spirit’ increase and lead the way. Do not be afraid of those who shout, argue, engage in endless and divisive debates and who can kill the body but not the soul.

Blessed are those on the Synodal Journey who know our need for Repentance and are pure in heart. ‘Be of good cheer as we walk towards MPC 2026 and beyond for I have overcome the world’. (John 16:33).

Amen Amen Amen.

Good morning Cardinal Sebastian Francis, Archbishop Julian Leow, Bishop Bernard Paul, Fathers and Participants. Here we are on the third and final day of this assembly. In a few hours, we will head home to our respective parishes. And I was wondering what projects, programs, work await you - for I am curious that way.

So, I asked some participants over the last two days and this is what they had to say.

1. PPC Chairperson, Irene Miranda will be preparing for the official opening of the new and stunning St Theresa Church in Masai.
2. Lenny Mary from Sacred Heart Church in Bentong, Pahang, will continue to practise very hard in her role as Psalmist and she shared that her favourite hymn is Bapa Yang Kekal.
4. English Apostolate Head Patricia Ting from the Cathedral of the Sacred Heart of Jesus will focus on the parish family day which will be held at Majodi on 16 Sept.
5. Peter Lookas from Teluk Intan, Perak goes back to work on reviving the BECs in his parish, St. Anthony Church.
6. PPC Chairperson Ignatius Wang from Saint Thomas More in Subang Jaya goes back to overseeing all the different ministries under his care.
7. Marilyn Simon from Church of Our Lady of Fatima in KL will channel her time towards parish formations that will make the parishioners feel they are valued and that they matter.
8. Participant Daniel Lew works with SSVP under the Conference of the Holy Family Church in Kajang, and together they provide opportunities for ex-offenders at Second Chance Community Home.

These varied answers are in itself a celebration of how vibrant, active, and thriving our church is. For anyone to say Church is boring, out-of-touch and even outdated, perhaps is ill-informed, misinformed and unaware.

Of course hearing what this group of people were doing, left me asking myself, 'What am I doing? But, maybe, it is not a bad thing to feel like we are not doing enough. I was indeed motivated and inspired really by what I heard.

In the third and final Keynote Address, we heard about the exciting upcoming events like the Pope's Papal visit to Asia in September and the Jubilee Year of Hope from December this year to December 2025.

It is very heartening to know that the Church understands the vital need to focus on the young and provide them a strong Christ-centred foundation amidst all the confusing and dangerous ideas and ideologies the world offers.

The Malaysian Youth Assembly will take place in April next year in Kota Kinabalu, Sabah. World Youth Day will be held in 2027 in South Korea. Pope John Paul II said, 'Let us remember the past with gratitude, live the present with enthusiasm, and look forward to the future with confidence.'

The youth are indeed the future.

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I then went on to ask some participants if they felt - in the course of their work, if they were 'stumbling.' I explained that 'stumbling' here meant that there were challenges in meeting deadlines, disagreements, lack of funds, lack of staff and so on.

Many said, 'yes' to stumbling. I think each and every one of us here knows what it's like to stumble and some of us are probably stumbling even now. So why do we continue with the work? We have the power of free will. We can just say, 'no.' We can choose to just NOT do. Leave the work to someone else.

Cardinal Sebastian reminds us that we are, 'Walking in Hope Together.' That we are, 'walking together in the present, and into the future with the confidence of the Holy Spirit who leads because we have celebrated and listened to the Holy Spirit speaking in and through each one of us.'

Stumbling in mission is nothing new, it is just part and parcel of mission. But we can find and we do find consolation, support and fellowship with each other. The late Archbishop Dominic Vendargon said, 'If you fail sometimes, do not despair or feel guilty. God will remedy all that. Just carry on and keep doing His work.' That, 'We should practise our faith and let God's love shine in our families and places of work, so that others will know that we are Christians by our love.'

If I may, I'd like to add that while it is okay to find ourselves stumbling at times, and it is okay to talk about it - necessary even, we should not be stumbling blocks to others. Yes, we should be open and honest with our personal experiences. But we also have to be cheerful and welcoming. After all, we want to attract people to our ministries and not discourage them.

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I also asked some participants if they were they eager to get back to work? The answer was a resounding, 'Yes!' Now, this was very interesting to me. I imagined that surely those stumbling would want to stay on after this assembly, for maybe another week or so. To enjoy the peace and rest in the calm and beauty of Majodi. But of course, we know that's not how things work in church, in life, for we are called to Walk in a Spirit of Mission.

We heard this morning, 'that over and over again we find God's grace acting through people like Saint John Eudes.' An ordained priest who spent many years preaching parish ministries.

We heard that, 'in his time the Church in France was corrupt and in many ways a source of evil rather than grace.'

We heard that people like Saint John Eudes, 'do not stand outside and complain or run campaigns, they go in and do things, removing the mould of worldly corruption and putting back, bit by bit, the leaven of grace. They will always be needed, until the world ends.'

I had never heard of Saint John Eudes till this assembly and I think I quite like him. Cardinal Sebastian emphasizes that we are, 'walking together as a pilgrim church while listening to the Holy Spirit in a spirit of communion, participation, and mission... journeying towards Malaysian Pastoral Convention - MPC 2026.'

'Walking with all these significant events is ultimately walking with the last, least, lost, little and lowly. No one is excluded.'

As we continue stumbling, walking, moving forward, we are cautioned; as the Synod prayer says, 'Let us not sow division' and Cardinal Sebastian adds, especially in the Name of God. If the noise and divisions get louder, we will continue to whisper the Gospel to one another. We will continue to share the story of Jesus Christ in Asia and beyond as storytellers.

I am almost done everyone. But I'm hoping to be given just another two minutes - I haven't heard the bell so I think I'm okay for time.

I had mentioned earlier that we are, 'Walking in Hope Together.' We walk with our members, we walk with our parishioners, we walk with the Spirit and we walk with our clergy.

The clergy are our shepherds on this journey of Walking in a Spirit of Mission. It is indeed a blessing, a privilege at the opportunity of seeing such a large gathering of clergy during the assembly. I asked some participants if they had something to say to you - a comment, a wish, a thought before we leave.

Maybe Fathers, you might want to take your handkerchief out now. Wipe away a tear or two.

Here are some responses from your sheep - verbatim.

1. Irene said, "I hope the clergy will walk alongside us, be together with us, pray together with us, grow together with us in the faith."
2. This is from participant, Albert, "Continue to be shepherds to all of us, shepherds after God's heart, be holy priests, rooted in prayer and your identity as a person."
2. "All priests are human too. We need them to hold our hands and work together with us. I want to reassure the priests that the young adults are here. The church will always have us." Said Rachel, a young adult.
3. Cecilia's prayer for the clergy is, "Be on your knees everyday, turn your hearts back to God."
4. Jennifer said, "Thank you for not giving up, for living your Calling."
5. Philip's hope for you, "Be faithful to your vocation, a sacred vocation. Be prayerful. Serve your flock."
6. Maria's message looks and sounds very simple. But simple words can be very loud, powerful and important. She said, "Please take care of your health. You are precious to us."

Now I am done.

Thank you so much for being so kind, so gracious and so patient. Thank you for listening.

I wish everyone a safe journey home.

Goodbye.

## Msgr. Jude Miranda Closing Address

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God is good all the time and all the time, God is good.

A pleasant morning dear friends, brothers and sisters in Christ. Allow me to begin my closing address by saying it has been a marathon that we all participated for these three days. Definitely we feel tired, exhausted and maybe some of us are waiting to get back home. Nevertheless, with God's grace and blessing we have arrived at the finish line, where as the Cardinal said, we are all winners. But we still need to prepare ourselves for the next marathon, the MPC 2026.

If you remember in my opening address on the first day of our assembly, I said Oh how wonderful, how pleasing it is when God's people come together as one.

The passed few days were indeed wonderful and pleasing because we are God's people. We reflected and remained as one Church, discerning the will of God in and through the conversation in the Spirit.

As we conclude our Peninsula Regional Pastoral Assembly 2024, I am filled with gratitude and thanksgiving. It is clear that our gathering was Spirit filled and a manifestation of God's will, bringing us together in a spirit of unity.

I want to express my deepest thanks to each one of you. Your presence here, your valuable contributions and sacrifices you have made to attend this assembly have not gone unappreciated. It is through your dedication and commitment that we have been able to engage in a meaningful conversation and work towards a our shared goal.

We came as participants and I could affirm that you have given yourselves. You have given the best of who you are as you shared your thoughts, your feelings and your hearts during this assembly. As we leave this assembly, let us carry forward the insights, connections and inspirations that we have gained. May we continue to work together, guided by faith and a shared vision to make the counsels part of our community as we journey towards MPC 2026.

I want to ensure you that the counsels and insights shared during our conversation have come about as the fruits of deep discernment, done at various stages by the participants through your conversations in the Spirit, by the discerning team, and by our Shepherds. They are a single journey of discerning how the Spirit of God speaks through all of us. This is honored and affirmed, hence it has become a renewed sense of ownership, identity, love and appreciation among us.

To all those who have worked very hard to make this assembly successful, you know what you have done. I just want to thank each and every one of you, especially the secretariat from the three dioceses, the media team from the three dioceses, the seminarians, the staffs of MAJODI, all the volunteers and helpers. My special thanks to Bishop Bernard Paul for hosting the Regional Pastoral Assembly 2024, the animating team, Fr Simon and Fr Lawrence Ng, and the discernment team.

Safe travels and may God's blessings remain with you as you return to your parishes and dioceses, empowered and renewed in faith.

## Presentation of “Counsels” and Speeches by presented by Cardinal Sebastian Francis, Archbishop Julian Leow and Bishop Bernard Paul

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### Cardinal Sebastian Francis, Bishop of Penang Diocese:

We, the bishops of the 3 dioceses, present to you the fruits of our hard work:

### Counsels Emerging from RPA 2024

Family	Church
<b>Family:</b> Accompanying	<b>Church</b> Merciful
<b>Rationale:</b> We are called to nurture family values; accompany those facing challenges; strengthen faith and relationships toward building God-centered families.	<b>Rationale:</b> We are called to be a merciful Church whereby people will see the face of Jesus in each other. By being merciful, the Church fosters a sense of belonging and empowers us to evangelise.
<b>Pastoral Recommendations</b> <ol style="list-style-type: none"> <li>1. Creating time for bonding, formation, and prayer.</li> <li>2. Creating space and freedom for growth.</li> <li>3. Reviewing and updating programmes in the light of current issues.</li> <li>4. Developing programmes which are inclusive and integrate all sectors.</li> </ol>	<b>Pastoral Recommendations:</b> <ol style="list-style-type: none"> <li>1. Embracing the diversity of our communities.</li> <li>2. Creating a space of shared responsibility and collaborative ministry.</li> <li>3. Adapting Basic Ecclesial Communities to respond creatively to the emerging trends and grassroot realities.</li> <li>4. Catechising disciples to become servant leaders for mission.</li> </ol>

Ecology	Society
<b>Ecology</b> Stewardship	<b>Society</b> Prophetic
<b>Rationale:</b> We are called to take ownership of the urgent mission of saving Mother Earth which includes stopping the plunder and exploitation of resources and avoiding wastage. Act Now!	<b>Rationale:</b> We are called to build a harmonious society through visible collaboration while reinforcing gospel values
<b>Pastoral Recommendations:</b> <ol style="list-style-type: none"> <li>1. Ensuring consistent education and implementation at all levels.</li> <li>2. Practising the 4 R's - refuse, reduce, recycle and restore</li> <li>3. Fostering a spirituality which rejects the culture of consumerism and upholds creation justice.</li> </ol>	<b>Pastoral Recommendations:</b> Promoting: <ol style="list-style-type: none"> <li>1. Social Action</li> <li>2. Participation in Awareness Programmes</li> <li>3. Sharing Resources and Talents</li> <li>4. New Ministries in response to current social challenges</li> <li>5. Dialogue of Life</li> </ol>

Thank you.

*Cardinal Sebastian ends his speech. Rev. Fr. Dr. Lawrence, moderator, invites Archbishop Julian Leow and Bishop Bernard Paul to also say a few words.*

**Rt Rev. Bernard Paul, Bishop of Melaka-Johor Diocese:**

I feel very encouraged, I feel very hopeful, the masa depan is very cerah for us, for many reasons. What has kept me going and guides me and has helped to be a pastor by these words:

I believe in the sun even when it isn't shining. I believe in Love when there's no one there, I believe in God even when he is silent.

These words have always been a strength to me in all situations, it has helped me to be a priest and a Bishop today and enabled me to serve as I can.

The church is us and what we put in is what we get. If you put in love, you get love, you put in hatred you get back hatred. If you put in 10% only, you also get back 10%. What we put in is what we get. That is why it is giving the best of ourselves and the church must continue to live to evangelize. Through every aspect of church, diocesan as well as parish life must become tools of evangelization: so that the liturgy must evangelize, catechetics must evangelize, even the wardens must evangelize, the servers also must evangelize. Every aspect of church life is evangelization and Caritas must be an evangelizing tool. When you do have good works, you evangelize.

Just to conclude, together, togetherness and together we are called by the Holy Spirit in these times.

Thank you.

**Most Rev. Julian Leow, Archbishop of Kuala Lumpur:**

Since it is not yet been done, I will do all the thanking. Thanks all who have been involved in the process, every person who has taken the effort to be here. For those of you who made the effort, thank you. Thanks to the organizing and steering committee, the respective support and especially staff of MAJODI who have made things comfortable for us. Thanks also to the sub-committees and secretariats from the various dioceses for their work in making this a successful assembly.

Thank you, Rev. Fr. Patrick Heng, from Archdiocese of Kuching and Rev. Fr. Thomas Madanan from Archdiocese of Kota Kinabalu, the two representatives of Sabah and Sarawak for your presence here. We think we are big, but our biggest parish numbers are smaller than their smallest parish. With the little time we have spent together, we can appreciate what we have here in the Semenanjung and we understand better how to minister to the Sabahans and Sarawakians in our midst.

Our speech is one message, in three different parts. Cardinal presented the counsels, Bishop Bernard Paul expressed encouragement and I do the thanking.

We are just 50 years as PMPC, a very short period in the history of the Church in Malaysia, in Semenanjung. We are also short in the history of our country Malaysia, but let us not also forget that in the history of our church, 2000 years old, we are just a drop in the ocean, just a drop in the history of salvation and the history continues in the following years.

Many events are happening in the next few years, and in 2033 we will be celebrating the 2000<sup>th</sup> anniversary of the resurrection. We are just a part of the process. We come, we serve, we are a part, but we leave a legacy, leave a part of ourselves behind. I hope the 3 of us will leave our footprints in these last 3 days. Thank you for these few days, let us continue with the last of our celebration here.

**Cardinal Sebastian Francis, Bishop of Penang Diocese**

I feel that the church is in good hands and I can now rest peacefully. Let us be grateful for those who are unable to join us, from the dioceses of KL, Melaka-Johor and Penang, but continue to hope and pray for us – I invite you all to pray for them and lift them up in prayer during the mass.

Thank you.

*End of speech.*





ARCHDIOCESE  
of  
KUALA LUMPUR

