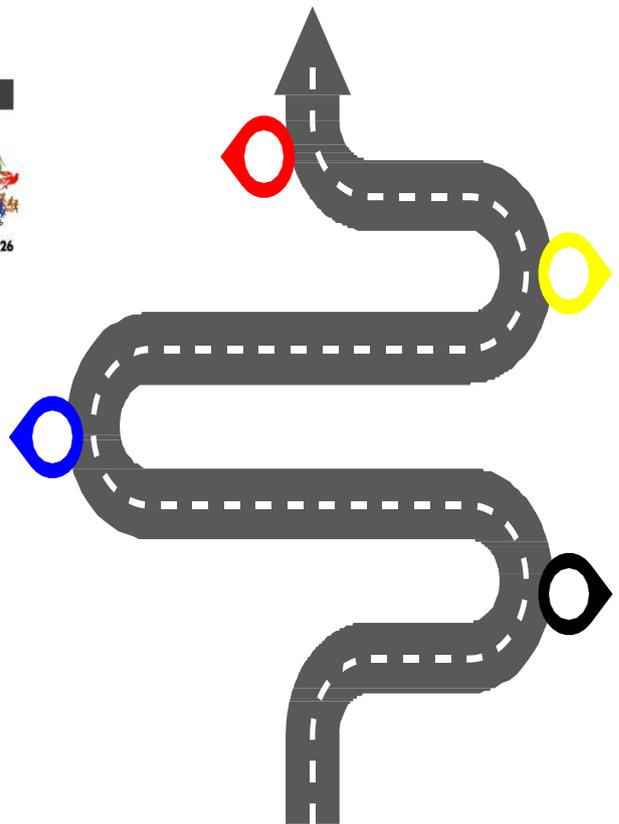
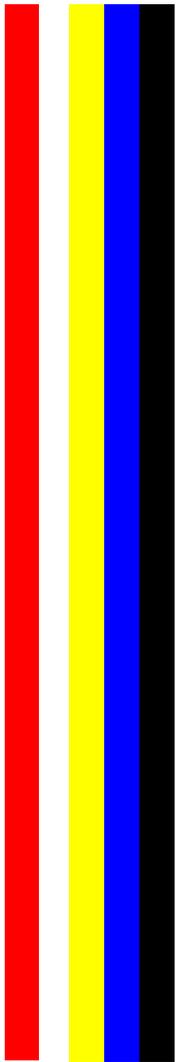

GUIDE BOOK



THE ROMAN CATHOLIC ARCHDIOCESE
OF KUCHING . SARAWAK . MALAYSIA

TABLE OF CONTENT

PAGE(S)

FOREWORD

SECTION 1

Perjalanan SALIB: A Journey of Faith and Unity

Introduction : The Significance of the Journey	4
Chapter 1 : The SALIB – A Sacred Symbol	5-6
Chapter 2 : Patron Saint of Perjalanan SALIB	7
Chapter 3 : Schedule of Movement of the salib	7-8
Conclusion : A Journey of Faith and Unity	8
SECTION 2 – The Rites	9

Prelude

A. Official Presentation of the salib at St. Joseph’s Cathedral	10
---	----

B. The Rite of handing-over of the salib

Form A (Within Mass)	11
----------------------------	----

Form B (Outside Mass)	12
-----------------------------	----

C. The Rite of Welcoming the salib

Form A (Within Mass)	13
----------------------------	----

Form B (Outside Mass)	14
-----------------------------	----

SECTION 3 – Samples of Veneration	15
--	----

Form A – Adoration of the salib	16-17
---------------------------------------	-------

Form B – Candlelight Evening Service	18-20
--	-------

SECTION 4 – Ecology Kit: Care for Creation	21
---	----

Suggested Laudato Si’ Activities in the Parish / Kampong

Prayer: Ecology Taize	22-24
------------------------------------	-------

Opening hymn

Psalm 148

Reading: Laudato Si, 12

Reading: Laudato Si, 80

Concluding Prayer

Concluding Hymn

Fasting	24-25
----------------------	-------

- Transportations
- Electricity and water
- Diet
- Using rooms and halls

Almsgiving	26
-------------------------	----

- Church projects
- Parish activities

SECTION 5 – Selected Hymns	27-35
---	-------

REFERENCES	36
-------------------------	----

FOREWORD

Since 2016, the Catholic Bishops of Malaysia, had been having unwavering engagements, consultations and discernment with the Clergy, Religious and Laity communities on the necessity of uniting the 9 dioceses in Malaysia as one Malaysian Catholic Church, with an important purpose : to be the Synodal Church that *celebrate, listen and walk together in the light of the Lord (cf. Isaiah 2:2-5)*. The outcome of this collective communion is the decision to hold the inaugural Malaysian Pastoral Convention (MPC) in September 2026 - where people of God from all 9 dioceses will come together to deliberate on its mission:

- The Church as the Voice of the People
- The Church reaching out in Mercy
- The Church communicating fullness of Life
- The Church growing in Holiness

The MPC2026 preparatory journey involves conversations and engagements among and within the dioceses and their communities with Pastoral Assemblies being undertaken as platforms to collectively discern, listen, consult and receive counsels from church leaders and grassroots, to help shape plans, programmes and initiatives. One such initiative that is intended to spread and deepen Christ-centric spiritual mission of MPC2026 across the 9 dioceses is the Perjalanan SALIB. With blessings of the Almighty Lord, this Perjalanan SALIB will be launched at the forthcoming Malaysian Catholic Youth Day on 3rd April 2025 in Kota Kinabalu. The *salib* (cross) will be handed over to each of the 9 dioceses, henceforth, will journey from Kota Kinabalu to the respective dioceses throughout Malaysia.

For Kuching Archdiocese, the *salib* will journey between April 2025 to August 2026 to each of the 12 parishes for the Catholic communities to venerate, celebrate and revere it. For this purpose, Kuching Archdiocese Organising Committee is pleased to present this Guidebook for parishes to use. This Guidebook contains the liturgy for the celebration and veneration of the *salib* as well as suggested ecological activities and hymns. The liturgical celebrations offer an opportunity for lay leaders (not only priest) to take up their role confidently to lead the community in the veneration of the *salib*. The suggested liturgical celebrations and ecological activities may be adapted to any pastoral occasion of the parish and community. To enable a more meaningful celebration, this Guidebook can be translated in different languages and dialects to suit the need of the respective Catholic community.

As the *Salib* journeys to each community, we hope that the veneration of the *Salib* along the way, will deepen and spread the spirit of love for Christ and compassion, both as a personal encounter with the Lord as well as ecumenically among communities everywhere - friends, neighbours, strangers. In the spirit of Synodality, as we welcome, celebrate and venerate the *Salib* in our community, let us allow the promptings of the Holy Spirit to work within and through us (John 14:26), so that the beautiful, uplifting and salvific message of the *Salib* will be heard by all regardless of age, gender and status. To celebrate our unity as one Catholic Church in Malaysia, the National Organising Committee has created a website <http://gerejakatolik.my> to share the *Perjalanan SALIB* process as well as a source of reference for all dioceses in Malaysia. Do refer to this website for more updates. We hope that this Guidebook may benefit all Catholic parishes and communities in the Archdiocese of Kuching.

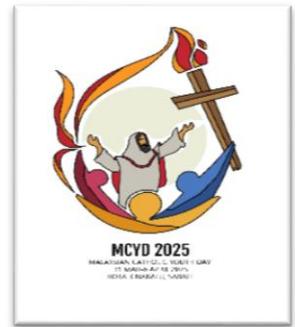
Bangkitlah! Let us glory in the *salib* of our Lord Jesus Christ.

**SECTION 1 – PERJALANAN SALIB:
A JOURNEY OF FAITH AND UNITY**

INTRODUCTION: THE SIGNIFICANCE OF THE JOURNEY



In general, the Cross is a symbol of faith, sacrifice, and unity for Christians around the world. In anticipation of the Malaysia Pastoral Convention (MPC) 2026, the Perjalanan SALIB which simultaneously embarks on its journey in April 2025 during the Malaysian Catholic Youth Day (MCYD) held at Kota Kinabalu, Sabah, will serve as



a powerful reminder of Christ's love for all. The *salib* marks a journey that brings together believers from different regions, fostering a deeper connection with their faith and with one another as the People of God.

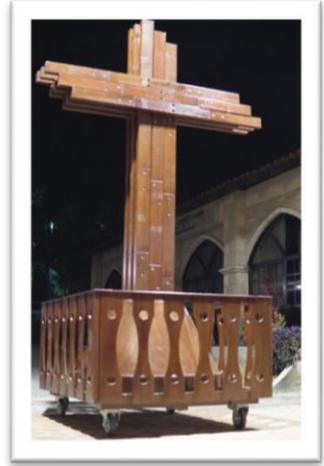
This Perjalanan SALIB is not only a physical movement of a sacred symbol across the country. It also represents a spiritual journey of reconciliation, renewal, and solidarity among the Catholic community in Malaysia.

The *salib* becomes a focal point of prayer, reflection, and worship for individuals and communities as it travels from one parish to another.

By the efforts of many, may the salib journey to the peripheries, reaching out to those in the fringes of society, which after the completion of its journey in each Arch / Diocese, will ultimately culminate in a momentous celebration at the Malaysian Pastoral Convention in Johor, September 2026.

Chapter 1: The SALIB – A Sacred Symbol

The SALIB (consists of 9 crosses which represent the 9 Catholic dioceses in Malaysia) is chosen for this journey, not just as an object but a sacred symbol imbued with deep theological significance. It represents the ultimate sacrifice of Christ, who gave His life for the salvation of humanity. The SALIB is a unifying symbol for Christians, transcending geographical, cultural, and linguistic barriers. The SALIB is specially crafted from wood.



As a single Cross, after the parts are fixed together, the SALIB measures 9 feet tall and 5 feet wide.



Each *salib* is adorned with images that relate to the journey and the message of the Gospel, serving as a visible sign of God's presence and love. Each *salib* bears the design of the National Flower, the Bunga Raya, which symbolizes love for the birth of nation, independence from foreign rule and unity among different races. In our reflection, it represents the triumph of our Lord Jesus Christ over the world, reconciling us to God the Father and uniting us through God the Holy Spirit. Its colour also represents the Precious Blood of

Christ which is life-giving. The notion of life-giving is also represented by the image of paddy (rice), the staple food of the nation. The paddy may also represent blessing from God. This calls us to have a sense of gratitude to God the Almighty, for his constant love and care in one way or another.

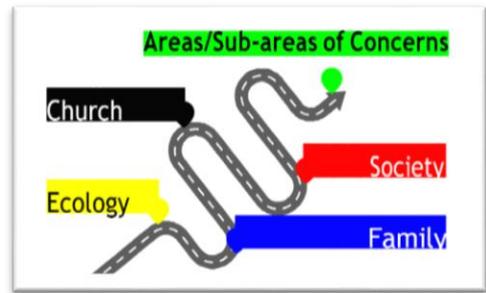
Thus, during its journey across Malaysia, the *salib* will become for many who encounter it, an instrument of veneration, thanksgiving and reconciliation by means of different engaging activities, prayer, and reflection.

In adaptation to the Spirit of Synodality as proposed by Pope Francis, the Perjalanan *salib* gives emphasis on three aspects of :

(1) COMMUNION where the presence of *salib* brings people to gather which is rooted in love and unity after the Trinitarian relationship; and

(2) PARTICIPATION which emphasizes on inclusivity of the community regardless of gender, age and cultural backgrounds by means of participation or in organizing it; and

(3) MISSION which is actualized by the means of sharing and witnessing through the activities held in the presence of the *salib* and which should turn out to be the turning point for continuous effort to bring growth especially in the four areas of focus i.e. FAMILY, CHURCH, SOCIETY and ECOLOGY.



Chapter 2: Patron saint of Perjalanan SALIB



Veneration of Saints is a common practice in the Christian tradition, especially of the Catholicism and Eastern Orthodoxy. This veneration is rooted in the holy teachings of the Church as professed in the Apostle's Creed and of scriptural foundations (cf. *Hebrew 12:1; Colossian 1: 12-14; Revelation 8:3-4*). Thus, we believe that there are certain saints - holy men and women of God, who are specially chosen to intercede on behalf of individuals, groups or causes. This intercession may include particular needs or for inspirations. Hence, the National Organizing Committee has

decided to have Saint Helena of Constantinople as the Patron Saint for the Perjalanan SALIB 2025. She was believed to have discovered the relic of the True Cross which was believed to be the cross on which our Lord Jesus was crucified.

Chapter 3: Schedule of Movement of the *salib*

The journey of the *salib* is organized as a series of stops at various parishes and communities across the Archdiocese of Kuching. Each stop is an opportunity for the faithful to engage in prayer, reflection, and adoration. Below is the schedule of the movement of the *salib* in the Archdiocese of Kuching.

Date	Notes
4 th / 5 th April 2025, Fri / Sat	Arrival of the <i>salib</i> in Kuching
13 th April, Sun	Procession of the <i>salib</i> into the Cathedral and open veneration
3 rd May 2025, Sat	Handing over to Our Lady Queen of Peace, Sri Aman at SJC Kuching
4 th May 2025, Sun	Procession of the <i>salib</i> into the Church and open veneration
21 st June 2025, Sat	Handing over to St Jude, Bunan-Tebedu at Our Lady Queen of Peace, Sri Aman
22 nd June 2025, Sun	Procession of the <i>salib</i> into the Church and open veneration
16 th August 2025, Sat	Handing over to St Theresa, Serian at St Jude, Bunan-Tebedu
17 th August 2025, Sun	Procession of the <i>salib</i> into the Church and open veneration
6 th December 2025, Sat	Handing over to St Ann, Kota Padawan at St Theresa, Serian
7 th December 2025, Sun	Procession of the <i>salib</i> into the Church and open veneration
21 st February 2026, Sat	Handing over to St Stephen, Bau at St Ann, Kota Padawan
22 nd February 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
9 th May 2026, Sat	Handing over to Holy Spirit, Lundu at St Stephen, Bau

10 th May 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
6 th June 2026, Sat	Handing over to Sacred Heart, Kota Sentosa at Holy Spirit, Lundu
7 th June 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
27 th June 2026, Sat	Handing over to Blessed Sacrament, BDC at Sacred Heart, Kota Sentosa
28 th June 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
11 th July 2026, Sat	Handing over to Mother Mary, Stutong at Blessed Sacrament, BDC
12 th July 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
25 th July 2026, Sat	Handing over to St Peter, Padungan at Mother Mary, Stutong
26 th July, Sun	Procession of the <i>salib</i> into the Church and open veneration
8 th August 2026, Sat	Handing over to Holy Trinity, Kenyalang at St Peter, Padungan
9 th August 2026, Sun	Procession of the <i>salib</i> into the Church and open veneration
22 nd August 2026, Sat	Handing over to St Joseph Cathedral at Holy Trinity, Kenyalang
23 rd August, Sun	Procession of the <i>salib</i> into the Church and open veneration

Conclusion: A journey of faith and unity

As the *salib* continues its journey across Malaysia, it serves not only as a symbol of Christ's passion but also as a powerful reminder of the unity and strength of the Malaysian Church. The Perjalanan SALIB is a call to all Christians to renew their faith, to grow in love and solidarity, and to be agents of peace and hope in their communities. Through prayer, reflection, and adoration, the faithful are united in a common mission: to live out the message of the *salib* and share the love of Christ with all.

SECTION 2 – THE RITES

Prelude:

The *salib* for the Archdiocese of Kuching will be blessed and handed over to Archbishop Simon Poh on 3rd April at the Malaysia Catholic Youth Day (31st March – 6th April) held at Kota Kinabalu. The *salib* will arrive in Kuching on 5th April 2025. The *salib* will be presented to the whole Archdiocese on 13th April 2025 at St. Joseph's Cathedral. From then on, it will travel to all Parishes where it becomes a focal point of prayer, reflection, and worship for individuals and communities.

A. Official Presentation of the *salib* at St. Joseph's Cathedral

*This takes place on Palm Sunday, 13th April 2025, at St. Joseph's Cathedral. The *salib* will be carried in a procession from St. Peter's College Chapel to the Cathedral.*

- Greetings and Blessing of the Palm leaves from the Presider
- Gospel according to Luke 19:28-40 (Year C)
- After the gospel, the Presider says:

Archbishop : Dear sisters and brothers, in our presence, we have the *salib*, the wood which represents the instrument of salvation which our Lord Jesus uses to reconcile man with God. This *salib* will journey throughout the Archdiocese of Kuching, bearing with it, the message of God's love and hope, which corresponds with the Jubilee Year that we are celebrating too.

*Then the Archbishop places incense in the thurible and incenses the *salib*.*

Archbishop : Like the crowds who acclaimed Jesus in Jerusalem, let us go forth in peace.

All : In the name of Christ, Amen!

*The *salib* will lead the procession which will be followed by the altar servers, choir, lectors, the Extraordinary Holy Communion Ministers and Clergy. As the procession moves forward, suitable chants/ hymns are sung by the choir and people. The cross is then placed in a suitable point in or out of the sanctuary.*

B. The Rite of Handing-over of the salib.

This Rite is used each time the salib is handed over from one community to another (parish to parish, kampong to kampong, taman to taman).

This is a significant moment where the local community comes together to honour the sacred symbol and prepare for its journey to the next location.

Form A (Within Mass)

The salib is kept in or at the foot of the sanctuary, in front of the people.

This Rite takes place after the Prayer after Communion within the Mass.

The Priest briefly addresses the faithful using these words:

Presider : My dear sisters and brothers, today the *salib* will embark on its next journey to Parish / Kampung May the Lord continue to pour out His abundant blessings on whosoever encounter it. To God be all glory and praise forever!

All : Amen.

The salib is then brought forth to the front of the sanctuary and is handed over to the representatives of the next parish/kampong reverently.

Presider : The Lord be with you.

All : And with your spirit.

Presider : May Almighty God bless you,
the Father, ✠ and the Son, and the Holy Spirit.

Presider : Go in peace, glorifying the Lord by your life,

All : Thanks be to God.

The official hymn 'BANGKITLAH' is then sung as the salib leaves together with the recessional procession.

Form B (Outside Mass)

The salib is kept in or at the foot of the sanctuary, in front of the people.

This Rite takes place after the Concluding Prayer at a Sunday Prayer Service or a Service of the Word.

The Lay Leader addresses the people using these words:

Lay Leader : My dear sisters and brothers, today the *salib* will embark on its next journey to Parish / Kampung May the Lord continue to pour out His abundant blessings on whosoever encounter it. To God be all glory and praise forever!

All : Amen.

The salib is then brought forth to the front of the sanctuary and is handed over to the representatives of the next parish/kampong reverently.

Lay Leader : May the love of God,
and the peace of the Lord Jesus Christ bless us.

Lay leader blesses himself/ herself:

: In the name of the Father, and of the Son, and of the Holy Spirit.

All : Amen.

The official hymn 'BANGKTLAH' is then sung as the salib leaves together with the recessional procession.

C. The Rite of Welcoming the salib

Upon arrival at a Parish, Kampong or Taman, this Rite is used to welcome the salib. This is a significant moment where the local community comes together to honour the sacred symbol.

Form A (Within Mass)

This Rite takes place before the Entrance Procession within the Mass. The Priest briefly addresses the faithful in order to prepare them to welcome the salib.

Priest : My dear brothers and sisters, we are gathered here to welcome the *salib* into our community here at Kampong / Taman Let us venerate in faith the eternal plan by which God has made the cross of Christ the preeminent sign of his mercy.

As we look upon the *salib*, let us call to mind that on it Christ brought to completion the sacrament of his love for the Church.

As we bow before the *salib*, let us remember that in his own blood Christ has removed all divisions and out of the many nations created the one people of God.

As we venerate the *salib*, let us reflect that we are ourselves Christ's disciples and must therefore follow him, willingly taking up our own cross each day.

Let us, then, welcome the *salib* into our community, and pray that we may grasp the mystery of the cross more clearly and experience its power more deeply.

Priest : A reading from the Letter to the Hebrews (12:1-2) Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. (The word of the Lord)

All : Thanks be to God.

The priest places his right hand onto the salib while saying:

Priest : We adore You, O Christ, and we bless You.

All respond while bowing/ genuflecting reverently:

All : Because by Your holy Cross,
You have redeemed the world.

The commentator then announce the Opening Hymn or to make use of the Official Hymn 'BANGKITLAH'. The salib will lead the procession which will be followed by the altar servers, choir, lectors, the Extraordinary Holy Communion Ministers and Clergy. As the procession moves forward, suitable chants/ hymns are sung by the choir and people. The cross is then placed in a suitable point in or out of the sanctuary.

Form B (Outside Mass)

This Rite takes place before the Entrance Procession at a Sunday Prayer Service or a Service of the Word. The Lay leader briefly addresses the faithful in order to prepare them to welcome the Salib.

Leader : My dear brothers and sisters, we are here to welcome the *salib* into our community here at Kampong / Taman Let us venerate in faith the eternal plan by which God has made the cross of Christ the preeminent sign of his mercy.

As we look upon the *salib*, let us call to mind that on it Christ brought to completion the sacrament of his love for the Church.

As we bow before the *salib*, let us remember that in his own blood Christ has removed all divisions and out of the many nations created the one people of God.

As we venerate the *salib*, let us reflect that we are ourselves Christ's disciples and must therefore follow him, willingly taking up our own cross each day.

Let us, then, welcome the *salib* into our community, and pray that we may grasp the mystery of the cross more clearly and experience its power more deeply.

Reader : A reading from the Letter to the Hebrews (12:1-2) Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. (The word of the Lord)

All : Thanks be to God.

The priest places his right hand onto the salib while saying:

Leader : We adore You, O Christ, and we bless You.

All respond while bowing/ genuflecting reverently:

All : Because by Your holy Cross,
You have redeemed the world.

The commentator then announce the Opening Hymn or to make use of the Official Hymn 'BANGKITLAH'.

The salib will lead the procession which will be followed by the altar servers, choir, lectors, the Extraordinary Holy Communion Ministers and Clergy. As the procession moves forward, suitable chants/ hymns are sung by the choir and people. The cross is then placed in a suitable point in or out of the sanctuary.

SECTION 3

Samples of veneration / Adoration of the *salib*

Adoration of the Cross is an essential part of the journey. It allows the faithful to reflect on the depth of Christ's sacrifice and to renew their own commitment to living out the Gospel.

Three sample Forms of Adoration are given for use in different parishes or Kampong/Taman communities.

The Presider may choose any of the Forms (A, B, C) given.

FORM A – Adoration of the *salib*

The salib is placed (i) erected on its stand in front of the altar or at an appropriate place at a Hall with two lighted candles; or (ii) laid down on the sanctuary floor with two lighted candles.

When the people have gathered, the opening hymn is sung.

Opening Hymn

Greeting

Leader : In the name of the Father, and of the Son,
and of the Holy Spirit.

All : Amen.

The celebrant briefly addresses the faithful in these words to explain the meaning of the Rite:

Leader : My dear brothers and sisters, we welcome the *salib* into our community here at Kampong / Taman

Let us venerate in faith the eternal plan by which God has made the cross of Christ the preeminent sign of his mercy.

Let us, then, adore the *salib*, and pray that we may grasp the mystery of the cross more clearly and experience its power more deeply.

All pray in silence.

Liturgy of the Word

Presider : Brothers and sisters, let us now listen to the words of the apostle Paul to the Philippians (2:5-11)

Reader : A reading from the letter of St. Paul to the Philippians.

Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Reader : The word of the Lord.

All : Thanks be to God.

All remain seated and keep a moment of silent reflection.

Veneration of the *salib*

The adoration of the salib follows. One by one all go to the salib and offer a sign of reverence - bow or kneel - before the salib in silent prayer, after which he returns to his seat.

While the Adoration of the Salib is taking place, the hymn, "Were you there" or other hymns are sung.

Lord's Prayer

After a period of silence, the Lord's prayer is said.

Presider : Having adored the *salib*,
let us pray in the words our Saviour gave us:

All : Our Father...

Presider : May the almighty God bless us,
in the name of the Father, and of the Son,
and of the Holy Spirit.

All : Amen.

Presider : Our celebration is ended.
Go and announce the Good News to all nations.

All : Thanks be to God.

Concluding Hymn.

FORM B – Candlelight Evening Service

When the people have gathered, the salib is carried in procession from the entrance of the chapel/hall to the sanctuary, accompanied by two lighted candles. The lighted Paschal Candle is placed beside the salib.

Meanwhile the opening hymn is sung as the salib is carried in procession.

Opening Hymn

Greeting

Leader : In the name of the Father, and of the Son,
and of the Holy Spirit.

All : Amen.

The celebrant briefly addresses the faithful in these words to explain the meaning of the Rite:

Leader : My dear brothers and sisters, we welcome the *salib* into our community here at Kampong / Taman

Let us venerate in faith the eternal plan by which God has made the cross of Christ the preeminent sign of his mercy.

Let us, then, adore the *salib*, and pray that we may grasp the mystery of the cross more clearly and experience its power more deeply.

All pray in silence.

Liturgy of the Word

Leader : Brothers and sisters, let us now listen to the Word of God.

Reader : A reading from the holy Gospel according to Matthew.

All : Glory to You, O Lord.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice, 'Eli, Eli, lema sabachthani?' that is, 'My God, my God, why have you forsaken me?' When some of the bystanders heard it, they said, 'This man is calling for Elijah.' At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, 'Wait, let us see whether Elijah will come to save him.' Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over

Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'

Reader : The gospel of the Lord.
All : Praise to You, Lord Jesus Christ.

Adoration of the Salib

The adoration of the salib follows. One by one all go to the salib and offer a sign of reverence - bow or kneel - before the salib in silent prayer. He then lights his candle from the Paschal candle, signifying the death and resurrection of Jesus which gives us new life in Baptism, after which he returns to his seat.

Suitable hymns are sung as accompaniment.

Concluding Rite

The adoration of the Salib is followed by intercession.

Leader : Let us pray with confidence to Christ, who has redeemed us by his cross.

Response : By the power of your cross, save us, O Lord.

or

Lord, hear our prayer.

1. Christ Jesus, you emptied yourself, taking the form of a servant and being made like us; grant that your people may follow the example of your humility. We pray to the Lord.
2. Christ Jesus, you humbled yourself and became obedient unto death, even death on a cross; grant that your servants may imitate your obedience and patient endurance of trials. We pray to the Lord.
3. Christ Jesus, you were raised up by the Father and given the name that is above all names; may your people persevere in your service to the end. We pray to the Lord.
4. Christ Jesus, at your name every knee, in heaven, on earth, and under the earth, will bend in adoration; draw all people to your heart so that they will honor and adore you in faith. We pray to the Lord.
5. Christ Jesus, every tongue shall proclaim to the glory of the Father: Jesus Christ is Lord; welcome our brothers and sisters who have died into the unfailing joy of your kingdom. We pray to the Lord.

In the following or similar words, the presider invites all present to sing or say the Lord's Prayer.

Leader : We have remembered the words and example of our Lord in his passion: in faith let us surrender ourselves as he did to the will of the Father, using the words our Savior taught us.

All : Our Father...

The 'Hail Mary' and 'Glory be' may be added to pray for the intention of the Holy Father.

The Leader immediately continues:

Leader : O God, to save the whole human race you allowed your Son to undergo the agony of the cross. Listen kindly to our prayer, that we who on earth confess the mystery of redemption may in heaven receive the glorious reward won by our Redeemer. We ask this through Christ our Lord.

All : Amen.

Leader : May the Almighty God bless us,
in the name of the Father, and of the Son,
and of the Holy Spirit.

All : Amen.

Leader : Our celebration is ended. Go and announce,
the Good News to all nations.

All : Thanks be to God.

Concluding Hymn.

SECTION 3
ECOLOGY KIT:
CARE FOR CREATION

Suggested Laudato Si' Activities In The Parish / Kampong

PRAYER : ECOLOGY TAIZE

Leader : We are gathered here,
in the name of the Father, and of the Son and of the Holy Spirit.
All : Amen.

Opening hymn (refer page 34-35)

To spend moments of brief silence

Leader : Let us listen to the Psalm 148 (1-13)
Reader : Praise the Lord!
Praise the Lord from the heavens;
praise him in the heights!
Praise him, all his angels;
praise him, all his host!
Praise him, sun and moon;
praise him, all you shining stars!
Praise him, you highest heavens,
and you waters above the heavens!
Let them praise the name of the Lord,
for he commanded and they were created.
He established them for ever and ever;
he fixed their bounds, which cannot be passed.
Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!
Praise the Lord from the earth,
you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!
Mountains and all hills,
fruit trees and all cedars!
Wild animals and all cattle,
creeping things and flying birds!
Kings of the earth and all peoples,
princes and all rulers of the earth!
Young men and women alike,
old and young together!
Let them praise the name of the Lord,
for his name alone is exalted;
his glory is above earth and heaven.

To spend moments of brief silence

Leader : Now, let us reflect on the writing of our Pope Francis on Laudato Si'

Reader : A reading from Laudato Si' Paragraph 12

What is more, Saint Francis, faithful to Scripture, invites us to see nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. "Through the greatness and the beauty of creatures one comes to know by analogy their maker" (Wis 13:5); indeed, "his eternal power and divinity have been made known through his works since the creation of the world" (Rom 1:20). For this reason, Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

or

Reader : A reading from Laudato Si' Paragraph 80

Yet God, who wishes to work with us and who counts on our cooperation, can also bring good out of the evil we have done. "The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, including the most complex and inscrutable". Creating a world in need of development, God in some way sought to limit himself in such a way that many of the things we think of as evils, dangers or sources of suffering, are in reality part of the pains of childbirth which he uses to draw us into the act of cooperation with the Creator. God is intimately present to each being, without impinging on the autonomy of his creature, and this gives rise to the rightful autonomy of earthly affairs. His divine presence, which ensures the subsistence and growth of each being, "continues the work of creation". The Spirit of God has filled the universe with possibilities and therefore, from the very heart of things, something new can always emerge: "Nature is nothing other than a certain kind of art, namely God's art, impressed upon things, whereby those things are moved to a determinate end. It is as if a shipbuilder were able to give timbers the wherewithal to move themselves to take the form of a ship".

To spend moments of brief silence

Hymn

To spend moments of brief silence

Closing Prayer

Leader : Let us pray,
All-powerful God, you are present in the whole universe and in the smallest of your creatures. You embrace with your tenderness all that exists. Pour out upon us the power of your love, that we may protect life and beauty. Fill us with peace, that we may live as brothers and sisters, harming no one. O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light. We thank you for being with us each day. Encourage us, we pray, in our struggle for justice, love and peace. Amen
(Extracted from Laudato Si' Prayer by Pope Francis)

Leader : At Saviour's command and formed by divine teaching,
we dare to say: Our Father...

Leader : May the Almighty God bless us,
in the name of the Father, and of the Son and of the Holy Spirit.

All : Amen.

Closing Hymn

To spend moments of brief silence

FASTING

TRANSPORTATIONS

- Reduce the number of trips.
- Plan your trips to include everything that needs to be done outside, so as to reduce petrol usage.
- Example: one trip to the grocery store, bank, and post office, instead of three trips.
- Walk/cycle/use public transport if possible.
- This can reduce petrol consumption, thereby reducing greenhouse gas emissions. Additionally, it also reduces congestion.
- Traffic congestion increases petrol consumption per car.

ELECTRICITY AND WATER

Lifestyle

- Reduce the use of air conditioning, or increase the air conditioning temperature.
- The recommended temperature for domestic air conditioning use in Malaysia is between 23°C and 25°C. By raising the air conditioning temperature, electricity usage will drop drastically.

Electricity and Water Left Running

- On average, Malaysians waste 45 liters of water, which is 21% of the daily adequate water usage. Be mindful when using water and electricity, and turn them off when not in use. Using electronic devices reasonably can also extend their lifespan.

DIET

Reduce Meat, Buy from Local Sources

- Meat production is a significant contributor to greenhouse gas emissions, especially imported meat, which increases emissions through the transportation of goods.

Reduce Food Waste

- Malaysia has the highest food waste rate in Southeast Asia. Food waste results in the release of harmful methane gases during decomposition in landfills. Instead, learn how to make compost from food scraps using the QR code below.

Avoid Using Disposable Containers/Plastic/Wrapping

- Bring food containers when taking food away, and reusable fabric/paper bags when shopping. The use of disposable plastics not only causes clogged waterways but also increases plastic production, which involves harmful chemicals.

Reduce, Reuse, Recycle

- Reduce unnecessary purchases (electronics, clothing, etc.). For example, frequently upgrading electronics leads to electronic waste. Consider buying second-hand items where practical. The shortage of raw materials for producing electronics is becoming more serious in the coming years.

USING ROOMS AND HALLS

Electricity and Water Usage Guidelines

- Set guidelines for each room/hall for the use of parish members.
- Example: for under 15 people, turn on only 1 air conditioner. For over 15 people, turn on both air conditioners in the room.

Plan and Consider Food and Waste

- Consider offering vegetarian food options for participants, thus reducing meat consumption.
- Create a food-sharing system to reduce waste.
- Provide special recycling bins for paper, plastic, etc.

ALMSGIVING

REASONABLE ELECTRICITY USE

1. Increase the air conditioning temperature where appropriate.
2. Use LED lights to reduce electricity consumption.

CHURCH PROJECTS

Fuel

1. Replace the use of fuels such as coal with charcoal, and charcoal with incense cones.
2. Use/sell candles made from beeswax or soy wax instead of paraffin candles.

PARISH ACTIVITIES

Collaborate with Environmentally Friendly Organizations/Companies

- *KLEAN* - A system that rewards digital points for recycling plastic items. More information in the QR code.



- *BYOB* - A company that provides biodegradable refillable detergent. More information in the QR code.



SECTION 4

SELECTED HYMNS

A. BANGKITLAH (PERJALANAN SALIB OFFICIAL SONG)

Rangkap 1:

Tuhan Engkaulah, yang Mahakuasa,
Kau teguh kekuatanku
Tetap sama, dulu sekarang, dan selama-lamanya
Bapa yang kekal, Pencipta alam
Kau kenal s'gala caraku
Tetap sama, belas kasihMu untuk kami semua
Kau beri 'ku hidup yang baru, 'ku hidup kerana kasihMu

Korus:

Bangunlah, dan bersinarlah, kibarkan tinggi bendera Tuhan,
Menyampaikan Khabar Baik Yesus, kepada semua bangsa,
Tinggikanlah, salib Tuhan Yesus, Tuhan telah membebaskan kita,
Dengan darah kemuliaanNya, kami bangkit semula, bangkitlah!

Rangkap 2:

Yesus Engkaulah Put'raNya yang Tunggal
Nama atas s'gala nama,
Kaulah Jalan, dan Kebenaran, dan Kehidupan
Engkaulah Raja, dan Penyelamat, Penebus s'gala dosaku,
Berlimpah-limpah rahmat, dari salibMu.
Kau beri 'ku hidup yang baru, 'ku hidup kerana salibMu.

Korus

Instrumental Pause

Datang Roh Kudus, mengubah kita, dan membawa bangsaMu ke cahayaMu

Korus + Bangkitlah (4x)

B. CHRIST BE OUR LIGHT [081]

Verse 1: Longing for light, we wait in darkness.
Longing for truth, we turn to You.
Make us Your own, Your holy people,
Light for the world to see.

Refrain: Christ, be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in Your church gathered today.

Verse 2: Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has power to save us.
Make us Your living voice. (R/.)

Verse 3: Longing for food, many are hungry.
Longing for water, many still thirst.
Make us Your bread, broken for others,
Shared until all are fed. (R/.)

Verse 4: Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us Your building, sheltering others,
Walls made of living stone. (R/.)

Verse 5: Many the gifts, many the people,
Many the hearts that yearn to belong.
Let us be servants to one another,
Making Your kingdom come. (R/.)

C. JESUS KEEP ME NEAR THE CROSS [172]

Verse 1: Jesus, keep me near the cross,
There a precious fountain,
Free to all, a healing stream,
Flows from Calvary's mountain.

Chorus: In the cross, in the cross,
Be my glory ever,
Till my ransomed soul shall find
Rest beyond the river.

Verse 2: Near the cross, a trembling soul,
Love and mercy found me;
There the bright and morning star
Sheds its beams around me. (Cho)

Verse 3: Near the cross, O Lamb of God,
Bring its scenes before me;
Help me walk from day to day,
With its shadow o'er me. (Cho)

Verse 4: Near the cross, I'll watch and wait,
Hoping, trusting ever,
Till I reach the golden strand,
Just beyond the river. (Cho)

D. WHEN I SURVEY THE WONDROUS CROSS [360]

Verse 1: When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Verse 2: Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood.

Verse 3: See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Verse 4: His dying crimson, like a robe,
Spreads o'er His body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.

Verse 5: Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

E. TAKE UP THY CROSS [315]

- Verse 1: Take up thy cross, the Savior said,
If thou wouldst My disciple be;
Deny thyself, the world forsake,
And humbly follow after Me.
- Verse 2: Take up thy cross; let not its weight
Fill thy weak spirit with alarm;
His strength shall bear thy spirit up,
And brace thy heart and nerve thine arm.
- Verse 3: Take up thy cross, nor heed the shame,
Nor let thy foolish heart rebel;
The Lord for thee the Cross endured,
To save thy soul from death and hell.
- Verse 4: Take up thy cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown.

F. COMPANIONS ON THE JOURNEY [102]

- Chorus: We are companions on the journey,
Breaking bread and sharing life;
And in the love we bear is the hope we share,
For we believe in the love of our God,
We believe in the love of our God.
- Verse 1: No longer strangers to each other,
No longer strangers in God's house;
We are fed and we are nourished
By the strength of those who care,
By the strength of those who care. (Cho)
- Verse 2: We have been gifted with each other,
And we are called by the Word of the Lord:
To act with justice, to love tenderly,
And to walk humbly with our God,
To walk humbly with our God. (Cho)

G. YOU ARE NEAR [367]

Chorus: Yahweh, I know You are near,
Standing always at my side.
You guard me from the foe,
And You lead me in ways everlasting.

Verse 1: Lord, You have searched my heart,
And You know when I sit and when I stand.
Your hand is upon me, protecting me from death,
Keeping me from harm. (Cho)

Verse 2: Where can I run from Your love?
If I climb to the heavens, You are there.
If I fly to the sunrise or sail beyond the sea,
Still I'd find You there. (Cho)

Verse 3: Marvelous to me are Your works,
How profound are Your thoughts, my Lord.
Even if I could count them, they number as the stars,
You would still be there. (Cho)

H. TO GOD BE THE GLORY [339]

Verse 1: To God be the glory, great things He hath done!
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life-gate that all may go in.

Chorus: Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!
O come to the Father, through Jesus the Son,
And give Him the glory; great things he has done.

Verse 2: O perfect redemption, the purchase of blood,
To ev'ry believer, the promise of God,
The vilest offender who truly believes,
That moment from Jesus, a pardon receives. (Cho)

Verse 3: Great things He has taught us, great things he has done.
And great our rejoicing through Jesus the Son;
But purer and higher and greater will be
Our wonder, our gladness, when Jesus we see. (Cho)

I. GLORY AND PRAISE TO OUR GOD [126]

Refrain: Glory and praise to our God, who alone gives light to our days.
Many are the blessings he bears to those who trust in his ways.

Verse 1: We daughters and sons of him who built the valleys and plains,
praise the wonders our God has done in ev'ry heart that sings. (R/.)

Verse 2: In his wisdom he strengthens us, like gold that's tested in fire.
Though the power of prevails, our God is there to save. (R/.)

Verse 3: Ev'ry moment of ev'ry day our God is waiting to save,
always ready to seek the lost, to answer those who pray. (R/.)

J. A CALL TO CHRISTIANS [002]

Verse 1: A light within the world, yes witnesses are we
to bear the light of Christ for all the world to see. (R/.)

Refrain: We come with joy O Christ, in answer to your call,
through love we give all. Alleluia! Alleluia! Alleluia!

Verse 2: Your love and light O Lord, you send us to impart
to those who know you not, yet love you in their heart. (R/.)

Verse 3: Have mercy on the world that war and strife must cease,
extend your reign, O Christ, you are the King of peace. (R/.)

K. WERE YOU THERE [357]

Verse 1: Were you there when they crucified my Lord?
Were you there when they crucified my Lord?
Oh, sometimes it causes me to tremble,
Tremble, tremble. Were you there when they crucified my Lord?

Verse 2: Were you there when they nailed him to the tree?
Were you there when they nailed him to the tree?
Oh, sometimes it causes me to tremble,
Tremble, tremble. Were you there when they nailed him to the
tree?

Verse 3: Were you there when they laid him in the tomb?
Were you there when they laid him in the tomb?
Oh, sometimes it causes me to tremble,
Tremble, tremble. Were you there when they laid him in the tomb?

Verse 4: Were you there when he rose up from the grave?
Were you there when he rose up from the grave?
Oh, sometimes it causes me to tremble,
Tremble, tremble. Were you there when he rose up from the
grave?

L. TO JESUS CHRIST, OUR SOVER'GN KING [341]

Verse 1: To Jesus Christ our Sov'rign King who is the world's salvation,
all praise and homage do we bring and thanks and adoration.
Christ Jesus, victor! Christ Jesus, ruler!
Christ Jesus, Lord and redeemer!

Verse 2: Thy reign extend, O King benign, to ev'ry land and nation;
for in Thy kingdom, Lord divine, alone we find salvation.
Christ Jesus, victor! Christ Jesus, ruler!
Christ Jesus, Lord and redeemer!

Verse 3: To thee and to thy Church, great King, we pledge our hearts' oblation
until before thy throne we sing in endless jubilation.
Christ Jesus, victor! Christ Jesus, ruler!
Christ Jesus, Lord and redeemer!

M. BLESS THE LORD MY SOUL

Bless the Lord, my soul,
And bless God's holy name.
Bless the Lord, my soul,
Who leads me into life.

N. JESUS REMEMBER ME

Jesus, remember me
When You come into Your kingdom.
Jesus, remember me
When You come into Your kingdom.

O. UBI CARITAS

Ubi caritas et amor,
Ubi caritas, Deus ibi est.

P. STAY WITH ME

Stay with me, remain here with me,
Watch and pray, watch and pray.

Q. IN THE LORD I'LL BE EVER THANKFUL

In the Lord, I'll be ever thankful,
In the Lord, I will rejoice.
Look to God, do not be afraid,
Lift up your voices, the Lord is near.
Lift up your voices, the Lord is near.

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