



MCYD2025 Guidebook for Young Pilgrims

Listen, Recognise & Walk with Jesus



The first thing to do, in order to rethink our ways of thinking, is to heal ourselves from simplification. In fact, reality is complex, with varied challenges, history is filled with beauty and at the same time wounded by evil, and when one is not able or does not want to bear the drama of this complexity, then one gives in easily to simplifying. But simplification mutilates reality; it gives rise to empty and unilateral thinking and it generates polarization and fragmentation. And this is what ideologies do. Ideology is a simplification that kills reality, it kills thought, it kills community. They flatten everything to a single idea, which they then repeat obsessively and superficially, like parrots.

POPE FRANCIS, AUDIENCE WITH THE PARTICIPANTS OF THE INTERNATIONAL CONGRESS ON THE FUTURE OF THEOLOGY ORGANIZED BY THE DICASTERY FOR CULTURE AND EDUCATION. 09.12.2024

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Participants of the Malaysian Catholic Youth Day 2025 Only.



Realities are greater than ideas. This principle has to do with incarnation of the word and its being put into practice: “By this you know the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is from God” (1 Jn 4:2). The principle of reality, of a word already made flesh and constantly striving to take flesh anew, is essential to evangelization.

EG 233

ABBREVIATIONS

- MV** FRANCIS, Bull of Indiction of the Extraordinary Jubilee Year of Mercy *Misericordiae Vultus* (11 April 2015)
- AL** FRANCIS, Post-Synodal Apostolic Exhortation *Amoris Laetitia* (19 March 2016)
- CV** FRANCIS, Post-Synodal Apostolic Exhortation *Christus vivit* (25 March 2019)
- FD** FRANCIS, Final Document of the XVI General Synod of Bishops (26 October 2024)
- DD** FRANCIS, Apostolic Letter *Desiderio desideravi* (29 June 2022)
- SC** VATICAN COUNCIL II, Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (December 4 1963)
- GIRM** CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF SACRAMENTS, *General Instruction of the Roman Missal* (2010)
- DN** FRANCIS, Encyclical Letter *Dilexit nos* (24 October 2024)
- DCE** BENEDICT XVI, Encyclical Letter *Deus caritas est* (25 December 2005)
- EG** FRANCIS, Apostolic Exhortation *Evangelii gaudium* (24 November 2013)
- GE** FRANCIS, Apostolic Exhortation *Gaudete et exultate* (19 March 2018)
- FT** FRANCIS, Encyclical Letter *Fratelli tutti* (3 October 2020)
- LS** FRANCIS, Encyclical Letter *Laudato si'* (24 May 2015)
- LD** FRANCIS, Apostolic Exhortation *Laudate Deum* (4 October 2023)



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Ya Bapa, dalam perjalanan kami menuju ke Emaus,
banyak cabaran yang kami hadapi, dan juga kami pasti banyak
dugaan oleh umat di kampung utusan kami.

Namun kami percaya bahawa segala perkara dapat kami
tanggung di dalam Dia yang memberi kekuatan. Hal ini kerana
kami sentiasa yakin dan percaya bahawa Engkau Tuhan dekat
kepada orang-orang yang patah hati dan Engkau
menyelamatkan orang-orang yang remuk jiwanya.

Sertailah kami dalam memberitakan Injil ke segala penjuru
bersama Tuhan yang turut berkerja dan meneguhkan Firman itu
dengan tanda-tanda penyertaanNya dan juga dalam perjalanan
hidup kami sebagai pelayan beliaMu yang setia.

PRAYER COMPOSED BY A YOUNG PERSON DURING THE MCYMC INITIATIVE



Foreword

“While he was with them at table, he took bread,
said the blessing, broke it, and gave it to them.
With that their eyes were opened and they recognized him...”
(Luke 24:30-31)

Our journey as Catholic young people of Malaysia is similar to the journey of the two disciples on the road to Emmaus. The dream for a Malaysian Catholic Youth Day was first proposed in 2019, sadly, the spread of the Covid-19 pandemic, lockdowns and the post-pandemic period put many of our dreams and hopes on hold. The Emmaus disciples also experienced something like this - they had put their hopes in Jesus to be the one who would redeem their nation but he was crucified instead (cf. Luke 24:21). This was a confusing experience for them.

Jesus, risen and alive, enters into their confusion and walks with them, asking them questions and listening to their version of the events that happened (cf. Luke 24:16-17). We too, have seen how Jesus walks with young people in Malaysia - the journey towards the Malaysian Pastoral Convention 2026 (MPC2026), the Malaysian Catholic Youth Ministers' Committee (MCYMC) Initiatives and the Synod on Synodality are among the signs of Jesus' presence with us. Now, we are almost at the culmination of this journey together, Jesus invites us into a conversation with Himself and with one another - we will do this through the Conversations in the Spirit (CIS) at MCYD2025.

Through our active listening and intentional speaking at the CIS, we hope to hear what the Holy Spirit is saying to us as young people of Malaysia - to recognize and understand the voice of Jesus; allowing Him to interpret what He is communicating to us, so that with courage and hope, to choose Him. Everything that we will discuss and share in the coming days will then be presented to the Malaysian Church for her larger journey towards MPC 2026.

In this Preparatory Document, you will be introduced to the discernment questions for the CIS by reading the experiences of other young people in the MCYMC Initiatives and the reflections that arise from our common discernment. You will also find suggestions for your own personal prayer and reflection to prepare yourself for the Conversations. We pray that in your personal time with Jesus, you too can say with the disciples at Emmaus, “Were not our hearts *burning* [within us] while he spoke to us on the way and opened the scriptures to us?” (Luke 24:32).

At the end of our first Malaysian Catholic Youth Day, may all of us recognize the Lord Jesus who is speaking to us and choose for ourselves to continue our journey as pilgrims of hope towards MPC 2026 and beyond - celebrating, listening and walking together as the Malaysian Church.



Adsumus Sancte Spiritus

We stand before You, Holy Spirit,
as we gather together in Your name.

With You alone to guide us,
make Yourself at home in our hearts;

Teach us the way we must go
and how we are to pursue it.

We are weak and sinful;
do not let us promote disorder.
Do not let ignorance lead us down the wrong path
nor partiality influence our actions.

Let us find in You our unity
so that we may journey together to eternal life
and not stray from the way of truth and what is right.

All this we ask of You,
who are at work in every place and time,
in the communion of the Father and the Son,
forever and ever.

Amen.

This ancient prayer, attributed to Saint Isidore of Seville (c. 560AD) has been used in Church Councils, Synods and Gatherings for hundreds of years. It was prayed before every session of the Second Vatican Council (1962-1965) and at the recent XVI General Assembly of Bishops for the Synod on Synodality. We encourage that this prayer be used before every Conversation in the Spirit.



What is the Conversation in the Spirit?



The **Conversation in the Spirit (CIS)** is a practice (method or process) for **discernment** and **decision making**.

It can be used in different situations like *faith sharing*, having *difficult conversations*, or even when we have to *brainstorm ideas*!

During MCYD, we will use the CIS to **discern together**, **share honestly** and **listen with our hearts** to what our group members are saying.

In the CIS, we **focus on the person** who is speaking **by listening** to them and **by paying attention** to what is going on **inside of us**.

We do this by practicing two things: **active listening** and **speaking from the heart**.

Throughout the entire Conversation, we are asking: “**What is happening in the other person and in me, and how is the Lord working here?**”



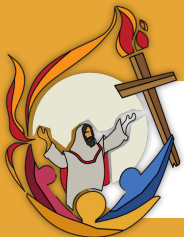
I DON'T
GET IT
LAH!

1. What is **discernment** ah?

Believe it or not, you and I discern everyday! We do it just **before we make a decision**, yes, even simple everyday decisions. Discernment is the process where we **compare, or weigh our options** before we make a decision. In our Christian tradition, discernment is a **spiritual practice** done in **reflection, prayer, and dialogue**. We discern when we want to make **important decisions** in our lives. We ask the Holy Spirit to enlighten our minds so that we can see our options clearly. The CIS is a form of **group** or **communal discernment**.

2. Ohhh, then why I cannot do it myself ah? Why must **discern together with others?** I and Holy Spirit enough lah!

Whether it is a simple or big decision, our human nature tends to consult others. Whenever we ask a friend out for “yum cha” to talk about our options, or when we discuss with others about what course to study in university, we are actively engaging in **discernment together**. We do this because **we value what they have to say**, even if they might not share the same opinions as us. We know that they might **help us see a side that we may have not considered**. Ultimately, we know that **our friends want the best for us!**



MCYS 2025

What is the Conversation in the Spirit?

The CIS is a **structured** form of prayer and discernment with a **goal**. It is done in a small group. Different people in the small group play **different roles** so that the group can arrive at its goal.

Think of it as a **family meal**!

Before our family comes to eat together, we **prepare**; we decide what and when to eat, we cook the food, and we set the table with the different items needed for the meal.



Before we eat, someone **prays**. In our Asian culture, it is normal for us to **serve others first** before we take the food for ourselves.

Throughout the meal, we **speak freely**, we share, and we laugh. We know that we are in an environment that we can be **free to be ourselves without judgement**.

I DON'T
GET IT
LAH!

3. Eh, just now say discernment, now, family meal? Make it make sense!

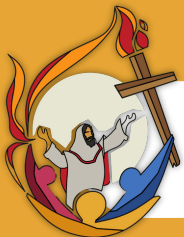
Even though our family meals doesn't have a laid out structure, we follow **certain rules or customs** so that everything is taken care of. The CIS is the same, it has its own rules and it happens in **3 Rounds of sharing**; each round building upon the other.

Without food, there is no meal; we need to prepare the food. In the CIS, **the food that we bring is our reflection and prayer on the materials** that are provided. There is **no right or wrong reflection**; we bring what we have, just as we are.

4. But why so many rules ah? Makan2 not game mah, got no referee!

Think about the family meal, we serve our elders first before ourselves to show them our **care, attention and respect**. We learn this habit from our parents and others, they are the 'referees' in our life. Sometimes, our parents would put food on our plates even when we didn't ask for it. This is how they show they care for us. Rules help us show care, attention, and respect.

In the CIS, the **facilitator** plays this role. They are not above the group, rather they help the group by **moderating the time** and reminding everyone of the rules and the questions so that **everyone has a chance to speak** and **everyone has a chance to listen**. Everyone has an **equal time** to speak.



MCYD 2025

What is the Conversation in the Spirit?

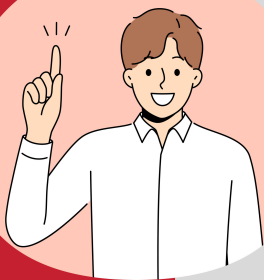
Different dishes are served at **different times**. We eat the main meal first, and then, we might have some desserts after. There is a sort of **routine** to our meals, everything is done at its **proper time**.

The goal of the family meal is not so much the preparations, the food, the taste, or the setting. All these things are **necessary to help us** arrive at the **goal of spending time together, as a family**.



If it is an important meal, we take pictures and **share them**. These pictures are the **highlights of our experience**. The picture might not show the preparation, the different food, the jokes and laughter, but when a family member looks at the picture, all those memories are present.

I THINK I'M GETTING IT!



5. How is it related to **discernment** tho? We choose what we want or don't want to eat, like that ah?

Yes! **We choose what we bring to the CIS by our preparation**, that is the 'food' we contribute. Everyone in the group contributes by bringing their own 'food' from their personal reflection. As others share, **we 'taste' their reflections by listening attentively**; we taste the flavours the Holy Spirit brings out.

6. Eh, but sometimes got so much leftover food lah; what if someone talk, talk, talk, and cannot stop talking? How long I must listen lah?

This is where the **rules** and **time** of the **3 Rounds** help us. We want everyone to 'taste' our sharing, but we also want the amount to be just right. **Everyone has only 2 minutes to share**. The **Facilitator** helps the group keep time. While others are sharing, we **listen and 'taste'** their reflections: we ask ourselves, '**how does this 'taste' make me feel?**', '**What are the common 'flavours' here?**', '**How is the Lord working here?**' We don't eat and talk at the same time, no? **Silence** helps us to 'taste'.

7. AH! Taste and see that the Lord is good ah? Haha.

Ding ding ding! **Christian discernment is about knowing and choosing the good things that God wants for us!** That is the aim of the CIS. The consensus is not just what 'tastes' nice, sometimes, for our own good, we have to swallow a bitter pill. The **notetaker** helps write down the **consensus** from the CIS in the group. The consensus is **the 3 main themes or topics among all the 'tastes' and 'flavours' that the Holy Spirit brings out in the Conversation**. The consensus is like that family picture after the meal where everyone can look at and say to themselves and others, "I have tasted the Lord's goodness."



The 3 Rounds of the Conversation in the Spirit

Round 1

2 MINUTES PER PERSON

The facilitator starts with a prayer followed by silence.

One person starts the sharing. We share from our personal reflection, not from others. Start your sharing with, *'In my personal reflection, I ...'* Speak from your heart. There is no right or wrong answer.

Everyone takes a turn to share in the group. There is no discussion here. We move clockwise around the group until everyone has shared.

Only one person speaks at a time. While someone is sharing, we listen attentively and pay attention.

After everyone has shared, we observe 2 minutes of silence.



Round 3

The Facilitator reminds the group, *"In this round, we have an opportunity to discern together the main themes or topics in our Conversation. Let's take a minute to reflect on what are the common topics that came up in Round 1 and Round 2."*

After reflecting quietly, each person can share what they noticed were the common themes or topics that came up during the previous 2 Rounds.

There is no particular order in sharing. We keep the same attentive listening and intentional speaking as in the previous round, start your sharing with *"The common themes I noticed in the group are..."* or *"The common topics that I noticed are..."*

Discussion is allowed, but not debate.

2 MINUTES PER PERSON

The Facilitator reminds the group, *"In this round, we ask ourselves, 'How was I affected or touched by what I heard in Round 1? Let's take a minute to reflect and then we can start sharing.'"*

After reflecting quietly, each person shares with the group and there is no particular order in this round. There is no discussion here. Start your sharing with *"In the group, I heard ..."* or *"I was moved by..."*

Only one person speaks at a time. While someone is speaking, we listen attentively and we pay attention to the common themes that the Holy Spirit highlights.

After everyone has shared, observe 2 minutes of silence.

The Facilitator then asks the group, *"What are the 3 common themes or topics that we would like to highlight to everyone else?"*

The group chooses those three themes and the notetaker writes them down.

The group chooses one reporter to share the consensus to the large group later.

End the Conversation with a "Glory be".





Before the Conversations in the Spirit



Key Points

- The CIS is a method of communal discernment with a structure and method.
- This discernment is done by active listening and speaking from the heart.
- Preparation for the CIS is important so that we can speak intentionally.
- When others speak, we listen actively to them and pay attention to what is happening in us. We do this by keeping silent.
- There are 3 Rounds of sharing in the CIS.
- Everyone has 2 minutes to share.
- Each small group has a facilitator and notetaker.
- The consensus are the 3 main themes, topics or points that the group would like to highlight.

Personal Reflection

The first step is **personal preparation**. Before you come to your group sharing, **pray**, **read the materials on the topic**, **reflect on the questions**, and **write down the 'food' of your reflection**. There is **no right or wrong reflection**. The 'food' you prepare is what the Holy Spirit is telling you in your preparation. This is the same for others in your group as well.

Practical Tips for Personal Reflection

1. **Pray** and ask the Holy Spirit for guidance then **read** the material provided once.
2. After reading, **pause** for awhile.
3. **Read** the material **again**, but this time, **highlight** or **underline** the words or phrases that catches your attention.
4. Ask yourself, '**What is it** about this word, phrase, or sentence that catches my attention?' '**What images** come to my mind?' '**What memories** or **experiences** come to my mind?'
5. **Pause** again.
6. **Write** down your reflection, you can start your reflection with: '**In my reflection, I ...**'



If you are not used to writing, you can even draw or look for an image that shows how you have understood the question.

The Holy Spirit speaks to us in our experiences, our memories, our gifts and our talents. What you reflect on is what you personally have recognized as the voice of the Holy Spirit.

This is the same for your group members.



Feel free to bring what you have written or drawn to your small group!



FOCUS AREA 1 – FAMILY

Module 1.1

The Role of Parents in the Faith of the Young



1.1 The Role of Parents in the Faith of the Young

Contributions from the Initiatives

1. “Golongan muda haruslah mendapat sokongan dan galakan dari ahli keluarga serta pihak gereja.” - Sharing from MCYMC Initiative in Miri (May 2023)
2. One of the issues that is critical is that the children did not have interest in church on their own. I have got at least 3 mothers, sharing the same concern. They have situations where mum taking the role to take care of children and the husband works far from family. The parents provide / push the children to attend catechism class until confirmation but, when they are out of their hometown or not staying with parents, they do not go to church. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)
3. Besides, during the conversation with the parents of the young people I attend to, I realize there are too much of expectations of the parents and the community towards the young people there in the mission area which might be another reason for the young people to participate in the church. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)
4. “Ibu bapa perlulah menggalakkan anak anak mereka mengikuti servis di dalam gereja seperti, alter server, choir dan sebagainya.” - Evaluation response from MCYMC Initiative in Miri (May 2023)
5. Joy to see young people enthusiastically participating in the activity, the support from the elders, like parent to join group activity. They pay attention also to the sharing. - Evaluation response from MCYMC Initiative in Kuching (July 2023)
6. I host dad, he has been the back line of the event without people realize it, he [is] there and accompany us through the program. He makes sure everything need[ed] [is] provided. Providing his room too be the 'store room', seeing [the] little things. As I prepared my slide, at night he make sure me have proper table & chair & sufficient light to see clear[ly]. So touch. , ❤️ Good example of dad. -Evaluation response from MCYMC Initiative in Kuching (July 2023)
7. When I saw the involvement and cooperation of the young people and their parents. It looks like age is not a barrier for them. The way they talk to each other more like friends. I can see that no one is a boss. They work and walk together as one. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
8. “Siapakah yang menjadi pemberi semangat kepada anda dalam misi ini? Ayah saya. Sebab beliau telah bertungkus Lumus menyediakan saya untuk menyertai program seperti ini.” - Evaluation response from MCYMC Initiative in Miri (May 2023)



1.1 The Role of Parents in the Faith of the Young

Reflecting on the Contributions

The sharing and contributions above show that the role of parents and family life is inseparable from the growth in faith of young people. Young people are introduced to the faith and the Church by their parents and others who take on this parental role. We also believe that young people understand parental support as being physically present with them at Church. Children with parents whom are directly and actively involved in their faith life are more likely to participate and take part in the life of the Church.

At the same time, we are aware that in some families, due to difficulties or other situations, the “parental role” is not done by the actual parents of young people. Instead, other people, such as grandparents, close family members, extended relatives and guardians take on this parental role in guiding these young people. In these circumstances, the parental role is taken up by other people and it arises out of love and concern for the young. There are also parents who would like their children to be more engaged in their faith but cannot be physically present and directly involved with their children.

The experiences of young people in their families are not the same; some have parents who truly support their children in living their faith and it is a priority in their lives. Others have different priorities. In our Malaysian context, a lot of emphasis is given on studies and job security. Some parents do not see faith and participation in the Church community as a priority and as a consequence, their children do the same. Many young people attend extra tuition classes and co-curricular activities even on weekends and are unable to participate fully in the life of the Church even if they wanted to. On the other side, there is also the reality of poor families. Young people from these families often have no choice but to work and support their families.





1.1 The Role of Parents in the Faith of the Young

Reflecting on the Contributions

In all these realities, the Church is a Mother. She is a loving parent who prioritizes all her children, without exception. As a Mother, she desires to accompany all her children, no matter what their priorities are and help them find a home in her. She is the image of a parent who always remains with her children and who leads them into the Kingdom of God. She feeds us with the Bread of Life, our food for this journey and sustains us with the Sacraments. This loving Mother offers to us and to the world the merciful face of God our Father revealed in Jesus Christ (*cf.* MV 1).

The Church cannot replace the role of parents but she can support parents in fulfilling their duties, she does this by providing catechetical formation and other forms of formation activities in parishes, in other places, day care centres, kindergartens and schools that provide a Catholic education. There are also numerous Catholic homes run by dioceses and religious who care for young people whose parents might not be able to care for them because of various situations. There are also Catholic charitable organizations like Caritas and the Society of St. Vincent de Paul who help with financial and material needs of families in need.

Through all these efforts, the Church shows her maternal care and concern for all children. She cares for both their spiritual and physical needs. How can this perspective of the Church as a loving Mother and God as a merciful Father help parents and those who take on this parental role, understand their duties in regards to their children? What concrete ways can parents show their support for their children in their faith journey?





1.1 The Role of Parents in the Faith of the Young

Prepare yourself for the CIS

Reflect on this question and do the activity in your own quiet time.

What comes to your mind when you think about the Church as a loving Mother or God as a loving Father? Draw an image or symbol or look for a picture that reflects your understanding of the Church as a loving Mother or of God as a loving Father.

You can bring this drawing, image or symbol to the CIS for Round 1.

Discernment Question for Small Groups

What are some things parents (or parental figures) can do—through their words, actions, or attitudes—to make faith something real and meaningful for young people? How can they show love and support, just like the Church does? As a young person, what do I look for in my parents with regards to family life?





FOCUS AREA 1 – FAMILY

Module 1.2

The Different Realities of our Families



1.2 The Different Realities of our Families

Contributions from the Initiatives

1. Home visits were the most challenging for me. It challenged my mind and my emotions as it reminded me not only of my parents but my grandparents. It is during this time that we realised that there were many senior citizens who asked for blessings from the priest. When the father of my foster family said there are about 5 houses that we needed to visit, I was very excited. One of my experiences during the house visit was to an old lady living with her son. We were informed that her son is an alcoholic but what made me interested in this family, even though the son is an alcoholic, he still manages to take care of his mother; buy food and feed her mother. I can feel that the family relationship was very strong, they love each other, no matter what the situation is. I do believe that Jesus and Mother Mary are present in their life. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)

2. There was a catholic family who were faithful to God. Initially the family suffered lot without proper house and even when they built the house, lost most of their belongings in the flood. But they never abandoned their faith and trusted God more and more. The parents had two children of male and female, they completed their studies and ready to settle their life. The family began a happy life in a good house. The boy started working in abroad and the girl was at home. Once this girl happened to go for hair dressing to a parlour and met a boy who was running a shop. As they started to meet very often, they fell love on each other. This boy is from another religion and ethnic origin. Now the mother of the boy came to this girl's family and finally they decided to arrange for the marriage. Now this young girl must leave not only her parents and brother but also her culture, religion and language. It is a gift and blessing of God after one and half years, she has four months boy baby. Though She has entered into a new world her mother-in-law allowed her to practice the catholic faith and she lives her life happily in the family. I personally encountered both the family and the girl who was married. They were all very happy and it was a wish of the girl's mother-in-law who was not the Christian that I should pray and bless her grandson. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)

3. One of the issues that is critical is the children did not have interest in church on their own. I have got to at least 3 mothers, sharing the same concern. They have situations where mum taking the role to take care of children and the husband works far from family. The parents provide / push the children to attend catechism class until confirmation but, when they are out of their hometown or not staying with parents, they do not go to church. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)



1.2 The Different Realities of our Families

Contributions from the Initiatives

4. I came to know that, actually the young people want to be active in the church, but because of their busyness and other commitments, they chose to stay at home with their family. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)

5. Saya juga tersentuh semasa menziarahi dan mendoakan orang sakit dan orang tua. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

6. Semasa Act of Kindness di mana kami telah pergi mendoakan umat kampung yang sakit, terdapat seorang nenek tua yang dalam keadaan "senile" dan seperti tidak responsif. Namun, apabila kami mula berdoa sangat menyentuh hati apabila nenek tersebut ikut mendoakan Bapa Kami dan Salam Maria. Di rumah terakhir, terdapat seorang uncle yang menjemput kami mendoakan relative yang sakit. Saya tersentuh melihat uncle tersebut yang datang seorang diri semasa misa, dan kelihatan dia kusyuk menyertai misa. Keadaan itu mengingatkan saya akan ayah saya yang sentiasa bekerja keras untuk kami. Saya juga tersentuh hati dengan keluarga angkat saya yang sangat terbuka dan menerima saya. Mereka berusaha untuk menyediakan kelengkapan tidur agar saya selesa berada di rumah mereka. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

7. Keluarga angkat saya sangat baik dan menjaga saya seperti anak sendiri. Pengalaman berharga membantu membersihkan rumah orang sakit mental. Saya sangat sedih melihat belia yang ditinggalkan sendiri dan tidak mampu mengurus rumah hingga sangat kotor. - Evaluation response from MCYMC Initiative in Keningau (April 2023)





1.2 The Different Realities of our Families

Reflecting on the Contributions

The MCYMC Initiatives show us the diverse realities of Catholic families: intermarriages, busy couples, separated couples, and divorced couples, among whom some are young people whose marriages did not work. Single parents of whom the vast majority are women, mental health issues in the home affecting both parents and children of all ages, the loneliness of the elderly, parents or young people who need constant care because they are sick, etc. The realities are too many for us to name.

These realities have often been labelled as ‘broken,’ ‘difficult’ or as ‘family issues’. Many of our young people come from these family realities and many of them are courageous, joyous, and lively in their faith - they do not show their ‘brokenness’ and they do not wish that label on themselves either. We affirm these courageous witnesses and we see in them that participation in the life of the Church is not always confined to Church structures and ministries - these young people live their apostolate to the world naturally.

We have also recognized in these families a longing to be close to the Church, to have their children catechized and take ownership of their faith. Some of their children show no interest in the faith for various different reasons. Other young people do not want to associate or participate in the Church because of their negative experiences with it, while others simply do not see a need to be a part of the Church.

Faced with these realities, we are challenged to see the Church as a *field hospital*. Pope Francis has given this perspective on many different occasions, in *Amoris Laetitia* he writes, ‘Let us not forget that the Church’s task is often like that of a field hospital’ (AL 291). A field hospital is a makeshift hospital that is set up after a battle, it is the first aid response for those who have been wounded by tragedy of war. The Church still upholds the call to perfection and always calls for a fuller response to God, at the same time “the Church must accompany with attention and care the weakest of her children, who show signs of a wounded and troubled love, by restoring in them hope and confidence,” (AL 291).

What is your experience in your family life? In what ways would you need the Church to be a field hospital for yourself, your family or your friends?





1.2 The Different Realities of our Families

Prepare yourself for the CIS

Reflect on this question and do the activity in your own quiet time.

Imagine your parish as a field hospital. What would it look like? Who would be there? What kind of support would your parish as a field hospital give to families who 'show signs of a wounded and troubled love' (AL 291)? Draw an image of your parish as a field hospital or look for an image that reflects your understanding.

You can bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

How can our parishes, BECs/KEDs/KUKs/KKD, ministries and dioceses be a field hospital for those families who are suffering and are wounded?





FOCUS AREA 2 – CHURCH

Module 2.1

The Vocation of Pastoral Ministry



2.1 The Vocation of Pastoral Ministry

Contributions from the Initiatives

1. Kita perlu mendekati belia2 yang ada, mahupun dipusat, KUK, KKD dan austasi. Membuat lawatan2 di tempat mereka supaya mereka rasa mereka tidak dipinggirkan, supaya kita boleh membawa mereka melayani bersama sama. Membuat program2 yang menarik untuk menarik minat mereka utk melayani. menyalurkan info2 berkenaan program2 belia yang diadakan, dan sebagainya. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
2. “Belia-belua lama sudi membantu dalam penganjuran program.” - Evaluation response from MCYMC Initiative in Sibu (June 2024)
3. Experience Jesus through the youth leaders [name redacted]. The leaders are committed to share their gifts and talents to the younger ones. To see the leaders are passionate to share their faith experiences and have touched the younger ones. Listening to their sharing on how they didn’t give up in serving their ministry, inspiring me to continue [the] mission. Another note was listening to the Children sharing reminds us to have faith like them, innocent, put aside our personal will and follow him. - Evaluation response from MCYMC Initiative in Kuching (July 2023)
4. “Able to see Jesus through those Youths who continue to serve the church despite being reprimanded by the elderly.” - Evaluation response from MCYMC Initiative in Sibu (June 2024)
5. “Group susah mahu di tarik balik selepas Covid. Idea tidak dapat diterima oleh mereka yang lebih senior. Merasa dipulau di dalam group. Terlampau selesa dalam group (Jadi comfort zone). Susah untuk menarik masuk member baru. Tidak tahu buat program baru. Sebab tiada yang menolong.” - Evaluation response from MCYMC Initiative in Sibu (June 2024)
6. “Keinginan utk lebih mendalami iman utk menjadi seorang katekis.” - Evaluation response from MCYMC Initiative in Miri (May 2023)
7. The conversation and interaction with the foster family have touched me personally about the relationship with God. Being the Catechist in the kampung has a prominent role in building the faith of the community. The constant care and love received from the community have moved me. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



2.1 The Vocation of Pastoral Ministry

Contributions from the Initiatives

8. Bapa yang baik, Kami bersyukur kepada-Mu kerana telah memanggil kami untuk berjalan bersama dalam kesatuan dan misi dalam program ini. Tuhan, kami menyedari bahawa tuaian memang banyak tetapi pekerja sedikit. Berikanlah kami keberanian untuk menyahut panggilan-Mu menjadi terang dan garam dunia. Sungguhpun banyak percobaan yang kami alami dalam pelayanan kami, kami percaya Engkau mempunyai rencana indah buat kami. Biarlah Roh KudusMu yang memimpin dan membimbing kami selalu. Bonda Maria, bonda berbelas kasih, doamu sangat kami harapkan, agar sepertimu, kami mampu untuk setia dalam menghadapi panggilan kami masing-masih. Kami mohon semua ini demi Kristus Tuhan dan Pengantara kami. Amin. - Prayer crafted by a Team at the MCYMC Initiative in Sandakan (July 2023)

9. Thank you Lord for this calling to serve in the youth ministry. May you always be a lamp to our feet and a light to our path. Stay with us Lord. - Prayer Crafted by a team at the MCYMC Initiative in Kuala Lumpur (Feb 2023)

10 Allah Bapa yang maha pengasih, kami bersyukur atas anugerah kehidupan dan panggilan-mu kepada kami menjadi pelayan belia. Kami mohon - ajarilah kami mendengar dengan lebih sungguh agar kami benar-benar merasakan kehadiran Tuhan dalam kehidupan kami. Tegukanlah iman kami dan terangilah langkah kami dalam melaksanakan misi dan panggilanMu. Ajarilah kami untuk melayani dengan penuh cinta kasih dan hormat terhadap sesama. Berilah kami keterbukaan hati agar kami berani seperti Bonda Maria mengatakan 'Ya' dalam meneruskan panggilan-Mu menjadi cahaya terang dan garam dunia. Kami mohon ini dengan perantaraan Kristus dan juruselamat kami. Amen. - Prayer Crafted by a team at the MCYMC Initiative in Kuala Lumpur (Feb 2023)

11. We affirm the Holy Father who reminds us that ministry to the young, especially in the role of accompaniment is a collective responsibility of the entire community and not just a particular group of people, the OYP or the MCYMC. However, we have to admit that not all are ready to be in a position of co-responsibility with MCYMC. - MCYMC Initiatives Evaluation & Discernment 2024

12. In many cases, the young people who are most committed to our mission and sharing of responsibility are a result of accompaniment and growth in maturity. They give of themselves, their time, their talents and their treasures freely. Accompaniment, along with proper training and formation should be continued for these potential young people. In these young people, we see not only a heart for other young people, but a desire to respond to a vocation, we see that their “work stops being just about making money, keeping busy or pleasing others” (CV 256) - MCYMC Initiatives Evaluation & Discernment 2024



2.1 The Vocation of Pastoral Ministry

Reflecting on the Contributions

The Malaysian Church is blessed with many people who care for and minister to young people. Among these are priests, deacons, religious brothers and sisters, consecrated men and women and numerous lay pastors or youth ministers who work in parishes, campuses and dioceses across Malaysia.

The experience of lay pastoral workers and ministers throughout the MCYMC initiatives, the journey towards MPC2026 and the universal Synodal journey of the Church has expanded and illuminated their own understanding of their ministry. The prayers, poems, songs and responses cited above reveal that they see their pastoral ministry as a vocation, a calling that is worthy of discernment, training, and formation. A vocation that needs to be responded to and one that is worth calling others into. A vocation that is built on the response to their baptismal promises. To respond to this vocation, they need to foster and develop all that they are (*cf.* CV 257).





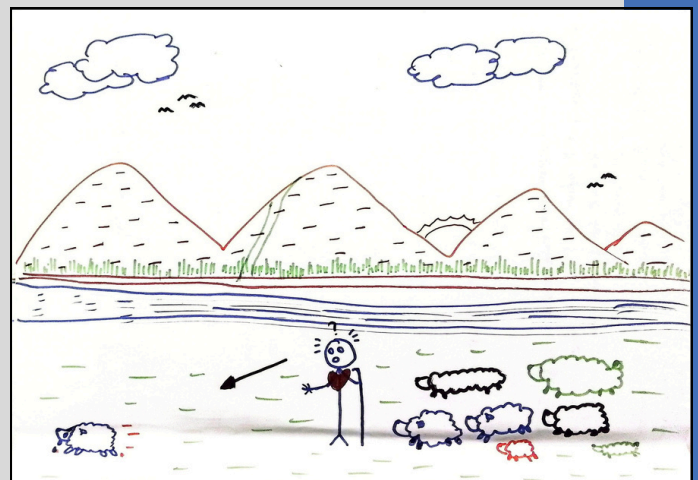
2.1 The Vocation of Pastoral Ministry

Reflecting on the Contributions

Two of the most recurring Scripture verses that were quoted by participants during the MCYMC Initiatives (2023-2024) debriefing and evaluation sessions were Matthew 9:37-38 and Jeremiah 29:11. “The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest,” and “For I know well the plans I have in mind for you—oracle of the LORD—plans for your welfare and not for woe, so as to give you a future of hope.”

To speak of pastoral ministry as a vocation that is separate from the ordained ministry or from religious life is a novel perspective in our Malaysian context. It is an opportunity to look at reality and vocations to pastoral ministry with curiosity, elaboration, and most importantly, discernment. This vocation is called by many names and descriptions but they all share certain commonalities: caring for the People of God as lay persons, here specifically, for God’s people who are young, collaborating in a co-responsible manner in God’s mission and a desire for true participation in governance and authority. What an opportunity to extend the tent (*cf.* Isaiah 54:2) that we have here! The opportunity to see the world as the Vineyard of the Lord!

The ministry of young people goes beyond administrative duties and covers a large area of other skills and roles. Sometimes youth ministers are made to be a think-tank that generates endless ideas. While they come up with these ideas, they often do not have the authority to decide on them or implement them in a collaborative manner with those who exercise authority over them. At other times, they are treated as event planners and organizers.



Creative Contribution from the MCYMC Initiative in Sibul (June 2024)

These realities have led to the burnout, disappointment and even disillusionment of many youth ministers and those engaged in pastoral care. Other youth ministers, who take their vocation seriously and desire for greater space for their voice and discernment to be heard or to exercise authority in decision making and taking according to their competencies have been silenced and even pushed out by clericalist attitudes found both in lay people and the ordained.



2.1 The Vocation of Pastoral Ministry

Reflecting on the Contributions

The remuneration of these ministers and workers are not competitive and it does not match other jobs on the market which has proven a stumbling block for some dioceses and parishes to retain their pastoral staff or to attract new staff into the ministry. While the workload and expectations associated with the role are significant, the compensation does not reflect the demands of the position. The training for new pastoral workers and ministers is often done ‘on-the-job’ and is not continuous, while they do have the opportunity of attending occasional training and formative sessions, they are unable to have a proper formation that contributes not only for practical pastoral ministry but to contextual application of the theories that they receive during formation. Few have proper formation in the fields of theology, catechetics, pastoral theology, spirituality, Sacred Scripture, social communications, psychology, or management - all areas that they are engaged in daily.

Despite these realities, pastoral workers and youth ministers do not see their ministry as a stepping stone towards another career, nor as a sort of extended internship time while finding something more stable and profitable outside of the ecclesiastical context. Nor do they ordinarily see it as an assignment *ad experimentum* towards seminary or religious life. They see their ministry as an exercise of the apostolate in the world, of working with joy and hope in the Vineyard of the Lord.

They stay and continue to minister because they have found in their work a true ministry, with varied charisms, gifts and talents; a way to respond to the promises they made at baptism; a way to live the mission of God. They find an echo in the words of Pope Francis, “Your vocation inspires you to bring out the best in yourself for the glory of God and the good of others. It is not simply a matter of doing things, but of doing them with meaning and direction” (CV 257). Taking ownership of their vocation, they continue to work in a collaborative manner with other ministers and strive for a participation in co-responsibility in the exercise of authority and decision making; to continue to work in the Lord’s Vineyard in the world.

How can youth ministers and pastoral workers for the young deepen their understanding of their own vocation as lay persons? How can this perspective of vocation to lay pastoral ministry help our parishes and dioceses better care for our young people? How can we prepare and equip our lay people who exercise pastoral ministry with the knowledge and skills for them to live their vocation? What can our parishes and dioceses do in order to retain and call others into discerning a vocation to pastoral ministry?



2.1 The Vocation of Pastoral Ministry

Prepare yourself for the CIS

Reflect on this question and do the activity in your own quiet time.

What comes to your mind when you think of your own vocation - what inspires you to give the very best of yourself for God and others? What do you do with meaning and direction? Draw an image or look for an image that reflects your understanding of this.

You can bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

How can parishes and dioceses explore vocations to pastoral ministry exercised by lay persons? What can we do as a community to answer Jesus' call: "The harvest is abundant, but the laborers are few" (Mt 9:37)?





FOCUS AREA 2 – CHURCH

Module 2.2

Accompaniment of Young People



2.2 Accompaniment of Young People

Contributions from the Initiatives

1. Lord, as we accompany the young, help us to recognize your presence in them. Let us affirm the strength and talents in them and allow them the opportunity to use these for your glory. Help us to not shy away from the doubts, struggles and lack of clarity that comes with the journey. Give us the grace to stay with them as you stayed with the disciples on the road to Emmaus, respecting their space and giving them space to grow. Amen. - Prayer Crafted by a team at the MCYMC Initiative in Kuala Lumpur (Feb 2023)
2. “Sukar untuk menjangkau belia selepas pandemik.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
3. “Learning their struggles from how youths here are easily swayed because they lack a proper guide to bring them back to church when they were struggling. As well as youths leaving to pursue new things but never returning or having forgotten about our faith and church. I find it to be contrasting, considering in Peninsular we have the resources but some may simply decide to leave. While here, they lack the resources and felt as if they have no choice but to leave.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
4. “Dealing with the young that take[s] time to share or [are] unwilling to share.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
5. “I can see that some of young people are willingly to serve in the church sincerely and they've overcome their fear to speak their mind.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
6. “Youth ingin kongsi pengalaman kehidupan mereka tetapi tidak Tahu bagaimana.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
7. Cabaran yang saya hadapi adalah datang dari diri saya sendiri, iaitu keraguan untuk berkongsi kerana takut salah cakap dan dihakimi, yang akhirnya dapat saya atasi kerana kekuatan yang Tuhan beri. - Evaluation response from MCYMC Initiative in Sandakan (July 2023)





2.2 Accompaniment of Young People

Contributions from the Initiatives

8. Aku bersyukur atas pengalaman ini,
Mengajar erti rendah hati
Membimbing, mendampingi orang muda
Menjadi pendamping, membimbing orang muda
Menerima antara satu sama lain
Saling terbuka, memberi galakan
Membantu insan yang memerlukan
Bertemu dengan kanak2
Berjalan bersama melakukan kehendakNya
Memberi seluruh apa yang ada
Melayani Tuhan
Melayani denga penuh sukacita.

- Song Crafted by a Team at the MCYMC Initiative in Sandakan (July 2023)



9. Sepanjang menjalankan misi, saya belajar mendengar tanpa menghakimi. Saya juga lebih memahami dan mendalami maksud "Ministry of presence" - Evaluation response from MCYMC Initiative in Kuching (July 2023)

10 There's so many issues young adults are facing. We [mission team] met some from New to catholic Faith, single mother, working adult, and Non-Catholics as well. They are facing different challenges in their daily life. That's the biggest reason for some of them to challenge themselves to sustain in their faith life. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

11. 时间可能有点难一下子让他们去讲心事/心声，因为才刚刚认识而已。[It may be difficult to let them talk about their inner thoughts/feelings all at once because they have just met.] - Evaluation response from MCYMC Initiative in Kuching (July 2023)

12. When I shared my story and sharing, I received understanding, encouragement, and appreciation from my team. The moment where [name redacted] said: "I understand you...." It tears me up like someone finally saying that. This is where I see Jesus on her. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

13. Jesus provide[s] us the chance to lead their 小羊 [little lambs]. God occur in different form and time in the 小羊's [little lambs] life. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

14. Their honesty, authenticity and acceptance- in being present for them, they were present for me and Jesus was in our midst. - Evaluation response from MCYMC Initiative in Kuching (July 2023)



2.2 Accompaniment of Young People

Contributions from the Initiatives



Source: Kuching Archdiocesan Youth Apostolate (2025) Facebook Page

15. It is when I have the opportunity to listen to someone's story (one on one conversation - part 1 and group sharing - part 2). I really feel like I am journeying with them through their story. Perkongsian mereka membantu saya melihat karya indah Tuhan dalam hidup mereka dan hidup saya sendiri. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

16. After all what they [have] been through...they still have Jesus in them, they still have the feeling of longing to be with the Church/ministries. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

17. Heavenly Father, Come under my roof, come into my mess, my weakness, my pain and shortcomings. Dwell with me here. Let me hide in You, for You are my refuge. - Prayer from a participant at the MCYMC Initiative in Kuching (July 2023)

18. Penerimaan belia-belia di kampung sangat membuka mata saya sebagai individu yang mencubaewartakan iman kristiani saya. Selama ini saya sangat takut untuk bercakap dan berinteraksi dengan orang lain selain orang yang saya kenal. Penerimaan umat di [Paroki] sebaliknya memberikan saya banyak pengalaman baru akan cara untuk mendekati dan berinteraksi dengan orang lain. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



2.2 Accompaniment of Young People

Contributions from the Initiatives

19. Bagaimana kita boleh membawa lebih ramai belia terlibat dalam tugas melayani terhadap mereka yang memerlukan perhatian? Menanyakan masalah yang dihadapi, dan cuba untuk cari alternative untuk menarik perhatian mereka. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

20. The Initiatives have shown us a different side of our vocation and ministry, that of accompaniment. By accompaniment, we mean the exercise of “journeying together” with the young people we encountered in the nine dioceses of Malaysia. While this sample is but a small number of the total, the deliberate exercise of accompaniment has shown us that our pastoral endeavours go beyond the administrative, organisational and reporting model that we have employed in our ministry thus far. - MCYMC Initiatives Evaluation & Discernment 2024



21. There are young people within ecclesial perimeters, whether by area of parish jurisdiction or self-involvement that still feel they are outside ecclesial perimeters. The practice of accompaniment has shown us the need to be comfortable with the uncomfortable; to not rush in diagnosing ills and drawing up prognoses; to recognize that both the accompanier and the accompanied are walking on the same road towards the same destination. - MCYMC Initiatives Evaluation & Discernment 2024



2.2 Accompaniment of Young People

Contributions from the Initiatives

22. We affirm the Holy Father who reminds us that ministry to the young, especially in the role of accompaniment is a collective responsibility of the entire community and not just a particular group of people, the OYP or the MCYMC. However, we have to admit that not all are ready to be in a position of co-responsibility with MCYMC. - MCYMC Initiatives Evaluation & Discernment 2024

23. There is also this reality where the process of listening is included to “check boxes” rather than for authentic or intentional listening. - MCYMC Initiatives Evaluation & Discernment 2024

24. While we admit that there is a need to articulate in a manner that is succinct and straightforward, our experience of accompaniment in the initiatives tells us that there is a need for context, for elaboration, and for the patient exercise of holding space on the road for those who journey with us. - MCYMC Initiatives Evaluation & Discernment 2024

25. Different forms of listening allow us to listen to those who communicate differently like those who are differently abled, those who bear the crosses of mental health issues, and those who do not communicate in the way that we are comfortable with. - MCYMC Initiatives Evaluation & Discernment 2024

26. We recognize that there are some young people who struggle to articulate themselves because of various reasons; language barriers, self-censorship, feelings of inadequacy or simply not having the capacity to express themselves. This shows us that there is a need for a better understanding of listening, that of reading between the lines, observation, informal conversations and different experiences of prayer and spirituality. - MCYMC Initiatives Evaluation & Discernment 2024

27. Among those we minister to, there seems to be a correlation between being listened to and participation, with those who feel that they are not heard being less likely to participate in the life of the Church, while those who do feel they are heard, participate more actively in various areas. - MCYMC Initiatives Evaluation & Discernment 2024



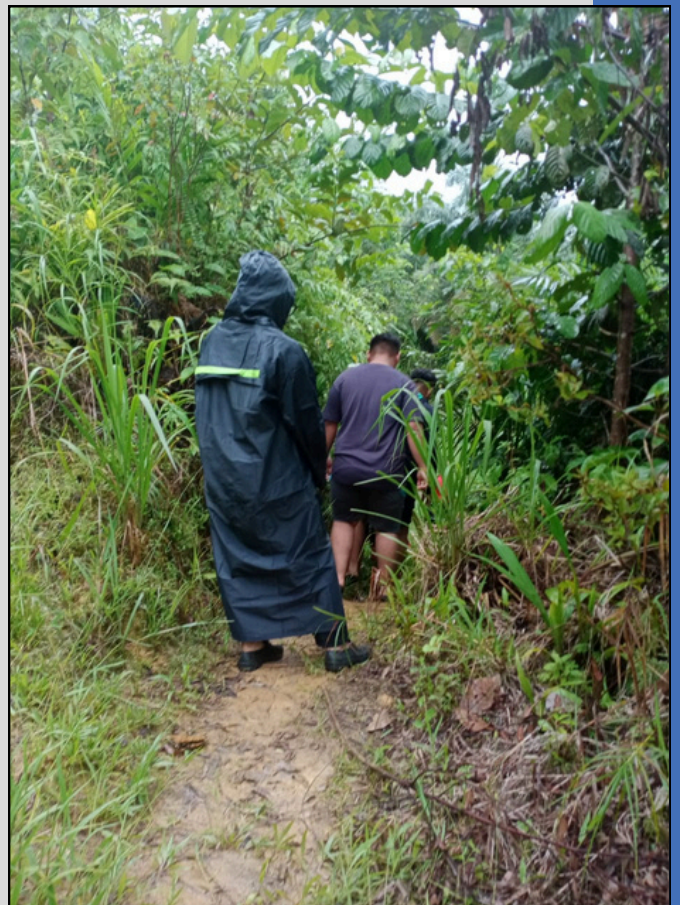
2.2 Accompaniment of Young People

Reflecting on the Contributions

‘Wanting to accompany them, he joins them on the way. He asks them questions and listens patiently to their version of events, and in this way, he helps them recognize what they were experiencing’ (CV 237). Accompaniment can be understood as walking together and not leaving anyone behind, remaining alongside people no matter what their paths may be. The one who accompanies is familiar and certain of the Way. They have chosen it themselves, but are confident and courageous enough to draw close to those on other paths in order to point out the Way in those paths. The person who accompanies helps young people articulate their experience; give words and images to what is going on in them; helping them to recognize their own experience.

‘[W]ith affection and power, he proclaims the word to them, leading them to interpret the events they had experienced in the light of the Scriptures. He accepts their invitation to stay with them as evening falls; he enters into their night’ (CV 237). Accompaniers are those who ‘do not shun or fear those young people who have experienced hurt or borne the weight of the cross’ (CV 231).

Someone who accompanies does not set themselves up as a role model or as an example to be emulated by others. They recognize that they are not on the pedestal and they do not need to be in front of anyone to lead them. This does not excuse those who accompany from living a truly Christian life by the standards of the Gospel, nor do they wish to excuse themselves by not putting themselves on a pedestal. They are aware of the warning of Jesus, “Whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone hung around his neck and to be drowned in the depths of the sea” (Matthew 18:6). Rather, they are aware of their own fragility and vulnerability; that they themselves need to be accompanied in their work of accompanying others. In their dealings with young people through the sharing of fragility and vulnerability, they are careful not to cause new wounds.





2.2 Accompaniment of Young People

Reflecting on the Contributions

‘As they listen to him speak, their hearts burn within them and their minds are opened; they then recognize him in the breaking of the bread. They themselves choose to resume their journey at once in the opposite direction, to return to the community and to share the experience of their encounter with the risen Lord’ (CV 237). Those who accompany see themselves in the disciples on the way to Emmaus (*cf.* Luke 24:13-35). They constantly seek to recognize the hidden face of the Risen One in the People of God and in those they journey with. In their relations and ministry, the Holy Spirit guides and interprets for them the fragile, fragmented, and precious stories of their own lives in the key of salvation history. In their personal journey and their efforts to accompany the journeys of others, they say with the Emmaus disciples “Were not our hearts burning [within us] while he spoke to us on the way and opened the scriptures to us?” (Luke 24:32). They choose the Risen One because they have recognized that it is the Risen One who chose them first.

In their work of accompaniment, they do not make the choice for their young people but rather help their young people recognize and interpret their events in order to rediscover their freedom, pointing to the hope of always being able to start anew, of not giving into disappointment and disillusionment, and of lifting their gaze to new horizons. The accompanier allows space for the young person to exercise freedom. When the young person is not ready to do this, the accompanier remains on the journey with them, without force, coercion or manipulation, but patiently pointing to the Way; to all that is good, beautiful and true. Like Jesus, they recognize the cry of the disciples in their young people, “Stay with us, for it is nearly evening and the day is almost over” (Luke 24:29).

The contributions from the Initiatives have shown that there is a clear and loud call for the practice of accompanying young people. They do not desire a paternalistic or authoritarian style of leadership nor are they looking for a pseudo-relational offer of mentorship and life coaching (*cf.* FD, 62). “The Synod also recognized the need to train consecrated persons and laypeople, male and female, to accompany young people. The charism of listening that the Holy Spirit calls forth within the communities might also receive institutional recognition as a form of ecclesial service” (CV 244). Accompaniment is something that has to be explored and deepened.

The model for accompaniment is Christ Jesus himself. He who is the Way and the Destination itself, made himself the Companion of man’s journey. By respecting man’s freedom and never imposing upon them a choice, he caused their hearts to burn within them (*cf.* Luke 24:32) and so, choose for themselves the Way, the Destination and the Companion.



2.2 Accompaniment of Young People

Reflecting on the Contributions

Another key element of accompaniment is the practice of speaking and listening. The contributions echo the words of the Holy Father in *Christus Vivit*, “We need to use above all the language of closeness, the language of generous, relational and existential love that touches the heart, impacts life, and awakens hope and desires. Young people need to be approached with the grammar of love, not by being preached at” (CV 211). In this exercise of communication, those who accompany are called to be aware not only of what they say, but how they say it, being careful not to hurt, raise doubts or worse, cause scandal in those they accompany. Here a sort of sensitivity is needed, one that can be gained by formation and training but more importantly, from conforming their hearts to the Heart of Christ, “for from the fullness of the heart, the mouth speaks” (Luke 6:45).

Young people are a privileged and protected group, therefore the style of listening and speaking to them should mirror not only our efforts to safeguard them but also the sentiments of the Living Christ. Accompaniment is also not a job task or job requirement. It would be too simplistic to see it as just a skill that can be gained by training and formation. As such, we cannot assume that everyone can or should practice the ministry of accompaniment.

Communication also demands a certain form of listening, one that Pope Francis has called a ‘charism’ that the Holy Spirit is calling forth in Christian communities (*cf.* CV 244). Being a gift of the Holy Spirit, the charism of listening is sought with all humility in prayer. Listening has been explored by other scientific fields, most notably in psychology. Here, a horizon of interdisciplinary formation for those who accompany, is opened. The ultimate guide of listening in the art of accompaniment is the Lord Jesus himself, who, “by meeting people wherever their history and personal freedom had led them, He revealed to them the face of the Father. By listening to the needs and to the faith of those He met, and by responding through words and gestures, He renewed their lives, opening the path to healed relationships” (FD, 51).

In what concrete ways can we help our parishes and dioceses accompany young people? What is needed for youth ministers, pastoral workers and youth leaders to accompany young people? What kind of training or formation is necessary for accompaniers? What qualities or attitudes do you seek in someone who accompanies you?



2.2 Accompaniment of Young People

Prepare yourself for the CIS

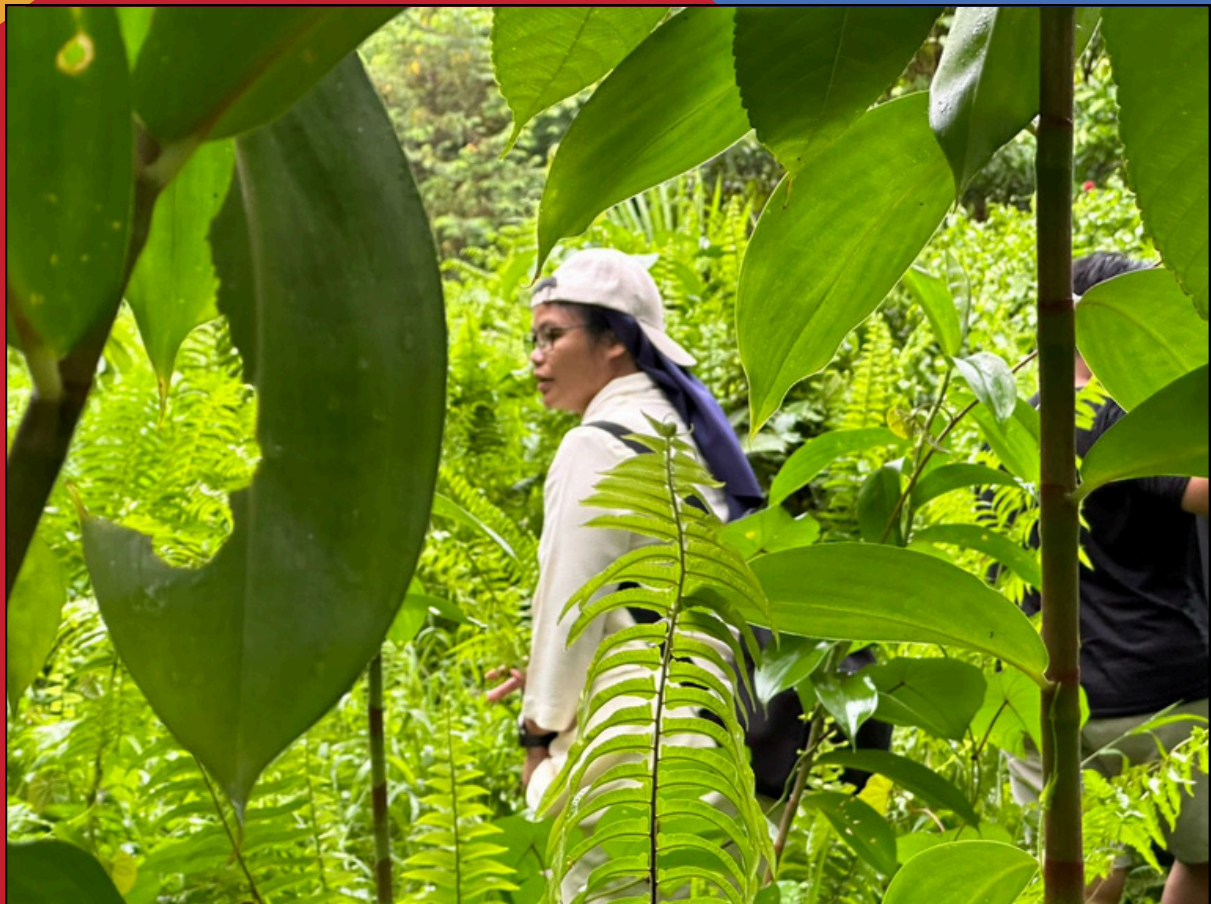
Reflect on this question and do the activity in your own quiet time.

Have you ever experienced being accompanied or have you ever accompanied anyone? What was that experience like? What qualities or attitudes do you look for in an accompanier? If you were to accompany someone, what qualities or attitudes would you need in order to do it the best you can? Draw an image or look for a picture that reflects your understanding of this.

You can bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

What can churches, youth groups, and faith communities do to truly walk with young people—helping them through struggles, doubts, and big life decisions? What steps can we take to make faith more real and personal?



FOCUS AREA 2 – CHURCH



Module 2.3

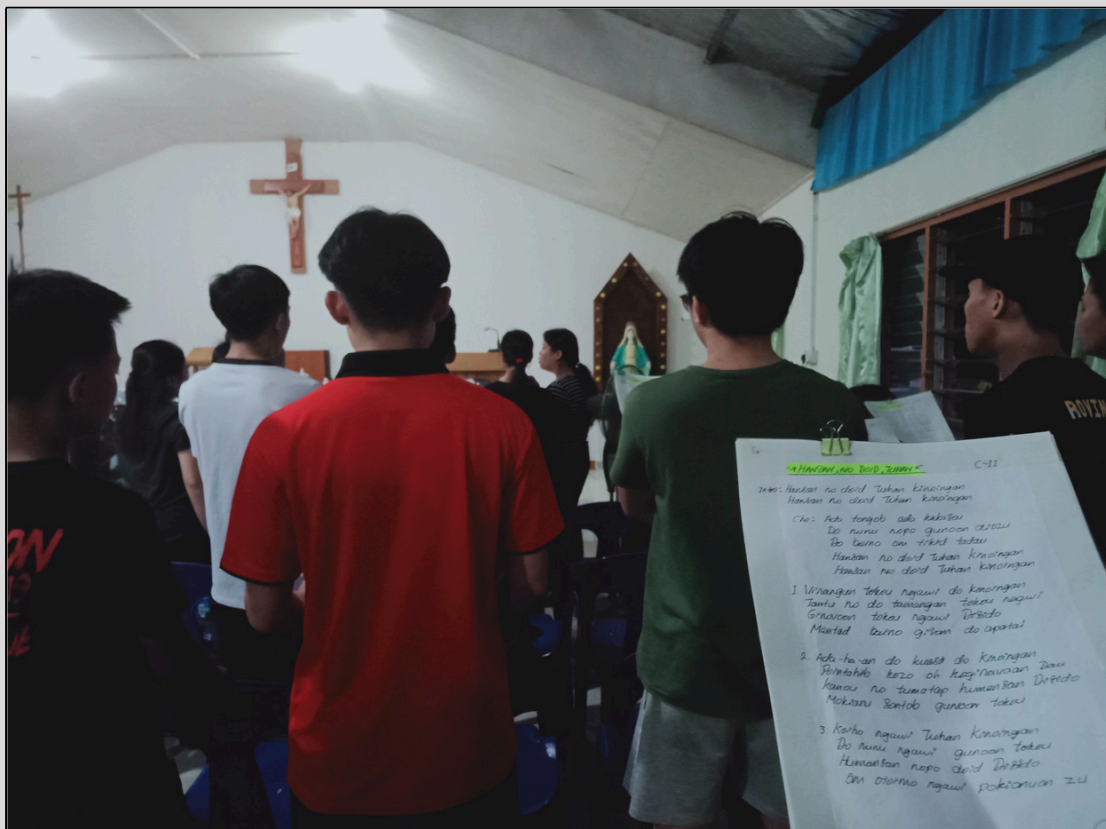
Participation of Young People in the Liturgical and Prayer Life of the Church



2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Contributions from the Initiatives

1. Time latihan koir juga kami ada pgi ltihan dan versi lagu dorang sangat berbeza dengan di paroki saya. Tapi lagu drg sangat best. Belia di sana jga sangat sporting. Saya juga dpt melayani di sana. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
2. Turut serta dalam choir, perayaan misa kudus atau ibadat sabda dengan melayani sebagai warden, altar server, pemuzik. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
3. High points saya adalah time sya mau mazmur ada satu anty tegur “ wow bgs suara kau “ . Sya pun sngt happy time dngr bgtu. Pstu time sa bemazmur jga sa nebes mau melayani tmpt yg baru. Tpi sa berdoa sa sebut nama yesus sa pun besyukur time sa mzmur xda yg slhh. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
4. Dapat bimbingan, bantuan, memperbaiki teknik nyanyian, chord, keharmonian suara choir. Teknik2 nyanyian choir diperbaiki dan dapat dipertingkatkan. - Evaluation response from MCYMC Initiative in Keningau (April 2023)
5. Learning how to sing properly in a church choir . - Evaluation response from MCYMC Initiative in Keningau (April 2023)





2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Contributions from the Initiatives

6. “The elderly are not keen in allowing the new generation to take up roles in the church as lectors, commentators etc and may reprimand Youths harshly when they make a mistake.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)

7. “Most of young people have no exposure and platform to do service, doesn't mean they didn't want to. Instead, it's more of they didn't know how or don't even know this is needed.” - Evaluation response from MCYMC Initiative in Sandakan (July 2023)

8. “Bagaimana kita boleh membawa lebih ramai belia terlibat dalam tugas melayani terhadap mereka yang memerlukan perhatian? Ahli gereja yang sudah aktif tidak memandang serong/tidak menghakimi orang baharu, terima perantaraan masing-masing, ahli gereja cuba sedaya upaya membantu mereka untuk terus semangat dalam melakukan pelayanan.” - Evaluation response from MCYMC Initiative in Miri (May 2023)





2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Contributions from the Initiatives

9. To be outside of my comfort zone/ something new and to be completely happy about it because I have made friends that showed me how I am beautiful , no physical matter involved. I met amazing people that even with the little that they have, they offered their very own room for our comfort. Before I went to chapel for Sunday mass I felt terrible, I only had t shirt left and with that as I walked in I was so touched by how they welcomed me , greet me, giving everything they have. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

10. During this initiative, I'm so blessed because I had the opportunity to do a home visit, pray, and sprinkle holy water on the home that we visited. My second home visit was to visit an elderly person. We didn't talk much, but I asked permission to do the blessing. Once the prayer was done, the grandfather said, Thank you. At that time, I felt so touched, and I thank God that he gave me the mission to encounter not only to the young people but also the elderly as well. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)

11. For lack of a better term, some OYPs also conducted “para-liturgical” celebrations. While we admit that there is no such thing as a “para-liturgical” celebration, these prayer activities or creative devotional practices are of great value to both the MCYMC and their friends. They encourage ownership of their work and the express use of creativity in preparing and celebrating these prayer experiences. These prayer experiences themselves are rooted in Scripture and are often done in response to or as a conclusion to the preparatory spiritual input before undertaking a mission or pastoral work. - MCYMC Initiatives Evaluation & Discernment 2024

12. In every diocese, the presence of the diocesan Bishop to celebrate the Eucharist and commission the MYCMC and friends elevated our sense of ownership towards the mission. The commissioning of lay leaders, along with the religious in our midst, to celebrate forms of blessings that do not require ordained ministers adds to the richness of the Church. It also provides an opportunity for a young person to foster a closer relationship with Jesus through the accompaniment they receive. - MCYMC Initiatives Evaluation & Discernment 2024



2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Reflecting on the Contributions

The liturgy is a fundamental dimension of the life of the Church (*cf.* DD 1). The source of the life of the Church and the summit towards all her activities are directed to are found in the Liturgy, this is especially true of the Liturgy of the Eucharist (*cf.* SC 10). In the liturgy, the Paschal Mystery of Christ is made present to our senses through signs and symbols so that “the Spirit, plunging us into the paschal mystery, might transform every dimension of our life, conforming us more and more to Christ” (*cf.* DD 21).

Our participation in the liturgy allows us to become more like Jesus; to be His presence wherever it is that we may find ourselves and in whatever activities that we may be engaged in. The topic of active participation in the liturgy is one that has been discussed and deliberated on at length, not only in the context of ministry to young people. Sadly, there is the reality that the liturgy is often only understood and limited as the Sunday Eucharist or to the observation of rubrics. Very few young people are given the opportunity to experience the variety of liturgical practices available in the Catholic Church and some of them are unaware of it.

The Initiatives have shown that many young people are interested to participate more actively in the liturgical life of the Church. They are willing and happy to share their gifts and talents through various liturgical ministries. In the same vein, they also asked to be formed for this purpose. Music ministry appears to be very attractive to young people and there is an opportunity for participation by the young here.

Some of them would like to learn how to sing properly, how to chant, the different techniques and modes of singing in choir, how to play instruments, the kind of instruments that can be used and how to use them in the context of the liturgical celebrations. It is good to be reminded that music ministry is a true ministry, recognized by the Latin Church for the celebration of the Eucharist; cantor, choirs, and musicians exercise a liturgical function in the celebration (*cf.* GIRM 102-104). Apart from this example, there are also the ministry of acolytes (altar servers) and lectors (readers), with others also performing their own liturgical function: sacristans, commentators, those who take the collection and usher people (wardens).





2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Reflecting on the Contributions

Another opportunity of formation and experience is also given to us, that of opening up the full range of the liturgical treasures to our young people. This includes the celebration of the liturgy of the Hours and of different Rites and Blessings that form part of the official liturgy of the Church. In the Initiatives, some participants were given this chance to experience firsthand the different liturgical celebrations available and they expressed gratitude for it. The Initiatives show a resonance of young people with the desire of Mother Church that “all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy” (cf. SC 14).



A notable mention is the practice of popular piety and devotions. These practices are not the opposite of liturgy but rather are derived from the treasures of Sacred Liturgy (cf. SC 13). Pope Francis has spoken numerous times about the practice of devotions and popular piety, at one point even calling it an antidote to dualist tendencies and ‘disembodied spiritualities’ that are found in the world and in the Church (cf. DN 63, 86-87). “Various manifestations of popular piety, especially pilgrimages, attract young people who do not readily feel at home in ecclesial structures, and represent a concrete sign of their trust in God. These ways of seeking God are seen particularly in young people who are poor, but also those in other sectors of society. They should not be looked down on, but encouraged and promoted” (CV 238).

There are many well-known acts of popular piety and devotions that are found in our Malaysian context, the most common being the Rosary and other popular Marian devotions like the Novena to Our Lady of Perpetual Succour on Saturdays. Others are almost foreign and unknown because they have never been assigned such a name but have been long practiced in our Malaysian context, like pilgrimages. The great number of people who travel yearly to the Minor Basilica of St. Anne in Bukit Mertajam, Penang and other famous shrines in Malaysia is an example of an unnamed popular devotion. Other practices are not so obvious, these include but are not limited to praise and worship, prayer meetings or gatherings, and certain “para-liturgical” celebrations.



2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Reflecting on the Contributions

For a lack of a better term, many young people and their ministers have employed the term “para-liturgy” to denote a form of prayer that is similar to, but not the official liturgy. These services or prayer experiences often give them a sense of ownership to those who prepare and celebrate it. These forms of prayer often take a more creative approach, blending in elements of local cultures and using language or images that are familiar to the young people who celebrate it. They are more spontaneous and freer in the construction of the order of prayers and ample space for participation is given because there is no need for an ordained minister to celebrate or preside over it. This form of prayer offers space for exploration and deepening as well, it should rightly belong to the realm of devotions and popular piety. Pope Francis reminds us that “popular piety” is a legitimate way of living the faith” and “an expression of the spontaneous missionary activity of the People of God” (cf. CV 238).



Source: Kuching Archdiocesan Youth Apostolate (2025) Facebook Page

What would you need in order to actively participate in the liturgical life of the Church? What do you think our parishes, BECs and dioceses need to do if our young people would like to take a more active part in the liturgical and prayer life of the Church? What kind of formation or training would be needed? Is there a particular liturgical practice or celebration that you would like to participate in but do not have the opportunity to do so? Have you ever been asked to lead a prayer service, what was your experience like? Do you have any particular devotion or popular piety that you practice? What is it about that particular devotion that helps you in your prayer life?



2.3 Participation of Young People in the Liturgical and Prayer Life of the Church

Prepare yourself for the CIS

Reflect on this question and do the activity in your own quiet time.

What would your parish look like if the young people there fully participated in the liturgical and prayer life of your parish? Draw an image or look for a picture that reflects your understanding of this.

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

What can your parish do to make this vision a reality? What attitudes and actions are needed—from both the Church and young people—to make faith something exciting and meaningful?



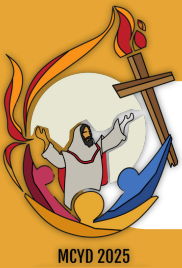


MCYD 2025

FOCUS AREA 2 – CHURCH

Module 2.4

Leadership – Exploring and Sharing our Creativity, Gifts and Talents



2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Contributions from the Initiatives

1. “The elderly are not keen in allowing the new generation to take up roles in the church as lecturers, commentators etc and may reprimand Youths harshly when they make a mistake.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
2. “As a youth leader, proposals for youth activities are often rejected by the higher authorities (eg. rejected coz it should be more serious and have more Bible sharing etc, but they know the youths will not be interested to join because they think it'll be boring).” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
3. “[P]riest/leaders/spiritual advisor willing to go extra mile in youth ministry activities & willing to accept new ways.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)
4. “Semoga orang muda kembali aktif dalam gereja . Cara merealisasikan dengan mengajak mereka mengadakan aktiviti gereja dan menyuruh mereka memimpin orang-orang agar mereka dapat merasakan sendiri indahnya melayani.” - Evaluation response from MCYMC Initiative in Miri (May 2023)
5. Kita semua anak-anak Tuhan
Berjalan bersama, bergandengan tangan.
Mari semua, memuji namaNya
Agar nama Yesus dimuliakan

Teman semua
marilah bersama
membawa Yesus
Kepada sesama
agar mereka mengalami kasih
Yesus mengadi pusat kehidupan.
- Song composed by a team
at the MCYMC Initiative in Miri (May 2023)
6. “Bagaimana kita boleh membawa lebih ramai belia terlibat dalam tugas melayani terhadap mereka yang memerlukan perhatian? Ahli gereja yang sudah aktif tidak memandang serong/tidak menghakimi orang baharu, terima perantaraan masing-masing, ahli gereja cuba sedaya upaya membantu mereka untuk terus semangat dalam melakukan pelayanan.” - Evaluation response from MCYMC Initiative in Miri (May 2023)





2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Contributions from the Initiatives

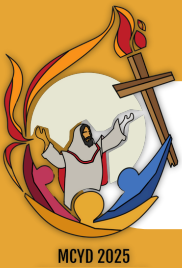
7. “Learn their culture, through the instrument, gong. Especially when during faith sharing session mentioned about synodal (Jalan bersama), I realise that when playing Gong, it is like symbolise Synodal. As Gong, you cannot play on your own, but you need a team of people work together, and one person need to start the beat 1st, then the rest will slowly join in. The 2nd person need to listen to the 1st one, and follow his tempo, but not totally imitating the 2nd person, but to follow his tempo and play different pattern of each tempo, 3rd and 4th and so on. Thought each of us are different (different beat / tempo), but the music is harmony, and we all walk together in same direction, including the dancing! If one of us off beat / lost beat, the whole thing doesn't work. It's like Jesus is the head, and us Christians are His body. If (one) part suffers, all the parts suffer with it. 1 Corinthians 12:26” - Evaluation response from MCYMC Initiative in Sandakan (July 2023)

8. “Most of young people have no exposure and platform to do service, doesn't mean they didn't want to. Instead, it's more of they didn't know how or don't even know this is needed.” - Evaluation response from MCYMC Initiative in Sandakan (July 2023)

9. Some youths are willing to speak out and share their opinions. Most of Sunday school kids (小羊) are happy and enjoying the event. Open their hearts to share. Youth are capable and great to perform work and lead the session. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

10. The boy [name redacted] in my group maybe have autism, but at the sharing section, he did open his heart and share what's he thinking. - Evaluation response from MCYMC Initiative in Kuching (July 2023)





2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Contributions from the Initiatives

11. 信任青年领袖们，让他们以他们的方式带领小羊。 [Trust the young leaders and let them lead the sheep in their own way.] - Evaluation response from MCYMC Initiative in Kuching (July 2023)

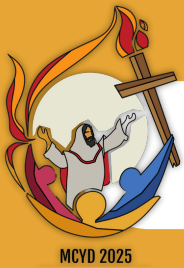
12. 你不需要很厉害才可以成为一个好领袖，你只需要把一群人集聚在一起。我相信耶稣让我不要担心太多，祂派一群很棒的年轻人和我在一起做使命。 [You don't need to be great to be a good leader, You just need to bring a group of people together. I believe Jesus told me not to worry too much, He sent a group of great young people to do missions with me.] - Evaluation response from MCYMC Initiative in Kuching (July 2023)

13. Bagaimana kita boleh membawa lebih ramai belia terlibat dalam tugas melayani terhadap mereka yang memerlukan perhatian? (1)Menjemput orang luar untuk turut serta. Contohnya, melalui Program MCYMC ramai belia (jarang datang) turut hadir bersama. (2)Jemput dan beri peluang melayani dengan bimbingan. (3)Libatkan mereka(belia) sebagai AJK dalam sesuatu program atau aktiviti. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



14. Experience Jesus through the youth leaders [name redacted]. The leaders are committed to share their gifts and talents to the younger ones. To see the leaders are passionate to share their faith experiences and have touched the younger ones. Listening to their sharing on how they didn't give up in serving their ministry, inspiring me to continue [the] mission. Another note was listening to the Children sharing reminds us to have faith like them, innocent, put aside our personal will and follow him. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

15. Throughout the Initiatives we have encountered many voices who claim to know what young people need along with a variety of solutions for these needs. Often the solutions are to be acted upon by others, rather than the voices themselves. This reality shows us that there still is a lack of understanding of “journeying together” and is a hindrance to a holistic ministry for young people and the life of the Church. - MCYMC Initiatives Evaluation & Discernment 2024



2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Reflecting on the Contributions



‘Young friends, don’t wait until tomorrow to contribute your energy, your audacity and your creativity to changing our world’ (CV 178). The contributions received during the Initiatives show that there are many young people who want to do exactly this but are hindered by various obstacles.

The stories of young people being scolded, not being given the platform to discover, share and develop their talents or being made into “manpower” is almost universal in Malaysia. There rarely are situations in which young people are truly given the opportunity to share and develop their talents, gifts and creativity. The tendency to give negative feedback instead of affirming the young person is also well known. This tendency is often justified as a way to better the young person, or “constructive criticism,” but this justification is overly simplistic and dismissive of reality because these feedbacks often hide thinly sliced judgements.

If the practice of negative feedback actually works, more young people would be stepping up. Instead, what we notice is that the majority of young people engaged in leadership and service are disappointed, tired, burnt out or disillusioned. Negative feedback creates a toxic environment where there is no place for the young to speak and advocate for themselves. Their service, leadership and contributions become nothing more than KPIs to be filled. When they try to speak up and advocate for themselves, they are gaslighted. This makes the young person vulnerable to psychological, authoritarian and even spiritual abuse. A gaslighted young person can end up believing that they are the problem when they might not be; even the best of seeds can only grow in soil that is rich, cultivated and cared for. Environments or spaces of and for leadership are as important as the leaders who fill them.



2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Reflecting on the Contributions

Discovering, sharing and developing gifts and talents are elements that build on one another. It cannot be assumed that just because a young person has a talent that they know how to develop it. Here, the way of developing such gifts and talents needs to be seriously considered.

On the other hand, we admit that young people need to be accompanied in their enthusiasm. Accompaniment is not micro-management. Those who accompany the young cannot presume to be the managers of their talents, gifts, creativity and charisms. We refer rather to the accompaniment of trust and freedom; ‘I trust that young people themselves know how best to find appealing ways to come together. They know how to organize events, sports competitions and ways to evangelize using social media, through text messages, songs, videos and other ways. They only have to be encouraged and given the freedom to be enthused about evangelizing other young people wherever they are to be found’ (CV 210). True accompaniment embraces the freedom of the young person, giving them space to choose and act on their ideas and initiatives, staying with them if they fail and encouraging them to start again in hope.





2.4 Leadership – Exploring and Sharing our Creativity, Gifts and Talents

Reflecting on the Contributions

‘I would also remind you that you won’t become holy and find fulfillment by copying others. Imitating the Saints does not mean copying their lifestyle and their way of living holiness... You have to discover who you are and develop your own way of being holy, whatever others may say or think. Becoming a saint means becoming more fully yourself, becoming what the Lord wished to dream and create, and not a photocopy’ (CV 162). The ingenuity of the young have to be respected and accompanied, they do not have to copy what has been done in the past in order for it to work. Spaces for innovation have to be opened and reimagined.

In what ways would you like to be more fully yourself? If you are a leader, do you feel like you have to copy the leadership styles, programs or attitudes of others in order to continue leading? In what ways have you been given the opportunity to discover, share and develop your creativity, gifts, talents and charisms? As a young person, do you feel that you have to struggle for your voice to be heard or are you listened to when you share your opinions or contributions? What would be the best situation for you and other young people to develop themselves as leaders?

Prepare yourself for the CIS

Reflect on this question and do the activity in your own quiet time.

Draw or look for a picture that reflects your understanding of young people stepping up, growing, and using their talents in their church community (parish, youth ministry, BEC, diocese, etc.)

Bring this drawing or image to the CIS for Round 1.



Discernment Question for Small Groups

What can churches do to give young people real opportunities to lead, create, and share their talents? What attitudes or actions are needed—from both leaders and young people—to make this happen?



FOCUS AREA 2 – CHURCH

Module 2.5

Relevant and Attractive Church Programs and Activities for Young People



2.5 Relevant and Attractive Church Programs and Activities for Young People

Contributions from the Initiatives



1. Mengadakan lebih banyak lagi aktiviti gereja yang dapat menarik minat orang muda dalam melayani. - Sharing from MCYMC Initiative in Miri (May 2023)
2. One of the issues that is critical is the children did not have interest in church on their own. I have got to at least 3 mothers, sharing the same concern. They have situations where mum taking the role to take care of children and the husband works far from family. The parents provide / push the children to attend catechism class until confirmation but, when they are out of their hometown or not staying with parents, they do not go to church. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)
3. Membuat aktiviti yang membabitkan belia/muda Mudi seperti menggalakkan aktiviti yg mengandungi minat belia dan dapat membantu mereka untuk melayani, seperti Outreach ke tempat-tempat dan aktiviti Gareja. - Evaluation response from MCYMC Initiative in Miri (May 2023)
4. Personal capacity - Sharing personal testimony. Utilise socmed as much as possible to share the Good News. However, Church need to be more supportive towards youth program, bagi la extra budget or allocation lebih then we can do more. Priests need to be more "youthful" even sdh tua. our current priest, mostly tua n do not follow the trend. hardly to mingle around with the young people. - Evaluation response from MCYMC Initiative in Sandakan (July 2023)



2.5 Relevant and Attractive Church Programs and Activities for Young People

Contributions from the Initiatives

5. Bagaimana kita boleh membawa lebih ramai belia terlibat dalam tugas melayani terhadap mereka yang memerlukan perhatian? Kita perlu mendekati belia2 yang ada, mahupun dipusat, kuk, kkd dan austasi. membuat lawatan2 d tempat mereka supaya mereka rasa mereka tidak dipinggirkan, supaya kita boleh membawa mereka melayani bersama sama. membuat program2 yang menarik untuk menarik minat mereka utk melayani. menyalurkan info2 berkenaan program2 belia yang diadakan, dan sebagainya. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

6. Adakah program di paroki atau keuskupan kita membawa kita untuk menjadi “Orang Samaritan yang baik hati” terhadap orang lain? Atau adakah program yang dianjurkan membawa kekecewaan dan menghalang kita untuk melayani orang lain? Does our pastoral formation through our parish programmes, diocesan youth programmes lead us to be like the good samaritan to others? Or do the programmes frustrate/deter us from being of service to others? - Evaluation Question from MCYMC Initiative in Miri, Sandakan & Keningau (May 2023)



7. Soalan ini saya percaya melihat kepada peribadi dan keinginan seseorang. Sekiranya seorang belia menganggap aktiviti itu baik pasti baik. Secara peribadi, saya menganggap semua aktiviti gereja sebagai baik, terutama sekali iniatif seperti MCYMC initiative namun, pelaksanaan tersebut haruslah well crafted untuk, bukan sahaja memastikan objektif program sampai namun penjangkauan boleh dilakukan dan mendapat maklum balas positif dari umat tersebut. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



2.5 Relevant and Attractive Church Programs and Activities for Young People

Contributions from the Initiatives

8. Program di paroki sangat membantu dalam pembentukan iman belia. Namun, terhad kepada peringkat gereja masing-masing. Belia agak sukar untuk keluar daripada gereja/chapel dan terlibat dengan program yang lebih besar. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

9. Yes. The programs always lead us to be a good samaritan. But sometimes, the leaders personality in terms of being judgemental or always differentiate someone with someone keep us away from the church. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

10. Feedback from 4 young people in [mission area]: The formation through our parish programmes / diocesan youth programmes have led them to know how to be open and sensitive to the needs, giving leadership formation and understanding of everyone is equal (sama rata) and a new experience of intereaction. However, there's a realisation of decrease in activities / programmes since the pandemic may result in less young people to take part and the opportunity to help them to the good Samaritan. Youth leaders are too struggling to recover from pandemic: no one able to take up the role of succession, and trying to revive the ministry. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

11. “How pandemic covid-19 really affected their ministry that lead to limitation of their commitment and no longer participate in youth activities.” - Evaluation response from MCYMC Initiative in Sibul (June 2024)





2.5 Relevant and Attractive Church Programs and Activities for Young People

Contributions from the Initiatives

12. “Melihat kepada penglibatan saya sendiri dalam sesi & program dan keinginan saya untuk terus berada dalam program, saya ingin terus terlibat tapi disebabkan dengan komitmen duniawi terpaksa bahagikan masa untuk balance hidup pekerjaan & duniawi.” - Evaluation response from MCYMC Initiative in Sandakan (July 2023)

13. We have found that young people are often treated as an isolated group of individuals or a theoretical category that exists but that no one knows how to interact with. When this happens, young people are seen as something to invest in for the future rather than active agents that can be effective Christians in the here and now. In other areas, they are diagnosed with a myriad of social problems and are presented in an almost alien way with their own language, lingo, style and interests. - MCYMC Initiatives Evaluation & Discernment 2024

14. There’s so many issues young adults are facing. We [mission team] met some from New to catholic Faith, single mother, working adult, and Non-Catholics as well. They are facing different challenges in their daily life. That’s a biggest reason for some of them to challenging to sustain in their faith life. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

15. We recognize that not all young people necessarily participate in the life of their parish or in parish ministries as a result of formation or accompaniment. Some of them participate actively outside of the life of the Church, in society and in their family. The reasons for this reality are multifaceted and many. We do recognize, however, that everyone has a calling and they are called differently and for different reasons. - MCYMC Initiatives Evaluation & Discernment 2024





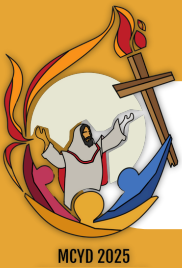
2.5 Relevant and Attractive Church Programs and Activities for Young People

Reflecting on the Contributions

In *Christus Vivit*, Pope Francis provides two practical actions for youth ministry – outreach and growth. Outreach is the ‘way we attract new people to an experience of the Lord’ while growth is the maturation of that experience (cf. CV 209). We are also reminded by Pope Benedict XVI that being a Christian is a result of an encounter with ‘an event, a person, which gives life to a new horizon and a decisive direction’ (DCE 1). Relevance and attraction of programs and activities here mean if they provide a space for an initial and continuous encounter with the Lord and a maturation of that encounter; if there is a space for the *kerygma* to be proclaimed and matured.

The proclamation of the *kerygma* is central and it stresses on God’s acts of saving love before any of our actions or obligations (cf. EG 165). In the *kerygma*, the life, passion, death and resurrection of Jesus and how it relates to us is proclaimed. A privileged space of proclaiming and experiencing the Paschal Mystery is the liturgy. We must never forget that we are formed by the liturgy and for the liturgy – until Christ is formed in us (cf. DD 34, 55, 41). Through the gift of the Holy Spirit, we are made children of God and are called to become like Jesus in this world. Christ Jesus and his Paschal Mystery along with all its effects in our lives are the central proclamation in every formation and activity. He remains the relevant, attractive and up-to-date message of the Church and our efforts. If this is true, then there is a need for us to bring the quality, elements and content of our activities to that standard.





MCYD 2025

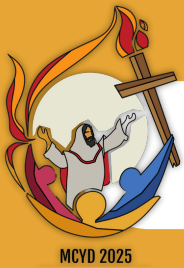
2.5 Relevant and Attractive Church Programs and Activities for Young People

Reflecting on the Contributions

Sadly, our programs and activities are often organized as a response to perceived issues or problems. We often encounter people who think that young people need to be given a more “solid formation” because young people are exposed to all kinds of ideas and social problems in this modern secularized world. Such people believe they have young people figured out and know exactly what they need. While the call for a so-called solid formation is valid, it is often a knee jerk reaction to realities or a last resort when we run out of ideas. Here, ministries run the risk of importing “formation programs” wholesale from publishers or teams without contextualizing them or who repeat ancient and outdated programs that used to work, but are no longer relevant today. Programs like this happen once or twice and then they are not repeated because they are not sustainable nor are they responding to any real need.

The desire to “do something for the young” is commendable but more thought and reflection have to go into the quality, content, elements and goals of our programs and activities. ‘We must not think that in catechesis the *kerygma* gives way to a supposedly more “solid” formation. Nothing is more solid, profound, secure, meaningful and wisdom-filled than that initial proclamation’ (EG 165). We have the opportunity to explore how we can evaluate our activities and programs on the standard of the *kerygma* and the encounter with the Lord.





2.5 Relevant and Attractive Church Programs and Activities for Young People

Reflecting on the Contributions

The knee-jerk culture of formation, activities and programs often frustrates both participants and organizers because it is not built on the solid foundation of the initial encounter and is not sustainable. Organizers spend their time and effort as salespersons who try to sell a product to interested buyers. When they fail to “market” or “advertise” it, the “consumer” is blamed instead. “Consumers” are labelled as “modern,” “uninterested,” “lacking in attention,” “not spiritual,” “not catechized,” “unchurched,” etc.

The reality that some young people are not interested in the Church, her message, activities or programs is true, but this does not reflect the majority of young people who want to be a part of the Church. The Initiatives tell us that young people themselves want to have more activities and programs that attract and capture their interest. They want to be actively involved and they desire the same for other young people.

Ministries and groups that face this problem might be tempted to make their activities more “fun” in order to attract young people to them. Or they might turn to pseudo-psychological, pseudo-spiritual and pseudo-philosophical ideas that dilute the Gospel to nothing more than slogans, feel-good one-liners or rigid unbending concepts and practices because they believe young people are incapable of complex ideas and concepts. This tendency is dangerous and dismissive. It risks turning ministries and parishes into social clubs, hobby centres and self-help cults. When this happens, those who work for and with young people tend to rely on their own creativity rather than the transformative power of the Holy Spirit.

Or worse, in their zeal to do something, they might even create false needs and narratives in susceptible young people and then present themselves (or their programs) as being the answer to everything. This spiritual capitalism and consumerism look down on the capabilities of young people, turning them into consumers who are seeking a product rather than human persons capable of relating with the community of Divine Persons and other persons; capable of freedom and choice. It also risks turning pastoral workers, youth ministers and leaders into salespersons and entrepreneurs; ministries and parishes into businesses.

On the other end is the temptation to view all things as spiritual. This tendency has been rightfully called out by Pope Francis as gnostic and Jansenist (*cf.* DN 17, 19, GE 36, EG 94). By denying reality, it presents itself as a disembodied and at times, a schizophrenic form of Christianity where the spiritual and worldly is in a constant war with one another. This view can lead young people, their pastors and ministries to seeing all problems as demonic or originating from the devil, it robs the human person of their freedom and renders them passive objects of God’s grace.



2.5 Relevant and Attractive Church Programs and Activities for Young People

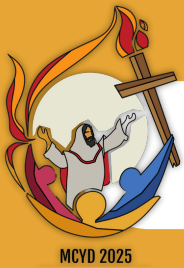
Reflecting on the Contributions

The *kerygma*, on the other hand, appeals to human freedom and calls for cooperation with grace.

God who lives in inaccessible light (cf. 1 Timothy 6:16) has become visible and accessible in Jesus Christ – we have seen him with our eyes, we have touched him with our hands (cf. 1 John 1:1), for the Word has been made flesh and chose in all freedom to make his dwelling among us (cf. John 1:14). Fully God and fully Man, Christ Jesus chose to relate to us in a way that we can understand – as a human person among persons. He revealed to us His Father, who loves us and who wants a relationship with us, He taught us to call God ‘our Father’ (cf. Matthew 6:9, Luke 11:2). Loving us first (cf. 1 John 4:19), He anticipated all our failings and vulnerabilities by dying for us while we were still sinners; choosing us while we have not chosen Him (cf. Romans 5:8).

By His Passion, Death and Resurrection, he showed us that our failures, suffering, sickness, pain – our sins and even death, do not have the final word on our lives. By His resurrection, he revealed to us what God wants for us – fullness of life and life eternal. All these things, He continues to communicate to us through His Spirit, appealing to our freedom, showing us that there is a way out of the misuse of our freedom. To all who would accept and believe in Him, ‘He gave power to become children of God’ (cf. John 1:12). By the power of His Spirit living in us, He forms us into His very own Body, into God’s family – the Church. Alive as He is alive, we now live no longer for ourselves but for Him who died and rose again for us, and by our cooperation with His Spirit living and working in us, we bring to perfection His work in our world so that creation may be sanctified to the full (cf. Preface Eucharistic Prayer IV).





2.5 Relevant and Attractive Church Programs and Activities for Young People

Reflecting on the Contributions

So great is the power of the Holy Spirit living in us, that as Christ is – alive and glorious at the right hand of the Father – so are we in this world (*cf.* 1 John 4:17)! The Spirit helps us in our weaknesses (*cf.* Romans 8:26), renewing in us the hope of starting again when we fail, until in all freedom, we might love all creation as God does. This hope does not disappoint us (*cf.* Romans 5:5) because we know that God will bring to perfection the work that He began in us (*cf.* Philippians 1:6) when, at the right time, all things will be summed up in Christ (*cf.* Ephesians 1:10). There, finally, ‘with the whole of creation, freed from the corruption of sin and death’ we will glorify the Father through Christ our Lord (*cf.* Eucharistic Prayer IV).

This same Lord Jesus, living and alive, who revealed the Father and gives us his Spirit desires to encounter young people today, deepening, renewing and maturing that encounter. All formation, program and activities are contingent upon this encounter.

What do you find relevant and attractive about Jesus and his message? How is the person of Jesus and his message real in your life? How can our activities, programs and efforts give space for the *kerygma* to be proclaimed and experienced by young people? How can we create spaces and environments where young people can encounter the living Christ? What concrete actions can we take to cooperate with the Holy Spirit to make this message real in our lives? In what ways have we surrendered to spiritual capitalism and consumerism? In what ways have we surrendered to the over-spiritualization of reality? How can we use different elements (music, talks, games, etc) to provide a space for an encounter with Jesus? How can we use the *kerygma* and the encounter with the Lord as a way to evaluate our programs and activities?





2.5 Relevant and Attractive Church Programs and Activities for Young People

Prepare yourself for the CIS

Reflect and do this activity in your own quiet time.

Share an image, drawing or symbol: of an event, retreat, or experience where you really felt connected to Jesus and your faith.

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

What made this experience special or powerful for you? What kind of activities, events, or programs should churches offer to make faith more engaging and inspiring for young people? What elements (music, speakers, community, fun, deep conversations, etc.) help create an experience that truly makes an impact?

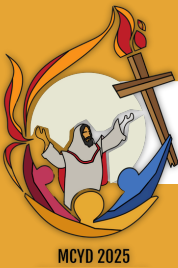




FOCUS AREA 3 – SOCIETY

Module 3.1

Loving our Neighbours as Young Catholics in Malaysia



3.1 Loving our Neighbours as Young Catholics in Malaysia

Contributions from the Initiatives



1. Jesus moment: Melakukan kebaikan dengan kasih Yesus. Melakukan kebaikan tanpa mengharap balasan. Semua kebaikan/pelayanan yang dilakukan adalah kerana kasih Yesus.. Menjangkau orang lain untuk mempunyai hubungan kasih.
- Evaluation response from MCYMC Initiative in Kuala Lumpur (February 2023)

2. Lord you recognize the supreme value of a generous person. When we share, everyone is blessed including You and us. May we continue this generous service in your name. - Prayer crafted at the MCYMC Initiative in Kuala Lumpur (February 2023)

3. Menjadi lebih kerap untuk bertegur sapa dengan kenalan baharu dan orang yang tidak dikenali. - Evaluation response from MCYMC Initiative in Miri (May 2023)

4. “Memberi pelbagai input positif kepada saya dengan menguatkan iman saya dalam bekerja dan bergaul dengan pelbagai jenis orang yang berbilang agama, kaum dan budaya.” - Evaluation response from MCYMC Initiative in Miri (May 2023)

5. Hey, why do you look so sad, why do you look so stress?
Christ living in you. Christ lifting his hands
Towards the challenges you’re facing Christ journeying with you
His mercy is on us Don’t be afraid of your foes
New day is dawning on us His light shining on us
His leading us to peace.
- Song crafted by a team at the MCYMC Initiative in Kuching (July 2023)



3.1 Loving our Neighbours as Young Catholics in Malaysia

Contributions from the Initiatives

6. Saya belajar untuk lebih bersyukur dengan apa yang saya ada , apa yang Tuhan telah beri . Dari migrants I learn that it's not easy to merantau di tempat orang lagi lagi as a migrants . - Evaluation response from MCYMC Initiative in Kuching (July 2023)

7. Allah Bapa Yang Maha Pengasih dan Penyayang, Engkau telah menanam benih kasih dalam hati semua orang. Engkau juga mahu kami mengasihi sesama seperti kami mengasihi diri sendiri. Kami bersyukur atas kasihMu. Kami mahu berdoa bagi semua orang agar dapat bersatu dalam cinta kasih Tuhan. Curahkan rahmat persaudaraan kepada semua orang agar dapat berjalan bersama dalam iman dan biarlah apa yang kami lakukan ini adalah untuk kemuliaanMu. Kami mohon semua ini melalui perantaraan anakMu Yesus Kristus dalam persekutuan Roh Kudus kini dan sepanjang masa. Amen. - Prayer crafted by a team at MCYMC Initiative in Sandakan (July 2023)

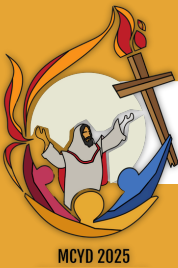


8. The impact of the mission is very big to me, because I get to go to the place I never been to and meet new people, learning new cultures, which is very fun to me. - Evaluation response from MCYMC Initiative in Miri (May 2023)

9. Bersikap lebih terbuka utk menerima orang baru (berbeza umur), keadaan persekitaran. - Evaluation response from MCYMC Initiative in Miri (May 2023)

“Mengajarkan saya berkomunikasi dengan berlainan kaum serta menyedarkan saya untuk membawa Tuhan dalam setiap langkah.” - Evaluation response from MCYMC Initiative in Miri (May 2023)

10. Apa yang menyentuh hati saya sepanjang program ini? Keharmonian sesama walaupun berbeza pandangan agama. - Evaluation response from MCYMC Initiative in Sandakan (July 2023)



3.1 Loving our Neighbours as Young Catholics in Malaysia

Contributions from the Initiatives

11. Apa yang saya belajar sepanjang dua hari ini, iaitu tentang mengenali orang baru dalam komuniti. mengenali budaya kampung lain, mempelajari cara hidup mereka kerana komuniti kampung lain sama tempat tinggal sendiri ada perbezaan. selain itu, belajar memberanikan diri untuk berhadapan dengan orang baru, lagi-lagi di kampung orang lain. belajar untuk membiasakan diri melayani bersama komuniti orang lain. misi ini juga mengajar saya untuk bersabar dalam pelayanan, rendah hati, berani dan sebagainya. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

12. Living among the residents provided me with a firsthand understanding of the challenges they confront. From economic hardships to preservation of cultural identity in the face of modernization, the community grapples with a myriad of issues. Despite these challenges, their resilience and unwavering spirit were evident in every interaction, serving as a testament to their strength. My time spent at the [mission area] was nothing short of transformative. It was an experience that not only broadened my horizons but also fostered a deeper appreciation for cultural diversity and the importance of community. As I gave farewell to this enchanting enclave, I carried with me cherished memories and invaluable lessons that will forever shape my perspective on the world. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)





3.1 Loving our Neighbours as Young Catholics in Malaysia

Reflecting on the Contributions

As Catholics, we are blessed to live in a country and society where we are free to believe and practice our faith alongside other neighbours who have their own faith traditions and beliefs. We are also blessed with a great diversity in our nation in terms of ethnicity, races, languages, cultures. This diversity makes our nation truly unique but also challenges us to live in harmony in the midst of our diversity. This challenge is not only true for Christians, who are a minority, but for all Malaysians. This can be seen clearly in the different official themes, programs and agendas of the government, who also work to preserve and sustain this unity and harmony.

It is also good to remind ourselves, that despite difficult and dark periods of our nation's history with regards to harmony, we have a rich history of coming together to work for the common good, even before the nation received her independence in 1957. In fact, cooperation among races and peoples helped us to achieve independence in a peaceful way and the events leading up to the formation of Malaysia in 1963 are also built on the ideals of collaboration, respect and freedom. We have to admit that there are still many challenges to achieving ideal harmony, but our lived experience tells us peaceful and respectful co-existence and collaboration is natural to the average Malaysian.

Roman Catholics are not the only Christians in Malaysia, we are united by virtue of our baptism and belief in Jesus Christ with other Christians from different denominations. While ecumenical dialogue and efforts is not the norm among young people ministries and often delegated to a specific ministry within a parish or diocese, most young people know and have friends who are Christians from differing traditions. There also exists an ecumenism of necessity in many campuses and universities in our nation. Christians of different traditions including Catholics come together to form Catholic Student Societies (CSS) and Christian Fellowships (CF). These societies help students who live away from their families and faith communities to have a place to belong, form friendships and live in a faith community. The dedication of the leaders in these societies and the different offices for young people who visit them to nurture, sustain and accompany them are noteworthy.

Another form of ecumenism of necessity exists in remote areas. There are *kampungs*, *pedalaman* and Orang Asal villages where Christians work together to build their communities. This is especially true when they are faced with a problem like a natural disaster. Young people who come from and live in these areas grow up with a natural form of ecumenism; one that does not need to be taught, and one that goes beyond what divides us in terms of theological understanding and articulation. This natural ecumenism recognizes the belief in the same living Christ of the other and through collaboration, they share the different gifts and charisms that the Holy Spirit freely bestows.



3.1 Loving our Neighbours as Young Catholics in Malaysia

Reflecting on the Contributions

These positive experiences give us hope as young people. Hope, not only for the future, but for the ‘now’ in which we find ourselves. Still, as pilgrims in this nation on the way to our true homeland, we have the duty and opportunity to point to all those places where hope must be sowed. In these spaces where hope is lacking, we are called to be like the Good Samaritan – to identify the wounded man, robbed of his freedom and property by thieves and left for dead on the side of the road (*cf.* FT 67). We have the opportunity to tend to the wounded, to pour oil on the wounds and bandage them, to collaborate with the ‘innkeepers’ in our lives in order to restore hope and dignity to our society.

We have to recognize and name the different negative experiences that we face – all which threatens our peaceful coexistence. Among these are Islamization, racism, religious and language-based discriminations, the unequal opportunities for tertiary education and in the workforce, internal migration which has deprived rural areas of young blood and caused urban areas to be overpopulated and unsustainable, and external migration for better opportunities. This in turn affects the growth and sustainability of the economy – if wealth is found in urban areas, then no opportunities for growth are found in rural ones. Due to lack of opportunities and other situations, there has also been a rise of urban poor.

Unmitigated infrastructure development of cities and tourist spots for the sake of the economy also render these spaces unliveable and unsustainable, not to mention the pollution and impact that this development has on such areas. The systematic destruction of the environment through wanton waste, rapid deforestation and sea reclamation projects which destroy the ecosystem. It seems in this particular period of our history, the political situation is stable, but it is still threatened by bad actors who think they know what is best for all Malaysians based on their own political ideologies. All these negative aspects affect the harmony and peace of Malaysia.

It would be naïve of us to think that every problem in our nation arises only from the issues of race, religion or politics. While these realities are present, we can offer an alternative. Just like the Good Samaritan who cared for the whole person by bandaging his wounds, by not leaving him on the side of the road and by bringing him to an inn and even paying the innkeeper to take care of the wounded man until he was better, we have to put in the effort to look at our society in a holistic way.



3.1 Loving our Neighbours as Young Catholics in Malaysia

Reflecting on the Contributions

The different negative experiences listed above may seem overwhelming for the young Catholic. We might be tempted to ask ourselves, “What can I do in the face of all these?” By ourselves, we might not be able to make any impact. It is good to remind ourselves that the Good Samaritan did not take care of the wounded man by himself, he collaborated with the innkeeper. In our context, we have to ask ourselves, “Who are the innkeepers in our Malaysian society that we can cooperate with in order to build a just, humane and dignified society?”

All of us are capable of pointing to hope and restoring hope. As Christians, we are called to act and love in the same way that Jesus loved; ‘love does not care if a brother or sister in need comes from one place or another’ (FT 62). As a people of hope, we can do many daily practical things to help restore dignity and work for the common good.

Who or what situation closest to you feels like the wounded man by the road in the parable of the Good Samaritan? What concrete or practical things can you do to help this person or situation? Who are the “innkeepers” in your life that you can collaborate with to help this person or the situation? Who are the “innkeepers” in your immediate community? Who are the Good Samaritans that you have encountered in society? What impact did they have on you?

Prepare yourself for the CIS

Reflect and do this activity in your own quiet time.

Read Luke 10:25-37. Share an image, drawing or symbol: the Good Samaritan in our Malaysian context.

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

Malaysia is home to many cultures, languages, and religions. In a world where people sometimes struggle to accept differences, how can young Catholics step up and be "Good Samaritans" in their daily lives? What real actions and attitudes can we adopt to show kindness and unity across communities?



WYD 2025

FOCUS AREA 3 – SOCIETY

Module 3.2

Recognizing Jesus in All People



3.2 Recognizing Jesus in All People

Contributions from the Initiatives

1. I feel blessed and happy that I can be a comfort person and safe zone for those migrants to share their difficulties to be here and I can see that they feel safe when they share their pengalaman with us and ask us to pray for them. For the disabled people, I am happy to be around them since it was my first time try to communicate, and know their guardians experience in jaga them lah. Some of the guardian thanks me for care about their child's condition and say that they're happy that we want to talk and listen to their sharing. - Evaluation response from MCYMC Initiative in Kuching (July 2023) - Evaluation response from MCYMC Initiative in Kuala Lumpur (February 2023)

2. Dear Heavenly Papa, thank you for guiding me through all the sessions or challenges in my life. Thank you for the times where you show yourself to me in many ways that you want to be every time, the wind, the cloud, those good people around me. I pray to you for always being with me and walking with me and keep showing me your love and give me the wisdom to differentiate that's you, Papa. I love you, my Papa in heaven. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

3. When seeing others playing with the kids, in a very short moment. I saw a Jesus crowded by kids. - Evaluation response from MCYMC Initiative in Kuching (July 2023)

4. What are the Jesus moments from your mission activity? 看到一个“问题小羊”跟其中一位青年建立良好的关系和互动。还有就是这两天看到每一位青年都很积极投入、热心协助、全力以赴，非常用心努力和投入在准备他们的使命。另一个是第一天准备环节的视频分享一直很触动我。 [I saw a "problem lamb" establish a good relationship and interaction with one of the youth. I also saw that every youth was very active, enthusiastic, and dedicated in preparing for their mission. Another thing was the video sharing of the first day's preparation session that always touched me.] - Evaluation response from MCYMC Initiative in Kuching (July 2023)

5. I found Jesus in everyone during both missions, which I saw everyone is helping each other if the thing didn't go as planned. Especially [names redacted]. During the mission, I was too afraid to speak with the [name redacted] community, but [names redacted] suddenly bring me fruits and we manage to talk to those who are disabled. - Evaluation response from MCYMC Initiative in Kuching (July 2023)



3.2 Recognizing Jesus in All People

Contributions from the Initiatives

6. Saya lebih banyak belajar untuk merendahkan diri. Ini dicontohi dari peribadi Yesus, kerana hanya dengan merendahkan diri saya dapat membuka hati untuk menyertai program2 seperti ini (masuk kampung, melawat orang tua..etc). Pengalaman seperti ini juga menguatkan lagi keinginan untuk mempelajari peribadi Yesus yang melayan sesama dan saling mengampuni, serta cinta kasih yang sesungguhnya tanpa batas. Anak2 muda mempunyai semangat yang tinggi dan idea yang banyak. Namun, haruslah ada kerendahan hati dalam melayani dan bersikap adil dan menerima semua umat tanpa mengira batas. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

7. “Jesus present in everyone not necessarily Christians.” - Evaluation response from MCYMC Initiative in Sibu (June 2024)

8. We found the presence of Jesus amidst us, the young people and the people we reached out to, in the form of blessing. Us to the young people, us to the people we reached out to, and the people who reached out to us. - Evaluation response from MCYMC Initiative in Kuala Lumpur (February 2023)

9. Be my sheep, see Jesus in everyone, do not be afraid.

Know God and make Him know.

Go to the field and do His mission.

Do not be afraid.

The Lord has appointed you

To be his hands and feet

Do not be afraid.

It is a hard journey

Yet nothing is impossible for God

Be my sheep and follow me. -

Poem by a group at the MCYMC Initiative in Malacca Johore Diocese (February 2024)

10. What have touched my heart throughout the (2) days experience? When someone I just met took care of me when I was sick. She's a beautiful soul. - Evaluation response from MCYMC Initiative in Keningau (April 2023)





3.2 Recognizing Jesus in All People

Contributions from the Initiatives

11. Personally, I have witnessed the sacrifices that were evidently demonstrated by the community in [the mission area] that despite the tiredness, they put up 100% to treat us well and do it for the Glory of God. The sacrifices that I made was not even 10% of what the community did in the past 2 days. It has moved me to reflect on my relationship with God: sometimes I was conditional to serve Him due to the situation that I'm facing, feeling selective in terms of how much I should sacrifice, or whether or not someone is noticing my work. I realised my selfish attitudes in the past have led to bitterness and hoping to be more selfless. Need remind myself that I'm an instrument of God, allows Him to use me to do good for others. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

12. Kehadiran Yesus bukan hanya di Gereja tetapi Dia hadir dalam setiap saat, setiap orang dan setiap kejadian di dalam kehidupan saya. - Evaluation response from MCYMC Initiative in Keningau (April 2023)





3.2 Recognizing Jesus in All People

Reflecting on the Contributions

Every believer in Christ, even the young, has a duty to witness to the love of God, to be missionaries, wherever they find themselves without excluding anyone (*cf.* EG 14). We often speak of the new evangelization, an effort to re-evangelize those who have left or rejected the Church and her message. At the same time, the message of God's saving love in Jesus Christ is addressed to all people. It is important to distinguish evangelization from proselytization (*cf.* EG 14).

In the unique situation that we are in, we have to strive to find different ways of witnessing to God's saving action in us – the concrete effects of grace and mercy in our lives – to and for others while respecting their beliefs, convictions and values. How can we, as young people, share and live the goodness of God, in concrete and practical ways, so that others too may recognize God's goodness in their own lives?

The contributions from the Initiatives tell us that young people find it easy to recognize Jesus' presence and work in others, they are attentive and open to his presence in those they live and work with. This attentiveness gives us the opportunity for a witness of charity.

At the Last Supper, Jesus gave a new commandment to his disciples, to love one another just as he loved us, 'this is how all will know that you are my disciples, if you have love for one another' (*cf.* John 13:34-35). The witness of charity, of selfless giving, testifies to the agape love of God; a love that is unconditional and indiscriminate; a love that does not impose but lavishes itself freely. Charity is not limited to those charitable acts that one might do but rather to a lifestyle that reflects the *caritas* of Christ; that reflects the heart of Christ.



The witness of charity seeks to present the love of Jesus in our world without explicitly talking about him. By words and actions that are conformed to the heart of Jesus, we pray that others may recognize the goodness and presence of the Lord who always wants the best for them. By loving our neighbours, we love the Lord. This is an easy thing to say but it is difficult to put into action. 'Love for our brothers and sisters is not simply the fruit of our own efforts; it demands the transformation of our selfish hearts. This realization gave rise to the oft-repeated prayer: "Jesus, make our hearts more like your own"' (DN 168).



3.2 Recognizing Jesus in All People

Reflecting on the Contributions

Another aspect of the witness of charity is that of consoling the wounded heart of Christ that is present in our society. His heart is present in all those places where human dignity is violated. We are called to mend the wounded heart of Jesus that is present in our brothers and sisters, we have to remember that Jesus identified himself with the ‘lowest ranks of society’ (DN 170). As followers of Jesus, we are given the opportunity to cooperate with Him who came to establish the Kingdom of God, ‘a civilization of love, the Kingdom of the heart of Christ’ (DN 182). God desires all people to be a part of his Kingdom (*cf.* EG 23) and we can build and extend God’s Kingdom together with others by caring for all people, especially those who are in need the most.

In what practical ways can we show the love of Jesus to those we live and work with? What opportunities of collaboration are present in our society for goodness to be shared and experienced? Who do you think are the ‘lowest ranks’ in our society; where is the wounded heart of Jesus in our society? In what practical ways can we mend this broken heart? Who can we cooperate with in order to build God’s Kingdom together?

Prepare yourself for the CIS

Reflect and do this activity in your own quiet time.

Share an image, drawing or symbol: that represents a time when you encountered Jesus in someone else. What was it about their actions, words, or presence that reflected Him?

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

What attitudes can young people have and actions they can take in order to be open to the presence of Jesus in others? What can we do—through our words, actions, and attitudes—so that others may recognize Jesus in us?



FOCUS AREA 4 – ECOLOGY

Module 4.1

Caring for Creation Sustainably



4.1 Caring for Creation Sustainably

Contributions from the Initiatives

1. Lord... I have walked miles in my life but it seems I am always starting a new. Everyday seems a new journey, meeting new people, experiencing new things and in the process discovering myself. Grant me the grace to see beyond my little circle to see the world as you have created. I am a part of it not the center but an important part of it. I may not have all the answers to all the things but as long as I make you my centre then I know and believe that I will be able to bring others to the Centre- YOU! Amen. - Prayer from a participant at the MCYMC Initiative in Kuching (July 2023)

2. Eco- spirituality - must go with action so impact will be bigger, start small. - Evaluation response from MCYMC Initiative in Sibul (June 2024)

3. I realize I had the low moments after listening to the stories of the impact of political and economic which made the changes to the communities and ecological system at the mission area. - Evaluation response from MCYMC Initiative in the Malacca Johore Diocese (February 2024)

4. Kehidupan tak serupa dulu
kini bumi semakin tercemar
angkara kita manusia
ketamakan kemajuan dunia
Kini flora hilang serinya
Fauna hilang rumahnya
Nafas kini semakin sesak
Awan semakin bergelap
Ayuh semua Anak Tuhan
Hentikan tangisan Sang Bumi
Pulihkan yang sakit
Kembalikan yang hijau...



- Poem written by participants at the MCYMC Initiative in Kota Kinabalu (March 2024)

5. Low points ialah keadaan commodity asas yang sangat penting seperti sumber air yang air bersih sukar digunakan, didapati. Access air bersih untuk kegunaan mandi, terutama sekali untuk minum, masak dan sebagainya. Keadaan ni sedikit membimbangkan kerana mempengaruhi kesihatan fizikal dan mental, faktor keselamatan kerana kekurangan air bersih boleh mengundang pelbagai masalah, penyakit, kebersihan dan lain lain..masalah ini dihadapi oleh semua pihak, peserta, orang kampung, semua yang tinggal d stesen (mission area). - Evaluation response from MCYMC Initiative in Keningau (April 2023)



4.1 Caring for Creation Sustainably

Contributions from the Initiatives

6. No clean water is a nightmare. It is a pressure. But at the same time, I can say it was a joyful experience (able to go through how other people's life are). - Evaluation response from MCYMC Initiative in Keningau (April 2023)

7. High points saya adalah semasa pergi ke sungai di mana saya teruja melihat wajah2 belia yang sangat gembira dan bersukacita dalam aktiviti ini. Low points saya adalah cuaca yang agak panas membuatkan saya sakit kepala. - Evaluation response from MCYMC Initiative in Keningau (April 2023)





4.1 Caring for Creation Sustainably

Reflecting on the Contributions

‘The Lord calls us to share in his work of creation and to contribute to the common good by using the gifts we have received’ (CV 253). More and more young people are becoming aware of the need to care for creation – all around the world, young people are at the forefront of this effort. There is also a lot of apathy when it comes to this subject, this can also be observed in the young. In the Initiatives, we found that the unawareness of issues can be a cause of apathy in young people – ecological concerns are not contextualized for them and they cannot see how other areas of their lives are directly affected by it.

The care for creation is not a trendy agenda – a sort of cause to campaign for – that the Church has taken on upon herself. The systematic and indiscriminate destruction of the environment can be observed by all people on a daily basis – rain and thunderstorms are more frequent, floodings are getting worse, heatwaves that force schools to be closed, landslides that cut off communities from essential needs, etc. ‘This is a global social issue and one intimately related to the dignity of human life’ (LD 3). The Church has been calling her children and all people of goodwill to view this issue integrally, in a holistic and sustainable way (*cf.* LS 114) – to move away from campaigns and one-time events and make caring for creation a second nature for all people; encouraging a “culture of care” (LS 231).

As creatures – a part of God’s creation, we are invited to cooperate with the Creator to care for his creation, we believe that the Creator entrusted the work of his hands to us (*cf.* LS 80). He trusts in the very best in us – that we can do this task (*cf.* FT 71). He invites us to participate in his creative and generative activity. ‘The LORD God then took the man and settled him in the garden of Eden, to *cultivate* and *care* for it’ (Genesis 2:15, emphasis added). Pasolini, commenting on this verse says, ‘The order in which these two fundamental tasks are given and entrusted to men is especially interesting. The first duty to which man is called by the Lord God is not so much to care for the garden, that is to preserve it from risks and dangers, but rather to cultivate it, activating every energy and initiative in view of the possibility for fruitfulness’ (Pasolini, *Non Siamo Stati Noi*, 2020, pg. 14. Translation by Francisco Overee) In other words, God calls us to work towards fruitfulness first, just as he cultivated his creation from nothing to fruitfulness – for fruitfulness.

We might be tempted to brush off this duty of cultivation because many of us do not work the land any more. The normative tools of our labours today are laptops and phones, rather than *cangkuls* and ploughs. Still, there are young people who work the land – they are engaged in cultivating fruit orchards and paddy fields. Others are fishermen or they raise animals in farming. For these young people, the art of cultivation is as familiar to them as the back of their hand. We have an opportunity to learn from them the practical ways of cultivation. At the same time, we can still fulfil this call to cultivation wherever we find ourselves – we are challenged to think about how we can collaborate with the Creator in cultivating his creation.



4.1 Caring for Creation Sustainably

Reflecting on the Contributions

An obvious but often overlooked area of creation is ourselves! We are creatures who share this common home with other creatures. Human beings are specifically given the task of being stewards of creation (cf. Genesis 1:28, LS 116). We can cultivate ourselves and others as we cultivate creation. Another area for cultivation is management (stewardship) of the resources at our disposal; money, electricity, water, human resources, etc. Do we cultivate our resources for fruitfulness or do we engage in waste instead? Cultivation can mean switching off the power supply of an electrical socket when it's not being used, turning off the air conditioning when it is not needed, segregating our trash for recycling. Do we cultivate our knowledge and awareness? Do we cultivate our God given gifts and talents for the good? Do we cultivate the gifts and talents of others? Cultivation means working with God's creation so that nothing goes to waste but is used in a responsible way in order to bear fruit.



Source: Kuching Archdiocesan Youth Apostolate (2025) Facebook Page

The second duty given to us is to care for creation. Caring means to protect and preserve creation from any threats and risks of destruction and dangers. We can care for creation with simple daily tasks (cf. LS 230); carpooling, using public transportation when it is available, disposing of garbage properly, etc. These are ordinary ways of caring for creation. Caring and cultivating go hand in hand – by cultivating something, we show that we care for it. Caring, here, is an active disposition rather than a passive feeling.

In what concrete ways and actions can we cultivate and care for creation? What areas of creation are immediately available to your daily life that you can cultivate and care for?



4.1 Caring for Creation Sustainably

Prepare yourself for the CIS

Reflect and do this activity in your own quiet time.

“The LORD God then took the man and settled him in the garden of Eden, to cultivate and care for it” (Genesis 2:15). What does it really mean to "cultivate and care for the Garden of Eden" in today's world? Share an image, drawing or symbol: an image of yourself cultivating and caring for the environment in your daily life.

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

What practical steps can you take—at home, in school, or in your community—to care for the environment in a way that is sustainable and long-lasting? How can we go beyond one-time efforts and make caring for creation a continuous lifestyle?

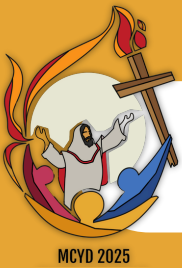




FOCUS AREA 4 – ECOLOGY

Module 4.2

Cooperation with All People of Goodwill to Care for our Common Home



4.2 Cooperation with All People of Goodwill to Care for our Common Home

Contributions from the Initiatives

1. Orang muda ditindas,
duniakah atau manusiakah yang kejam
ketika seorang berada diatas seorang lain,
berciciran dibawah,
Pemimpin berdebah.
Orang muda berjejeran,
bertonggak dengan antisipasi sendiri
mencerai-beraikan.
Memecahkan kesatuan.
Orang muda sombong,
dunia semakin tenat,
Ibu alam meratap menangis,
celik tidak melihat,
kuat tidak didengar,
lantang yang senyap.
Ayuh,
orang muda,
ini bukan salah sesiapa
Ini tanggungjawab bersama,
Tiada pemimpin yang berdebah,
Ayuh berjalan bersama,
Mengikuti jalan Kristus,
Siap dibentuk seturut kehendak-Nya.

- Poem written by participants at the MCYMC Initiative in Kota Kinabalu (March 2024)



2. What did I learn from the mission throughout the (2) days? Personally, it's an eye opening of experience on how the community comes together every Saturday to Gotong Royong and young people are taking part of it. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

3. Apakah yang menyentuh hati saya dalam pengalaman sepanjang dua (2) hari ini? Saya tersentuh dengan layanan dan penerimaan orang kampung. Saya juga tersentuh dengan sokongan orang kampung dalam kerja amal di mana ramai orang kampung datang untuk bergotong royong membersihkan kawasan gereja. Selain itu saya juga tersentuh semasa menziarahi dan mendoakan orang sakit dan orang tua. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



4.2 Cooperation with All People of Goodwill to Care for our Common Home

Contributions from the Initiatives

4. Secara keseluruhan tidak ada yang terbeban atau tertekan, mungkin bagi yang tidak biasa seperti memetik sayuran, tanam sayuran, buah, dalam keadaan panas terik agak susah. Namun, semua aktiviti dijalankan dengan sukacita, merasa sukacita, merasa kekitaan, tidak merasa asing, kesatuan bersama belia, iman diperkukuhkan, bersemangat melakukan aktiviti. - Evaluation response from MCYMC Initiative in Keningau (April 2023)



5. Aktiviti 1 membuatkan saya merasa gembira kerana melihat kesatuan belia semasa bergotong royong membersihkan gereja. Ini dapat menunjukkan bahawa relasi antara belia adalah baik dan keterbukaan mereka akan aktiviti sesama belia adalah sangat baik. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

6. Apakah yang saya belajar dari misi sepanjang dua (2) hari ini? Saya belajar untuk saling menerima peribadi-peribadi baharu dan bekerjasama melakukan kerja-kerja amal. - Evaluation response from MCYMC Initiative in Keningau (April 2023)

7. Engagement in the kampungs during the Initiatives gave all in attendance the ability to learn and share with our Christians brothers and sisters. The mission and activities planned enabled us to see beyond the boundaries and categories we usually prescribe to. There was a greater need and purpose to come together- to share the love of Christ with one another. The message was clear, that when there is adversity and challenge, banding together as a community called by Christ, propels us to serve one another in selfless love. - MCYMC Initiatives Evaluation & Discernment 2024

8. We do recognize that we can and should engage more with civil society, all those of goodwill who share the same concern that we have for the common good when it pertains to the ministry of young people. Some of the areas for collaboration are obvious, like that of the care for the environment and engaging the digital environment. - MCYMC Initiatives Evaluation & Discernment 2024



4.2 Cooperation with All People of Goodwill to Care for our Common Home

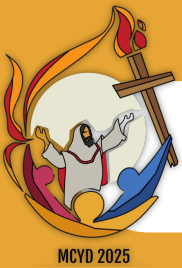
Reflecting on the Contributions

‘We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents’ (LS 14). As Malaysians, we are already familiar with the concept and practice of cooperative care for the environment – *gotong-royong*. This is when a community or a group of people come together for the specific purpose of cleaning and maintaining a place like a *kampung* or other common areas. *Gotong-royong* events foster community life, sharing and promote collaboration in an informal setting.

As young Catholic Malaysians, we have the opportunity to take the values of *gotong-royong* and apply it to our efforts to care for our common home in two ways: (1) by working together with all Malaysians who share in the values of caring for creation and (2) by promoting *gotong-royong* as a culture rather than events.

By working with all people, we recognize that they too are instruments of the Creator, capable of continuing his creative work in our world today. We do not have to wait for someone to organize a *gotong-royong* event in order to do it, it can be done by two or three friends, all that is needed is the initiative to invite and propose this course of action to someone. There is also no need to clean or maintain a large area, we can start small in the areas where daily life happens – our homes or the front of our streets, the corridors of our condominiums, common workplaces, etc. In these shared public spaces, we have the opportunity to engage those who also use it.

For a *gotong-royong* culture however, more thought and effort are needed. Here, we are thinking of a cultural change. We are looking to promote the values that are associated with the *gotong-royong* – working together, setting aside time for a shared effort, promoting friendships and relationships, building community, engaging as many people as possible for a common goal – caring for our common home. These values are universal, in the sense that they can be shared by all people, regardless of their religious affiliation or cultural background. There already are many NGOs, societies and communities who have initiatives for the care of our common home, an example would be the Buddhist Tzu Chi Charity Foundation who have recycling activities. There are also parishes who have recycling collection areas. We can cooperate in efforts that are already available rather than creating new ones.



2. Cooperation with All People of Goodwill to Care for our Common Home

Reflecting on the Contributions

How can we collaborate with others who already have efforts and initiatives in the care of our common home? What attitudes do we need in order for this collaboration to happen? What practical steps and actions can we take as young people to promote a collaborative action for the care of the environment in the spaces that we share? What attitudes do we need in order to promote a *gotong-royong* culture to all Malaysians?

Prepare yourself for the CIS

Reflect and do this activity in your own quiet time.

Share an image, drawing or symbol: Express what the “*gotong-royong*” culture (working together for the common good) is to you.

Bring this drawing or image to the CIS for Round 1.

Discernment Question for Small Groups

“Humanity still has the ability to work together in building our common home” (FT 13). How can young people revive and promote a *gotong-royong* mindset—where people come together to care for the environment? What attitudes and actions are needed to turn cooperation and collaboration into a reality?





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