



**MALAYSIAN CATHOLIC YOUTH DAY 2025**

# SYNTHESIS REPORT





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## Acknowledgement & Gratitude

As we continue our journey of synodality toward MPC 2026, we extend our heartfelt gratitude for the many hands, hearts, and prayers that have shaped the Malaysian Catholic Youth Day 2025 into an unforgettable experience of communion, mission, and hope.

First and foremost, we give thanks to God, whose Spirit has moved within and through every encounter, every challenge, every word spoken, and every silence shared. May what we have begun together in faith continue to bear fruit in the life of the Church in Malaysia as we head toward MPC 2026.

We thank the (Arch)Bishops of Malaysia for your steadfast pastoral care, your blessing upon this gathering, and your unwavering support of the young Church. Your presence—both physical and spiritual—affirmed the dignity, voice, and mission of every young person present. Thank you for accompanying us with such love.

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Finally, we acknowledge the delegates of MCYD. We are forever grateful to every young person who shared, listened, questioned, prayed, and walked this path with others. Thank you! Your faith, courage, and hope give life to the Church. Your voices matter, and they continue to inspire and challenge us all to go beyond.

**With grateful hearts, *The MCYD 2025 MOT (Main Organising Team)***



### Abbreviations

<b>CV</b>	FRANCIS, Post-Synodal Apostolic Exhortation <i>Christus vivit</i> (25 March 2019)
<b>AL</b>	FRANCIS, Post-Synodal Apostolic Exhortation <i>Amoris Laetitia</i> (19 March 2016)
<b>EG</b>	FRANCIS, Apostolic Exhortation <i>Evangelii gaudium</i> (24 November 2013)
<b>FT</b>	FRANCIS, Encyclical Letter <i>Fratelli tutti</i> (3 October 2020)
<b>LS</b>	FRANCIS, Encyclical Letter <i>Laudato si'</i> (24 May 2015)
<b>LD</b>	FRANCIS, Apostolic Exhortation <i>Laudate Deum</i> (4 October 2023)
<b>FD</b>	FRANCIS, XVI ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS, <i>For a Synodal Church: Communion Participation, Mission, Final document</i> (2024)

## Introduction

1. Now that very day two of them were going to a village seven miles from Jerusalem called Emmaus' (cf. Lk. 24:13). Our journey in the *Malaysian Catholic Youth Day 2025* is similar to the journey of these disciples. Over the past few days, through the *Conversations in the Spirit*, we, the Catholic young people of Malaysia, have encountered one another, as disciples and as companions on a journey. We have come from different dioceses, age groups and circumstances, with different expectations, questions, and perspectives but drawn together by the same Risen One.

2. While our experiences might be similar to the two disciples, it is not the same. The disciples experienced what had happened to Jesus – his Passion, Death and Resurrection, they journeyed to Emmaus in shock and disbelief (cf. Lk 24:23). Our journey to Emmaus is not inspired by shock and disbelief, but rather the expectancy to encounter the Risen Christ who walks with us. To encounter him in ourselves and in each other. To encounter him in the Church, in the Word, and in the Sacraments. To encounter him in all those ordinary and extraordinary events of our daily lives. We have journeyed to Emmaus with the expectation of recognising him, of letting him interpret all the events in our lives and in this way, to let our hearts burn within us. At the same time, we know that like the disciples, we are leaving our own Jerusalem – that place where the Passion and Death of Jesus occurred.

3. Here, along the road of life, we have recognised the living Christ – in our conversations, in our fellowship, in our festivities, and in our foster families. We have seen him in our laughter, in our tears and in our hopes. We have seen his desire to walk with us and listen to us as we walk and listen to one another. The day is almost over and the night has come, like the disciples, we too say, "Stay with us..." (cf. Lk 24:29). While we rest with the living Jesus and allow him to feed us with his Word and with the Eucharist, we also realise that Emmaus is not the destination.

4. Our destination is Jerusalem. Like the disciples, we must choose to return to that place where they experienced the reality of the cross. But we return after being fed by the Risen Christ. Wherever that Jerusalem is for each of us may be different, and the reality of the cross still waits for us, but the significance of that cross has now changed. In the 'Jerusalems' of our families, church communities, societal and ecological reality, the cross is now the sign of victory, salvation and hope. Having encountered Christ on the road to Emmaus, we return with the same message as the disciples, "The Lord has truly risen!" (cf. Lk 24:34). To all these realities where we have experienced the weight of the cross, and to all those who carry the cross, we want to declare: "Christ is alive and he wants you to be alive!" (cf. CV 1).

5. In the following pages, we recount with great detail those things that we have recognized as the promptings of the Holy Spirit; the things that have caused our hearts to 'burn within us', just like the Emmaus disciples (cf. Lk 24:32).

## Family – Module 1.1 The Role of Parents in the Faith of the Young

6. Parents are viewed as **role models and guides** in the faith life of young people. This is repeatedly emphasised, with young people hoping to see their parents live out the faith they wish to pass on - with consistency in words and actions. The **coherency of words and actions** is viewed as an important element of parents being role models and guides. **Communication and parenting styles** are also emphasised and a great number of young people desire meaningful communication within the family. At the same time, **they understand that their parents are human**, and that different realities like the **generational gap between parents and children, unhealed wounds** and the **lack of specialized family formation and support** can affect family life.

### *Parents as Role Models and Guides*

7. Parents are overwhelmingly seen as **role models and spiritual guides** who play a crucial part in shaping their children's spiritual lives, and young people hope for their faith to be nurtured not only through teachings but through real-life examples of love, kindness, and forgiveness.

8. Regular spiritual practices such as family prayer in the home (including the Rosary and Divine Mercy Prayer) and active participation in church activities and ministries – by both parents and children – are essential to making faith a part of daily life within the family. Young people also desire their parents to embrace their role as spiritual guides by living their faith in ways that are visible through daily actions – offering an example that they can follow.

9. This desire is affected by different variables of family life. For example, there are parents who limit the practice of the Catholic faith to the reception of the Sacraments, the Sunday Mass and catechism classes. **Some parents have different priorities from their children** – while their children would like to participate more actively in the Church, they are prohibited or questioned. There is **also the reality of mixed faith marriages** which impact the faith life of the child, one young person remarked themselves as feeling 'lost' in such a situation.

10. On the other hand, there are parents who face **difficult realities in their family life** like **financial restraints or accessibility issues** (no roads, no transportation, etc), this is especially true in the interior areas. Other difficult realities are **children who have turned to a life of crime or have fallen into substance abuse**. The contributions also noted that there is **a lack of practical formation on parenting**.

### *Coherency of Words and Actions*

11. "As parents are the prime catechists of the family, they should lead their children by example by serving in church, putting their faith into practice, by setting their children on the right path." **Coherency is seen when faith is put into practice; when actions and words match**. Young people view the communication of the beliefs, practices and values of the faith as done not primarily by words, but by actions consistent with the message being



communicated. This is a highly spoken-of topic in the contributions, one intervention summarizes it in this way: “Teach faith by action, action speaks louder than words. True faith is not about praying or believing, but also [to] show [by] their action, service and good works. It is living out God’s work through our action [and] service. Parents [are] our first role model, when parents show patience and kindness, children will follow. Action will teach more than words can.” At the same time, the contributions also do not put this burden of coherency on parents alone, they recognize **the value of doing things together, as a family.**

### *Communication and Parenting Styles*

12. **The way that parents communicate and relate to their children** is also an important element that affects the faith life of young people. The contributions overwhelmingly call for “open communication” and “two-way communication,” some term this as “dialogue” or “sharing.” This is closely related to the topic of parental support and guidance. Young people desire meaningful communication within the family and express a need for an open and supportive environment where they can freely share their doubts, struggles, and questions without fear of judgment. They want to be heard and to engage in conversations about both their own faith journey and their parents’.

13. **They seek guidance that is gentle, patient, understanding, empathic, compassionate, encouraging and that avoids criticism – rooted in open communication.** One group notes that “The inflection of each word spoken to the children [by] parents can be interpreted differently...” Another group relates listening to attention and guidance, “the attention and guidance of parents towards their children, parents have to be more attentive to children’s daily life, like how Jesus listens to our prayers, parents can do the same.” One group noted that they would rather be with their “Church families” or “chosen families” than their biological families because they receive these things there.

14. They also hope for their **parents’ support** in encouraging participation in church activities and ministry involvement, believing that these opportunities can help them develop their faith and deepen their connection with God. In addition, they also express the need for other forms of support, including financial support – such as investment in faith education – and emotional and mental health support.

### *The Human Reality of Families*

15. “As our parents/parental figures are still human, they are prone to mistakes. However, they still have the best intentions for us.” The contributions reveal that young people understand and accept that their parents are humans. Certain human realities may hamper the desire of young people for parents as role models in their faith and they ask how they can help. One delegate raised the following intervention after perceiving the contributions as blaming parents, “What are youths doing to make family life better?”

16. In relating to their parents, young people acknowledge that **a generational gap exists** – particularly in the understanding of faith-related beliefs and family practices, as well as in being heard and acknowledged as individuals. They do not want to be forced to participate



in or adopt faith practices merely because they are instructed to, or because such traditions have been passed down through generations. Young people desire their parents to allow them the space to explore and grow in their faith at their own pace. They also find that parents continue to hold on to older theological understandings and faith practices that may no longer be relevant or updated.

17. **New parenting approaches that reflect the realities of the current generation and lifestyle are to be explored.** They express a desire for parents to approach faith with an open mindset – willing to unlearn and relearn. Suggestions include holding forum sessions to help parents better understand the current generation, their context, and what they are exposed to, so they can explore new approaches to faith together with young people, without reverting to outdated traditions or mindsets.

18. Recognising that **parents may carry unhealed wounds**, there is a hope that parents will seek healing, as it was shared that they may carry unresolved experiences from their own childhood or past encounters with the Church. Without having processed these experiences, such wounds can sometimes be unintentionally passed on to the next generation. Young people also express a desire for parents to attend programmes focused on discovering their identity, including their strengths, shortcomings, and imperfections, as well as spiritual healing seminars for self-forgiveness, and parenting seminars to renew their relationship with their children. They also shared a desire to attend Life in the Spirit Seminars together with their families, accompanied by dedicated and experienced persons, beginning from the discovery stage and continuing through follow-up after the programme.

19. Finally, the young recognise themselves as humans and that they too will one day become parents. For those preparing for the vocation of marriage, there is an awareness of the need for formation to equip them for parenthood – both as individuals and as future partners. They call for a marriage preparation that is strengthened by including counselling support.

## Family – Module 1.2 The Different Realities of Families

20. Young people and their families face multiple challenges and issues in their daily lives, often involving internal struggles (e.g., mental health, self-image) and external struggles (e.g., family and communal relations). These issues tend to be multi-layered and complex, causing them to feel overwhelmed and helpless when confronted with these hardships in everyday life.

21. They feel isolated and lonely in their family and church life. Some note a lack of emotional support from their families and communities, while others experience external judgment for their struggles, leaving them feeling unsafe. Additionally, young people feel that their parents and church leaders often obstruct their involvement in service or are overly critical of the work they do in the church.

22. Some families face challenges, such as having mixed religious affiliations within the same household. These families seek mutual acceptance and understanding of their faith from non-believing family members. There is also a generational gap in family dynamics, with young people feeling unseen and unheard by their older family members.

*What is considered a “safe space” for families?*

23. Young people repeatedly expressed their hope that the church and family would be a “safe space.” However, an intervention revealed a lack of understanding or awareness of what that “safe space” would entail or how it should manifest in a young person’s reality. They are especially at a loss when faced with difficult or complex family situations, such as abuse, unhealthy relationships, or financial struggles, whether in their own lives or those of their peers. This gap has revealed a sense of powerlessness and frustration among young people.

*The Church as a Field Hospital for Families*

24. This feeling of powerlessness and frustration calls for action to be taken, not only by young people themselves, but also by, and together with, those alongside them. The Church needs to serve as an effective field hospital for families by prioritising the establishment of safe environments where individuals truly feel heard and accepted. This foundation of care could foster proactive outreach and engagement, such as:

- Organising Family Seminars: Young people feel these seminars could be a place to initiate healing and reconciliation in their broken families.
- Supporting newly-wedded couples with post-marriage pastoral care through the Family Life Apostolate, in addition to existing pre-marriage courses.
- Organising Family Adoration sessions to encourage and rekindle unity within the family.
- Setting up counselling support for young people and their families.
- Providing space by forming small support groups or cell groups among peers.
- Youth ministries could provide ‘caregivers’ for youth programs to address emotional needs that may be lacking in family life.
- Equipping BECs to conduct grassroots visits as follow-ups.



- Encouraging parents and leaders to affirm and support young persons, so they are given a fair chance to serve freely without judgment.

25. The Church has an opportunity to embody Christ’s healing presence and draw others to experience God’s love within their own families, especially when addressing the complex realities of diverse youth. This can be done by providing consistent and holistic support through methods that may include spiritual, emotional, and financial approaches, by addressing diverse needs and fostering growth.

## Church – Module 2.1 Vocation to Pastoral Ministry

26. There is **no consensus from the contributions on vocations to pastoral ministry exercised by lay persons**. Lay pastoral ministry is understood by the young people primarily as a form of leadership that involves organizing and running events. Service within this context is seen as the application of individual skills and talents to support the ministry. For example, deeper spiritual awareness—such as spiritual reflection, retreats, and counselling—helps individuals reconnect with their faith and recognise their role as '**pekerja tuaian**' rather than merely thinking that ministry runs like a social club. This enhances the service experience for lay people. Effective communication practices are essential. For instance, young people could cultivate openness to foster better communication, while all parties involved need to learn to accept mistakes and offer guidance through step-by-step, two-way communication.

27. One important contributor to the effectiveness of lay pastoral ministry told by the young people is the availability of resources, which are crucial in attracting and retaining individuals with the talent and commitment needed to run a ministry effectively. Without adequate resources, even the most well-intentioned efforts may fall short of their potential, especially when it comes to sustaining long-term ministry goals.

28. Firstly, many ministries face a lack of **manpower**. For example, youth ministries commonly depend on a small team to handle the planning, execution, and follow-up of events such as camps, formation sessions, and outreach programs.

29. Secondly, there is often limited access to **electronic equipment**. Proper tools such as projectors, sound systems, and laptops are essential for delivering high-quality programs. The absence of such equipment can significantly impact the delivery and effectiveness of these programs.

30. Next, **insufficient sponsorship and funding** is another major challenge. This severely limits their capacity to organize impactful events like retreats, concerts, or mission trips. Furthermore, the issue of inadequate food provisions can also affect participation. Meals and refreshments are a vital part of hospitality and fellowship in any ministry setting, particularly in youth ministries where food often plays a role in creating a welcoming environment. Fifth, **a weak social media presence hinders outreach**, especially in today's digital age. Social media platforms like Instagram, Facebook, and TikTok are crucial for connecting with young people.

31. To respond to Jesus' call, creating accessible and inclusive spaces for all members of the parish to participate is also key. One important and often overlooked aspect is the observation and scouting of talents among disabled parishioners. These individuals may possess unique and powerful gifts that can greatly enrich the life of the ministry. It reminds the entire community that every person—regardless of their abilities—has a valuable and irreplaceable role in the body of Christ.



32. Finally, to explore vocations to lay pastoral ministry, parishes and dioceses must intentionally form and empower individuals—especially the youth and the marginalised—through leadership training, mentorship, and inclusive ministry opportunities. Providing the necessary resources, fostering spiritual depth, and encouraging open, two-way communication are key to sustaining vibrant ministries. As a community, we respond to Jesus’ call “The harvest is abundant, but the labourers are few” (*cf.* Mt 9:37)—by recognizing and nurturing the diverse gifts among us, and journeying together to build a Church rooted in service, inclusion, and faith.

## Church – Module 2.2 Accompaniment of Young People

33. The young people feel that **there is a lack of proper accompaniment happening in the Church of Malaysia** and this is experienced by the absence of a figure in the Church who is dedicated to listen to them and walk with them such as religious priests who are trained in accompaniment or experienced volunteers, helpers from the family life committee/commission.

34. Consequently, the absence of trained people who can accompany young people results in the latter to not be sensitive or compassionate to the needs and realities of others who have different backgrounds and conditions than they have. Yet, there are young people who do voice out the need for groups of people who are overlooked by society and, even the Church.

35. Among these are those who have special needs are those struggling with drug addiction, those with a criminal past, those who are pregnant out of wedlock, those engaged in sexual immorality, victims of rape, people with different non-traditional gender or sexual identities, and others.

36. The young people recognise that **accompaniment for them is being listened to and not being micromanaged**, as they seek meaningful participation in decision-making rather than merely executing assigned responsibilities - being told what to do, whether in their homes, communities, and in the life of the Church. **Accompaniment, in this sense, is the recognition of the young person's freedom to decide and act.** They also recognise that trained 'caregivers' can play the role in listening and accompanying them in ways that are relevant to the young people which can lead them to discern their vocation and God's call for them.

37. Therefore, **the young people desire the experience of the two disciples on the road to Emmaus** (*cf.* Luke 24:13-35) **where Jesus listened, talked, and walked with them along the road, without changing the direction of the journey or forcing the two disciples to recognise Him immediately.** This is the accompaniment in the style of Jesus that the young people hope to experience, which leads their hearts to burn within them like the disciples (*cf.* Luke 24:32), and immediately depart to Jerusalem - to carry out their calling to evangelise and share the Good News, heeding and exploring the calling to their true vocation.

### **Church – Module 2.3 Participation in the Liturgical and Prayer Life of the Church**

38. **Young people are willing and able to give of themselves in the life of their parish.** They want to be empowered with youth leadership skills and they also want to be guided in this through a mentor-mentee relationship. They want to serve in other ministries; some feel that the youth participation is limited to the choir and altar servers alone. They recommend that they be exposed to the different ministries available in the parish at an early age through Sunday School.

39. Moreover, **they want to take part in decision-making processes.** Very often, young people are excluded from this process because of their age, it is difficult to bridge the generational gap between young people and those who are older. This lack of participation in the process of decision making makes them feel used and fatigued - as they are unable to make their voice heard in the decision-making processes.

40. There also seems to be a form of internal oppression or self-gaslighting that they resort to when confronted with this situation. One person mentioned that they “weather out the fatigue” in order to continue participating. A recommendation was to have programs that are organized and run by young people themselves so that they can involve themselves in the decision making and execution process.

41. **There is a cry for empowerment, for a rescue from the state of powerlessness.**

## Church - Module 2.4 Leadership - Exploring and Sharing our Creativity, Gifts and Talents

42. The Assembly recognizes that **both themselves, as young people and the Church have to work together in order to have real opportunities of leadership** for young people. **This working together is characterized by the cultivation of certain Christian and human values as well as practical actions** taken by both parties in order to create opportunities and rise up to the occasion when such an opportunity presents itself.

43. Young people recognize that **service begins from a personal relationship with God**. A cultivation of intimacy with God is the drive for service. One contribution points to service being born out of an encounter with God and that “leaders should create that space for encounter with God.” Another group notes the need of having a “heart towards God” and “a servant heart,” while another intervention raised on “serving with love.” There is a consensus on the beginning of service, one which flows out of a personal relationship with God and that is sustained through the cultivation of that relationship.

44. The young people have also recognized some realities that deter young people from taking up leadership positions, one contribution pointed out the need to listen to young people, “Why is it hard to serve?” The contributions themselves answer this question. The greatest consensus refers to **the lack of opportunity for service**. Serving is limited for young people. There are many areas of serve that do not welcome young people to serve. Often, the young feel that they are used as manpower rather than an individual who can help the church to grow in building faith and the community. For example, young people are only called to do gotong-royong when they can also be brought together to be co-builders of the church with others.

45. As for those who are already serving, **there are many disheartening realities that limit the opportunity available**. Many churches have limited facilities to develop the talents of the young, they do not have enough classes or musical instruments and other resources which have an effect on young people who would like to meet. Talents cannot be developed without the necessary tools to develop them. There is also a lack of guidance and training, both on the practical and technical aspects. One contribution called for monetary investments in these areas while another called for the hiring of more pastoral workers and missionaries to guide young people.

46. This leads to the second disheartening reality – **the style in which young people are treated with regards to leadership and service**. Some young people point to the **generational gap** in terms of age between them and those who have been in service for a long time. There is a lack of acceptance when mistakes are made, a need for trust, support and openness by others with regards to the young. One group said “Don’t scold.” The young also pointed out to **them not being included in decision making processes**. At times they autocratic decisions are made for them rather than by them.





47. On the other hand, they also recognize that there are times where **there is an opportunity to serve, but young people do not want to serve. This topic is closely connected to the style in which young people are treated.** The contributions point to young people either not being brave enough or not having the confidence to serve. They ask that young people be more willing to serve, open to others, open to criticism, to learn from mistakes and to not be disappointed. While at the same time they point to the reality that there is a need to give opportunities, trust, and freedom to the young to serve according to their capabilities and talents as a platform to develop and grow both the church and themselves. The church needs to trust young people fully in handling and carrying out programs and tasks. **Without trust towards young people, they will not be brave enough to answer the call.**

48. **Communication with elders needs to be marked by mutual understanding and respect.** The information that needs to be communicated is not received well because of the generational gap. They understand that each generation has their own way of thinking and communicating and this can be a barrier for collaboration among the young and those who are older. The need for better communication goes both ways, with one group noting that young people can at times be not respectful to the elderly. Some contributions also point to the attitude of youth leadership that does not follow the example of Jesus Christ which causes young people to be less confident to serve. The young believe that senior leaders can place more trust and guidance of young people in service.

49. One interesting intervention that came up during the Assembly was the call to **stop the church from turning into a corporate or hierarchical structure.** This intervention asked how different is the church from the world or a corporation if the senior leaders work by micro-managing, without giving guidance and support or by allowing young people to work over the weekends with no care about the person themselves.

## Church – Module 2.5 Relevant and Attractive Church Programs and Activities for Young People

50. Young people desire **meaningful spiritual engagement and to have more meaningful experiences in deepening their faith**. This can be expressed through engaging in worship through various forms of music and prayer, building relationships through deep conversations, and providing opportunities for personal and spiritual growth.

*Renewed Ways for Young People to Connect with God*

51. **The Church needs to offer diverse programs that address various spiritual needs, going beyond existing youth activities to ensure full engagement in their faith journey**. There is a perception that young people are mainly drawn to more vibrant and energetic forms of worship, such as youth rallies, sports days, and Praise and Worship sessions that sometimes resemble rock concerts. While these activities remain appealing to the young, contributions from Conversations in the Spirit revealed young people's desire for quieter, more contemplative ways to connect with God, such as Eucharistic adoration, Taizé, and reflective prayer. Additionally, young people expressed the need for intellectual input to deepen current faith activities, such as formation for music ministry leaders, theological training, and even counselling.

*Inclusivity and Sense of Belonging*

52. **Young people long to feel safe, welcomed, and accepted in church communities. The Church must create an inclusive environment where all young people, regardless of background, feel that they belong**. An example from the Intervention session highlighted this need, where a young person shared personal truths and vulnerabilities, only to receive disagreeing responses from others. Therefore, providing an open, non-judgmental space is essential for fostering active participation, spiritual growth, and meaningful connections.

*Authentic Leadership with Empowerment and Accompaniment*

53. **The young people wish to be empowered with authentic opportunities to serve in active leadership roles, rather than being included as token representatives of young people**. They hope for their various communities to trust them to lead and accept that mistakes in their journey are a natural part of the learning process. However, there is a lack of mentorship, training, affirmation, and support for young leaders in the Church. A young person shared that not many clergy seem open to young people having the freedom to lead the youth ministries, and changes in parish priests caused discontinuity of support from the Church. The Church needs to empower young leaders to lead, consider their current realities, and establish more platforms for young people to take ownership, voice their experiences, and grow in leadership.

## Society – Module 3.1 Loving Our Neighbours as Young Catholics in Malaysia

### *Loving Our Neighbours in a Malaysian Society*

54. Young people recognise that **being Malaysian means growing up in a plural society, rich in diverse ethnic cultures and beliefs**. These neighbours, with deep historical ties to the formation of the country, continue to shape the social fabric. However, young people also acknowledge the persistent stereotyping that divides various groups in society. Additionally, they highlight **the often-overlooked neighbours**, such as stateless individuals, people in rural areas with limited access, and those with special needs (OKU).

55. Young people express **a desire to be open-minded, engaging with people from different cultures, religions, and backgrounds, specifically sharing common values of respect and care for fellow human beings**. They propose that **respect and understanding can be fostered through meaningful conversations, interfaith dialogues, and acts of charity for those in need**, all of which help disprove stereotypes and promote unity in diverse communities. They agree that **consistent compassion can be a catalyst for long-term societal change**, recognising that the stateless in Malaysia must receive basic needs such as health and education, while those in poverty and with special needs require support.

### *Small Acts with Great Love*

56. This calls for **an attitude of loving without judgment**. Young Catholics in Malaysia emphasise treating everyone with love and kindness through small yet impactful personal acts of service—such as listening, volunteering, reaching out during times of need (e.g.: during floods), praying for others, building genuine friendships, or even offering a friendly smile to those we encounter. These **simple actions contribute to creating a culture of kindness** and help embody the Good Samaritan spirit in everyday life.

57. This approach extends to marginalized groups, including the LGBTQIA+ community, individuals with disabilities (OKU), and undocumented people who lack access to education and healthcare. **An open heart and mind are encouraged to build inclusive relationships so that everyone feels accepted in the community**. For instance, spending quality time with orphans—beyond just making donations—and taking the initiative to learn about other religions. Compassion is practised consistently by taking the initiative to act and serve with love, thus bridging the gap between the Church (religious and parish leaders) and the broader community. Young Catholics encourage each other to jointly organise inclusive events that welcome people of all religions, thereby fostering unity and collective identity.

*Loving Our Neighbours in Virtual Spaces*

58. Young people understand and acknowledge **their powerful role in shaping online spaces and the influence these spaces have on different segments of society**. By using social media responsibly—avoiding hatred, stereotypes, negativity and gossip—they can promote content that builds bridges and sets positive examples as young Catholics. This helps spread kindness beyond physical interactions, contributing to a more compassionate digital world and, in turn, a more harmonious society.

*Challenges in Being a Good Samaritan and Malaysian Neighbour*

59. Young people also recognise that some neighbours may have misused or become overly reliant on the help provided, which can undermine their sense of self-reliance and dignity. To address this, they emphasise the importance of collaborating with NGOs and seeking guidance from experienced groups to improve the effectiveness of the help offered—much like the Good Samaritan who enlisted the innkeeper’s assistance in caring for the wounded man.

60. An intervention also challenged young people to **move beyond old mindsets and stereotypes perpetuated by previous generations**. While these defenses, aimed at protecting the young and innocent from manipulation and exploitation, may have come from a place of concern and love, they can also foster mistrust and fear when engaging with neighbours in need.

61. When reflecting on ways to better communicate with non-Catholic Malaysian neighbours, there was a proposal to explore approaches that foster unity and inclusivity without relying on overtly religious language, symbols, or frameworks. The limited input on actions to promote societal unity without explicitly framing it in terms of faith—while remaining true to Catholic values—suggests a gap that could benefit from further dialogue and exploration.

### Society - Module 3.2 Recognizing Jesus in All People

62. **Young people want to be disciples** - they want to imitate Jesus in his words, actions and attitudes. Some of them desire formation in both the human and spiritual aspects - acceptance of self, forgiveness of self, and exposure to different ministries available. All these help them to be more like Christ; to be Christ for others. One young person remarked that the only ministries available for young people in their parishes are either to serve in the choir or as an altar server.

63. A good example given was about young people who move from their hometowns or families and study in campuses and universities around Malaysia. Some young people expressed good experiences with Christian or Catholic ministries for young people in campuses while others felt there was a need to be prepared before going for studies in order to be firm in the faith. One young person reported that he was made to join the religious activities of another religion and because of a program that he joined before going for studies, the '*Youth Prep Link*', he was able to keep his faith. He recommended that this program be continued and made available for others so that they can navigate through such external pressures.

64. They recognise **a large number of people and groups that have been overlooked and not paid attention to**. These groups of people are found in many places and they vary based on region. One of the most recurring questions that have been raised during the interventions was "What is the Church doing for this or that group of people?" Among the people named were: those struggling with addictions, those who have criminal pasts, lapsed Catholics, those who are trying to come back to the Church, newly baptised Catholics, young people with disabilities, young people with special needs, the LGBTQ+ community, young people who are stateless or undocumented people, refugees and migrants, those who are sick and hospitalised, underaged married couples, those living in scandal, those with partners who are non-Catholic or non-Christian, as well as young people in specific careers (those in corporate world and athletes) and those who live in non-Catholic majority areas.

65. They affirm that there is **a great need for outreach** - while young people themselves have recognised a large number of people to be reached out to, other people do not seem to recognise these - same people. They affirm that there is a need to reach out in words, actions and attitudes - emulating the example of Jesus Christ. They want to work and collaborate with others, to journey together to reach out to those that they have recognized but there are challenges to this desire.

66. **Some communities are more difficult to reach out to**, like young people in rural areas, one young person remarked that it takes an hour for a family to get to Church and there are no road infrastructures. Young people in rural areas have limited resources in terms of finance and materials. There are young people who are available and willing to serve but they are not trained and they have no access to materials. Another notable



example given was how the KKDs in the village (Borneo) actually build community and attract others to the Catholic faith, while another young person remarked that BECs (Peninsular) are dying.

## Ecology – Module 4.1 Caring for Creation Sustainably

67. The general consensus by the young people is that **we must step out of our comfort zone and approach ecological challenges boldly**. The contributions show that education on the care for the environment can start from an early age and extend to other areas and age groups to address gaps in awareness. This education and awareness must be reinforced through proactive actions, both on the individual and community level, in cooperation with larger organizations like the Church, NGOs and the governmental bodies in order to effect long-term change and shift of mindset in people.

### *Education and Awareness*

68. **Environmental awareness and responsibility should begin at home**, with young people practicing alongside their parents. Recycling, composting, and gardening are among some suggested practices that could start within the family, ensuring these habits become a natural part of daily life.

69. **Promoting environmental education to parishioners frequently**—can reinforce this mindset. It is the hope of the young people that Churches and local leaders take an active role in educating families about sustainable living, ensuring these habits extend beyond institutions and into homes. The young people advocate for incorporating the Laudato Si' framework into Malaysia's Catholic syllabus—including catechism, RCIA, and marriage preparation—to address gaps in environmental knowledge.

70. The young people expect the community to **establish ministries dedicated to ecology** to ensure sustainable practices are upheld in daily life. Implementing eco-friendly policies—such as monthly gardening challenges, sustainability workshops, and waste segregation—can further support these efforts, especially in rural areas, by raising awareness about the dangers of open burning.

71. In addition, the **young people want to play a role in the education of others by utilizing social media platforms** to teach, advise, and inform the Church community about the consequences of neglecting God's creation while fostering a love for nature from a young age.

### *Proactive Individual Initiatives*

72. The young people advocate for **mindful consumption by buying less, reusing, recycling, and donating**. They emphasize avoiding single-use plastics, conserving resources, choosing sustainable transport, and using biodegradable products. Additionally, they support composting, renewable energy like solar power, and incorporating aquaponics with gardening to reduce waste. Also, monthly electricity conservation is encouraged to sustain these efforts—by adopting these habits, individuals and communities can actively protect the environment and uphold their duty as stewards of God's creation.

### *Community Initiatives*

73. Young people understand that **taking care of the environment also requires communal effort** such as education on environmental care and incorporating recycling practices into teaching and learning sessions, to raise awareness among the young in schools.

74. Moreover, they also believe that **collaborating with experts**, like inviting ecologists to share their experiences, can serve as an educational tool to enhance knowledge among young people— as communities who holds more environmental activities, tree-planting programs, practicing the 5R principles (Reduce, Reuse, Recycle, Refuse, and Repair), and environment-related competitions as a result of what they learn.

75. Young people's green activities can act as a change-maker by starting with *plogging*, recycling, and green rewards to attract interest from the masses. **Developing long-term plans is crucial**, and this can be achieved through collaboration and partnerships with the government, NGOs, and the private sector, enabling the Parish Church to work towards environmental conservation.

76. In addition, **collaboration with governmental and non-governmental organizations** for campaigns like Corporate Social Responsibility (CSR) clean-up efforts can help promote love for the environment. Government enforcement through strict penalties and jail sentences, as well as church enforcement through fines, can ensure accountability. Effective e-waste management and support for government initiatives, such as eco-friendly bags, should also be prioritized.

### *Towards a mentality of creating long lasting and sustainable efforts*

77. Young people strongly **desire a shift in mentality—one that sees environmental care as part of God's mission**. In Genesis 2:15, God places humanity in the Garden of Eden with the responsibility to "work it and take care of it," establishing our divine mission as stewards of the earth. This spiritual call urges the transformation of sustainable habits into a lifestyle that is rewarding, healthy, peaceful, and contributes to a safer earth. Collectively, these voices call for a renewed mindset—one that **embraces environmental care as a sacred duty and a way of life**.

78. **This shift begins with small steps**—emphasizing personal responsibility, commitment to God's command, and daily practice at home with parents. When done consistently, these habits evolve from actions into culture. Environmental education plays a key role in deepening this shift, supported and reinforced with practical initiatives such as beach clean-ups, clothing donations, and eco-farm projects that turn food waste into organic fertilizer.





79. However, a surprising gap emerged during the discussions. When asked, “Do you really practice what you preach?” the room fell silent—highlighting an opportunity for deeper personal reflection and accountability. This silence serves as a reminder that caring for creation is not just an idea but a lifelong journey built on shared responsibility and consistent, tangible actions.

80. An example of community action in church is the proposed “Eco-farm”, a sustainable farming initiative that can be built and run by Catholic Sunday school. This project raises environmental awareness, encourages recycling by turning waste into usable products, and provides income and job opportunities for the community. Additionally, replanting trees that have been cut down and expanding eco-farms reflect the commitment to healing and preserving the environment.

81. The youth also **critically reflect on today's consumer culture**, advocating for an **under-consumerism lifestyle** that prioritizes sustainable purchases and durable goods over fast fashion. They believe that every individual action, when practiced consistently, contributes to broader societal transformation.

## Ecology - Module 4.2 Cooperation with all People of Goodwill to Care for our Common Home

### *Personal Initiative and Ownership as an Ecological Mindset in Youth*

82. Young people recognise **the need to change their mindset about environmental care and ecology**, aiming to cultivate self-awareness and personal responsibility for environmental stewardship through direct experience and reflection. They feel **a strong sense of urgency to take personal ownership in the area of ecology**, desiring to make changes by experiencing and witnessing the issues firsthand, as well as finding their own answers to the ecological challenges around them. Rooted in humility and conscious respect for the environment, **young people advocate for small but consistent actions**, such as reducing waste and cleaning their surroundings, which can inspire others and foster a collective sense of ownership in caring for the environment.

### *Young People as Consumers*

83. **Young people aspire to be responsible and deliberate consumers.** The use, handling, and disposal of items should be purposeful, in the spirit of *Laudato Si'*, and informed by recommended practices (e.g., refuse, reduce, reuse). **They recognise the need to act independently by choosing environmentally friendly materials**, such as food containers made from starch-based bioplastics. The young also aim to be wise and mindful consumers, resisting the impulse to purchase or accept unnecessary items simply because they are on trend (e.g., fast fashion), on sale or offered for free. Instead, they advocate for thoughtful decision-making, taking only what is needed, with consideration for the impact and footprint on the environment.

### *Family and Community Involvement*

84. **Families play an important role in modelling efforts to preserve the ecology and educating the young** about ecological concerns such as waste management and conscious consumption. Young people believe that they too set the example for younger siblings by practicing small steps such as using eco-friendly water bottles and food containers.

### *Church Support & Sustainable Action*

85. To encourage young people to take care of the environment around them, **church programs should prioritise educational initiatives that inform and inspire actionable steps** in caring for the environment. Additionally, by raising awareness through both social media and informative discussions, young people can better understand global and local environmental challenges.

86. The young people also have **a sense of responsibility in developing a collaborative attitude** toward wanting to care for the environment and seeking support and



assistance from the church to start taking actionable steps to preserve the environment. Therefore, Church activities should be oriented toward the development of personal ecological practices and providing space for community cooperative efforts. Supporting these initiatives with both financial and physical resources will make them accessible and feasible for all. Lastly, the young people feel strongly that consistency of efforts, however small, is key in promoting sustainable ecological practices.

87. In essence, **young people need help, support, and good examples from those around them to help them preserve the environment.** Therefore, they stated that their mindsets need to change, receive early exposure from home, and support and assistance from the church. Young people also stated that they are willing and able to learn new things and care for the ecology.

## Conclusion

88. The four concerns (family, Church, society and ecology) that we have discerned are **realities that we live in**, these realities have very different effects, contexts, and meanings for the young person. By realities, we mean that they are not abstract concepts, ideas, or mere topics. This is clearly seen in the range of concerns that were brought up by the young people at MCYD2025, both in their small group sharing (the Conversations in the Spirit) and in the plenary sessions (the reporting and interventions). Insights and deeper reflections naturally occur in both of these moments of discernment. They also occur in the deliberations and synthesizing work of the Synthesis Writers Team.

89. **There is no straightforward answer or response to these realities.** In fact, some questions have been left open, because we simply do not have an answer. We can, however, draw a number of implications from our experience at MCYD2025 for further discernment and reflection.

90. We are called to **inhabit our realities together and not run away from them.** The experiences of these realities are different and varied; they are filled with both joys and blessings, anxieties and struggles, along with hopes and aspirations. **The experiences of these realities are similar among young people, but they are not the same.** Therefore, any adequate response to such realities will also be varied and different. There is no one size fits all response to the realities of family, Church, society and ecology. To live these realities together would mean to listen, to accompany, to hold tensions, to be credible and accountable, to grow in interior freedom and the life of grace – together and not alone; alongside each other, and not imposed. Together also means the willingness to let go of the propensity to work in silos, of bitterness, enmity, resentment and pretentiousness.

91. The **realities of the young have often been denied, discounted, or dismissed.** This is seen in the crosses that young people bear in terms of communication and the generational gap, in the incompetent exercise of power and authority, in the inability to listen and remarkably, the inability to be silent, in the inability to hold inclusive spaces for diversity of opinions and sensitivities, in the inability to acknowledge faults and difficulties, in the unwillingness to learn, adapt, or change, in the inability and unwillingness to think in terms of sustainability and collaboration.



92. Finally, **the young are willing and hopeful in the midst of these realities.** Reality is not a bad word and it should not invoke a negative connotation. It is in reality that hope is born, it is in reality that the seeds of hope have been planted by our parents, our teachers, our Bishops, our priests and religious, our lay leaders and our neighbours. It is in reality that we, as young people, will continue to nurture the seeds of hope with joy and willingness in spite of the tensions.

93. The Emmaus story that we have taken as a narrative for our own journey tells us that hope will not disappoint us because it is the Risen One who accompanies us – we are



not alone. We will continue living our realities. The Risen One is not an idea, he is a Person. We will continue to find his face in our own lives, we will be attentive to hear his voice in our families, in the Church, our society and in our common home. Wherever we find ourselves, we will strive to be his face and voice so that others too may recognize and choose him.

**From MCYD2025 to MPC2026 - Proposals for the Implementation of the Synthesis Report from the Malaysian Catholic Youth Ministers' Committee**

<b>Family</b>	
<p>1. <b>Intergenerational Ministry.</b> Pastoral care for families can be more intergenerational, that is, caring for the family as a whole (11, 17-18) in addition to addressing needs of individual family members. An intergenerational pastoral care takes the family in its context and helps synthesize the gifts of persons in it so that each member can become more of who they are meant to be (<i>cf.</i> CV 256). A more integrated form of ministry is also called for in <i>Christus Vivit</i> 242-243.</p> <p>2. <b>Learning How to Dialogue.</b> The challenges in communication (11-14) are evident in this report and they are not limited to the experience of the family (26, 32, 48, 61). Here, we must admit that we ourselves need to be formed in this regard. The Post-Synodal Exhortation <i>Amoris Laetitia</i> gives some indications on how we can move forward in this (<i>cf.</i> AL 136-141).</p> <p>3. <b>Accompaniment of Human Realities.</b> Pope Francis has stated that the family ‘should be the first place of accompaniment’ (<i>cf.</i> CV 242) but he also concurs that there is ‘shortage of qualified people devoted to accompaniment’ (<i>cf.</i> CV 244). The Church is called to contribute to integral development of young people through accompaniment (<i>cf.</i> CV 247). We affirm the call of Pope Francis and see the opportunity for a development of accompaniment in a spirit of welcome, listening, and mercy (<i>cf.</i> AL 242, 291).</p>	
	<p><b>Youth &amp; Campus:</b> <i>Can ministry for young people serve as a support system for those facing challenges in family life and actively work to address brokenness or spaces in need of healing?</i></p>
	<p><b>Young &amp; Working Adults:</b> <i>Preparatory formation to equip the next generation of parents, those beginning their own marriages &amp; families. Equipping young adults to be in healthy relationships and have a greater sense of their vocation, thus supporting the building of future families.</i></p>
<b>Church</b>	
<p>1. <b>Accompaniment of and by Young People.</b> Much has been said in this report about accompaniment (33-37, 53), giving us much to work on. Accompaniment allows us to respond to a variety of realities and it is something to be explored and invested in, this is especially true of the ministry of accompaniment exercised by lay people (<i>cf.</i> EG 44, 171-173, CV 291-298). The opportunity for evangelization and Christian charity is also found in the ministry of accompaniment (<i>cf.</i> EG 199, 214). Accompaniment is a practical way to be synodal (<i>cf.</i> FD 29, 43, 61-62). Here, we also call for the accompaniment of ministers, including the ordained, by the Christian community (<i>cf.</i> FD 71-72).</p> <p>2. <b>Embracing inclusivity and diversity.</b> It is time to learn how to be inclusive and diverse as an expression of Catholic identity (50-52, 57, 62). The diversity of cultures, languages, opinions, spiritual sensibilities and preferences paint a rich tapestry of a truly Malaysian Catholic culture. This is a beautiful sentiment, and it will remain such until we are ready to acknowledge our biases and prejudices, abandon the need to dominate, to forgive and be</p>	

forgiven, and be willing to walk with the other as brothers and sisters (cf. FT 14, 100, 144, 220, FD 34-42).

**3. Participation, Transparency, and Accountability.** We call for a movement from understanding participation, especially of the young, as tokenism (36, 39-41, 46) to a sharing of responsibility. Transparency and accountability, especially in the exercise of authority, along with honest, unbiased and proper review and evaluation are greatly needed (cf. FD 95-100).



**All young people:** Ensuring the ministry for the young is intentional in walking with one another, focused on persons and encounters with Christ.



**Youth Leaders:** Training for youth leadership that teaches how to be inclusive, embracing diversity in experience and thought.



**Youth Ministers:** Develop training platforms for companions of young people to help create a network of qualified, accountable and safe pastoral companions for young people.

## Society

**1. Forming Malaysian Catholic Disciples.** We recognize, accept, affirm and embrace our Malaysian identity (54-55). As Malaysians, we want to contribute to the building of this nation as Catholic disciples (56-61). We also recognize that many young people face a difficulty in maintaining their Catholic identity (62-63). We desire to be firmly rooted in our faith and build this nation (cf. CV 180-186, FT 13-14).

**2. Loving Attention and Care.** The number of overlooked neighbours in our society is staggering (34, 54, 64). We are challenged to put aside our differences and be a neighbour to others (cf. FT 80-81) by our loving attention and care, through small actions with great love. This means collaborating and working with others (59-60) and moving towards cooperation with all people of goodwill (cf. FT 283).



**Youth & Campus:** Re-emphasis on formation of young people before and during the course of their education. This entails particular care and focus on campus ministry, holistically, sustainably and collaboratively across (arch)dioceses.



**Young & Working Adults:** Inclusive ministry and safe spaces to integrate in parish life, empowering them to live out their Catholic identity in society.



**All Young People:** Creating a ministry that looks beyond our 'comfort zones'. Outward-looking and gives space for different realities to belong in a 'wider tent'.

## Ecology

1. **Sustainability and Long-Term Effects.** We can no longer think of short-term actions and programs (69-70, 72, 77, 80-81). The concern for the environment in terms of sustainability also offers us an opportunity to think in those same terms in all our efforts (*cf.* FT 54, 161, LS 13, 18, 114, LD 67).

2. **Collaboration and Cooperation are Non-Negotiable.** We cannot care for the environment alone, we must cooperate and work with others (73-76, 84). Collaborating requires the humility to ask for help and not reinvent the wheel or replicate initiatives (74, 76, 84-87).

3. **Critical Reflections by the Young.** The contributions in the report show that young people are willing and able to critically reflect on the care of the environment; they question their personal responsibility as consumers and challenge prevailing trends (81-83), they call each other to accountability (79), and advocate for an under-consumerism lifestyle (81). The care for the environment is intrinsically linked to the care for the young and others, for this is our future home. (*cf.* LS 13, CV 228, LS 3). Should not this gift of critical reflection on the care of creation by young people not permeate into all other areas – the family, the Church, and society?



**All Young People:** *Take ownership of these initiatives to care for our common home, embracing the call to be protagonists in movements at every level-neighbourhood, local community, parish, diocese.*



**Youth Ministers:** *Can programmes for young people be done sustainably, with good stewardship of resources and with care for the environmental impact of all ministerial activity?*