

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

But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

2 Tim 3:14-15



Languages can unite us

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AOHD marks 30th anniversary with two-day carnival

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Arise and Testify! Be witnesses of Christ

■ P16

# Women and girls most vulnerable

## Joint efforts needed in fight against human trafficking

**V**ATICAN: Monsignor Janusz Urbanczyk, the Holy See's Permanent Representative to the Organisation for Security and Co-operation in Europe (OSCE), encourages common efforts in the fight against human trafficking, highlighting that women and girls are most vulnerable, particularly in situations of conflict and humanitarian crises.

Speaking during a plenary session of the OSCE recently, Msgr Urbanczyk highlighted the Holy See's concern about the "heinous crime" of trafficking in persons, particularly in situations of conflict and humanitarian crises.

Recalling Pope Francis' words, he said that trafficking "represents an unjustifiable violation of the freedom and dignity of its victims, of those constitutive dimensions of the human being as willed and created by God."

Therefore, "all efforts must be undertaken to fight against it and to help victims reclaim and protect their dignity," urged the Holy See's Permanent Representative to the OSCE.

Msgr Urbanczyk noted that although both men and women may be subjected to trafficking, women and girls are among the most



All efforts must be undertaken to fight against human trafficking and to help victims reclaim and protect their dignity. (Caritas Photo/Aurélie Marrier d'Unienville)

vulnerable.

He said that women continue to be subjected to human trafficking through domestic or sexual exploitation, indicating that "the organisation of societies worldwide is

still far from reflecting clearly the fact that women possess the same dignity and identical rights as men."

Illustrating further on the crime of trafficking, the Permanent Representative observed

that in situations of conflict and humanitarian crises, "criminals subjugate, enslave and traffic people, taking advantage of the unstable socio-political environment."

He pointed at the example of the ongoing war in Ukraine, noting that the tragic phenomenon is playing out as one of the many devastating consequences of this "war of aggression."

Already, while visiting Ukrainian refugees as the Pope's special envoy, Cardinal Michael Czerny acknowledged that "trafficking is a real problem – a tragedy within a tragedy that feeds on humanitarian crises." He also noted that in these moments of conflict and confusion, "the perverse work of human traffickers and people seeking to enslave those so vulnerable by falsely offering them help and then trapping them, is a new problem."

In light of the vast displacement of persons caused by the war in Ukraine – the largest movement of refugees in Europe since the Second World War – Msgr Urbanczyk reiterated Pope Francis' invitation to all to recognise that, despite all the suffering, "there are also encouraging signs, such as the open doors of all those families and communities that are welcoming migrants and refugees throughout Europe."

The Pope also prayed that "these numerous acts of charity become a blessing for our societies, at times debased by selfishness and individualism, and help to make them welcoming to all." — *Vatican News*

## Malaysians must collaborate to fight this heinous crime

KUALA LUMPUR: Stories of human trafficking are not unheard of in Malaysia. Sadly, the plague of human trafficking is still a cause for great concern in the country.

The Home Ministry deputy secretary general, Fauzi Md Isa, was reported by FMT (Aug 10) as saying that according to the latest data, reported cases have risen significantly compared to previous years.

The deputy secretary general said that there is a rising trend in human trafficking cases, with 115 cases reported in 2021, compared to 17 in 2008. As per statistics

from the anti-trafficking task force, between 2015 and June this year, there were 1,972 reported cases, while 2,902 people were arrested in connection with the cases.

The Malaysian government's launch of the National Anti-Trafficking in Persons 3.0 (2021-2025) in March 2021, its latest plan for tackling human trafficking, did not do much to improve Malaysia's performance in the U.S. government's 2012 Trafficking in Persons (TIP) Report, which was released in June this year.

In the report, which rates countries' efforts to combat human trafficking, Ma-

laysia remained lodged at Tier 3, the report's lowest rating, which is reserved for nations that are judged to be failing to do enough to curb human trafficking. This is the fourth year in which the Malaysian government has been downgraded to Tier 3. (The other years were 2007, 2014, and 2021.)

Malaysia needs to do more to combat human trafficking, but it is not something the government can do alone.

There needs to be programmes centred on collaboration, and to truly address this heinous crime, all of society needs to get

involved. Despite an increasing number of cases every year, there is still a lack of awareness among the public on the gravity of human trafficking.

Anyone can be a victim of human trafficking, forced labour or sex trafficking. It can happen to both men and women, regardless of age, race, ethnicity, nationality, immigration status, or socio-economic class.

To combat human trafficking requires a "whole-of-society" approach, it requires effort from the whole country. — *By Patricia Pereira*



# HERALD

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## FABC General Conference

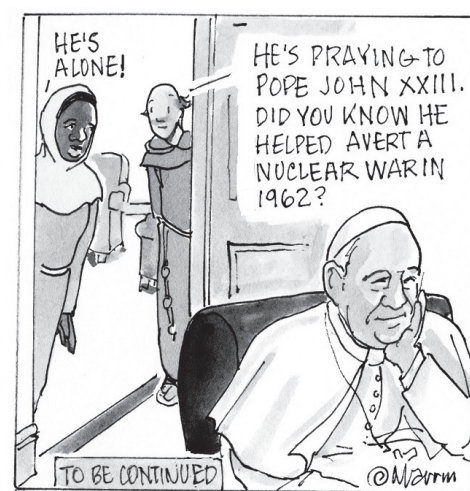
The 50th Anniversary of the Federation of Asian Bishops' Conference (FABC) is currently taking place in Bangkok, Thailand (October 12 -30). The clergy, religious and laity are invited to keep the delegates in prayer as they reflect on "the re-emerging and emerging realities and challenges of the Church in Asia."

More than 150 prelates, FABC officials and visitors from nearly 40 countries are attending this event. Bishop Sebastian Francis, the president of the Catholic Bishops' Conference of Malaysia, Archbishops Julian Leow, Simon Poh and John Wong are attending the assembly, together with Fr Dr Clarence Devadass.

The theme chosen for the General Conference is *FABC 50: Journeying together as peoples of Asia* – "...and they went a different way." (Mt. 2:12). The basis for the theme comes from the infancy narratives in the Gospel according to St Matthew 2:1-12. In this context, the Asian Church is challenged to explore new pathways for its journey forward. The story of the Magi invites us to consider the pandemic, the synod and the jubilee as God's interventions and challenges us to take new ways – to journey on different paths, to allow the Church to unfold in new and even more authentic and holier ways. Perhaps it is a call to embrace a new way of being the Asian Church.

We look forward to the journey ahead as the Church in Asia reflects on how it can be the Face of Jesus in these times.

### Francis



NCRonline.org/cartoons

## With God's help we can make the impossible possible

The **Opening Prayer** addresses God as *your majesty*. Redolent as it might be of monarchies and kingships – feudal, not constitutional – and, of 'realms and territories,' it serves as an analogy, nevertheless, for something higher; something understood as *mysterium tremendum et fascinans* – to which is ascribed the majesty of the holy – in that, it is a mystery tremendous and awe-inspiring, overwhelming and overpowering, instilling both dread and fascination, in character, dark yet luminous, in proximity, intimate yet repelling. In evocation, it is the mystery of the Un-Nameable. In approach, it is the mystery of the majesty of the God we invoke.

Such majesty is insupportable by any one person alone. Therefore, the address in the Opening Prayer is made in the first person plural we, rather than the singular I. Only a 'collective' is capable of shouldering the weight of the glory of the majesty.

In the **First Reading**, Moses who is incapable of holding up the 'staff of God' on his own for too long – lest the entire nation fall into jeopardy – gets to sit down and have both his arms supported by Aaron and Hur. It is a burden of a majesty to be upheld either all-to-gather or, otherwise, risk imminent collapse.

As distant as the heavens, is the horizon of the majesty of this mystery where-from



(Pixabay/congerdesign)

our help would come, as the **Psalmist** intones – but, it will be of that kind of help that will make the impossible possible.

To this end, we are called, as in the **Second Reading**, to plumb the depths of scripture; to dwell within it as *in the house of being*; to read and to remain. "All scripture is inspired." The scripture spoken of here is actually the Old Testament, not the New. The New Testament will take yet another 200 years, approximately, to be canonically contained. For the Jews, the Law and the Prophets, and the Wisdom literature, sufficed unto themselves.

Only for Christians did it become 'Old' because they had come up with a 'New.' That 'New,' perfected in the universal revelation of the Person of Jesus Christ, was

necessarily selective – rejecting, for example, ritual purism, racial puritanism, and the sheer violence occasionally extolled in the 'Old.' Selective as it might be, it is to be at the service of universality; for which reason, extra-testamental texts which also place themselves at the service of universality – like the Thirukural, the Baghavad Gita, the Adi Granth, the Tripitaka, the Way of the Tao, etc – should themselves be considered inspired – if not, at least, philosophically.

Plumbing the depths of such ancient scriptures can also serve as a pathway of return to that sense of the awe and majesty that is primordially ascribed to the *mysterium tremendum et fascinans*.

Only such a suspended sense of awe and majesty can transport us to places beyond the fixtures of society. The justice that is meted out in the **Gospel Reading**, is, after all, a justice that has neither 'fear of God nor man.' In other words, it is terribly fair. But the widow's appeal is to an equality that precedes the law. *Aequalitas ante legem* should as well be an equality 'before' the law; that is prior to and antecedent to – the law. Within this equality *before* the law, there is hidden a preference – an option for the poor, very meanly put. It is that access to the mystery that makes it tremendously fascinating. The widow, knowing herself to be a primary subject of that

## Reflecting on our Sunday Readings

with Fr Paul Dass, SJ

### 29th Sunday of Ordinary Time (C)

**Readings: Exodus 17:8-13;****2 Timothy 3:14 – 4:2;****Gospel: Luke 18:1-8**

preference because of her faith, certainly knew what she was talking about. She certainly knew enough to keep persisting and, so, drive the judge crazy. "But, when the Son of Man comes, will he find any (such) faith on earth?"

And, so, we pray, that we be 'cleansed' by the *mysteries* we serve in the **Prayer over the Gifts**; just as in the Opening Prayer, we had asked to be made 'sin-cere,' – that is, made wholly transparent, without admixture or confusion of the ashes of the ego. Cleansed through by the piercing light of such mystery, we couldn't want to be otherwise than just plain sincere.

And, in the **Prayer after Communion**, having been cleansed, we ask to be elevated – elevated through participation into the very mysteries we serve, so that the fullness of the majesty of the *mysterium tremendum et fascinans* be secured for us as eternal gifts.

Fr Paul Dass, SJ is currently with the Arrupe House Jesuit Community in Johor.





## KUALA LUMPUR ARCHDIOCESE

### Diary of Archbishop Julian Leow

October

12-31 FABC 50 General Conference



## PENANG DIOCESE

### Diary of Bishop Sebastian Francis

October

12-31 FABC 50 General Conference



## MALACCA JOHORE DIOCESE

### Diary of Bishop Bernard Paul

October

- 16 Confirmation – Kem Terendak
- 16 Confirmation – Church of Our Lady of Guadalupe, Krubong
- 18-19 Clergy Month Recollection – MAJODI Centre
- 19 Diocesan Finance Council Meeting – MAJODI Centre
- 22 Confirmation – Skudai Catholic Centre
- 29 Confirmation – Church of the Holy Spirit, Jasir



## KUALA LUMPUR ARCHDIOCESE Chancery Notice

CHAN/CD/13/2022

1. **Fr Jestus Pereira**, after a period of three months convalescing at the St Francis Xavier Home for the Elderly, Cheras, Kuala Lumpur, has returned to the Church of Immaculate Conception, Port Dickson, to continue as parish priest.
2. **Fr Bernard Hyacinth SJ**, the assistant parish priest of the Church of Jesus Caritas, Kepong, Kuala Lumpur, has been granted three months' leave starting October 8, 2022 to seek treatment and attend to his personal health. During this time, he will be residing at Sri Seronok Retirement Village, Taman Sri Bahtera, Kuala Lumpur.
3. **Fr Jean Claude Lourdes**, resident priest at the Church of the Good Shepherd, Setapak, Kuala Lumpur, with effect from October 8, 2022 will assist with the spiritual and pastoral needs of the Chapel of Kristus Aman, Taman Tun Dr Ismail, Kuala Lumpur, during the absence of Fr Bernard Hyacinth SJ.
4. **Fr William Michael**, the parish priest of the Church of Our Lady of Fatima, Kuala Lumpur, will be attending a spiritual renewal programme at St Mary's Monastery & Retreat Centre, Scotland from October 20 till December 29, 2022.
5. **Fr Gerard Theraviam**, the parish priest of the Cathedral of St John the Evangelist, Kuala Lumpur, will act as the Parish Administrator of the Church of Our Lady of Fatima, Kuala Lumpur, during the absence of the parish priest.
6. **Fr Andrew Manickam OFM Cap**, currently residing at the Church of Our Lady of Fatima, Kuala Lumpur, will assist the Parish Administrator of the Church of Our Lady of Fatima, Kuala Lumpur, with the daily spiritual and pastoral needs.

*Clarence Devadass*

Fr Dr Clarence Devadass  
Chancellor  
Archdiocese of Kuala Lumpur  
October 7, 2022

# Staff mark Archbishop's anniversary with simple 'do'

KARAMUNSING, Sabah: Archbishop John Wong celebrated his 12 episcopal anniversary with his staff on October 5.

The newly elected Catholic Archdiocesan Centre (CAC) Social and Recreation Committee (SRC), led by Linda Edward, made the celebration their maiden project.

The Archbishop, in spite of his busy schedule, attended the weekly staff's communal coffee time, which had a little more elaborate menu.

When asked if his greatest challenge remains to prepare homilies, as he professed 12 years ago at his ordination, the archbishop responded, "Yes and no, the homily is still one of my challenges. I dare say, now after 12 years, the greater challenge for me is meeting people. There are many that I am required to see in the office regularly."

On his greatest joy at being archbishop for the diocese, he said "when people are happy, then I am happy too; likewise, I am sad when people are sad."

Having just returned from Kg Buayan in the outback, where he blessed the



Archbishop John Wong with his staff from CAC, CDC Penampang, CBDC Penampang and Msgr Wachter Centre.

renamed parish of St Patrick Buayan to now St Pope John Paul II Catholic Church, Archbishop John added, "I love to visit the people in the rural villages. I am very happy to be with them whenever there is an opportunity for me to travel to the outback."

When asked what his biggest cross was, as an archbishop, and how he deals with it, the 54-year-old prelate quipped, "I don't bring my cross to sleep, and therefore I sleep well, thank God!"

Archbishop John was officially appointed by Pope Benedict XVI as Co-adjutor Archbishop of Kota Kinabalu on June 21, 2010. His episcopal ordination took place on October 1. At that time, he was 42 years old, making him one of the youngest candidates to become a bishop in the Malaysia, Singapore, and Brunei region.

On January 24, 2013, he was named the second metropolitan Archbishop of Kota Kinabalu. — By Agnes Chai, CS



## Malacca Johore Diocese News Update #105

F12  
MJD NEWS  
UPDATES

### Greetings and Peace, dear People of God.

The B40 and M40 groups are unhappy and angry. Poor economic planning. Favouring the elite, the big businesses and cronies. Election and power grab are priorities not the rakyat's welfare. In the diocese, transfers and appointments are news. Lobbying via emails, WhatsApp and calls by the "concerned" has not stopped. Interesting!

**Revealing Times:** Attended a number of Parish Pastoral Assemblies (PPAs). Plans drawn out for the following year. Beautiful targets, catchy slogans and big goals, but no reference to past targets, or goals. Can one build lofty dreams without consideration for the fundamentals? If the fundamentals are not in place, can one accomplish anything? The synodal church will never happen without synodal conversion. Likewise, no conversion, no change. No one is listening to minorities, the people at the fringes, the voiceless. The PPCs, the PATs and church leadership are happy with themselves. Will we ever see inclusive, creative and bridge-building communities? It made me wonder if it was their church or the Lord's church.

### A Thought for the Week: Fans for the Home!

After his father's death Sam decides to leave mom at a home for the aged. Off and on, he would visit her.

One day the home phoned Sam that his mum was critically ill. He rushed over. Later he asked her what he could get her. The mum replied: "Could you please install fans in this home! There are none here." Surprised, the son said: "All this while you never complained. With only a few hours left, and you are saying. Why?" The mom said: "Yes! I managed with the heat. But when your children send you here, I am afraid that you will not be able to manage".

What is the message for us? Is it about karma? Is it about what we sow today? Is it about what legacy we leave behind? The aged love their homes, delight in having children around them and value togetherness. Don't take that away from them. They die fast.

### Announcements for this Week

1. The SSVP Johor State Council together with Caritas MJD-OHD will be organising a **Spiritual Formation by Fr Cyril Mannayagam** on Sunday, October 9 at Dewan St Louis, Kluang. Members from SSVP and POHD in Malacca Johore are invited.

2. On Oct 13 - the Feast of Our Lady of Fatima, there was a **Worldwide Children's Eucharist and Holy Hour**. All parishes were called to organise this Children's Holy Hour.

3. On Oct 23, the Church celebrates **World Mission Sunday**, with the theme "You shall be My witnesses. (Acts 1:8). The Pope's message to us is that "every Christian is a witness to Christ in daily life, in a communitarian way, sent to the ends of the earth, and empowered by the Holy Spirit.

4. The Mission Rosary prayers, prepared specifically for Marian and Mission Month of October are available online.

5. The Season of Creation continues. Behold the wonders of the creation and its Creator. View the videoclips available on YouTube.

### This week's Question and Query.

**The Q asks: Do we throw away those who have lost their shine?**

When a flashlight grows dim or quits working, do you just throw it away? Of course not. You change the batteries.

When a person messes up or finds themselves in a dark place, do you cast them aside? Of course not! You help them change their batteries.

Some need:

- AA - Attention and Affection
- AAA - Attention, Affection and Acceptance
- C - Compassion
- D - Direction

And if they still don't seem to shine, simply sit with them quietly and share your light. (*The Mindful*)

Dietrich Bonhoeffer says: The first service that one owes to others in the fellowship (relationship) consists in listening to them. Just as love to God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that He not only gives us His Word but also lends us His ear.

Have a fruitful week ahead. Like St Theresa, be a flame of love in the heart of the Church. Put a little love into everything we do. May we be a blessing to one another. Take care. Be safe.

*Bishop Bernard Paul*

Bishop Bernard Paul  
October 7, 2022



# Languages can unite us

By Genevieve Yap

KAJANG: The Catholic Ministry for the Deaf (CMfD) celebrated International Day of Sign Languages (IDSL) 2022 on October 2, at the Church of the Holy Family.

The theme for this year is *Ephphatha, Be Opened* (Mark 7:34).

It was a momentous occasion for the community to meet physically and celebrate IDSL, after spending the last two years in isolation due to the pandemic.

The event began with interpreted Mass at 9.30am. Archbishop Julian Leow, was the main celebrant with Ecclesiastical Assistant for CMfD Fr Michael Chua concelebrating and interpreting.

In his homily, Archbishop Julian spoke about the importance of being more open and welcoming towards the deaf and differently-abled in the church. He encouraged the congregation to consider learning a new language.

Learn the languages of the migrant communities and also the languages of the differently-abled, for example, the Malaysian Sign Language (BIM) - the official sign language used by the deaf in Malaysia, and Braille for the blind, so



Archbishop Julian Leow celebrating Mass as Fr Michael Chua interprets for the congregation.

we can communicate with them, said the prelate.

Towards the end of Mass, there was a video presentation about IDSL 2022, CMfD's vision and mission, and photos of events and activities carried out over the last few years.

Max Lim, a deaf member of the community, came forward to share his story and provide a glimpse of what it is like to be a deaf person.

After Mass, Archbishop Julian, Fr Michael with the congregation and CMfD members, adjourned to the hall where booths were set up for deaf entrepreneurs to display and sell their products and/or services. It included handmade religious statues, homemade bakes,

Bahasa Isyarat Malaysia (BIM) books, and Henna art paintings. There was an activity corner for Children of Deaf Adults (CODA) and also an activity booth "Ask me Anything" for visitors to ask the deaf how to sign certain words or sentences.

While the exhibition was going on, a brief introductory session was held for parishioners and catechism children on understanding deaf culture and learning BIM. BIM is the official sign language used by the Malaysian government to communicate with the deaf community. It was officially recognised by the Malaysian government in 2008 as a means to communicate with and among

the deaf, particularly on official broadcasts and announcements.

CMfD members and friends later gathered to listen to a short faith formation by Fr Michael based on the theme 'Call to Leadership'.

Iverson Peter began the session by signing the story from the Gospel of Luke 5:1-11 on "the call of Peter". Then, Fr Michael explained that leaders are — called by God, willing to grow with God, called to serve, and called to cooperate with others.

In the *Gospel of Luke*, Peter was a simple fisherman, and Jesus called Peter to follow Him and be his disciple. Peter started from zero but he was willing to grow. Similarly, those called to be lead-

ers must empty themselves and depend on God, not on their abilities. A leader needs to be a servant leader and humble, willing to work together with others and accept support from one another.

Participants were then placed in small groups and tasked to reflect and discuss the following: What do you expect of your leaders? What can your leaders expect from you? And What can I contribute to CMfD?

After the reflection session, Melina Fair was elected as the new chief coordinator. The deaf and hearing members of CMfD were invited to volunteer and join the new core team for the year 2022-2023, to assist the current team.

The day ended with a lunch fellowship. It was encouraging to see the deaf and hearing members mingling in fellowship. The experience of meeting virtually for the last couple of years made us more appreciative of the people in our lives.

Language is not a barrier when there is love. Love brings people together to serve one another and encourage each other to grow in faith and community.

## Thanksgiving service for late British monarch

PENANG: On October 2, the Anglican community and guests attended the Service of Thanksgiving for the Life of Her Majesty Queen Elizabeth II at St George's Church. The thanksgiving service was to give honour and say farewell to Queen Elizabeth II who had reigned for 70 years and who lived her life according to her promise to trust God and serve the nation which she proclaimed on her Coronation Day June 2, 1953, saying:

"I have in sincerity pledged myself to your service, as so many of you are pledged to mine. Throughout all my life and with all my heart I shall strive to be worthy of your trust."

The Thanksgiving service which reflected the Queen's lifetime of service, featured Bible readings, prayers led by Venerable Soong Hoe Pin, choir accompanied music played on the pipe organ and a video tribute. The offertory hymn was specially dedicated to Her Majesty titled "The Servant King" which encapsulates that to be the king like Jesus is, we need to serve others.

Bishop Sebastian Francis of the Catholic Diocese of Penang was invited to proclaim the Gospel Reading of John 14: 1-6 where Jesus comforts His Disciples.

The sermon was preached by Rt Rev Dr Stephen Soe Chee Cheng, the Suffragan Bishop of the Anglican Church. Bishop Stephen said the reason for the gathering was to remember and to give thanks to God for the life and witness of the late Queen Elizabeth II.



From left: Bishop Dr Stephen Soe, Bishop Sebastian Francis and Venerable Soong Hoe Pin.

Bishop Stephen continued that we are most thankful that she embodied a spirituality that reflected a Jesus-shaped life. All those who met her during her two visits to the Diocese of West Malaysia fondly remember her humility in listening, mindfulness, thoughtfulness, deep spiritual awareness, calmness, and caring demeanour. The three things she pledged on her Coronation Day: Good Governance, Uphold Righteousness, Protect the Church, and Gospel, she kept well for 70 years with dignity, integrity and perseverance.

The service ended with all in attendance invited to sing 'Negara Ku' and 'God Save the King'. Queen Elizabeth II was a constant fixture in the lives of the people throughout the commonwealth and as a sign of endearing respect for the monarch, the state flag of the states of Penang, Pahang, Perak, Selangor and Negri Sembilan were flown at half-mast during the funeral. — **By Christopher Kushi**

## Holy Family Church hosts interfaith forum

KAJANG: The Parish Ministry for Ecumenical and Interreligious Affairs (PMEIA) of the Church of the Holy Family played host to an interfaith forum on October 4.

The presenters were from Yayasan Dakwah Islam Malaysia (YADIM) TV Alhijrah. The Catholic Church

was represented by Holy Family parish priest Fr Michael Chua and PMEIA members.

The interfaith forum themed *Harmonious Coexistence from Religious Perspective* was held followed by a Q&A session.

The focus of the forum was an

interfaith study aimed to foster better understanding and harmony amongst the adherence of various religions in Malaysia.

The visit ended with lunch and fellowship hosted by PMEIA. — [www.facebook.com/pages/Church-of-the-Holy-Family-Kajang/](https://www.facebook.com/pages/Church-of-the-Holy-Family-Kajang/)



PMEIA members from the Church of the Holy Family with guests from Yayasan Dakwah Islam Malaysia TV Alhijrah.

## Outreach programme in Batu Arang

BATU ARANG, Gombak: The Chapel of St Michael and a Catholic group from Kuala Lumpur jointly organised an outreach programme for 15 underprivileged families within the local community.

Chapel representative Henry

Christopher with a few parishioners welcomed their guests and the KL Group members. All present adjourned into the chapel for a short prayer session in English and Bahasa Malaysia and a group photo.

The organisers said they wished

to bless the families with food provisions in a small attempt to help ease their burden. "As Christians, we are called to bring God's love to those in need and the marginalised through sharing and caring."

Eighteen food items weighing 552kgs, as well as pillows and sarees, were distributed to members of the 15 families, who were predominantly of the Hindu faith, and one Catholic migrant family.

Before the programme ended, the guests enjoyed a tea fellowship, and expressed gratitude for the items received.

Chapel Administrator Fr Vincent Thomas, who is also the parish priest of the Church of St Jude, Rawang, encouraged more initiatives to help the poor. — **By Bernard Anthony**



The guests enjoying a tea fellowship.



# AOHD marks 30th anniversary with two-day carnival

By Julie Lim

KUALA LUMPUR: The Archdiocesan Office for Human Development (AOHD) celebrates its 30th anniversary this year. To commemorate the milestone event, a carnival was held October 1 and 2 at Cardijn House, the residence of the Archbishop of Kuala Lumpur in Bukit Nanas.

AOHD is an organisation that promotes activities concerning charity, integral human development, justice, and peace within the Archdiocese of Kuala Lumpur. Areas of concern under the purview of AOHD include children with special needs, migrants and refugees, urban-rural poor, indigenous peoples, prisoners, and the environment.

AOHD director, Teo Kar Im said the carnival was a celebration of 30 years of services to the Lord. She added that the objective of the event was to provide opportunities for AOHD's ministries and collaborators, including Parish Integral Human Development Ministries of different parishes, to meet and network. "I hope we build more connections that enable AOHD to reach out to more persons-in-need in impactful ways," she said.

During the carnival, AOHD's ministries, collaborators, and friends set up stalls selling various types of food and beverage, handicrafts, souvenirs, and clothing. There were information booths from different



Archbishop Julian Leow officially launching the carnival with a prayer followed by ribbon cutting at the AOHD booth. Looking on is Fr Albet Arockiasamy.

ministries to create awareness about their outreach programmes. AOHD's collaborators, A.C.T.S., Be My Protector, Global Shepherds, Malaysian Care, Tenaganita, Tzu Chi Foundation, and YouTrain also participated in the carnival.

The event kicked off with a Thanksgiving Mass celebrated by Archbishop of Kuala Lumpur, Most Rev Julian Leow at Cardijn House chapel. The concelebrants were Fr Albet Arockiasamy (Ecclesiastical Assistant of AOHD) and Fr Andrew Manickam OFM Cap (Ecclesiastical Assistant of Creation Justice Commission).

In his sermon, Archbishop Julian said

that 30 years is not a short time for an organisation to exist; and for a ministry like AOHD to exist for 30 years cannot be a human endeavour, but divinely instituted.

"A ministry may not survive if it is not humbled, aligned, coordinated, and persevering. It is also God's will that these ministries continue, because, without God's abiding presence, the institution would not survive, or may not produce the fruits that it is supposed to produce."

He also noted that throughout the 30 years, certain ministries within AOHD have ceased to exist. "Perhaps it is a good sign that a ministry dies because it has

achieved its purpose." He added that if feeding programmes for the homeless are still ongoing after many years, it is a sign that something is not right. "It means that the homeless are still there and that we have not gotten them off the streets," he said.

Archbishop Julian pointed out that certain acts of charity and outreach are perhaps carried out to make us feel good about ourselves. And that we may want the less fortunate to remain where they are, so that we may continue helping them to feel good about ourselves.

He reminded us that mission is not about individuals, but it is about the mission that God has entrusted to us. "We are just little ones who are serving other little ones in our midst," he said.

The prelate invited the attendees to reflect on self-centredness when serving in ministry: "Is the ministry all about me and about how great I am in helping the poor? Or am I allowed to serve God in the poor?"

"Perhaps by serving in ministry, I will come to realise how poor I am myself. And that the people I serve is a reflection of how broken I am," he said.

"Let us continue the mission. Let us pray that we achieve our goals and that our ministries to the poor, the hungry, the marginalised and the homeless will end one day, and not continue forever and ever."

## Masai church turns 85!



Bishop Bernard Paul presiding over the feast day Mass.

MASAI, Johor: In conjunction with her patron saint, St Theresa of Lisieux's feast day, the Church of St Theresa (STC) marked 85 years of serving the Catholic community in Masai with pomp and grandeur.

Leading to the feast day on October 1, the parish hosted nine days of novena and Mass, with each day's service highlighting different Catholic themes. The evenings ended with fellowship managed by the 20 BECs within the parish.

Parish priest, Fr Adrian Francis concelebrated the Masses over the nine days, with visiting priests Fr Edward Rayappan of the Church of the Immaculate Conception, Johor Bahru, Fr Sixtus Pitah of the Church of St Joseph's, Plentong, and Fr Xavier Andrew of the Church of the Visitation, Seremban presiding.

The feast day Mass was celebrated by Bishop Bernard Paul.

Fr Adrian and his parishioners received an Apostolic blessing from Pope Francis, on the occasion of the church's 85th anniversary.

Built in 1937, St Theresa's was first a

chapel located on a small hill within the vicinity of Masai, Pasir Gudang. The congregation grew over the years and there are approximately 400 families from three ethnic communities in the parish. The Bahasa Malaysia language group is the biggest, followed by the Tamil and English apostolates.

Oct 1 was also Fr Adrian's seventh sacerdotal anniversary. He joined the parish in May 2016 and went on to form the youth group, the liturgical committee, and the media team. He also drives the BEC members to participate actively in parish events.

The STC Fund Raising Committee organised a Gala Dinner on Oct 9 to celebrate the parish's milestone and raise funds to build the new church, estimated to cost RM5 million.

The current church has sustained structural damages over the years and was declared not conducive for occupancy, so Masses are currently celebrated in a hall adjacent to the church.

Thanks to Fr Adrian's efforts and the parishioners' support, the celebration was a huge success.

## Kekitaan FM is two-years-old

KENINGAU: The diocese's online radio *Kekitaan FM* celebrated its second anniversary at the Holy Family Pilgrimage Centre, Nulu Sosopon, on October 2.

The simple ceremony was attended by Bishop Cornelius Piong, *Kekitaan FM* DJs and crew, Religious, Parish Pastoral Council chairpersons, and catechists.

The programme started with a brief session by Fr Roney Mailap on "Media and Evangelisation" followed by Bishop Cornelius presiding over the Eucharistic Celebration.

The prelate expressed his gratitude to the *Kekitaan FM*'s DJs and crew, who persevered and sacrificed their time to serve in the digital ministry.

Bishop believes *Kekitaan FM* staff's source of strength and perseverance is their positive cooperation and openness to being guided by the Holy Spirit.

During his homily, the prelate preached on faith and the importance of the Holy Spirit in our lives. He said that the three main roles of the Holy Spirit are to remind us of the teach-

ing of Jesus, to enlighten our minds and enable us when faced with difficulties.

For two years, *Kekitaan FM* has not only broadcasted spiritual songs and reflections of the Word of God but also live-streamed Choir Festivals, and liturgical ceremonies such as the ordination of priests and Holy Mass on important feasts.

Since its establishment, the crew has expanded from 10 DJs to 17 DJs, with three technicians, who operate various segments in Bahasa Malaysia, English, and Kadazan Dusun.

Recently, *Kekitaan FM* upgraded its application to "KGU Keuskupan Keningau" (KGU Diocese) to keep up with the technological trends.

At the end of the ceremony, DJ Eddy and DJ Uji were announced as The Best DJs of 2022.

Currently, *Kekitaan FM* has more than 28,000 followers and, since its inception last August, the KGU Diocese application has been downloaded by more than 8,000 users.

— By Liza Magnus



DJ Didiroy Joneh cuts the anniversary cake.



# The art of letting go

By Joseph Raj

PENANG: Parishioners of the Cathedral of the Holy Spirit, numbering 130 from the English and Mandarin speaking groups, recently attended a 20-hour session titled *The Art of Letting Go*. It was organised by the Chinese Apostolate and the Christian Meditation Group. Fr Charles Chin facilitated the bilingual experiential programme.

While lecturing in College General, Fr Charles was sent to India for two different meditation programmes. Based on those programmes, he derived *The Art of Letting Go*, which he calls a technique rather than meditation.

Fr Charles said, "Stress can arise from our sense of guilt, inferiority complex, jealousy, anger, etc., at any age, even while we are in our mother's womb. In this programme you will learn how to free yourselves from stress. Since many people today suffer from stress and poor health, I am offering this programme, free of charge, to any parish or group that sees a need for it."

He continued, "The technique consists of two simple procedures of observing our bodies with equanimity. The first step is to observe



Fr Charles Chin with more than 100 participants of the Art of Letting Go's 20-hour session at the Cathedral of the Holy Spirit, Penang.

our breath while our eyes remain closed and our bodies remain erect and still. This helps us focus our minds on the nose. Each time the mind drifts away, we must return focus to the nose. Our breath is important because it is life. Breath is one medium by which we may detect emotional disturbances. As we observe our breath, these emotions will surface and slowly dissipate. We will then feel stress-free."

The second step is scanning or "Listening to the Body". Participants need to systematically direct their mental attention to various parts of their body and observe any sensations.

Fr Charles explained, "As we keep practising the techniques,

we will notice our health improving. Health check-ups and visits to doctors will lessen and may even become unnecessary. The by-product is healing. For some people, although stress is released, there is no healing. That is because it is blocked by their refusal to acknowledge responsibility for their wickedness in causing trouble willfully. They tend to justify themselves by saying that the fault lies on the other party. Although the kingdom of God is within them, it is blocked."

The final part of the programme is about blessing. Fr Charles told participants, "Bless your parents, good friends, people you cannot get along with, and even your enemies. You must thank God for the people

who shaped your life by giving you a tough time. If you can do that, then you will become peaceful. If you wish others well, you will be well."

Though the techniques sound simple, it requires discipline, focus, and consistent hard work. One must practise the techniques for at least half an hour every day, to see results. Fr Charles told the participants it was within their ability to do so by citing Thomas Edison and the Wright Brothers' achievements due to their persistence.

Fr Charles clarified, "The key is focus and awareness. Animals like the crane and the cat keep their bodies still, like a block of wood, while keeping their eyes focused on their prey. At the right moment, they

pounce on the prey and have their meal. We must learn from them. When we say 'yes' to one, we must say 'no' to all other matters that distract us. Mindfulness is vital in everything we do, be it eating, sleeping, or working."

Fr Charles also cited several works by world-renowned Dr. Jeanne Rosenburg, Dr. Amishi Jha, and others in the field of psychology and psychiatry, indicating simple techniques like those in this programme have proven to yield amazing results.

Fr Charles exemplified his points with anecdotes in a hilarious and lively manner, making it easy for the participants to sit through the 20 hours, much to their appreciation.

## Retrouvaille – a programme for couples in struggling marriages



Fr Arul Raj and Fr Peter Anthony with the Retrouvaille Core Team Malaysia and presenters.

KUALA LUMPUR: The fourth *Retrouvaille* weekend, which ran from September 30 to October 2, took to a hybrid solution when resources were unavailable locally.

The presenting team was Fr Arul Raj from the Holy Cross Congregation and Charles and Kavitha from Bangalore while Raymund and Zeny and Nes and Inday presented online from Manila.

The word *Retrouvaille* simply means "rediscovery". *Retrouvaille* is a programme solely dedicated to providing the necessary support to help save marriages. A *Retrouvaille* weekend is a good avenue for hurting couples to rekindle their love within a safe environment, in total privacy and confidentiality.

It begins with a weekend experience that helps couples gain new insights into themselves as individuals and as a couple. This awareness of self and spouse

helps them re-establish communication and sets them on the path to reconciliation. During the *Retrouvaille* weekend, couples are encouraged to put the past behind and to look beyond the hurt and pain to rediscover each other in a new and positive way.

As Shepherd of the Church, Archbishop Julian Leow acknowledged the courageous decision of the couples who attended this *Retrouvaille* weekend. The prelate also expressed his understanding of the struggles and challenges married couples face and assured them of his prayers and support of the Church.

Archdiocesan Family Life Commission of Kuala Lumpur Ecclesiastical Assistant, Fr Peter Anthony, who also participated in the *Retrouvaille* weekend, said, "Couples facing crisis and struggles in their marriage now have a lifeline available to them – the *Retrouvaille* programme helps cou-

ples who have serious challenges, are struggling to stay together, separated or divorced to rediscover themselves to try again."

Pope Francis, in his address at the X World Meeting of Families in June 2022 said, "Deep within the heart of each person is the desire for love not to end, for the story of a love experienced together not to be cut short, for the fruits of love not to be dispersed". Pope Francis recognised *Retrouvaille* as a programme specifically committed to assisting families to start a journey of rapprochement and healing in a marriage relationship.

For further information on the *Retrouvaille* programme, call and speak to coordinators Francis 016-3330660 or Angeline 012-2072150 or email: [retrouvaille@archkl.org](mailto:retrouvaille@archkl.org). All inquiries are treated with the utmost care and confidentiality. — *Retrouvaille Committee, Archdiocese of Kuala Lumpur*

## St Francis Xavier: bringer, preacher, and giver of Christ

MELAKA: St Francis Xavier, one of the most prolific missionaries of the Catholic Church, arrived in Melaka 477 years ago, on September 25, 1545.

The Church of St Francis Xavier (SFX) recently celebrated the feast of its patron saint and the 400th anniversary of his canonisation. The theme for the five-day feast was *St Francis Xavier: Bringer, Preacher, and Giver of Christ*.

During the first three days of the celebration, Mass was held in the 173-year-old church with SFX priests, Fr Moses Rayappan, and Fr Thomas Koo CDD as presiders.

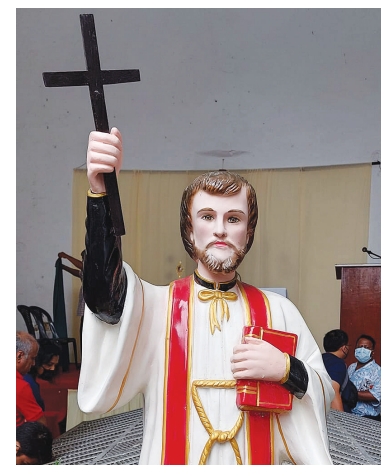
On Sept 24, two Masses were held simultaneously, one in English at the church and the other, in Tamil, at St Paul's Hill at 6.00pm. Hundreds of faithful were present at both locations.

The celebrations culminated on Sept 25 with two Masses celebrated in church — one in English and the other in Bahasa Malaysia. Meanwhile, at St Paul's Hill, two more Masses were celebrated, in Mandarin and English.

During the Mass at St Paul's Hill, Fr Moses told the 450 faithful present that, St Francis Xavier was a simple, Jesuit priest, who brought the Catholic faith to this nation.

"Ask God to use us as His instruments. There are many Catholics but few missionaries to spread the faith. May St Francis Xavier inspires you, and his love is your guide to Jesus."

Narrating on the life of St Francis Xavier, Fr Moses said he was only interested in gaining souls for Christ. "Wherever we meet people, do we bring goodness to them? Some peo-



ple are negative, and complain about everything. As we come to this sacred place, what do we bring to the people we meet?"

Fr Moses added that St Francis Xavier came here and moved around preaching and longing for the salvation of souls. He asked the congregation to be like St Francis Xavier and be more fervent in their faith, and take Jesus seriously. "Don't see this place as just historical (the ruins of St Paul's Hill) but as a sacred place. Be faithful to the teachings of Christ and bring Christ's love and word to the world."

Fr Thomas, who celebrated the 6.00pm Mass on Sept 24 in the church said we need to listen to and practice the Word of God in our lives to enter the Kingdom of God. Fr Thomas asked the faithful to bring Jesus to others and follow the example of St Francis Xavier to help the poor, not just physically but those spiritually and religiously poor. "Listen and pray for them, guide them back to the Lord. Ask St Francis Xavier to intercede for us." — *By Bernard Anthony*



# St Joseph parish to focus on four key areas in 2023

KUALA LUMPUR: It was a momentous event for the Church of St Joseph to see the support of 80 parishioners at the annual Parish Pastoral Assembly. The Parish Pastoral Council (PPC) together with the Parish Coordinating Council (PCC) worked hand-in-hand to support parish priest Fr. Frederick Joseph's initiatives.

The theme for 2022: *Salt of the Earth and Light of the World: Communion, Participation, and Mission*, in Synodality, called to live in communion, active participation through discerning, achieving our mission for the people of God.

Present were Archbishop Julian Leow, Archdiocese Pastoral Institute director, Fr Eugene Benedict, Fr Frederick, and priest in residence Msgr James Gnanapiragasam.

The assembly began with the Synod Prayer, followed by an opening address by the PPC chairperson, Gabriel Moses. He shared the process taken by the Parish



Archbishop Julian Leow addressing the parishioners of St Joseph during the Parish Pastoral Assembly.

Planning Team in deliberating the Areas of Concern, in preparation for the Study Day. He highlighted the key tasks involved in gathering and analysing the responses that led to finding the root causes for the issues emphasised.

The four key Areas of Concern outlined for the Parish Pastoral

Plan: 2023 were community, communication, leadership, and formation.

The Synodal Spiritual Conversation conducted by Fr Frederick ignited a moment of discernment in reflecting on the scripture text on the Road to Emmaus. A breakout session of 12 groups, led by



and constructively for the parish priest and leaders' attention. Finally, the parishioners were entrusted to chart the Parish Pastoral Plan:2023 through the large group sharing that was truly noteworthy.

Archbishop Julian then addressed the assembly and expressed his appreciation for the youth who confidently shared their views and concerns in emphasising the key takeaways for adults to ponder and reflect on. Archbishop Julian also shared his aspirations for the diocese and the way forward for the Pan Malaysia Pastoral Convention 2026. Finally, Fr Frederick wrapped up the assembly with his parting words and blessings.

Fr Mitchel Anthony and Rita Krishnan from the archdiocese journeyed with the team over the three sessions, from briefing the guidelines to conducting the Study Day, and attending the Parish Assembly. The Parish Pastoral Assembly ended at 5.30pm.

## Stop plastic pollution workshop

KAMPAR, Perak: The Church of the Sacred Heart (CSH), invited the Diocese of Penang Creation Justice Commission (CJC) to conduct a workshop on the *Introduction of Laudato Si' and Stop Plastic Pollution* recently. This event was conducted in Bahasa Malaysia for the parish community to experience the *Season of Creation 2022* and the *Protect the Earth, Protect Our Children Campaign Year 3 – Stop plastic pollution*.

A majority of the parish community that attended the workshop were migrants. They eagerly participated in the reading and discussion on the reflection paper about 'St Francis of Assisi's Sermon to the Birds'. Several videos were shown about microplastics and how plastic use has harmed our sister creatures. The talks, presented by the CJC team, provided a "hands-on" experience of

how to recycle and an exhibition of life without plastic.

The attendees participated actively in the workshop and it helped them gain better awareness of the items for recycling and how to reduce plastic use. There was a lucky draw at the end of the workshop with prizes such as metal straws and handmade soap to help them start a zero-waste lifestyle.

As stewards of creation, there must be changes in our lifestyle and consumption habits. This can only be achieved when individuals and members of the parish community begin to make that 'choice to change'.

As Pope Francis wrote in his encyclical *Laudato Si'* "Many things have to change course, but it is we human beings above all who need to change." — **By Dr Mary Bharathy**



Parishioners attending the workshops to learn more about plastic pollution.

## Bau Christians witness blessing of new St Thomas More Church

BAU, Sarawak: The people of Kampung Kandis Baru rejoiced with the blessing and opening of the Church of St Thomas More by Archbishop Simon Poh, September 25.

The construction of the new church started in 2017 and took almost three years to complete at the cost of RM1.6 million. The funding was spearheaded by the local community through the New Church Building Fund and also assisted by the Sarawak government.

Also present for this momentous occasion were Food Industries, Commodities and Regional Development Minister, Dato Sri Dr Stephen Rundi Utom, Sarawak Deputy Minister of Transport cum Tasik Biru assemblyman Dato Henry Harry Jinep, Seremban assemblyman Miro Simuh, Tebedu assemblyman Dr Simon Sinang Bada, Unit For Other Religions (UNIFOR) Director Richard Lon, and the rector of St Stephen's Church, Fr Peter Liston.

At the same time, Archbishop Simon also administered the Sacrament of Confirmation to 132 candidates from eight villages in the Siniawan Zone.

Fr Peter Liston who celebrated, assisted Archbishop Simon to administer the Sacrament to the confirmands.

In his homily, the Archbishop explained to the candidates the importance and necessity of the great Sacrament as the grace received in Confirmation would help them to fight against the



The newly built Church of St Thomas More which cost RM1.6 million. (Today's Catholic photo)



Archbishop Simon Poh unveils the church plaque as guests look on. (Today's Catholic photo)

temptations they would experience when they went into the world.

After the Mass, he attended a thanksgiving luncheon with all the guests, confirmands, congregants and residents of Kam-

pung Kandis Baru.

For those who wish to visit the church, you can contact Stephen Bill (014-6741219) or Jukey Jandek (013-5687623). — **By Suzie Petroneyla, Today's Catholic**



# Theologian warns against 'purveyors of untruth' in media

MANILA: A Dominican theologian warned against what he described as "purveyors of untruth" who use truth itself to mask lies and sow confusion.

"Evil is parasitic on good and must survive by twisting things that are good in themselves," said Fr Rodel Aligan, OP, in an online "truth conference" on October 5.

"Pure evil cannot be used to tempt" media users, said the priest, adding that lies have to come across as truth "told in the wrong way, at the wrong time, or in the wrong context."

He said "underhanded" tactic spreads confusion through fake news and disinformation.

Fr Aligan, dean of the Ecclesiastical Faculty at the University of Santo Tomas in Manila, spoke at the online *In Defence of Truth* conference organised by the Office of



Fr Rodel Aligan, OP

Social Communication of the Federation of Asian Bishops' Conferences and the Veritas Asia Institute of Social Communication.

He said media users must be "familiar with their own faith," adding that media literacy must be "integral" in school curricula and in pastoral ministry.

He said people should be "media literate" to be able to analyse, evaluate, and create content.

Fr Aligan said a media literate audience can unravel the "ideological and value systems of media texts" and are aware of the workings of fake news, misinformation, disinformation, media bias, and media distortion.

He defined "fake news" as "false, fabricated, non-verifiable news stories" that must be understood for their "complex, nuanced, and often politicised" nature.

"Misinformation," however false and inaccurate, are only spread inadvertently, he said, adding that there is no real intention to

deceive on the communicator's part.

The priest said "disinformation" aims to confuse and outrightly deceive using satire or parody, fabricated content, manipulated content, impostor content, false content, and false context.

He said "media bias" comes in the form of sensationalism, flawed logic, bias by placement, opinions presented as facts, or the omission of credible sources, and utilises lies and misleading information.

The priest said awareness of media distortion brings to the fore the fact that information accuracy dissipates as it travels farther from its original source.

Fr Aligan stressed the need for media literacy across audience groupings, discernment in appropriating media content, and fact checking sources of news and articles.

— By Anthony Roman, LiCAS

## Indonesians raise funds for Sr Cargo's shelter

JAKARTA: Catholic groups in Indonesia have raised more than 1.2 billion rupiah (RM312,000) to help renovate a shelter managed by the Congregation of the Sisters of Divine Providence for victims of human trafficking in the country's East Nusa Tenggara province.

The funds raised by the Community of Cana Marian Grotto and Sahabat Insan through the fourth charity golf tournament in North Jakarta on October 4 were handed over to Sr Laurentina Suharsih.

The nun said the funds will be utilised to renovate the shelter in November to enable the accommodation of 10 more victims.

Sr Laurentina is better known as 'Sister Cargo' for helping repatriate hundreds of corpses of illegal Indonesian migrant workers mostly from Malaysia since 2017 when she was sent by the Congregation to help victims of human trafficking.

At least 147 Catholics, Buddhists, Muslims and Protestants as well as followers of other religions took part in the fundraising event, according to its coordinator Elly Halim who said they'd decided to assist the nun's service after consulting with Cardinal Ignatius Suharyo Hardjoatmodjo of Jakarta.

"By having a more decent and wider shelter, we hope that the nun will be able to reach out to more victims of human trafficking. We also hope that a training centre, which will also be built, can help victims have better lives," she said, adding that money earned from previous tournaments too was handed over to Catholic groups in different regions.

Jesuit Fr Ignatius Ismartono, an adviser to Sahabat Insan, said Indonesians, especially Catholics, need to pay serious attention to the rising cases of human trafficking.

Elman Sunarlio, a participant from St Anthony of Padua Church in East Jakarta, said he had donated to the cause and hoped more people will join such charity programmes.

East Nusa Tenggara is a predominantly Catholic province that is also one of the poorest in Indonesia. Poor families are easily lured by false promises of decent jobs and better lives.

Poverty is, indeed, one of several factors which make individuals vulnerable to trafficking, according to Sr Laurentina. — By Katharina Reny Lestari, ucanews.com

## Cambodian Catholics get first native leader after Khmer Rouge era

PHNOM PENH: A native Cambodian was installed to lead a Catholic prefecture in the country for the first time after the Khmer Rouge rule ended some five decades ago, which Church leaders hailed as a historic turning point for the local Church.

Some 60 priests from three dioceses in Cambodia joined on October 1 for the installation of Fr Pierre Suon Hangly as the new apostolic prefect of Kampong Cham.

It is "a historic event for the local Church," said Bishop Bruno Cosme of Paris Mission Society (MEP), who was apostolic administrator of Kampong Cham for the past three years.

"It is an important step for the Church in Cambodia," he said.

Korean Archbishop Paul Tschang In-Nam, who was apostolic nuncio to Thailand, Cambodia and Myanmar until July, presided over Mass alongside Fr Pierre Suon Hangly, for his installation.

Fr Hangly, 51, is the first native Cambodian appointed to Kampong Cham, one of the three ecclesiastical jurisdictions of the country. The other two are the apostolic vicariate of Phnom Penh and the apostolic prefecture of Battambang.

Kampong Cham prefecture covers eight provinces in eastern Cambodia such as Kampong Cham, Kratie, Stoeng Treng, Rotanah Kiri, Mondol Kiri, Svay Rieng and Prey Veng.

Born in 1972, Fr Hangly was ordained a

priest in 2001 in Phnom Penh. He studied with the MEP in Paris from 2007 to 2015 and in July 2015 Pope Francis appointed him to Kampong Cham.

Kampong Cham currently has some 20,000 Catholics in a population of some followers 16 million people, mostly Buddhists.

"At the beginning of evangelisation in Cambodia, the Foreign Missions of Paris were always in charge," said Bishop Cosme.

For centuries, MEP priests have been responsible for the mission. Between 1955 and 1975 they formed local clergy, ordained, seven Cambodian priests, including two leaders of the local Church — Msgr Paul Tep Im Sotha as apostolic prefect of Battambang, and Msgr Joseph Chhmar Salas as the first and only Cambodian to head the vicariate of Phnom Penh.

But both these leaders died under the Khmer Rouge regime, Bishop Cosme said.

"This ordination and installation is an important step... and is a joy for the local Church," he said.

The MEP missionaries returned in 1990 and "everything had to be rebuilt" in these dioceses again. Since then "there were three foreign ordinaries in Cambodia. We now have a new Cambodian prefect, and this is a historic turning point," he said.

Fr Hangly, before his installation said, "people are happy with this appointment of the first Khmer prefect in Kampong Cham. This is an



Fr Pierre Suon Hangly

important step. It is a joy for the local Church that we can govern our Church."

"It's a fairly large territory, larger than the other dioceses, but there are few Christians," he said.

Fr Hangly said he first wants to get to know the local communities. "Here, it's very simple, we meet every month, we pray together. There are many priests and religious ready to help me with this new mission."

"I would like to help the prefecture to evangelise in the provinces where there are ethnic minorities, like in Rotanah Kiri, where the community could grow quickly," the apostolic prefect said.

Before his installation, Fr Hangly said that he wishes to get to know the prefecture. "Then I can think about projects with my advisers," he said. — ucanews.com

## Church programme provides nutritional food for pregnant women

MEGHALAYA, India: The social action arm of the Catholic Church in the Indian state of Meghalaya has launched a programme aimed at providing adequate nutrition to pregnant women and lactating mothers.

The initiative has been undertaken in 40 communities through the Church's five health facilitation centres that employs five nurses and 40 village health workers.

Fr Bensar Wyswiwyg, director of the social service department of the local Church said the project aims to improve the nutritional and health condition of expectant mothers, nursing mothers, and children under the age of five.

It also aims to lower incidents of diseases

by enhancing hygiene and sanitation in 254 villages in the region.

The priest said practical demonstrations and training on food preparation and seminars on breastfeeding are also organised to ensure that pregnant women and lactating mothers get adequate care and help.

Fr Bensa said that at least 550 people have been served by the health camps organised by the Church.

"We hold monthly review meetings at the health facilitation centres and train women on kitchen gardens so that they can cultivate nutritional plants for regular consumption," said the priest.

A paper published last year on the "dietary

diversity and its determinants" among Khasi and Garo indigenous women in Meghalaya noted that malnutrition is high despite the availability of plant foods in villages.

It noted that among indigenous women in India, the levels of food intake deficiency and under-nutrition are high and almost always higher than in their non-indigenous counterparts.

The research indicates that the diets consumed by the indigenous women in Meghalaya are high in starchy staples but largely lacking in green leafy vegetables, orange-coloured vegetables, and fruits, resulting in micronutrient deficiency among children and women. — By Peerzada Ummer, LiCAS



# Climate change documentary features Pope Francis

VATICAN: Pope Francis is featured in a documentary film on climate change and the environment that premiered at the Vatican on October 4.

*The Letter*, follows a climate activist, an indigenous leader, a climate refugee, and married marine biologists as they travel from their corners of the world to the Vatican to speak to Pope Francis.

The film includes video from the meeting with Pope Francis as well as never-before-seen footage from Francis' papal inauguration on March 19, 2013.

The inspiration for the documentary's title was taken from the word "encyclical," which is used for certain papal messages and literally means "circular letter." The title refers to Pope Francis' 2015 encyclical *Laudato Si'*.

Cardinal Raniero Cantalamessa, OFM, preacher of the papal household, also appears in *The Letter* to speak about the Franciscan roots of Pope Francis' encyclical on the environment.

The world premiere of the film took place in the Vatican's New Synod Hall on Oct 4, the feast of St Francis of Assisi. Oct 4 also marked the Holy See's formal accession to the 2015 Paris Climate Accords.

Cardinal Michael Czerny, prefect of the Dicastery for Promoting Integral Human Development, presented the film at a press conference on Oct 4. Czerny's dicastery was a partner of the film together with the Vatican's communications office.

"The film *The Letter* highlights the key concept of dialogue," he said. "Dialogue is central to the Holy Father's vision for humanity's peace with the Creator, with all creation, and among us humans."



Hoesung Lee, chair of the Intergovernmental Panel on Climate Change, said at the press conference that the film "is a timely reminder of the urgency and importance of *Laudato Si'*."

"Both the science community and the faith community are very clear: the planet is in crisis and its life support system [is] in peril. The stakes have never been higher, and we should be the source of the solution to this crisis," he added.

The film's writer and director, Nicolas Brown, said the exercise of making the documentary "has been one of getting out of our bubbles and meeting each other across this planet. These voices are important largely because they are the perspectives of those who suffer the most."

"The film and the personal stories powerfully show that the ecological crisis has arrived and is happening now," Cardinal

Czerny said. "The time is over for speculation, for scepticism and denial, for irresponsible populism. Apocalyptic floods, mega-droughts, disastrous heatwaves, and catastrophic cyclones and hurricanes have become the new normal in recent years; they continue today; tomorrow, they will get worse."

The cardinal said: "In his letter *Laudato Si'*, Pope Francis says, 'I would like to enter into dialogue with all people about our common home.' The film *The Letter* provides a pathway into such [an] encounter and dialogue. This beautiful film — a heartbreaking yet hopeful story — is a clarion cry to people everywhere: wake up, get serious, meet, act together, act now." — **By Hannah Brockhaus, CNA**

● To watch the film, go to <https://theletter-film.org/>

## Kenyan bishops call for environmental conservation

NAIROBI: The recent National Prayer Day celebration in Kenya took place at the Marian Shrine in Subukia, Nakuru, under the theme: *God's family journeying together in a united and environmentally sustainable Kenya*.

The Bishops used the opportunity to also urge Kenyans to take care of the environment. "Conserve the environment, take care of trees and grow trees, do not cut them to burn charcoal," the Archbishop of the Catholic Archdiocese of Kisumu, Maurice Muhatia Makumba (pic) said in his homily.

Bishop Muhatia called on the pilgrims who thronged the shrine to be responsible and pray for the conservation of the environment. "Through the intercession of Mary, we pray that we may conserve the environment," he said.

Tens of thousands of the Christian faithful drawn from different dioceses congregated in Subukia to give thanks for peaceful general elections in Kenya. They also prayed for various national, family, and individual needs.

Speaking during the same function, the Bishop of Kitui Diocese who doubles as Chairman of the Kenya Conference of Catholic Bishops (KCCB) — Commission for the Pastoral and Lay Apostolate, Joseph Mwangela, thanked God for the prevailing peace while applauding Kenyans for maintaining peace before, during, and after the General Elections.

Bishop Mwangela called on Christians to walk together in Christ and to continue the fight against corruption, reminding the congregation that the war on graft begins with one's examination of conscience. "Pray that corruption may come to an end. Remember that the fight begins with you!" he said. — **By Rose Achiege Ande, Vatican News**

## 'A time to help': Indonesians ran to aid of fleeing fans in stadium stampede

JAKARTA: As one of the deadliest disasters in the history of football unfolded before his eyes at an Indonesian stadium, photographer Adi Bowo Sucipto put his camera down and rushed to help.

After police fired tear gas into packed terraces triggering the crush that killed 131 people, fleeing spectators sought refuge in the stadium's media centre.

A man was convulsing and gasping for air as Sucipto helped him into the centre. Like so many others who were trampled or suf-

focated in the crush on October 1, the man died, he said.

"I was shocked. It was traumatic and I eventually stepped aside," said the 43-year-old, who has worked as a photographer for more than a decade and was covering the match for a local news agency.

In the aftermath of witnessing the horrors at Kanjuruhan stadium, Sucipto now beats himself up, guilty that he didn't run to the aid of others suffering that night.

"Why couldn't I help more?" he asked,

saying he now becomes emotional when he sees the Arema FC fans donning the home team's jersey.

Around the stadium in the city of Malang, there were others who witnessed the tragedy unfold and rushed to the aid of those caught in the stampede.

Edy Tanto's kiosk on the outer ring of Arema FC's stadium was packed with fans without tickets watching the derby against fierce rivals Persebaya Surabaya before the final whistle.

As fans rushed to express their displeasure at the first home defeat in more than two decades to their adversaries from the biggest city in East Java, the tide turned.

Tanto said he saw people begin to pour out of the stadium when chaos erupted.

He rushed to provide water from his shop to victims whose eyes were stung with the tear gas, which witnesses said police had fired into the stands.

"I couldn't think straight," Tanto told *AFP* as he sat cross-legged on the floor of his shop.

"I just thought of helping them."

Some grabbed water from his fridges in a panicked search for anything that could ease their stinging eyes.

"I didn't think about the money. We also took pity on them as they walked in (to the shop) staggering and with short breath," Tanto told *AFP*.

A similar scene played out on the other side of the stadium.

Another food stall vendor said she rushed to help the tear-gassed supporters who ran to her shop to find cover, while police officers did nothing.

A woman died on the floor of her kiosk, she said, and officers who were standing inside started to fan her with cardboard.

"I was emotional and I scolded the police — I don't care about their ranks," said the woman, who requested anonymity for fear of reprisal from the authorities.

She said she told them, "You know the supporter was dead, why did you keep fanning her?"

When the surreal scene of officers fanning a lifeless body was unfolding, the kiosk owner told *AFP* she was massaging another woman who had fled the hail of tear gas to soothe her.

Men carried unconscious strangers to ambulances and supporters dragged their friends from the crush refusing to let go, saving their lives on a night when they were only supposed to be enjoying the match.

Like Sucipto, other photographers and video journalists working that night in the stadium stopped shooting to wrest fleeing football fans who were trapped in the human crush near an exit.

"It was a time to help as there were so many victims," Sucipto said. — **LiCAS News**



Football supporters pray during a candlelight vigil to show their condolences to victims of a stampede, in Jakarta on October 2, 2022. (LiCAS News photo)



# What can Pope Francis do to stop Putin?

Two perspectives on the Pope's efforts to bring an end to the war in Ukraine — one by an historian of religion and the other by a political scientist.

Pope Francis made an unprecedented appeal to the Russian president on October 2 and condemned Moscow's annexation of four Ukrainian regions. "After seven months of hostilities, let us use all diplomatic means," he said, while urging "all the protagonists of international life" to take "initiatives for dialogue" against the "madness" of war.

## Francis is in line with his predecessors

*What will be the effect of the Pope's efforts to bring an end to the war in Ukraine? Loup Besmond de Senneville, La Croix's permanent correspondent at the Vatican, put that question to Rome-based historian Laura Pettinaroli.*

The Pope's recent intervention is, to some extent, in line with the interventions of his predecessors during acute conflicts. It has been compared by some to that of John XXIII in October 1962 during the Cuban missile crisis. At that time, as this past Sunday, it was a spoken intervention addressing a serious crisis in progress. The Soviet Union was involved, and the nuclear issue was also a central concern. John XXIII denounced, as did the Pope during his angelus, the horrors of war. Francis denounced war as a "horror", with its "rivers of blood", but also an "error" and "madness", the consequences of which affect the most fragile, especially children.

The point, which involves explicit words to dramatise the violence of war, was also central to Benedict XV (1914-1922) and Pius XII (1939-1958). It is meant to recall the fundamental horizon of the unity and solidarity of the human race. Moreover, in denouncing the Russian actions that run counter to the principles of international law, Francis was follow-

ing a tradition of Vatican diplomacy that was affirmed in the 1960s, when the papacy really entered the UN game, ensuring a presence at the UN General Assembly by strongly promoting multilateralism, as well as the rights of minorities. This is an old legal platform, but one that the Catholic Church has increasingly embraced over the past 60 years.

A third aspect is that by asking the Russian and Ukrainian presidents, as well as the world's political leaders, to stop the war through diplomatic channels not yet used, Francis is implicitly reiterating his offer to mediate.

Since the beginning of this war, the Vatican has regularly taken this position, as did Leo XIII (1878-1903) and Benedict XV in their time. As for the spiritual dimension, it is not absent either, since Francis refers to the shrine of Our Lady of the Rosary of Pompeii, which is dedicated to peace. It was consecrated in 1901 by Leo XIII, a pope who had at heart the development of mediations led by the Holy See. Whether Pope Francis' appeal will be effective is difficult to assess.

In 1962, John XXIII's appeal had a real effect, both on public opinion and as a driving force for a relative détente between the Holy See, the Soviet Union and the Russian Orthodox Church. As for Benedict XV many consider that his appeal for peace during the First World War was ineffective. This was the case in the very short term for the summer of 1917. But the arguments the Pope put forward were taken up in 1918 by US President Woodrow Wilson in his 14 points necessary to obtain peace.

Laura Pettinaroli is an historian of religions and director of studies for the modern and contemporary eras at the French School of Rome.



File photo of Pope Francis talking with Russian President Vladimir Putin during a private audience at the Vatican July 4, 2019. (CNS/Paul Haring)

## The Pope's diplomacy is as impotent as that of other states

*For another view, La Croix's Marguerite de Lasa got this response from François Mabillet, a political scientist who specialises in religious affairs.*

The Pope's statement on Sunday (Oct 2) has two essential meanings. For Catholics, especially those in Ukraine, he puts himself forth as a mediator, speaking, for the first time, very strongly against Vladimir Putin. This declaration contributes to rebalancing his previous positions on the war in Ukraine, by allowing him to get out of the errors of analysis that he has committed since the beginning of the conflict. The positions he has taken since February show a misunderstanding of the reality of the Russian regime and the role played by the Moscow patriarchate as its ideological support. At the beginning of the conflict, Francis also failed to name the aggressor. Here, the major difference with his previous statements is that Francis finally refers to international law and condemns Moscow's annexation of four Ukrainian regions. He adopts a classic papal position, calling for peace, mediation and an end to the conflict, addressing both protagonists directly. But I don't think his statement will have any impact on the conflict itself.

The Pope is once again presenting himself as a mediator and a man of dialogue, but, as with politicians, this is extremely difficult. From the moment that Russia invaded Ukraine, Vatican diplomacy became as powerless and con-

strained as state diplomacy.

The Pope once again calls — perhaps in a somewhat desperate way — for dialogue and peace, emphasising the risks of nuclear escalation. However, in this context, this stance is interesting insofar as we do not hear any proposal for a way out of the crisis from the political leaders, who confine themselves to military responses.

This raises questions about what kind of position the Holy See is taking. Are we expecting a religious or a political word from the Pope? Should the Church take a geopolitical stance, or should it remain a humanitarian response? Since the beginning of the conflict, Francis has oscillated between these stances.

It would be interesting to understand here how the Pope's positions are elaborated, between what comes from his personal convictions and what comes from the Secretariat of State, or from other networks, such as Jesuits for example.

Archbishop Paul Richard Gallagher, secretary for relations with states, took a different position from the Pope in May, stating that Ukraine has the right to defend itself within certain limits.

The personal convictions of Francis, who wants to be a man of peace, have undoubtedly dominated his statements to the detriment of the position of the Secretariat of State. The latter is much more diplomatic, professional and in line with the Church's position on armed self-defence. — LCI, ([https:// international.la-croix.com/](https://international.la-croix.com/))

## The responsibility of the leaders of nations

The decision to devote the entire traditional Sunday *Angelus* catechesis to an appeal for peace conveys how serious Pope Francis considers the threat hanging over the world. It had happened only once before, in the first months of his pontificate, concerning the war in Syria. However, the two situations are not comparable, and today's, appears more threatening because of its possible catastrophic consequences.

The Pope's two appeals — first to the president of the Russian Federation to stop this spiral of violence and death "for the sake of his own people" and then to the president of Ukraine not to close the door to "serious proposals for peace," were accompanied by an equally vigorous and concerned appeal to political leaders of nations to do everything possible to stop this war that has broken out in the heart of Christian Europe and not to get involved in a dangerous escalation.

These are weighty words, reminding everyone how the protagonists of a negotiated solution in this conflict that has resulted in the deaths of thousands of innocents, millions of displaced people, the destruction of a country, and now threaten to drag the whole world to-

### Pope Francis' appeal during the *Angelus* on October 2 is a call to stop the war machine that is dragging the world toward an abyss with no return.



Scenes of destruction in Kharkiv, Ukraine (ANSA)

wards the abyss of nuclear holocaust, cannot only be the leaders of the two nations directly involved.

It is also incumbent on others to forcefully call for a cease-fire and to promote initiatives of dialogue to make what Pope Francis calls "patterns of peace" prevail, instead of continu-

ing to apply "patterns of war" while remaining subservient to a mad arms race that is hastily putting aside the ecological transition along with hopes for an international order that is no longer based on the law of the strongest and old military alliances.

Week after week, month after month, since

February 24, that marked the beginning of the war which began with the Russian invasion of Ukraine, everything has seemed to spiral downward as if by inertia, as if the only possible outcome was victory for one over the other. There has been a lack of diplomatic creativity and courage to bet on peace. More so, the foresight has been lacking to ask what future lies ahead for Europe and the world.

Last April, within a day of each other, first the President of the Italian Republic, Sergio Mattarella, and then the Secretary of State of the Holy See, Pietro Parolin, made reference to the Helsinki Accords that in 1975 marked a significant turning point for Europe, then separated by the Iron Curtain, and for the world divided into two major blocs. Pope Francis spoke about this on Sept 14 from the capital of Kazakhstan, calling for a new "spirit of Helsinki" and asking that the strengthening of opposing blocs be avoided.

The Pope's appeal at the *Angelus* on Sunday, Oct 2, is a call in *extremis* to everyone's sense of responsibility so that the common interest of humanity prevails over the particular interests of the great powers. There is still time. — By Andrea Tornielli, *Vatican News*



# Having fewer but more effective churches

BALTIMORE: The 57 urban parishes in the Archdiocese of Baltimore are embarking on a two-year listening and discernment process to determine how well their ministries and pastoral services meet the needs of the neighbourhoods in which they are located.

The initiative will focus on renewing parish ministry within Baltimore and just beyond the city at a time when membership has declined and significant needs go unaddressed.

The goal, archdiocesan officials said, is more vibrant ministry, although likely with fewer churches open for worship.

Baltimore Archbishop William E. Lori announced the initiative, called "Seek the City to Come," in a video released recently.

"As we look at the centre of our archdiocese, Baltimore city, we all too often see vivid reminders of how much God's healing love and saving message is needed," he said. "As a church, we cannot insulate ourselves from any of this."

"Rather, we have to minister, not only in the neighbourhoods of the city, but also to them, and more precisely, with the people who live in our neighbourhoods."

Saying the Church is at a crossroads locally and globally, Archbishop Lori explained that "it is getting progressively harder to do more with less" as the city's population declines and racism and gentrification have played a role in dramatic population shifts.

Studies have shown that the number of Catholics — and those affiliated with other faiths — are dropping. The COVID-19 pandemic also made ministry and participation in the Church more challenging.

The process will include six to 12 months of listening and will incorporate visits to every parish; four to six months of discussion to envision the future; and four to six months to discern the next steps. Implementation could take years, with the goal to bring new life, energy and pastoral activity. New structures or



*A handful of parishioners in the Gardenville neighbourhood of Baltimore attend daily Mass Sept 16, 2022, at St. Anthony of Padua Catholic Church. (CNS photo/Kevin J. Parks, Catholic Review)*

buildings also could be considered.

Archbishop Lori made clear the Church is not pulling back from the city.

"It is a matter of how we are to dive deeper, how we are to invest more," he said. "We're always going to be here. The question is how will the Church be present and active in our beloved city?"

As urban vicar, Auxiliary Bishop Bruce A. Lewandowski will guide the process with the support of Geri Royale Byrd, senior project manager for the archdiocese.

Bishop Lewandowski said churches that are open now eventually may be used for another service in a neighbourhood such as housing, training centres, day care or senior centres, and outreach to poor and unhoused people.

The archdiocese is supporting churches

and locations that served the city well "in the 1950s or even the 1980s, but they don't serve the church today," he said, adding that parishes need to ask their neighbours what a church needs to do for them and how a church can best serve them.

He said some churches have become too insulated. They may say they serve the community by giving out food or other services.

"And my question is, did you ever ask them to come inside? Did you ever invite them to church or at least pray with people?" Bishop Lewandowski said.

He suggested that those who say they don't wish to proselytise might not be in their current dire situation if they had been inviting people all along to pray with them.

Although archdiocesan Catholic Charities programmes do a good job serving people's

needs, parishes need to be doing that as well, the bishop said.

"We have churches that are very strong on social justice issues, but not necessarily the social justice issues that are pertinent for their neighbourhood," Bishop Lewandowski said. For example, he noted that he knows of no parishes fighting for good housing in a city that has 15,000 vacant houses.

"The Holy Spirit is speaking through the neighbourhoods and the people in those neighbourhoods, which unfortunately over the course of time we've become disconnected from," he said. "So, this is not a running away from the city."

"I see it as a rush toward the city and the people living here in the neighbourhoods and asking, 'What kind of church do you need us to be for you?'"

There are more churches, many of which are struggling, and more priests in the city than the population calls for, the bishop said.

"I would rather have fewer, more effective churches in the city doing really, really vibrant, strong ministry that meets the needs of the people where we are both spiritually and physically," he said.

Byrd, who is leading the project, already has met with clergy and parish leaders to set the stage for the urban initiative.

The effort, she explained, will incorporate the gifts and assets of each parish and could include retooling current resources and bringing in new ones where needed.

She also said it seems that some people are more loyal to their parish and a certain building than to the church as a whole and its mission of salvation.

"Christ ... didn't come here to save brick and mortar," Byrd said. "He came to us to save people, and so if we're really following him and if we are doing as he would want us to do, then we have to recognise what our real mission is." — **By Christopher Guntz, CNS**

## No true development without education

**Q: The theme for World Teachers' Day 2022 is "The transformation of education begins with teachers". What can be done globally to help teachers to play this fundamental role?**

The transformation of education begins with teachers as they are at the heart of every learning system. But the teaching profession is in crisis. UNESCO has been sounding the alarm as shortage, lack of training and professional development, overcrowded classrooms, unattractive working conditions and inadequate funding are undermining the teaching profession and aggravating the global learning crisis.

The profession is struggling to retrain its workforce and attract new talent. Globally, six out of 10 countries pay primary school teachers less than other professionals with similar qualifications. This profession has to become more valued by society and to access better training.

Recent UNESCO data shows that about 15 per cent of primary and secondary teachers globally do not have the minimum required qualifications. The gap is even wider in low-income countries with 25 and 40 per cent of primary and secondary teachers not meeting that minimum. UNESCO is calling on countries to guarantee that teachers actively participate in social dialogue, decision-making processes and policies. They need to be heard from the classroom to the policy level and must be trusted and recognised as knowledge producers, reflective practitioners and partners.

*In conjunction with World Teachers' Day (October 5), UNESCO's Assistant Director-General for Education, Stefania Giannini, spoke to Vatican Media about the role of schools in promoting integral human development.*



**The 2030 Agenda for Sustainable Development makes a critical connection between education and development. What results are being accomplished on this front?**

UNESCO has called for a global mobilisation to place education at the top of the political agenda and meet the sustainable development goals. We are currently not on track towards achieving the 2030 education objectives.

Our global education system is failing to address present and future challenges and provide quality learning for everyone throughout life. That's why we must transform education in order to fulfil its promise and help us shape peaceful, just, and sustainable societies. That was the core message of UNESCO's flagship *Futures of Education Report* published in November 2021 which calls for a new social contract for education.

Our report was the stepping stone for the UN's *Transforming Education Summit* which took place last month during the UN General Assembly (UNGA) where more than 130 countries committed to rebooting their education systems and accelerating action to end the learning crisis.

UNESCO is particularly focused on accelerating efforts to guarantee gender equality in and through education, expanding public digital learning, making education responsive to

the climate and environmental emergency, and improving access for crisis-affected children and youth.

**War is one of the most devastating barriers to education. What are UNESCO's initiatives to help teachers in war zones such as Ukraine or Syria?**

UNESCO works at the forefront of the world's most acute humanitarian crises to ensure that inclusive and equitable quality education remains a priority in humanitarian response and recovery assistance.

In Ukraine, our focus has been on supporting the Ministry of Education and Science to ensure learning continuity. For thousands of children, online learning remains the only way to pursue their education. Just recently, we sent an expert mission to follow up on emergency measures taken since the start of the war and to identify the additional needs on the ground.

In partnership with Google, a member of UNESCO's Global Education Coalition established during COVID-19, we are delivering 50,000 devices to teachers and will be supporting the training of around 50,000 teachers, partnering with local organisations.

UNESCO underscores the message that students, teachers and schools must be protected from any form of attack, and that schools must always be safe havens.

In the Syrian Arab Republic, we have worked with education personnel to help at-risk children achieve better learning outcomes, as well as to provide vulnerable youth with relevant learning opportunities through formal and certified non-formal education programmes. In Lebanon, we are supporting Syrian refugee students to access basic education through formal public schools or alternative learning programmes. In Jordan, UNESCO provides Syrian refugee youth with technical and vocational education and training, on-the-job training and entrepreneurship education, in order to offer them better livelihood opportunities.

**Last year you joined the meeting at the Vatican of religious leaders for the Global compact on Education, convened by Pope Francis. How relevant — in your opinion — is the role of religions in helping to promote education?**

Education needs a global movement of solidarity, and we must engage everyone. That means religious leaders can have a highly influential role globally in encouraging everyone's right and access to education — especially girls and women — in changing mindsets, in countering discrimination and stereotypes, and in promoting understanding and tolerance.

Ultimately, religions have a strong responsibility and role in promoting peace, dialogue and mutual respect and understanding, values upon which UNESCO's humanistic mandate was founded. Transcending our differences and diversity, religions carry the power to unlock our spiritual dimension that lies at the heart of human nature. — **By Alessandro Gisotti, Vatican News**





GOLDEN JUBILEE OF THE DIOCESE OF MALACCA-JOHORE (DECEMBER 3, 2022)

# Church of St Mary

Kampung Baru Ayer Salak is the only Chinese Catholic new village in Malaysia and almost all the villagers are of Teochew descent. The seeds of the Catholic faith were sown here by missionaries of the Society of Foreign Missions of Paris (MEP).

The village's humble beginning can be traced back to the French priests from the Banda Kaba parish of St Francis Xavier. The missionary clerics were presented with some 400 hectares of land by the then British authorities. A settlement called Maria Pindah was established by these missionaries to convert an indigenous tribe from Alor Gajah known as Orang Mantra. However, conversion of these Asli folks proved futile as many of them shifted back to the jungles to adhere to their nomadic way of life.

The MEP Fathers then established a missionary station, i.e. Church of St Mary in 1848 and continued their efforts in introducing Christ to others. In the mid-1850s, 16 Teochew families from several parts of the country and China were invited by the local church to open up the surrounding jungle and to till the land.

Though faced with hardships, the community flourished over time with more families venturing into the area by the late 1890s. Each family was allotted several hectares by the

**In conjunction with the golden jubilee celebrations of the Diocese of Malacca-Johore, we requested the parishes to provide us with their history - much of which has been garnered from various sources and put together by the clergy and parishioners of the respective parishes. This week we feature the history of the Church of St Mary in Ayer Salak which was established in 1848.**

church as long as they remained steadfast in their faith. Although a small number of young people moved out to seek better prospects, many stayed back to carve a life for themselves.

Today, Ayer Salak is home to some 250 Teochew Catholic families, some of whom can trace their ancestry back to five generations. The Teochew Catholic community of Ayer Salak carries a proud tradition as a "hotbed" for religious and priestly vocations.

In 1871, Fr Luovic J. Galmel became the pastor in Ayer Salak and was instrumental in



The new Church of St Mary built in 1970 under the initiative of Fr John Yu, is situated near the original church.

building a gothic-style church with spires on both sides, which was completed in 1886.

In 1970, under the initiative of Fr John Yu a new church — simple in architectural style and spacious — was built, located not far from the original Gothic church. This church was

further expanded in 1991 to accommodate the increasing number of parishioners.

The Parish of St Mary's covers the areas of Bukit Rambai, Kuala Sg Baru, Masjid Tanah, Sungai Udang, Tanjung Kling, Pantai Kundur, Batang Tiga and Tanjung Minyak.

## Chapels

The Chapel of St Joseph, Tanjung Kling and the Corpus Christi Chapel, Kem Terendak come under the Parish of St Mary.

The Chapel of St Joseph, Tanjung Kling was built in 1911 and has a history of more than 100 years with a cemetery at the site. The chapel was renovated in 2011 and rededication held on December 18, 2011.



The parishioners of Kem Terendak, are mostly Bahasa speaking. Many of them are soldiers from East Malaysia. There are about 130 families. Their Sunday Mass is at 10.00am.



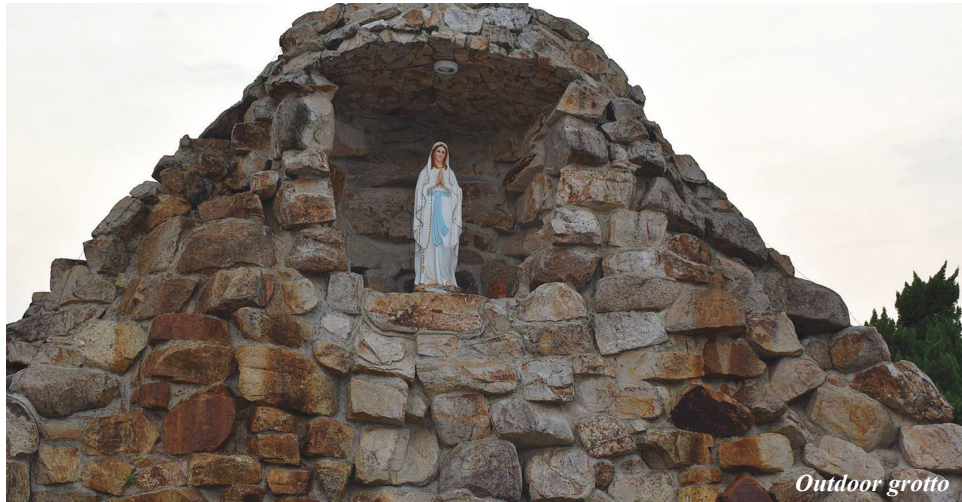
## Vocations and Marian devotion

With the blessing of God, the Church of St Mary has "produced" many vocations, with about 30 priests and religious. In 2014, in conjunction with Vocation Sunday the then parish priest, Fr Paul Wong, organised an event 'Called Home Sweet Home' inviting the priests and religious who originated from the parish for a Eucharistic celebration and fellowship.

In 2016, the then parish priest Fr KC Wong and the preparatory committee held an *Exhibition of the Life of Our Lady* in the 130-year-old Gothic church with the theme *To Jesus Through Mary*. The aim was to make Mother Mary's great deeds better known, and also to deepen the faith and devotion of the faithful.

In 2017 as the Universal Church celebrated the 100th anniversary of the Apparition of Our Lady of Fatima, the Church of St Mary too marked the occasion with a celebration from May 13 to Oct 13, according to the dates of the Apparition of Our Lady in Fatima. More than 2,000 parishioners attended the celebration.

In 2018, in conjunction with the celebration of the 160th anniversary of the Apparition of the parish patron, Our Lady of Lourdes, the Church of St Mary held a 14-day *Pilgrimage and Healing Journey*. The



Outdoor grotto

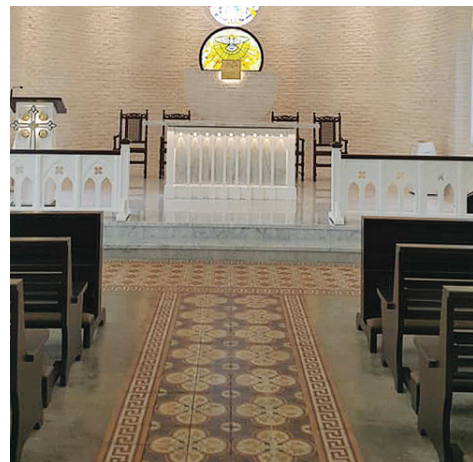
number of the congregation exceeded the expectations of the parish. Many church members and friends came forward to help in the preparation and event. Since then, the love and devotion to Mother Mary continues.

In 2019, parish priest Fr John Yoew together with the Development Committee, carried out a major renovation project for the old church which cost more than RM600,000.

On December 8, 2019, the old church was restored by Bishop Bernard Paul of Malacca Johore Diocese and renamed as Chapel of St Mary. The chapel is now used for the weekday Masses, Adoration and weddings.



The Church of St Mary with its gothic-style architecture was built by Fr Ludovic J. Galmel, MEP in 1886. The building was restored and renamed Chapel of St Mary by Bishop Bernard Paul on December 8, 2019. It is now used for weekday Masses, Adoration and weddings.



The floor tiles, altar wooden railing, and the stained glass were all restored and retained.



The grave of Fr Ludovic J. Galmel, MEP.

● **Editor's Note:** If you have spotted any factual/historical inaccuracies in the article, do let us know. Kindly provide us with the relevant citations/documentation/links etc to substantiate your assertions and send to: [editor1@herald.com.my](mailto:editor1@herald.com.my)



# Make mental health and well-being for all a global priority

The World Health Organisation recognises World Mental Health Day on October 10 every year. The theme for World Mental Health Day this year is *Make Mental Health and Well-Being for All a Global Priority*. The theme this year is both compelling and inspirational. “Compelling” because we have now positioned mental health in its rightful place as a key focus area in the domain of universal health care and “Inspirational” because of the inroads we have made in championing the mental health agenda on a global scale.

The trajectory in which mental health has been transformed from a topic shunned by many to it becoming mainstream is nothing short of impressive. Needless to say, the COVID-19 pandemic played a pivotal role in accelerating and propelling mental health issues into the general public’s consciousness. But, there is still much to be done. The aptly chosen theme this year also advocates urgency and equal access to mental health care as the pandemic continues to take a toll and undermine our mental health and well-being.

Globally, we are witnessing one of the most turbulent times in the history of humankind. A lingering pandemic, devastating climate emergency, growing humanitarian crises and conflicts, soaring inflation, escalating poverty/social inequality and rising unemployment... the list goes on. Many of us lament over the state of the world today and may even be inured to the next looming catastrophe. These are, indeed, trying times. And in trying times we need to have mental



**Heart, Mind and Soul**  
Fr Philip Chua

fortitude. Yet, in the face of the tribulations in our daily lives, mental grit and resilience may remain an elusive goal.

Even before the pandemic, the 2019 National Health and Morbidity Survey showed that nearly half a million Malaysians were already encountering symptoms of depression. Additionally, over the course of two decades, mental health statistics have tripled and are expected to adversely impact the Malaysian economy to the tune of RM25.3 trillion in 2030. In 2020 alone, a total of 1,081 suicide attempts have been recorded in Malaysia. Between March and October 2020, 266 people died by suicide for reasons ranging from economic debt to family problems. What is shocking is the revelation that half of all mental health disorders begin by the tender age of 14 and three quarters by the mid-20s. The need for swift action and prioritisation of mental health is overwhelmingly clear.

Despite the seemingly ambitious theme, making mental health and well-being for all a global priority can also be a personal mission. Here I outline three simple actions that we can take to make a meaningful difference for ourselves, the people we love and the communities that we live in.

## 1. Cultivate a better understanding of mental health

Knowledge, they say, is power. Mental health awareness helps us develop a more intimate understanding of mental health issues, learn to better cope with the stresses in life and realise that we are all struggling in one way or another to overcome the challenges in life. Often this will lead to greater empathy and compassion towards people suffering from mental health issues and the knowledge of our own mental health needs. So, do invest some time to read about mental health, sign up for mental health talks or simply speak to a mental health practitioner. Ignorance, in this case, is not bliss.

## 2. Commit yourself to better self-care

Mental healthcare starts with self-care – if we are mindful about our own needs, we are better able to support the people that we care about. It is important that we take care of our body, mind and soul every day. Self-care can help us better manage our stress, supports our overall well-being, makes us more conscious of our personal needs and help us to be more resilient in these unprecedented times. However, most of us fail at self-care as we are consumed by the demands of our daily lives. Commit yourself to allocate some “me time”, build your sense of belonging by rekindling lost friendships or simply by exercising more or eating healthier. If you are struggling with mental health, remember that asking for help is not a sign of weakness. Be kinder to yourself and do not be afraid to take the first step towards heal-

ing. Remember that everyone has the right to have good mental health and well-being – including yourself.

## 3. De-mystify and de-stigmatise mental health

Despite the pervasiveness of mental health issues, people with mental health concerns often avoid seeking treatment and support due to the (continued associated) stigma. And stigma leads to discrimination. We need to recognise that mental health is a desirable quality in its own right. We can start doing so by challenging our own biases and consciously practising greater inclusion. While perceptions are changing, we still need to keep the conversation about mental health open to increase awareness, education and support. The World Mental Health Day provides us a great platform for us to do so.

We are all vulnerable to having our mental health impacted at some point in your lives, especially in these times of global turmoil. Mental health challenges are a universal problem. They do not discriminate based on one’s age, gender, socio-economic status, ethnicity or creed.

More than ever, we need to make mental health not just a global priority but a personal one as well. It starts and ends with us. So, let’s all be part of the solution.

● **Fr Philip Chua** is a registered and licensed Counsellor & Clinical Supervisor under Lembaga Kaunselor Malaysia. He is also the Ecclesiastical Assistant for the Archdiocesan Mental Health Ministry.

## What does it look like to hold a consistent life ethic?

When approached to write this piece, I first considered expounding upon my understanding of all the various issues that the consistent life ethic touches on: ending abortion, war, the death penalty, euthanasia, embryo destruction, police brutality, assisted suicide, torture, etc.

Upon reflection, I think that perhaps the most important aspect I can challenge anyone on, whether they come from a “left” or “right” political perspective, reaches further than a cursory evaluation of particular issues of systemic violence.

Instead, I want to ask you to shake up the mental “Etch A Sketch” in your mind, with whatever preconception you might have about the consistent life ethic, and ask yourself one question:

“When I say that I care about human rights, or the right to life, do I actually care about the human being behind those rights, or do I just care about the vague, nebulous idea of human rights?”

It can be easy to stand up for “human rights” as a concept or the “right to life” as an idea. It’s easy enough to go to marches to end abortion or protests to end war and still — at the end of the day — leave some humans out.

It’s easy enough to champion an end to one form of violence under the banner of “choosing the lesser of two evils” while giving cover to another form of violence.

It’s easy enough to stay in our respective political silos (whether red or blue) and throw vulnerable people — immigrants, prenatal humans, disabled people, Black communities, etc. — under the bus for the sake of political expediency.

Both partisan sides refuse to acknowledge or protect the first and foundational right of all human beings: to live free from aggressive violence. When they pick and choose which humans should be protected under the law, and which should be excluded from such protections, they engage in a dangerous, often lethal discrimination.

When we consider what it means to authentically care about humans — not just as a concept, but as living beings — then we could no more ask that they be killed by forceps and vacuum suction before birth, nor could we ask that they receive a lethal injection execution on death row.

When we allow violence and discrimination, it isn’t a vague, generic violence against the idea of humans; it is actual harm inflicted against actual, living, unique, unrepeatable, individual human beings who are worthy of a name, who would have a future, and have a past.

Just as much as you or I are — simply by the nature of being a human being — worthy of being respected, valued and protected because we share the same inherent dignity as human, so too are the embryonic children, the prisoners on death row, the people behind enemy lines, the elders, the disabled people, the prenatal humans, the members of racial minorities, and all others worthy of this same respect, value and protection.

Us activists in the consistent life ethic community recognise that we don’t fit into the political binary. We refuse to be shoved into boxes that would demand we choose between the prisoner on death row or the prenatal child they once were; we care about that human in all stages, in all circumstances.



(photo/Rehumanize International facebook)

es. Neither age nor guilt nor ability nor race can change who they are or their inherent value as human.

In our society built upon exclusion and systems of violence, it is a necessity to stand opposed to the cycles that keep us locked into violence and discrimination.

It is necessary to proudly declare (in the words of *Feminists for Life*), that we refuse to choose when the choice is violence. In kowtowing to this “lesser of two evils” system, we have only allowed violence to become more and more entrenched.

Instead, we must engage in the necessary work of creative nonviolence: to see the dignity of each and every human being and demand better than the violent paradigm

we’ve been offered again and again.

This does mean rejecting the legal violence of torture, embryonic stem cell research, the death penalty, abortion, war, euthanasia, police brutality and assisted suicide.

But it also demands so much more: that we see the individuals behind those rights and stand with them in solidarity to build a better world, beyond violence.

In this work, we will have to uproot decades of inculturation into dehumanisation, whether it be ageism, ableism, classism, homophobia/transphobia, racism, sexism or other unjust discrimination.

Even when we are done eliminating violence and dehumanisation, we still will have the task of accompanying others: to walk in community and ensure that none of our fellow humans go without what they need to survive and thrive: housing, health care, clean food and water, and education.

It’s a big task, I don’t deny it. The idea of consistently caring for all humans might grate against the partisan ideas you’ve been raised with. But Christ didn’t call us to love only some of our neighbours, nor did he die for only some of humanity: We should follow his example.

In the words of Dorothy Day, “The Gospel takes away our right forever to discriminate between the deserving and the undeserving poor.” — **By Aimee Murphy, CNS**

● **Aimee Murphy** is the founder of Rehumanise International, a nonpartisan, secular human rights organisation, and the author of the new Magenta series book, “Rehumanise: A Vision to Secure Human Rights for All.”



# Writing your own obituary

**T**here comes a time in life when it's time to stop writing your resume and begin to write your obituary. I'm not sure who first coined that line, but there's wisdom in it.

What's the difference between a resume and an obituary? Well, the former details your achievements, the latter expresses how you want to be remembered and what kind of oxygen and blessing you want to leave behind. But, how exactly do you write an obituary so that it's not, in effect, just another version of your resume? Here's a suggestion.

There's a custom in Judaism where as an adult you make out a spiritual will each year. Originally, this will was more in line with the type of will we typically make, where the focus is on burial instructions, on who gets what when we die, and on how to legally and practically tie up the unfinished details of our lives. Through time, however, this evolved so that today this will is focused more on a review of your life, the highlighting of what's been most precious in your life, the honest expression of regrets and apologies, and the blessing, by name, of those persons to whom you want to say a special goodbye. The will is reviewed and renewed each year so that it is always current, and it's read aloud at your funeral as the final words you want to leave behind for your loved ones.



**Fr Ron Rolheiser**

This can be a very helpful exercise for each of us to do, except that such a will is not done in a lawyer's office, but in prayer, perhaps with a spiritual director, a counsellor, or a confessor helping us. Very practically, what might go into a spiritual will of this sort?

If you are looking for help in doing this, I recommend the work and the writings of Richard Groves, the co-founder of the Sacred Art of Living Centre. He has been working in the field of end-of-life spirituality for more than 30 years and offers some very helpful guidance vis-à-vis creating a spiritual will and renewing it regularly. It focus on three questions.

*First: What, in life, did God want me to do? Did I do it?* All of us have some sense of having a vocation, of having a purpose for being in this world, of having been given some task to fulfill in life. Perhaps we might only be dimly aware of this, but, at some level of soul, all of us sense a certain duty and purpose. The first task in a spirit-

ual will is to try to come to grips with that. What did God want me to do in this life? How well or poorly have I been doing it?

*Second: To whom do I need to say, "I'm sorry"?* What are my regrets? Just as others have hurt us, we have hurt others. Unless we die very young, all of us have made mistakes, hurt others, and done things we regret. A spiritual will is meant to address this with searing honesty and deep contrition. We are never more big-hearted, noble, prayerful, and deserving of respect than when we are down on our knees sincerely recognising our weaknesses, apologising, asking where we need to make amends.

*Third: Who, very specifically, by name, do I want to bless before I die and gift with some special oxygen?* We are most like God (infusing divine energy into life) when we are admiring others, affirming them, and offering them whatever we can from our own lives as a help to them in theirs. Our task is to do this for everyone, but we cannot do this for everyone, individually, by name. In a spiritual will, we are given the chance to name those people we most want to bless. When the prophet Elijah was dying, his servant, Elisha, begged him to leave him "a double portion" of his spirit. When we die, we're meant to leave our spirit behind as sustenance for everyone; but there are some

people, whom we want to name, to whom we want to leave a double portion. In this will, we name those people.

In a wonderfully challenging book, *The Four Things That Matter Most*, Ira Byock, a medical doctor who works with the dying, submits that there are four things we need to say to our loved ones before we die: "Please forgive me," "I forgive you," "Thank you," and "I love you." He's right; but, given the contingencies, tensions, wounds, heartaches, and ups and downs within our relationships, even with those we love dearly, it isn't always easy (or sometimes even existentially possible) to say those words clearly, without any equivocation. A spiritual will gives us the chance to say them from a place that we can create which is beyond the tensions that generally cloud our relationships and prevent us from speaking clearly, so that at our funeral, after the eulogy, we will have no unfinished business with those we have left behind.

● **Oblate Fr Ron Rolheiser**, theologian, teacher, and award-winning author, is President of the Oblate School of Theology in San Antonio, TX. He writes a weekly column that is carried in over 90 newspapers around the world. He can be contacted through his website [www.ronrolheiser.com](http://www.ronrolheiser.com).

## JOURNEY OF FAITH

# 5 ways sharing your story can deepen your faith

**S**torytelling is trendy. You can buy any number of books to discover how to tell better stories that build your brand, attract new donors and inspire legions of volunteers. Believe me — I have. A lot of those books are pretty good.

Still, lost in that storytelling aisle of the local bookstore we might miss an important truth: Storytelling is a spiritual practice — and one that can deepen our faith in ourselves, our community and our God.

How? Here are five mantras worth repeating to help you cultivate a spirituality of storytelling and deepen your own awareness of the importance of the stories that make up your life.

### 1. I have a story worth sharing

I've worked with a number of retreat leaders. Every so often, just before they are about to give a talk about their lives to a room full of retreatants, they panic. "I don't have a story worth sharing. Mine doesn't compare." They have in mind stories of loss and heartache and triumph over hardship and, by comparison, they see something lacking in their own tale.

Fortunately, storytelling isn't an exercise in comparison. Our stories are worth sharing not because they are better or worse than another story but because they demonstrate our own efforts to grapple with the highs and lows of life, in all that is mundane and epic.

You do that, right? You deal with life. Mining your experiences for those actions big and small reveal something of your character — and something of how God is at work in your life.

That's worth sharing.

### 2. My story is utterly unique

The building blocks of my life appear rather



(Unsplash/Etienne Girardet)

ordinary: a wife, two kids, a cat, a house, a job. The list goes on. Those building blocks might be reflected in your own life story; you, too, might shrug at what you see and say, "I'm a dime a dozen."

I say that to myself with some frequency. So, let's dig deeper. What appears unextraordinary on the surface might conceal a whole universe of wonder and experience.

My wife encouraged us to get a hedgehog; my daughters are named after strong women in our family; my cat greets us at the door. Silly examples perhaps, but the more we scratch the surface, the more we see the distinctiveness of our life stories and in so doing, we glimpse our unique ability to contribute something new to the world.

Something only we can do.

### 3. My story is still unfolding

We rarely read books or watch movies about characters in the act of living happily ever after. There's no tension in that. Look at the Marvel Cinematic Universe: Our heroes die in epic fashion (*Iron Man*), retire quietly and fade from view (*Captain America*) or keep

getting dragged back into some new conflict (*Thor*).

But that's not how the story of our lives is told. There are epic, glorious, intense moments, sure; but we also get those quiet, simple, everyday moments, too. The camera, so to speak, never stops rolling.

That means every moment is pregnant with possibility: the loud, the quiet, the happy and the sad. We might assume our story is nearly finished, but as long as we're drawing breath, there's something more to come.

Do we have eyes and faith to see and embrace the potential?

### 4. I am a character in the stories of others

I might be the main character in the story of my life, but I'm little more than supporting cast in the stories of others. And that's all right.

The very nature of my day — and your day, too, I'll bet — brings me into one collision after another with different people: members of my family, colleagues, neighbours and more. My story thread becomes

tangled up in the web of stories that is all of creation, our human family.

In these moments, we have the opportunity to share our unique stories with others, to invite them in to the ongoing story of our lives and to listen to their stories in return.

And while I'd love to imagine myself as the Gandalf of someone else's story, I'm much more likely one of those confused-looking hobbits Bilbo runs by as he sprints through the Shire, determined to catch up with the company of dwarves. That's OK.

We all have different roles to play in one another's stories.

### 5. My story is full of grace

St Ignatius of Loyola believed that God is in all things, that all of creation is dripping with grace. In the spiritual exercises, Ignatius encouraged spiritual directors to get out of the way of God and the one making the retreat.

What does that mean? It means that Ignatius knew God continues to act in our stories. We're made in the image and likeness of God, sure, but God doesn't stop there.

What makes my story unique and worth sharing finds its source in this God who continues to act in and through the story of my life. And if that's the case, then that same truth applies to every person's story.

That's a statement of faith that demands action: sharing, listening to, and protecting the stories that make up our shared world. — **By Eric Clayton, NCR**

**Editor's Note:** We will be re-introducing our *Ruminations Column*. If you have a faith story that you would like to share, do send it to us for our consideration: [editor1@herald.com.my](mailto:editor1@herald.com.my)



# Little Catholics' Corner

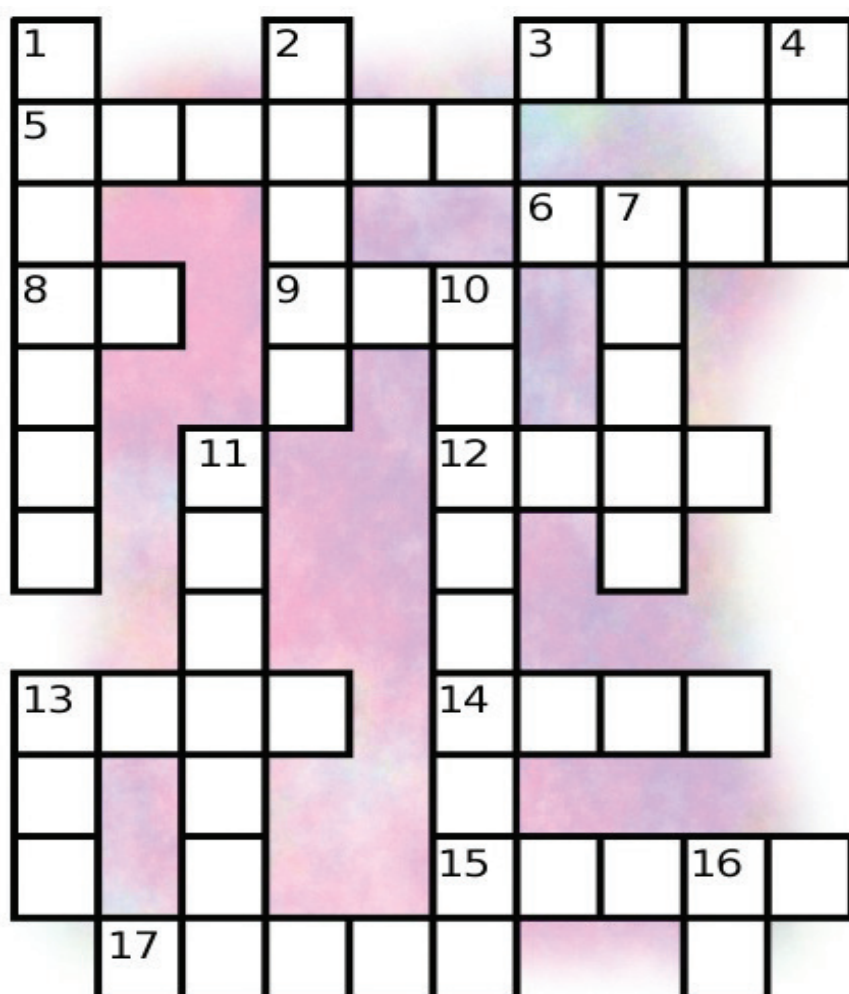
## Catch the judge



How to play  
The judge rolls dice first.  
Take turns to roll the dice.



The widow must catch the judge before  
reaching the centre of the board



### Crossword puzzle on the the parable of the unjust judge

#### Across:

3. Jesus \_\_\_\_\_, "There was a judge..."
5. The judge was \_\_\_\_\_. (not fair)
6. The judge wanted the widow to go \_\_\_\_\_.
8. We should pray \_\_\_\_\_ God.
9. Who will always listen when we pray?
12. The judge was \_\_\_\_\_ to listen; God is fast.
13. The unjust judge did not \_\_\_\_\_ God.
14. What we do when we are talking to God.
15. The widow needed help against her \_\_\_\_\_.
17. Who told the story about the widow and judge?

#### Down:

1. Fairness.
2. What sort of person did the widow ask for help?
4. We pray to God \_\_\_\_\_ and night.
7. The parable is about a \_\_\_\_\_ and a judge.
10. Who did Jesus tell the story to?
11. Another name for the stories Jesus told.
13. God will do what is good \_\_\_\_\_ us.
16. The judge thought, "She will wear \_\_\_\_\_ out."

Dear Boys and Girls,

This Sunday's Bible readings are about persistence in prayer.

In the first reading, Moses becomes tired in prayer and Aaron and Hur support him. The Psalm declares "Our help is from the Lord, who made heaven and earth". In the second reading, Paul tells us to be persistent in proclaiming the Word of God.

And in the gospel, Jesus tells the parable of the persistent widow, who kept bothering an unjust judge until he heard her, so she would stop bothering him.

We must remember the judge in the parable is not God. He is not even close to God. God is good! Jesus uses the judge as a contrast to God.

Jesus said that if someone like that judge will do what a person asks, God certainly listens to everything we ask Him. But that does not mean God always does what we ask, when we ask Him to.

God always hears what we say to Him, but He has a few ways of answering our prayers.

Sometimes He gives us what we ask for right away, sometimes He lets us wait a while before we get it. Many times He doesn't give us what we ask for because He has a better plan for us.

Always persevere when you're praying for something. God hears you! But you must trust Him to do what is the best for you!

Never give up!

Love, Aunty Gwen

Here is a great way  
to help you memorise  
God's words.  
Cut out and compile  
these alphabetical cards  
every week.



Love the Lord your God  
with all your heart and  
with all your soul...

Mark 12:30



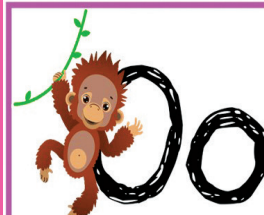
My soul finds rest in God  
alone; my salvation comes  
from Him.

Psalms 62:1



Now faith is being sure of  
what we hope for and  
certain of what we do not  
see.

Hebrews 11:1



O God, you are my God,  
earnestly I seek you.

Psalms 63:1



# YOUTH

OCTOBER 16, 2022



## ARISE AND TESTIFY! BE WITNESSES OF CHRIST

**PENAMPANG:** In the spirit of Synodality, the eighth Penampang Youth Day (PYD 8) brought youth together to serve, reflect, relive and shape them to be more confident in serving in their ministry.

Some 281 participants from 10 zones under Penampang Parish participated in PYD 8, at the Church of the Divine Mercy, Maang, last month. PYD 8 was held physically for the first time since the pandemic.

PYD 8 was also a time to renew their faith to be witnesses of Christ. Archbishop John Wong (*pic*) cel-



ebrated the opening Mass, which was concelebrated with St Michael's Church parish priest Fr Wilfred Atin, Fr Gilbert Marcus, Fr Andrew Kim, Fr Rayner Bisius, and Fr Lawrence Kim.

Archbishop John called on the youth to contemplate on the Cross, the symbol of Jesus' salva-

tion, and to follow Mary's example to have steadfast faith in the face of all the challenges.

"What do you see when you see the Cross young people?" asked the prelate. He told them to reflect on the Cross. "Life is a never-ending stream of problems. But remember, every problem

you face, will strengthen your faith.

He gave an example of Mother Mary as a calm and steadfast figure in the face of challenges. "Mary faced her problems by reflecting and letting the Holy Spirit guide her."

The archbishop encouraged

them to follow Mary's role and emulate her personality in their lives. "Mary is a mediator, always pray together, and let her guide you to Jesus Christ."

He also hoped at least 10 per cent of the PYD 8 participants will respond to the call to become religious sisters or priests.

## GOD'S CALLING BRINGS JOY

PYD 8, which took place in Maang, Penampang for four days, encouraged the youth to reflect on their calling as young Catholics. There were several interesting sessions delivered by ex-

perienced speakers.

In the *Arise* session by Fr Terans Thadeus, he called on the youth to wake up and to live in holiness through the love of God, love the Eucharist, and discern God's call-

ing in your life.

*Be Brave* was the next session by Eveline Eduardo. She encouraged them to be brave in making decisions and answering the call to serve. She also reminded them of Pope Francis' message to the young people "Do not be afraid, for I am with you" (Jer 1:8).

"Stay awake from the blindness of your faith," Sr Celadiana Jikulis, FSIC, told the young people not to waste their talent, passion, and strength and to serve in the Catholic Youth activity sessions.

In the session *Testify*, the youth realised that serving the Lord begins with oneself and the family. Rosaline Jomilon said God will show the way to those who sincerely testify and they will find happiness in their family.

In the fourth session, Seminararian Bradley shared about being *Witness*. He said, "We can be witnesses by being the light."

On the last day, during the *Let it be Green* session, Divine Mercy



Maang as the host parish initiated a tree-planting activity to commemorate the PYD 8. It was also a reminder for the youth to appreciate and care for the environment.

Fr Wilfred celebrated the closing Mass. He believed the PYD 8 participants experienced God during the four-day programme.

"You will face many trials out there, but remember to turn to God because He will strengthen you and He will never leave you," said Fr Wilfred.

After Mass, Fr Wilfred announced the next PYD would be held at St Paul Bisuang, Kinarut zone.



# Mercedes-Benz apprenticeship programme for Montfort students

SHAH ALAM: Montfort Boys Town recently signed its first Memorandum of Understanding (MOU) with Mercedes-Benz Malaysia (MBM) at the Grand Hotel to cultivate young, local talents for its world-renowned Advanced Modern Apprenticeship programme starting in 2023.

The two-year MoU kicks off with a 'Train the Trainer' exercise where MBM will provide technical skills and expertise training on its hybrid and electric cars, to the Montfort Boys Town trainers, and they will, in turn, train their second-year students from the automotive department.

Montfort Boys Town direct, Bro Robin Devasagayam said, "These cars are expensive and we do not have any. For this programme, either our staff will go to an MBM outlet or they may bring the cars and conduct the lessons at our premises.

"These sessions are limited modules given as a bonus to the students. It will be taught outside their two-year Sijil Kemahiran Malaysia (vocational education) syllabus."

The other project is the three-year Ad-



Montfort Boys Town Director, Bro Robin Devasagayam (right) with MBM president, chief executive officer, and South East Asia II region head Sagree Sardien (second from left).

vanced Modern Apprenticeship made available for Montfort students upon completion of their Sijil Kemahiran examination.

The Advanced Modern Apprenticeship by MBM's Training Academy programme is a course that covers a wide range of globally approved syllabuses and training guidelines

by Mercedes-Benz Global Training with Mercedes-Benz Competence elements.

The programme incorporates International Qualifications up to level three and is recognised by the skills development department under the Human Resources Ministry.

A pre-enrolment assessment will be conducted for the Montfort students, and those who pass the assessment may apply for the programme. The apprentice programme will create a new generation of skilled and competent staff. Students who make it will be bound for the full scholarship programme or will have to provide payment in lieu if they break the contract. They will be full-time trainees at MBM and receive a monthly allowance of RM800 throughout the programme. They are also guaranteed employment upon graduation, with a minimum salary in the first year.

Upon completion of their diagnostic level qualifications, alumni of these CSR initiative will also have opportunities with MBM to progress into management positions within the customer services department. — **By Gwen Manickam**

## No to 'youthwashing,' yes to youth-led climate action

MILAN, Italy: *What is the meaning of "meaningful youth engagement?"*

This is a question I reflected upon as a Philippine delegate to the "Youth4Climate: Powering Action" event last September in New York. The influence of the youth in addressing the climate crisis has become stronger, with their voices being heard in the streets and inside conference halls.

Governments and businesses are taking notice of the impact of the youth, so much so that some are now beginning to use young people as a "curtain" to hide the failures in decision-making and in implementing large-scale climate solutions.

For years, the annual climate negotiations have been criticised for its "youthwashing" when governments and corporations invite young delegates simply to meet a quota and receive a public relations boost.

We have heard politicians saying that the youth are the future and that their voices are being heard. Yet the lack of urgent and sufficient global climate action along with stories from those who have attended the conferences validated the following questions:

What happens after a youth delegate from the Global South delivers his/her speech in front of heads of states, UN officials, and other sectoral leaders?

Once a position paper developed by a youth delegation is presented during negotiations, are the recommendations actually taken seriously?

Do the organisers of high-level events select the same people from the youth sector for certain positions and opportunities again

and again?

This is why holding the Youth4Climate event is important in advancing this agenda. A follow-up to last year's summit in Milan, it provides space for advocates representing more than 80 nations to share best practices and progress in their respective projects related to adaptation, mitigation, social justice, and other themes.

Focusing this time on implementation instead of ambition, the event gave youth participants a rare opportunity to directly engage with potential project funders from foundations, multilateral institutions, and private entities.

### Answering the question

Events such as the Youth4Climate present lessons on how to establish a meaningful youth engagement. Many such gatherings have become one-time occurrences without any follow-up, resulting in a "tokenistic" course of action that wastes time and resources and disrespects the ideas and passion of the young.

What we, the youth, have been clamouring for are concrete ways forward.

This year's Youth4Climate event shows that not only youth-oriented strategies can be implemented for climate action, but also inputs are being taken seriously by institutions.

Sharing knowledge and power in partnerships is vital to further empower the young to enact solutions and influence different aspects of decision-making.

Bridging the gaps and removing barriers are important in empowering the youth. In this aspect, the event fell short as many delegates



Youth and environmental activists calling for protection of marine biodiversity hotspot Verde Island Passage from pollution, climate change, and dirty energy projects. (LiCas News photo)

were not able to participate due to travel-related issues. This needs to be remedied in future events to improve inclusivity.

Ultimately, meaningful youth engagement needs to generate results. There must be a commitment from decision-makers to adopt our contributions into legally-binding documents. These contributions must be enabled and translated into measurable influence on adaptation and mitigation solutions, especially those that benefit the well-being of the youth sector.

Let us remember that youth participation is a human right because they are the ones with the most at stake when it comes to the climate crisis issue. They have the right to meaningfully engage in decision-making processes.

So far, we have lived up to our end of the deal. We have been progressive, even radical at times, in challenging individuals and systems that have been responsible for the climate crisis. We have been maximising every opportunity available to present our ideas, enforce our solutions, and influence decision-making. —

**By John Leo Algo, LiCas News**



### Want to help save the planet?

Put on your sneakers and get ready to run. The second edition of the WYD Global Race is about to happen! Last year thousands of participants joined from all over the world. BUT WE WANT MORE! This year, we will contribute to reduce the carbon footprint of WYD Lisbon 2023.

### How can you join?

Between October 20 and 23, run wherever, whenever. Download the app, which will record your route and time, and you'll be contributing to the plantation of trees in burnt areas in Portugal.

We are together! And we count on the support of our partner, @santacasadamisericordiadelisboa, who is always ready to join good causes.

Find out more on [www.wydgloballrace.com!](http://www.wydgloballrace.com!)

**CAMPUS STUDENTS, LET'S GET IN TOUCH**



**Malaysian Catholic Youth & Campus Ministry 2022/2023**

So if you are furthering your studies in other states, we remain here for you, no matter where you may be.

We have youth and campus ministers in all the arch/dioceses all over the country. And we partner in bridging campus students with one another and, ultimately, with Jesus.

The Malaysian Catholic Youth Ministers Committee (MCYMC) has come up with the list of the nine (9) arch/dioceses' own Youth and Campus Ministry's person-in-charge and contact details. We will feature each diocese in the coming issues.

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*Be Alive, as Christ is always alive!*





# Mortal remains of Cardinal Wu interred in HK cathedral



Catholic leaders in Hong Kong bless the mortal remains of Cardinal John Baptist Wu Cheng-Chung at the Cathedral of the Immaculate Conception on Sept 28. (UCA News Photo/Hong Kong Diocese)

HONG KONG: Catholics in Hong Kong have witnessed the interment of the mortal remains of first Cardinal John Baptist Wu Cheng-Chung days before the 20th anniversary of his demise.

The interment ceremony at the Cathedral of the Immaculate Conception was officiated by Auxiliary Bishop Joseph Chi-shing Ha, Cardinal John Hon Tong, and Fr Dominic Chan Chi-ming on September 28, the diocesan newspaper *Sunday Examiner* reported on Sept 30.

Cardinal Wu led the Church in Hong Kong as the fifth bishop from 1975 until his death in 2002. He is hailed for his prudent leadership during a period of turbulence since China's brutal crackdown on pro-democracy protests in Beijing's Tiananmen Square in 1989.

Cardinal Wu died at the age of 77 due to multiple myeloma, a relatively rare kind of bone marrow cancer.

During the ceremony, Bishop Ha reminded the clergy, religious, and laypeople of the illustrious and visionary leadership of Cardinal Wu who made great strides for clergy formation, lay ministry, and pastoral care in the diocese.

"He led the Diocese of Hong Kong in the implementation of the many renewals of Vatican II, the formation of clergy, and the development of the lay ministry, laying the foundation for the pastoral care of the diocese of Hong Kong," said Bishop Ha.

The prelate also pointed out the role that Cardinal Wu played in rallying the faithful and the citizens of Hong Kong during the 1997 handover.

After administering the rite of blessing over the remains of Cardinal Wu, the remains were interred in an underground niche in the Mission Chapel of the Cathedral.

His remains were originally interred at St Michael's Catholic Cemetery, Happy Valley in 2002.

On Oct 4, Bishop Stephen Sau-yan Chow of Hong Kong offered a Mass commemorating the 20th death anniversary of Cardinal Wu at the Cathedral of the Immaculate Conception.

Besides his role as a competent pastor, Cardinal Wu is credited for his efforts in bridging the gap between China and Catholic Church.

Born on March 26, 1925, in Ho Hau village of Guangdong province, Wu joined a diocesan seminary in 1940. He was ordained a priest in 1952.

Pope Paul VI appointed him as the bishop of Hong Kong and his episcopal consecration was on July 25, 1975. With some 27 years of tenure, he was the longest-serving Hong Kong bishop.

He was the first bishop of Hong Kong to visit mainland China since the Communist takeover in 1949.

He visited the mainland in 1985, 1986, and 1994 at the invitation of provincial and state-level governments.

He had supported the local diocese to become a 'Bridge Church' that helped establish links between the Church in mainland China and the universal Church and encouraged local theologians and Catholics to engage in exchanges with the Church in China in various ways.

Cardinal Wu issued two pastoral letters to cardinals and bishops worldwide on events that greatly impacted the people of Hong Kong.

One asked for the support of Hong Kong as the territory's handover in 1997 neared, and the other was on the June 4, 1989 crackdown on the pro-democracy movement in Beijing's Tiananmen Square.

A British colony from 1841-1997, Britain handed over Hong Kong to China on promises of a higher degree of autonomy, basic freedoms, and rights. The city became a special administrative region (SAR), entitled to enjoy an independent economic and governance structure under the "one country, two systems" framework for 50 years. — [ucanews.com](http://ucanews.com)

## MEMORIAM

For enquiries, please contact:  
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12th Anniversary  
In Loving Memory of  
our beloved Mum



MARY NEVIS RAJ

Gift from God:  
07-07-1932

Returned to the Lord:  
18-10-2010

Forever cherished and loved  
by Children,  
daughter-in-law,  
grand-daughter and  
loved ones.

24th Anniversary

Joseph Francis  
19th October 1998



We always thank God for all of you  
and continually mention you in our  
prayers. We remember before our  
God and Father your work  
produced by faith, your labor  
prompted by love, and your  
endurance inspired by hope in our  
Lord Jesus Christ.  
1 Thessalonians 2-3

Forever Cherished, Honored &  
Loved by Wife, Daughters  
& Loved ones

1st Year Anniversary

The Mighty One has  
done great things for  
me, and Holy is His  
name. — Lk 1:49

In Loving Memory of



S. Theresa  
Dhairianathan

04/01/1933-11/10/2021

It's been a year since you  
left us, yet your loving  
memories linger on  
in our hearts.

Eternal Rest Grant  
unto her O Lord,  
and let Perpetual light  
shine upon her.  
May her soul rest in  
peace. Amen

Cherished and  
remembered forever  
by your loving:  
Children, grandchildren,  
daughters-in-law, sons-in-  
law, granddaughter-in-  
law and great-grandson.

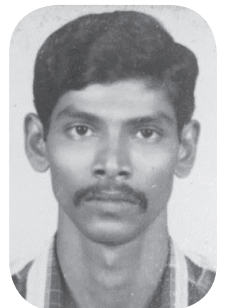
*The righteous  
man perishes,  
and no one  
lays it to heart;  
devout men are  
taken away,  
while no one  
understands.  
For the  
righteous man  
is taken away  
from calamity;  
he enters into  
peace;  
they rest in  
their beds  
who walk  
in their  
uprightness.*

Isaiah 57:1-2

In Loving Memory of  
6th Anniversary 31st Anniversary



R. Anthonysamy  
Departed:  
13/10/2016



Michael Peter  
Anthonysamy  
Departed: 29/7/1991

Our hearts will always love and cherish you.  
Deeply missed and always remembered by  
Loved ones.

In Loving Memory of

Rev. Father Francis  
Regis Thraviam  
(20th Anniversary)

Dr Pangiras Michael  
(14th Anniversary)



Born: 6-7-1945  
Departed: 15-10-2002



Born: 16-9-1948  
Departed: 14-9-2008

"For God so loved the world, that he gave his only  
Son, that whoever believes in him should not  
perish but have eternal life."

John 3:16

Deeply missed and forever cherished by  
siblings and loved ones.

*Blessed  
are those  
who  
mourn,  
for they  
shall be  
comforted*  
Matthew 5:4



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## Businesses must contribute to common good

NEW ORLEANS: God creates the tree. A furniture company creates the desk.

Cardinal Peter Turkson, the former prefect of the Vatican's Dicastery for Promoting Integral Human Development, told a New Orleans symposium that the Catholic Church encourages CEOs and other business leaders to embrace the notion of their being "co-creators" with God.

Those in business have a special "vocation" in ensuring that their products and services contribute to the common good, both of their workers and of society, he said.

"I would say CEOs and other business leaders do have a vocation," Cardinal Turkson told attendees during *The Catholic Business Leader: A New Orleans Symposium*, held September 29 to October 1 at Xavier University of Louisiana and Loyola University New Orleans.

"We're not asking you to be a priest or a nun, OK? We are just inviting you to consider the implications of what you do," he said.

Cardinal Turkson, who also served as president of the Vatican's Pontifical Council for Justice and Peace from 2009 to 2017, examined the document *Vocation of the Business Leader: A Reflection*.

That document was written in 2011 during the pontificate of Pope Benedict XVI by what was called the Pontifical Council for Justice and Peace.

It was updated in 2018 to incorporate teachings from Pope Francis in *Laudato Si'* on the vocation of business, the crucial importance of protecting the environment, the error of viewing persons as "mind-body" machines and a more just distribution of wealth.

"When we refer to it as a vocation, it just means it doesn't derive only from ourselves, but we see how our activity or whatever we do also fits into God's programme," Cardinal Turkson said.

"We are inviting people to be transcendent and go beyond themselves, to see meaning in what they do and how it fits into God's plan, especially when the individuals are Christians," he added.

Cardinal Turkson said the Church is not naive about the pressures facing business today through increased competition, globalisation,



(Pixabay/Mohamed Hassan)

the pandemic and "the climate crisis."

"All of these are tough situations, and you need to manoeuvre through all of this," Cardinal Turkson said. "That means discerning and making decisions."

The document uses the "see, judge, act" model developed by the late Belgian Cardinal Joseph Cardijn, a contributor to the Second Vatican Council's documents on Catholic social teaching.

"Seeing" means looking at your situation and seeing how to manoeuvre in such a way that would represent the integrity of your faith," Cardinal Turkson said, warning business leaders about living a "divided life" that separates business activities and faith. "You 'judge' in such a way that there is coherence and consistency between what you believe and what you're going to do."

"As Pope Francis would say, business is a noble vocation," the prelate said. "We understand that what you do has sense not only for yourself but also for God and his plan. That means that you are co-creators with God."

He used a simple analogy to explain "co-creation."

"We sit on furniture," he said. "Before this became furniture, this was made of wood. God created trees. God did not create furniture. It takes business to convert the wood of creation into furniture for the concrete use of humanity."

"That's how people continue God's work of

creation. We do not point accusing fingers at business. That is something from the past."

Cardinal Turkson asked the business leaders attending the conference to "imitate God's gifts" by "being gratuitous in the exercise of (their) own business."

"The gratuitousness in this is present in the charity of Christ," he said. "As Pope Benedict says, charity is the key. It cannot all be about gain and maximising profits, because there is a crucial component of charity that reflects our relationship with God. Everything we receive as God's gift is a gift, so, therefore, why don't we imitate that?"

After the document was published, Cardinal Turkson held face-to-face meetings with CEOs of mining and energy companies and with banking executives through UNIAPAC, a Paris-based, ecumenical organisation whose membership includes business executives from 40 countries in Europe, Latin America, Africa and Asia.

"Our attempt is simply to carry the Church's message to all these companies," Cardinal Turkson said. "It's not to say they've never heard the Gospel. That's not the point."

"We do have a tool of the Catholic Church called the social teachings of the Church," he said. "We know clearly that faith without works is dead. To connect our faith with work means that we engage the society to make our faith have an impact." — **By Peter Finney Jr, CNS**

## Pope Francis' visit to Bahrain

VATICAN: Pope Francis is set to make an Apostolic Visit to the Kingdom of Bahrain November 3-6, 2022, to encourage the country's small Catholic flock and to attend the *Bahrain Forum for Dialogue: East and West for Human Coexistence*.

Ahead of his departure, the Holy See Press Office released the programme for the papal visit to the Middle East country, along with the logo and motto.

The *Bahrain Forum for Dialogue* will also see the participation of Sheikh Ahmed Al-Tayyeb, Grand Imam of Egypt's Al-Azhar Al-Sharif.

The Pope and the Sheikh met last month in Kazakhstan for the 7th Congress of Leaders of World and Traditional Religions.

Over 200 other religious leaders from various parts of the globe are also scheduled to attend the forum, held Nov 3-4 and hosted by Bahrain's King Hamad bin Isa Al-Khalifa.

According to the programme, Pope Francis departs Rome's Fiumicino Airport at 9.30am on Thursday, Nov 3, and lands in the central Bahrain city of Awali at the Sakhir Air Base at around 4.45pm (GMT+3).

He will then make a courtesy visit to King Hamad at the Sakhir Royal Palace and meet with Bahrain's authorities, civil society, and diplomatic corps.

On Friday morning, the Pope will attend the closing session of the *Bahrain Forum for Dialogue*. Later, in the afternoon, he will meet privately with the Grand Imam of Al-Azhar, then hold an audience with the members of the Muslim Council of Elders (of which Sheikh Ahmed is the Chairman).

Afterwards, Pope Francis turns his attention to Christians living in Bahrain, as he holds an ecumenical meeting and prayer for peace in the Our Lady of Arabia Cathedral in Awali.

On Saturday, the Holy Father celebrates Mass in the Bahrain National Stadium in the morning for the country's Catholic population, which numbers around 161,000 faithful.

He holds a meeting with young people at the Sacred Heart School in the afternoon.

The Pope wraps up his Apostolic Visit on Sunday morning with a prayer meeting with local Bishops, priests, consecrated persons, seminarians, and pastoral workers at the Sacred Heart Church in Manama. The papal plane then takes the Pope and his entourage back to Rome for an arrival at Fiumicino Airport around 5.00pm. — **By Devin Watkins, Vatican News**

## Lawyers, jurists counselled to seek Holy Spirit's guidance

WASHINGTON: Just as people seek wise counsel in legal matters, so too should people prayerfully seek the guidance of the Holy Spirit, whom Jesus called the Counsellor, said Bishop John O. Barres of Rockville Centre, New York.

He made the remarks in his homily at the 70th annual Red Mass October 2 at the Cathedral of St Matthew the Apostle in Washington.

The Mass seeks God's blessings on those involved in the administration of justice and those who work in public service.

Barres noted that attorneys are called counsellors of the law out of respect for the advice they give based on their wisdom, understanding and knowledge.

"Jesus called the Holy Spirit the Counsellor for similar, though far more significant reasons. The counsel of the Holy Spirit is not

about intellectual property or agreements in restraint of trade. It's about how to make our very brief time on earth radiant with holiness and virtue, how to love God and our neighbour," said the bishop.

The prelate encouraged people working in law to rely on prayer in their daily lives and to call on the Holy Spirit for guidance. He noted that by God's grace, people receive the gifts of the Holy Spirit — wisdom, understanding, knowledge, counsel, fortitude, piety and fear of the Lord.

Reflecting on the importance of prayer, the bishop quoted St Alphonsus Liguori, a civil lawyer and doctor of the church, who described prayer as "conversing with God as a friend".

The homilist pointed out how the busyness and distractions of today's culture can spill

over into one's prayer life, and he emphasised the importance of spending time in quiet prayer.

"It's about allowing the Holy Spirit to expand and refine our contemplative concentration," he said. "It's about adoring, praising and thanking the Father, Son and Holy Spirit in silence. We need to be still and listen."

He then compared the attention and detail made in preparing a legal brief or in researching and writing a legal opinion to discipline in prayer.

"A deeper discipline of the Holy Spirit in prayer animates and focuses dedication to civil law responsibilities and the care of our marriages and families and all we are called to serve, including the younger generations of lawyers, law clerks, interns and associates," he said.

The bishop pointed to the example of St Thomas More, the chancellor of England and skilled jurist who was a martyr for religious liberty and conscience rights, and who said: "I die the king's good servant, but God's first."

St Thomas More and other saints demonstrated the importance of focusing on the will of God and seeking eternal life rather than concentrating on transitory human factors and seeking worldly prestige, Barres said, adding: "They allow the splendour of Christ's truth to shine through them, to their own times, and to all of subsequent history."

The bishop encouraged people including counsellors of the law and judges in their daily prayer to call on the Holy Spirit for guidance, and he concluded his homily with the words, "Come, Holy Spirit!" — **By Mark Zimmermann, CNS**