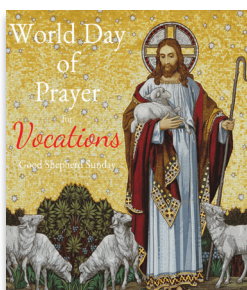


The HERALD is a Catholic Weekly of the Malaysian Church. It endeavours to communicate up-to-date news and Christian values and strives to dialogue with all sectors of society in order to build a harmonious community of believers in God. We support the formation of a participatory Church and encourage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

And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile.

1 Pet 1:17



In conjunction with the 60th World Day of Prayer for Vocations, April 30, we have an 8-page supplement with this issue.

There will be no issue on April 30. Our next issue will be on May 7, 2023

Church to celebrate 3rd World Day for Grandparents and the Elderly

VATICAN: The Church is preparing to celebrate the third World Day for Grandparents and the Elderly on Sunday, July 23, announced the Vatican's Dicastery for Laity, Family and Life, in a recent statement.

The Church observes the World Day each year on the fourth Sunday in July, close to the feast of Jesus' grandparents, Sts Joachim and Anne.

Pope Francis instituted this Day in 2021 since, he believes, grandparents are often forgotten, yet they "are the link between generations, passing on the experience of life and



World Day for Grandparents and the Elderly 2023

faith to the young".

Pope Francis chose as this year's theme *His mercy is from age to age* (Lk 1:50), which expresses the link with World Youth Day, August 1-6, 2023, which will take place shortly thereafter in Lisbon, Portugal.

The World Youth Day's theme *Mary arose and went with haste* (Lk 1:39) shows us, the

Dicastery's statement noted, the young Mary who sets out to go and find her elderly cousin Elizabeth and who loudly proclaims, in the *Magnificat*, the strength of the alliance between young and old.

On the occasion of the Day, the Holy Father will preside over a Eucharistic liturgy in St Peter's Basilica and invites parishes, dioceses, associations and ecclesial communities from all over the world to celebrate the Day in their own pastoral context. — **By Deborah Castellano Lubov, Vatican Media**

Keyboard warriors don't evangelise, they just argue

VATICAN: Sharing the Gospel requires literally "going out," witnessing to the joy of faith in person and not just sitting at home, being "keyboard warriors" who argue with others online, Pope Francis said.

Speaking in St Peter's Square during his weekly general audience recently, the Pope urged Christians to go out and "get moving" to share the Good News of the Gospel with the world.

Holding the audience during the Octave of Easter, with tens of thousands of daffodils and tulips still decorating the square, the Pope continued his series of audience talks about "evangelical zeal," looking at how that differs from pretending to share the Gospel while really just seeking attention or pushing one's own ideas.

"One does not proclaim the Gospel standing still, locked in an office, at one's desk or at one's computer, arguing like 'keyboard warriors' and replacing the creativity of proclamation with copy-and-paste ideas taken from here and there.



"The Gospel is proclaimed by moving, by walking, by going. I exhort you to be evangelisers who move, without fear, who go forward to share the beauty of Jesus, the newness of Jesus, who changes everything."

"Are you willing to let Jesus change your heart?" he asked those in the crowd. "Or are you a lukewarm Christian who doesn't move? Think about it a bit. Are you enthusiastic about Jesus and go forward? Think about it."

"A herald is ready to go and knows that the Lord passes by in a surprising way," the Pope said, so one cannot be "fossil-

ised" by human calculations about what is likely to be successful or by thoughts that "it has always been done this way."

Being a missionary disciple means "not letting pass by the opportunities to promulgate the Gospel of peace, that peace that Christ knows how to give more and better than the world gives," said the Holy Father.

At the end of the audience, Pope Francis marked the 60th anniversary of the publication of St John XXIII's encyclical *Pacem in Terris*, calling the document a "true blessing" for the world when it was published in 1963 amid the tensions of

the Cold War.

The encyclical, he said, offered humanity "a glimpse of serenity in the midst of the dark clouds" of high tension between the United States and the Soviet Union during the Cold War.

The document, published in 1963, is as relevant today as ever, Pope Francis said, reading one line as an example: "Relations between states, as between individuals, must be regulated not by armed force, but in accordance with the principles of right reason: the principles, that is, of truth, justice and vigorous and sincere co-operation." — **CNS/CNA**

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COMMENTARY

A timely but neglected encyclical

Sixty years after its publication, John XXIII's "Pacem in terris" retains a strong relevance in the world of piecemeal warfare that fails to "disarm the heart".

"Men nowadays are becoming more and more convinced that any disputes which may arise between nations must be resolved by negotiation and agreement, and not by recourse to arms." Sixty years ago, the saintly Pope John XXIII, as his life was drawing to an end, shared his encyclical *Pacem in Terris*, on peace in the world, as a contribution towards the first steps towards disarmament and détente.

The doctrine of a 'just war' was finished, and with great realism, the Pope from Bergamo warned of the risks of the new and powerful nuclear weapons. Sixty years later, that text is still relevant but, sadly, unheeded.

Today we seem to have lost a full realisation of how devastating a nuclear war would be – an understanding that was vitally present to those who were alive in April 1963. Today, the world is torn apart by dozens of forgotten conflicts, and a terrible war that began with Russia's aggression against Ukraine which continues in the very heart of Christian Europe.

The culture of non-violence is struggling to find its place, while many people seem to consider even the words 'negotiation' or

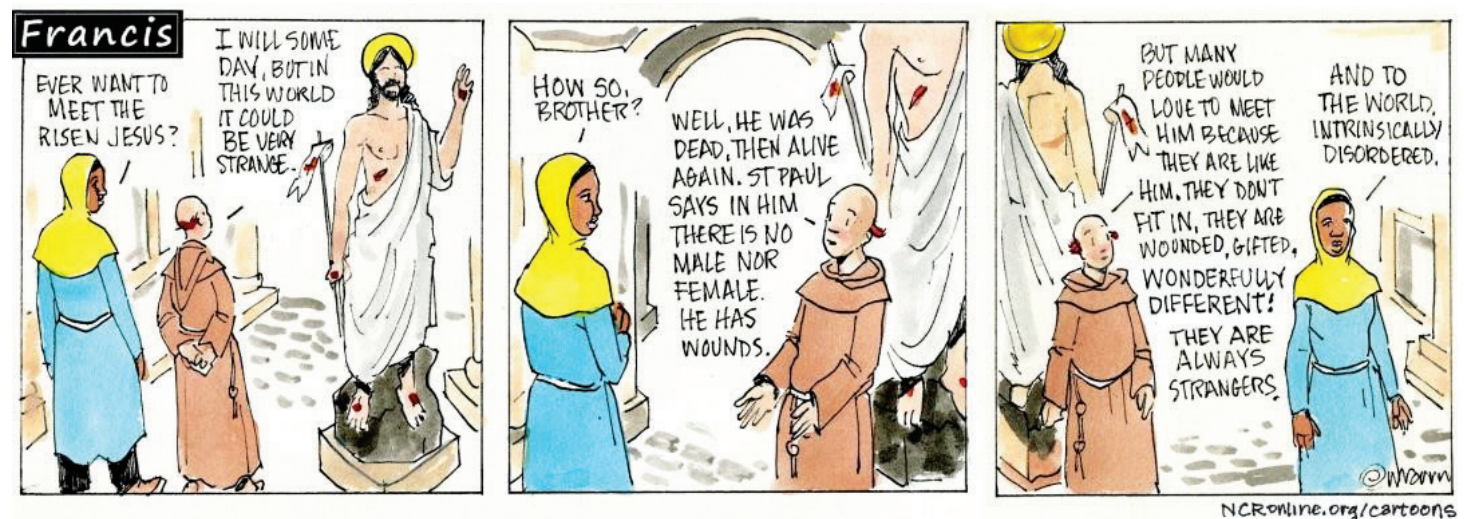
'talks' to be almost blasphemous. Even the idea of strengthening a world political authority capable of fostering the peaceful resolution of international disputes has given way to scepticism. Diplomacy appears muted, while war and an insane arms race are seen as inevitable.

And yet, despite this bleak picture, the principles listed by Pope John in *Pacem in Terris* continue not only to challenge consciences but are put into practise daily by those who do not surrender to the inevitability of hatred, violence, prevarication, and war.

They are witnessed by those 'artisans of peace' who today undertake their missions in Ukraine and in so many other parts of the world, often putting their lives at risk.

They are witnessed to by all those who take seriously the words that Pope Francis spoke in the nunciature in Kinshasa when meeting the victims of unspeakable violence: "To say 'no' to violence, it is not enough to avoid acts of violence. We also need to eliminate the roots of violence, greed, envy, and, above all, resentment." One must have "the courage to disarm the heart." — By Andrea Tornielli, *Vatican News*

● See also page 9



Broken and shattered, Jesus restores us

Have you ever felt like you just have to get away? Or felt like life has given you more than you can handle? Have you ever run away from life? Have you ever been deeply disappointed? Have you ever felt lost and as if your world had been turned upside down? Have you ever wrestled with those big questions: "Who am I now? What's next? Where do I go? What do I do?" Can you remember a time when you did everything right and life still didn't work out the way you planned or wanted? Have you grieved the death of a loved one, a dream, an identity, a future? Has your life ever been shattered? If so, then you know what it's like to be Cleopas and his companion.

In today's Gospel, we hear about two disciples leaving Jerusalem. Who can blame them? Jerusalem is a place of pain, sorrow, and loss. It's a place of death, unmet expectations, and disappointment. It's a place where their lives were shattered. No one wants to stay in that place. As they walk, they are talking about all the things that happened and, probably, even all the things that didn't happen.

They are talking about Jesus' arrest, torture, crucifixion, and death. They are taking about hope that didn't materialise, expectations that were unmet, investments that paid no return. They are disappointed and sad. They had hoped Jesus was the one, but He's dead. And there's a part of them that's been lost, a part of them that died with Jesus. There was nothing to keep



them in Jerusalem. Their lives had been shattered.

I don't know why they chose to go to Emmaus, but I've known times when I just wanted to get away, when any place was better than where I was. Any place would be better than Jerusalem.

Emmaus is our escape from life. Or so we think. What we don't know at the time, and what Cleopas and his companion did not know, is that it is also the way back to life. That realisation happened for the two disciples, as it does for us, in the breaking of the bread.

It wasn't an escape from life that took them to Emmaus, but a hunger for life. It wasn't brokenness that took them to Emmaus but a hunger for wholeness. It wasn't

a shattering that took them to Emmaus, but a hunger for restoration.

Hunger is more than physical, it is also spiritual and emotional. We are, by nature, hungry. We hunger for life, love, wholeness, community, meaning, purpose. That hunger is surely the reason they strongly urged Jesus, "Stay with us." Jesus would not only stay, He would feed them. The guest they invited to their table would become their host.

"When [Jesus] was at the table with them, He took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognised Him." They recognised Him as the one they had left for dead in Jerusalem. They recognised Him as the one who had accompanied them on the road to Emmaus. They recognised Him as the one they had hoped He would be.

Jesus wasn't just giving them bread, He was giving them back themselves. This was their restoration. When Jesus broke the bread, something in them broke open. With that breaking open, their lives were being put back together. So it is for us as well. We've all had times when our lives were broken open in ways we could never imagine or have done for ourselves.

Despite how it feels, our brokenness is not an ending. There is more to it than we often see or know. It is not just brokenness, shattering, it is a breaking open to new life, to new seeing, to new recognition, to community, welcome, hospitality, and love. Isn't that why we gather around

Reflecting on our
Sunday Readings
with Fr Desmond Jansen

Third Sunday of Easter (A)

Readings: Acts of the Apostle 2:14, 22-23

1 Peter 1:17-21

Gospel: Luke 24:13-35

the table every Sunday? Isn't that our unspoken desire for the meals we share with each other?

Jesus fed them not just with bread but with Himself: with His body, His life, His love, His compassion, His strength, His forgiveness, His hope, with all that He is and all that He has. Their life was being restored in their being broken open. But as soon as they saw and recognised Jesus, "He vanished from their sight."

And "that same hour, they got up and returned to Jerusalem."

Cleopas and his companion arrive with news of their Emmaus experience only to hear that Jesus was alive, seen, and present in Jerusalem. We leave Jerusalem in order to return to Jerusalem: to face our deaths, losses, and shattered lives. In so doing, we discover that life awaits us. We return to reclaim ourselves, to recover the lost pieces of ourselves. The city hasn't changed, we have.

Fr Desmond Jansen is assistant priest at City Parish, Penang.



KUALA LUMPUR ARCHDIOCESE

Diary of Archbishop Julian Leow

April and May

- 25-26/4** *Clergy Monthly Recollection*
- 2/5** *AOHD Board of Management meeting*
- 3/5** *Christian Federation EXCO meeting*



PENANG DIOCESE

Diary of Bishop Sebastian Francis

April

- 24** *Commissioning Mass – Catechetical Retreat, Minor Basilica of St Anne, Bukit Mertajam at 11.30am*
- 25** *Meeting — Penang Diocesan New Evangelisation Commission, Penang Diocesan Centre at 11.00am*
- 25** *Meeting — Penang Diocesan Finance Committee, Penang Diocesan Centre at 6.00pm*
- 26** *Meeting — New President of Penang Section – West Australian Lieutenancy of the Equestrian Order of the Holy Sepulchre of Jerusalem, Dr Luis Chen KCHS of Ipoh at 3.30pm*
- 27** *Mass — Pilgrims from Romania, Cathedral of the Holy Spirit, Penang at 8.00am*
- 28** *Mass and Blessing of Room — 41st Anniversary of Shekinah Glory Renewal Group, Penang Road at 7.30pm*
- 29** *Fundraising Dinner for Ozanam Retirement Village — Society of St Vincent de Paul (SSVP) Fundraising Dinner, Jen Hotel at 7.30pm*
- 30** *Meeting — President & New Vice President of SSVP National Council, Bishop's Residence at 11.00am*



MALACCA JOHORE DIOCESE

Diary of Bishop Bernard Paul

April and May

- 28/4** *Confirmation Mass – Church of the Holy Family Church, Ulu Tiram*
- 29-30/4** *Auxiliary of the Apostolate Weekend – MAJODI Centre*
- 1/5** *Programme – Deliverance & Healing (Module 1 & 2) at MAJODI Centre*
- 2/5** *Meeting – MJD Pastoral Advisory Committee*
- 6/5** *Meeting – Language Cultural Council in Kluang*



DIOCESE OF PENANG

PKK/BDN/2023/04/159

Notifications and Updates

1. Ordination to the priesthood of Deacon Andrew Khoo

Deacon Andrew Khoo from the Church of the Immaculate Conception, Penang who has completed his formation with the Institute of the Incarnate Word, will be ordained priest on April 29, at 3.00pm at the Diocese of Lipa, Philippines.

Archbishop Gilbert Armea Garcera of Lipa will be the ordaining prelate. Please keep him in your prayers as we remember the community and their mission.

2. Erection of a religious house of the Congregation of the Daughters of Carmel (Kongregasi Putri Karmel) and Carmelite Sanctie Eliae (CSE)

Following from the recent visit of the Father Founder and the Superior Generals of the Daughters of Carmel and Carmelite Sanctie Eliae (CSE) in March 2023 at Balik Pulau, I wish to inform that a formal agreement has been signed between them and the Diocese of Penang, granting them the permission for the erection of a Religious House according to the norm of Canon 609 §1. The community will be an "Auxiliary Community" to the Community of Putri Karmel and CSE of Sabah. The Formation Centre and Hermitage at Balik Pulau will be used by them for this purpose with effect from April 1, 2023.

With heartfelt gratitude, I wish to thank parish priest, Fr Nelson Chitty, and his generous team of parishioners at the Church of the Holy Name of Jesus, Balik Pulau, for their refurbishing, maintaining and up keep of the formation centre and hermitage throughout these years from the time the retired IJ sisters left the place.

3. Order of Friars Minor Capuchin (OFM CAP) in the Diocese of Penang

After four years of absence from the friary at St Felix of Cantalice Formation House located at Tanjung Bungah, I am pleased to inform that the brothers will return to the diocese again. The fraternity of St Felix comprises of Fr Gilbert James OFM Cap as Guardian and Post Novices Director, Fr John Anandan OFM Cap and Fr Michael Raymond OFM Cap (parish priest of Church of the Divine Mercy) as members of the fraternity.

The brothers under formation are Bros Cornelsteve Dominic OFM Cap, Sylver Ivan Sabinus OFM Cap, Aldrin Benedict OFM Cap, Marthin Steven OFM Cap, and Matius Lawrence Derick Goh (Postulant).

They will be residing at the Convent of the FMDM Sisters at 19, Lorong Bintang 2, Tanjung Bungah while waiting for the house to be completed.

4. Heartfelt thanks to Sr Lucy Maria, LSP

I thank Sr Lucy Maria LSP who has completed her mission at the Little Sisters of the Poor in Penang and wish her blessings as she moves back to her home country in Singapore to begin her new mission for the greater glory of God.

5. New assistant priests in the Diocese of Penang

I am pleased to inform that Fr Raymond Raj will serve as assistant priest at the Minor Basilica of St Anne, Bukit Mertajam, while Fr Desmond Jansen will serve as assistant priest at City Parish, Penang. Let us continue to pray for these newly anointed and ordained priests of our diocese and for their priestly ministry and mission.

6. New president of Penang Section – West Australian Lieutenancy of the Equestrian Order of the Holy Sepulchre of Jerusalem

I congratulate Dr Luis Chen KCHS of Ipoh, a pioneer member of the Section on his appointment as the incoming President.

Anna Wong DC*HS has retired as President of the Penang Section after successfully leading the growth of the Section over the past eight years.

Sebastian Francis
Rt Rev Sebastian Francis

Called to see the world with Jesus' eyes

KUCHING: Claretian Provincial Superior of Chennai, Fr Jesu Doss S, CFM, led a recollection for the clergy of Sarawak while visiting the Claretian community there.

Fr Jesu reflected on the consecration of the Chrism. He said, for Catholics, Baptism is the ONE Primary consecration. To be anointed means to be set apart for the mission of God based on Luke 4:16-19 in the Gospel of the

Chrism Mass. Through anointing and consecration, like Jesus, every baptised person is set apart and belongs to God to do His mission. This calls for intimacy with the Father and dependence on Jesus. Priests and religious are to fully develop their baptismal calling.

To belong to Jesus means to see the world with His eyes, hear with His ears, feel with the heart of Jesus, and respond accordingly to this mission. It is a re-

minder that our faith is not merely a set of teachings or doctrines, but a personal encounter with Jesus that should transform our lives and the way we engage with the world.

The Claretian said consecration is a call to RADICALISATION — to go back to the roots — of living our Baptism promises. In following Jesus, one needs to be ready to empty oneself in imitating Jesus.

Real-world Lenten practice

NILAI: The Church of St Theresa's catechism class children, and their peers from Zenith International School, Seremban, are helping raise awareness about the importance of reducing carbon emissions and the need for sustainable living practices.

They handed over approximately 300kgs of fabric to the Lifeline Clothing Factory for recycling. The project was launched on the first week of Lent and culminated on Palm Sunday with the collection. The

initiative was held in collaboration with Zero Waste Earth Store, an NGO that aims to raise awareness of zero carbon emission practices

It was wonderful to see young people taking an active role in promoting sustainable practices and making a positive impact on the environment. Recycling textiles is an important step in reducing waste and promoting a circular economy. — *By Aileen Anthony Jason*



The students handing over 300kg of fabric for recycling.

Being one with nature

PETALING JAYA: The Parishioners of the Church of St Francis Xavier participated in a Lenten Walk on April 8. The Parish Integral Human Development Ministry (PIHDM), Care for Creation Ministry (C4C), and Religious Education (RE) came together to organise this walk and encourage parishioners to connect with nature during the Lenten Season.

About 31 participants joined the one and a half hour walk up Gasing Hill, divided into four groups, before stopping for breakfast and fellowship

The nature walk was a first for several participants, and it exposed them to the existence of forests near the church that they could visit for leisure and exercise. The walk was accompanied by prayers, including the 15 Stations of the Cross at specific points on the Hill.

The registration fee of RM20 per family raised RM340, which was donated to the AOHD Lenten Fund. The chief coordinators of C4C and RE and the AOHD director sponsored the light breakfast. — *By Francis Lai*

Small acts can make a big difference

MELAKA: The Society of St Vincent de Paul (SSVP) Conference of the Holy Spirit visited a family in need and provided them with some basic necessities. The family of seven, consisting a couple and their five children aged seven months to 14 years old, were living in a rented house without basic furnishings, and the SSVP members were determined to help them.

The members obtained permission and took photos of the family's living conditions to make a list of their basic needs, which included mattresses, pillows, a stand fan, chairs, a table, a clothes rack, and a small fridge. They posted the list in the parishioners' WhatsApp group, and people from other districts in Melaka responded to provide aid as well. All the items needed to be collected by March 6 and transportation became a challenge. Thankfully, an 'angel' came to the rescue and helped collect and transport all the items to the family's house.

On March 12, after Sunday Mass, the members and volunteers went to the family's house to deliver and set up the items. They even helped register the eldest son, who had stopped schooling for two years, to go back to school in the new term. The SSVP members were grateful for the opportunity to help this family, and their efforts brought light to the family in their time of need.

This story is an inspiration to us to carry our candle and to be kind and generous to those in need. It shows that even the smallest acts of kindness can make a big difference in someone's life. — **By Teo Kim Mui**



SSVP members with the small refrigerator.

LSS participants experience the infilling of the Holy Spirit



By Karen Ann Theseira

JOHOR BAHRU: Some 140 people attended a Life in the Spirit Seminar (LSS) at the Church of the Immaculate Conception (CIC), March 31-April 2.

The LSS themed *Empowered to be the salt and light in the post-pandemic era*, saw parishioners from all walks of life, ranging from youths to seniors, participated in the Spirit-filled weekend.

Martin Jalleh and Francis Rasiah were the facilitators for the three-day sessions.

During the sessions, participants experienced inner healing, Baptism in the Holy Spirit, and fellowship.

Organised by the CIC charismatic prayer group, this year saw a larger number of young participants compared to the last one held in 2019.

In his opening address, CIC parish priest, Fr Edward Rayappan, said he hoped the LSS experience would result in the participants becoming less BUSY – (burdened under Satan's yoke) and instead choosing a new way of life. One of peace and joy, which the world cannot give but can only be found in our relationship with the Saviour.

He invited the participants to reconcile and forge a deeper relationship with Christ, to yield to the actions of the Holy Spirit in their life, and to experience the gifts of the Holy Spirit working in them.

The sessions saw Martin and Francis brought the attendees on a journey to a meaningful Life in the Spirit and revival in the par-

ish.

The organising team hoped that the LSS would "awaken" the young and older parishioners, and rekindle in them the gifts of the Holy Spirit, to serve God after the lull of the pandemic.

In the first session themed *God's Love*, participants gained a deeper understanding of how God wants to be in a personal relationship with us and will never forget us, as we are precious to our forgiving Father.

During the talks, participants absorbed and reflected on the need for God in a world gone wrong – individuals and societies struggle against the temptations, lies, and promptings of Satan.

The session on *Growth and Transformation* encouraged participants to make positive contributions.

During the healing session, participants were asked to believe, receive and yield to the Spirit. They were asked to be healed of their "brokenness" and were prayed over by the group leaders.

The session on *Baptism in the Holy Spirit* was an affirmation of staying true to our baptismal promises and once again, claiming the Holy Spirit as given to us by Christ to work in us.

The retreat was blessed with a wonderful music ministry, which was a vital source of inspiration and joy for the attendees.

During the LSS, participants took part in small group discussions and shared their experiences based on some of the topics presented.

Towards the end, CIC assistant priest, Fr Laurence Motoyou, and the Head of CHAR-IS, Malacca Johore Diocese, Fr Paul Sia, presented the participants with little bottles of salt and candle, commissioning them to go forth to "be the salt and light to the world".

Several participants experienced the Holy Spirit's touch: praying and speaking in tongues, healing, and the gift of joy and love were some gifts.

While some felt a heavy burden lifted off their shoulders, others felt more compassion and love for others and were now able to forgive past hurts and people, especially family members, parents, and children.

Participant Glenda Torres said she was healed of feeling alone and felt rejuvenated by the Baptism of Fire.

Another participant, Nesri Manoharan, said she prayed to receive the gifts of the Holy Spirit but felt a message was sent to her to be patient as it's not her time yet. Instead of feeling sad for not receiving any gifts that weekend, she felt immense joy and peace, and is confident in the Lord's timing!

Agnes Laurent came with a heavy heart and felt touched by the Spirit. She returned home filled with peace, joy, and thankfulness for the gift of tongues.

Many participants experienced the healing power of God. Some broke into tears, while others felt a deep sense of relief and peace. But most participants felt reignited by the spirit-filled weekend and are committed to "re-connect" to our ever-Loving God, especially after the pandemic.

Wives inspire Easter Vigil Baptisms

NILAI: Musician William Dean Denny Koyoi, 40, used to enjoy performing in front of an audience in the Protestant church. "It was the artist in me who enjoyed the glamour," shared Denny.

Denny and his sons, Raphael Elvern Kean Denny, 19, and Gabriel Elvin Konan Denny, 15, were among five Elect who received the Initiation Sacraments of Baptism, Eucharist, and Confirmation at the Church of St Theresa during the Easter Vigil.

Denny shared that his wife's unwavering faith in the Roman Catholic Church made him turn the corner. "All these years, I have seen her reverence to prayer and her humility in her practice. One day, I realised it was time to come down from my pedestal. It was time for God to increase and I decrease," he added. Denny shared that he had also considered Baptism in the Orthodox Church, but the Rite of Christian Initiation for Adults (RCIA) journey showed him that Roman Catholicism is where his heart is.

Carlo Markus Chan Soon Kai, 39, had



The baptised and those who received Confirmation with Fr Christopher Soosaipillai at the Church of St Theresa, Nilai.

a similar source of inspiration, his wife. "I was considering between Islam and Christianity," said Kai, who was raised Buddhist. However, his Catholic wife was always there to shine a light on the faith.

"If it weren't for the MCOs, I would have been baptised sooner." Kai shared that he found truth in Christ's crucifixion and the sacrament of Reconciliation.

"When I was 14, my parents divorced. My

mother brought me up singlehandedly," said Jude Francoise Hii Ik Fan, 33. "For most of my life, I did not think about religion until I met my wife, who is Catholic.

Francoise shared that the love he felt from the Church marked the beginning of his journey. "When my prayers to get a job that did not require me to work weekends came true, I enrolled in the RCIA programme without hesitation," he added.

"We are truly blessed to welcome our new members," said parish priest, Fr Christopher Soosaipillai. "God works in marvellous ways. In this case, he worked through the wives. This shows us why Christ must always be at the centre of our families," he added.

Together with the Elect were three other candidates who received their Confirmation and one who received the Holy Eucharist and Confirmation. The parish RCIA is facilitated by catechists Joanne Wee and Jason Christopher Fernandez. — **By Aileen Anthony**

Caritas Asia holds workshop on institutional development and capacity strengthening

By Eta Ting

MELAKA: Caritas Malaysia (CM), in collaboration with Caritas Asia (CA) Regional Secretariat Team, hosted the Caritas Asia Institutional Development and Capacity Strengthening (IDCS) Workshop for the first time from March 28 to 31. Fifty participants from three regions - Caritas Middle East and North Africa (MONA), Caritas OCEANIA, and Caritas ASIA were in attendance.

This four-day workshop was crucial for anyone serving in Caritas. The overall concept was “What MATTERS to Caritas Internationalis MATTERS to us, the Caritas family worldwide!”

Four speakers from Caritas Internationalis (CI) - Programme Manager of CI Management Standards Annamária Vrzáčeková, Felix Miguel Sanchez Delgado, Caritas Spain (who helps in CI too), Karam Abi Yazbeck, Caritas MONA Regional Coordinator, and Zar Gomez (Caritas ASIA) presented on the importance of CI Management Standards to be used as an institutional development and change management in institutions on the first day.

The following day's focus was on the revised Organisational Review Tool (ORT) with self-assessment and scoring guidelines and a case study for the working group session to interact.

Felix presented on the Risk Analysis Reduction and prioritisation, and the rationale



Bishop Bernard Paul with participants from CI, Caritas Asia, Caritas MONA and Caritas Oceania.

and common sense to understand the why, when and who.

On the final day, the participants tested the tool (case study) to learn about the External Assessment, CI Organisational Development Solidarity, and the best practices shared by our sister Caritas family.

Eta said, “My takeaway is that CI MS is the most important tool to countercheck balance on its true mission to be accountable, charitable, and beneficial to all the stakeholders involved, especially to the marginalised poor. It was also a golden opportunity to network and listen with understanding, the first-hand, differing experiences of other Caritas family members while using CI MS as an organisational review tool.”

Andrew Leo shared that “the speakers’ impassioned pleas spoke volumes of the real need for each Caritas family member

“As I said at your last General Assembly, I thank the Lord for Caritas and its invaluable service in the world.

“I also congratulate the Governance bodies and the General Secretariat of Caritas Internationalis for developing and approving the Management Standards and Code of Conduct for the member organisations.

“These instruments must now be applied to strengthen the transparency and credibility of Caritas. Let us remember that we are accountable to God, to the Church, to the donors and in particular, to the poor with whom the Lord identifies Himself.

“By serving them with humility, dedication, self-denial and professionalism, we promote the Church’s mission of forming one human family, caring for creation.”

Pope Francis, October 19, 2015

to do his or her better self to the best professionally, if possible, to be aligned with this common yet crucial CI MS as part of the transparent tool answerable to all stakeholders involved!”

Bishop Bernard Paul said, “Be a SEE-ING COMMUNITY. See beyond the terror

and the darkness, see beyond evil, see good works, then see God at work.” The Caritas family is called to be INCLUSIVE, to welcome all, irrespective of race or religion; and to work together as brothers and sisters, in the spirit of *Fratelli Tutti* and the synodal Church.

Journeying together with the Risen Christ

KUALA LUMPUR: Fr Simon Lau was the preacher for the Church of the Risen Christ’s (RCC) Golden Jubilee celebration, April 3-5.

On the first day, Fr Simon talked about living in a relationship with Jesus to strengthen our faith and trust. He referred to Lk 18:18-23, about the rich man who could not give up his material wealth to go to heaven. But Zacchaeus, the tax collector, in Lk19: 1-10, proclaimed, “I am going to give half my property to the poor and, if I have cheated anybody, I will pay him four times the amount.” Then he followed Jesus.

Fr Simon asked, “So who am I in having faith and trust in God? The rich man or Zacchaeus?”

On Tuesday, Fr Simon spoke about love and the sense of belonging. Judas, after betraying Jesus, left Jesus and the company of the Apostles and went alone into the darkness. But Peter, who boasted that he would



Fr Simon Lau was the preacher for the three days leading up to the feast of the Risen Christ.

die with Jesus, also denied Him, cried, repented, and remained with the community of the disciples. Peter was saved. Fr Simon advised parents to teach their children about God’s love, so that when they grow up, they remain with the community.

On the third day, Fr Simon explained

about the formation and conforming to the image of Christ. He said we need to move from learning to growing in our faith and spirituality with perseverance. We may fail and fall, but with faith and support from our church community, we will rise again.

Fr Simon continued, “When I was in the

seminary, the late Fr Ignatius Huan taught three steps to grow in spirituality: Self-awareness ... being able to recognise our weakness, humility ... to admit our weakness and docility ... being open to change.”

In conclusion, Fr Simon asked, “Are we the crowd of 5,000 who follow Jesus just to get what we want, the 72 disciples who come and go, the 12 Apostles who were with Jesus for three years but abandoned Him, the three closest to Jesus, namely Peter, James, and John, or are we like John, the beloved disciple, who followed Jesus to Calvary?”

As we journey towards the Sacred Triduum, we know God is forming us and calling us to holiness.

RCC parish priest, Fr Edwin Peter, said the Masses, while serving as a preparation for the Sacred Triduum, drew its points from the Parish’s Pastoral Assembly. — **By Helen Tan**

Penang parish celebrates feast day and 55th anniversary

AYER ITAM, Penang: The Church of the Risen Christ’s parishioners came together to mark multiple occasions, including the feast day, the church’s 55th anniversary, and Easter on April 9.

The celebration kicked off with the distribution of goody bags for the congregation after the Easter Vigil Mass on April 8.

The Easter Sunday Mass was presided over by parish priest Fr Esmond Chua, OFM, with assistant priest Fr Crispus Mosinoh, OFM, and Postulant Director Fr Cosmas Francis, OFM, concelebrating.

The post-Mass festivities, including live music, Sabahan dance performances, songs by the Bahasa and Tamil groups,

and delicious Malay food, kept the community in high spirits. The many different groups within the parish, such as the senior citizens and the catechetical ministry, also showcased their talents and contribute to the celebration.

The combined celebration at the Church of the Risen Christ was a great example of the strong sense of community and togetherness that exists among the parishioners, as well as the dedication of the clergy and lay members of the church. The event was a wonderful way to strengthen relationships within the community and reinforce a shared sense of purpose and belonging.

— **By AJ Michael**



One of the performances during the celebration.

Senior group's three parish pilgrimage

KLANG: The Amazing Greys of the Senior Parishioner Group (SPG) from the Church of the Holy Redeemer (HRC), together with parish priest Fr Andrew Kooi, went on a pilgrimage to three churches in Negeri Sembilan, April 4.

About 60 pilgrims made the journey of faith to strengthen and build our spirituality while fostering a closer bond with Jesus Christ.

At their first stop, the Church of the Visitation, Fr Andrew presided over Mass, with the SPG members animating. In his homily, Fr Andrew told the pilgrims to either follow their hearts' desires or follow Christ. It was a good reminder that making the correct choice is important to build a strong relationship with God and preserve our salvation. Visitation's parish priest, Fr Xavier Andrew, and senior members of the church, graciously hosted breakfast for the pilgrims.

At their next destination, the 130-year-old Church of St Augustine Titi, Jekebu, Carmelite Friar Philip Tay, OCD, was on hand to wel-

come the pilgrims. It was great that the organising committee allocated time for personal prayer amidst the church's serene setting. They also jotted their problems and concerns on paper and placed them in a petition box at the altar before the SPG chairperson led them on a solemn recitation of the Way of the Cross. As they walked from station to station, remembering Jesus' pain and suffering, they also focused on the depth of our Redeemer's unconditional love for mankind.

At their final stop, the Church of the Immaculate Conception, Port Dickson, parish priest Fr Jestus Pereira met the pilgrims and opened the church for them to pray the Rosary.

Although it was a short pilgrimage, they came away greatly enriched, spiritually uplifted, and blessed. Special thanks go out to Fr Andrew, the parish priests and members from the three churches, SPG committee members, and the entire team for a job well done. — *By Marie Lee*



Fr Andrew Koor receiving the Offertory Gifts from his parishioners.

Buka puasa muhibbah



Dato' Seri Dr Mujahid Yusof Rawa and Prof Dato' Seri Anwar Fazal holding up a framed memento depicting the word 'Peace' in several languages. With them are Bishop Sebastian Francis and members of the MCCBCHST.

By Christopher Kushi

PENANG: On April 1, the Acheen Street Mosque, a UNESCO World Heritage Mosque, was the venue for a *Buka Puasa Muhibbah* event to foster understanding and friendship between members of the different faith communities and to promote peace to humanity.

Organised by mosque chairman, Dato' Seri Dr Mujahid Yusof Rawa, and Penang Gandhi Peace Centre (PGPC) chairperson, Prof Dato' Seri Anwar Fazal, this event first started in 2009.

Mujahid said Ramadan, apart from the virtues of fasting and praying, is also about promoting the values of peace and harmony, more so when people are spreading hate through social media. The faith community must spread love and take the path of peace. Muja-

hid said the mosque has been the centre of knowledge, a peacemaker, and a place of refuge in its history.

Anwar Fazal who shared moments in the path of harmony and peace mentioned that the late President of India, APJ Abdul Kalam, who went on a walkabout in 2008, in streets leading to the Acheen Street Mosque, praised the unity of hearts and minds and human dignity of the community in the churches, temples, and mosques along the route. He penned a six-stanza poem with the first and last paragraphs.

*I heard the Song of Unity
in the streets
Of harmony in the island!
Ancient city of Penang
I walked and walked every step,
People: Malay, Hindus, Muslims,
Chinese, Christians*

*Together walked with me,
With Pride and peace.*

*When I completed my pilgrimage
The streets of Harmony
of Penang.
Presented an integrated
spiritual centre
With message to the Universe.
Every human being
will give and give
The best of human societies
will be born.*

Also present was Bishop Sebastian Francis who said that "Together we share this evening with the people of Penang, the people of the world, in obedience to God. May peace be upon all of us." Attendees included members of the Penang Chapter - the Malaysian Consultative Council of Buddhism, Christianity, Hinduism, Sikhism, and Taoism (MCCBCHST).



JOIN OUR TEAM

Yayasan Tan Sri Dominic Vendargon is pleased to invite applications from qualified and interested candidates for the positions offered below.

1) Chief Operating Officer (COO)

RESPONSIBILITIES

The Chief Operating Officer (COO) acts as the Executive Secretary of Yayasan Tan Sri Dominic Vendargon (YTDV) and is responsible for executing and enforcing policies of the YTDV in all schools, institutions and bodies owned and/or operated by YTDV (the 'Group').

The COO reports to the Chairman of YTDV and is responsible to the Council of Directors, for providing direction to and ensuring the effective discharge of oversight over, all educational and business operations within the Group.

The COO is expected to manage the business and the enterprise but not run education activities in schools as academics, co-curricula and extra-curricula activities will be the purview of qualified heads of schools. The COO will be assisted by a team of managers and executives.

REQUIREMENTS

The candidate we are looking for will be an active, practising Catholic who possesses appropriate tertiary qualifications and a sound background in corporate business, legal and finance. Experience in education, digital technologies and human resources is an advantage.

The candidate is also expected to have accumulated some exposure in networking to support YTDV in the development of strategic directions that take into account market opportunities and dynamics as well as industrial support to meet performance targets.

YTDV will offer the successful candidate an attractive remuneration with annual paid leave, hospitalisation benefits, transportation and travel allowances as well as staff discounts.

2) Procurement Manager

RESPONSIBILITIES

The Procurement Manager will be based at the Yayasan Tan Sri Dominic Vendargon (YTDV) Corporate Office and will be responsible to the Chief Operating Officer (COO) for the efficient and ethical exercise and enforcement of all policies, practices, rules and procedures related to the procurement, supply, inventory and custody of assets within YTDV, including all schools, institutions and bodies under its care (the 'Group').

The Manager is expected to guide, lead and manage all procurement exercises conducted within the Group and to enforce best practices in all activities related to the procurement of goods and services and the proper care, maintenance, safety and custody of inventory and assets. Knowledge and exposure in such experiences is a prerequisite.

REQUIREMENTS

The potential candidate is expected to have a tertiary qualification in business, finance, engineering, information technology, education or marketing. Experience in digital technology is an advantage.

The manager will work in the Corporate Office in the company of other managers in an environment that demands ethical standards of business, close teamwork, competent performance and dedicated commitment.

YTDV will offer the successful candidate an attractive remuneration with annual paid leave, hospitalisation benefits and transportation and meal allowances, besides staff discounts.

Applications are to be submitted in writing complete with résumés by **12 May 2023**, addressed to:

**Chairman, Council of Directors,
Yayasan Tan Sri Dominic Vendargon, c/o Stella Maris International School
No. 7, Lorong Setiabistari 2, Medan Damansara, 50490 Kuala Lumpur.**

Seoul archdiocese launches first of its kind Catholic app

SEOUL: An official app of the Catholic Church, designed to accompany Korean Catholics in their various needs: from reading a page of the Bible to downloading the baptismal certificate; from paying a donation directly from your mobile phone to being able to register with a QR code in the pilgrimage sites visited. These are the characteristics of *Catholic Hashang*, the application created by the National Conference of Catholic Priests for computerisation (NCCPC) which made its debut on the occasion of Easter.

Activated in all the parishes of the arch-

diocese of Seoul, it will soon be extended to all the other dioceses as well. Thanks to this app, South Korean Catholics at Mass will be able to donate their offering not only in cash but also through a payment from a mobile phone which will be managed by an ad hoc system called Catholic Pay. There are also many other services available: by subscribing to the application, the faithful will be automatically connected to the registers of all the Catholic Churches of the nation, where data on the sacraments are recorded.

Other data related to the life of the Church can also be recorded through the app. Once

accumulated and processed anonymously, they can become useful for statistical purposes for parishes, dioceses and the entire Korean Catholic Church.

According to Fr Dominic Choi Jang Min, president of the NCCPC, the Korean Church is the first in the world to have an app of this type. Its name Catholic Hashang is derived from St Paul Chong Hashang, one of the Korean martyrs who at the beginning of the 19th century was very active in trying to organise the life of the Catholic community even at the time of persecution. — *AsiaNews*



Vietnam welcomes hundreds of new Catholics

HANOI: Hundreds of new converts from the indigenous Hmong community in Vietnam held Holy Week celebrations for the first time this year.

“We are happy that some 200 Hmong vil-

lagers attended Palm Sunday Mass, Holy Week services and Easter celebrations for the first time at Hong Ngai sub-parish,” said Fr Joseph Nguyen Tien Lien, pastor of Mai Yen parish in Hung Hoa diocese in northwestern

Vietnam, bordering Laos to the south.

The new converts, assisted by a seminarian and a nun, decorated a small chapel, which was built in March this year, with images of the Way of the Cross and the Sacred Heart, Fr Lien added.

“We had to teach the first timers how to fast on Good Friday, sing hymns, recite prayers in the Hmong language,” the priest said.

The Hmong people are an indigenous group mainly found in Vietnam, Laos, Thailand, Myanmar, and China. Most Hmong people in Vietnam are day labourers, eking out a living in tea gardens and rice fields. There are more than 20,000 Hmong Catholics living in remote and mountainous areas of Vietnam.

In Mai Yen, many of the parishioners live far away from the parish church and are not in a position to attend services. The distance between Hong Ngai sub-parish, where new converts had their first Easter encounter, and

Mai Yen parish is 70 kilometres. Hung Hoa Diocese in Bac Yen district of the northwestern mountainous province of Son La, covers 10 provinces and serves 245,000 Catholics, including 20,000 from the Hmong community.

“Our top priority is to offer pastoral care to disadvantaged ethnic villagers in remote areas and celebrate Easter for new Catholic communities to strengthen their faith,” the 44-year-old priest said.

The three mission stations, set up last year, are among the many in Bac Yen district, which houses more than 700 ethnic Catholics. There is a plan to erect two chapels at the new mission stations next month.

Fr Lien, who has been working in Mai Yen parish since 2017, along with Frs Paul Nguyen Cong Hien and Joseph Nguyen Van Cuong, provide pastoral care to Catholics from ethnic Hmong, Thai and Kho Mu throughout Son La province. — *ucanews.com*



New converts from the Hmong community attend the Way of the Cross at Hong Ngai sub-parish on April 7. Their parish in Mai Yen in Son La province is 70 kilometres away. (UCA News Photo)

Celebration of Easter triduum in Chinese dioceses sign of communion

BEIJING: After three years of pandemic, the Chinese Catholic communities finally resumed the solemn celebrations of the Easter Triduum and lived intensely the “highlight” which represents the culmination of the entire liturgical year.

After the solemn celebration of Palm Sunday and the intense participation of the baptised in the “National Day of Collection for the Victims of Natural Disasters,” the Catholic dioceses of China also returned to celebrate the Chrism Mass, a liturgy in which the unity of the local Church is manifested around its bishop, then the Mass in Coena Domini, with the washing of the feet.

About 70 of the 80 priests who are part of the diocesan clergy participated in the Chrism Mass of the diocese of Shanghai, presided over in the cathedral by Bishop Joseph Shen Bin. In his homily, Bishop Shen Bin invited everyone to recognise themselves as belonging to the same family.

In the Cathedral of the Diocese of Baoding, the Chrism Mass, presided over by Bishop Francis An Shuxin, was celebrated by 43 priests. During his homily, after explaining the value of the consecration of oils, the bishop also pointed out that the diocesan liturgical office had to reprint the liturgy booklets, provide additional quantities of oils and organise the production of 60 new chasubles, given the large number of priests who concelebrated the Chrism Mass.

In the Diocese of Xi'an, about 50 priests

celebrated the Chrism Mass in the cathedral dedicated to St Francis. Seminarians from the major and minor seminaries, as well as sisters from the Congregation of the Sacred Heart, also took part in the liturgy.

In the Diocese of Sanyuan, Bishop Joseph Han Yingjin presided over the solemn liturgy. In his homily, he urged all priests to remember “the promise, made on the day of our priestly ordination, to dedicate our lives to the mission of announcing the Gospel”. The bishop invited all the baptised to support the priests with prayer and closeness in their common apostolic concern, so that even today “the Church may be a light for the world and bear witness to God’s love”.

During the Masses celebrated in the provinces of Jiangxi and Jiangsu, the homilies also underlined the communion, the action of the Holy Spirit, the fact that the priests are called to live among themselves and with the bishop “to proclaim the Gospel, serve the diocese and all the baptised”, the latter being in turn invited to “take care of their priests”.

In Hohhot, Inner Mongolia, Bishop Paul Meng Qinglu also washed the feet of 12 lay people during the Coena Domini Mass, inviting them all to “imitate the humility and mercy of Jesus Christ, to manifest the spirit of love and mutual service”. All participants also took part in a solemn Eucharistic procession, followed by adoration of the Blessed Sacrament. — *Fides*

Thousands of Korean Christians join Easter Sunday rally

SEOUL: About 4,000 Christians joined a rally in Seoul on Easter Sunday in what was billed as the first large-scale Easter parade since Christianity arrived in the country four centuries ago.

The parade, organised by inter-denominational United Christian Churches of Korea, started from Seoul’s Gwanghwamun Square, passed through Seoul Plaza, and ended at the square, *The Korea JoongAng Daily* reported on April 10.

Kam Kyung-cheol, a parade organiser, said that it was “the first large-scale Easter parade in central Seoul in the 140-year mission history of Christianity in Korea,” referring to the beginning of Protestantism in the nation.

Yi gwang-jeong, a Korean diplomat stationed in Beijing, was the first to introduce the concept of Catholicism to the majority-Confucian nation in 1603, according to the Association for Asian Studies.

Protestantism was introduced following the arrival of Methodist missionary Horace Allen in 1884 and Presbyterian missionary Horace Underwood the next year.

The parade attendees added various displays, which included both religious and non-religious elements, as part of the procession.

As part of the festivities, the organisers organised an Easter music concert at Gwanghwamun Square in the afternoon.

President Yoon Suk Yeol, and his wife, Kim Keon Hee, attended the Easter Sunday service at Youngnak Presbyterian Church in central



Participants attend a parade to celebrate Easter in Gwanghwamun Square in Seoul on April 9, 2023. (UCA News Photo)

Seoul.

On the same day, Archbishop Peter Soon-taek Chung of Seoul, during an Easter Sunday service at Myeongdong Cathedral, reminded the attendees of the harsh conditions faced by people in neighbouring countries and called for support from Koreans.

“Let us open our eyes to the fact that there are neighbours under harsher difficulties. Let us start from something small through which we can extend a warm hand and walk together,” Chung said. — *ucanews.com*

Violence marks Holy Week in Nigeria

YAOUNDÉ, Cameroon: On April 8, Fulani herdsmen attacked Mgbani in Benue State, located in North Central Nigeria.

"I received a report that about 35 persons were killed [in the attack]," said Fr William Shom, a priest in Yelewata.

The following Wednesday, herdsmen struck the Umogidi community in Benue State, killing at least 50 people. And between Monday and Tuesday, separate attacks in different localities of Benue state left at least six other people dead.

In March, at least 60 Christians were killed by Fulani herdsmen, according to *Morning Star News*.

Governor Samuel Ortom of Benue urged citizens to "remain calm and be security conscious and remain ever vigilant to avoid being killed like chickens."

Nigeria has a population of over 200 million, almost evenly divided between Christians and Muslims.

Christians face persecution in the Muslim-majority north – where *Syariah* law has been imposed in several states – and Nigeria's "Middle Belt" where the Muslim north

meets the Christian south.

The Islamist Boko Haram have been operating in the country's northeast since 2002, and Fulani herdsmen – who are Muslim – have been attacking Christian farming communities throughout the country.

"It has become a norm for a day to not pass without hearing of one or two attacks," said Fr William Shom.

"This is coming at the perilous time of Christ's own agony, suffering, and death on the cross," he added.

In his Easter message, Archbishop Ignatius A. Kaigama of Abuja noted that "from Boko Haram to banditry and kidnapping, the threat of violence and terrorism, the stories are both heart-breaking and fear-inspiring, just as the terrible events of Good Friday were, over 2,000 years ago."

He said ordinarily, such challenges make it harder "to feel hopeful and optimistic about the present, never mention even the future."

Kaigama said Easter should be a time for Nigerians "to increase our commitment and vigour in confronting our challenges and



Burned vehicles after a Good Friday raid on April 7, 2023, in Ngban, Benue state, Nigeria. (CNA photo/Justice, Development, and Peace Commission)

difficulties, from insecurity and corruption, to poverty and unemployment."

"Easter reminds us that even in the face of violence and persecution, love and compassion can triumph," he said.

"It is a time of renewal, rebirth, and hope [for Nigeria]," Kaigama said. "It is a time to celebrate the resurrection of Jesus Christ and the victory of life over death."

The archbishop warned against ethnic, religious and political division, and called for accountable and transparent leadership, and for honesty and ethics in the behaviour of everyday Nigerians.

"It is only by working together to enthrone a culture of trust, to fight corruption that we can create a Nigeria that is fair and just to all." — **By Ngala Killian Chintom, *Crux***

Brazilian mission in Haiti to close due to gangs

SÃO PAULO: After 13 years in Haiti, a Brazilian inter-congregational mission to a displaced persons camp on the outskirts of Port-au-Prince, is about to be permanently closed due to the violence in the district.

The Inter-congregational Missionary Community of Nazareth was founded by the National Conference of Bishops of Brazil (CNBB) and the Conference of Religious of Brazil (CRB) after the earthquake that devastated the Caribbean nation in 2010.

The mission worked in Corail Cesse-Lesse, outside of Port-au-Prince. Over the years, the missionaries offered numerous social services to the local community, as well as providing for their religious needs.

A central part of their work was to monitor the development of malnourished children. They operated side by side with their mothers in order to help them generate an income, and also provided learning activities to the kids.

It all came to an end on January 14, when a criminal gang invaded the mission building and stole equipment and money from the nuns.

"They took control of the whole neighbourhood and looted all houses and stores. Then they broke into our mission," said



A parent and a child running past police carrying out an operation against gangs in the Bel-Air area of Port-au-Prince, Haiti. (Crux photo/Odelyn Joseph)

Sr Ideneide do Rêgo. She and another nun were kept at gunpoint while the criminals looked for valuable goods.

After a few hours, in the night of that same day, another group of armed men invaded the building. The nuns described the second gang as "even more violent than the first one." Even the missionaries' car was taken.

"Community leaders came to us as soon

as the men left and told us to immediately escape. They told us that the gang would come back, would not find any more money, and would kidnap us," do Rêgo said.

Church workers have been a special target of kidnappers in Haiti, given that their congregations or dioceses end up paying ransom demanded by the criminals.

Local women helped the nuns to pack and took them on motorcycles to another neighbourhood. After a few days, they managed to flee to the Dominican Republic and took a plane back to Brazil.

"They are now receiving psychological attention in Brazil. That was a very traumatic situation," affirmed Sr Eliane Cordeiro de Souza, CRB's president.

"We have been in touch with the local leaders and the mothers who were part of our projects. We are in discernment, reflecting on what should be done with the mission. But it is practically impossible to go on with it," she said.

De Souza said that one of the alternatives is to give the mission to another congregation or to the local diocese.

"We wish to keep collaborating with that group, keep supporting the malnourished children and the elderly – even at a distance," she added. — **By Eduardo Campos Lima, *Crux***

Pope changes law regulating Vatican City court system

VATICAN: Pope Francis revised a law regulating the Vatican's judicial system, reversing some aspects of the Pope's prior reform of the Vatican City courts.

The April 12 *motu proprio* eliminates the previous mandate for a full-time Vatican magistrate, allowing all members of the court to be able to take on other positions.

It also stipulates that the president of the Supreme Tribunal of the Apostolic Signatura, the Curia's highest canonical appeals court, will no longer be the de facto president of the Vatican court of cassation.

The new changes mark the third *motu proprio* Pope Francis has issued to amend the law of his 2020 reform of the Vatican City court system.

In his introduction to the document, Pope Francis wrote that "needs have emerged over the last few years in the sector of the administration of justice that require further adjustments to the penal legislation and the judicial system of the Vatican City State."

The Pope said that the changes take into account the "growing workload for the judicial bodies" and aim to simplify procedures.

In the update, Pope Francis also added a line that makes it possible to appoint a deputy to assist the president "during the judicial year in which the president is required to resign."

The term of the current president of the Vatican Tribunal, judge Giuseppe Pignatone, will end in 2024. Pignatone has played a key role in the Vatican finance trial since its first hearing in 2021.

The new changes to Vatican City State's penal law and judicial system took effect on April 13. — **By Courtney Mares, *CNA***

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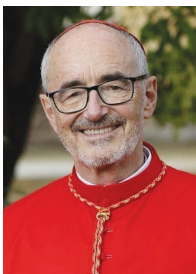
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Peace requires effort and dedication

VATICAN: Marking the 60th anniversary of Pope St John XXIII's encyclical *Pacem in Terris*, Cardinal Michael Czerny, (pic), addressed the event "Prophecy and craftsmanship of peace", promoted by the Foundation for Religious Sciences, the Theological Faculty of Emilia Romagna and UNESCO.



The Cardinal, Prefect of the Dicastery for Promoting Integral Human Development, highlighted three main areas. He began by noting that the Encyclical *Pacem in Terris* (April 11, 1963) is part of a long series of magisterial documents with which the pontiffs of the 20th century turned their attention to the theme of peace. The first point Cardinal Czerny chose to focus on was *Pacem in Terris: from the heart of man, to the rethinking of society*.

A sign of the times

The Cardinal noted that this encyclical seemed to want to register the changes that had already occurred in the world's geopolitical settling, given the erection of the Berlin Wall (1961) and the Cuban Missile Crisis (1962), which so "strongly marked public opinion".

The desire for peace has always surfaced in humanity, writes Pope John XXIII, but in a historical era in which populations, al-

ready severely tried by the world wars, are further burdened by the opposition of the two great blocs, of totalitarian ideologies with disastrous effects on the rights of individuals and peoples, the yearning for peace constitutes a sign of the times.

Cardinal Czerny went on to say that John XXIII chose the starting point of the encyclical noting that peace is necessary for humanity to grow and prosper in the fullness of life.

"Peace, not as the absence of war," he explained, "but as the result of the consolidation of relations and relationships between people, between individuals and communities, between communities and nations, between nations and continents".

Peace has to do with the quality of social life, he added, "with concrete liveability, because it is one of the indispensable conditions so that the life of each man can find full realisation in the respect for his or her fundamental dignity".

Pope Francis' teachings

Cardinal Czerny's second point underscored Pope Francis' teachings stemming from the encyclical and of how, in particular, they have "outlined the historical context and some essential aspects of *Pacem in Terris*."

He noted that one of the most striking aspects of Pope Francis' reading of John XXIII's encyclical is "the lesson he draws from it with respect to the very function of the Church's social doctrine".



Pope St John XXIII

"From *Pacem in Terris*, Pope Francis argues, we must learn what posture to assume as Church in the face of today's new challenges. Problems such as the educational emergency, the influence of the media on consciences, access to the earth's resources, the good or bad use of the results of biological research, the world economic crisis," the Cardinal noted.

Migration

Pope Francis also emphasises the importance of peace when addressing the issue of migration. Cardinal Czerny explained that the Holy Father urges us to "address its complexity from the perspective of peace" as "it is not enough to manage the emergency, to ensure a dignified reception for migrants and refugees, but in order to tackle the problem of migration adequately, there is the need to build a world in which there is peace for all".

Finally, continued Cardinal Czerny, another important teaching relevant to John XXIII's encyclical is Pope Francis' repeated appeal for disarmament. "Hence the sensible and daring proposal that Francis addresses to all countries: renounce nuclear weapons and mass destruction," said the Cardinal.

The relevance of *Fratelli Tutti*

The third and final point Cardinal Czerny made was the importance of Pope Francis' encyclical, *Fratelli Tutti*, in the wake of *Pacem in Terris*.

In fact, he continued, this encyclical "seems to echo and revive the yearning expressed by John XXIII in *Pacem in Terris* for peace and fraternity."

Pope Francis indicates two different levels on which to carry out the commitment to peace: "the 'political' one, which is the prerogative of institutions and whose work consists in the art of negotiation and the 'personal' one, which concerns the contribution offered by each person of goodwill in increasing the culture of peaceful social coexistence".

"Peace", concluded Cardinal Czerny, "is beautiful because it counteracts the ugliness of selfishness and individualism and is the fruit of a practice that requires effort and dedication". Finally, he said, from the perspective of the Christian faith, peace "appears not as the product of a heroic effort by the individual but as an event of communion". — **By Francesca Merlo, Vatican News**



The Great St Joseph Celebration 2023 Sunday 7 May

St Joseph's Church (Bukit Timah), 620 Upper Bukit Timah Road, Singapore 678116. Tel: 67691666.

Theme: "St Joseph, Protector of the Holy Church."

Programme

Monday 1 May
(Public Holiday - Labour Day)

***No 8am Daily Mass**

5.30pm - Mass in English
Celebrant: The Apostolic Nuncio,
His Excellency Archbishop Marek Zalewski

Nightly Triduum Masses

From Wednesday 3 May to Friday 5 May at 8pm
(No Daily 6.30am & 6.30pm Masses during Triduum)

Mass Schedule

Saturday 6 May
"St Joseph, Protector of the Holy Church."

5.30pm - Sunset Mass in English

7.30pm - Mass in Tamil

Sunday 7 May
"St Joseph, Protector of the Holy Church."

6.00am - Mass in English

7.30am - Mass in Mandarin

9.30am - Mass in English

11.30am - Mass in English
Celebrant: Cardinal William Goh

5.30pm - Mass in English
Procession with the statue of St Joseph
follows immediately after Mass



Highlights

**Food & Funfair
Sunday 7 May**

*All transactions strictly by coupons only

Please purchase your coupons in advance at
the church premises or from
committee members

Enjoy delicious mouth-watering food and participate
in exciting games for the whole family
and win attractive prizes

***Food Stalls from 7am to 2pm**

***Game Stalls from 9am to 2pm**

Honour St Joseph with Floral Bouquets

*Beautifully arranged by our church floral Teams
Your contributions will go to "St Joseph's Church."

Candles in Honour of St Joseph

*Candles will be available (by love offering).
Your contributions will go to "St Joseph's Church."

Parking

Please park at designated carpark around the church
No parking in church compound on Sunday 7 May

Bus Services

67, 75, 170, 176, 178, 184, 961, 961M, 963 & 970

MRT (Downtown Line 2)

DT2, Cashew Stn

Is there a decline in vocations to the priesthood?

The decline in the number of priests, seminarians, and new vocations to the priesthood in the United States appears to be more pronounced in parishes where priests serve more parishioners, according to a report commissioned by the organisation Vocation Ministry.

The study found that there are fewer new vocations in large dioceses where priests do not have a chance to get to know their parishioners and encourage budding vocations. The report's authors point out that their findings should be taken into account when considering merging Catholic parishes.

Aging clergy aren't being replaced

In March this year, the organisation released a 40-page report, *Creating a Culture of Vocations*, providing an analysis of vocation trends and makes recommendations on how to improve the ability of parishes and dioceses to foster vocations to the priesthood. From 2014 to 2021, the report finds, there was a nine per cent decrease in active diocesan priests, a 14 per cent decrease in active religious priests, a 22 per cent decline in the number of seminarians, and a 24 per cent decline in total priestly ordinations per year. Only 30 of 175 dioceses ordained an average number of priests at or above replacement level over the five years from 2016 to 2021, according to the report. Dioceses in which the retirement of many priests is imminent may need to ordain two, three, or more priests to replace retiring or dying clergy.

Smaller parishes tied to more vocations

The Vocation Ministry report separated dioceses by population into four tiers, numbered from one to four. Tier one dioceses had more than 750,000 Catholics; tier two dioceses had 350,000 to 750,000 Catholics; tier three dioceses had 100,000 to 350,000



(Vatican Media)

Catholics; and tier four dioceses had fewer than 100,000 Catholics.

The tier four dioceses with a small Catholic population had the largest ratio of priests to parishioners — and also the best vocation rate. The dioceses with the largest Catholic populations fared the worst, with the lowest ratio of priests to parishioners and the worst vocation rate.

Given that about 70 per cent of priests say their parish priest was the most influential on their vocation and did the most to cultivate their call to the priesthood, the report argues, more priests per parishioner tends to mean more vocations.

"I was most surprised that we were able to find such strong correlations between how many parishioners each active priest serves and ordinations," said Rhonda Gruenewald, founder of the Houston, Texas-based non-profit Vocation Ministry. "We actually found the proof to what many suspected: If a priest is placed in a position where he serves 3,000 families, it is difficult for him to build relationships and make time to invite men to discern the priesthood and mentor them."

"Of course this makes sense, but now we can objectively show that dioceses that have priests serving a high number of parishion-

ers have fewer ordinations," she said.

For Gruenewald, this means consolidation of parishes can accelerate a shortage in vocations, as priests are forced to serve more parishioners.

The report draws upon seminarian and ordination data from the Official Catholic Directory, starting in 2015, and verifies these numbers with vocations directors. Its analysis draws from interviews with priests, vocations directors, and seminarians.

The Vocation Ministry report emphasises another key data point about prospective priests: About 75 per cent of newly ordained priests said their call to the priesthood first came before age 18.

"This is when they are in catechism class, the parochial school, youth choir, serving at the altar, and receiving the sacraments," Gruenewald said. She emphasised the need to support young people in discerning a vocation whenever they hear it.

"This should be a wake-up call for bishops, priests, and laity. They do not have to accept this decline. We have seen the number of seminarians increase dramatically when dioceses are intentional about engaging their priests and laity for vocations," said Gruenewald. — **By Kevin J. Jones, CNA**

Fostering vocations: a way forward

The Vocation Ministry report makes recommendations for bishops, vocations offices, and all Catholic laity.

The report offers a few concrete suggestions:

- It questions the rapid turnover rate among dioceses' vocations directors, who hold that role on average for only three years.
- It suggests that the "sharpest, most capable priests" should not necessarily be assigned to large parishes, where they can become exhausted and less able to foster vocations.
- Families should participate in a parish-based vocations ministry, while religious education programmes for children and teens should cultivate "hearts for Christ." Young men must receive "a consistent and encouraging message" about vocation discernment, the report says.
- Priests should be healthy, holy, and focused, taking the fostering of vocations seriously "throughout parish life." With the help of other Catholics, they should avoid the dangers of being overworked and make time to focus on sources of vocations in young adult ministries, altar service, and other areas.
- Bishops, the report recommends, should be holy, inspirational, and trusted by their priests and seminarians.

Parish mergers solution to priest shortage?

The Archdiocese of St Louis, the largest and oldest in Missouri, is in the midst of a major pastoral planning initiative dubbed *All Things New*, announced last May. An as-yet undetermined number of the current 178 parishes in the archdiocese will close or merge in the next three years, in an effort the archdiocese says will better use its resources for evangelisation. The most recent iteration of the plan calls for merging and expanding of parish boundaries, creating overall fewer — and much larger — congregations.

The second round of draft models re-

leased in February shows many current parishes coming together into "pastorates," either as separate parishes that share priests or as one new, merged parish. Under canon law, a diocesan bishop has the authority to alter parishes, but only for a just reason specific to each parish. Concern for souls must be the principal motivation for modifying a parish.

Fr Chris Martin, a St Louis native who is overseeing the *All Things New* process, said that one of the reasons for the process is a priest shortage on the horizon. The archdiocese is not currently starved for priests — in

fact, it has a better priest-to-parishioner ratio than the national average and one of the highest in the country for a diocese its size.

According to the CARA research centre at Georgetown University, the ratio for the country as a whole is one diocesan priest for every 2,096 Catholics. In St. Louis, that ratio is one diocesan priest for every 1,630 Catholics. And that doesn't include the strong presence of religious priests active in the archdiocese, such as those belonging to the Dominican, Jesuit, and Benedictine orders.

That said, the current trajectory of St Louis' diocesan priest population is not sustainable long-term, Fr Martin said. The average St Louis diocesan priest is in his mid-60s, and priests are retiring and passing away at a greater rate than new men are being ordained — this is true of religious priests, too, he noted.

Fr Martin also stressed a distinction: Just because there are currently enough archdiocesan priests to provide pastoral care for all the people in St Louis, that doesn't mean they have enough priests to care for all the parishes that currently exist. Already, the priest population in St Louis is stretched thin because of the high number of parishes that must be maintained. If one priest has to call in sick or is otherwise indisposed, it can be a challenge to get his assignments

covered because almost every other priest is already taking care of his own parish.

The number of parishes will likely exceed the number of priests by 2026, according to archdiocesan projections. Barring a massive increase in vocations, the number of priests in St. Louis will begin to decline, eventually to an untenable number. "Doing nothing" in the face of these demographic changes, Martin said, "would be irresponsible."

Fr Martin, a former vocations director for the diocese, said while he wholeheartedly supports a financial investment in priestly vocations, a change in culture is what is really needed, not just in St Louis but everywhere.

"God is still calling enough priests to serve His people," he asserted, but cultural barriers often stand in the way. He said when he worked in vocations, he observed that most young people don't pursue vocations because they were never personally invited, or in some cases because their parents forbade it.

"It's not about throwing resources at vocations. It's really about developing a culture of vocations in our parishes and in our families, where it's really something that moms and dads sincerely pray for and talk to their children about, what God may be calling them to in life," he added. — **By Jonah McKeown, CNA**



Parishioners attending Mass at the Cathedral Basilica in St Louis. (David Carson, Post-Dispatch)

What it's like to be the Pope's "voice"

How can you maintain the essence of the Christian message – so personal, so "face to face" – in a universal Church, where you give voice to an entity as complex as the Vatican?

I believe that the Christian message is personal – of personal encounter with Jesus, that is. But today Jesus is found through the testimony of people who live the experience of Jesus, who live the Gospel in their lives today.

That is why it's very interesting to collect stories from all over the world, of people who are "wounded" by the Christian message, who question their lives in the face of the message and give an interesting testimony.

"Wounded" by the Christian message? What do you mean?

I mean people who allow themselves to be touched, who don't remain indifferent. To let yourself be wounded by reality, by a testimony, means to allow those words to enter into your flesh, into your life. Not to be like a stone when the water runs over it, but to allow words, faces, looks, and testimonies to enter your life and to question you, to stop, to listen.

How do you think the Christian message can reach people, with the strengths and weaknesses of our society today?

I believe that today's society, although it seems distant and secularised, is searching. It is a society characterised by the digital era in which everyone speaks, everyone says what they think, everyone comments.

We are becoming a people of commentators, sometimes with hateful words, with which we judge the facts of reality, per-



(Vida Nueva)

In this digital age in which everyone is looking for someone to listen to them, the mission of announcing the Gospel is, to present mercy first and foremost by welcoming and listening, with closeness, embracing. These ideas are put forward by the editorial director of the Vatican's Dicastery for Communication, Andrea Tornielli, in the following interview with *Aleteia*.

haps without knowing them well. A certain distorted use of social networks accustoms us to all this. But it is a society in which this search and need for someone to listen is growing. We all speak, but no one listens to us.

I believe that the mission of proclaiming the Gospel today consists in presenting the face of a Church of mercy, the face of God's mercy, first of all by welcoming and

listening to people, to those who suffer, to those who ask us for help, without judging them but with closeness, tenderness, and an embrace.

I believe that this is the witness that Pope Francis gives us. This is the message of *Evangelii Gaudium*, which is the programmatic document of his pontificate. And I believe that this is the task of Christians today, especially in our societies that

seem distant from the Christian message.

This is not the time for wars and cultural battles, it is not the time for confrontation; everyone is already confronting each other on television, on social networks, in politics. There's a simplification of reality; everything seems black and white. Faced with this, the Christian attitude is not to take up arms and enter the battle, but to give a totally different testimony: of welcome, tenderness, closeness, forgiveness, and mercy, which is the face of Jesus Christ.

Is this need for listening the proper key to understanding the synod?

Yes, it is totally inserted in this vision. A Synod on synodality could seem to be something self-referential, which doesn't speak about the mission.

But in reality, it's taking place so that we'll understand in the Church that this attitude comes from the truest tradition of the life of the Church, from its origin. It is the capacity for sharing and listening, to be together as a community, to exist as a people that understands itself as a community of believers who listen.

Living synodality means living this attitude, living the Church in a way that is perhaps different from the way we have lived it in the past. And I believe that the Pope wants us to listen also to those who are farthest away, to those who have left the Church. This is the search. And it is a fundamentally evangelical task.

Remember the parable of the lost sheep and the good shepherd who leaves the 99 to go in search of the lost one. Today the numbers are reversed. It's absolutely necessary then to search for the lost ones, or at least to listen to them, to understand why they have wandered away.

Who controls the public image of the Pope?

After 10 years as Pope, what public image would you say Francis has?

I think he's a man who has great moral authority, recognised throughout the world. In these 10 years, he has given us a personal testimony of faith and closeness to those who suffer, and also of courage.

In 2015 he made a trip to the Central African Republic, just before the start of the Jubilee of Mercy, and another to Iraq in March 2021. It was a testimony of even putting himself at risk to manifest, in concrete terms, closeness to those who suffer, to those who are poor, to those who live in a situation of hatred and of violence, to those who are persecuted.

I believe that he is an authentic witness of the Gospel, and people feel close to him. And also because of his formation, because he was the first Latin American Pope, he has contributed, and continues contributing to deepen the path initiated by the Second Vatican Council to recover the seeds of the origins of the Gospel and to put an end to some consequences of the papacy that had been consolidated in the last centuries.

That is to say, today the Pope presents himself not as a king but as a servant, hence the image of the Vicar of Christ.

Could you explain more about the path initiated by the Second Vatican Council that Francis is following?

I'm referring to the fact that the Church always has to deepen her experience of the Gospel by recovering the seed of its origins.

For example, the synod's path of listening is not an invention of the Pope but be-

longs to the history of the Church's tradition. The Apostles took decisions together at the first council of Jerusalem. There are modalities that belong to the tradition of the Church.

Giving attention to the poor, as well, is not something that belongs to Marxism or Communism but is found in the Gospel, in the words of Jesus and in the whole magisterium of the Fathers of the Church, that is, of the great theologians and bishops of the first centuries of the Church.

There's a homily of St John Chrysostom, for example, that says: do not worry about covering the body of Christ on the altar at Mass with gold and precious things, but rather, the flesh of Christ who is the poor who is outside the door of the Church and has nothing to cover himself with. This is not liberation theology but the most authentic message of the Gospel and of the Fathers of the Church.

And Pope Francis has helped in the last 10 years to rediscover these pages and to make us realise, continuing on a path initiated by his predecessors, that the Church always goes forward by deepening the roots of her tradition.

The Holy Father has helped us to understand today how the theme of the poor is central to the pages of the Gospel, and how proclaiming the Gospel today means presenting the face of the Church of mercy and of communities that live the joy of the Gospel.

He helps us to understand how, in secularised societies we need to proclaim the essential and not to start from the moral

consequences. Not to judge people but to announce to everyone and in every situation they are living in, that there is a God who loves them, who waits for them, and who is ready to embrace them and forgive them in any situation in which they find themselves.

And the importance of caring for the common home, integral ecology and the central task of fraternity, of building a world where we all perceive ourselves as brothers and sisters in order to live in peace.

Also, unfortunately, in this time of war in which the risk of self-destruction of humanity is increasing day by day.

How would you sum up these almost five years directing the Vatican's communications dicastery? There must have been lessons and challenges, right?

For me, it has been a very intense experience because the workload we have is a lot, it is a big job. But we try to work above all as a team. Because, under my editorial direction, there are some 240 journalists who come to Rome from 69 different countries and write in 51 different languages. And they write every day of the year — *Vatican Radio*, *Vatican News* is open every day of the year, although the daily *L'Osservatore Romano* is closed on Sundays and feast days.

So it's truly an international, multicultural workplace, where we all seek, as our sole objective, to present the Pope's message well, with its context.

And we do this so that it can reach the

whole world in the best possible way, using the languages that speak to people's hearts, their mother tongue, and presented according to their cultural categories.

It must not be easy, with this Pope being so spontaneous, to control all his words and channels of communication.

It's not a job of control. The Pope communicates very well by himself and has no need of interpreters. We see it in many interviews he does. He communicates in a direct way and reaches the heart.

It is not about control but about helping and possibly translating into as many languages as possible the messages of the Pope and the Holy See to help the life of the Church to share this message.

At the same time, our work is to collect and share the news that comes to us from the world, from the particular Churches, from the frontier communities in the peripheries of the world. Sharing stories of people who, for example, live the message of the encyclical *Laudato Si'*, or give a testimony of compassion and forgiveness in situations of hatred, war, and violence.

We have this double task, like the heart: to send out the word of the Pope and at the same time to receive and share by translating news that comes from all over the world but that can also be interesting for the whole world.

Our task is to share the Good News of the Gospel, seeing it, documenting it and witnessing to it in the Good News that appears in the life of Christians in the world. — **By Patricia Navas González, *Aleteia***

AUTISM BROUGHT ME TO MY KNEES

By Gwen Manickam

Helen Chin Lee Min reflects in awe on how she's spent the last 34 years raising and coping with her son, who was diagnosed as moderately autistic, while running her law firm and family.

The second of two boys, Anthony Lee Weng Choong was a loveable and chubby baby, but Helen noticed he was quiet and didn't like to be hugged. As an infant, he transitioned from crawling to walking very quickly, which in hindsight, Helen says, is another sign of autism.

Growing up in a home that prioritised education, Helen aimed to go down the same path with her boys. As toddlers, John, the elder son, loved sitting on Helen's lap and listening to her read. Anthony, on the other hand, couldn't pay attention, didn't like listening, and kept turning the pages of the books.

However, Helen never gave up and continued to expose Anthony to educational materials, different approaches, and artistic activities that catered to his strengths. When Anthony was around three to four years old, he said his first word, which is also his favourite colour – Blue.

Although Anthony is still pretty nonverbal, Helen continued to bombard his mind. At age five, he scribbled “enough” on a piece of paper and gave it to her.

Just then, Helen caught a local psychiatrist talking about autism on a television programme. She connected with her and proceeded to have Anthony assessed. The diagnosis said he had autistic features but was trainable.

“At first, I was very depressed. It is only by God's grace that I was, and am still, able to cope. Autism brought me to my knees in my faith journey in Christ,” said the Church of St Francis of Assisi parishioner.

As Anthony's father, Dr David B K Lee was busy running his clinic, Helen was the hands-on parent journeying with her son, trying different approaches to give Anthony the best, as the family struggled to cope with the demands of autism.

She sent him to different places of educa-



Helen Chin and Anthony Lee at home with some of his art pieces.

tion including The National Autism Society of Malaysia (NASOM) and a Montessori kindergarten. When he attended a local government school, one of the teachers, who didn't understand Anthony's tantrum, called him *gila*. Helen immediately removed him from school and eventually started homeschooling. Anthony is in the midst of completing Grade 12 under the Seton Catholic Homeschool, Virginia, USA.

As Anthony was nearing his teenage years, Helen found she couldn't cope with some behaviours he was manifesting.

“He used to bite the back of his hand, and it left bruises. I didn't know what to do.

“My husband sent me to attend the Son-Rise Programme for a week of intensive training on learning methods to understand and work with children with autism. I also attended a Behavioural Management course in Florida. Both courses were a big help.

“I learnt to change my attitude in reaching out to my son. I learnt to be accepting and not judgmental. To be more open and to step into his world. Anthony also stopped biting the back of his hand after that.

“I also read many books on autism, and I prayed a lot.”

Helen noticed Anthony's flair for art when

he began drawing on the walls around their house at the age of five. She signed him up for art classes the following year. Today he paints animals, flowers, seascapes, and landscapes in water colour, acrylic, and oil. Anthony's aptitude for art seems to reflect ‘artistic genes’ from his maternal grandmother who was an art teacher and his maternal great-grandfather, Yong Mun Sen, a renowned artist.

Because of Helen's perseverance and persistence, she managed to gain enrolment for Anthony in several programmes where he was the only participant with special needs. He joined the *News Straits Times* Education *Youth Quake* Batik painting workshop in 2001. Since then, he attended several courses at the Malaysian Institute of Art and a workshop by New York City-trained artist Michael Britton, to name a few. He is currently learning art online with a tutor based in Taiwan.

To date, Anthony's artworks have been featured and sold at multiple exhibitions including the Museum of Special Art in Washington USA, Art Malaysia, NASOM, Balai Seni Visual Negara, Maybank Foundation, and Art Market Malaysia. His first solo exhibition was at the Park City Medi-

cal Centre's Autism Intervention Centre in 2015. To view or purchase his artwork, visit www.facebook.com/anthonyartwork.

From 2004 to 2007, Anthony attended a young learner's programme on General English at the British Council, where once again he was the only attendee with special needs. Helen shared a beautiful letter he'd written for an assignment describing his special bond with his brother, John, who graduated with first class honours and Masters in Actuarial Science from the University of Kent, UK and now works in Singapore.

Anthony has also been learning to play the piano since the age of 10. He doesn't sit for any exams but his playing skills are at a Grade Two level. The lesson also seems to help him manage the day-to-day interactions, create better relationships and communicate.

Anthony joined us during our chat. When asked how we should treat children with autism, he mumbled, “Be kind. Let them paint, it helps.”

As he prefers to write what he wants to communicate, when asked how he is coping with autism, he penned, “It is nice to be grown up”.

Anthony obtained certificates in computer skills in courses by the University of Cambridge. He helps Helen compile receipts and files them.

At Eunike Academy which he attends weekly, he keys in data on inventory for its cafe enterprise project. In June, he begins a certificate course in Office Operations at Seri Stamford College.

Helen founded the Assisi Beloved Community (ABC) in 2003 to support special needs families. It was a follow up to a seminar conducted by Jean Vanier of Faith & Light and L'Arche, an international platform for autistic and other special needs families. At present, there are nine autistic youth and one paralytic girl in this parish-based ministry.

Helen's tenacity and dedication has shown that with love, acceptance, and support, children with autism can reach their full potential.

Celebrity chef, cookbook author and Monsignor

As pastor at Our Lady of Mount Carmel – Annunciation Parish, Williamsburg, a chaplain to the New York City fire department and chairman of Emmaus Centre, a Catholic arts organisation, Jamie Gigantiello is one Monsignor with a whole lot on his plate.

And when he's not feeding his flock spiritually, he's whipping up a heavenly pasta primavera and regularly hosting friends at his Williamsburg home.

But for Gigantiello, cooking is no mere holy hobby. Before answering a call to the Church decades ago, the 59-year-old graduated from the country's top cooking school.

He then toiled in the kitchens and dining rooms of some of New York's most elite restaurants and hotels, where he brushed up against Hollywood royalty like Jimmy Cagney and Paul Newman.

Today, he hosts a popular cooking show and has written a new cookbook, *Breaking Bread*. And now, the clergy member is adding “cookbook author” to his already impressive resume.

“The dinner table, and food, has always been a source of unity. These are life's most important ingredients: faith, family, friends and food. That's what I want to stress in my ministry as a priest.”

It's in that spirit he's written *Breaking*



Msgr Jamie Gigantiello encourages families everywhere to bring back the old tradition of the shared family meal. (photo/Stefano Giovannini for NY Post)

Bread, a charity cookbook out now from Emmaus Press.

Featured in its pages are the Msgr's personal recipes — apple-ricotta pancakes being one of his favourites — as well as famed dishes from around New York City.

The idea for the book came from the many people who have asked for recipes after seeing Gigantiello's handiwork on his cooking show of the same name, which airs on both

YouTube and Net TV, the local Catholic television station.

“They were revamping the channel, because all you used to see were praying hands, and asked me if I'd be willing to do a cooking show where I'd visit different parishes and the people in them,” Gigantiello said of the show's origins.

For Gigantiello, the love of cooking came early. Growing up in Long Island City, he has vivid memories of life revolving around Italian food.

“My mother cooked, my father cooked and we liked to eat,” he said.

In high school, he got a job with a caterer who lived across the street — and the gig led to him attending the Culinary Institute of America in Hyde Park, New York.

After graduation, he joined the kitchen team at the Carlyle, ultimately working at the iconic Upper East Side hotel for four years in the early 1980s.

“One night they asked if I could help in the dining room, and from there I went from the back of the house to the front of the Café Carlyle,” he said. “I guess my serving was better than my cooking skills.”

Following another job as a restaurant manager and maître d' at the InterContinental, the Msgr's other interest — the Church — eventually won out. He officially traded pots

and pans for pastoral life upon entering the seminary in 1990.

“I always had a call to the priesthood. I was an altar server and very close to the Church, but I never thought I would be able to be a priest because I was shy. Throughout my teenage years I was active and I felt I was being called to a vocation to priesthood, and people encouraged me. When I was 30, I felt the calling more passionately and pursued the priesthood,” said the monsignor.

“People think cooking is complicated and it's not. Not my recipes. They are simple and are not time-consuming, and they can be prepared ahead of time and when your family is far apart you can create a family with friends and break bread. I have a unique ability to open a fridge, see what's there and create something. But mostly I enjoy bringing people together.

“Family meals are important because people don't sit down together as a family. In life, gathering around the table becomes a time to get to know each other and teach and share love and learn family values at the meal.

“Today, many parents have no clue what is happening in the lives of their families and that's what the table brings together. We need to reclaim the family table,” added the monsignor. — *New York Post/Aleteia*

After the Resurrection, what now?

At Easter, we celebrated Jesus' triumph over Death with much joy. But a week later, what now? What do we do? How does it affect our lives or our role in the world?

Good Friday and Easter are more than just occasions to recall the suffering of Jesus and His Resurrection.

Was Jesus' mission only about His suffering, death and resurrection? It was the climax of His ministry, yes — but it's not the whole story. Easter was also the Father's vindication of Jesus' entire mission and His kingdom project.

Jesus' ministry did not take place in a vacuum. Serious challenges plagued society: poverty, indebtedness, hunger, disease, the marginalisation of various segments of society, gender inequality, wealth disparities, violence and imperialism.

Today, many people see their faith as a matter of striving for personal holiness. Well and good. But what exactly is personal holiness? Who defines 'personal holiness'? Has it been too narrowly defined to cover the observance of personal devotions, rituals and attendance in church?

What about the focus on the community — not just the Christian community (that is, the Church) but also the wider community? What about the cry of the poor and the cry of the Earth, as the Bishop of Rome so eloquently spells out in his encyclical *Laudato Si'* (Praised Be)? How do we respond to that?

During the time of Jesus, the biggest challenges were Wealth and Power at its service, which was used to oppress and suppress the ordinary people. Wealth and power were concentrated in the hands of the imperial rulers, the local aristocratic class, the landed gentry, the high priestly families.

From 64 BC, when the Romans arrived at the scene, the people were often ruled by cruel and corrupt governors or the Herod



SUNDAY OBSERVER

Anil Netto

family and the high priests who lived lives of luxury, far removed from the suffering of the ordinary people. The people longed for a messiah, often secretly pining for a political liberator.

The Temple in Jerusalem, which functioned as a central bank, was where the money or loot was stored. Even the Roman prefect was not beyond dipping into the Temple treasury to fund his mega-projects, provoking an outcry. Many farmers and peasants had lost their land due to poor harvests or other hardships and they ended up racking up huge debts.

That is why, during the Jewish-Roman War, one of the first acts of the rebels was to burn the debt records stored in the Temple.

Even the way religion was practised back then had succumbed to Mammon or Greed — in particular, the sales of animals for sacrifice, which made some people exceedingly wealthy, and the money-changing at the Temple. The animal sales were actually Big Business for the city of Jerusalem.

The stench of religious hypocrisy ran high as the high priestly class presided over this money-making racket.

So, it is no surprise that Jesus struck at the heart of their wealth when He toppled the tables of the traders and money-changers — activities controlled by the high priests and their families.

By then, Jesus' mission had grown a sense of urgency. He knew the nation was hurtling towards an apocalypse — the destruction

of the Temple and the city of Jerusalem in a bloody war that would lead to the loss of hundreds of thousands of lives.

That was probably why Jesus prioritised His mission to the House of Israel in a bid to change their hearts and save His homeland from annihilation.

If that was one of His objectives, He did not succeed. Power and Greed had taken a firm grip on the nation, and the lust for both eventually destroyed the Temple and Jerusalem in the Jewish-Roman wars that followed.

But Jesus' scattered followers gave hope to humanity that Death and Darkness are not the last words in the drama of life, thanks to Jesus' triumph on the first Easter.

The Resurrection tells us that the forces of Death and Darkness will not be able to prevail against those building a new Jerusalem — those working to transform our world.

The stakes are even higher now than at the time of Jesus: climate change, disease, hunger and famine, food and water shortages, pollution, loss of biodiversity, war and the possibility of nuclear destruction.

Fuelling all this is immense Greed facilitated by international institutions and a system that rewards Big Capital. Global and national wealth are increasingly concentrated in the hands of a few. Within Malaysia, most EPF contributors, most of them lowly paid, have little left in their savings to survive after their retirement.

All the while, the elite, and the global institutions that some of them control, reap enormous profits that are concentrated in fewer and fewer hands.

The unscrupulous among the wealthy get away by siphoning their riches to offshore accounts and tax havens. In this, they are often assisted by highly paid lawyers, accountants and bankers, as we saw in the 1MDB scandal. They pay much-reduced taxes due to 'tax avoidance' strategies.

In their wake, these power elites leave behind a trail of environmental destruction — forests clear-cut (contributing to climate change), rivers and seas polluted, and low-wage workers exploited.

Their wars wreak havoc and destruction on communities and their livelihoods, turning displaced communities into miserable refugees and stateless people.

So where do we come in? What do we, as post-Resurrection people, do?

Our job is to do all we can to further the kingdom project that Jesus had started — a kingdom built of God's justice, compassion, love and peace.

It won't be easy, considering the dark forces arrayed against us. We know what those forces did to Jesus and His followers when they proclaimed a new kingdom.

What more now, when the stakes — the Wealth and Greed — are many times higher than they were at the time of Jesus. So, we can expect the resistance to change (especially the struggle for socioeconomic and environmental justice) to be much higher.

But then, the message of the Resurrection is that the forces of Darkness and Death will never be able to prevail against the forces of Light and New Life.

The latter, inspired and powered by the Spirit, are driving forward the new Kingdom that Jesus had proclaimed. Given the high stakes involved, failure is not an option, even if we may not live to see the fruit of the struggle.

And so, the struggle has to go on, but we can be secure knowing that the Resurrection gives us Hope that the new kingdom will ultimately prevail.

● **Anil Netto** is a freelance writer and activist based in Penang. He believes we are all called to build the kingdom of God in this world.



WORD MADE FRESH

Nicholas Lye

You may be wondering why I am talking about hell in this joyous Easter season. Where most people seem happy to talk about new life, why bring up the topic of Christ's descent into hell when He has already risen?

I used to enjoy Easter celebrations for what they seem to offer: hope in the midst of my darkness, joy in the midst of my sadness. Watching the spectacle of candles being lit and gradually dispelling the darkness in order to usher in a grand entrance of Christ's light into the world gave me hope that the same could happen in my life. Enjoying great food and company over Easter parties and celebrations with friends gave me a momentary joy that helped me forget about my sadness for a little while.

Yet it never occurred to me till recently that another effect the above can bring is an unknowing avoidance of my darkness, a rejection of my sadness, and a glimpse of hope and new life that merely remains on the surface, but never quite goes any deeper.

"He descended into hell; on the third day He rose again from the dead"

The Church points out to us that "The Apostles' Creed confesses in the same article Christ's descent into hell and His Resurrection from the dead on the third day, because in His Passover, it was precisely out of the depths of death that He made life spring forth." (CCC 631) In other words, we cannot possibly talk about new life if we do not talk about death;

He descended into hell



we cannot truly allow life to spring forth if we do not enter the depths of our own death that lingers deep within our hearts and souls.

In a recent prayer activity that I participated in on Holy Saturday, we were invited to bring Christ with us as we entered the depths of our 'tomb', the places that seem to take life away from us, and allow the Lord to reveal memories from our past that seem to entrap us in a certain lie or wound.

What eventually surfaced for me was a memory of my grandmother chasing my four-year old self around the house with a cane, that led me to finally locking myself in the bathroom to avoid punishment. I could not recall the reason why she was trying to cane me, but I remember feeling trapped, fearful and victimised. While on hindsight, I do believe she was doing so out of love for me, and I might have done something wrong at that time, but what is also true is that it left me with

a wound that traumatised me from young. It partly explains why I often think of myself as a 'victim', especially whenever I feel misjudged or rejected by others, even as an adult, and eventually would want to also run and hide from the world in shame and self-defeat.

"Truly, the hour is coming and has indeed come, when the dead will hear the voice of the Son of God and, on hearing it, will live." (Jn 5:25)

The Church continues to teach that "The descent into hell brings the Gospel message of salvation to complete fulfilment." (CCC 634) Only when I am able to allow Christ to descend with me into the depths of my own 'hell', can I allow Him to more fully and deeply speak the Gospel message of salvation into my own painful realities, and lift me out of them.

As a continuation of the prayer activity, we were invited to choose an object that rep-

resented our wounded child, and allow God to love this little child. As I felt safe in God's loving presence, I started weeping as if these were the tears of my younger self that were never acknowledged. But as I remained with my younger self in the presence of God, I gradually heard God's voice of comfort and truth spoken over me. He acknowledged how painful it must have been to be in that situation, yet also assured that I no longer need remain as a 'victim', but can claim my identity as Victor and Beloved son. I no longer need to run and hide, but can stand tall in His loving and victorious presence. These words meant so much more to me in the depths of my 'hell', and were also what lifted me up so much higher upon hearing these words of truth and salvation.

While I am aware that complete healing does not happen overnight, I can still rejoice in the truth that resurrection is taking place within my heart and soul, and I no longer need to avoid or deny any moments of darkness or sadness in my life. When we dare allow Christ our Saviour to walk with us into the depths of our pain and sorrow, we can also allow Him to lift us up and renew us in a very deep and powerful way. In this way, Easter no longer becomes just a once-a-year event, but an ongoing reality in the depths of our heart and soul.

● *"Nicholas enjoys creating safe spaces for people to encounter God and His truths in a deep and personal way, particularly through creativity and authenticity. He also offers spiritual direction or accompaniment and can be contacted at lye.nicholas@gmail.com.*



Fr Ron Rolheiser

Struggling to give birth to hope

After Jesus rose from the dead, His first appearances were to women. Why? One obvious reason might be that it was women who followed Him to His death on Good Friday, while the men largely abandoned Him. As well, it was women, not men, who set off for His tomb on Easter morning, hoping to anoint His dead body with spices — so it was women who were in the garden when He first appeared. But there is, I believe, a deeper and more symbolic reason. Women are the midwives. It is generally women who attend to new birth and women who are more paramount in initially nurturing new life in its infancy.

In any birth, a midwife can be helpful. When a baby is born, normally the head pushes its way through the birth canal first, opening the way for the body to follow. A good midwife can be very helpful at this time, helping to ease that passage through the birth canal, helping ensure that the baby begins to breathe, and helping the mother to immediately begin to nurture that new life. A midwife can sometimes mean the difference between life and death, and she always makes the birth easier and healthier.

Jesus' resurrection birthed new life into our world, and in its infancy, that life had to be

specially midwifed, both in its emergence and in the initial breaths it took in this world. The Resurrection birthed many things, and these had to be midwifed; initially by the women to whom Jesus first appeared, then by the Apostles who left us their eyewitness accounts of the risen Jesus, then by the early Church, then by its martyrs, then by the lived faith of countless women and men through the centuries, and, sometimes too, by theologians and spiritual writers. We still need to midwife what was born in the Resurrection.

And many things were born in that event — an event as radical as the original creation in what it gave birth to. The resurrection of Jesus was the “first day” a second time, the second time light separated from darkness. Indeed, the world measures time by the Resurrection. We are in the year 2023, since it happened. (Christianity was born with that event. New time began then. But scholars calculated that Jesus was 33 years old when he died and so they added 33 years so as to begin new time with the date of His birth.)

Prominent within what the Resurrection gives birth to and what needs still to be midwifed, is hope. The Resurrection gives birth to hope. The women in the Gospels who first met the resurrected Jesus were the first to be

given a true reason for hope and were the first to act as midwives of that new birth. So too must we. We need to become midwives of hope. But what is hope and how is it given birth in the Resurrection?

Genuine hope is never to be confused with either wishful thinking or temperamental optimism. Unlike hope, wishful thinking isn't based on anything. It's pure wishing. Optimism, for its part, takes its root either in a natural temperament (“I always see the bright side of things”) or on how good or bad the evening news looks on a given day. And we know how that can change from day to day. Hope has a different basis.

Here's an example: Pierre Teilhard de Chardin, a deeply faith-filled scientist, was once challenged by an agnostic colleague after making a presentation within which he tried to show how the story of salvation history fits perfectly with the insights of science regarding the origins of the universe and the process of evolution. Teilhard went on to suggest, in line with Ephesians 1, 3-10, that the end of the whole evolutionary process will be the union of all things in one great final harmony in Christ. An agnostic colleague challenged him to this effect: That's a wonderfully optimistic little schema you propose. But suppose

we blow up the world with an atomic bomb. What happens to your optimist schema then? Teilhard answered in words to this effect: If we blow up the world with an atomic bomb, that will be a set-back, perhaps for millions of years. But what I propose is going to happen, not because I wish it or because I am optimistic that it will happen. It will happen because God promised it — and in the Resurrection, God showed that God has the power to deliver on that promise.

What the women who first met the risen Jesus experienced was hope, the kind of hope that is based on God's promise to vindicate good over evil and life over death, no matter the circumstance, no matter the obstacle, no matter how awful the news might look on a given day, no matter death itself, and no matter whether we are optimistic or pessimistic. They were the initial midwives helping to give birth to that hope. That task is now ours.

● **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.**

Weeping with Mary: Reflections on the gift of tears

Tears, when bestowed by the Holy Spirit, are not an end in themselves to be analysed, but point us to a spiritual end, whether that end be conversion, contemplation, consolation, or more fervent prayer.

As a child, I accompanied my mother each day to morning Mass. And daily, after Holy Communion, I observed the same phenomenon: my mother, head in hands, absorbed in prayer. Tucked discreetly in one hand, a Kleenex. And each morning, that Kleenex was soaked with tears.

I was surprisingly uncurious about my mother's silent weeping.

As an adult, however, it dawned on me that my mother was blessed with the gift of tears.

Ordinarily a very controlled person, she was notable for her strength of character. In the face of human tragedy, she held steady. But in communion with God, her tears flowed.

The gift of tears is under-appreciated today. And yet, this grace has inspired reverence throughout the Church's tradition. A response of the heart, prompted by the Holy Spirit, it is akin to those “groanings which cannot be uttered.” (Romans 8:26) The tears that fill our eyes, unbidden, may express sorrow for sin. Perhaps they stem from compassion, a sharing of another's grief, or from the overwhelming knowledge of God's presence. Whatever prompts them, they are a deep affective response to spiritual realities.

Scripture is full of weeping, from Joseph's tears in Genesis, all the way to Revelation.

We see tears frequently in the Old Testament: tears of repentance, tears of lamentation, tears of sorrow. The prophets weep: Isaiah “drenching” with tears for those whom he prays, Jeremiah — known as the weeping prophet — comparing his eyes to a fountain. Yahweh weeps over His errant people. Israel weeps in repentance, and God cannot resist.

In the New Testament, Christ weeps, touched by the sorrow of Martha and Mary at the death

of Lazarus. The Magdalen washes Jesus' feet with tears of repentance and love. Peter weeps bitterly after denying his Lord three times and meeting Jesus' sorrowful gaze.

St Paul weeps tears of admonishment: “Remember that for three years I never stopped warning each of you night and day with tears” he tells the Ephesians. (Acts 20:31)

In early Christian tradition, the Desert Fathers held the gift of tears in high regard, calling the gift of tears a “second baptism.” The doctrine of *penthos*, or tears of compunction, appeared often in patristic works and remains at the heart of Eastern Christianity.

Likewise, the saints weep, one after another. From St Catherine of Sienna, to whom Christ dictated a treatise on tears, to St Ignatius, who was advised that his copious tears could harm his eyesight. As a novice, Padre Pio took to placing a large handkerchief on the floor in front of him: his constant tears were leaving traces on the stone floor of the choir where he prayed. St John Vianney could not speak of sinners and sins without weeping. “Tears are the heart's blood,” said St Augustine, referring to the tears of his mother Monica — tears which purchased his conversion.

Some spiritual writers distinguish between the gift of tears and tears that arise from merely human sensibilities, even when prompted by the beauty of spiritual realities.

What seems certain is this: tears, when bestowed by the Holy Spirit, are not an end in themselves to be analysed (beyond, perhaps, a moment of gratitude) but point us to a spiritual end, whether that end be conversion, contemplation, consolation, or more fervent prayer. They are not the racking, uncontrollable sobs of merely human grief. They go deeper.

Tears are “the work of God in you,” says Padre Pio.

Pope Francis says the gift of tears “prepare the eyes to look, to see the Lord.” “It is a beautiful grace,” he says, “to weep praying for



Christ is taken from the Cross. (photo/Stations of the Cross/Thomas Aquinas College, CA)

everything: for what is good, for our sins, for graces, for joy itself... [it] prepares us to see Jesus.”

The current Pope has a special affinity for the gift of tears. Early in his pontificate, he asked priests, “Do you cry, or is this a clergy that has lost its tears? Do you cry for your people?”

Well might he ask that question, for the tears of a priest speak volumes. Priests, we need your tears! The most eloquent sermon is preached by the tears of a priest.

Pope Francis was referring to tears of sorrow, tears that “battle with the Lord” in prayer for a priest's flock. However, there is another kind of tear that is needed by today's priests.

Priests, do you weep when you hear someone cry out audibly “My Lord and my God” at the Consecration? Do you shed a tear when you pause during the Canon — Lord, hear the prayers of the family you have gathered here before you — and hear only the crying, cooing, and grumbings of a church full of infants? Is your heart touched when you see long lines of penitents or pews filled with adorers? Pray for the grace of tears, and allow yourself to be moved. Those tears will nourish your priesthood.

My mother's tears were closely linked to her strong devotion to Our Lady of Sorrows. I grew up under the mournful gaze of a large

painting of Our Lady of Quito. And it was no accident that my mother loved Our Lady of LaSalette: that strong, silent image, head in hands, weeping for the sins of mankind.

Images of Our Lady weeping were central to our home. Also central was the knowledge that if one of us lost the faith, it would break my mother's heart.

We need to weep more. Keeping a stiff upper lip is a survival mechanism, but it can isolate us and keep us safely distanced from the evils of our times.

Parents, pray for the gift of tears. Let your children know your heart will break if they leave the faith. The promise of those tears is powerful.

And if your heart is already broken, look to your Mother. Her tears speak for themselves.

You may remember a moment from childhood — perhaps in the middle of a brawl among siblings, a crescendo of noise and chaos, insults, words best left unsaid — and then suddenly, an awful silence. Mom has stopped pleading for peace or shouting for quiet. She's just sitting there, and she's crying. There is a terrible awareness that things have gone too far.

That is the message of Our Lady of Sorrows. Her tears flow because we've gone too far. — **By Monica Seely, CWR**

Little Catholics' Corner

Hello children,

In today's Gospel reading, two disciples were walking together and thinking sadly about how Jesus had just been tortured and killed. Then Jesus started walking with them - but they didn't recognise Him. He explained what the Scriptures said about Him suffering and dying. He helped them understand God's plan.

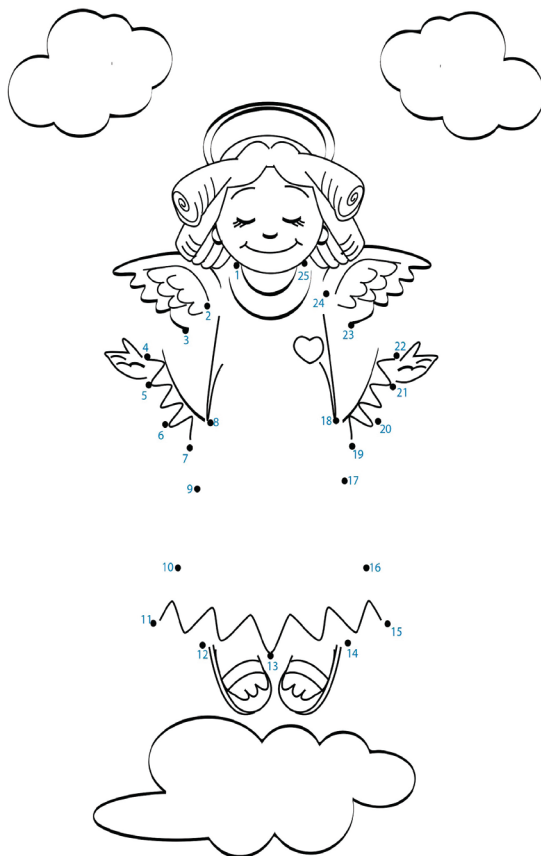
Every time we go to Mass, we hear about Jesus in the Gospel reading. But we don't need to wait until Mass to learn about Jesus. You can read the Bible every day. God wants us to know Him better so we can love Him more. And the more we love Him, the happier we will be.

Ask your parents or guardians to read a Bible verse or a story about the saints to you every day.

Love Aunty Gwen

Angel connect the dots

Begin with number one and draw a line to the next highest number to complete the puzzle.



The Shepherd and His sheep

April 30 is Good Shepherd Sunday.

Complete the paragraph by filling in the blanks with the correct words from the word bank at the bottom of the story



I tell you the truth, the man who does not enter the sheep pen by the _____, but climbs in by some other way, is a _____, and a _____. The man who enters by the gate is the _____ of his sheep. The _____ opens the gate for him and the sheep listens to his voice. He calls his sheep by _____. And leads them out. When he has brought out all his sheep, he goes on ahead of them, and his sheep follow him because they know his _____. But they will never follow a _____; in fact, they will run away from him because they do not recognise a strangers voice." Jesus used this figure of speech, but they did not understand what he was telling them.

The thief comes only to _____ and kill and destroy; I have come that they may have _____, and have it to the full.

Gate	name	shepherd	stranger	voice
life	robber	steal	watchman	thief

Road to Emmaus



THE ROAD TO EMMAUS

Spot eight differences between the two pictures

Choose the word that best matches the definition

- A period of 24 hours
A. month B. week C. year D. day
- Carrying on a conversation with someone
A. talking B. walking C. open D. day
- A person who visits
A. visitor B. prophet C. priest D. Moses
- To travel on foot
A. visit B. walk C. talking D. open
- To put to death on a cross
A. bury B. hang C. crucify D. day
- The Old Testament man who received the 10 Commandments from God
A. Noah B. David C. Moses D. Jacob
- The organs which make people able to see
A. ear B. heart C. mouth D. eyes
- Not closed
A. bread B. open C. day D. walking
- A food made from flour mixed with water, and baked
A. fruit B. bread C. meat D. jelly
- Not false
A. travel B. true C. hear D. spoken



YOUTH

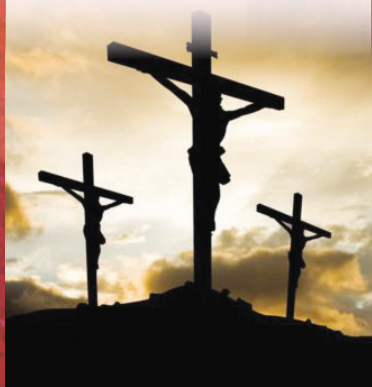
APRIL 23, 2023

Re-enacting the passion of Our Lord

Some parishes took the opportunity to stage a play of the Passion of Our Lord for Good Friday.

For many, this was a first after a hiatus of at least three years due to the COVID-19 pandemic.

On Pages 16 and 17, we read how the parishioners, especially the youth, worked tirelessly to bring to life the most painful moments of our Lord who suffered for our sins.



Chapel of Christ the King/ Christ the Light

KUALA LUMPUR: On Good Friday, April 8, the Youth Ministry led the congregation on a journey through the final days of Jesus Christ with a moving and powerful Passion play. Performed by about 50 young people, the play portrayed the arrest, trial and crucifixion of Jesus while focusing on His love and sacrifice for humanity.

The youth sacrificed their time, effort, and energy during Lent to help bring the story of Jesus Christ to life. Their passion and dedication were evident in every aspect of the performance — from the costumes and staging, to the heartfelt performances of each actor.

The Passion play was a meaningful and memorable experience for everyone involved. It serves as a reminder of the power of faith, community, and the arts to unite people and inspire them to reflect on the important messages and lessons of our shared human experience.



Church of the Holy Spirit, Jasin & Chapel of St James, Merlimau



JASIN: More than 30 youth came together to stage the Passion play on April 7.

The play was at the church grounds before the Good Friday service and attended by more than 700 faithful.

Parish priest, Fr Devadasan Madalamuthu, commended the youth for their effort, time, commitment, and faith.



The Passion of Christ brought to life

Church of St Francis of Assisi, Cheras

CHERAS: The Tamil Apostolate Youth from the Church of St Francis of Assisi (SFA) staged the annual Passion play on Good Friday, April 7.

While the Passion play in Tamil is a Lenten tradition at SFA (Gethsemany

Friary), this was the first time it was staged since 2016, due to church renovations and the pandemic.

The play is a dramatic re-enactment of the Passion of Jesus Christ — His trial, suffering, and death. The narration

and portrayal enabled the audience to feel immersed in the ceremonies of the Triduum.

After one audition, two dry runs, and a final rehearsal, about 23 participants from various Tamil language ministries, mainly the Tamil-speaking youth, pulled off the play under the guidance of visiting priest, Fr Sebastian Susairaj MSFS, and supervision of apostolate members Luthermay Samson, Maria Chriselda, and A. Winston.

The team coordinated the casting process and handled the technical work to ensure the solemn re-enactment through the 14 Stations of the Cross around the church. Parishioners were moved to be a part of the journey



to Calvary Hill.

In his review, Fr Sebastian said the Passion play helped parishioners further grasp and understand the meaning of the Triduum.



Church of the Nativity of the Blessed Virgin Mary

BUTTERWORTH: "Who are you looking for?" exclaimed a long-haired actor playing the role of Jesus in the darkened church, leaving the audience entranced.

Peter Tony was director, with Martina Michael and Adeline Thomas stage managing the 45-minute play. Many in the audience felt emotional and misty-eyed after watching Jesus in excruciating pain from the cracking whips and lashes.

Matthew Leon, who played Jesus, said he felt humbled and honoured to be given the opportunity. "I volunteered to play the role of Jesus. Turning

33 this year, similar to Jesus at the time of His crucifixion, maybe a coincidence, but I see it as a calling to be part of the play", he expressed. "This year's Passion play was different and challenging as the characters memorised the script and used their own voices instead of the usual prerecording."

Parishioner Mary Netto, 86, praised the cast, directors, and makeup artists. "It was one of the most spectacular events I've seen in this parish in more than half a century. Watching 'Jesus' tormented and crucified on the cross was lifelike and a moving experience," she claimed.

Church of St John Vianney

TAMPIN: Hundreds packed the Church of St John Marie Vianney for the re-enactment of the Stations of the Cross directed by Pragasam Ramalingam.

The youth ministry initiated this play in 2007. Since its first performance, the full-scale re-enactment of the Passion play quickly became a highly anticipated Church programme, often drawing hundreds of people from different parishes and religions.

This year, besides the youth, individuals of different ages and ministries participated. Community and church members were generous, and donations covered all expenses for the props and preparation. Around 44 members took part in the play. Practises were on weekends beginning March 18.

On Good Friday, before the play, the cast and crew gathered in a room for prayer led by the parish priest along with a briefing by the director.



The Prologue began at 1.30 in the afternoon and Justus who acted as Jesus was laid in the tomb at 2.30pm. It was a great joy to see parishioners working as a team and succeeding in the project. Thank you, Lord! — **By Priscilla Wilson**



Lenten activities to renew our hearts to care

PARIT BUNTAR, Penang: The Church of Our Lady Good Health's Love Squad members organised a Lenten campaign for six weeks. Caritas and the prayer group participated in the programme.

Rueben Raj led the 2023 Love Squad team while Parish Council chairman, Manual Philip, helped guide the preparations.

The Lenten season programme themed *Renew our hearts to care*, meaning love starts from the heart and is renewed to care for people in need. The programme, influenced by the synodal journey, drew parishioners together and continued with them cleaning the church.

There were a series of events in March, including an awareness talk on God as Human by Santanadass, for 45 students from OLOGH and other parishes.

In collaboration with the Hospital

Parit Buntar, the parish organised a blood donation drive and dental awareness campaign themed *Not only I should live, but others too*. More than 200 people attended the event. At the end of the programme, Fr Martin Arlando presented souvenirs to the officers from the hospital department as a sign of appreciation.

The *Go Green* programme was aimed at raising awareness to have a plastic-free environment and encouraging others to plant more trees. There was another round of cleaning the parish by some 20 youth before Holy Week.

The Love Squad's Lenten efforts culminated with the desert experience during the Easter Vigil. This event, incorporated with the Stations of the Cross and Mass, was to seek the answer to Jesus' question, "Won't you stay awake for me?"

Confirmands lighting up the Way of the Cross

SETAPAK, Kuala Lumpur: The confirmands of the Parish of the Good Shepherd, decided to bring to life the Way of the Cross, by putting up a Passion play on the fifth Friday of Lent.

The play was incorporated within the same structure of the normal Way of the Cross done weekly, together with the participation of the liturgical teams. The students took time from their busy final year studies to practice weekly for the play.

The play brought a special experiential difference to all those who attended and to those who were involved in it. Feedback indicated that even some parishioners were brought to tears



during the play.

This project by the confirmands gave them a real insight of how our Lord went through pain and suffering for our sins. They realised too that each one of us, no matter how insignificant we think we are, is able to offer our services and bring an impact to the faith of the other.

They are the future of the Church. They will carry this experience wherever they may go,

after school, in higher education, work place and thereafter.

Special thanks to parish priest Fr Mitchell Anthony Joseph for his continuous guidance and encouragement. Appreciation also goes to the Liturgy Head, Cassandra Edmund and class catechist Martina Morrissey.

A recording of the play is available via the Good Shepherd church YouTube channel. — **By Dr Cheryl Stephen Jeganathan**

MEMORIAM

For enquiries, please contact:
Email: advertisement@herald.com.my
Tel: 03-2026 8291

In Loving Memory of

40th Day Anniversary

1st Anniversary

10th Anniversary



**HENRY GEORGE
RETNAM**

25th September 1930 -
20th March 2023

EVEN THOUGH I WALK THROUGH THE VALLEY OF DARKNESS,
I FEAR NO EVIL, FOR YOU ARE WITH ME: YOUR ROD AND STAFF,
THEY COMFORT ME.
PSALM 23:4

ETERNAL REST GRANT UNTO THEM, O LORD AND LET PERPETUAL LIGHT
SHINE UPON THEM. MAY THEIR SOUL REST IN PEACE.

Deeply missed and lovingly remembered by family and friends.



CATHERINE LOUIS

16th March 1939 -
14th May 2022



LARRY GEORGE

7th November 1955
28th May 2013



17th Memorial



Emilin Gomez

Born:
25th November 1925
Departed:
29th April 2006

*I have fought the good fight,
I have finished the race,
I have kept the faith...*

2 Tim 4:7

Always remembered and loved by
your children, daughters-in-law, grandchildren,
relatives and friends.



1st Anniversary

In Loving Memory of

ZAVIER THOMAS A. D'CRUZ

From the Lord: 20 May 1953

To the Lord: 24 April 2022

*'Yahweh is my strength and my shield,
in him my heart trusts. I have been
helped; my body has recovered its vigour,
with all my heart I thank him.'*

(Psalm 28:7)

Mass information

Church of Divine Mercy, Shah Alam

23.04.2023 (Sunday) at 10.00am

29.04.2023 (Saturday) at 6.00pm

Church of St Francis of Assis, Cheras

23.04.2023 (Sunday) at 9.30am

24.04.2023 (Monday) at 5.45pm

29.04.2023 (Saturday) at 5.30pm

Church of Visitation, Seremban

24.04.2023 (Monday) at 6.45am

29.04.2023 (Saturday) at 6.00pm

Church of the Risen Christ, Penang

24.04.2023 (Monday) at 7.00am

29.04.2023 (Saturday) at 6.00pm

40th Day Memorial Mass

Celebrating the life of

Stanislaus Arokiam

(fondly known as A. Stanley)

29th April, 1942 ~ 17th March, 2023

On 25th April, 2023, Tuesday Mass will be
offered at 7.30am and thereafter on
29th April, 2023, Saturday at 6.00pm at
the Church of St. Francis Xavier, Malacca.

*Then I heard a voice from heaven say,
"Write this: Blessed are the dead who die
in the Lord from now on." "Yes," says the
Spirit, "they will rest from their labor,
for their deeds will follow them."*
Revelation 14:13

✂ Always loved, never forgotten, forever missed ✂

4th Anniversary
In Loving Memory of

Edwin Lawrence

Departed:
25th April 2019

*Eternal rest
grant unto him, O Lord
and let Your perpetual
light shine upon him.
May his soul rest in
peace. Amen.*

Fourth Year Anniversary
Mass will be offered on
25th April 2023
(Tuesday) at 6.45am
at the Church of the
Visitation, Seremban.

Deeply missed and
forever cherished by:
Wife: Margaret
Children: Anne, Agnes,
Agatha, Anastasia and
Andrew and loved ones.

10th Anniversary
In Loving Memory of

**Patricia Caroline
Vincent**

Departed: 26 Apr 2013

Dearly missed by:
Husband: Marcus Sri
Daughter: Diwena
Deepak, Mother,
Brothers, Sisters,
Relatives and Friends.

1st Year Anniversary
In Ever Loving Memory of

P.D. JACOB @ SUNNY

From the Lord: 8th September 1964

To the Lord: 29th April 2022

*„Fear not for I have redeemed you;
I have called you by name, you are mine,,*

Deeply missed by wife, son, sisters, brothers,
relatives and friends

17th Anniversary
In Loving Memory of

Rev Fr Philip So
Returned to the Lord:
29-04-2006

*Eternal rest grant unto him,
O Lord, and let perpetual
light shine upon him.
May his soul rest in peace.
Amen.*

Always remembered by
Chris Loh and family and
all those who loved him.

4th Anniversary
In Memory of Our Beloved
Jennet Fernandez d/o Walter Joseph Fernandez
Called home: 25 April 2019

Weep Not for Me

*Weep not for me though I have gone
Into that gentle night
Grieve if you will, but not for long
Upon my soul's sweet flight
I am at peace, my soul's at rest
There is no need for tears
For with your love I was so blessed
For all those many years
There is no pain, I suffer not
The fear is now all gone
Put now these things out of your thoughts
In your memory I live on
Remember not my fight for breath
Remember not the strife.
Please do not dwell upon my death
But celebrate my life.*

Dearly missed and forever in our hearts
Husband: Patrick Dianand
Children: Dwayne, Daryl
and Sandra,
Siblings: George and Mabel,
and a host of relatives.

*So also you
have sorrow
now, but I will
see you again,
and your
hearts will
rejoice, and
no one will
take your joy
from you.*

John 16:22

BE FORMED AND INFORMED

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1973/2023
50th Golden Jubilee

ARCHBISHOP JULIAN LEOW
BISHOP SEBASTIAN FRANCIS

REV FR MICHAEL PAYYAPILLY, VC
31st AUGUST - 2nd SEPTEMBER
CHURCH OF THE HOLY FAMILY, KAJANG

EVENT SCHEDULE
DAY 1 : 10:00 AM - 6:00PM
(Registration starts at 8:00am)
DAY 2 : 08:00 AM - 6:00PM
DAY 3 : 08:00 AM - 1:00PM
Donation RM120. Meals and T-shirt provided

Register now @ bit.ly/50Jubilee

Contact persons : Christina Loh (011 - 1235 0308), Emily Bong (016 - 3310 893), Felicia Samuel (016 - 2191 079)

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• Mt Titlis Cable Car Ride & Hill Top Lunch
• Venice
• Leaning Tower of Pisa
• Pope Blessings

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14D MARIAN SHRINES & X'MAS IN FATIMA
ITALY - FRANCE - SPAIN - PORTUGAL
17 DECEMBER 2023

Highlights:
• St Peter's Basilica, Rome
• Lourdes Shrine
• Birthplace of St Ignatius Loyola
• Hometown of St Theresa of Avila
• Tombs of St Francisco & St Jacinta
• Shrine of Our Lady of Fatima

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60th DIAMOND JUBILEE
CHURCH OF OUR LADY OF FATIMA
KUALA LUMPUR
1963 - 2023

Diamond Jubilee
Feast Day Celebration
5th May 2023 -
14th May 2023

**Journeying with
Our Blessed Mother
to Her Son**

நமது தாய் அன்னையோடு
அவரது மகனில் பயணம்

Jalan Sultan Abdul Samad, 50470 Kuala Lumpur.
03-2274 1631
fatimachurch@gmail.com
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The **Church of Our Lady of Fatima, Kuala Lumpur** will celebrate its parish feast with Novena from the **5th to 14th May 2023**. The event will also mark the culmination of its **Diamond Jubilee Anniversary (1963 - 2023)** celebrations. Please join us as we honour Our Lady and celebrate our Diamond Jubilee by participating in Rosary, Novena & Mass.

5th May (Fri)
Mary's call to follow Jesus
இயேசுவைப் பின்பிசுவல்
மரியாவின் அழைப்பு
7:00pm Rosary & Novena
8:00pm Mass (E/T)

6th May (Sat)
To Jesus through Mary
மரியாவின் வழி இயேசுவிடம்
5:00pm Rosary & Novena
6:00pm Mass (E/T)

7th May (Sun)
I am the way the truth and the life
நானே வழியும் உண்மையும் வாழ்வும்
7:30am Rosary
8:00am Mass (T)
10:00am Rosary
10:30am Mass (E)



8th May (Mon)
Mary prepared a home for the Lord
மரியா ஆண்டவருக்கு ஓர் இல்லத்தை
ஆயத்தப்படுத்தினார்
7:00pm Rosary & Novena
8:00pm Mass (E/T)

9th May (Tue)
Mary, Queen of Peace
மரியா அமைதியின் அரசி
7:00pm Rosary & Novena
8:00pm Mass (E/T)

10th May (Wed)
Mary abides in the Lord
மரியா ஆண்டவரில் நிலைத்திருக்கிறார்
7:00pm Rosary & Novena
8:00pm Mass (E/T)

11th May (Thurs)
Mary abides by the Father's love
தந்தையின் அன்பிற்கு மரியா கட்டுப்படுகிறார்
7:00pm Rosary & Novena
8:00pm Mass (E/T)

12th May (Fri)
Mother of infinite Love
எல்லையற்ற அன்பின் தாய்
Healing Mass
9:30am Rosary
10:00am Mass (E/T)
7:00pm Rosary & Novena
8:00pm Mass (E/T)

13th May (Sat)
Mary kept the Lord's commandments
மரியா இறைவனின் கட்டளைகளைக் கடைப்பிடித்தார்
5:00pm Rosary & Novena
6:00pm Mass (E/T)
followed by procession and benediction

14th May (Sun)
I am the handmaid of the Lord
நான் ஆண்டவரின் அடிமை
10:00am Rosary
10:30am Mass (E/T)

NOTE: Confessions will be heard 30mins before mass