

Kadosh Marian Voice

Holiness Firmness Truthfulness Faithfulness



Jan/Feb/Mar 2019



ABOUT

Kadosh Marian Ministries

(Kadosh, in Jewish thinking, "The Holy One, blessed be He" (hakkadosh, barukh hu) is one of the most commonly used designation for God. Marian is a given name, Hebrew meaning of Marion is the precious one or unique from the word or Mariam)

Kadosh Marian Ministries is a non-profit organization headquartered in UK and spread all over the World. Currently working with and within the Catholic Church, adhering to the norms, traditions, ethos and values. We are established since July 1994 as an approved Charitable Trust under the UK law.

Conducting certificate oriented theological courses duly awarded by various international accredited universities.

Conducting Charismatic renewal services to revive the trooping spirit of the flagging faithful. Administering Sacraments by the ordained Catholic Priests and Bishops.

Promoting devotion to Sacred Heart of Jesus and Immaculate Heart of Mary.

Conducting guidance, counselling and healing through deliverance services to the needy, lonely and the afflicted ones.

Join with us, slake the thirst, and enjoy the abundance of Spirit of the Sovereign Lord – Immanuel.

We participate to feed 200 poorest people daily, we participate to provide pension to 75 widows monthly, we participate to provide scholarship for 302 children yearly, we visit refugee camps and provide food, clothes and medicines to them and we contribute to build five homes for the poor families in a year minimum.

All the above charitable activities are routed in consultation with Catholic Priests and Bishops .

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The portrayal of Jesus
shedding blood, raising eyes
heavenward lamenting
'Eli Eli Lama Sabakhtani'

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Editorially

Whilst I was about to scribble something editorially for this issue, a thought came to the surface of my mind: we must not cast aspersion on the Church to which we belong; we are the members of the mystical body of Christ and therefore we should be holy and set apart. These vilifications will fall upon ourselves only. It is not a healthy sign. It is the tendency of the social media to magnify the fouls and errors and thus sensationalise them as though a scoop is located and then enjoy the fun. The brain behind this gimmick is none other than the diabolic spirit who is waiting, baiting and instigating the members of the church for his own ends of the utter destruction of our souls. Let us not therefore spit out on ourselves while lying supine. It is Jesus who is being hurt by our irrationality. We make ourselves victims. We need the church as a canvas for our artwork. We need an assembly to care and share our failures and frustrations and thus feel the burden lightened. Ecclesiastical Authorities are well aware of the problems within the church and they are addressing them with suitable actions being taken at appropriate levels. The practising Catholics should cooperate with all necessary forums along with prayers for an inevitable and successful outcome

Recently a friend of mine sent to me some thought provoking words as: build 3 factories in your life. 4th one you will get free:

Ice factory in brain: Be cool; Sugar factory in tongue: Be sweet; love factory in heart: Be calm.

Then life will be satisfactory. Factory is derived from “facio” which means to make or to be. Let us make a deliberate attempt to make something which will be satisfactory to us as well as pleasing to God.

We are in the Lenten season. Lent means “spring i.e. set in or start. We are used to giving and receiving Easter egg, which is the symbolic expression of dawning of a new life. It is, from the Christian perspective, the beginning of a new life to the redeemed church of God, thanks to the passion, death and resurrection of our Lord Jesus. Lent is the period of fasting and prayer reminiscent of 40 days of Fasting by our Lord in the wilderness. It commences from Ash Wednesday to Easter. This year the Lenten season starts on 6th March (Ash Wednesday). Anglo-Saxons called Month of March as “LENCTEN MONATH”. Because, in this month the days noticeably lengthen. As the significant part of the great Fasting of Lenten season falls in March, it received the name “LENCTEN-FASTEN” or Lent. On Ash Wednesday the faithful observe and witness the custom of sprinkling/ smearing on the head of the penitent the consecrated ashes of palms remaining from the previous Palm Sunday, ashes being a mark of humiliation, contrition and mourning. It is worth reflecting in this context the passages from Isa 61.3; Dan 9.3 & matt 11.21

The fasting of 36 days was introduced in the 4th century. But it did not become fixed at 40 days until the early 7th century, in full consonance with the 40 days of fasting by our Lord in the wilderness. It is interesting to note that in early days fasting was **for 40 hours**, as a part of preparation for the candidates for Easter Baptism. As a time of abstinence, almsgiving and acts of devotion, the Lent is intended to serve as a herald for Easter festival.

Easter festival has no significance unless there is resurrection. The Greek name denoting the meaning of resurrection is: **ANASTASIS**. Also we can note the verb **EGEIRO meaning the same**, is frequently used. Both these words occur in the Acts 2.24 & 3.26 AND 3.15; 4.10 in its original writings. According to venerable Bede the name Easter is derived from **EOSTRE** an Anglo Saxon goddess whose festival is held in spring. The original name was PASCHA due to its association with Jewish Passover. **We wish all our reader a Glorious EASTER!!!** ■■■



Adv. Earnest Peter Kandathil
Chief Editor



MARY THE NEW ARK OF THE COVENANT

How solemn had we celebrated the special devotion to our Blessed Mother in the month of May? We used to decorate in a grand manner the statue of the mother on May 31st. We used to firecrackers after the rosary. different sorts like Nostalgic reminiscences of memories!

The Ark of the covenant-Pray for us. We pray during the litany. The feast of tabernacles was the Deepavali of the Jews. It was the memorial of the god of the patriarchs who came down to the booths of the forefathers. Mary is the new tabernacle of God in the Gospels.

The woman who gave her womb as the seat for the son of the Almighty. we read in the infancy narratives by St. Luke. The day after the annunciation. Mary hastened to go up to a town on the hillside. She wanted to confide herself with her aunt. And the parents do consider such confidante for their grown-up daughters as a consolation. Mother Elizabeth also had a revelation, as she saw Mary coming from far. As they were embracing, Elizabeth was filled with the Holy Spirit. The child

in my womb leaped when it saw your shadow. The visitation narratives in the gospel remind us of David who danced before the Ark when it was brought to Jerusalem.

There is a solemn throne positioned in the Arch Bishop's house in Madras with a caption engrained on this. It reads 'Pope John Paul II sat on this chair during his India visit in 1986. The throne remains in the parlor as a living witness to the saintly presence of the Pope to the minds of the visitors.

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LATRIA & HYPER DULIA



WHY DO WE PAY GREATER VENERATION TO MARY THAN TO ANY OTHER SAINT?



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The Holy Catholic and apostolic church teaches us to pay greater honor to Mary, the mother of Jesus Christ, than any other Saint. Even in her life time, Mary had greater honor paid to her; at the Annunciation the Angel addressed her as “full of grace” and blessed among women (Luke 1/28). An Angel of the Lord appears to an ordinary simple and humble girl and showing her high reverence and respect. The great theologian, St. Thomas Aquinas says”We conclude that Mary excels the Angels in dignity.

At the visitation, how respectfully Elizabeth treated Mary ... she called her blessed and gave her the title of mother of her Lord (LK.1/42-43). May herself said “from henceforth all generations shall call me blessed” (LK.1/48). The church invites us to honor the mother of God with special devotion. The veneration of Mary is closely related to Incarnation. Adoration is only to God but veneration is totally distinct from Adoration. Adoration is an act of supreme worship to God alone.



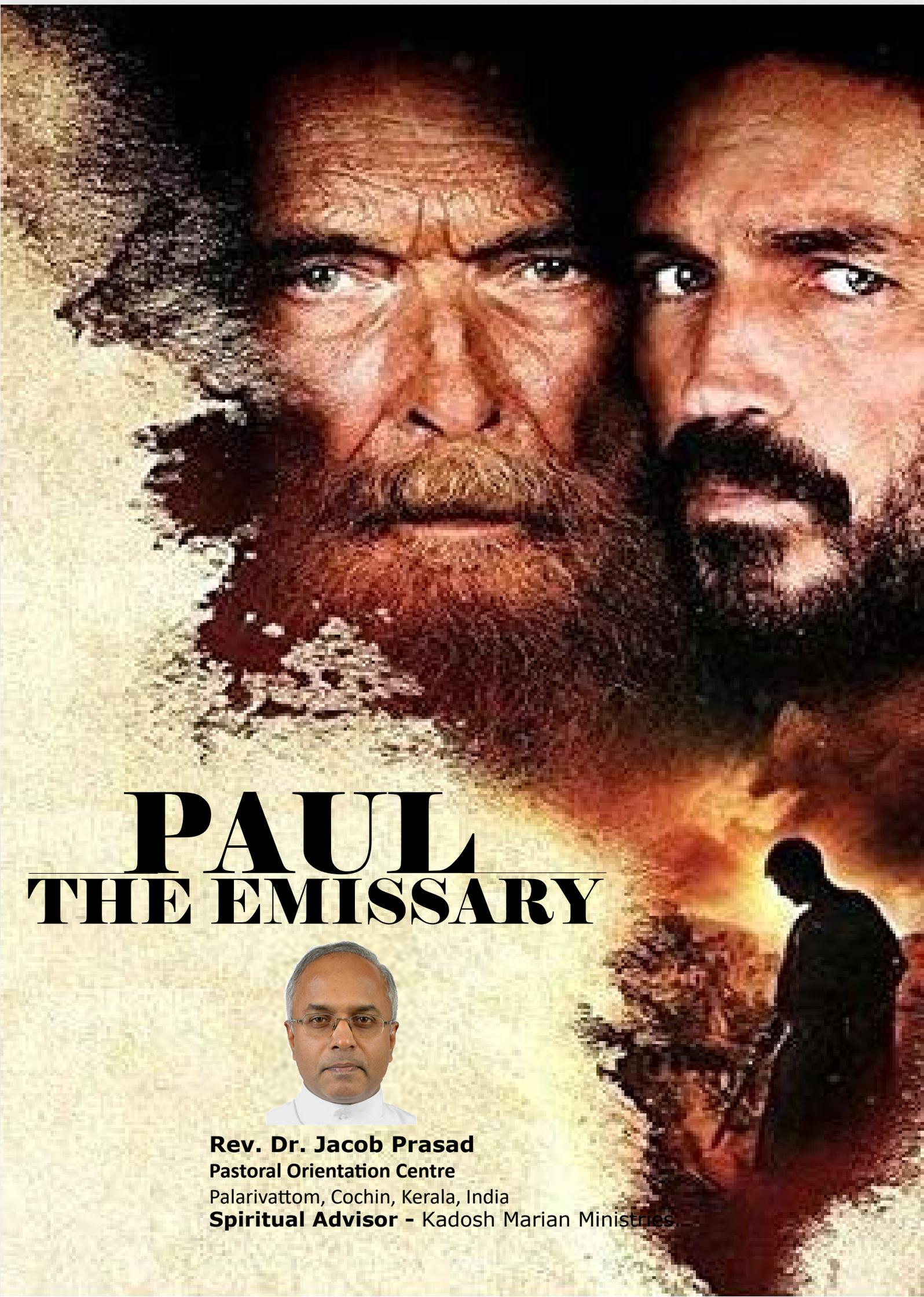
The first and the most important reason for holding Mary in such a highest veneration is that she is the mother of God and our mother. Just like the honor paid to Queen-Mother is reflected upon the king, her son..... So whoever truly

loves God must honor the mother of God. One may judge of the measure in which a man loves God by his devotion to Mary. She is actually our mother, for our Lord gave her to us upon the cross when he said to St. John; “Be hold your mother” (John 21/27). Mary is the second Eve, the mother of whole mankind. The obedience of Mary restores us to a state of grace. She is more concerned with our salvation than any other Saints. After Jesus, no one cares for us as she does. St. Bernard says that the love of all the mothers in the World does not equal the love of Mary bears to each one of her children.

The second reason for venerating Mary so highly in the universal church because God has exalted and glorified her above all men and Angels. The Kings usually grant privileges to the towns where they were born or where they were crowned. So the King of Heaven and Earth has conferred special privileges on the mother who bore Him. Mary has been chosen by God to be the mother of His son, preserved from the stain of original sin, raised gloriously from the tomb and crowned her the Queen of Heaven. Mary is the Queen of Angels and all the Saints.

The third reason why we entertain Mother Mary with great devotion, because her intercession is more powerful with God than that of any other Saint. Mary’s intercession has immense power with God. On earth her petitions was all-prevailing with Christ, as at the marriage feast at Cana. If Christ granted all his mother’s prayers on each, how much the more will he do in heaven? As St. Bernard says “Mary to be omnipotent by means of her intercession: there is nothing that she can’t obtain for us”. Another great St. Peter Damian says “God would not become man until Mary had given her consent in order that we might

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PAUL THE EMISSARY

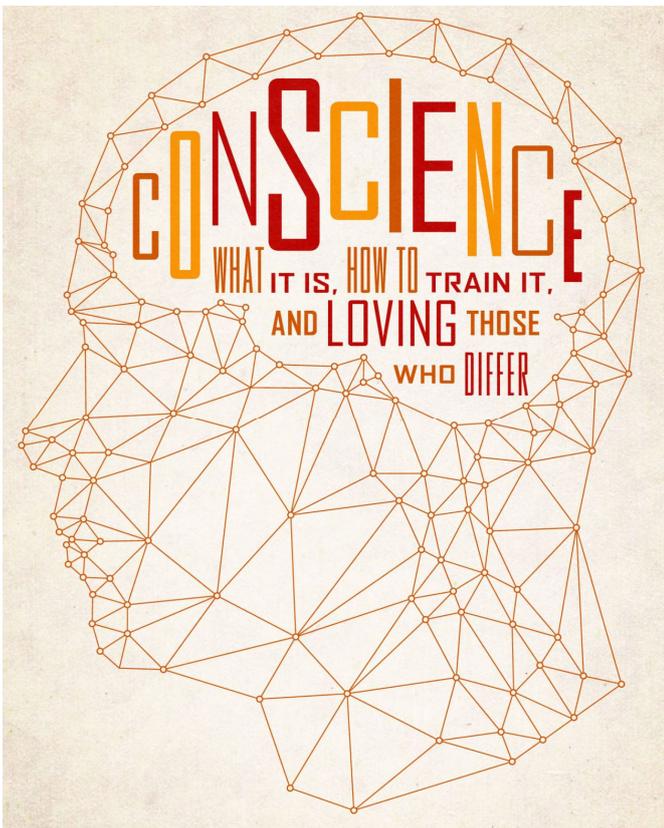


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Introduction

Anyone reading the New Testament is intrigued by the story of St. Paul, named as the author of thirteen of its twenty-seven documents, and presented as the hero of the latter half of the Acts of the Apostles (13-28). Paul's missionary endeavour was so exceptional that the author of Acts makes him the protagonist of evangelisation in the second part of his work. Writing to the Romans in his testament-like letter, Paul says, "For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ" (Rom 15,18-19). An enquiry into the missionary zeal of Paul is the scope of this paper. The sources to get to know of the life of Paul and his thoughts in the New Testament are, (i) his letters (corpus Paulinum) and (ii) The Acts of the Apostles.

1. The Missionary Consciousness of Paul



Paul begins most of the letters with his self-designation as "an apostle." We know that the Greek noun *apostolos* meaning, "the one having been sent" ("emissary") comes from the verb *apostellō* "to send away or out [someone]." Speaking of his conviction as one being sent out to proclaim the Gospel (Paul's way of summing up the Christ-event) Paul says, "Woe to me if I do not proclaim the Gospel" (1 Cor 9,16). This does not mean that the disobedience to the mission command would be punished. It means that it is an interior compulsion or prompting of the Spirit so that the evangelising for Paul would be a matter of joy, and a failure of it would be one of "misery."



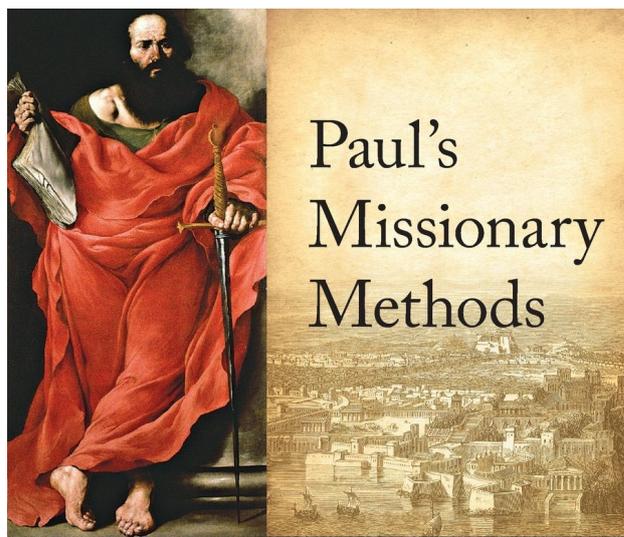
In a polemical context, asserting his superiority over his opponents, Paul speaks of his pre-Christian life saying, "as to zeal, a persecutor of the church" (Phil 3,6). In Gal 1,14 Paul says of his past, "I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors." We note that the choice of the word "zeal" is not accidental. It meant wholehearted commitment to safeguard the privileges and prerogatives of Israel, and it included even the willingness to use force, if neces-

sary, to maintain Israel's set apartness from other nations. The ideal of such "zeal" was Phinehas, who killed an Israelite who took a Midianite woman into his tent (Num 25,6-17). In Ecclesiasticus 45,23-24 this action is attributed to Phinehas' zeal. In Ps 106,30-31 this act is "accounted to Phinehas for righteousness." Evidently Paul thought of himself as a "zealot" in the same tradition (Gal 1,13-14; Acts 22,3). He must have seen the openness of the first Christians to receive Gentiles into their gatherings as something which broke the protective barrier of the Law and undermined Jewish set-apartness. For Jews who believed in a Jewish Messiah fully to accept Gentiles as of their number without requiring them to become Jews was too much of a contradiction for the pre-Christian Paul. Such was his zeal for the God of Israel and zeal for the Law that he was ready to persecute and "destroy" the new movement.

If such was Paul's zeal before his conversion all the more zealous was he after he became a follower of Christ. Paul begins his letter to Romans with the main theme, "For I am not ashamed of the gospel; it is the power of God for salvation to everyone who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'The one who is righteous will live by faith'" (Rom 1,16-

way to Damascus. For Paul the revelation and mission are mutually intertwined: "God was pleased to reveal his Son to me so that I might proclaim him among the Gentiles" (Gal 1,15). This revelation for Paul is a light that could not but shine, for the Gospel is the light of the glory of Christ, who is the image of God (cf. 2 Cor 4,4).

2. The Missionary Praxis of Paul



Paul's missionary engagement as seen in his letters and as depicted in Acts is to be considered as unique, exemplary and typical in the New Testament period. Paul remains unparalleled in his missionary endeavour in the early Church, and it is multi-dimensional.

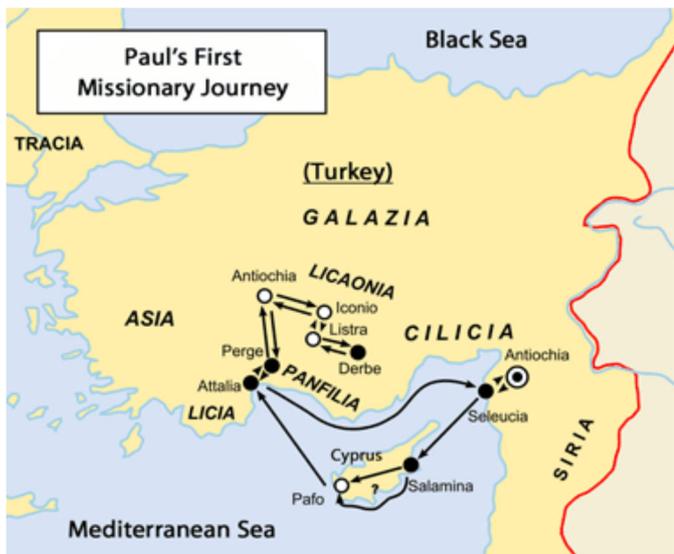
2.1 The Extent of Paul's Mission

Paul travelled about 15,000 kms in those difficult times and covered an impressive area in his missionary journeys. At first he was in Arabia (Gal 1,17) (36 CE). In the first mission from 46-49 CE he went to Cyprus (Acts 13,4-12), and Asia Minor (Turkey): Pisidian Antioch (13,13-42), Iconium (Konya) (14,1-6), Lystra-Derbe (14,6-17). In the second missionary journey (50-52 CE) he was in Greece: Philippi (16,11-39), Thessalonica (Salonike) (17,1-8), Berea (17,10-15), Athens (17,16-34); Corinth (18). In the third mission (54-58) his work was based on the newly established community of Ephesus (18-19); finally in the fourth or the captivity journey (60-61 CE) he had occasion to evangelise



17). The pre-Christian Paul was ashamed of the Gospel; but after his conversion he feels the inner call to proclaim it and be proud of it.

The motivation for such zealous activity for the Gospel is the "revelation" that he received on the



Malta (28,1-10) and then arrive in Rome where he continued the work of preaching the Good News (28,16-28).

According to Rom 15,19, he had gone as far as Illyricum (present day Albania). His plan then was to go to Spain, the Far West of the then known world.

2.2 The Content of Paul's Missionary Preaching

Paul's Gospel when preached, especially to the Gentiles, was, as a first step, a reminder to turn to God from idols, to serve the living and true God" (1 Thess 1,9; 1 Cor 12,2). "Idols" did not mean simply statues and paintings which were just "nothing" (1 Cor 8,4ff.). What idols really signify is a distortion of the glory of God, enslavement to creatures (Rom 1,22-23) leading to a degenerate life (Rom 1,24-27). We may remember here that this "theological" aspect is important for even as we say that the Damascus event had changed Paul thoroughly it had not changed his fundamental commitment to "one God" as a Jew. It had taught him the salvific value of the death and resurrection of Jesus the Messiah in the divine plan.

Therefore there comes the second step of Paul's preaching which is Christocentric which is addressed to all, both Jews and Gentiles alike. In this perspective the preaching of Paul can be summarized thus: Jesus Christ, crucified and risen is Lord. He is the revelation of the gratuitous love of God,

for the salvation of all men and women. This salvation is operative through forgiveness and the gift of justification, appropriated in faith and actualized in love, in expectation of its complete realization in the resurrection from the dead (cf. 1 Cor 1,18-25; 2,5; 15,3-5; Gal 3,1; 5,1-6).

Further in this perspective, the doctrine of justification by faith, as expressed mainly in Gal and Rom, is Paul's attempt to prove that God's covenant blessings were for the Gentiles as well as for Jews that God was ready to accept Gentiles as Gentiles, without requiring them first to become Jews. This understanding can be made clear from two points. The first is the theme of Jewish "boasting" which Paul criticizes on more than one occasion. According to Rom 2,17-3,20 the Jew's boasting on account of the possession of the Law as against the Gentiles cannot be maintained as Jews themselves do not fully obey the Law. The second is the rejection of the theme of "justification by works." Here one has to ask as to what exactly Paul is negating. The phrase "works of the Law" is seen to be used many a time at Qumran. For them the "works of the Law" signified that practice which distinguished them from other Jews. They held that such a practice would make them acceptable before God than their own Jewish brothers and sisters. In other words, it means that we are once again in the same "us"/"them" mentality, with "works of the Law" understood as that practice of the Law which distinguished and separated "us" from "them." In Paul's case "the works of the Law" was the practice that distinguished the Jew from the Gentile, which set apart the people of God, as consisting of Jews practising the Law, from all other nations. But Paul's point is that God accepts Gentiles in the same way that he accepts any person – by grace through faith, i.e., through his/her openness to receive what God wishes to give to him/her. Hence God's acceptance of persons/people is not based on the "works of the Law." ■■■

To be continued....

THE HOLY SPIRIT IN THE OLD TESTAMENT



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The Holy Spirit:

The Holy Spirit is God Himself. Scripture tells us that the Holy Spirit is not just an impersonal power or a force, but a person i.e. the third person of the Trinity.

Who is the Holy Spirit?

The Person of the Holy Spirit has been subject to much discussion and debate throughout the history of the church. The word 'Pneumatology' comes from the words 'pneuma' = 'wind / spirit' and 'ology' = 'study of' and refers to the study of the Holy Spirit. In Christian systematic theology, Pneumatology is the branch of study that investigates what the Bible teaches about the Holy Spirit. Pneumatology discusses the difference between receiving the Holy Spirit and being filled with the Holy Spirit. Pneumatology also considers exactly what constitutes the baptism of the Holy Spirit.

Many people misunderstand the identity of the Holy Spirit. The Holy Spirit is commonly thought of as an impersonal force and referred to as 'it.' Some people think of it as a healing or protective power to which God gives access to a believer as a bonus. It is not a second blessing given after conversion, but something that happens when we receive Christ. Catholic tradition teaches that we receive the Holy Spirit during 'Baptism' and get reinforced during 'Confirmation'.

What does the Bible say about the Holy Spirit?



The Bible mentions the Holy Spirit synonymously with God. The Holy Spirit is consistently present in all the major divisions of Old Testament literature.

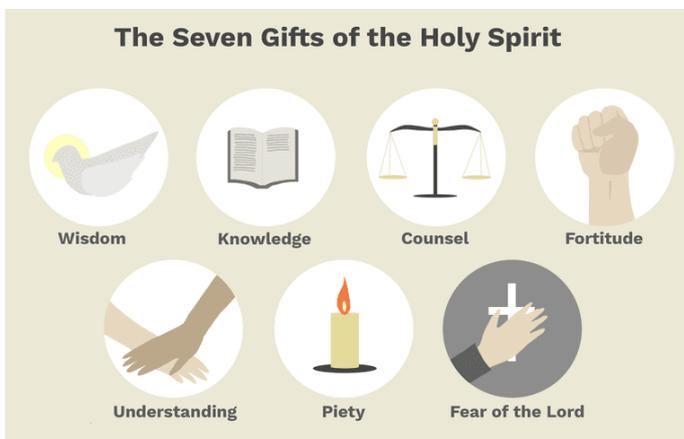
There are at least 75 unambiguous references to the Holy Spirit in the Old Testament, the Hebrew Bible. However, the Holy Spirit is mentioned approximately 250 times in the New Testament. Even if one dismisses the frequent parallelisms found in the Gospels, the New Testament refers to the Holy Spirit about 225 times, i.e. 150 more times than does the Old Testament.

'In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters' (*Genesis 1:1-2*). I will pour out My Spirit on all people. I will pour out my Spirit in those days (*Joel 2:28-29*). 'Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." Then He breathed on them and said, "Receive the Holy Spirit" (*John 20:21-22*).

Doctrine of the Holy Spirit:

The Holy Spirit, the third Person of the Trinity, convicts the world of sin and gives new life to those who trust in Jesus. He indwells in all believers and is available to empower them to lead Christ-like lives.

What are the gifts of the Holy Spirit?



The Spirit gives spiritual gifts with which to serve our God Almighty as well as our fellow believers and reach out to the lost and needy world. The 7 Gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord as stated in Isaiah 11:2-3. These gifts are virtues.

What are the fruits of the Holy Spirit?

The 12 fruits of the Holy Spirit are charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, and chastity



as given in Galatians 5:22-23. These fruits are the actions of the above 7 gifts of the Holy Spirit produce in a person.

- 1) **Charity / Love.** The Holy Spirit is Love and gives us the infused theological virtue of charity to prefer God over everyone and everything. We desire this loving union with God. And it overflows in our love for us and our neighbours for God's sake.
- 2) **Joy.** Happiness is realized when we live for God and know someday we will be with Him now and forever in heaven.
- 3) **Peace.** The Holy Spirit gives us order in our souls and a clean conscience. He also gives us order to our family, friendships, and duties of life.
- 4) **Patience.** When one is close to God, everything else falls into its place so that one can have patience and tranquillity. Love is patient.
- 5) **Benignity / Kindness.** This is the virtue of kindness to others.
- 6) **Goodness.** We renounce evil and seek what is good. We repent of our sins and strive to do God's will.
- 7) **Longanimity / Long-suffering.** Perseverance in the mission God has given us and the ability to stay faithful over the long time.
- 8) **Mildness / Gentleness.** This gives us the moral virtue temperance that helps us overcome our natural tendency to be rough or angry.
- 9) **Faith.** This is a theological virtue given to us in Baptism. It gives us the Divine grace to be able to assent to the revealed truth of God. We put God

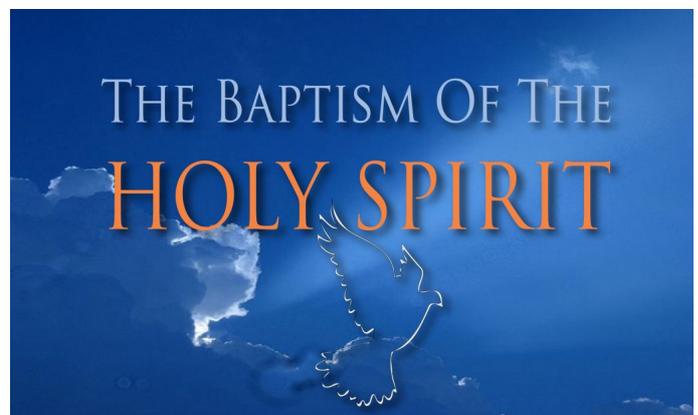
as the absolute authority.

10) **Modesty.** This includes how we act and dress. These are external signs of our interior modesty. It gives us the preference to purity of mind and heart in sexual matters.

11) **Continency.** This is the virtue to control sexual and other appetites in a holy manner.

12) **Chastity.** This is the self-giving of oneself to God completely as a priest, religious, or consecrated layman. All vocations are called to have chastity in their way of living. This includes married people to be faithful to their spouses. It also gives the grace for all those waiting to get married to be sexually pure.

The Baptism of the Holy Spirit:



Please note that Jesus commands His followers to baptise in the name of the Father, Son, and Holy Spirit in singular name not in three different names. 'Go therefore and make disciples of all nations, baptising them in **the name** of the Father and of the Son and of the Holy Spirit' (*Mathew 28:19*). St Paul clearly states that all believers are baptised by one Spirit. 'For in one Spirit we were all baptised into one body, Jews, or Greeks, slaves or free..' (*1 Corinthians 12:13*).

Receiving the Holy Spirit:

In the Old Testament only certain people received the Holy Spirit, seemingly for a limited period of time. However, the New Testament reveals that all believers in Jesus have received the Holy Spirit. He indwells in them permanently.

Holy Spirit in the Old Testament:

Some Christians seem to think that the Holy Spirit was a stranger to the Old Testament. However in the Old Testament, the Spirit of God is much more

quickly evident than the second person of the Trinity, the Son of God.

The most frequently used terms for the Holy Spirit in the Old Testament are: the Spirit of the Lord, My Spirit, the Spirit, your Spirit, the Spirit of God, the Spirit of Judgment, Spirit of fire, Spirit of justice, etc.,. Some of the contexts where the Spirit is mentioned in the Old Testament is provided below.

As the source of life:



The first book of the Old Testament mentions the Spirit. 'In the beginning.. the 'Spirit of God' was hovering over the waters' (*Genesis 1:1-2*). The Holy Spirit first occurs in the second verse of the Bible, actively involved in the creation of the earth.

Shortly thereafter in Genesis 6, the Holy Spirit is said to be involved with creation and specifically with men, in striving with them due to their sin. 'So the Lord said, "My Spirit will not remain in humankind indefinitely, since they are mortal. They will remain for 120 more years" (*Genesis 6:3*).

'The spirit of God has made me; the breath of the Almighty gives me life' (*Job 33:4*).

'When you send your Spirit, they are created, and you renew the face of the earth' (*Psalms 104:30*).

If we look at the arrangement of the books, we will find that the last book continues to speak of the Holy Spirit, 'Then the spirit of God took control of Zechariah son of Jehoiada the priest..' (*2 Chronicles 24:20*).

For Leadership:

'He instructed Moses to summon seventy of the elders to the tabernacle. There God told Moses: ".I will take of the Spirit who is upon you, and will put [Him] upon them; and they shall bear the burden of the people with you.. And He took of the Spirit who was upon him and placed [Him] upon the seventy elders. And it came about that when the Spirit rested upon them, they prophesied.. Afterward, Moses said, 'Would that all the Lord's people were

prophets, that the Lord would put His Spirit upon them"' (*Numbers 11:17, 25, 29*).

For strength and courage:

'Also, the Spirit of the Lord came upon Jephthah and Samson, two mighty men of strength and



courage' (*Judges 11:29; 13:25; 14:6, 19; 15:14*).

The Judges were followed by Kings in Israel. Saul, son of Kish, of the tribe of Benjamin, was chosen by God to be king over Israel. The anointing was carried out by Samuel, a transitional leader between the time of the Judges and Kings as given in 1 Samuel 9:1-3; 10:1. 'After his anointing, the Spirit of the Lord came upon Saul mightily and he prophesied among a group of prophets' (*1 Samuel 10:9-13*). However, after his rebellion, 'the Spirit of the Lord departed from Saul, and an evil spirit from the Lord terrorized him' (*1 Samuel 16:14*).

Due to Saul's disloyalty, God instructed Samuel to anoint his successor as the scripture teaches us in 1 Samuel 16:1. David, the son of Jesse, of the tribe of Judah (*Matthew 1:3-6*), was chosen to be king after Saul (*1 Samuel 16:12*). When David was anointed, 'the Spirit of the Lord came mightily upon David from that day forward' (*1 Samuel 16:13*).

All of these examples from the leaders of God's people consisting of prophets, elders, priests, judges, and kings are examples of power being demonstrated with obvious results. Prophets and elders prophesied for the Lord. A priest was emboldened to stand and speak against wickedness, even at the cost of his life. The Spirit of the Lord came "mightily" upon kings. ■■■

To be continued...



BLOOD OF CHRIST

[Recapitulation of previous edition](#)

What Does the Blood Do?

[Jesus' blood establishes a new covenant](#)

[Jesus' blood purifies us](#)

[Jesus' blood redeems us from slavery to Sin](#)

[Jesus' blood Reconciles us](#)

[Jesus' blood gives us Life](#)

[Jesus' blood gives confidence and assurance](#)

[Jesus' blood gives Him authority](#)

J [esus' blood gives us Life](#)

Jesus' blood is the basis for the eternal life that we receive sacramentally through the practice of Eucharist. In John 6:53-56 - So Jesus said to them, "Very truly, I tell you, un-

less you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them".

[Jesus' blood gives confidence and assurance](#)

Because of the Blood shedding act of our Lord on Calvary, demonstrating his Love for us, we gain the confidence and assurance to approach him as Hebrews 10:19 says "We have confidence to enter the sanctuary by the blood of Jesus".



Sunil John Varughese

Jesus' blood gives Him authority

When Jesus had done the great work of redemption once for all, God exalted him as the Redeemer, The Risen One to his right hand and now, as never before, put the rule of the universe into his hands.

1 John 5:6-8 & 11 says **“This is the one who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. And the Spirit is the one that testifies, for the Spirit is the truth. There are three that testify, the Spirit and the water and the blood, and these three agree... And this is the testimony: God gave us eternal life, and this life is in his Son”**

The Passover in the Old Testament Scriptures gives us great insights into the understanding of the power of the blood. All sacrifice that proceeds after that in the Mosaic system is founded on this principle: through the blood sacrifice, there is forgiveness, deliverance and protection.

Forgiveness

Mathew 26:28 says **“For this my blood of the new covenant, which is shed for many for the remission of the sins”**.

Deliverance

Colossians 1: 13 says **“He has delivered us from the power of darkness and translated us into the Kingdom of the son of his love, in whom we have redemption through his blood, forgiveness of sin”**

Protection

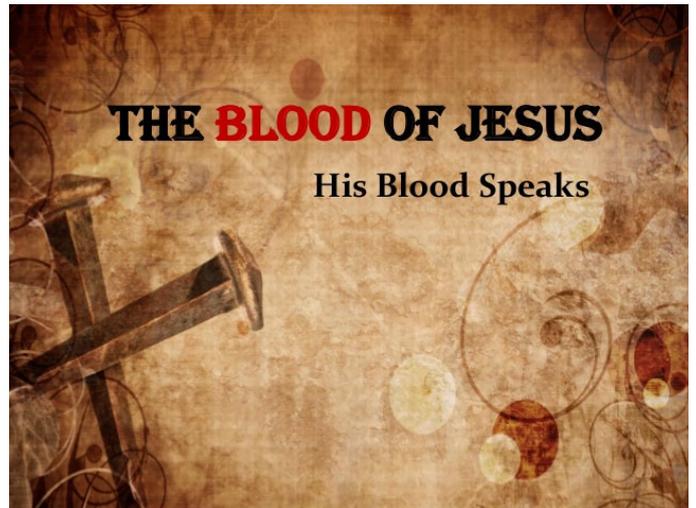
Exodus 12: 13 **“The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt”**.

In order to plead the Blood of Jesus one must be

SAVED and fully SURRENDERED. Being saved is an ongoing process as it requires renewal of faith in Christ each day. By this it would mean surrendering one's body, soul and spirit AND giving Jesus Lordship over your entire being.

Finally the World Health Organisation's this year theme of “Blood connects us all” is quite relevant to us if we understand that Blood refers to the Blood of Christ as the Blood of Christ is the unifying force for all who are saved.

Speaking Blood



The life of every flesh is in the blood, accordingly, life of Jesus is in His Blood. Since Jesus is the true God (1 John 5:20), the life of God is in the Blood of Jesus, which is the Eternal Life of God.

“For there is one God, and there is one mediator between God and men, the man Christ Jesus.” (1Tim 2:5).

When Jesus offered himself as a sacrifice for our sins on the Cross, His incorruptible, unblemished Blood was carried away by the Eternal Spirit (Heb 9:14) and sprinkled on the Mercy Seat of God (Heb 12:24) in heaven. This Eternal Life in the sprinkled Blood of Jesus is speaking to the Father day and night and eternally. This Blood (unlike Abel's) is not demanding judgment against us, but graciously speaking merciful things, forgiveness and everlasting peace. “And to Jesus, the mediator of a new covenant, and to the sprinkled Blood that

speaks more graciously than the Blood of Abel” (Hebrew 12:24)

The term ‘Mediator’ is used six times in the New Testament, twice in reference to Moses (Gal 3:19-20). In the old testament, Moses was the mediator of the Old Covenant who stood in the gap between Israel and Yahweh. He spoke the Word of God to Israel in the Law (Exodus 20:9; Deut 5:5), and he spoke to God on behalf of Israel as an intercessor (Exodus 32:30-32; Num 14: 13-19).



Christ is a more perfect Mediator between God and his people because He unites in Himself both humanity and divinity. He is also the High Priest in the order of Melchizedek (Heb 7:1-9), standing before God, representing us the sinners who need mercy. The Old Testament High Priest represented the entire Israel while our Eternal High Priest Jesus Christ represents us before our God, demanding God’s mercy at all times. His position and standing before God is legal and non negotiable because He fulfilled all the demands of God’s righteousness through His Covenanted Blood and established everlasting peace with God thereby permanently destroying enmity between God and Men. This High Priest is speaking more merciful and gracious things than Moses and old testament High Priests.

The Blood of Jesus is sprinkled on the Mercy seat of God in Heaven and this Blood is speaking day and night before the Father. How can the Blood of Jesus speak? **The life in the sprinkled Blood of Jesus is speaking mercy favoring every child of God.** So we have a Mediator and a greater advocate in Heaven, the speaking Blood of Jesus. It is this Blood that fulfilled all the demands of God’s right-

eousness to accept every repented sinner as a child of God. **The Blood of Jesus is perpetually interceding for us in Heaven for grace and mercy.** ‘Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.’ (Heb 7: 25).

Christ’s merciful intercession is perpetual and always in favor of us. **He mediates and His Blood is speaking better than the blood of Abel,** which demanded judgment against his own brother Cain who killed him. When Christ’s Blood was sprinkled on the Mercy seat of God, all the demands of God’s righteousness was met and the enmity between the Holy God and unholy human came to an end. The veil that separated the Most Holy place from the rest of the Jerusalem Temple was torn apart, there by opening the new and a permanent way to the Throne of Mercy of God. This is a symbolic expression of how Christ’s Blood that speaks mercy, abolished enmity and reconciled us back to the Father. So **Christ’s Blood is speaking everlasting peace to everyone, this is nothing but the manifestation of God’s mercy. Christ’s Blood is also a speaking Covenant, the Covenant He established through His Eternal Blood.** This Covenant is called the Blood of the everlasting New Covenant of God, whereby God Himself is heavily in favor of us in every respect. This speaking Covenant is a guarantee for our adoption, acceptance and justification by His Blood. This covenant supersedes every other covenant and is called **“Blood of the New Covenant of Lord Jesus Christ” and this Covenant is renewed in our life everyday through the Eucharistic celebration.**

The Blessings of Speaking Blood:

✠ Whenever spiritual warfare rages in our life, apply the speaking Blood of Jesus and pray through the Blood. The life of Jesus in the Blood will speak to the Father and victory will

be achieved quickly.

- ✠ When the enemy robs the blessings of God from your life and evil surrounds your life and hope looks impossible, pray through the speaking Blood of Jesus for mercy and victory will be yours.
- ✠ When unknown fear, accidents, self-hatred and confusion haunt your life, always intercede through the speaking Blood of Jesus for mercy.
- ✠ When future plans become bleak, and everything looks impossible, always pray through the speaking Blood of Jesus, for God's mercy.
- ✠ The Blood of Jesus provides boldness to enter into God's Presence (Heb 10:19).

Remember this passage: **"Therefore, bretheren,**

since we have confidence to enter the sanctuary by the Blood of Jesus, by the new and living way which he opened for us through the curtain, that is through his flesh, and since we have a great priest over the house of God" (Heb 10: 19-21)

Everyone can approach the Throne of Grace boldly through the new and the living way opened for us through the Blood of Jesus, this is the privilege of God's chosen children who believe in the Body and Blood of Jesus, the Eucharist.

The Blood of Jesus is always speaking mercy and love in the presence of God in favor of us. During this Lenten season, let us reflect on the blood of Jesus that will lead us to God's mercy and grace



Why do we pay greater veneration to Mary, the mother of Jesus Christ than to any other saint?



(Continued from page 7)

see that the salvation of mankind rested in her hands".

From time immemorial, Christians have been accustomed to have intercession to Mary in time of problems and distress. We call upon her intercession during the physical sickness, mental illness and spiritual problems. Her intercession is so strong and powerful for the conversion of Sinners. Numerous miraculous cures of body, mind and soul are happening throughout the world through her intercession. She is our mediatrix. Devotion to Mary, the mother of Christ is an excellent means of attaining sanctity here on earth to prepare us for eternal happiness hereafter. ■■■



Romans 3:23-25 Since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins;

There are sometimes moments in our life that discourage us to trust God's grace completely, it could be our horrific past, it could be the present worries of the world, or the uncertain future, as though our responsibilities never come to ceasewe realize we are just tearing apart...

There is this constant battle in our minds between

what we want, what the enemy wants from us, and what God wants us to do.



Chyrel Fonseca Fernandes

Dubai

When we stumble we realize we cannot do it alone, we cannot overcome the strong temptations of our life all by ourselves, we get up, we move, we fall again... friends that's when we need to remind ourselves that we need someone who can help us, someone who has gone through all this human experiences, yet has overcome the sinful situations and temptations offered by the enemy.

Who is our enemy? We often think the enemy is some external force who tries to captivate ourselves... but seldom we realize that the enemy can take force and make us do things only when we submit or dwell our mind on those luring offers that lead or convince our minds to believe that by doing so we will be eternally happy and satisfied. So we ourselves are the enemy of our soul many a times. We need help from someone who can reassure us that we can do it, we can overcome, someone we can confide to, someone who can straighten our crookedness, who can give us the strength to keep moving forward despite of our weakness in human form, despite our failures and setbacks. Someone who loves us unconditionally!

Are we ready to take the help of our Lord Jesus Christ? For He alone is the one who loves us with that love... and has the same love for His Father in Heaven. Are we ready to say yes to Him who loves us unconditionally, are we ready to love Him unconditionally, are we ready to love him same way and love others like He loves us?

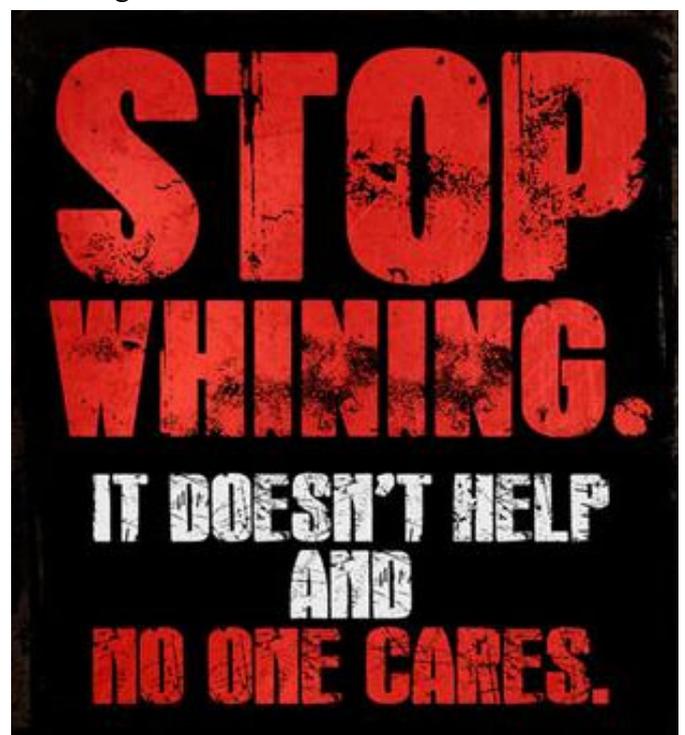
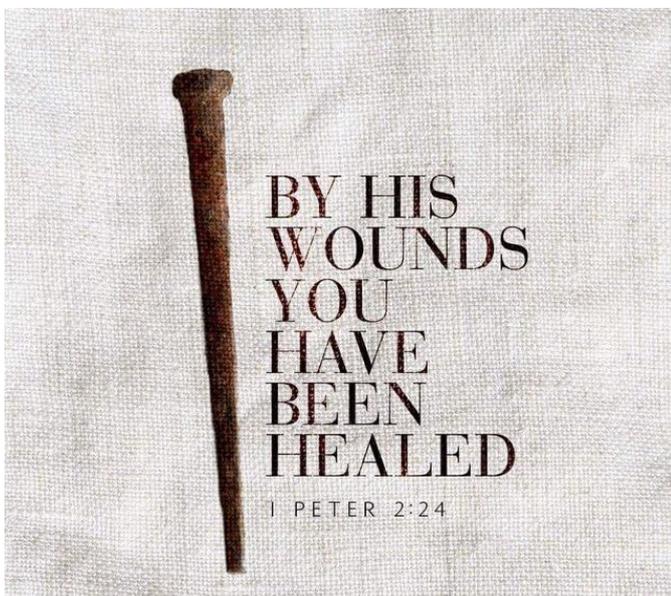
We need to believe truly deep within in His grace and forgiveness and trust in His love, that we are truly cleansed and completely saved, purified,

made new in Him.

1 Peter 2: 24 "By his wounds you have been healed."

We need to believe that he indeed is creating a new heaven in our hearts. We are a new creation, our past is wiped away, however bitter it may have been.

We are now the ambassadors of Christ, the face and body of Christ. When we trust in Him with child-like faith only then can we experience the transformation within us from who we used to be and who we are actually called to be in Christ Jesus. If you look at a child you will notice the leap of faith the child has in her or his parent. He has complete confidence in his parent.. when a parent is helping the child to learn to walk, the child knows there is someone watching over him who will hold his hand and raise him up even if he stumbles and falls, and indeed the parent will ensure that the child learns to walk, run and be all by himself thus helping him to explore the adventures life has in store for him. The child has the confidence that someone is constantly watching over him...



It is time for us to stop whining over our past mistakes or even at the present weakness, in fact try to shift the focus from how big the problem is to how great our God is and surely He will guide us to make the right decision in the toughest situation of our life. Do not be afraid, but as St. Paul says in



Ephesians 6: 10-19, “Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints...”

We need to now joyfully embrace God’s divine gift of love and a new life that he has given us at the cost of his blood, a privilege to be God’s children, a mission to follow the path of good and say with confidence to ourselves reminding ourselves that I am the daughter and son of the most high God in Christ Jesus, since God is holy we ought to be holy too and we can do everything with his help because he has overcome the enemy of this world. We can do everything through grace Jesus gives us. Philip-
 pians 4: 13, “I can do all this through him who gives me strength.”

The Lord says clearly to us that He will be with us till the end of time, Mathew 28: 20

“teaching them to observe all that I have command-

ed you; and, I am with you always, to the close of the age.”

His Love and mercy endures forever far beyond Human understanding and wisdom. Isaiah 41:10 says , “**fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand.** His words, “Take courage and be not afraid for I am with you” should be a constant reminder that God never gives up on us, so we have every reason not to do so either. Keep moving forward with the child like confidence in our loving and beloved eternal Father in Heaven until we reach the finishing line of our spiritual Journey like how St. Paul urges every believer to do in this verse, Philippians 3: 13-14 Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.

Remember, if we wake up every morning with this child like confidence in the grace of Lord Jesus Christ we can and we will reach the finishing line of our Spiritual race victoriously.



Where is the Goodness in Me?

Where is the Goodness in Me?

I asked my legs as they went astray.

I asked my hands as they grasped a crumbling world.

I asked my eyes as they looked wayward.

I asked my ears as they listened to the cacophony of falsehood.

I asked my mind as it thought the perverse thoughts,
Pervading my heart with the darkest of darks.

Yet somewhere in my heart, amidst the darkness,
There I heard a small voice.

‘All your abilities have clothed your heart in darkness.

Your goodness resides in your heart, hidden and weak.

Get the light; get the light of Jesus Christ.

Let him brighten your heart with his love,

Let his power strengthen your heart.

Then the goodness of your heart will lead you.

Your mind will silence the perverted thoughts.

Your ears will hear his encouraging words.

Your eyes will look through a lens of love.

Your hands will hold onto steadfastness.



John Thomas Pazhayidath
New York



The Promises

All of you will

Prophecy

In the last edition, I described **prophecy** as a gift of the Holy Spirit that is given by Jesus for the purpose of building the Church (1 Cor 12:10). A prophecy is a message *from* God that is given *through* a person who is filled with the Holy Spirit and has a **prophetic gift**. In this regard, it is important to bear the following points in mind:

◆ 'The gift of prophecy is available to all'

- ◆ 'God is extremely generous'
- ◆ 'You are a chosen one to receive God's gifts'



Dr. Thomas George

- ◆ **‘Receiving the gift of prophecy is more a process than an event’**
- ◆ **‘There are ways to overcome hindrances and release your spiritual gifts of prophecy’**

Let me reiterate that faith, willingness, humility, serious desire and active cooperation with the Word of God are the important qualities required to receive the gift of prophecy.

How can you begin to prophesy?

You can start to prophesy when you have a serious a desire to prophesy based on faith. In other words, if you do not earnestly pursue prophecy, probably you will never prophesy. After all, prophecy is a gift from God, and we have to learn to hear God’s message before we can speak it. The first step is to understand and discern the voice of God, and the final step is to speak on behalf of God.

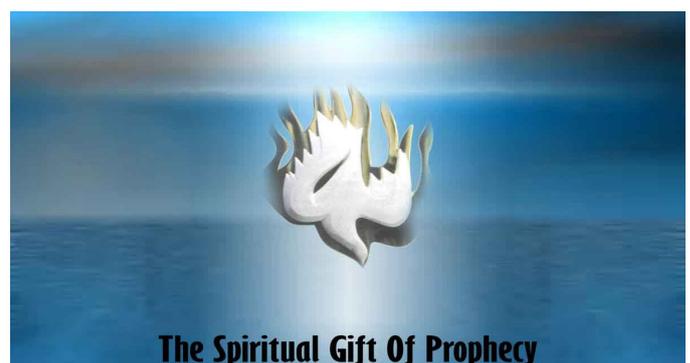
There are several different elements to a prophetic message. As Jesus Christ came into this world to give abundant life, He wants to send every person as a Prophet to impart the gift of **hope**.

would like to make it clear that **prophecy must encourage, comfort, and build us up on a personal and spiritual level**. Ultimately, the **message must increase faith**. When something deeply touches your heart, your spiritual ears and the eyes of faith are awakened; it is a unique experience - you feel lifted, because you have been touched.

The next important element of a prophetic message is **‘circumstance’**. You don’t need to focus on who is to receive the prophecy, but must be aware of the circumstances. According to **1 Corinthians 14:32, the spirits of prophets are subject to the control of the prophets**. *The spirits of the prophets* means your spiritual gifts; you must be careful when you exercise the gift of prophecy. How these gifts are exercised **truly depend on the prophets**; you may manage these gifts based on circumstances and common sense. For example, if you are sitting with a group of people and you receive a

personal message about one of them, use your common sense before you deliver a message to the individual in the presence of others. It is very important that you discern the nature of the message before you deliver it. If it is a confidential or sensitive message, you should not deliver it in public. Remember, **2 Timothy 1.7 says, “For the Spirit that God has given us does not make us timid; instead, his spirit fills us with power, love and self-control”**.

It is also very important to **receive the message**. It is the Spirit of Christ within you that is touched, and it buzzes, vibrates, bubbles, and comes alive with various kinds of serious thoughts. When these thoughts are in tune with the truth of what the Lord is conveying, a connection takes place, and your spirit is awakened. The trigger may be part of a song, a movie, a message or another person’s peculiar traits or some bubbling thoughts or it might be a memory that suddenly comes to mind. It may also be a billboard along the road, or a scripture verse that pops up in your mind. It really highlights the key, the most important part of what you saw or heard! Additionally, messages may be delivered in the form of visions and dreams, which is a detailed subject to be explained later.



The next important element is the **way of the message delivery**. The Spirit of Prophecy has basically used two methods of delivering God’s messages: Oral or Written.

According to Isaiah 38, the Isaiah prophesied in the oral mode to Hezekiah, “Put your house in order, because you are going to die; you will not re-

cover". Here is an important event for every prophet to understand. The Lord conveyed His message to Isaiah and he conveyed the same to Hezekiah. However, when Hezekiah prayed to the Lord, Isaiah again prophesied to him and this time the message was the exact opposite of the first message – "I have heard your prayer and seen your tears; I will add fifteen years to your life". From this incident, it is clear that **PRAYER can CHANGE prophecies.**

The Holy Scripture is packed with prophecies in the written mode. Prophecies belong to prophets and the 'writings' of prophets in the Bible can be divided into four groups:

- ◆ Prophets of Israel – Jonah, Amos, and Hosea
- ◆ Prophets of Judah – Obadiah, Joel, Isaiah, Micah, Nahum, Zephaniah, and Habakkuk
- ◆ Exilic Prophets – Jeremiah, Ezekiel, and Daniel
- ◆ Post-exilic Prophets – Haggai, Zechariah, and Malachi

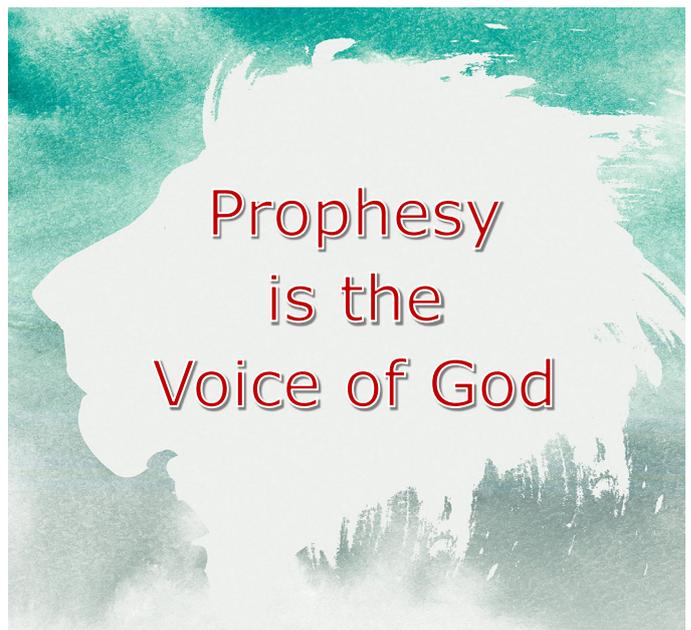
Once your prophetic desires begin to agree with God's desires, **you must then look for an opportunity to use the gift of prophecy. All prophets must remember that the gift of prophecy is neither about you nor for you; it is about others and for others.** This is why you must look for opportunities to bless God's people. In Acts 3:6 we read, "Silver or gold I do not have, but what I do have I give you. In the name of Jesus Christ of Nazareth, walk." This shows us that Peter and John looked for opportunities. By faith they responded to the needs of others, and they gave the gift away – with powerful results.

Where do I begin studying prophecy?

As every prophecy is from God, it is the message of God, and therefore, prophecies never contradict with the Word of God. **Prophecies start from the Bible.** As you need the spirit of God to help you to prophesy, you must study the origin of the voice of

God – the Bible comprehensively. Moreover, **God commands us to study the Bible eagerly** in Deut 5:1; Col 3:16; 1Tim. 3:2; 4:13; 2Tim. 2:2, 15. **The Spirit of God also commands that only those who study the Word of God can teach it as detailed in Ezra 7:10; Acts 2:42; 11:26; 15:32; 17:11; 2 Tim. 3:14.** Moreover, **to understand the Bible correctly,** we must read and meditate on the God's Word prayerfully, humbly, regularly, eagerly, earnestly and with faith. Such an earnest study of the Bible must also be accompanied with an attitude of service to help believers with your gift of prophecy.

Prophecy is a learning process that is more a journey than a destination. In the context of the process, prophecy is subject to being considered (1 Cor 13:9, 1 Thess 5:20-21). Prophecy is a learning process to correct actions through observation, revelation, visions etc. **Remember that your ultimate objective is to build a bridge with Jesus Christ, not to burn others' bridges!** This is especially true when the person you are bringing a prophetic word to is someone you know personally and not a stranger. In such cases, you should deliver the prophecy sensitively and in a relaxed manner. A genuine word from God will hit the target, even when you deliver it uncertainly. This is because firstly, you are sharing something that you could only know by supernatural means; further,



mate objective is to build a bridge with Jesus Christ, not to burn others' bridges! This is especially true when the person you are bringing a prophetic word to is someone you know personally and not a stranger. In such cases, you should deliver the prophecy sensitively and in a relaxed manner. A genuine word from God will hit the target, even when you deliver it uncertainly. This is because firstly, you are sharing something that you could only know by supernatural means; further,

the Holy Spirit always brings conviction with a Word that originates from God.

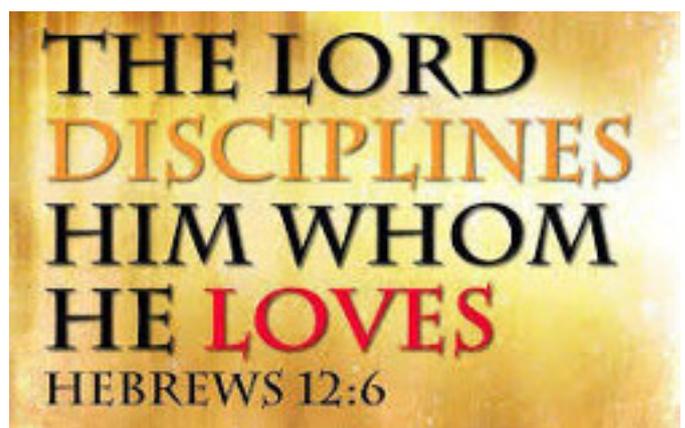


The ultimate purpose of prophecy must point people to Jesus. Be aware that to share a message that you believe is from God takes faith and can involve risks. When deciding what to share, remember that God's Word to an unbeliever or backsliding Christian will be like a signpost. A prophecy will point or lead them to Jesus. It will always be redemptive. It's going to have the mark of the Gospel on it. In other words, it will reflect God's desire to save them, turn the direction of their lives around, and transform their mess into a testimony of God's goodness. It will also convey the message that God is personally interested in them, that He loves them and has a meaningful destiny and a purpose for them. As 1 Cor 14:24-25 says, "But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, 'God is really among you!'"

However, it is highly recommended that when practicing prophesying, that you go **with confirmed methods, disciplined principles, and focused on the content** of the message.

Confirmed methods are using Biblical passage as the primary source of inspiration, and as the final authority. Therefore, anything that contradicts the Scripture must be avoided. The prophet must

make sure that the message is not against the will of God. **Sometimes, prophetic messages are strongly linked with conditions.** Ask the Lord to show you if there are any conditions to meet, or any changes He wants you to make in your life. Ask Him to show you if any parts of the messages are not from Him and to confirm the parts that are from Him. It is the prophet's responsibility to not prophesy against the Word of God. For example, if any person comes and ask you to seek messages to divorce a husband or wife, truly no one can prophesy against Mark 10:9 "What God has joined together, let no one separate". One common tactic that Satan uses to deceive people is to claim new revelations that are against the Bible. You must be careful that none of your messages contradict the Word of God. Deuteronomy 4:2 cautions thus: "Do not add anything to what I command you, and do not take anything away. Obey the commands of the Lord your God that I have given you". Secondly, it is important to **find a leader or mentor to whom you can be personally accountable with regard to activating your prophetic gift.** Then if you have any confusions or doubts about a particular message which you couldn't cross check with the Provider, run it by your mentor or spiritual leader and verify.



God Disciplines His Children. This is clearly explained in Hebrews 12:4-11, "In your struggle against sin, you have not yet resisted to the point of shedding your blood. And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? 'My son, do not make light of the Lord's discipline, and do

not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son'. Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father? If you are not disciplined—and everyone undergoes discipline—then you are not legitimate, not true sons and daughters at all. Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to our spiritual father and live! They disciplined us for a little while as they thought best; but God disciplines us for our good, in order that we may share in his holiness. No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it".

In the Prophetic Ministry, the most important part is the content of the prophecy. The one who prophesies always seeks to edify the church.

Prophecy strengthens, encourages, and comforts weak people. It builds them up in the faith and teaches them; similarly prophecy can disappoint people, if your presentation is wrong. The Gift of Tongues is good, but the Gift of Prophecy is much better. "I would like every one of you to speak in tongues, but I would *rather* have you prophesy. The one who prophesies is greater than the one who speaks in tongues...so that the church may be edified." The entire worship service should focus on edification: "Everything must be done so that the church may be built up" (1 Cor 14:26). The content of the prophecy and its presentation are very important when you practice prophecy. Prophecy is not fault finding. The simple gift of prophecy is given for comfort and to edify the church through exhortation.

It is the responsibility of the prophet to test the Spirit and I will explain it later. ■■■

Mary - The New Ark of the Covenant

(Continued from page 5)

The Tabernacle provides a message of hope. It was the tabernacle that held the people together during their sojourn through the desert for forty years. The booth is a constant reminder of divine-mercy and providence, of the haggardness and the frustration, their forefathers experienced during their sojourn.

There is a Jewish legend that is linked with the ark. During their tedious journey through the desert under the leadership of Aaron and Moses, Aaron got frustrated because of the incessant grievance s

of the people. He resigned the mission that God entrusted to him to lead the people. What did the people see in front of the Tabernacle? The same rod which Aaron threw away got blossomed with blue flowers and Badaam fruits.

Let us sit before the new Ark of the Covenant, placing our prayers and supplications to God. The best panacea for all our ills is the pacifying hope that God is with us through the intercession of our mother. Let me wind up with the Marian reflection of Bishop Fulton J. Sheen who wrote: "When I reach heaven after my death, the Lord will tell me, I have heard my mother talking about you here".

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Fleeting moments of the past (Jan, Feb and March 2019)



Rev. Fr. Tomy Manavallan leading the night vigil with Br. Thomas Paul and Dr. Thomas George at Southampton



Two days retreat in Maidstone with Rev. Fr. Tomy Edattu and Rev. Fr. George Panackal and Dr. Thomas George



Rev. Fr. Biju Kunnakattu with Kadosh Marian team during the 3 days retreat at Derby



Br. Rakhu Augstine lead youth session in Maidstone, Kent



Rev. Fr. Chacko Panathara, Br. Thomas Paul and Dr. Thomas George at Bournemouth



Kadosh Marian team along with Parish Priest other parishioners of Swansea, Sacred heart Church, Morrision for one day retreat



Rev. Fr. Bob Hamlil with Kadosh Marian Teams in Eastham



Adv. Earnest Peter leading the sessions at Bournemouth

Kadosh Marian Institute of Theology offers theological classes

Diploma in Theology Degree (Hons) in Theology
Degree in Counselling
Master Degree in Theology
Master Degree in Counselling
Ph.D. in Theology
<http://kadoshmarian.com/enroll-now/>

Kadosh Marian Institute of Theology organizes Study Tour and Pilgrimage

Europe & UK

Rome, Vatican, Assisi, Venice, Padua, Lady of Lourdes, Lady of Fatema, Vurgos Maria Catholic Cathedral (Spain), Chapel of miraculous medal, St. Shrine of Teresa of Lisieux (Little flower), St. Teresa of Avila, Lady of Walsingham, Aylesford, St. Jude's Faversham church, Westminster Cathedral and much more..

Holy Land

Western Wall, Church of Holy Sepulcher, Mount of Tabor, Mount of Olives, Valley of Elah, Sea of Galilee, The Jordan River, Mount Sodom, Hebron, Bethlehem, Dome of the Rock, Nativity Church and much more...

Contact: + 44 79 84417710 +44 7551929283 or +44 7846096512

No other person on Earth knows your story better than you do. Sharing your testimony with others through Kadosh Marian Voice can be a powerful medium to communicate with God "thank you for all You have done".

The Bible says in Isaiah 12:4 "Thank the Lord! Praise his name! Tell the world about his wondrous love and how mighty he is!"

Only God can turn

**A mess into a message; A trial into a triumph;
A victim into a victor; worry into worship;
A test into a testimony...**

NO is not no but it is Next Opportunity

**...Write to us...your testimonies... Let the world know your works of victories...
editor.kadosh@kadoshmarian.com**

www.kadoshmarian.com

**VISIT OF POPE FRANCIS TO THE UNITED ARAB EMIRATES
3-5 FEBRUARY 2018**



**POPE FRANCIS
UNITED ARAB EMIRATES
3-5 FEBRUARY 2019**



His Holiness Pope Francis visited Abu Dhabi, U.A.E.
It was the first trip of a Pope to the United Arab Emirates and,
more generally, to the Arabian peninsula

The visit coincides with the UAE's celebration of the Year of Tolerance,
which was declared by H.H. Sheikh Khalifa bin Zayed Al Nahyan,
President of the UAE in December 2018.



Kadosh Marian Ministries

2019 Lent Calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			March 6 th Ash Wednesday What you will be dedicating to God this season?	March 7 th Make a list of all the things you are thankful for.	March 8 th Check out places you could volunteer over the weekend.	March 9 th Pray for someone who walks by you today.
March 10 th Have a meal as a family and talk about your day.	March 11 th Draw a picture of your favorite animal using only 2 colors.	March 12 th Smile at someone as you walk by them today.	March 13 th Find a quiet spot and spend 5 minutes in prayer with God.	March 14 th Donate items from your closet you no longer use.	March 15 th In the car throughout the day, say a decade of the Rosary.	March 16 th Write a letter to your Guardian angel.
March 17 th What did you learn from today's mass readings?	March 18 th Pick any item that has been on your long-term to do list. Do it.	March 19 th Make treats for a neighbor or friend with a nice note.	March 20 th Pray a Hail Mary. What is your favorite line? Why?	March 21 st Call someone you haven't talked to in a while.	March 22 nd Tell someone about your favorite time of the day.	March 23 rd Invite a friend or neighbor over for dinner.
March 24 th What crafts and games can you make up with no technology?	March 25 th Pray in the morning for your family.	March 26 th Leave a note for each family member where they will find it.	March 27 th Who is your favorite saint? Why?	March 28 th Close your eyes and randomly pick a bible reading to reflect on today.	March 29 th Pick a family-friendly movie and spend the night in.	March 30 th Pick out your favorite songs. Sing like no one is watching.
March 31 st Pick a cause you feel passionate about. How can you help it?	April 1 st Plan to do something fun with someone!	April 2 nd What is your favorite prayer? Practice it in another language!	April 3 rd Do something you'd usually do alone with friends.	April 4 th Say a little prayer for someone new each hour, on the hour.	April 5 th Meatless dinner night! Make dinner together.	April 6 th Visit a local spot and bring a picnic if the weather is nice enough.
April 7 th Pray for a special intention today.	April 8 th Give thanks for even annoying things today.	April 9 th Help someone in need today. No act is too small.	April 10 th Share how you practice patience on social media!	April 11 th What does love look like to you? Illustrate it!	April 12 th Go around you family and share role models.	April 13 th Spend some time alone with someone special to you.
April 14 th What would you say if you could talk to Jesus face-to-face?	April 15 th Learn something new today. Share it with others.	April 16 th What is your favorite time of day? Pray with a friend at that time.	April 17 th Take notice of the places you go by every day.	April 18 th Holy Thursday Have each family member make a dish for dinner.	April 19 th Good Friday Go through the Stations of the Cross today.	April 20 th Holy Saturday Take some time to reflect on this season.
April 21 st Easter Sunday! Celebrate at mass!						

The electronic version of Kadosh Marian Voice magazine is available on
www.kadoshmarian.com

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