

KADOSH MARIAN VOICE

Holiness Firmness Truthfulness Faithfulness



SAINT JOHN HENRY NEWMAN

1801-1890

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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"

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- 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.
- We participate to feed 200 poorest people daily.
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Editorially

As I was nearing the time of the release of this quarterly publication, a thought occurred to me instantaneously that I should say a few words editorially about the word '**CROSS**'. I also felt that an inner voice within me prompting to respond affirmatively. Hence these words. In ordinary parlance, cross is an upright beam being intersected by a transverse bar being shown as 'X or +'. The Greek word for cross is '**Stauros**' which means 'upright'. The verb means to make a fence with stakes, to palisade or crucify. Basically the origin, use and prominence of the Cross is already well known prior to the Christian era, though its relevance, significance and efficacy are subsequently felt more than ever before from a Christian perspective.



Adv. Earnest Peter Kandathil
Chief Editor

Cicero, a Roman author, tells us that the augur's staff with which they marked out the heaven, is a Cross. The Egyptians employed it as a sacred symbol. The Tau cross with a handle or **Crux Ansata** is common to several Egyptian deities such as Isis or Osiris. It is the emblem of the immortality and life in general. The circle on the top signifies the eternal preserver of the world and the 'T' is the monogram of '**Thoth**' the Egyptian Mercury, meaning '**Wisdom**'.



In Carthage, the cross was used for ornamental purposes. Another type of cross is the Latin Cross or **Crux Immissa** with the cross-bar lowered about a third of the way on the upright post. The tradition bears witness to this. So also all the four Gospels in stating that a title was nailed to the cross of Christ. (*Matt 27.37 | Mark 15.26 | Luke 28.38 | John 19.19-22*).

The cross of the crucifixion is said to have been made from the trees of **Palm, Cedar, Olive** and **Cypress** to signify the four quarters of the Globe. It is interesting to note that Curzon in his 'Monasteries of the Levant' gives the legend that Solomon cut down a Cedar tree and buried it on the spot where the pool of Bethesda stood later. A few days, prior to the crucifixion, the Cedar floated to the surface of the pool and it was used as a vertical piece for the Saviour's Cross.



I am sure you are all aware of the efficacy of Constantine's Cross. It is said that Constantine, in his march towards Rome saw a luminous cross in the sky with the motto "**In hoc vinces**" which means '**In this conquer**'. In the night before the battle of Saxa Rubra in the year 312 AD, he was commanded in a vision to inscribe the cross and motto on the shield of the soldiers. He obeyed and as a result he won the battle. The **Labarum** of Constantine was not really in the form of a Cross but a Monogram, (XPI) formed of the first 3 letters of the word 'Christ' in Greek. The legend of the Danebrog, the national flag of Denmark is a similar one.

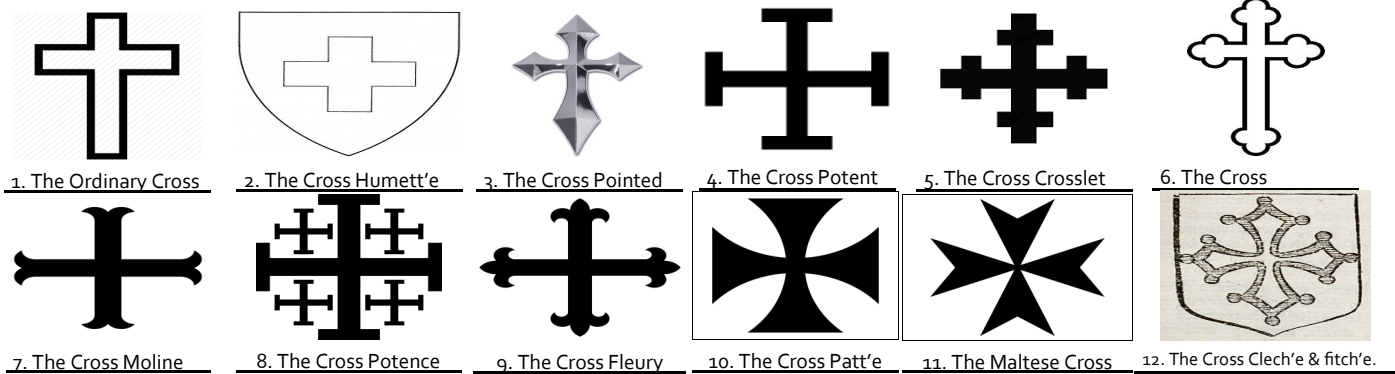


The tradition is that Waldemar 11 of Denmark saw a fiery cross in the heavens which betokened his victory over the Estonians in the year 1219. The **Crux Decussata** is generally known as **St Andrew's cross** which is an X-Shaped Cross, quite common in sculptures. The Scotts are said to have adopted St Andrew's cross because it appeared in the heavens the night before Achaius, King of Scotts and Hungus, the King of Picts jointly defeated Athelstan.



It is said that as many as 285 cross have been recognised, but only 12 are in ordinary use from which the others are derived. The 12 are follows:

It is interesting to note that a church festival was observed on 3rd May until 1960, till Pope John XXIII abolished the festival which was to commemorate the invention of the real cross of Christ by



St Helena, the mother of Constantine. At her direction, though heathen temples were subsequently erected on the spots of Calvary, after a long and difficult search in the neighbourhood of the Holy **Sepulchre**, the remains of the 3 buried crosses were found. These were applied to the sick woman and the relic that actually cured, is declared to be the true cross of the Lord. Another type of cross is the **Red Cross** on a white background, sometimes called the Cross of Geneva. This type of cross indicates the neutrality of hospitals and ambulances. Red Cross is also the Cross of St George.

Let us see the cross in the Old Testament. We read in *Exodus 15.22* the Israelites travelled for 3 days without finding anything to drink. They reached Marah but the water there was bitter and they could not drink it. This is why the place is called 'Marah' as the people grumbled to Moses. Moses appealed to Yahweh who pointed out some wood. Moses threw this wood into the water and the bitter water was sweetened. **What is this wood in Marah, if it is not the cross which slaked the thirst of the people?** The wood here is the foreshadow of the Cross. We read in the book of Numbers chapter 21 that Moses, at the command of the Lord raised a bronze serpent for the snake bitten Israelite to be healed whilst looking at the image of serpent. With reference to this passage we read in the New Testament that Son of Man must be lifted as Moses lifted up the serpent in the desert so that everyone who believes may have eternal life.

The feast of the exaltation of the Cross reminds us that Jesus saved us through his death on the cross. The Church venerates the cross because He was obedient to death, a death on a cross. Jesus said "Take up your cross and follow me. The yoke is easy and burden light". This is a divine call and the human experience based on the words of St Padre Pio is worth remembering in this context: **the cross will not crush you and though its weight may scare you - its strength will prop you up**. The word '**CROSS**' is said to be an acronym showing, **Compassion, Redemption Obedience Sanctity and Sanguinity**. It is out of compassion that our Father in Heaven sent down his Son for the redemption of whole humanity in full obedience to the will of the Father so that they will be sanctified as to enter in to the Kingdom of Heaven and to keep hope (sanguinity) in Jesus, who is the Way, the Truth and the Life.

The earliest available source, tracing the genesis of the Cross is, the passage in Exodus 12:5-7. Choose an animal without blemish, a male one year old from sheep or goat to slaughter it at twilight. Some of the blood must then be taken and put on both door-posts and lintel of the houses where it is eaten the blood will be a sign for you on the houses where I see the blood I shall pass over you and you will escape the destructive plague when I strike Egypt". The efficacy of this passage is to be viewed in the light of the words of **Fr. Armnade De Malleray** FSSP Who stated:" The Sacrifice of the Mass is the unbloody re-enactment of the Sacrifice of our Lord on the Cross when He died on Golgotha on Good Friday ,to redeem us from sin. We are the children of wrath. We had turned away from God as children of Adam and Eve, and we need, first of all, to be reconciled with God vertically so that as a consequence we may be reconciled with our brethren horizontally.

The subject matter of the "cross" is a vast ocean and to navigate the same is a herculean task. It is the territory of researchers, philosophers and theologian and therefore I must keep aloof from it.

I cut short my words, venerating the cross upon which our Saviour hung and exhorting the readers to partake in the Eucharist as frequently as possible



BY THE ROAD, TEAR SOAKED & BLOOD STAINED...

Faith demands the justice and mercy of God. Justice of God leads to the development of the human person. The human person reflects the face of God in the person of Jesus Christ. Hence a Christian looks into the context of Kerala, India and tries to read the gospel of Good Samaritan for the wholeness of humans. Hence number one of this essay briefly presents the current scenario of Kerala, India and tries to re-read the message of Jesus in his context (from the subaltern perspective) in a significant way.

1. Here lies: Today's World!

The lamp of the world and the salt of this earth (Mathew 5:13-16) the Catholic Church of India. With Supreme Court order and negotiations the government, Jacobite and Orthodox congregations. Church's institutions with their entrance fees and donations. Capitalists with complete power over employees and the bureaucracy and labour that dances to their tunes. Leaderless crowds of political parties. Horse-trading and bribery butchering democracy. University becomes slaughterhouse and convict's home becomes university. Legislators who belong to one party during the day

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and another by night. Those who lost their near and dear ones and everything else in Okhi and the Flood. Potholed roads and highways created through corruption damaging the lives, wealth and health. Revival of Kerala and other announcements stuck in the red tape. Those suffering from lifeless marriages, senility, diseases, loneliness etc. In short, in Kerala, India the political social cultural and religious aspects are all collapsed by the wayside.

Salt is good, but if the source spoils, how do we regain? Who will come this way? Who will show mercy's way.

2. Here comes: the Thieves

The 17 miles from Jerusalem to Jericho is famous for waylaying bandits. They follow the Epicurean or Charvaka philosophy of life. Their law of forcing submission

and conquering. They thought that everything and everyone belongs to me. Life is like sweet wine, to be enjoyed at all costs.

3. Here comes: Jewish Priest

All the principles and laws of the Jewish priests justify their actions. With their belief that dead body is impure to touch or even see, they will never look at the poor man on the road side (Num 19:11-19). Me, my small god and small folks build our wall. Godless verses and wordless god inhabit that world. Everything is empty!

4. Here Comes: The Voice of God

Dimwits and Stupid, why you failed to understand the verses (Lk 24:25)? Glory comes through endurance. **You failed to see the God suffering with those who are suffering (Ex 3:7-8)?** It is only by manifesting the verses in the signs of the time present that we can see those lying by the wayside (Mt 16:3; Lk 4:21).

Priest, do not be my priest anymore. Because you have rejected the knowledge (Hos 4:6). You failed to give the congregation the God's Will through God's words. You defeated God for your own enjoyment and pleasure.

5. Here Comes: The Levite

The Levite who performs the rituals. With his heart and eyes turned away from God, he ties up God in superstitious rituals and performances. He resorts to chants and meaningless words. His justifications are same as the priest's. Here comes God's voice: **Be Just, Do God's work without seeking rewards.** Your sacrifices and rituals have become unbearable for me. The Levite had forgotten the Word of God and had not understood the changing times.

6. Here Comes: The Samaritan.

Samaritan belongs to a mixed race. He is denied God and Heavens. He has no Holy Book or Assemblies. It is assumed that he has no sense of goodness, justice and fairness.

7. Here Comes: God's Voice

Samaritan has a heart. He saw, heard and understood (Ex 3:7-8). He suffered with those who were suffering. He is compassionate. The word compassion comes from two Latin words **cum + passio** meaning suffer with. He couldn't bear the sight of injured. He did to the injured man on the roadside whatever help he would have wanted himself. His response to his born enemy: My life is not mine, it is yours! My life is to protect your life, dignity and property. That is my life's purpose (Gen 4: 9-14). **Christ belongs to those who live so**



(Dietrich Bonhoeffer). From first aid to the inn to returning back home, the Samaritan takes care. Heavenly Father's mercy flowed like a river through the Samaritan (Lk 6:36). **His mercy changed the course of his life.** Mercy was his denari. A Jew gets two denari for two days.

8. Here Comes: Denari

God has given man two denari: Intelligence and Freedom. Using this we can do good deeds. Freedom to do good things. Such freedom is about taking responsibility. Such freedom will guide the course of our lives. God has given us two arms, two legs, two eyes and two kidneys for this. Receive what you have been given with love. Live according to God and Gospel. To preserve these two Denari we need two other Denari: Holy Bible and Sacrament. **By the timely interpretations and meaningful receiving of the sacraments, we can wake up to the dawn of humanity and freedom.** Jesus is the Good Samaritan.

9. Here Comes: Mother of Freedom

The mother who received Jesus in Judea travelled quickly through the mountains (Lk 1:39-41). The Mother of freedom was risen to the heavens. **Truth shall set you free** (Jn 8:32). True freedom comes from following the real truth Jesus. Hold the mother's arms tight as we walk towards the Truth. We will pray with Tagore. Lord, May our India rise to the freedom of responsibility and mercy.

Conclusion

Where ever there is justice, there is the presence God. The Word of God is pregnant with meanings. The life is a gift from God to do good for the under privileged. It is in and through the deprived persons God is working in today's world to bring down the Kingdom of God here on earth. **In short, life is given to spend as a gift for others.**





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In the gospel reading for the 27th week of the year we hear the disciples of Jesus asking him for more faith. They aren't asking for some special superpowers. What they are really asking for – and what we are asking for when we make that same prayer – is certainty. They have the right idea, **because faith is a gift from God**, something that is freely offered to us, but we have to want this gift, and understand what it is we are asking for if we are to receive it. Faith does give us a

kind of certainty, but it's not the kind that comes from cast-iron proof. It's a certainty that is founded on trust, which is itself founded on a relationship with a person.

During the summer I happened to see written inside one of the parish hymn books: "God doesn't exist – there's no proof". Obviously, I'd rather people weren't writing in our hymn books, but these words stem from an unfulfilled desire for certainty that very many people share. We naturally crave certainty, because we associate certainty with security. Science is appealing because it seems to give us certainty. It is based on observations and experiments which can produce repeatable results, establishing facts about the way the universe works. I



have nothing against science at all: my first degree was in maths, which is all about proving things (but without the messy experiments). The roll-call of Catholic scientists includes Louis Pasteur, Georges Lemaître and Gregor Mendel – all men of faith recognised for very significant discoveries.

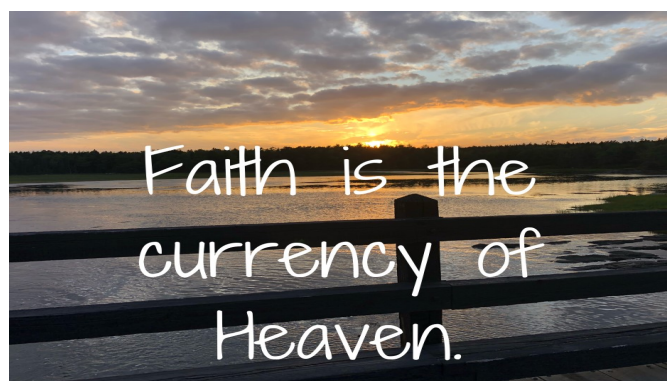
But science, and maths, have their limitations. They can't really tell us why a particular view might strike us as extraordinarily beautiful, or a certain piece of music might bring us to tears. Science can tell us all about hormones and chemicals in the brain, or about the psychology behind certain behaviours, but it can't tell us about love. And love is the key. Faith is the certainty that comes from knowing deep within us the truth that we are infinitely loved by God. Faith is the gift that enables us to respond by loving him in return, and not only trusting him, but entrusting ourselves to him, the Father who loves us and seeks our true and lasting happiness.



The reality – which **Saint John Henry Newman** recognised – is that most of the time we aren't carrying out scientific experiments or following reasoned logical arguments to draw conclusions about the world around us. We are rarely persuaded of the truth of something by a single knock-down argument. And even if we are convinced of something in that way, it will often remain at the level of 'interesting fact' rather than actually making a difference to us. When it comes to things that matter, we nearly always accept facts and reach conclusions through a very subtle and complex and often subconscious process of drawing together different clues that together make something seem very likely, even highly certain.

That's how it goes with much of the information our brains process. But there is another dimension when it

comes to our relationships with other people. And especially when it comes to falling in love! We don't fall in love with someone by weighing up the facts. A trawl through facebook, or a google search or even an MI5 background check aren't enough to know someone as a person. We don't ignore the knowledge we have accumulated, these facts are all there in the background. But falling in love – or simply forming a deep bond of friendship with another person – involves knowing something at a different level, with a different kind of certainty. We might call it a feeling but it's not just an emotion. It's something we know deep within us that leads to something concrete, a choice, an act of the will, to seek the good of the other before our own good. That is love. And when the object of our love is God, that is faith!

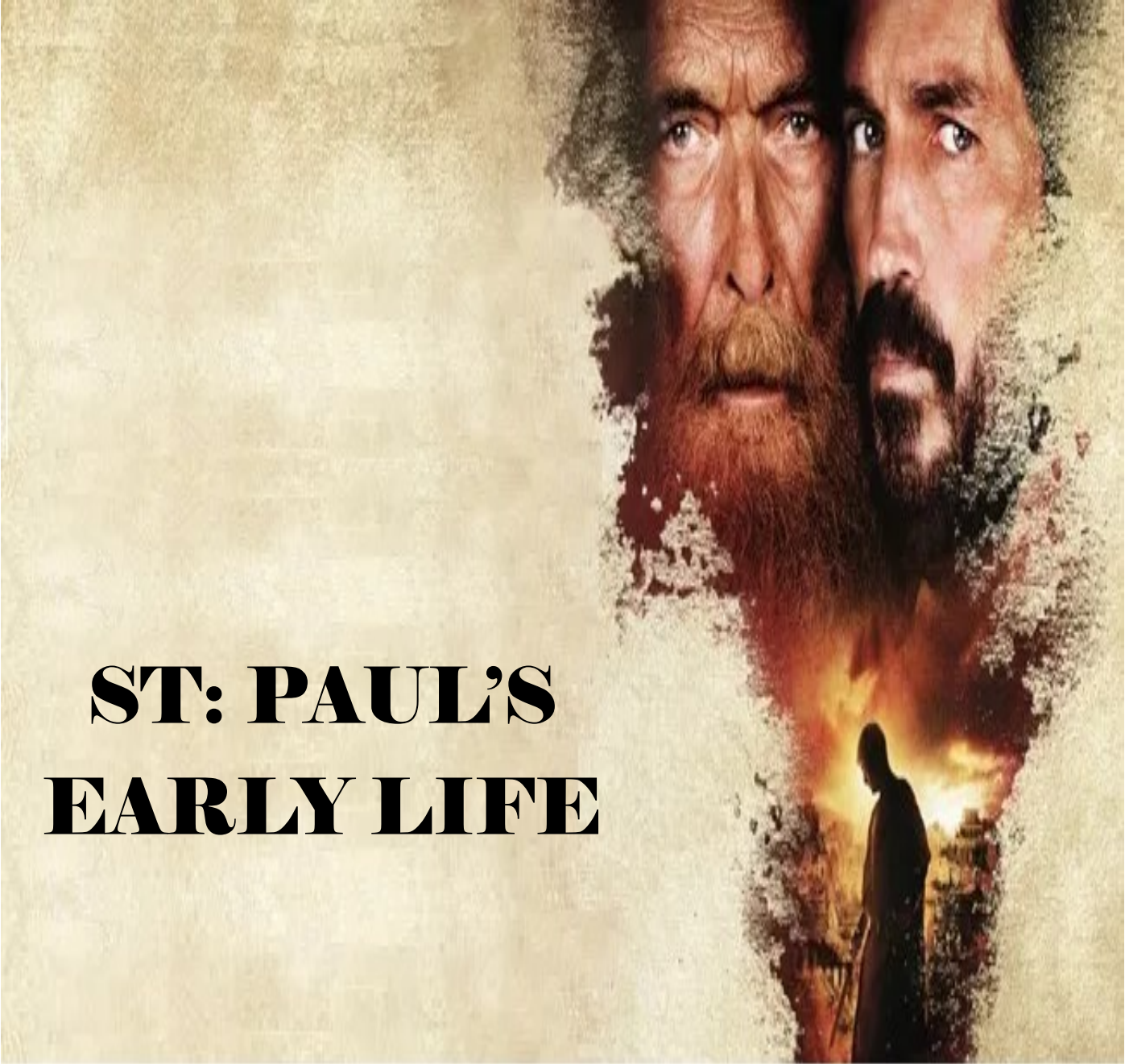


Since God is not a thing in the universe, he is utterly beyond scientific investigation. But we can detect his handiwork in his creation, even within ourselves. I had an experience earlier in the year when I was utterly struck by the extraordinary reality that light – absorbed and reflected in different frequencies by various objects – is then received in our eyes and processed by our brains to enable us to see the vast array of things around us. There is sublime beauty not only in a stunning landscape, but in the fact that we can see it at all! Of course someone approaching this from the belief – and it is just a belief – that the only valid proof is scientific proof might well say, "that proves nothing about the existence of God, there's no reason it can't all be random chance."

But if we don't exclude the possibility of God, then we can see that the order and beauty around us may just possibly have its origin in a creative mind.

We do not have proof, but we can use the minds God has given us to ponder the reality of the world around

(Continued on page 17)



ST: PAUL'S EARLY LIFE

Journeying with St. Paul

St. Paul is indeed one of the most fascinating characters of the New Testament. Of the 27 documents of the New Testament 13 carry the name of Paul as author. Despite the name Acts of the “Apostles,” more than half of the narration of Acts deals with Paul and his activities. Paul is then, one may say, with the risk of oversimplification, the foremost of theologians and the greatest of missionaries in the New Testament. In our study we will, therefore, gather information about Paul and learn from him both from his Letters and the Acts of the Apostles.

St. Paul's Early Life

The date of Paul's birth is unknown. He calls himself an “old man” when writing Philemon (9), i.e., someone be-



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tween 50 and 60 years of age. Luke depicts Paul as a “young man” standing at the stoning of Stephen (Acts 7,58). Paul never tells us where he was born; his name “Paulus” would give him some Roman connection. His Jewish name was “Saul.” Jews at this period, especially those living outside Palestine, had two names, one Greek or Roman, and the other Semitic. The Hebrew name fits well with his Jewish background about which Paul boasts. He traces his lineage to the tribe of Benjamin (Rom 11,1; Phil 3,5; 2 Cor 11,22); (“Saul,” of course, was the name of the most of renowned members of the tribe of Benjamin – the first king of Israel). Paul says that he is an “Israelite”, “a Hebrew born of Hebrews..., as to the Law a Pharisee” (Phil 3,5-6). By calling himself a “Hebrew” he may have meant that he was a Greek speaking Jew who knew also Hebrew or Aramaic or both.



Luke also presents Paul as “a Jew,” as “a Pharisee” born in Tarsus, a Hellenistic town of Cilicia (Acts 22,3.6; 21,39), as having a sister (23,16), and as a Roman citizen from birth (22,25-29; 16,37; 23,27). Luke also tells that Paul was brought up in the city of Jerusalem and educated at the feet of Gamaliel (22,3). Yet Paul’s writings never suggest that he encountered or had any personal acquaintance with the Jesus of the public ministry. Probably Paul’s presence in Jerusalem was not a continuous one; he must have had Jewish upbringing in Tarsus,

and then come to study the Law in Jerusalem sometime before the stoning of Stephen. It is now presumed that Paul, at the time of his conversion, was already a recognized teacher with the right to make legal decisions. That is why he could go to Damascus to arrest Christians (Acts 9,1-2; 22,4-5; 26,12) and could vote against Christians as a member of the Sanhedrin (26,10).

The above information that we have from Paul’s letters and Acts helps us to explain both the Hellenistic and the Jewish background of Paul. Often Paul in his letters describes himself as **the messenger of Christ to the Gentile or Hellenistic world**. Indeed he was born and brought up in a Greek city, Tarsus. He tells of himself as “a citizen of no mean city” (Acts 21,39). He wrote good Greek, had basic Hellenistic rhetorical skills, quoted from the Old Testament in Greek, and knew Deutero-canonical Books, which were either written or preserved in Greek. Tarsus had a reputation for culture and excellent schools. This Greek cultural atmosphere is seen in his letters, for while the Gospels reflect the agrarian life of Galilee, Paul borrows illustrations from the Greek games (e.g., 1 Cor 9,24-27).

Yet as we saw above, Paul was always proud of his Jewish heritage. He belonged to the strictest group in Jewish religion known as the “Pharisees,” distinguished for its boundless devotion to the Torah as well as the “traditions of the ancestors.” Paul says, “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” (Gal 1,14). It is due to his deeply rooted Jewish background that Paul expresses himself in OT categories and images. He uses extensively the OT in his letters and quotes it about 90 times explicitly.

For reflection: Read the passages noted in the texts.

Q. Do we see an educated man in the person of Paul, searching for meaning in his life in religion?





Sangeet Varghese

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REAL PRESENCE OF JESUS IN THE EUCHARIST

In the name of the Father, Son and the Holy Spirit.
Amen. Peace be with you!

Fellow Christians, recently we read an alarming fact! 70% of American Catholics do not believe in the real presence of Jesus Christ in the Holy Eucharist. This was the result of the survey conducted last Feb 2019, by Pew research centre, Washington. Only 3 out of 10 American Catholics believe in the transubstantiation of the bread and wine during the consecration in the Holy Mass. The rest seven of ten, take it for a symbolic act of faith! This is an indicative figure of the Catholic Church across the globe.

As the members of the Jesus's mystical body, the Church, we all share the guilt. This challenge on the dogma of the Church shall be overcome by the Truth,

the Jesus in the light of Holy Scripture. Is it true Body and Blood of Christ, we receive through the Holy Communion? Or Is it a figurative expression of the Body of Christ we encounter in the sacrament of Holy Communion. Jesus (Word made flesh – Verbum caro factum est) is here to clarify the doubt through the Holy scripture (the Word of God)

Reference : John 6

In the backdrop of the Galileen river, Jesus awes the crowd by multiplying the five loaves and feeding the five thousand with surplus leftover. The crowd is overwhelmed and eager to follow Him wherever He moves! Shortly, during the feast of Pentecost, He draws another large crowd who expected similar wondrous acts at the synagogue of Capernaum. Jesus delivers the most

critical discourse on the 'Bread of Life' paraphrased as below.

Jesus: *I am the bread of life; whoever comes to me will never hunger. (Jn 6:35)*

Jews: *(murmuring) Is this not Jesus, the son of Joseph? (Jn 6:42)*

Jesus: *I am the living bread that came down from heaven, whoever eats this bread lives forever. (Jn 6:51)*

Jews: *(quarreling) How can this man give us his flesh to eat? (Jn 6:52)*

Jesus: *Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food and my blood is true drink. (Jn 6:54-55)*

Disciples: *This saying is hard, who can accept it? (Jn 6:60)*

John: *As a result, many of his disciples left him and no longer accompanied him. (Jn 6:66) (they knew and heard only about cannibalism)*

Highlights of the Discourse on Bread of Life



1. Jesus teaches to eat His flesh and drink His blood at four times in this discourse. (Jn 6:51,53,54&58). Notice, the Jews who listened to Him understood the literal meaning of eating His flesh and drinking His blood, but realising the real meaning of what Jesus meant – transubstantiation and concomitance. Jesus intensifies the truth each time, culminating in His stress on the matter using the term **'Truly, truly I say to you'**.

2. Each time when the Jews expressed their distress over eating Him, Jesus never corrected His teaching as figurative. (Remember figurative teachings on other occasions: Jesus clarifying rebirth to Nicodemus ; **'I am the door'**; **'I am the true Vine'**)
3. Jesus' sayings uses two different Greek words, 'phago' and 'trogon' for the concept of eating. In Jn 6:48-53 word 'phago' is used, whereas the verb is switched to 'trogon' in Jn 6:54;58. Greek English equivalent **Phago = to eat; Trogon= to gnaw/ chew** as animals over flesh. In the verse Jn 6:58 , both these verbs are used. 'phago' to eat the manna while 'trogon' to eat His flesh! Thus Jesus asserts eating of His flesh as realistic not figurative.
4. Murmuring of Jews at Capernaum discourse, reminds the murmuring of the Israelites in the wilderness when they complain about the monotonous menu of 'heavenly manna' (Num 11)

Conclusion

In the Old Testament, those who murmured against the manna were not permitted to enter the promised land by the Lord. In the New Testament, we find those Jews who rejected Jesus' teaching, left Him, including several of His disciples (Jn 6:66). Jesus didn't stop them, while they rejected His offer on eternal life!

One year from the 'Bread of Life' discourse, during the Passover feast, Jesus instituted the Eucharist in the upper room. Here He reveals the transubstantiation of the elements of the bread and wine into His true Body and Blood. Thus from Jn 6, we find a strong assertion on the real presence of Jesus in the Eucharist, through Jesus' teachings and when examined linguistically. Jesus dwells among us, in the tabernacles close to us in every Church near us, where the Holy Eucharist is offered. Let us take part in the feast offered by our loving Father as frequently with a genuine understanding of the presence of Body and Blood of our Jesus Christ. Eucharist nourishes us spiritually and heals us physically.

Amen.





“LORD, MAKE US ALWAYS FEEL THAT WE ALL BELONG TO ONE FAMILY”



K. J. Mathew : An educationist with vast experience in teaching and administration at various levels including prestigious schools in India and abroad. He has a brilliant academic track record and is noted for his camaraderie, innovative initiative and commitment to value education. Started his professional life as a Lecturer in the prestigious St. Thomas College, Trichur, Kerala. Later he moved to Africa (Nigeria & Botswana). In Nigeria, he taught at Mary Knoll College and in Botswana he taught at Moeding College and also in the University of Botswana. After about 18 years, he returned to India and worked as Headmaster/Principal at several premier ICSE/ISC schools in South India. Notable among them are: Good Shepherd International School – Ooty, Mar Thoma Residential School – Tiruvalla, Kerala and Kalabhavan Talent Residential School – Cochin. He is the Founder Principal of Mysore Public School. Authored three books. He is a member of various Indian and foreign professional organizations and has attended several educational conclaves worldwide.

This is an important and relevant part of the Morning Prayer in all the schools that I worked in. Teaching is my passion and luckily, my experience as a teacher has been beautiful, emotional and fulfilling. True feeling of being members of one family makes us express a lot of devotion and support to other members irrespective of whether they are fellow teachers or students. Selfishness rarely has any place there. Within a family or outside the family, the extent to which your inner resources develop depends on what you

give others.

You like and love your parents, grandparents, brothers and sisters. You are prepared to do any assistance or support that they stand in need of. You gladly think of what you can do to make them comfortable. Thus, you stand to gain a lot from other members of your family or the society which you live in. On the other hand, if you encapsulate yourself with only your own affairs, you may gain only very little from them. . Once the consciousness of the immanence of God in all human

beings dawn upon man then his attitude towards others will be one of love and respect. Class conflicts would gradually disappear giving way to a divine commune based on mutual respect, reverence and co-operation. Acceptance of this principle removes the difficulties experienced by many social scientists in building the bridge between egoism and altruism. The great idea -Vasudhaiva Kutumbakam (This is a Sanskrit phrase which means the whole world is one single family. 'Vasudha' meaning Earth, 'Eva' meaning emphasize and 'Kutumbakam' meaning Family) is an exclusively Indian contribution to world peace. This concept finds its roots in an ancient Sanskrit literature, "Hithopadesa" (1.3.71). In ancient Africa, this same philosophy is known by the name "Ubuntu". The underlying philosophy of this ancient nation evolved a world-view based on the motto "Loka samasta sukhina bhavantu" (Let the entire world be happy) thousands of years ago. Surprisingly, the same philosophy has now been thought of by the United Nations in order to avoid global strife and fostering world peace. It is not limited to the residents of India or the adherents of any particular faith or creed. That is the reason why India receives, accepts and respects people of all faiths and races. It is pertinent to mention the Rashtriya Swayamsevak Sang's leader, Hindutva ideologue, M S Golwalkar who said, "It is not the modern thinkers who are the first in the field to think in terms of world unity and universal welfare. Long long ago, in fact, long be-

fore the so-called modern age had set in, the seers and savants of this land had delved deep into this vital question. The ideal of human unity, of a world free from all traces of conflict and misery, has stirred our



hearts since times immemorial."

This can be made clear with an example. There are two seas in the land of Palestine. One is fresh and there are fishes in it. Slashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip the healing water. This is the sea of Galilee. There is another sea, the Dead Sea. (The river Jordan flows on south into Dead Sea and north into the sea of Galilee). Here, there is no splash of fish, no fluttering leaf, no song of birds. The air hangs heavy above its waters. What makes this mighty difference between these neighbouring seas? Certainly not river Jordan which feeds both. It empties same good water into both. The difference is that the sea of Galilee receives river Jordan. For every drop that flows into it, another drop flows out.

The giving and receiving goes on equal measure. The Dead Sea is shrewder, hoarding its income jealously. Every drop it gets from river Jordan, it keeps. The sea of Galilee gives and lives. The other sea gives nothing. That is why it is called 'Dead Sea'. Only the persons who continue to give are full of life and are like the sea of Galilee which gives and lives. **You must try to give up your pleasures and take pains to help others.** The moral and emotional support that you give others make your own life better and better as days pass by. This is when you begin to feel that you all belong to one family.

Amen.



SEEKING THE LORD'S WILL IN MY LIFE



Pearl Rodrigues
Kadosh Marian Ministries, Bahrain



Proverbs 3:5-6 *"Trust in the Lord with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths."*

Every day we're confronted with a vast array of confusing decisions that will have a real effect on our lives and the lives of those around us. Proverbs 3:5-6 clearly states that **to know the will of God we have begin trusting in Him with all our hearts and then will he make straight our ways.** God is worthy of our wholehearted, unreserved, unquestioning trust. He will take care of every detail of our lives, lead us, guide us, and shepherd us. The Bible, the stories in it and the people in it are proof of his desire to give us the best of

all we deserve and we as his children must seek his will in everything we do because his love for us is never ending. Knowing God's will does not come from our own understanding. No man can sail on two boats at the same time similarly we can either lean on our own understanding, when we trust our unstable feelings or God's understanding, his unshakeable word. Relying on our understanding will cause us to fall off God's path because God's understanding is perfect and it never crumbles. We would now be wondering how do I know God's will for me. The answer is simple knowing God's will comes from acknowledging God as our everything. Spending time in his presence through prayer and reading his Word, the Lord makes his ways known to his people and straightens our paths.

When we make decisions in humble dependence on God, he'll lead us on straight paths. We don't need to fear or worry because God is committed to making

our path straight. As you walk through life, don't panic when big decisions come your way. You can be confident that **His grace is sufficient for wherever he leads you** (2Corinthians 12:9). God is for you and wants to lead you on the straight path. Our God is an awesome God who speaks to us through his Word which is the gift we have received from him 'The Holy Bible'. God's word is a treasure chest of wisdom and guidance. It contains all we need to know about God and how to obey him. It is filled with his will from cover to cover. In addition, God fills us with his own Spirit, The Counsellor, who guides us into all truth and shows us what to do in every situation. In Psalm 32:8 God makes a wonderful; promise to all of us by saying **"I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you."** God doesn't delegate his counsel to an angel or anyone else. The very fountain of all wisdom counsels us. The one who

devised the laws of nature, who knows how the whole universe works together, who knows all things, including the future; the one who knows us intimately, who knows what is best for us and loves us so deeply He shed His only Son's blood to purchase us. Decision making can be a paralyzing experience but we must also remember that the Bible doesn't tell us what we're supposed to feel about our decisions. Instead, it tells us how to make biblical, God-honouring decisions. So remember my dear Brothers and Sisters before you make that decision, go to your loving Father and thank him for his wonderful promise to teach you, guide you, and personally counsel you. Seek him in big decisions and small. Trust in him and don't doubt. He will certainly fulfil his promise to guide you in his perfect timing. May Jesus Christ be praised at all times.

Amen.

The Gift of Faith

(Continued from page 9)

us, and reflect on the testimonies handed down through the scriptures and through the insights of many wise teachers, and so conclude that perhaps our lives do have more meaning that can be explained by a scientific account alone. A meaning that we can only discover when we get to know the God who made us and cares for us.

Why doesn't God just give everyone this gift of faith automatically? And why doesn't he always give it to us, even when we ask him for it? The answer is that there is no short cut to us getting to know God. And that is what faith is. In fact like falling in love with another person its not reducible to that 'light bulb' moment of realisation, and it may be we can't even pinpoint a single moment like that. It is a lifelong ever-

deepening relationship. It is an adventure, a journey deeper and deeper into the heart of God. It's not a thing that we are given one day and keep as a possession.

Yes, we need faith, and we need to ask for it and God will give it to us in the measure that we are ready to receive this gift; he has already given it to us, and will keep on giving it to us. But let us know what we are asking for, because faith is also something extraordinarily powerful and life changing. Just as we may give ourselves completely to one we love, faith leads us to give ourselves completely to the God we cannot see, but who leads us to know with utter certainty that he is the one who gives meaning to our lives; he is the only one who can satisfy the deepest longing of our hearts; and that when we see him as he really is, face to face, our life will not be over but only just beginning.





The Fruit of The Spirit

Galatians 5:22-23 "The Spirit produces love, joy, peace, patience, kindness, goodness, faithfulness, ²³ humility, and self-control. There is no law against such things as these. "



Bela Vacken

Kadosh Marian Ministries, UK

LOVE

The Holy Spirit pours out love for God into our hearts. According to 1 Corinthians 13:4-6, "**Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth.**"

God created us and nourishes with his love . The Holy Spirit helps us to form a mind that God wants, with a sincere, strong, marvellous and intelligent Love (Ephesians 4:2-3).

Furthermore, the Holy Spirit helps us to love each other as in 1 Peter 4:8. "**Above all, love each other deeply**

because love covers over a multitude of sins." Also, in Romans 5:5 it is said "And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit who has been given to us." Nevertheless, it is our duty to love "**since God so loved us, we also ought to love one another.**" 1 John 4:11. The Helper guides us to do everything in love (1 Corinthians 16:14), helps us to love sincerely and hate what is evil and cling to what is good. (Romans 12:9)

JOY

Joy is a natural response to a gracious gift. It is the realisation of God's favour and grace in one's life. True joy is divine in its origin, it gives spiritual strength. Joy is a good feeling in the soul, produced by the Holy Spirit, and origin to see the beauty of Christ in word and in

the world. The Holy Spirit is the distinguishing mark of the kingdom of God. **For those who trust in Christ Jesus, the joy of the Lord comes as naturally to them as grapes on a vine** (Philippians 4:4). One of the greatest sources of joy is seeing God's redeeming work in others.

PEACE

Peace is a result of allowing the Holy Spirit to work in our hearts and minds. True peace depends on attaining **"peace with God through our Lord Jesus Christ** (Romans 5:1). The Holy Spirit helps us lead a peaceful life and become peacemakers as said in Philippians 4:4-9. We can see how to rejoice in God, to bring all worries, fears concerns to Him in prayer and fill our minds with God's truth. We maintain peace with God by believing and trusting in him, which the Spirit helps us in (Isaiah 26:3).

PATIENCE

Patience can only be obtained when the Holy Spirit works through us. It is refined through many ways such as waiting for the fulfilment of God's promises and blessings. One of the greatest examples of patience in the Bible is Job who uncompromisingly had faith and hope in **God's plan for his life and waited with endurance for God.**

GOODNESS

God is good all the time. When we love others in our actions or words, we spread His goodness. The Spirit allows God to cultivate in you the fruit of goodness and will lead you to eternal life. In Psalms 23:6 it is said **"Surely your goodness and love will follow me all the days of my life and I will dwell in the house of the Lord forever"**. When the Holy Spirit leads us, we are blessed with the fruit of goodness.

KINDNESS

The Holy spirit makes a person: tender hearted, compassionate to others, humble in front of God, kind to everyone, and caring for others. Like the Good Samaritan in Luke 10:23-31, we should be helping, caring, sharing, and encouraging people so that the fruit of kindness will continue to blossom, grow and spread into our community. **The greatest example of kindness, and all the other fruits, is Jesus Christ and through the gospel we are able to gain insight into how true kindness is shown.**

FAITHFULLNESS

Faithfulness is a character trait that combines dependent ability and trust based on our confidence in God and his eternal faithfulness. The Holy Spirit helps to strengthen our faith; believing and pleasing God in all that we do, no matter what our current situation may be. Now faith is confidence in what we hope for and assurance about what we do not see (Hebrew 11:1). We grow in faith as we obey him and use the power God gives through His Spirit. Faith provides us with complete confidence in God and God's promises, it produces a secure path to our eternal life in heaven. Saint Paul said in 2 Cor 5:7 **"For we live by faith, not by sight."** highlighting the importance of faith in the Christian life, for without it we can not live a life that pleases God.

GENTLENESS

It is a powerful tool for God's kingdom. Our King came in gentleness, riding on a donkey (Matthew 2:15). God's ways and thoughts are higher than our own, gentleness is a way of acknowledging this. He must become greater, and we must become less (John 3:30). If we allow the **Holy Spirit to lead us we will be filled with the fruit of gentleness.**

SELF-CONTROL

Self-control frees us to live for Christ. You have been set free from sin and so we must now offer ourselves as slaves to righteousness which will lead us to holiness. It is the ability to say no to fleshly lust, control one's body and its sensual appetites and desires through the power of the Holy spirit (Gal5:16). Self Control is only possible with the help of the Holy Spirit as **"all have sinned and fall short of the glory of God"** (Romans 3:23), without the Helper we would not be able to exercise this fruit.



ANGELS' ARMY

For Kids and Parents

The Church is the Missionary by Her very Nature



Rev. Thomas Varghese MSFS

Director of Procura delle Missioni

(General Mission Development Office) , Rome

Father, did you find someone ?

"Yes, C. V. Thomas from Class 10, A.

"Just forget it Father, he has fooled you."

This was the comment of the teachers, when Fr. Johnny came back to the staff room after his session with the students of the tenth grade.

The incident took place in 1989, Fr. Johnny Kanjiramparambil MSFS, as he was the then Vocational promot-

er, has come to Holy Family School, Cherthala, India to orient students of 10th grade about vocation and its importance. After the session, father asked the boys. "Does anyone wish to become a priest?" Father was repeating the question pathetically. As the priest repeated the same question the third time. I sheepishly raised my hands. The whole class rolled out in laughter. The reaction of my teachers and classmates did not evoke any surprise in me because I knew that I was a bit mischievous than others. But my decision was

strong.

I belong to Vayalar village of Alleppey district, Kerala known as the 'Cair Land' having a strong political background. We were a family of six with Appa, Amma and my three siblings. My elder brother is also a priest. My father was very strict and my mother a very playful and hardworking lady.

As a child I was not good at studies but aced in public speaking, mono act and mimicry. Amongst all mischiefs, I never lost the goodness of my heart; always showed love and respect towards elders and teachers. Besides, there are so many people who influenced my vocation as a priest. The prayer environment in my family and the life of my parents comes first. Their life close to the altar and the inspiration to attend daily Holy Mass influenced me a lot. My Catechism teachers, the CMC nuns of my parish and the priests who sowed in me the seed of vocation Fr. Kallookaran, Fr. Edasery, Fr. Kanjirakattukariyil all formed a strong support for my vocation.

The adversities and challenges in my life have strengthened me a lot. The difficulties I faced in my childhood made me capable of facing any challenges. And it was these challenges that brought out the fighter in me - **"A warrior of Prayer"**.

Like St: Paul, I too had the experience of a personal encounter with Jesus. I remember an incident in which I could experience the love of the Heavenly Father and that was through my Appa. Before joining MSFS, Appa and me visited Claresians' Seminary to enquire about their admission procedure. For this we had to cross the Vaikom Lake. It was the first time in my life that I had crossed that lake. On reaching the seminary we were informed that the vocational camp was already over and hence there was no chance to get admission.

During the return journey, we boarded a less crowded bus. My dad made me sit in front and he took a seat behind. The bus became packed in no time. When we reached a place called Thalayolaparambu, a lot of people alighted from the bus. I too joined them thinking that Appa had got off. But soon I realised my folly only when the bus left the stop as I couldn't find him. For a fifteen year old boy, who had lost his way and without having a single penny, it was very difficult to reach Vayalar from Thalayolaparambu in those days.

As I was walking towards Vaikom, not knowing what to do, I happened to meet John, one of my childhood classmates from Vayalar. He gave me some money and also gave directions to reach home. I consider this as a

providence and care from Heavenly Father. I was very well understood that He reaches out to us through individuals. I have never met John again in my life.

I reached home after almost four hours. The atmosphere at home was gloomy. In those days it was normal for boys of my age to run away from home. My parents feared the same. As soon as Appa saw me, he embraced me with teary eyes. I experienced Gods Love and fatherly affection.- 'The Abba Father Experience'.

After my studies in Philosophy, I had to go to Tanzania for mission activities, along with three fellow seminarians. I was flying for the first time. At the immigration point in Tanzania, we were held up as drug peddlers and deported back to Mumbai as criminals. All these incidents became a stronghold in my faith life. Once in Africa, I suffered malaria and saw death face to face. Those struggles made me Christ's Simon for many people on their way of the cross.

The greatest truth is that my parents understood well the meaning of consecrated life. That is why when I go for mission work to any place in any continent, they do pray for me fervently. After the death of my father, my mother faithfully continues to pray. It is my guiding force that I have a mother who always stays connected to the Holy Eucharist and pray for the family, the Church and the whole world without considering her old age and health issues.

Today, I see the face of Christ in the orphanages, old age homes, schools and the streets of Africa. When nuclear families lead to a life of luxury we miss out on a life of faith and prayer fighters, that is **'Warriors of Christ'**.

To bring up children in Catholic faith is the biggest responsibility of Catholic parents. When we bring a child to the church for Baptism, the priests asks the parents —"Are you ready to bring up the child in Catholic Faith?" Every parents responds affirmatively. It is not just enough to reach the children few prayers. The parents must become a model for children by living a life according to the Word of God. **We must try to lead our life by giving priority to Eucharist celebration and importance to family spiritually.**

Let there be generations that bear true witness to Jesus Christ. Amen.

"Are you ready to bring up the child in Catholic Faith?"



Canonization 2019



John Henry Newman

Saint John Henry Newman canonized on 13th October 2019 was born in Old Bond Street in the city of London (Liverpool Street) on 21st Feb 1801 and was baptized as a member of the Church Of England when he was six weeks old. In 1816, aged 15 he underwent his first religious conversion (to a more committed Evangelical form of Anglicanism). Then in 1817 he entered Trinity College in Oxford and three years later he obtained the degree of Bachelor of Arts. 1822 he was elected as a fellow of Oriel College in Oxford and two years later he was ordained as a Deacon in Church of England. He was subsequently ordained as a priest in Church of England on 29th May 1825 and in Jan 1826 he was appointed as a tutor of Oriel College. In 1833 he went on a voyage to Mediterranean visiting Sicily in Italy, on which occasion he was struck down with a serious illness and nearly died. As he recovered he wrote one of the most famous poems in the English language- "Lead Kindly Light" the hymn that expresses so movingly his trust in the Light that would guide him ever after.

*Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home;
Lead thou me on;
Keep thou my feet; I do not ask to see
The distant scene: one step enough for me.
I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose, and see my path; but now
Lead thou me on.
I loved the garish day, and, spite of fears,
Pride ruled my will: remember not past years.
So long thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone,*



Nisha Jacob

Kadosh Marian Ministries, UK

*And with the morn those angel faces smile,
Which I have loved long since, and lost a while.*

On October 8th 1845, Fr Dominic Barberi, an Italian, Passionist priest who was in England on missionary work, arrived at Newman's Littlemore residence. Newman had invited him to hear his confession and to receive him into communion with the Catholic Church. Newman's confession went on so late into the night that Fr Dominic insisted that they go to bed and resume it in the morning. When it was completed, John Henry Newman was received into the Catholic Church, a major step on his journey. This had huge personal consequences. By converting Newman lost most of his friends from the Church of England, his family rejected him and he could no longer be a fellow at Oxford. He would later describe how the trials of this period moved him to more completely surrender his life to God. In 1846, Newman was sent to Rome to further his study and on May 30th 1847 was ordained a Catholic priest. He also discovered in Rome the model of community life pursued by the Oratorians of St. Philip Neri. St. Philip Neri was a saint of the sixteenth century and Newman saw him as a great example of cheerful witness. Newman's conversion had prompted many in the intellectual spheres of Oxford and Cambridge to join the Catholic Church, but now having returned and established communities, Newman set about writing to those he had once led, encouraging them to continue seeking for the spirit of the true church.

Newman's life brought him a series of new highs and new lows, with several controversies prompting him to write some of his best work. The first of these contro-

versies came when, as the editor of the Rambler, he was attacked by some fellow Churchmen for adopting an editorial stance seen as critical of Pope Pius IX, and for advocating that the faithful be consulted on the definition of dogmas. This led him to write a public essay on the issue clarifying himself, but because of this some bishops came to view him as problematic and one even reported him to Rome for heresy. For the next eight years, Newman was viewed with suspicion by many in Rome. Having been disowned by the Church of England for his conversion, to then be seen as suspect by the Catholic Church, the church he had sacrificed so much to join, brought Newman to a bitter place. However, another personal trial would become the catalyst for Newman's most personal work yet, his autobiography, 'Apologia pro vita sua' meaning 'A Defence of my life'. In 1864 an Anglican clergyman and Cambridge Professor wrote of Newman that he had never honestly been an Anglican. Newman felt he had to address this criticism, but that he needed to approach the challenge in a new way. What he decided to do was drastic. He decided to write his entire life's story.



For seven weeks, Newman worked himself to the point of exhaustion, writing at times for sixteen hours a day. The honesty and candidness of Newman's five hundred page work led even his critics to admire his integrity; its publication did much to restore his reputation in England, amongst Anglicans and Catholics alike. In subse-

quent years, Newman published further works, among them '**A Grammar of Assent**', a deep philosophical exploration of how the human person reaches convictions. With his reputation restored, when the First Vatican Council was called in 1868, many Bishops asked Newman to serve as their expert theological adviser at the Council. Although Newman was particularly interested in the topic of Papal Infallibility, which the Council was due to discuss, he turned down these invitations in order to complete 'The Grammar of Assent'.

After the death of Pope Pius IX in 1878, the papacy of Pope Leo XIII began. Pope Leo admired Newman's fierce religious orthodoxy and appointed him as a cardinal in 1879. Newman chose as his cardinal's motto the words 'Cor ad cor loquitur', in English, 'heart speaks to heart'. When he was made cardinal, Newman specifically requested not to be consecrated as a bishop (since cardinals are typically drawn from the ranks of bishops), and he asked to be allowed to remain in Birmingham. Both requests were granted and he continued to live as a cardinal.

In his final years, Newman continued to correspond with and give spiritual guidance to many. He died at the age of 89 on the 11th August 1890. Tens of thousands lined the streets of Birmingham for the passing of his funeral cortege. He was buried in the Oratory's cemetery. An inscription on a plaque in the Oratory reads 'out of shadows and symbols unto the truth.' Newman's journey towards the truth was complete.

"Prayer is to the spiritual life what the beating of the pulse and the drawing of the breath are to the life of the body." — by Saint John Henry Newman.

Mariam Thresia

Mariam Thresia born Thresia Chiramel Mankidiyan; 26 April 1876 – 8 June 1926) was an Indian Syro-Malabar Catholic professed religious and the founder of the Congregation of the Holy Family. Thresia Mankidiyan became known for receiving frequent visions and ecstasies as well as even receiving the stigmata which she kept well-guarded. She had been involved in apostolic work her entire life and pushed for strict adherence to the rule of her order amongst her fellow religious.

When Thresia was 12, her mother died. She now began a long search to discern her own vocation. She longed for a hidden life of prayer and left home to lead an eremitical life of prayer and penance. But this plan proved naive. She continued to frequent the church with three

of



her

companions, clean it and decorate the altar. She also helped the poor, nursed the sick and visited the lonely. She even nursed victims of leprosy and small pox, and cared for their orphaned children.

Pope John Paul II beatified the late nun on 9 April 2000. Pope Francis approved a second miracle attributed to her at the beginning of 2019 and she was canonized on 13 October 2019

Theresia placed her trust in the help of the Holy Family. She saw them frequently in visions and received guidance in her apostolate. She prayed for sinners, fasted for their conversion and exhorted them to repentance. Receiving the mystical gifts of prophecy, healing, aura of light and sweet odour, she also had frequent ecstasies and levitations.

Stigmata

She was said to have had a range of spiritual experiences such as receiving the stigmata and hid this from public view; she first had this in 1905 though became more visible on 27 January 1909. She also purportedly suffered a series of demonic attacks.

In 1926 a falling object struck her on the leg and the wound soon festered. Mankidiyan was admitted to the local hospital though doctors deemed her condition fatal and she was moved by bullock cart back to her convent where on 7 June 1926 she received the final sacraments and the Viaticum

Giuditta Vannini

Giuditta Vannini, also known as Giuseppina, was an Italian Roman Catholic nun who became a Camillian and established – alongside Luigi Tezza – the religious congregation known as the Daughters of



Saint Camillus.

Her beatification process opened in the 1950s though its formal introduction came in the late 1970s at which point she became titled as a Servant of God; she became titled as Venerable in 1992 upon papal confirmation of her heroic virtue. Pope John Paul II presided over Vannini's beatification on 16 October 1994. Pope Francis confirmed her canonization in mid-2019 and canonized her as a saint in Saint Peter's Square on 13 October 2019

Marguerite Bays

Marguerite Bays was a Swiss seamstress and Roman Catholic mystic who was a member of the Secular Franciscan Order. She lived a simple life as a Franciscan and adapted the tenets of the order's charisma into her own life and social apostolate, especially after she was cured of bowel cancer on 8 December 1854.

Marguerite later discovered that she had the stigmata around 1854 and consulted with her local bishop to oversee the verification of just how authentic the stigmata were. In addition she began to fall into ecstatic raptures when she would feel the pain of Christ once a week marking His death. She first tried to hide the wounds however her injuries were later recognized and news spread about her condition.

The stigmata was first noticed when she felt intense burning and noticed red blotches appear on her hands as well as on her feet and at her chest. Marguerite was subjected to a medical examination on 11 April 1873 and the doctor allowed for her niece to be present for the examination. Jules Grangier visited her at her home to see the stigmata for himself sometime in 1873 after issuing a series of requests made to see her.

In her last weeks, she had difficulty eating or drinking



and was capable of consuming only small amounts of herbal tea with milk and occasionally a light bread soup. Her condition worsened in the weeks leading into Lent of 1879 and she suffered from extreme pain during this period.

Marguerite grew frail and thin and her brother Jean said she felt like a bag of bones when he had to lift her. [2] At the time her true condition was unknown and it is said she remained silent in relation to her level of pain during this period. Her symptoms are known to have included acute pain in her head as well as her throat and chest. Marguerite died at 3:00pm on 27 June 1879 following several more weeks of acute pain. Her funeral took place on 30 June 1879. It is said hundreds attended. Her remains were later transferred to the parish church at Siviriez.

Pope John Paul II beatified her in 1995 after the recognition of a miracle attributed to her intercession. Pope Francis approved her canonization on 13 October 2019.

Irmã Dulce Pontes

Dulce Pontes, also known as Saint Dulce of the Poor, she was a Brazilian Catholic Franciscan Sister who was the founder of the Obras Sociais Irmã Dulce also known as the Charitable Works Foundation of Sister Dulce. At the time of her death in 1992, Sister Dulce had been nominated for the Nobel Peace Prize, she had received two personal audiences with Pope John Paul II, and she had, almost single-handedly, created one of the largest and most respected philanthropic organizations in Brazil. She was named the most admired woman in the history of Brazil by O Estado de S. Paulo newspaper



and the most influential religious person in Brazil during the 20th century, by ISTOÉ magazine.

Her work has made her a candidate for sainthood in the Catholic Church. On 22 May 2011 she was beatified with papal approval by Cardinal Geraldo Majella Agnelo. On May 13, 2019, Pope Francis, during an audience given to the Congregation for the Causes of Saints Prefect Giovanni Angelo Becciu, recognized the second miracle needed to officially canonize her as a saint. The Congregation of Saints decree was afterwards signed by Pope Francis, thus officially making her a saint at a later date. It was announced on July 1, 2019 that Dulce would be canonized with four others on 13 October 2019.

Prayer for All Saints Day

Dear Father,

You have given the saints in heaven eternal happiness and they now live in the fullness of your glory. Because of their holy love for you, they also care about me and my family, my friends, my church, and my neighbors and my job. Thank you for the gift of their friendship and the witness of their holy lives. I ask our patron saints and every saint who has become especially dear to me to intercede for us. I ask them to help us journey safely on the narrow path that leads to heaven. O Lord, give us their protection. Grant us their assistance in overcoming temptation and gaining the fullness of life with you.

Amen.

Tamed Horses



Jasmine James is a textile designer, illustrator, creative writer and visiting faculty of design. She graduated in English Literature from University of Kerala and holds a Bachelor's Degree in Textile Design from National Institute of Fashion Technology (NIFT) New Delhi, India. Since the age of 3 ½, she has won over 150 prizes in painting, cartooning & applied arts, including Second in SAARC International Poster Design Competition (1998). She loves photography and writing poetry.

Jasmine is the author of 'Tamed Horses', a self-illustrated anthology of poetry and life thoughts. The book is a collection of 50 poems and 50 life thoughts she has written over the years and published by Notionpress, Chennai, in July 2018. Her poems have been published in daily newspapers & The Youth Express (The New Indian Express) since 1997. Her poems 'Echoes of Love' and 'Misery' were included in The Silence Within, a book published by International Library of Poetry, UK (Fall 2001) and in Native Petals - an anthology of Indian Poems (Jan 2005), a Poetree Garden Publication (An eco-literary & welfare organization of The University of Kerala), respectively. She has been contributing poems to college and church magazines.

'With or Without You' and 'Warhorse' are two poems from her maiden book 'Tamed Horses'

With or Without You

*When you're there, I have someone to give.
When you walk away, I still have reasons to live.
So it's nothing new, with or without you.*

*With you, I may have laughed the most,
But I deny you tears when you simply walk off;
I've nothing to lose, with or without you.*

*Together we dreamt of conquering heights
If you fly away, I'll still be cutting those kites;
And rearing to go, with or without you.*

*When you're there, I gather security.
But if you disappear, ignoring my sanctity,
Know that heaven's my home - with or without you.*

*We fed the dogs together, cradled the orphans...
You may stop believing, but I won't stop being myself;
I'll always be in love, with or without you.*

Warhorse

*Never lick the mastermind's pedicured feet like a dog,
Help knot that tie, or put up with his perfumed socks.
But work hard all day in the Lord's abundant farm,
Eat just enough and sleep well in the countryside barn.
And remember to respect him only if he loves you.*

*With the early birds, take him on a trot across the field;
Make hay until mid-day under the thorn trees' shield.
On silent nights, press ears against his guarded chest,
Record his heartbeats and put his chivalry to the test.
And remember to respect him only if he loves you.*

*But be on your guard, for he's going to play his cards well;
Without a second thought, buck him off hard like hell.
The moment you realise that he's taking you for a ride,
Please let him know you're synonymous with pride;
And remember to distrust him if he says he loves you.*

*So yell out to the pigs, "All ye stay tuned to the mud";
And let all the dreamy cows lay chewing their cud.
Free steadfast the reins, challenge the swift setting sun,
Lift your head heavenly high, don't turn back, just run-
From the man who wasn't born to own a warhorse, woman.*



Children & Youth in vigorous spirit in the name of the Lord together with Rev. Pious Malliare KMV associate editor and inaugurator of the program Rt. Rev Alex Vadukumthala, Bishop of Kannur , India



Rev . Fr. Thomas Chozhithara is the member of THE SOCIETY OF ST FRANCIS DE SALES, whose generalate is in Rome. Henceforth the society will be collaborating with us and jointly working for the Kingdom of God particularly in the African continent. We wish and pray that the efforts ay bear fruits in due course.



Kadosh Marian Team Study Tour and Pilgrimage to Lourdes, France



Agapee Meal in Burgos, Spain for and by the pilgrims of Kadosh Marian Ministries



KMM Ministers with Emeritus Bishop Stanley Roman



Copy of our last edition being received by RT REV DR JAMES ANAPARAMBIL BISHOP(.CO ADJUTAR).of the diocese of Alleppy Kerala India in the presence of Mr Paul P Kandathil from the left Earnest Peter Kandathil. Bishop .Rev Nelson Thaiparampil member of the Advisory Board of K M V. Mr Varghese principal of St Michael's college Chertala and Rev joy Pazhampasseril.



Chief Editor Kadosh Marian Voice, Earnest Peter together with Rev. Dr.Nicholas T & Ralph Sebastian retired. Scientist an ardent supporter of Kadosh Marian Voice

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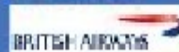
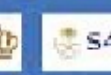
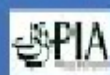
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the warm greetings of Christmas

to all our readers, donors, sponsors and well wishers.

**May the joy of yuletide ever remain in
the New Year with plenty, prosperity and peace.**

Luke 1:37 "For there is nothing that God cannot do."

Amen.

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