

KADOSH MARIAN VOICE

Holiness Firmness Truthfulness Faithfulness



October / November / December 2020 Edition



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 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 with the responsibilities: -

- 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.
- 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.
- We contribute to build five homes for the poor families in a year minimum.

Join with us, slake the thirst, and enjoy the abundance of Spirit of the Sovereign Lord – Immanuel. All the above charitable activities are routed in consultation with Catholic Priests and Bishops.

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Editorially



Adv. Earnest Peter Kandathil

The current edition covers the quarter of October, November and December. As we are nearing the end of the year, I feel it is fair to speak editorially pertaining to the month of December which celebrates the feast and festivity of Christmas.

Human history is effused with men claiming that they are gods or they are messengers of gods. I am not endeavouring to refute them. Nevertheless, none could provide a testimony to prove their antedates like that of the founder of Christian faith. In the normal circumstances history of a person commences with one's birth and culminates with death. But the history of Christ begins before his birth and flows perennially even after death and His subsequent triumph from an empty tomb.

There are plenty of prophecies, pre-announcements in Old Testament as well in New Testament. The division of 'TIME' as century into B.C and A.D are indications of the significance of Christ in human history. In the annals of recorded history there are plenty of references about Christ.

- According to pagan testimony, **Tacitus**, speaks about the ancient Romans, "People are generally persuaded in the faith of the ancient prophecies, that the East was to prevail and that from Judea was to come **The Master and the Ruler** of the world."
- **Suetonius** in his account of the life of Vespasian, recounts the Roman tradition thus 'It was an old and constant belief throughout the East, that by indubitably certain prophecies, the Jews were to attain the highest power.'
- China had the same expectation; but it was on other side of the world. They believed that the **Wise Man** would be born in the West. The annals of the Celestial Empire contains the following statement "In the 24th year of **Tchao-Wang** of the dynasty of the Tcheou, on the 8th day of the 4th moon, a light appeared in the southwest which illumined the king's palace. The monarch struck by its splendour interrogated the sages. They showed him the books in which the prodigy signified the appearance of the great saint of the west whose religion was to be introduced into their country."
- The Greek expected Him as Aeschylus in his 'Prometheus' six centuries before His coming wrote: "*Look not for any end, moreover, to this curse until God appears, to accept upon His head the pangs of thy own sins vicarious.*"
- Not only the Jews were expecting the birth of a Great King, a **Wise Man and Saviour**, but the Greek Philosophers namely Plato and Socrates also spoke of the **LOGOS** and of the **Universal Wise Man**, yet to come.
- Confucius spoke of **saint**; Sybils spoke of **Universal King**; the Greek dramatists spoke of **Saviour and Redeemer** to unloose man from 'primal eldest curse.'

An interesting point to note is that every person who ever came into this world is to live. But Christ came into this world to die. To Christ, death was a goal and fulfilment of life and his mission. His words and actions are unintelligible without reference to His Cross. It was his death that came first and the life, last. The Scripture describes Him as the "Lamb slain as it were, from the beginning of the world." He was slain in intention by the first sin and rebellion against God. Therefore, to reconcile the world to God it was imperative that 'God become man' by hypostatic union which man alone can't do, but for the participation of God in incorporation into humanity. **Hence the celebration and the seasonal festivity of Christmas.**

A question normally asked is: "Why is December numerically the 12th month, and nominally it is the 10th month". It is a genuine question. This anomaly is due to the intercalary addition of January and February to match up with the present-day calendar of 365 days of the year. Though the historicity of Christ's birth is not doubted, the fixation of date as 25th December has been called into question. The date of the feast has been fixed by the Emperor Constantine to synchronise with the pagan festival of Dionysius – the festival of their Sun- God.

Before concluding this editorial I would like to recall the twelve days of Christmas from 25th December to the Feast of Epiphany – the feast of three kings. The Magi gave gifts to infant Jesus. Following this tradition, we are also exchanging gifts to our dear and near ones.

This also serves as reminder of one of the Christmas Carols used as a code for teaching catechism to the children as well as to pass on the tenets of faith to avoid persecution while the same was once upon a time rife for Christians.

The carols and what they signify are as follows:

A partridge in a pear tree. A partridge in a pear tree implies true love- love of God the Father for His son, Jesus, & building on it the rest of the verse follows	Seven swans-a-swimming Swan- A-swimming implies the seven gifts of the Holy Spirit
Two turtle doves. Meaning the Old Testament and New Testament	Eight maids-a-milking Maids-A- milking means the eight beatitudes.
Three French hens These are Faith, Hope and Charity	Nine ladies dancing Nine Ladies dancing means nine fruits of the Holy Spirit
Four calling birds These are the four Evangelists	Ten lords-a-leaping Lords-a-leaping denote Ten Commandments
Five gold rings Denotes the first five books of the Old Testament. which gives the full history of man falling from grace	Eleven pipers piping Pipers piping indicate the eleven faithful Apostles
Six geese-a-laying Six geese a-laying means six days of creation	Twelve drummers drumming. Drummers drumming shows the twelve points of the doctrine of Apostle's Creed

There are some criticisms against these coinages. But they are irrelevant as long as these phrases are able to convey some significant messages to the inquisitive mind. If these coded carols, which are bouncy and melodious, are appropriately sung with punch and rhythm, they will produce an aesthetic sensation to the listening ears and will certainly continue to resonate in their ears not only for all the twelve days but even to the subsequent Christmas.

In the present pandemic situation when the entire world is suffering from malady, unemployment and financial strain, it is understandable that there is no scope for an ostentatious and joyous celebration in this Yule Tide. Nevertheless, we can open our heart to welcome Jesus, keeping in mind the Christmas Refrain of St John of the Cross:

"The Virgin, weighed / With the Word of God / Comes down the road / if only you'll shelter him"

And as the psalmist sang, let us also sing joyfully:

"What shall I return to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord"

And finally I pray, Lord, make me a reed and breathe music into me so as to praise your name for all the years to come.

Wishing you and your families a blessed and beautiful Christmas, as we celebrate God's love and the great gift He gave us, on the very first Christmas.



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FIRST MISSIONARY JOURNEY OF PAUL



Rev. Dr. Jacob Prasad, S.S.L., S.T.D.

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St. Paul was an itinerant missionary. After his experience of Christ in the Damascus road event he could not but start proclaiming Christ and the salvation coming through him. He travelled far and wide to preach the good news and to found churches. We get information about his journeys mainly from Acts of the Apostles, with some supportive evidence at times from his letters. Yet Acts never spells out explicitly of “three missionary journeys.” The “three journeys” are only a convenient classification developed by scholars.

The first missionary journey is usually dated between 46 and 49 AD. According to Acts 13,3-14,28 a missionary journey from Antioch in Syria took Barnabas, Paul, and John Mark by sea to Cyprus, then on to the Asia Minor cities of Perga (and, after John Mark departed), Pisidian Antioch, Iconium, Lystra and Derbe, before Paul and Barnabas returned to Antioch in Syria (ca. AD 49). Having met opposition in synagogues, Paul turned to the Gentiles among whom the Gospel was well received.

According to Acts 10,44-48; 11,20-21, there were others before Paul who had made converts among the Gentiles, but perhaps in situations where Gentiles could be absorbed into communities of Jewish Christians. What was new with Paul's mission was that he formed entire communities of Gentile Christians without any attachment to Judaism. This led to the question of whether the Gentiles were to be circumcised upon conversion to Christianity. After



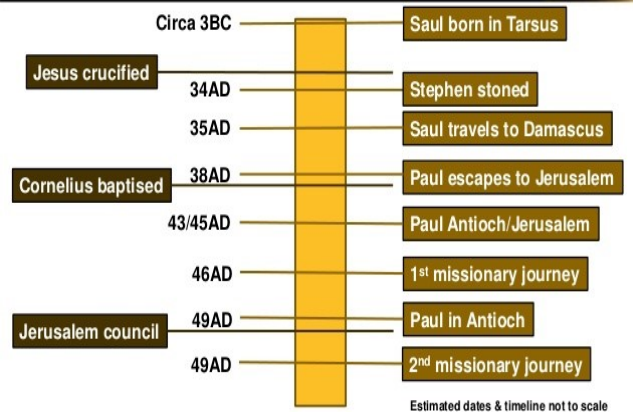
Paul and Barnabas returned to Antioch a meeting was held in Jerusalem (ca. 49) to find a solution. Acts 15,1-29 and Gal 2,1-10 provide us with some information about the so-called "Jerusalem Council." Although there are differences in the two accounts, they agree that Paul, James (the brother of the Lord), and Peter (Cephas) were involved, and that there was a group, as opposed to Paul, which insisted that the Gentiles should be circumcised. But Paul's position won acceptance finally. Gal 2,9 reports that the others recognized the grace and apostolate given to Paul and Barnabas and extended to them the right hand of fellowship.



The Council of Jerusalem or Apostolic Council

However, the decision to accept the Gentiles without circumcision did not settle all the problems. There were the Jewish purity laws concerning food. Were the converts from the Gentiles bound to keep them? After the "Jerusalem Council" Paul went down to Antioch, and before long Peter followed. At first both of them ate with Gentile Christians but soon "some people from James" (Gal 2,12), i.e., Christians with liking for Jewish

The main events in Paul's life - 1



customs, arrived and they criticized Peter for eating with Gentile converts. Peter yielded to their criticism, and even Barnabas sided with the men from James (Gal 2,13). (Acts 15,36-40 tells us that Paul and Barnabas had an unhappy parting of the ways so that Paul left Antioch with Silas immediately afterwards.) Paul protested and opposed Peter to his face, because he "was not acting consistently with the truth of the Gospel" (Gal 2,11). Perhaps Paul had success then. Still the question was not settled. Acts tells us nothing about the dispute but in a confused way does have a letter sent (as James wished, 15,20) from Jerusalem to Antioch, ordering that in Syria and Cilicia Gentiles keep the Jewish purity laws relating to food. Acts (21,25) has Paul agreeing with this letter from Jerusalem. But that can hardly be true, as we can see from Gal, and also from 1 Cor 8 which emphasizes freedom about food dedicated to idols. Apparently, Paul lost the battle about food laws at Antioch; anyway later in the history of the Church Paul's position did find acceptance.

Questions:

- How much do we appreciate Paul's missionary zeal?
- Does the "Good News" impel us to preach it by our lives and even in our words?
- Paul's understanding of the Gospel is not bound up with external practices. Paul preaches a religion of the heart. What is our own understanding of the Gospel?
- Does our religion go beyond practices and rites and get to be existential and personal?

Exercise:

Read the scriptures indicated as references and reflect on them.



PRAYER & PERSEVERANCE

"Jesus told his disciples about a parable about the need to pray continually and never lose heart" Luke 18:1

"Pray without ceasing!" 1Thessalonians 5:17



Fr. Thomas Chozhithara MSFS

Missionaries of St. Francis De Sales,
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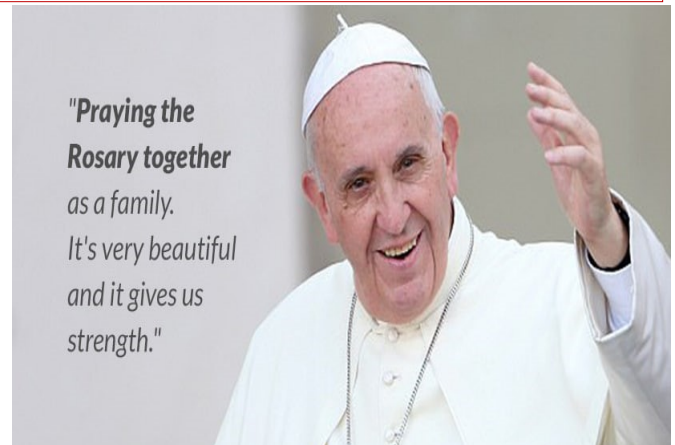
Fr. is actively involved in African missions of the Missionaries of St. Francis de Sales since last 20 years. At present he serves as the director of Mission Development Office in Rome.

We live in a wounded world. Covid-19 has changed the human history. It brought the world to a terrible stand still; months of inexplicable misery and unsuccessful endeavours to fight it. Human person who took pride in the bombastic developments remains without an answer.

Here we turn to God for an answer. But sometimes we think that God is silent to our cries and insensitive to our misery. Jesus, Our Lord and St. Paul exhort us to persevere in prayer and be firm in our faith in God who has a plan for all of us. Therefore, we shall not lose heart.

Prayer

St. Francis de Sales who guided hundreds of persons in their prayer life, gives a beautiful definition of prayer "Prayer is opening our understanding to God's brightness and light, and exposing our will to the warmth of his love. Nothing else purifies so well our understanding of its ignorance and our will of its sinful attachments. It is a spring of blessings and its waters quench the thirst of the passions of our heart, wash away our imperfections, and make the plants of our good desires grow green and bear flowers."¹ St. The-



resa of Child Jesus defines prayer as "communication with God, whom I know loves me".

These two definitions show the following aspects of prayer:

- Prayer is an expression of a **loving relationship** (intimacy) between a human person and God. It is a relationship of dependence of a creature on the creator. It is the longing of the finite to be united with the infinite.

¹St. Francis de Sales, Introduction to Devout Life, translated by Fr. Antony Mookenthottam and others, Bangalore: SFS Publications, 2005,85.

POPE FRANCIS' FIVE FINGER PRAYER

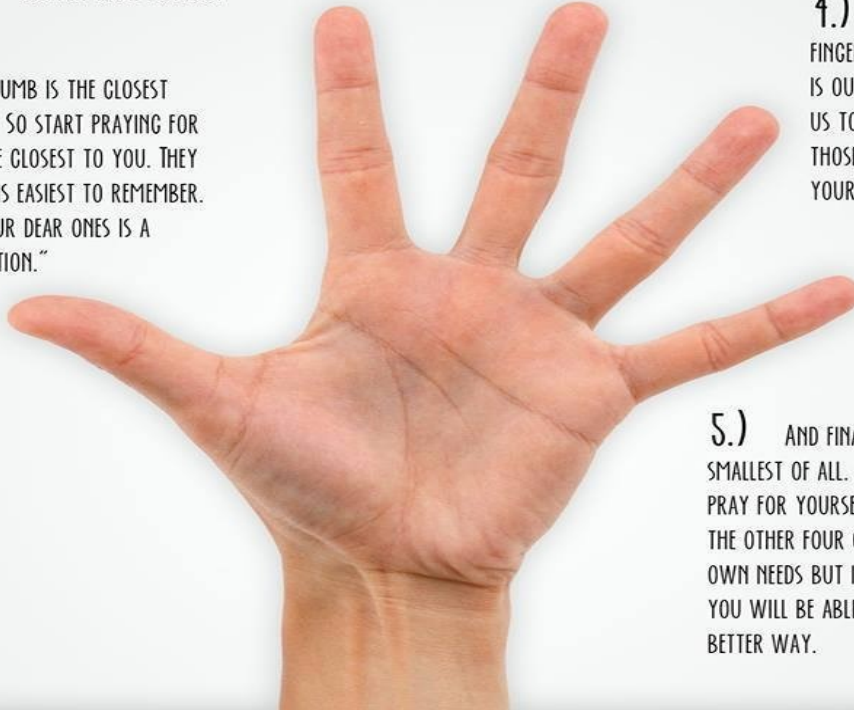
1.) THE THUMB IS THE CLOSEST FINGER TO YOU. SO START PRAYING FOR THOSE WHO ARE CLOSEST TO YOU. THEY ARE THE PERSONS EASIEST TO REMEMBER. TO PRAY FOR OUR DEAR ONES IS A "SWEET OBLIGATION."

2.) THE NEXT FINGER IS THE INDEX. PRAY FOR THOSE WHO TEACH YOU, INSTRUCT YOU AND HEAL YOU. THEY NEED THE SUPPORT AND WISDOM TO SHOW DIRECTION TO OTHERS. ALWAYS KEEP THEM IN YOUR PRAYERS.

3.) THE FOLLOWING FINGER IS THE TALLEST. IT REMINDS US OF OUR LEADERS, THE GOVERNORS AND THOSE WHO HAVE AUTHORITY. THEY NEED GOD'S GUIDANCE.

4.) THE FOURTH FINGER IS THE RING FINGER. EVEN THAT IT MAY SURPRISE YOU, IT IS OUR WEAKEST FINGER. IT SHOULD REMIND US TO PRAY FOR THE WEAKEST, THE SICK OR THOSE PLAGUED BY PROBLEMS. THEY NEED YOUR PRAYERS.

5.) AND FINALLY WE HAVE OUR SMALLEST FINGER, THE SMALLEST OF ALL. YOUR PINKIE SHOULD REMIND YOU TO PRAY FOR YOURSELF. WHEN YOU ARE DONE PRAYING FOR THE OTHER FOUR GROUPS, YOU WILL BE ABLE TO SEE YOUR OWN NEEDS BUT IN THE PROPER PERSPECTIVE, AND ALSO YOU WILL BE ABLE TO PRAY FOR YOUR OWN NEEDS IN A BETTER WAY.



- In prayer the **whole person** is involved (understanding and will) and therefore it is not merely a thoughtless chattering of repeated words. It is a conscious and intentional activity.
- Authentic prayer **purifies us from our sinful attachments**. In other words, prayer moves us to conversion and transformation.
- Prayer is a lively **communication** between God and human person. It is the breath of the soul and therefore necessary for its survival.

Prayer is possible only when there is **genuine faith**. Faith is theological virtue, i.e., it is something God has infused in our soul. Faith is not just believing. It's believing in what God speaks to us. It's the belief in His very Word (Jesus Christ) and in His very Person. When I say I believe in Jesus Christ, it means that I love him and therefore I follow what he has commanded and counselled me to do (ref. John 14.15). If I follow him sincerely, I will not walk in darkness and live always in the light of the Lord (ref. John 8.12). In other words,

my life of faith is inseparable from **a life of obedience** to the Word of God.

**"Whoever tries to save his life will
lose it, but whoever loses his life will preserve it."
Luke 17:33**

Prayer leads us **to surrender** my will to the will of God. It leads me to accept wholeheartedly the plan of God for me and for my family. Basically, if we try to direct our lives and our future by our own effort, things will not work out. By calling us to "lose" our life, Jesus is telling us that we must abandon ourselves to Him. We must allow Him to be the one who directs all things and guides us into His most holy will. This is the only way to save our life. We save it by letting go of our own will and letting God take over. "

Prayer, as its essence is love of God and loves of neighbour, moves our hearts to love our brothers and sisters in need. Jesus taught us to pray even for

fasting, almsgiving, frequenting the sacraments, associating with good companions, hearing and reading sacred scripture.”³

Jesus taught that perseverance is the essential element in prayer

The virtue of perseverance empowers us to move forward amidst trials and tribulations. God fills our souls with courage and strength that we may not run away from frailties or hardships. The tendency to run away from the hardships associated with our daily lives and responsibilities is a vice against the virtue of perseverance, viz., softness or effeminacy; and another vice opposed to it is pertinacity or stubbornness.

The call to pray continuously and without losing heart is a call to remain in the love of God who created us and who accompanies in our daily lives to the final end. It is an invitation to abandon our lives to the will of God who in His infinite wisdom has a plan for all his children. If we persevere in prayer, “if our prayer is faith filled and earnest, God will give us the wisdom to understand His response”.

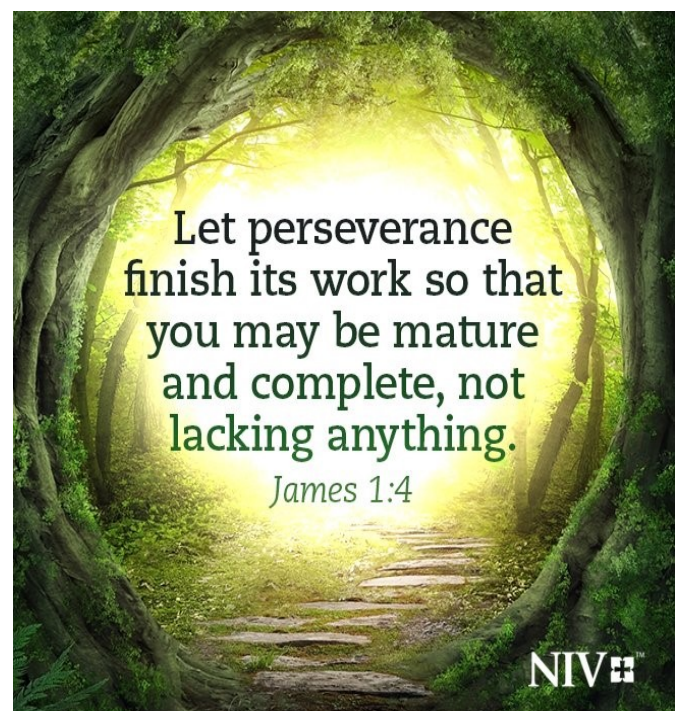


Perseverance

“Whoever perseveres to the end will be saved”

Matthew 10:22

St. Thomas Aquinas defines perseverance as “a virtue which disposes as person to hold steadily to a good purpose, keeping the end steadily in view, despite delays, fatigue, and temptations to indifference.”² Perseverance is part of the cardinal virtue of fortitude that strengthens the soul in moments of difficulties and discouragement. According to St. Francis de Sales, perseverance is the most precious gift of God’s mercy. It is the sum total and sequence of the various helps, consolations, and acts of assistance by which we continue in God, it is love up to the end. The most desirable gift we can hope for in this life. He shows us the ways to merit this precious gift: Ask for it by the means God has taught us for obtaining it: **“prayer,**



² St. Thomas Aquinas, *Summa Theologie*, IIa IIae, q137.

³ St. Francis de Sales, *Treatise on the Love of God*, Translated by Antony Mookenthottam and others, Bangalore: SFS Publications, 2012,160.



ALL SAINTS DAY



Fr. Matthew Bemand-Qureshi

Parish priest of St Teresa's Newbury Park in the Diocese of Brentwood, United Kingdom. He was ordained in the Catholic Church 6 years ago, after a period of ministry in the Church of England. As a former Anglican clergyman he was granted permission by the Holy See to be ordained as a married man. He is also the director for Marriage and Family Life for the Diocese, and teaches on the Marriage and Family MA course at the Maryvale Institute.

The Solemnity of All Saints occurs at the beginning of November, the month of the Holy Souls, coinciding with the final weeks of the liturgical year. This great feast has its origins in the 7th century consecration of a church in Rome dedicated to Our Lady and all the Martyrs. It was not a new church but a pagan temple originally dedicated to all the gods, thus known as the Pantheon. It still stands and is often referred to by that name, though now it honours the one God who is glorified in his saints.

The word 'saint' comes from the Latin word '**sanctus**', which means 'holy'. 'Holy' is not an easy word to define. God is holy: to be holy is therefore to be like God. Our English word 'holy' is derived from the same old English word that gives us 'whole', so to be holy also has a sense of being complete, entire, perfect. God, and God alone, is perfect; God is the only being which is complete in himself, lacking nothing whatsoever. Only God is holy. That truth was proclaimed loud and clear when Pope Boniface claimed that temple for the worship of the one true God.

"Holy, holy, holy
is the Lord God Almighty
who was, and is, and is to
come."

Revelation 4:8

Those we call 'saints', and other things we call 'holy' (like holy places and holy things), are holy by association. We are all created in the image and likeness of God, who willed to share his divine life with us, and therefore we are holy to the degree to which we reflect God's holiness, or to use a different analogy, to

the extent to which divine light shines through us, as if through a window. We can see this light shining through the lives of others to varying degrees, as their lives communicate to us something of the goodness and love of God. But we also know that none of us is perfect, for our wills are not perfectly aligned with God's, and consequently the mirror becomes a little tarnished, or the window a little clouded, by our sin, so that the light of divine goodness is obscured.



The goal of Christian life is to attain that perfection which is necessary to enter God's presence for eternity. We are, in other words, all called to become holy, to be saints. It seems a daunting prospect. Those we honour as saints are those who have dedicated themselves to following this path and have strived in heroic fashion to let the light of God shine clearly through them, by living lives of integrity. They are the ones who have recognised God as the only one who can make us truly 'whole'.

The gospel for this feast is the beatitudes, that familiar but challenging collection of sayings from the beginning of the Sermon on the Mount. With these words Our Lord reminds us that true fulfilment, true happiness, is something we can only find if we look in the right place. If we look for happiness only from created things, then we will only find a temporary happiness. Only God can give us eternal happiness. Understanding this is the key both to holiness and to happiness, for they are ultimately one and the same thing.

The saints are essentially no different to us. It bears repeating: we are all called to be saints. But this is

something many of us resist because it seems too hard, making too many demands of us, requiring too much sacrifice, and ultimately, so we imagine, requiring us to be miserable much of the time. And yet the lives of the saints, whilst certainly being marked by sacrifice, do not bear this out – for another common feature of the saints is their joy. There is no greater happiness than to share in the life of the Blessed Trinity for eternity; and no greater happiness in this world than to be journeying ever closer to that goal, knowing that we have Jesus as our constant companion and friend. A saint is someone who is able to discover a deep joy beneath the circumstances of life however hard, a joy which comes from deep friendship with Christ, knowing that this friendship transcends all difficulties.

The Solemnity of All Saints is not a celebration of individual saints, but the communion of saints, and it is worth reflecting on this for a moment too. The preface refers to this day as “the festival of the heavenly Jerusalem, our mother”. We are made to be in communion with God and with one another, a communion which is symbolised by the image of a city, a holy city which is the dwelling place of God. To be in communion does not mean losing our identity; it means living for others rather than merely for ourselves. We are made in the image of the God who is love, and who exists as the perfect communion of the Blessed Trinity. The saints we honour today - whose number without doubt includes many whose identity are unknown to us - are not merely heroic figures from the past. Their stories certainly can and do inspire us in our quest for holiness, but they are also living members of a communion to which we also belong, the communion of Christ's body, the church, and their prayers are a very powerful aid to us.

All Saints' Day is followed by All Souls' Day: on this day and for the whole of November we contemplate another dimension of the church as we direct our prayers especially to the sanctification of the Holy Souls. Note that we call them 'Holy' Souls for they are already being remade in the perfect image and likeness of God and their final glory is assured. Thus the church in its entirety is in view this month: We, the Church Militant, are

journeying towards the fullness of life that is enjoyed by the saints we honour today, who together form the Church Triumphant, and we are united in praying for our brothers and sisters who, having come to the end of their earthly life, are now being made ready for the perfect life of heaven: the Church Expectant. This year, overshadowed by the coronavirus pandemic, many of us have mourned the loss of family and friends who we have not been able to visit or whose funerals we have not been able to attend, and we have all been reminded, almost on a daily basis, of the fragility of human life.

Let us not forget then that prayer for the dead is a work of mercy, something of value that we can do for those we see no longer that expresses our faith in the resurrection, and brings us closer to them and to the Lord who gives us this part to play in the work of making them ready for heaven. And may God in his infinite goodness instil in us a deep longing for heaven, that the hope of sharing in the eternal glory of his saints may be a source of abiding joy for us. **Amen!**

Fr. Matthew Bemand-Qureshi



Pray the Rosary





Yet, O LORD, you
are our Father.
We are the clay,
you are the potter;
we are all the work
of your hand.
Isaiah 64:8

YOU ARE THE MASTERPIECE OF GOD'S WORKMANSHIP

You may think you are horrid, you are a curse, you are a loser, lazy, have anger issues that lead you to sin and have messed up big time... here's the good news... You sure are in the top searches of God's **"To Save List"** Yes you read it right.

You are so precious that God didn't spare his own Son. **John 3:16** *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.*



Chyrel Fonseca Fernandes
UAE - Dubai

Yes Jesus came on this earth for the lost as it is the sick that need to be treated, saved and reunited with God. We all have fallen short of God's grace. Romans 3:23 ***for all have sinned and fall short of the glory of God.***

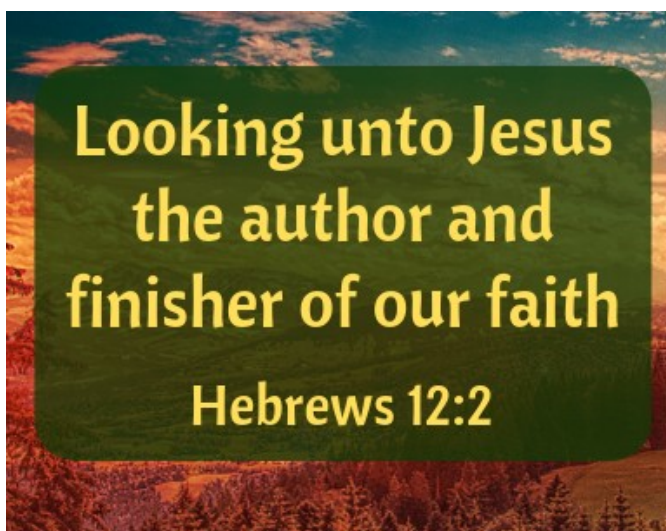
We all have messed up and made mistakes and still do perhaps and will never be able to make it to God's Promised Land, awaiting for his beloved

on our own ability. We need God's help, yes we need GOD.

On the other hand you cannot say God will provide and you do nothing expecting blessings to just fall in your lives unexpectedly, we all have to do our part, without worrying much about being the best, just focus on doing our best. Sincerity is what God seeks. God will surely chisel away the superfluous edges from our life, and give it a beautiful shape. He is the Potter and we are the Clay.

Only He can take away the extras baggage that don't allow us to be the perfect masterpiece of his workmanship... like un-forgiveness, wrath, adictions, lust, greed, malice, perversion, losses,

Lord and sing unto him a song of praise, be of good cheer praising his Holy name as that what appears to be the end of your life is just the beginning to a life that the Lord has promised ahead of time, a better one than you could have ever imagined. Most of you must be aware of the passage in Acts 16: 24-26 ***"and he, having received such a command, threw them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns of praise to God, and the prisoners were listening to them; and suddenly there came a great earthquake, so that the foundations of the prison house were shaken; and immediately all the doors were opened and everyone's chains were unfastened."***



loneliness, sadness, anxiety, ungodly regrets and so on... But we need to submit to him. Take one day at a time and don't stress too much of the future even if you may have messed up, failed and faced unexpected disappointing consequences, just be assured dear brothers and sisters of one thing that when you turn to God and sincerely seek his help, and allow your life to be shaped by the author and the finisher of your faith (Hebrew 12:2), let God shape your mind, your thoughts, your very being, your paths, you will see yourselves triumphing over every hurdle big or small, triumphing through the terrors of life, the seas of disappointments, the graves of losses, the mountains of fear and when you see yourself walking through the fiery paths that is the hardest part of your life, don't lose hope yet, cry to the

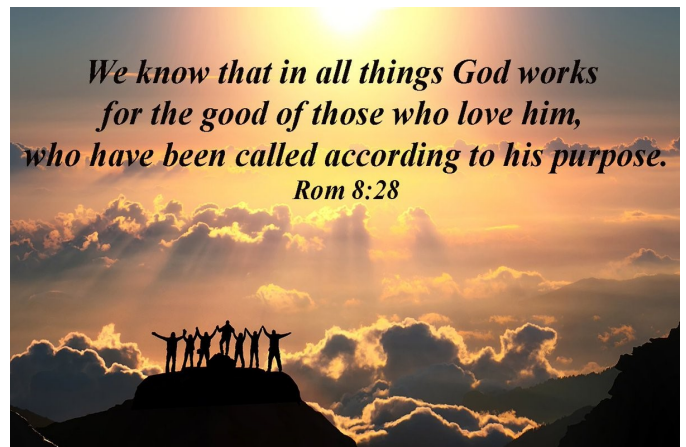


Hence as we see in **1 Thessalonians 5: 18**, yes we ought to trust God and trust in him giving him all the praise and thanks in all circumstances like Paul and Silas did the night they were imprisoned, like how Daniel did in the lion's den, like how Jesus did in the garden of Gethsemane, like how Joseph did in spite of being sold as a slave, imprisoned for no fault of his, like how David did in time of distress, like how the three brothers Shadrach, Meshach, and Abednego did.... and how God gave all of them the strength. Dear brothers and sisters our life is a miracle in itself, we are a **MIRACLE**, we are fearfully and wonderfully made.

I have many testimonies to share as God has indeed blessed me in many ways and he still does but I would like to share this one in particular, on 26th July 2005 I was burning with high fever and I

got a call for a job interview, I didn't want to go but I decided to go as I needed a job too and it was arranged by my ex-boss so out of courtesy I didn't want to say no... I headed out thinking I will be back home in couple of hours, but that day turned out to be a dark day of my life, a big mistake I made, my interview didn't go very well, I returned to the railway platform to know that due to heavy rains and flooding in some parts of Mumbai especially the place I lived in particular, trains were not going to be operating anymore until all subsidies, and the bus station was crowded, people screaming for help, even money could not help that day... like many others I was too stranded and helpless, I somehow managed to

many families, and no matter how much wealth you accumulate nothing can save but only God's word can comfort and strengthen and save and God is faithful all the time, I know I was saved and



inform my mother of where exactly I was and she told me to be there and I was waiting, it was around 2 am midnight, I had actually given up, scared and accepted the lie of the enemy that I am going to die and I will never see my family again, the water level went on increasing, finally God sent me a help at that very hour of my life when I thought there is no hope, yes I got help, 48 hours later I reached my home safe and sound... all glory to God...

That's when the verse of **Psalm 23:4** became a reality of my life, God chiseled away my doubts and insecurity that I always had, I understood and could relate to what people go through in such cases, what Tsunami could have been like to

for a purpose and here I am to share this testimony with you. Romans Ch. 8: 28 - ***And we know that in all things God works for the good of those who love him, who have been called according to his purpose.*** I end here with just one reminder let not the failures and mistakes of your life discourage you because if you believe and submit to God's will, He can turn your mistakes into miracles. God has a plan for us not to harm us but to give us a future and hope as written in **Jeremiah 29: 11.**

You are indeed God's masterpiece!





A PRESIDENT'S MEMORY OF HIS GREAT TEACHER



K. J. Mathew : *An educationist with vast experience in teaching and administration at various levels including prestigious schools in India and abroad. 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 world-wide.*

Jimmy Carter's name will always be remembered in the history of the United States of America as the most popular former President. This is because Carter saw his social commitments and political responsibilities beyond his Presidency. Carter delivered his Inaugural Address as President on the 20th of January 1977 in Washington D.C.

In his inaugural address, Carter told the world about how one of his High School Teachers by name **Miss. Julia Coleman** gave him great spiritual strength and groomed him for the Presidency. He recollected Miss Coleman's words: *"We must adjust to changing times and still hold on to unchanging principles"*. Apparently little things that we learn in our life turn out to give us great moral strength in our latter life. We experience positive and negative

DEATH IS THE GATEWAY TO HEAVEN

LET'S REFLECT ON DEATH, RESURRECTION AND HEAVEN.

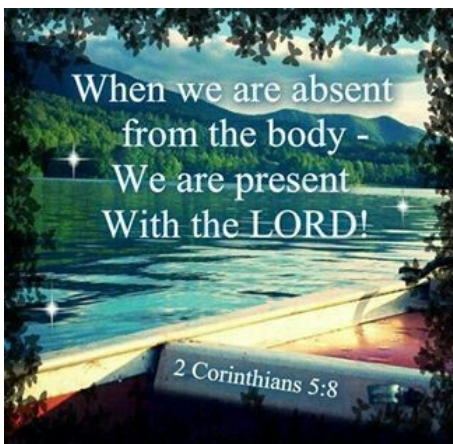


Rev. Msgr. Dr. Nicholas Tharsiuse

Thiruvanthapuram Archdiocese, India.

Father serves as a visiting professor in seminaries St: John's Seminary (Hyderabad), St: Joseph's Pontifical Seminary, Malankara Seminary (Kerala) and St: Joseph's Major Seminary Telegana. He also conducts seminars & orientation programmes for different age groups. He has authored several articles and two books, one in English (The Way of Life) and the other in Malayalam (Yesuvae Purathu Varika—Jesus Come Out).

1. DEATH



In the New Testament, the words '**thanathos**', '**necros**' are used to denote death. Thanathos is the word used for the death of Christ in the Gospels. St. Paul uses it for the death of Man. Death happens when the body can no longer hold the soul and it must return to God.

Mortality is an essential aspect of human life. Man leaves in the shadow of death (Math:4:16; Ps:23). Christ's death is a siesta before awakening, it is a journey into greatness. Death is the distance of man from God (Lk:15;Rom:4:17). It is the path to heaven. That is why the Apostle says life is Christ and death is the reward.

Let's remember: When we don't love and are unloved, death happens. When relationships grow sterile and cold, we are all dead inside.

2. RESURRECTION

Death of a Christian is the participation in the death of Christ (2 Cor:4:10). Only when one dies into Christ, does one find true life (Gal:4:6). Resurrection of Christ is the most powerful response of the divine against the dark forces. Resurrection begins in the earthly life and becomes complete in Heaven.

To taste resurrection while on earth, we must remove whatever doesn't fit God's plan from our life and fill it with things that please Him. It is a journey from becoming to being, a path to prosperity and fulfilled life.

For that, we must remove our masks, stay away from whatever is against God's wish, be secure in God's house so

that the stains of injustice do not touch us (Ps:15). We must live amongst the outcasts and the downtrodden for it is only those meek who will enjoy the highways and infinite expanses of Heaven (Heb:13:12-13).

3. HEAVEN



Heaven is denoted by the Hebrew word ‘**Shemayim**’ and the Greek word ‘**Uranoos**’ in the Bible. Jesus presents heaven as the abode of the Heavenly Father (Jn:14:2;Ps:61:4,65-4). The heavenly armies escort him (Neh:9:6). It is His throne. Christ died and resurrected for us. Heaven is the symbol of hope in the Christian life (Col:1:5). So believers will receive heaven after death. The Christian life is Heaven-bound (Col:3:1). After earthly life, we receive the heavenly body. According to Pope Benedict XVI, heaven is the joining of Christ with the Father in heaven. Christ is everywhere as the Creator and Guardian.

The places on earth that God chooses to live as the reflections of heaven. God watches the pitiful stages of us from heaven (Is:63:15). When we feed the Lord’s children and serve them with steadfast determination, the doors of heaven open (Mat:25:40; 14:13-21;15:32-39;3:13-17). In response to the prayer to ‘lead us from death to immortality,’ Christ says he is resurrection and life (Jn:11:25). Through resurrection, he destroys sin and death. Those who believe in him and have given their heart to him, will live even after death. They live in the experience of resurrection and on the last day, Christ will resurrect them. **Amen**

Rev. Msgr. Dr. Nicholas Tharsiuse



Continuation from page 17—A President’s Memory of his Great teacher.....



In this outward and physical ceremony we attest once again to the inner and spiritual strength of our Nation. As my high school teacher, Miss Julia Coleman, used to say: ‘We must adjust to changing times and still hold to unchanging principles.’

— Jimmy Carter —

influences throughout our life from the world around. We meet good people and bad people. Though we cannot be selective in this, we can of course be selective in accepting what we want. In Carter’s own words: **“The strength of our good friends should compensate for our weakness and their wisdom should help us to minimize our mistakes”**.

In the words of another former President of the United States [Ronald Reagan] : **“Good Judgment comes from experience and experience comes from bad judgment”**. We must be wise in choosing friends and sensible in learning good things and good habits. Children should, through their school years develop such quality of mind that they can bring to bear on the facts of life. Children who are too much pampered often tend to develop hardened heads that seek the softest pillows. Rather they should learn to understand and appreciate the realities of practical life and groom themselves such that the world around them stands to gain from them as much as they gain from the world around them.

Through their school life, children should endeavour to:

1. **Shape their Personality**
2. **Transform their Life Positively**
3. **Gain Renewed Moral Strength**
4. **Have a New Sense of Direction**
5. **Develop a new Attitude to Reason**



CHURCH AND COVID-19



Rev. Dr. Laurence Culas

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The Church continues to engage itself to face the crisis caused by the pandemic, Covid-19. We have already experienced what the Church did when the pandemic began to spread in our nation. When the nation went into a complete lockdown, the Church had a very positive approach in co-operating with the administration machinery and all endeavours related to the treatment and spread of the pandemic. Almost all the institutions of the Church were given over to the concerned authorities as quarantine centres and encouraged its members to co-operate with the government in controlling the spread of the corona virus. It is also to be admitted that worship was held in some places, violating the lockdown restrictions. Apart from that, however, it is possible to say that the Church used all its resources to battle the crisis caused by the pandemic.

Church during the Covid Time

In fact, in the face of death, human beings stand most strikingly and irrevocably alone. Moreover, each pandemic is an obvious reminder that humans are nothing before the reality of death. Similarly, the pandemic, Covid-19 helps each one to ruminate on the fragility of life. The thoughts of death triggered by the corona virus amplify the best and the worst in the people. Death reminders are all around due to corona virus. Forefront reactions range from efforts to remain at home, maintain social distancing and wash hands frequently. Even in the face of death we discover the ultimate meaning of life, to know the love of God and to share in a destiny beyond the horizon of death: **“You have made us for yourself, O Lord, and our hearts are restless until they rest in you”** (St Augustine).

Another eye-opener of the pandemic is home becoming a sweet home. Wherever we go, we eventually long to come back to our home, our refuge place. During this Covid time our homes became sweet homes, experiencing



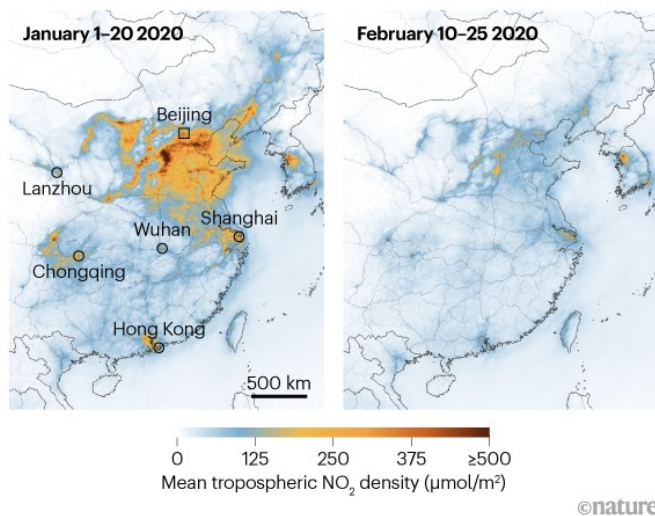
Unable to attend church because of COVID-19, a family participated in "church at home" via a live-streamed Mass on a Sunday

sense of belonging and togetherness. Furthermore, homes were formed into small churches all through this pandemic period. People are able to participate in the church services through social media and online streaming. Prayer and breaking of the word of God is being carried out at home more intensely than ever before. It reminds us of the Early Christian Community that gathered in their homes to pray together, to share the word of God and to break the bread. Now during this time, homes become sweeter having gone back to the practice of Early Christian Communities.

Yet another realization of Covid time remains the need to protect the nature. God bestowed the humans with a beautiful nature. Thus from the very beginning humans had a mutual relationship with the nature that satisfied their needs and with the Creator as source and giver of life. As the time passed by, humans began to misuse the nature and destroy its resources for their selfish ends.

CLEANER AIR

Measures to contain the coronavirus outbreak seem to have reduced nitrogen dioxide pollution across China.



But Covid-19 opened the eyes of humans to realize that the nature belongs to all living beings. While the hu-

mans were confined to their homes, animals and birds moved to the public places for their activities. When we remained at home, industries and vehicles did not emit bad air, as a result of which, rivers and seas remained unpolluted. Hence, we affirm, without doubt, the nature had regained its beauty and freshness during this pandemic time and we are invited to protect the nature in the days to come.

The pandemic has brought one more vital understanding in the Church: the Church is for the poor. During this dreadful time the Church played a crucial role by helping the people in need, a similar role of Good Samaritan. Rising to the occasion, the Church extends a helping hand to needy families by providing them food



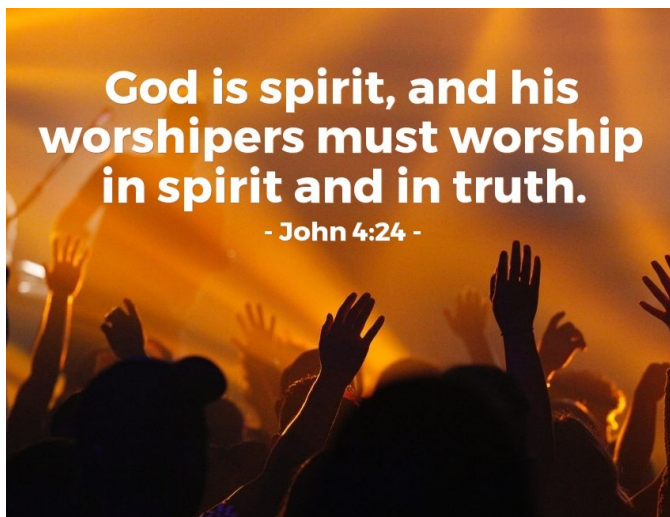
Archbishop Ignatius Kaigama distributing palliatives to vulnerable Nigerian citizens in order to cushion the effects of the Lockdown.

and essential items. In parishes, teams are formed to coordinate efforts of pooling resources to help the poor affected by the lockdown. Besides that the Church works with the local administration to identify families that are in dire need of help and carry out relief package distributions. The Church volunteers are distributing sanitizers and masks to the needy so that they may protect themselves from corona virus. Thus the Church truly proclaims Good News to the poor during this pandemic time.

Church in the Post Covid Time

The lessons that we learnt during this time of Covid-19 have to be applied to the lives of the faithful. We were in pain when the churches were closed down and active participation of the faithful in the liturgical services was not possible. It has been the responsibility of the Church authorities to make the faithful understand that one can really worship the Lord and share his teaching remaining at home. Recalling the conversation between Jesus and the Samaritan woman (John 4:1-38), the faithful were made to understand that **'true worshippers worship the Father in spirit and in**

truth' (John 4:23). The Church in the Post Covid time has to instil in the hearts and minds of the faithful this truth concerning worship. True worship is no longer defined by place, but as worship in "spirit and truth." Worship of God in spirit and truth does not point to an external, ritualized worship but to a worship that reflects and is shaped by the character of God. "**God is spirit**" (John 4:24). Hence God is not bound to any



place or people and those who worship God share in the spirit. Jesus' presence in the world initiated this transformation of worship. We dare to teach the people this unique lesson of worshipping God.

When the church doors were closed during the lockdown period our hearts remained open to hear the cry of the poor. There is a common complaint that the Church is institutionalized, having numerous profit oriented institutions. But during the lockdown the institutions were opened up for the Covid patients and a good amount of money was distributed for the poor and the jobless. Thus the Covid time imparted an evocative lesson that the real ideology of the Church is to remain poor and stand with the poor. This is yet another significant message that the Church in Post Covid time has to consider. The Church should not endure in the comfort of 'booths in the high mountain' (Mark 9:5) but has to be in the 'valley of suffering' (Mark 9:9-13). The affirmations of exaltation and Jesus' entry into the glory of his Father (Mark 8:38) cannot nullify the scandal of the cross and suffering. The Post Covid time challenges us to revise our understanding of how God's presence comes to the world: not in glory but in suffering.

A proverb says "misfortune may be a blessing in disguise." Though Covid lingers as an unpleasant time, it indeed is an opportune time for families to remain together. Surely family members spending more time together increased the opportunity to communicate

and establish daily communal routines to promote bonding between them. Hence one of the most important missions of the Church in the Post Covid time has to be Home Mission. Earlier the Church has moved from parish based pastoral ministry to Basic Christian Community (BCC) pastoral approach. In the Post Covid situation the Church has to change its pastoral approach from BCC to Home Mission. Home mission can accelerate spiritual renewal of families, healthy family relationships, involve the pastors into the life situation of the families, nurture sacramental life and support families to solve problems faced by them.

Since the outbreak of Covid-19, we have seen an increase in multi-faith collaboration in expressing solidarity to the suffering. People came forward to ex-



Capuchin Franciscan Brother Andrew Corriente hands out food to those in need in Washington May 19, 2020, during the coronavirus pandemic.

tend their generous hand to all those in need without any difference to caste and creed. Playing a vital role in this regard, the Church realized that one of the best mechanisms to be a sign and instrument of God's Kingdom here on earth is to collaborate with different religions through prophetic and charitable actions. The virus does not discriminate based on religion, race or gender. The virus has affected everyone. Hence, in this precarious time, solidarity between different religions is essential. The crisis caused by the pandemic can be overcome when we as human beings support our communities, loving our neighbour as ourselves. The Post Covid situation provides the Church a good opportunity to assist the most vulnerable among the other faiths and thus engage in inter-religious collaboration in social community domain.

"Once we emerge from this pandemic, we will not be able to keep doing what we were doing, and as we were doing it. No, everything will be different" (Pope Francis).



THE THEME OF WATER IN THE HOLY SCRIPTURE



Fr. Jackson Sebastian Mavelithayil is a Roman Catholic Priest originally from Kerala, India. He was with the Diocese of Kannur Kerala, India. He completed his Philosophical and Theological studies at St. Joseph's Inter-Diocesan Seminary Mangalore, India. Subsequently, he completed his Master's Degree in English Language & Literature and completed Bachelor's Degree in Education and Diploma in Guidance and Counselling. He was training the youth and teenagers and holding talks in Personality Development and Self-Esteem Empowerment Programmes in various institutions and schools. He was teaching English and Music in the different schools in Kannur, Kerala, India and was giving special training to students to play Musical instruments like Keyboard and Guitar for the liturgical choir. Presently, he is Assistant Parish Priest with Our Lady of the Annunciation, Bingham Road, Addiscombe, Croydon, England, United Kingdom.

This is an interesting theme to talk over and ponder upon about the incredible significance of **Water** in one's life. Can you think of how a day may begin if the water supply has been cut or there is no water for a cup of coffee or tea in bed? Quite frankly this would be the most disappointing for regular coffee/tea drinkers!

Let me commence my topic with reference to James Casey's poem on Water:

*"Water water everywhere and not a drop to drink
that is of course until this lovely ship does sink"*

Water flows on Earth cycles from the oceans, where it evaporates from the surface, into the atmosphere, forms clouds, falls onto the land as rain, travels through wetlands, rivers, lakes and into the earth and then returns to the ocean — collectively known as the hydrologic cycle.

Water is also cycled through the Earth's crust, at giant subduction zones where oceanic rocks and the overlying ocean sediments are dragged down into the Earth's mantle, sucking water in with it. This water then becomes a volatile element in volcanic chains that spring up on the outer edge of these zones of subduction, such as the volcanic islands off the coasts of Japan and Indonesia.

Water is also permanently (we hope) locked up in ice-caps and glaciers. The balance of all this cycling water, existing as liquid, ice, vapour, in the crust and making up the countless organisms on the planet, remains pretty much constant over time' (<https://www.abc.net.au/science/articles/2005/02/17/2244842.htm>)

Composition of Water in the human body: Water is very important to the existence of life. The average body of a human person comprises of 60% water, most of which is contained in the cells which need water to live. Two major locations of water: two thirds in the cells and one third outside the cells.

Water on Earth: two- thirds of the earth is covered with water. 98% is salty water. Only 2% is drinking water. Out of 2 percent, 1% is under the layers of ice in Arctic and Antarctic. Only 1 % is for drinking and out of this 1percent, .90% of this 1% is under the earth. Therefore we have only .10% of drinking water is in rivers, lakes and fountains. Water is seen in liquid, ice and vapour form.

THE REFERENCES OF WATER IN THE HOLY SCRIPTURE:



The Holy Bible begins and ends with the references of Water. In the first book of the Bible, the book of **Gene-**

sis: 1:2 we read, *"A wind from God swept over the face of the Waters"*. The last book of the Bible, in the vision of **St. John, and the book of Revelation: 22:17** states: *"Come; let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift"*. As we go through the whole pages of the Holy Bible there are more than 720 references about water and its varied meanings with different contexts.

Genesis:1:20: states: *'And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven'* and also in **Genesis: 1:26, 28** and again in **Genesis: 2:5**.

Genesis 2:10: speaks about a river and its four streams: *'A river flowed out of Eden to water the garden, and there it divided and became four rivers'*. **Genesis: 7 and 8** speaks about The Great Flood at the time of Noah. In many books of the Bible there are numerous references made to water or associated themes.



In **Genesis 21:14:** we read about the story of Hagar, the maidservant of Abraham, who was dismissed to the wilderness as a result of strife with his wife Sarah. *'Early the next morning, the Abraham gave Hagar some food and a skin of water. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba.'* In **Gen 21:15:** *'When the water in the skin was finished, she left the boy under one of the bushes'.*

Exodus 2:10: starts with shortly after the birth of Moses, he was placed in a basket made of reeds by his sister and mother and lowered into the River Nile. His floating basket was then drawn by the Egyptian Princess's maidservants after they reported to her about the floating basket. On opening the basket, she noticed the baby and crying and named him Moses — a name which means *"I drew him from the Waters"*.

There are certain passages in the bible which give us an idea and perspectives of the use of water in spiritual sense.

a) God who has Control over the Waters:

Genesis: 1:2: This theme is very significant in the Old Testament books where we see that God really controls nature. *'The earth was without form and void and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters'.*

In **Genesis: 1:6:** God said, *"Let there be an expanse in the midst of the waters and let it separate the waters from the waters",* In **Genesis: 7:12** *'And rain fell upon the earth forty days and forty nights'.* In **2 Peter 3:6:** *'through which the world of that time perished in the floods.'*

In **Genesis: 7:4:** *"For seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living thing I have made."* In **Genesis: 7:17:** *'For forty days the flood kept coming on the earth, and the waters rose and lifted the ark high above the earth'.*



In **Genesis 8:1:** God shows compassion and He recedes the waters from them. *'But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth and the waters receded'.*

In **Exodus 14:21:** When the people of Israel were at the edge of the Red sea, God revealed His power, *'Then Moses stretched out his hand over the sea and all night the LORD drove back the sea with a strong east wind that turned it into dry land. So the waters were divided'.*

In **Psalms 104: 10:** The Psalmist says, *'you make springs gush forth in the valleys; they flow between the hills'.* In **Psalms 107: 35:** *'He turns a desert into pools of water and a dry land into flowing springs'.*

In the 2nd Book of Isaiah, (**Isaiah 41:18**) he prophesies: *"I will open rivers on the barren heights, and fountains*

in the middle of the valleys. I will turn the desert into a pool of water and the dry land into flowing spring'.

The book of Job speaks the wonderful works of God:

In **Job 5: 10:** *'He gives rain to the earth and sends water upon the fields'.* In **Job 28:26:** *When He set a limit for the rain and a path for the thunder-bolt'.* In **Job 36:27:** *'For He draws up drops of water which distills the rain from the mist'*



In **Luke 8:24** and **Mark 6:48:** we read that Jesus calms the sea when His disciples cried for help. *'The disciples went and woke Him saying, "Master, Master, we are perishing!" Then Jesus got up and rebuked the wind and the raging waters, and they subsided, and all was calm'.*

In **John 2:7:** During the First Miracle of Changing Water to Wine at the Wedding in Cana - Jesus told the servants, *"Fill the 6 Jars with Water."* So they filled the Jars to the brim with Water' and Jesus prayed over the Jars and the Waters were transformed to Wine!

b) Water in the wilderness:

Genesis 21:14, talks about the rift between Sarah and Hagar. Sarah resents her maidservant Hagar's son Ishmael playing with her son Isaac. She tells Abraham to send them away. Abraham was forced to send Hagar away to the wilderness. *"So Abraham rose early in the morning and took bread and a skin of water and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed and wandered in the wilderness of Beersheba'.*

Exodus:14:21: details the journey of the Israelites in the wilderness and how they crossed the Red Sea just as a dried land, *'Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.*

In **Exodus 15:22:** *'Then Moses made Israel set out from*

the Red Sea, and they went into the wilderness of Shur. They went three days in the wilderness and found no water’.

In **Exodus 17**: God says to Moses: *‘Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink.’* And Moses did so, in the sight of the elders of Israel

Exodus 32: 20: gives us another image of the People of Israel when Moses went in the mountain of the Lord to pray. They asked Aaron to fashion an idol for them and he made it. When Moses and Joshua came down from the mountain and saw their idolatry, he immediately destroyed it. *‘He took the calf that they had made and burnt it with fire, ground it to powder and scattered it on the waters and made the people of Israel drink the water’.*

Isaiah 43: 20: states: *‘The wild beasts will honour me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people’.*

Isaiah 58:11: states: *“The LORD will guide you continually and satisfy your desire in scorched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters do not fail”.*

Other Events of Water:

c) Bitter water:

James: 3:10-11, Numbers: 5:23-28, Ex: 15:23-25, Rev: 8:10-11.

d) Washing feet (Hospitality):

Gen: 18:4, (three guest and Abraham), **Gen: 24:32** (Laban and three men), **Gen: 43:24**(Joseph), **I Sam: 25:39-42, Luke: 7: 44**(Simon and woman), **John: 13: 1-17**(Washing the feet of disciples).

e) Abstinence from water:

Ex: 34:28, Ezra:10:6

f) Water and kindness:

Job: 22:7, Proverbs: 25: 21, I Kings: 18:4.

g) Spiritual water (Holy Spirit):

Is: 12: 3, 44: 3, Zechariah: 14:8, Ps: 63:1, John:4:7-14, 7:37-39, Rev: 22:2- 3

h) Water for forgiveness:

Eph: 5:26, Hb: 10:22, Pt 3:21.

i) Baptism in water:

John: 3:23, Mt 3:11 (John’s baptism),

Acts: 10:47, 8:36 (Christian Baptism).

CONCLUSION:

In conclusion, Water is seen as paramount with many significant functions both Biblically, with Customary Cleansing, Healing and Ritual functions. In stage of cradle of human life, the human fetus survives in a pool of water to give it life. Subsequently, in the stage of the grave, the human body requires water to finally give it a ritual cleansing prior to being buried.

The other significant Signs and Miracles with the use of Water in the Bible are evidenced as follows:

Water for Healing: (John 9:7 - Healing of Pool at Siloam (Blind Bartemeus),

Water for Spiritual Cleansing: Washing of the Feet of the 12 Disciples (John 13:1-17).

Water for Healing: Naaman of Leprosy in the River Jordan (2 Kings 5: 1-19)

Walking on Water as Overcoming Fear and Doubt: Jesus walks on the Water: (Mathew 14 vs 22-33)

Water in the First Plague in Egypt: Where the River Nile is turned to Blood: (Exodus 7: 14-25)

Water during the Death of Jesus on the Cross: Water and Blood flowed from his side as he was pierced with a lance: (John 19: 34).

Water being drawn from the Well: The Encounter of the Samaritan Woman with Jesus as the Living Water (John 4:4-42)

Water as Quenching of Our Thirsting Souls as the Deer Pants for the Water (Psalm 42: 1)

Water in the Baptism of Jesus in the River Jordan by John the Baptist (John 3: 22-30).

Water in Baptism for Infant and Adults: Water is used as symbol of divine life, grace, new birth, growth and power, deliverance and keeping a covenant between God and his People, Cleansing from Sin, a Sign of Purity, Death to Sin and Resurrection and New Life to Christ.

“Water has a memory and carries within it our thoughts and prayers. As you yourself are water, no matter where you are, your prayers will be carried to the rest of the world.” **Masaru Emoto**



DOES GOD EXIST?



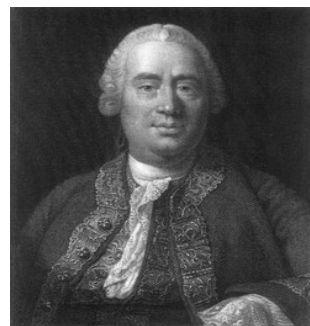
Vanessa Thompson (Y9)

City of London School for Girls,
St Giles Terrace, Barbican,
London - EC2Y 8BB

The existence of God has been an ongoing debate for centuries. It has been taken into consideration by numerous theologians and philosophers. From a philosopher's point of view, it is realised that their arguments are driven from two completely different disciplines, epistemology and ontology. Knowledge of theory is epistemology and reflection on the state of nature in which human beings operates from is ontology.

A famous Scottish philosopher, **David Hume** (1711-1776) has never believed that God exists, and he uses reasons to criticize the five arguments that **Thomas Aquinas** (an Italian philosopher, 1225-1274) has used to prove that God really does exist.

Looking at Aquinas' point of view, his argument makes it very clear that God *does* exist. Here is a brief summary of them:



David Hume



St Thomas Aquinas

- ⇒ The first argument: God, the Prime Mover
- ⇒ The second argument: God, the First Cause
- ⇒ The third argument: God, the Necessary Being
- ⇒ The fourth argument: God, the Absolute Being
- ⇒ The fifth argument: God, the Grand Designer



John L Mackie

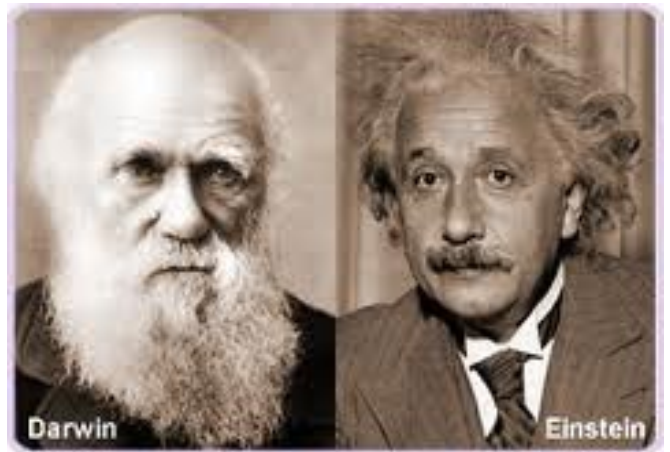
To challenge the above five arguments written by Aquinas, let us analyse the '**Inconsistent Triad**' by **John L Mackie** (an Australian philosopher 1917–1981) which depicts the matter in a clear & concise manner.



- * From the above image, if 'evil exists' is concealed, then it leaves the options of God being omnipotent and omnibenevolent. Why then does He permit the persistence of evil in the world He created. Does He want His children to suffer?
- * Secondly from the same image if 'God is Omnipotent' is covered, then it leaves the options of omnibenevolence and evil. Since he is omnibenevolent then why does evil still exist?
- * And finally, if 'God is Omnibenevolent', is covered, then the remaining options are God's omnipotence and evils' existence. Since he is omnipotent (all powerful) surely, he has the power to intervene amidst the evil in His world.

The above analysis greatly supports the argument that God does not exist. However, Aquinas disagrees with this and argues that evil is a rational concept and not *real* therefore cannot be compared to what God can be capable of doing. He asserts that the conflict created by humans must be resolved by humans themselves without the intervention from God. In addition, life is *meant* to have its unexpected challenges and hurdles - without which, life simply would not be life.

Hume however is against many of Aquinas' philosophies. Hume challenges Aquinas' cosmological argument that supports God's existence, as he believes that an explanation *has* to be given on the existence of *any* creature that is found on earth. Hume continues to argue that the chain of infinite notion must have the exact cause of what *made* it come into existence. He believes that since humans do not understand their purpose or origin, they surely then cannot know or believe that there is a God who supposedly created them.



This idea that is presented by Hume, is incorrect, since Aquinas argues the existence of God is from the angle of its possibility. According to Aquinas, the presence of God is the reason why the inexplicable miracles occur and therefore have some ownership in the universe. He also argues that the earth once had no beginning and earth subsisted only through the notion of possibility, thus dismissing the Big Bang Theory. By using this argument, Aquinas claims that there was a time in this world when nothing existed. This being the case, then surely there must have been no source life, thus totally dismissing **Darwin's** theory of evolution. This also resonates with **Einstein's** theory that energy cannot be destroyed nor created but only changed from one form to another. These points all combined support and prove the existence of God, leading him to assert that there *must be* an above residing and all-powerful existence who is responsible for all the creations in the universe.



In support of Hume, **Immanuel Kant** (1724-1804), a German philosopher, disagrees with the ontological concept, (which was argued by Aquinas), asserting that an idea existing in the mind

of a human being is not at all ultimate and is simply a perception which exists in their mind and is only a form of a reality created by their minds. He claims that a person's prediction does not actually vouch for their assertions – it is simply their perception, nothing else. He defends his concept by stating that God being identified as *universal* is

what believers may *wish* to accept. They therefore can only *believe* in His existence, without concrete evidence. Kant therefore claims that the argument of ontology fails to prove itself.



In contrast, a philosopher named **Leibniz Gottfried**, a German philosopher and mathematician (1646-1716), was a great support to Aquinas' theory of God's existence and invented a principle called

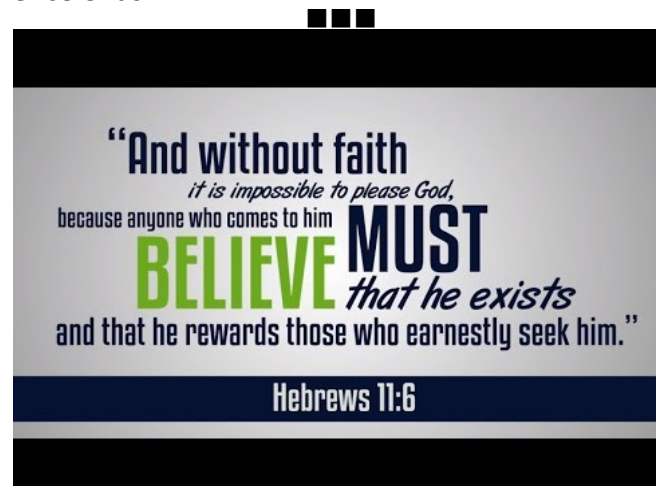
"Sufficient Reason." This principle stated that an actual proposition cannot be in existence if 'Sufficient Reasons' are not provided to support the allegations being placed at hand. Therefore, from these 'Sufficient Reasons', human beings are able to comprehend the causes of *most* things in existence and their importance in the society they are embedded in. From all the above points, it is clear that since human beings are truly unable to identify their exact origin or source, they *ought* to be compelled to believe in the God of existence.

Personally, I believe in the existence of God, not because I have ever had doubts or because I was raised in the faith by persons whose lives gave deep witness to its truth, or because perennially the vast majority of people on this planet believe in God. I believe that God exists for more reasons than I can name:

- ♦ the stunning depth of Jesus' teachings
- ♦ the hook in my own heart that has never let me go
- ♦ the interface of faith with my own experience
- ♦ the constant recurrence of resurrection in our lives
- ♦ the infinite depth of the human heart
- ♦ the unyielding imperative we feel inside to be reconciled with others before we die
- ♦ the goodness of saints
- ♦ our sense of connection inside the communion of saints with loved ones who have died
- ♦ the courage of religious martyrs throughout history
- ♦ the Turin Shroud
- ♦ the deep insights contained in other religions
- ♦ the magical experience of countless people
- ♦ the convergence of the anecdotal testimony of hundreds of individuals who have been clinically dead but resuscitated back to life
- ♦ the concepts we sometimes intuitively know beyond all logical reason
- ♦ the essential triumph of truth and goodness throughout history
- ♦ the very ability for atheists and agnostics to intuit despite not believing
- ♦ the fact that hope never dies

I believe that the existence of God proves itself to be directly proportional to the level to which we are willing to accept and acknowledge God. To the firm believer, like me, faith in God, guarantees wonderful miracles at all times. Simply put, we are happy and at peace to the exact extent that we risk, explicitly or implicitly, living lives of faith. To vouch for this, the happiest people I know are generous, selfless, gracious. This is not an accident but the work of God.

None of this, of course, proves God's existence with the type of proof we find in Science or Mathematics; but God isn't found at the end of an empirical test, a mathematical equation, or a philosophical syllogism. God is found, explicitly or implicitly, in living a good, honest, gracious, selfless, moral life, and this can happen inside of religion or outside of it. After all, religion starts where science ends.....



Obituary



Georgy Kurien (Br. Punnuse)

Br. Punnuse has been an active Member, Trustee and Secretary of Kadosh Marian Ministries .U K.

Those who have personally known him have appreciated his probity and uprightness. He stood for principles based on Christian norms and traditions.

His sad and sudden departure has been a shock to us all. Also an irreparable loss to our organisation.

He was a good preacher, tactful organiser and efficient executive. Any task undertaken by him for and on behalf of our Charity has been successfully accomplished by him and we are proud to acclaim it and attribute it to him due to his precision and perfection.

His perseverance and enterprising nature have been exemplary and emulatory .He endeared himself to us all and certainly we are going to sadly miss him.

He organised a few pilgrimages under the auspices of our Charity at a reasonable cost beneficial to the pilgrims and we would like to place on record as follows, one of the observations shared with us by a fellow pilgrim who joined the Holy Land Trip, organised by bro Punnuse in 2016.. " Br. Punnuse has a unique quality of moving and co ordinating with passengers of various cultures and natures with equanimity of mind and smiling even in the face of adversity and sail on safely to destination"

Br. Punnuse has done his very best to carry out his mission on earth as a true follower of Christ and he has now gone to his heavenly abode to carry on the same as an angel of God

We would like to conclude this obituary with the words of St Paul - 2 Timothy 4.6-8 "For I am already being poured out like a libation, and the time of departure is at hand. I have completed well. I have finished the race. I have kept the faith. From now on the crown of righteousness awaits me, which the Lord, the just Judge, will award to me on that day, and not only to me but to all who have longed for his appearance.

May the departed soul of Br. Punnuse rest in peace by the mercy of God. Amen...

by Patrons, Spiritual Advisors, Advisory Board, Managing Editor, Chief Editor, Associate Editors,
Trustees and Media representatives.

Kadosh Marian Voice.

United Kingdom

21st November 2020.



JOIN ONLINE PRAYER MEETING

EVERY FRIDAY AND SATURDAY

(USA-New York & Canada-Toronto Time 8.30 am)

(UK Time 1.30 pm)

(EU Time 2.30 pm)

(Bahrain, KSA & Kuwait Time 4.30 pm)

(UAE & Oman Time 5.30 pm)

(Indian Time 7 pm)

(Philippines Time 9.30 pm)

Zoom Meeting Id: 298 695 6201

Passcode : 973859

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Kadosh Marian Ministries**

(The Registered Charitable Trusts in the United Kingdom and India).

This magazine is strictly for private circulation and free of cost intended for Evangelization and Renewal.

www.kadoshmarian.com



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