

# KADOSH MARIAN VOICE

Holiness Firmness Truthfulness Faithfulness



**2021—THE YEAR OF ST JOSEPH**

*January | February | March 2021 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 the catholic Church, adhering to the norms, traditions, ethos and values. We are established since July 1994 as an approved Charitable Trust under the UK law 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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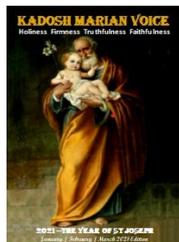
Adv. Earnest Peter Kandathil

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The cover marks the 150th anniversary of Blessed Pope Pius IX's declaration of St Joseph as Patron of the Universal Church. To celebrate the anniversary, Pope Francis has proclaimed a special "Year of St Joseph" - 2021

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This is the maiden edition of the Kadosh Marian Voice in the year 2021 and therefore it is only right on our part to greet our readers and well-wishers at the outset in the New Year with peace and joy of Christmas to linger on, fully knowing that when kenosis is there, on the flip side of the coin there is pleroma too.

**Our whole-hearted greetings to you all.**

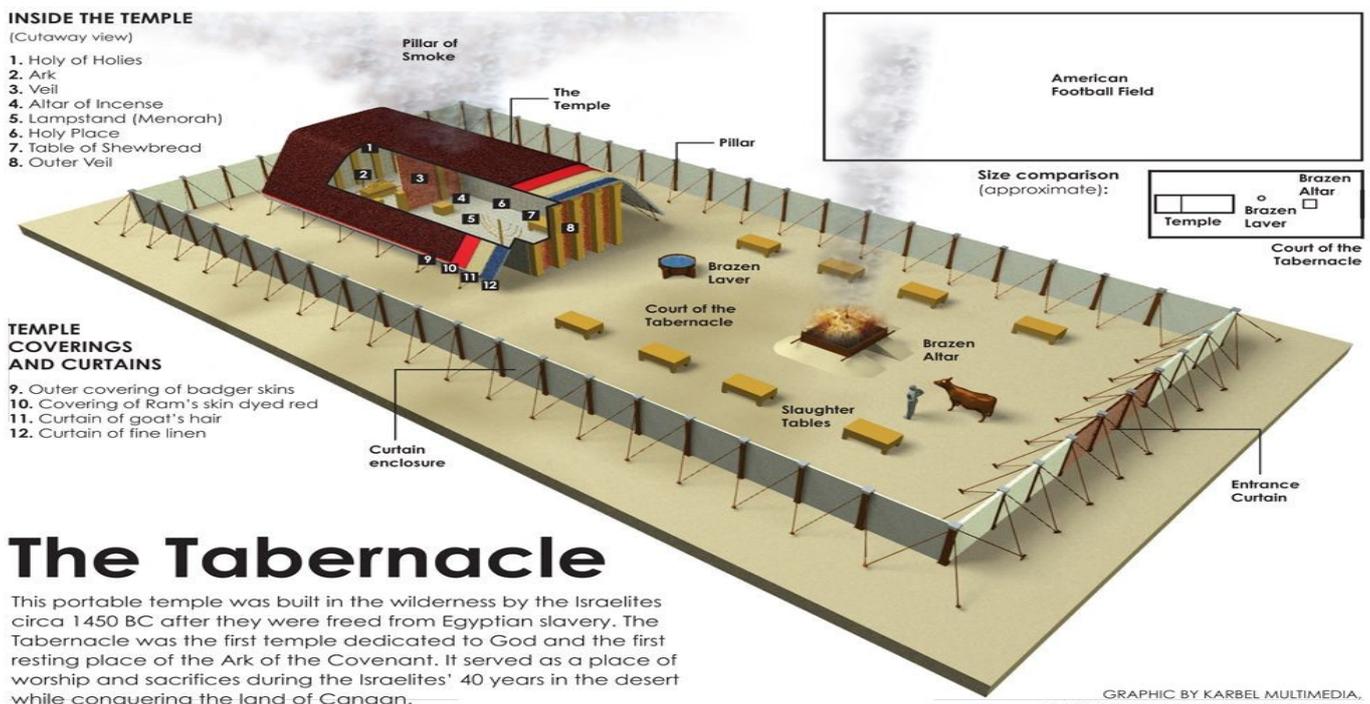
While I was chewing the cud on the editorial contents, a childhood memory of a poem by Sister Mary John Thottam came to my mind. A mother said to her child once while they were in the church, "Son, if you go to the tabernacle there in the altar and tell the infant Jesus what your needs are, He will fulfil them for you." Further the mother taught him that the Infant Jesus is your best companion.

Now when his mother was sick the child remembered his mother's advice and accordingly rushed to the tabernacle and prayed to Infant Jesus to heal his mother. But to the child's dismay, Infant Jesus was silent and the child thought that Jesus went out from the tabernacle to play with his friends. With the silent treatment from the tabernacle the boy returned home. The disappointment however was short-lived - as to his absolute amazement he found his mother was fully healed! The child enquired more details and the mother explained that a doctor and a nurse were directed by someone to attend their home and administer medicine, thus leading to the healing.

The boy was so excited and elated that he confidently admitted to his mother that he left their house without permission and directly went into the tabernacle and prayed to Jesus to heal his mother. Though the lack of response from the tabernacle was disheartening at that point in time, the boy later on realised that his prayers were in fact answered at the very moment of his utterance and it was none other than the Infant Jesus who had directed the doctor to their home. Throughout his childhood days the boy was convinced about the efficacy of prayers and thus drew a moral from this miracle and it lingered on to the very last breath of his life. I would like to share this tabernacle experience with our readers.



Adv. Earnest Peter Kandathil



## The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The Tabernacle was the first temple dedicated to God and the first resting place of the Ark of the Covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

The Tabernacle, the Feast of Tabernacle & its' significance in the Old and New Testaments are clear. The feast is known as "skenopegia" which means "pitching the tent". The Tabernacle as a whole, expressed two facts in Israel's religion:

- ◆ First, standing in the centre of the camp it symbolised the presence of God in Israel.
- ◆ Second, it symbolised the divinely appointed means by which sinful men could approach God, of otherwise unapproachable holiness, ineffable majesty and perfect unity.

The structure of the Tabernacle is detailed in Exodus 25-27, 30-31 and Numbers 3:25.

The Tabernacle, standing within the court, consisted of curtains laid upon a framework which was divided into two parts - the holy place and holy of holies by a veil which symbolised the barrier separating sinful man from holy God.

All three synoptic gospels report the rending of the veil when Christ died, signifying that the way into the holiest of all was now open (Heb 10:19). The holy place entered by only the priests contained three objects:

1. The table on which the show bread was placed as a symbol of thanksgiving for the sustenance of life and the dedication of life so sustained and an acknowledgement to indicate that man does not on the bread alone.
2. A golden lamp stand providing places for 7 gold stand (menorah). As it shone in the darkness of the holy place, so the Israel should also shine in the world. The Church now fulfils this function.
3. An altar of incense which stood before the dividing wall, which offered the morning and evening incense offering. This symbolises the worshipper's life of devotion and aspiration after God. The soaring incense was a symbol of ascending prayer at the beginning and at the close of the day.

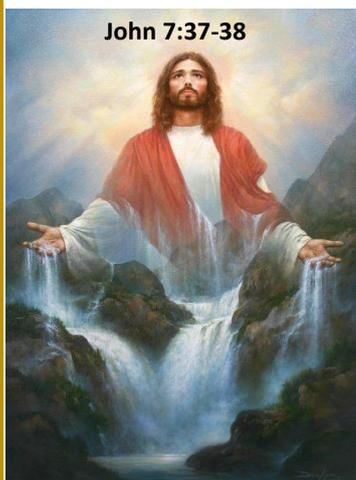
At the time of incense the worshippers are engaged in prayer and supplication. In the Holy of Holies where God's glory resides, entry was permitted, once a year, only for the high priest. It contained two objects, namely the Ark of the Covenant which contained Decalogue, Manna & Aron's Rod and the Mercy Seat - the throne of the Lord during the time of Exodus of the Israelite.



External aerial view of **Sukkah** booths where Jewish families eat their meals & sleep throughout the Sukkot holiday

We read in the gospel of John 7:37 & 38 regarding the promise of living water. This was narrated at a dramatic moment during the festival of tabernacle. During this festival the people of Israel built little booths outside their permanent dwelling houses and thus the city of Jerusalem will be filled with many such booths. The feasts lasted for eight days. On the first day a priest in white robe would take out a procession from the temple with a golden pitcher and other priests would follow him with golden pitchers very solemnly. They would come out of the temple and go to the city, to the pool of Siloam. They would descend to the pool and fill the pitchers with water and by that time thousands of people will be gathered in the temple area. The procession will walk through the path solemnly and enter the temple. All the people will be shouting their praises and thanking God.

Very solemnly the high priest would pour out the water in the golden pitcher on the great altar with the congregation witnessing the splashing all over the altar. The assembly would raise hands and praise God in memory of God's protection to their ancestors who had been facing hurdles during their days in the wilderness on their exit from slavery to freedom. They were without roof over their heads while living in temporary huts. This procession of the priests took place on all the eight days of the festival. However, on the last day the festival will be even more solemn. The priest will come with pitcher and would circle around the altar seven time for everyone to see. The priest would turn upside down the pitcher and no water comes out. Instead of the usual roar, on the last day, all will be silent with their heads held in prayer: **O God let the cloud rain down the Messiah**. This ceremony implies the vacuum and the incompleteness of the fulfilment of the promise of God. Their ancestors who drank the miraculous water in the desert are deceased and the people are still waiting for the Messiah being painfully aware of the incompleteness of the fulfilment of promise.



John 7:37-38

It is on this feast day that Jesus said, *"Let anyone who is thirsty come to me and drink."* This is an incredible offer at a dramatic moment. It is at this moment Jesus proclaims himself as the Messiah – as one who gives the living water to quench the thirst of the people. People accepted Jesus as the Messiah.

Two small phrases are noteworthy: **"He stood up and cried out"**. These words are significant as they emphasise the intensity of the proclamation. In Jewish tradition the Rabbis do not stand up to teach and instead remain seated. Those who stand and proclaim, are people of authority, royalty, governors, representatives of Caesar or for an emperor's proclamation.

In this context, since Jesus is king and the Messiah, He confidently stands and proclaims with authority. He cried out: *"Come to me every one of you. Any one of you who is thirsty let him come to me."* This is an invitation not only to the Jews of His

time but for us too, in the present day. We too are now awaiting the sanctification and salvation emanating from the Lord Jesus.

Physical thirst is a terrible experience. When there is a lack of water in the cells of the body it will naturally long the thirst to be quenched. Likewise, the craving of the soul needs to be slaked and this is what Jesus is referring to in this context. According to St Augustine the rational soul, the animus, (not anima) is ruling over the body. (*Animals are animated by anima*). Everyone enjoys pleasure and gets the pleasure from the body; but remove the rational soul nothing is left in the body to do enjoying. Even if the enjoyment is within the body, the rational soul does the enjoying. If the soul gets enjoyment from its home should it not get enjoyment from itself? If rational soul finds diversion in things outside itself, is it to remain without any delight within?

Yes, it is as certain as can be, that people love their souls more than their bodies. If it is great to be lovers of soul, what must it be like the lovers of God who gives souls their beauty? In fact, the soul is that which makes the body lovable; when it departs, the corpse becomes an object of disgust and however beautiful those limbs that you once loved, you hasten to bury them. So then, the beauty of the body is the soul; the beauty of the soul is God.



Thus, to quench the thirst of our soul, we must go to the Lord who is inviting all of us to drink of the stream of water from Him. It is to the fullness of life that Jesus is inviting each and every one of us, irrespective of religious persuasion. "Out of the heart of those who believe in me, the stream of living water will flow; the water of life." (Jn 7.38).

The Tabernacle symbolism found its fulfilment in Christ. He was *the* Tabernacle, He is a tabernacle now and He will be one forever. He is a Priest, a Bridge-builder, an Intercessor, an Altar and a Sacrifice. He is our High Priest who has passed into heaven now, to appear for us and to give us access to the holiest by His blood - the blood of the everlasting covenant.

God, who tabernacled with Israel & with the men in the "Word incarnate" (Jn 1.14) still does so in the Body of Christ (Eph2.21) and in the believer (1Cor 6.19) who receives the Lord with a contrite heart, clear conscience and gracefulness. Let us flock around him with praise and worship.

Further, it is very pertinent to discuss the proclamation of Pope Francis., proclaims "Year of St Joseph".

With the Apostolic Letter "Patris corde" ("With a Father's Heart"), Pope Francis recalls the 150th anniversary of the declaration of Saint Joseph as Patron of the Universal Church. To mark the occasion, the Holy Father has proclaimed a "Year of Saint Joseph" from 8th December 2020 to 8th December 2021.

The Bible offers two explanations of the name Joseph -'Yosef': first it is compared to the word 'asaf' from the root, "taken away": "And Rachel conceived, and bore a son; and said, God hath taken away my reproach" (Genesis 30:23); Yosef is then identified with the similar root, meaning "add": "And she called his name Joseph; and she prayed, "The Lord shall add to me another son" (Genesis 30:24). The Jewish Encyclopedia says that it is a theophoric name referencing YHWH. The name can also consist of the Hebrew 'yadah' meaning 'praise', 'fame' and the word 'asaf', as mentioned above.

Knowledge is the only thing that keeps on adding and never subtracted. This is only food for thought now.

At the conclusion of his Letter, Pope Francis adds another prayer to St Joseph, which he encourages all of us to pray together:

**Hail, Guardian of the Redeemer,  
Spouse of the Blessed Virgin Mary.  
To you God entrusted his only Son;  
in you Mary placed her trust;  
with you Christ became man.  
Blessed Joseph, to us too,  
show yourself a father  
and guide us in the path of life.  
Obtain for us grace, mercy, and courage,  
and defend us from every evil. Amen**

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# SECOND & THIRD MISSIONARY JOURNEY OF PAUL



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

Secretariat Kerala Catholic Bishops' Council

Pastoral Orientation Centre (P O C)

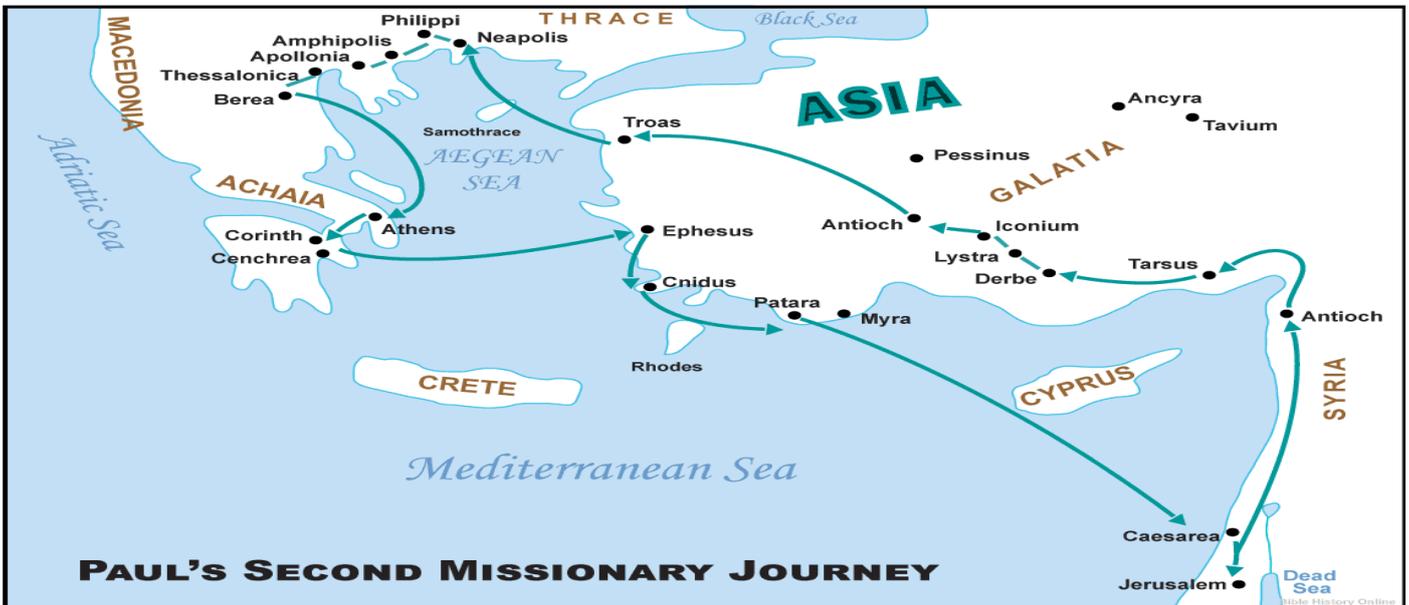
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**T**he Second Missionary Journey of St. Paul was undertaken in the years 50 to 52 AD. According to Acts 15,40-18,22, Paul returned in this journey to sites in South East Asia Minor evangelised in the First Journey. Then going north, for the first time, to Galatia and Phrygia, he crossed over to Macedonia (Europe) from Troas, under divine guidance (16,9-10). He went thus to Philippi, Thessalonica, Berea, Athens, and Corinth. To three of these cities Paul later wrote letters. Paul's speech in Aeropagus in Athens (17,22-34) before the Athenians, who loved novel ideas, about the Gospel of the risen Christ, is most interesting. In that speech Paul quotes from pagan poets, (17,28)—an aspect of inculturation: "For 'in him we live and move and have our being'" of Epimenides of Knossos [6th century B.C.], and "For we too are his offspring" of Aratus of Soli [3rd century B.C.]). At the end of the speech, while some scorned him for speaking about resurrection others said that they would hear him again a second time (17,32); yet he did not have much success there at Athens. **1 Thessalonians**, the first of Paul's preserved letters, was written from Corinth in 50/51, where he stayed for 18 months (Acts 18,11), the longest thus far at any church he was founding. He met Aquila and Priscilla at Corinth (Acts 18,2); they would become his life-long friends, and co-workers both at Ephesus (1 Cor 16,19) and Rome (Rom 16,3). The fact that Paul was presented before Gallio, the proconsul of Achaia (Acts 18,12), has helped scholars very much in drawing the Pauline chronology, for an inscription places Gallio as proconsul at Corinth in the 12th year of Emperor Cladius (41-54), which began on 25th January 52. According to Acts 18,18-22 Paul left Corinth, from the port of Cenchræ, and touching Ephesus and Caesarea (on the Palestinian coast) he went up to Jerusalem, and from there to Antioch in Syria.

The Third Journey is calculated as having taken place between 53/54 and 58 AD. Acts 18,23-21,15 recounts the story. After spending sometime in Antioch, Paul went once more through Galatia and Phryia to Ephesus, the most important city of the Roman province of Asia, where he stayed three years (54-57, see Acts 20,31; 19,8,10; 1 Cor 16,8). Acts 19,1-20,1 tells of Paul's struggle at Ephesus with the seven sons of a Jewish high priest who were exorcists, and the riot led against Paul by the silversmiths devoted to the goddess "Artemis/Diana of the Ephesians," on



account of which he had to quit the city. In his letters Paul does not explicitly state of these incidents; yet he may be implicitly referring to them in the list of hardships in 2 Cor 11,23-26, and in "the affliction that we experienced in Asia" (2 Cor 1,8), or in "I fought with animals at Ephesus" (1 Cor 15,32). These allusions to Paul's ordeals suggest that Paul might have been imprisoned at Ephesus, and some scholars think that the letters to Philippians and Philemon were written during that imprisonment. More generally agreed is that the letter to Galatians was written there at Ephesus. Towards the end of Paul's stay in Ephesus the troubles at Corinth were also brought to his attention so that he wrote 1 Corinthians there. Sometime after Pentecost (in spring) in 57 Paul left Corinth, and going through Troas he crossed to Europe and in Macedonia he met Titus who bore news that reconciliation was effected at Corinth and then he wrote 2 Corinthians. Finally he went to the province of Achaia and the city of Corinth there. There he organised the collection for Jerusalem. At Corinth he also composed Romans telling the Christians in the capital of the Empire that he planned to visit them on his way to Spain, once he had finished the mission of bringing the collection to Jerusalem (Rom 15,24-26).



According to Acts 20,2-17 Paul set out from Corinth to Jerusalem by way of Macedonia, spending the Passover at Philippi. Then sailing to Troas, Paul worked his way down the Asian coast to Miletus where he delivered a farewell speech to the presbyters of Ephesus who had come to see him (Acts 20,18-36).

**Exercise:** Read the texts referred to. **Reflection:** Paul was a great observer; see how he began his talk at Areopagus (Acts 17,22-23); he does not despise other religions and practices but sees them as preparations for the Gospel.

# THE MISSION OF THE FAMILY

*“But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praise of God who called you out of darkness into his wonderful light.” 1 Pet 2:10.*



**Fr. Thomas Chozhithara MSFS**  
**Missionaries of St. Francis De Sales,**  
**Director of Mission Development Office, Rome**

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.

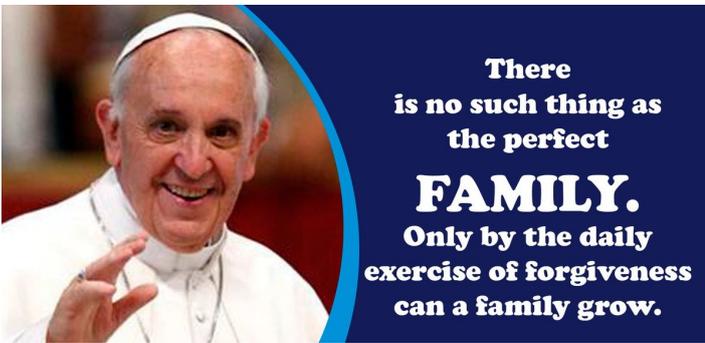
**W**e live in a world where everything becomes a victim of secularization. The so called secular world can be observed as a consequence of three revolutions: industrial revolution, sexual revolution and technical revolution. These revolutions drastically influenced human thought and life. The very concept of human and religious values underwent serious changes. Man began to see and measure in terms of material value. The God-instituted sacrament and social institution of Marriage also faced a lot of criticism and people chose to move for alternatives. In this context, it is important to look at the value of marriage and family in the context of our faith.

Christian marriage and family life is a vocation to holiness. A man and woman are called to be one in the name of the Lord with the purpose of founding a family where offspring is considered to be gift of God and it is the responsibility of the parents to form the children to Christian adulthood. According the **Catechism of the Catholic Church (no.1666)** “The Christian home is the place where children receive the first proclamation of

the faith. For this reason the family home is rightly called **“the domestic church,”** a community of grace and prayer, a school of human virtues and of Christian charity. When we call the family, the “domestic church” (cf. *Lumen Gentium. 11*), it means that it has the same mission of proclaiming the Word in a responsible way within the family and outside the family.

## **The Task of a Catholic Family: Live in Love**

St. John Paul II, beautifully describes the importance of conjugal love within the family and among the family members in his Encyclical ***Familiaris Consortio (no. 19)***. “The family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons. The inner principle of that task, its perma-



ment power and its final goal is love: without love the family is not a community of persons and, in the same way, without love the family cannot live, grow and perfect itself as a community of persons. The love between husband and wife and, in a derivatory and broader way, the love between members of the same family-between parents and children, brothers and sisters and relatives and members of the household-is given life and sustenance by an unceasing inner dynamism leading the family to ever deeper and more intense communion, which is the foundation and soul of the community of marriage and the family.”



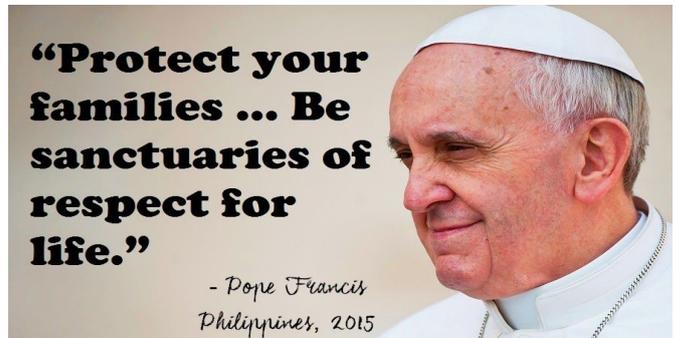
“It is thus in the love between husband and wife and between the members of the family -a love lived out in all its extraordinary richness of values and demands: totality, oneness, fidelity and fruitfulness (*Human Vitae 9*) that the Christian family's participation in the prophetic, priestly and kingly mission of Jesus Christ and of His Church finds expression and realization. Therefore, love and life constitute the nucleus of the saving mission of the Christian family in the Church and for the Church”. (*FC 50*)

The mission of the family is not merely parallel to that of the church but an integral part of it. The family participates in the mission of the universal Church, which involves the three offices of **Christ, Prophet, priest and King**.

### 1) The Prophetic Role of the family

*(Go, teach all nations... Mt 28)*

The family's prophetic role consists primarily in the Christian education of the children and then in extending



the gospel to the wider neighbourhood and to the world, in conjunction with other families in associations of families (*cf. FC 38*). The parents have the duty to give the best education not only in the matters of the world and but also in the matters of faith. The parents should be also good example to children. St. Thomas, while describing about the good of marriage, has mentioned this aspect of providing fitting education to the offspring (*Cf. Summa Theologie, Supplement, q. 67, a. 1.*) In the particular matter of sex education, whether in the home or in the school, parents must make sure that it is imparted in a discreet way, taking account of the differences between boys and girls and fully in accord with the church's teaching on marriage and the commandments (*FC 37*). Parents should be prepared to organize to join with other parents in protecting their pupils from harmful programmes introduced into the schools. The state and the school authorities must be brought to respect this right of parents.

### 2) The Priestly Role of the Family

*For where two or three are gathered in my name, there I am in the midst of them. Mt 18:20.*

A Catholic family reads the bible together. Evangelization in the family is not a complicated task. It can be begin with short, popular traditional prayers. The children learn from their parents virtues (Gal 5:22-23) and to love the Lord above everything (Mt. 22:27). When children see that the parents are engaged very much with the church activities, they will lay a lot of importance to it and Church life will become part of their life.

A life of prayer based on the sacraments is very much important for a family to grow in Christ. “As a representation of Christ's sacrifice of love for the Church, the Eucharist is a fountain of charity” (*FC 57*). By leading their children in prayer parents exercise their “royal priesthood” (*FC 60*) within the family. All of the happenings, joys and sorrows, then become spiritual

sacrifices offered to God when the family goes to mass. But even in the home, when the family kneel down together to pray, the hearth stone becomes the family altar, the fire burning on it a symbol of their charity and the smoke going up becomes a symbol of their prayers and sacrifices. The sacrament of marriage is founded on and deepens that of baptism and is a source of grace for the couple and their children which extend beyond the wedding day throughout their married lives. Closely linked to it is the sacrament of the Eucharist, the memorial and re-enactment of the spousal love of Christ, the model of Christian married love; then the sacrament of penance which restores broken unity, (cf. **FC 58**) and finally, family prayer such as that of the unsurpassable rosary (cf. **FC 60**).

**3) The Kingly Role of the Family**

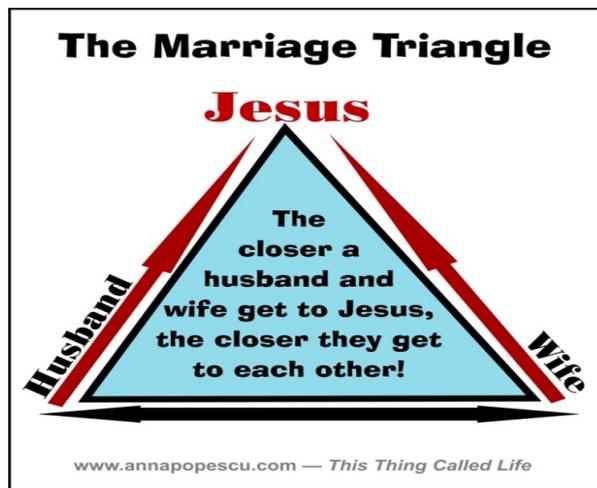
*Contribute to the needs of the saints, practice hospitality.” Rom 12:11-13.*

The Lord came to the world to establish the kingdom of truth and life, of holiness and grace, and a kingdom of justice, love and peace. He wants that all his followers to spread these kingdom values. (cf. **LG 36, FC 63**)

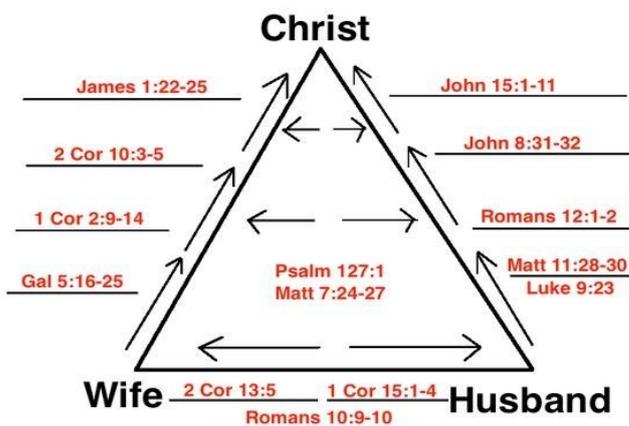
The family exercises its kingly role firstly by the practice of self-denial of its members so that sinful impulses of any kind will be mastered (cf. **FC 33**); then by acts of loving service to those around, especially the needy (cf. **FC 63**). It also exercises a kingly role by creating and extending a civilization of love as far as possible, so that a world too often depersonalized and hedonistic can be humanized and prepared for the kingdom of God (cf. **FC 43**). This love is modelled on that of God himself, a love of self-giving and self-sacrifice which cares for the person. More specifically and practically, families need to be to the forefront in taking political and social action to defend the family from legislation and other influences which threaten its design as instituted by God (cf. **FC 44**).

**Marriage as an Inseparable Bond**

Marriage is covenant between a woman and man with Jesus Christ. It is a loving relationship between the two and Jesus Christ is the centre of this relationship. The graphic above shows that the more the couple together move to God, the stronger becomes the bond between the two. A marriage between two persons without involving Jesus, is a lose relationship that may be terminated at any time. Such relationship will not be strong enough to withstand the challenges of secularization in



the family ties. Pope Pius XI, in his Encyclical **Casti Canonii** (23) writes that married love is “deep attachment of the heart which is expressed in action, since love is proved by deeds. Outward expression of love demands not only mutual help but must go further. Must have as primary purpose than man and woman help each other day by day perfecting each other in interior life so that in partnership in life may advance in virtue and grow in true love towards God and neighbour upon which depends law and prophets.”



Vatican II, in its document **Gaudium et Spes**, speaks of marriage as intimate partnership of whole life, a communion of life, involving the sharing of spouses of the whole of their lives of its nature ordered to the good of the spouses and for procreation and education of children, the good of society and the good of Church. It insists that marriage not be reduced to eroticism or romanticism, but rooted in the will (cf. **GS, 48,49**) and conserves the whole of the person, body and spirit. Involves “a free and mutual gift of themselves between the spouses, especially in acts proper to marriage undertaken in a human manner (GS, 60). GS calls marriage a “covenant of love and fidelity” (48).



# THE KINGDOM OF GOD BLOSSOMING IN PARTICIPATING MINISTRY



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**T**he Church continues to bear suffering even after centuries. There are many who await opportunities to attack the church and its keepers. They think that the herd will scatter if the shepherd is attacked (Mt 26:31; Jn16:31). Jesus reminds us that a family divided within will fall apart (Mt 12:25).

Ministry is the authority in the church (Mk 10:48). It's shepherding the lambs (Jn 21:15-19). Ministry is the support pole to guide the world towards God. The authority becomes ministry only when administered through the heart of Christ. Else it will be a trap. The power was given to those in authority by God to bring His Kingdom to the earth. Here we begin the journey about the quality of those administrators based on the Holy Book.

**Part A**

## **1. Ministry: Seventy Elders of the Faith**

God asks Moses to visit the Elders instead of the Pharaoh (Ex 3:16). 12 tribes had the elders (Num 1:16; 13:2-3). The elders Moses chose with the help of Jethro were efficient, god fearing, honest, uncorrupt and just (Ex 18:21-25). When Moses and the seventy elders reached the entrance of the meeting tent, God came to them. He took a part of the grace or light of Moses and distributed it among the elders. They prophesied once.

## **2. Ministry: Seventy**

Jesus assigned the temporary duty of being messengers of the disease-free kingdom to seventy people. Some manuscripts say this is seventy two (Lk 10:1-12). Seventy represents the complete and the eternal. The message must be delivered completely and eternal. First seek the kingdom of God and its justice (Mt 6:13),

then everything else will follow.

Israel was enslaved by Babylon for seventy years (Jer 29:10). Daniel vision lasted seventy weeks (Dan 9:24). God wanted the seventy to be blemishless. They were to deliver service with humility, kindness and honesty (Mt 23:23).

### 3. Ministry: Through Enlightened Seven

When the Greek widows were ignored the divine dining table became significant. Agreeable and enlightened leadership came forth. Through the prayers and guidance of Apostles, they became helpers for the Apostles. Faith grew. The faithful grew. Several of the priests converted (Acts 6:1-7).

### 4. Ministry: Wrestling with Faith

Today's ministry of the kingdom of God must be led by the elders. Faith matures through the struggle with God (Gen 32:22-32). Not only Abraham and Jacob, everyone who comes to faith, must go through the struggle. The earthly emotional awareness we gather with age makes us question the faith. Life and faith question each other, and through that they strengthen.

Only those matured in their faith, can guide others. The blind will lead the blind only to fall. Those who have infused their physical age into their faith and vice versa, will be mature to lead.

Those guiding the faithful must be able to analyse the faith. They should share the passion of Christ daily. They will discern the Godly voices from among the people (I Pt 5:11).

### 5. Ministry: for the Prominent in the Kingdom of God

Orphans, widows, immigrants (Ex 22:22; Dt 10:8), last ones, the ignored, the lost (Lk 15), poor, deaf, blind, enslaved, the hungry, those in pain, lame, lepers, dead and diseased (Lk 4:18; 6:20-22; 7:22; 14:13; 14:21). They are the prominent in the Kingdom of God. Kingdom belongs to them. None of them must be lost (Jn 6:39; 18:19). They deserve the first sacrament. Seventy tribal elders work beside Moses. They lift the down-trodden upon their shoulders. Moses is not alone.

They promise through words and deeds that Yahweh's kingdom is near for Yahweh's favourites. They care for the meek. God has divided His glory among them. God made them his shepherds. They are powered by the divine energy to undertake God's work.

### 6. Ministry: Sacrificing Life

A Christian is called upon to transform his life in God's



work as a grain of wheat turns to flour. Those engaged in this work will suffer from flogging, spitting, pain, torture, insults and mocking. Just as one grain gives rise to several, they will create for faithful (Mt 16:21; 17:22-23; 20:17-19). Jesus wants that the style of ministry is the life sacrificed for others lives (Mk 10:45). Through the abandoned Gadsamen garden, the insults on the way to Calvary and the provocations foreseen made Jesus compare himself to the wheat grain revealing the meaning and the depth (Lk 22:42; 22:33-43; Jn 19:7).

### Part B -The Required Mindset of the Minister

#### 7. Ministers: Christ's Workers

The priests must work as devoted workers of Christ. They must be loyal and careful. They have to dedicate themselves to the One who called them for service. Like the people under a King, they must obey with full heart (I Cor 4:1; Rom 1:1; I Cor 3:4-9).

Like a servant to his lord, the servants of Christ must attentive and listen. Christ and his servants serve each other. He must remember that the people are led by the Lord. The servant shouldn't be bigger than his lord. They must wash the feet of the people and serve them. In this service, the first one becomes last and the lord becomes the servant (Lk 22:25-27; I Pt 5:14; II Sam 7:16; I Cor 15:24-28; Jn 13:16; Mk 10:44).

#### 8. Ministers: Those Who Bear Suffering and Death

Christian service is the sacrificial stone for suffering. It leads the servants to suffering and the cross. Pain and death are the pathways to glory (I Cor 4:8-13; Jn 12:23).

Christian servants are visible examples destined to death. They are weak and insulted. They must be hungry, thirsty, tired, insulted, naked, beaten and homeless. They must respond to insults with sweet words. They must understand the world to be equivalent of

waste and leftover (I Cor 40; II Cor11:16-33; Phili 3:8).

### 9. Ministers: Those Who Create a Godly Family

The Christian servants create mothers and fathers of

# Real Families



# Pray Together

the Christian family (I Cor 4:14-21; I Thes 2:7). Paul identifies himself as the father of Galatians, Thessalonians, Timothy and Philip. Apostle leads them like an affectionate father and corrects their errors (Col 1:28). He encourages them to be like Christ and warns them against hard heartedness (Col 1:16-21). Those who reject their heart and faith must be brought back to the fold (I Tim 1:19). The servants must focus on comprehensive development of humanity (II Cor 13:10). Those who work towards creating the family must be humble, honest, wise, disciplined and pure of heart. They must have the knowledge and power to spread the Word. They must be guiding their own families correctly and helping their own children on the right path. They must be popular without arrogance and pride. They must lead sincere, pure lives (I Tim 3:1-13).

### 10. Ministers: Being Responsible for the Obstacles

Christian service involves the responsibility of taking the one lying on the street to home (Lk 10).

### 11. Ministers: Those Who Know and Those Who Make Known

The Christian fraternity must recognize and honor the church and its members (Mt 10:40). Those who can honor and love the Church must come to the leadership (Mt 5:9). Like the Apostles they must work harder than everyone else (I Cor 5:10).

### 12. Ministers: Towards a Kind Society

Through service we can give courage to the weak, strength to the meek, castigate the lazy and deal patiently with all (Ex 3:7-8; Mt 25:38-40). They must puri-

fy the congregation through the teachings of the apostles, breaking bread, forming communion, prayer and God's Word (Acts 2:42). Service must ensure that everyone remains and no one is lost from the Church (Jn 17:17; 17:11). The divine kind society of the Church will gift the world love, kindness and faith.

### Conclusion

Christ worked, led, prayed and made all pray for a world that had love, justice, truth, equality, peace, development and joy in the Holy Spirit. It will come through a total transformation of the society. It is our responsibility to establish the Kingdom of God with those chosen by Him. The laity must help those in ministerial priesthood. Ministry is the duty of both. Their shared goal is to realise the Kingdom of God here and now. They are two sides of the same coin. One cannot exist without the other. They complete each other.

Those engaged in ministry must not hide behind technical excuses. Their twin promises and three vows announce to the world that they are ready to sacrifice their lives for ministry. The ministerial priesthood must encourage and illuminate the laity and vice versa. They must grow together and never be tired together. They must be close to God and His people. Only in this union, there will be fruitful ministry. There will be growth and no barrenness. In barren stretches, greenery will be lost, shepherds cannot be found. Into deserts, let us pour the water of service.

There are two leaders who led God's people: Moses and Peter. Both are murderers. The love for their people fills their hearts. For them, they are ready to use the sword of commitment.

Glorify Christ without watering down the faith and spirituality. Ministry must ensure that we are not decaying in complex problems, but saving the Church and its people from decay.



*The  
Church  
is...*

**THE BODY**

*(CHRIST IS THE HEAD)*



# JUSTICE

*“Iustitia est constans et perpetua voluntas ius suum cuique tribuendi”*



**Rev. Ben Boss C. C**

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In this article, as a student of law would like to share a few thoughts on justice which has brought metamorphosis in the approach of life and reality. In the first book of his work *Regulae*, the great classical Roman jurist Ulpian (AD 170-228) pronounced the three fundamental precepts of law (*tria praecepta iuris*) to be: *honeste vivere, alterum non laedere, suum cuique tribuere*: “to live honestly, not to harm others, to render to each his own”. Closely related to the third precept (*suum cuique tribuere*), he formulated the famous definition of justice, the only one from Roman legal sources that has come down to us: *iustitia est constans et perpetua voluntas ius suum cuique tribuendi*: “justice is the steady and enduring will to render everyone his right”. Justinian placed these definitions at the very beginning of the *Digesta seu Pandectae* (D. 1,1,10 para. 1), the most important part of his codification of Roman law, containing the law of classical Roman jurisprudence. Professor Javier Hervada, the first modern systematizer of classical legal system who brings exposition on Natural law brings one to the core of law, that is, what is naturally just. The book, “Critical Introduction to

Natural Law” first analyses what justice is. The formula that Hervada uses for justice that “giving to each one his own.” Retrieving the law as an *art* brings forward the capacity of human beings to know how they are able to coexist each day as social beings in harmony and in relation to each other.

The proper approach and understanding of law enable us to discern what is just and unjust, and helps us to recognise the dignity of human person and to maintain constant and perpetual determination to render to each one his or her due. When we think of Natural Law we are speaking of human as the central reality of society. Furthermore, in the dignity of humans we find the foundation of all law, so that outside of the respect for what man is and represents there is no proper law but rather arrogance and injustice. The key concept is that of what is just or right in a realistic sense: the *res iusta*- as the classics authors called it – the just thing.

Justice as the equal-what is just is exactly what is owed-what belongs to him. But equality is depending on the types of things owed. They are *identity* (a person who

rents an automobile must return), **equivalence** (equal in quantity and quality) and **proportionality** (equality in treatment does not work out, but according to the need). There are distinct equalities that an equality between things, another is an equality between subjects and the third is equality of recognition of the right. The relation of justice is a relationship that has the characteristic feature of otherness, also called intersubjectivity. The fundamental types of relations of justice are firstly, what is owed between persons in exchange of goods (commutative justice) secondly, what is owed by the collectivity to the individual (distributive justice) and thirdly what the individual owes the collectivity (legal justice).

Hervada further throws light on what is “naturally just” where justice follows on its own (“naturally”). This is contrasted with positively just, which is a justice assigned by human beings. Regarding right, it is in the social relationship with the characteristic of reason. The thing attributed or the thing owed is what we call right, from which the title is born and has a measure. From this title and of the measure, the right or just thing- has been divided since ancient times into natural law and positive law. The first one comes from nature, the second from the agreement and from the will of human. There is a system of distribution and attribution. They come from the decisions of human, a system of positive rights. The natural law and the positive law are usually united and there is only one art, the art of law.

It makes us to think of the subject, who exercises justice. The person is the subject of right. Being a subject of right is grounded in nature insofar as he is by nature a holder of rights and obligations. Moreover, the person is by nature sociable. He has the capacity to relate juridically. As a result, he enters into a web of social relationships, which has a natural basis, whether immediate or mediate. He seeks to be in unity with others in relations with the society. St Thomas of Aquinas opines that the law is rational ordaining of human conduct in function of the common good.

In relation to natural law and positive law, they are not up against to each other but rather they support and complement each other. Both have different purposes but serve the ultimate purpose of man, that is, the fulfillment of his natural ends. Natural law refers to the order of ends, while human law to the order of means.

We can make a distinction between Natural law and the science of Natural Law. The science is the part of natural law. It refers to the relations of justice, insofar as it is a rule of law. The science of Natural law is a natural rule of law, which regulates the relations of legal, distributive and commutative justice. Natural law is a measure of rights. Hence it is broader than natural rights and is not only the development of natural rights, but in rela-



tion to these rights, it acts as a rule.

Natural Law is neither revolutionary nor conservative. We look for stability, foundation and something to hold on. It is very useful and is part of our organic oneness with nature. It gives us something enduring to base our lives on as Jesus says like those who built the houses on solid rock. It gives a continuous and evolving understanding of the nature of reality (of the world, plants, animals) and especially of human nature. The laws that evolve from our own intrinsic nature is excellent. Natural Law tries to give laws and principles that are universal and obligatory for all. In our postmodern times, any talk of a stable law invokes rigidity and conservative mentality. The attitude of “anything goes” is very challenging for Natural Law. In our globalized world where “mini-narratives” are regarded as more important than “meta-narratives,” people do not to have anything (especially laws) as permanent. Without having some fundamental laws, we run the risk of losing ourselves in the fleeting world of ours, without any roots. Natural Law proves us with stability, foundation and creative flexibility. We need to return to the legal paradigm of Natural Law so that we can find our bearings back. Without Natural Law, our human future both individually and collectively is at stake.



# A NEW YEAR THOUGHT



**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.



**A**t the beginning of every New Year – we stand upon the verge of the unknown. There lies before us 365 days – the whole new year that we are going ahead to possess. Who can tell us what we shall find? What new experiences, and challenges await us? What new needs shall arise? But we should derive solace that the supreme power above us – GOD indeed takes care of all our needs. Our names are written in his palm and his wings protect us against all calamities. All our supply is to come from the Lord. Here are springs that shall never dry. Here are fountains and streams that shall never be cut off.

The land that we dwell on is a land of hills and valleys. If life is all about one dead level, it would be dull, uninteresting and unproductive. The hills and the valleys are all part of this land. The hills collect the rains for a hundred fruitful valleys. The hills are symbolic of the challenges that we face in life. The valleys are symbolic of the success of our triumphs. The hills bring down the showers to the valleys – the showers of blessings of the Lord. If the entire earth were a valley of wilderness, how many would have perished in the wilderness and buried under the golden sands! Without the hills how many would have perished in the frost, blighted with winds!

God's hills are the gracious protection of his people against their foes. Our life is not fruitful without trials and triumphs. Trials and tribulations in life make the final triumphs sweet and meaningful just as the darkness justifies and makes the radiance meaningful. The Indian *Upanishads* tells us:

***“asatho ma sathgamayah  
thamaso ma jyothirgamayah  
mruthyor ma amritham gamayah”***

It means: *lead us from unreal to real, darkness to radiance, death to immortality.*

It is unreal that gives some meaning to real. Without darkness, brightness has no meaning. Similarly without death, eternal life has no meaning. Let us, at the beginning of very new year, have faith in the provisions of God so that we accept that we are indeed going to face several challenges and have the hope that triumphs will give meaning to the trials that we are going to face.

***“Roses have thorns, and silver fountains mud;  
Clouds and eclipses stain both moon and sun.”  
[Shakespeare]***





# POST COVID PASTORAL CARE: A NEW WORLD WITHIN THE WORLD



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## Circumstances of Jesus' Birth

We are in the Christmas Season. Christ was born in the unexpected circumstances. The world expected the Messiah in a person like Caesar Augustus because he was considered god. An inscription about Augustus reads: "since the birthday of the god Augustus was the beginning of the good tidings for the world that came by reason of him." But, during his reign true God was born in a manger. Augustus was widely acclaimed as a bringer of peace as well. But true bringer of peace was not Caesar Augustus but Jesus the Saviour, Word made flesh. Another instance of surprising situation of Jesus birth remains the choice of Mary to be the mother. In a patriarchal society, where women are not given prominence, an ordinary virgin is chosen to give the Son to the world. She is from Nazareth, away from the priestly surrounding – Jerusalem. Yet another unanticipated occurrence of Jesus' birth remains the first receivers of Good News – the shepherds. Shepherding was a despised occupation at that time. Shepherds were scorned as shiftless, dishonest people who grazed their flocks on others' land. So, the first ones to receive the message of Jesus' birth were the lowly and outcast. These surprising elements of Christmas make it obvious that *within the world another world is possible*: within the kingly, priestly dominant, patriarchal and powerful world, an ordinary, village type, lowly and modest world was made possible.

## Present Situation

The world that we live today remains very precarious: 1. The pain and loss due to the pandemic Covid-19; 2. Farmers' protest against farm laws, favouring the capitalists; 3. An unabridged gap between the haves and have-nots; 4. Religious polarization; 5. A situation of undeclared emergency; 6. Sabotaging democratically elected gov-

ernments; 7. Threatening the opponents through central agencies like Enforcement Directorate; 8. Suppression of the minorities; 9. Arrest of activities and supporters of voiceless; 10. Increase in the number of people who are unemployed. However, in the midst of these severe evils we see a different world: people who share their riches with the poor; who consider the other as brother or sister; who are concerned about the plight of the farmers and express their solidarity; who long for peace; who live in communion. Hence it is possible to build a new nation within the existing nation; a new society within the existing society; a new parish within the existing parish; a new family within the existing family.

### Example of Good Samaritan

How to create a new world within the existing world? To bring a ray of light to dispel the darkness of grief and anguish the Samaritan provides a good example. Pope Francis highlights this image in his latest encyclical ***Fratelli Tutti*** (chapter 2). Jesus tells the beautiful story of Good Samaritan (Luke 10:25-37): “A man is passing on the road from Jerusalem to Jericho, attacked by robbers.” But then Jesus tells the story of the three people: a priest, a Levite and a Samaritan. The first two are religious authorities. But they both pass by the wounded. But the Samaritan reaches out to the fallen one, probably a Jew. He removes the barriers. He sees the one who is in need. He does not inquire about the race, religion, caste and language of the wounded. But his only



Good Samaritan (Luke 10:25-37):

concern is that a fellow human being is in need. So he shows compassion in reaching out to him in love. The first two, who pass by, are definitely indifferent to the grief and pain of the poor, the wounded and the oppressed. And indifference remains the greatest sin to-

day. But the approach of the Good Samaritan can give great joy in the life of the other; it can enable the other to start new life and have a chance.

### Make Samaritan’s Story real for us

How do we make this story of the Samaritan something real for us? Let me propose four areas:

#### 1. Unemployment



Since the start of Covid-19 the unemployment rates around the world has risen to levels unseen in generations. In India the unemployment went up to 24 per cent in May 2020. The job loss mostly happened in the private and unorganized sector. Thousands of people working in Gulf countries returned jobless. The pandemic continues to spread and hopes for a rapid ‘return to normal’ look increasingly unfounded. This situation demands us to make the story of Samaritan real for us. Our compassionate attitude to the jobless and our efforts to help them find a better living can make real the story of Samaritan in our lives.

#### 2. Family



During the Covid-19 the most affected are the families. A number of families are challenged in everyday routines due to financial hardships. The raised anxiety about children, tension in parenting relationships and fear of pandemic trouble the families. Finding a normal

living remains challenging as schools and day-care centres are closed with an end to this phase still unknown. Devoted families are forced to remain without attachment to liturgical activities and church programmes. Undoubtedly, during this pandemic, some families made their home sanctuaries with constant spiritual nourishment, online Eucharistic participation and mutual support and with a sense of belongingness. Still, to recover the normalcy in the families we need to accompany them with our persistent emotional and spiritual care. Thus we can make real the story of Samaritan in our lives.

### 3. Youth



The pandemic has severely affected the aspirations of the youth. For young people the virus presents a threat to their future. Even though the internet provides them with a possibility to connect with the other, the isolation and lack of actual human contact leads them to loneliness and hopelessness. The Covid-19 crisis is not devastating just for the time being, but also for the years to come. How we act now will determine the structure of society tomorrow. If we do not remember this in our responses to the virus, the consequences for youth will be devastating. In the midst of isolation and increasing fear we must reach out to the youth to shed rays of hope for their future, to remain connected to the church, deepen their faith and thus experience the love of God and the Christian community. This yet another means to make real the story of Samaritan.

### 4. Children

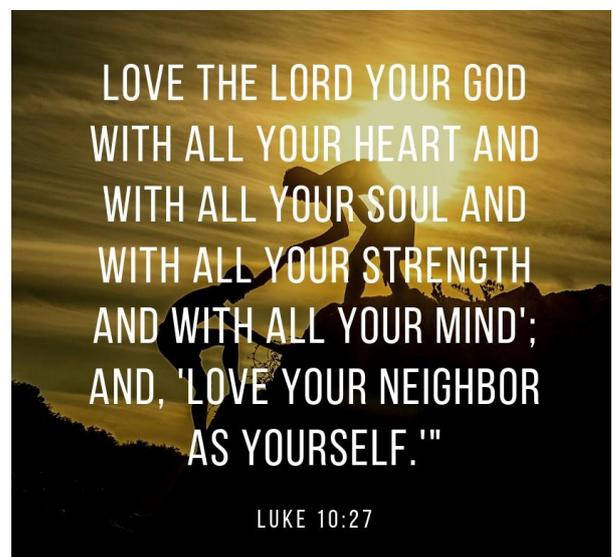
This is challenging time for children. Parents are facing additional concerns of how to explain Covid-19 and



the new realities of school closures and social distancing. The increased stress reduces the ability to regulate emotions and think through actions. The children are deprived of liturgical participation and faith formation programmes. Their stress increased as they are compelled to attend the school lessons through online classes. Hence, accompanying the children remains yet another need of the time. Our constant communication with the children, helping them to develop a proactive positive attitude, enabling them to maintain their emotions and availing spiritual and psychological assistance can make real the story of Samaritan in our lives.

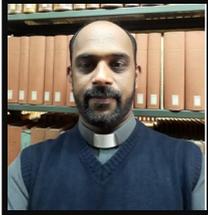
So, some areas of post-Covid pastoral care can be

- Caring the jobless and finding a better living for them
- Renewing and strengthening the families
- Providing bright future for the youth
- Creating a new living for the children



Alleluia, Amen!





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# HOLY FAMILY OF JESUS, MARY AND JOSEPH

**G**reetings to all dear brothers and sisters .. one day a boy asked me a question that what did God do before the creation of the world ? It was a good question. I think before the creation of the world, God was in a "family", a Trinitarian family and that family was a place of love and of joy. No one would leave such a family, even if someone has to leave a such family for a while he would eagerly desire to get back home as soon as possible, because the family is the supreme place of human life and his fulfilment.

The first institution that God established after creating the world was not certainly the church neither a political community but was the family. A family composed by Adam and Eve, a man and a women. That family was made to love God and love each other. In the gospel we see an image of the holy family where Mary and Joseph take the Child to Jerusalem to present him to the Lord. And there the little child is welcomed not by the men of the institutions, but by an elderly man and woman without an official role, but who were in love with God. Although their eyes were veiled by their old age, their spirit were still burning with divine desires. God belongs to the thirsty like Simeon; to those who never stop searching and dreaming and like the prophetess Anna; to those who know how to see beyond, to those capable of being enchanted in front of a new born, because they feel God as the future!

Mary is the typical mother of all mothers who suffer for their children. Even the Holy mother had her sufferings to build a family. Look .. not even this holy family is free from suffering, from misunderstanding, from the limit. It may happen like Joseph and Mary, many parents may proceed on their own way certain and sure thinking that

'their' son is with them and following them strait behind. If the parents are not careful enough the children can easily get lost along the way. It is also true that only in the evening of the life the parents understand the fact that the sons are not meant for them but for God and the society.

The old Simon prophesies Mary that a sword will pierce your soul . Mother Mary's heart knew the pain of seven swords. The sword pierced the heart of Mary when she trembled for the life of the Child during the



flight to Egypt, when she saw Jesus exhausted, not understood and humiliated in his apostolate, when she saw Him arrested, tried, tortured and when she accompanied him on the way of the cross, seeing him suffer and die on the cross. Even today Mary continues to suffer with us when she looks in on our pains and on our sufferings. She still continues to suffer with us like a mother when we risk to loose ourselves with our sins.

In a family St. Joseph is a model of that hardworking, vigilant and responsible fatherhood that indeed our society so much lacking today. Thanks to his role in



salvation history, Saint Joseph has always been venerated as a father by the Christian people. This is shown by the countless churches dedicated to him world-

wide, the numerous religious Institutes, Confraternities and ecclesial groups inspired by his spirituality and bearing his name, and the many traditional expressions of piety in his honour.

The family is the first place where love is enjoyed and, therefore it is the first place where we can taste the essence of God. Home is the place where we find the first magister of the church! For in the family that we get together with mother's milk the fundamentals of the faith and tradition . Hence the first lessons of the morality of life begins there. It is from the doors of the houses that the saints come out. At home one will know how to give and receive love and how to be happy. One of the great miracles that Jesus performed as true God and true man was precisely that of maintaining the intimate relationship of love between mother Mary and the *father* Joseph (Cf. Lk 2, 51-52). Thus the sky came down to earth. That family was heaven. Therefore the style of Jesus in preaching the gospel and creating his first community was precisely familiar. We can see that Jesus addresses everyone without any discrimination and crowds gather around him and eat with him after spending long periods of time in a family atmosphere.

G.K. Chesterton once wrote : "Of course the family is a good institution because it is uncongenial. It is wholesome precisely because it contains so many divergencies and varieties ". off course the family is an exhausting, demanding and sometimes conflicting journey, as is life, after all . We pray to the Holy Family to help us overcome our selfishness and temptations so that the Mother of God can no longer look at our families with tears in her eyes, but with her smile. Praised be Jesus Christ.



**It is the Holy Family, the original "Church in miniature" that every Christian family must be reflected.**  
- John Paul II (now a saint)



# RADAPH



Lara J.M.

**T**wo months back, a strange force struck my right hand, to convince me on recovery - that God's love never fails to hunt me down.

He drew closer to me in these days through His Word and other such episodes, comforting me as I wondered, "Who am I Lord, that you are mindful of me?" (Psalm 8.4)

On further searching I found, in Hebrew, this nature of God is called '**Radaph**' which means to 'pursue', to 'follow', to 'chase', to 'fish out', to 'search out', to 'find out'.

Even when we were hiding, under the canopy of the pandemic, he hunts us down to teach us to "be still and know that He is God" (Ps.46.10), to remind us of His never forsaking love.

*Where can I go from your Spirit?  
Where can I flee from your Presence?*

*"If I go up to the heavens you are there. If I make my bed in the depths you are there, if I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast." (Ps 139: 7-10)*

We are reminded of many instances in scripture, when God pursued his people.

Many examples from the old and new testament

tell us they were all pursued not just by their enemies but by God himself - not to forget, Nathaniel, who was hiding under the fig tree, presuming the fig leaves will keep him covered, but, was astound when God tells him to get off his presumptuous cover – his attitude and his limited sense of understanding of who Jesus is!

Like the way he was confronted, we are called to come to terms with the Truth.

*"God's word is alive and working and is sharper than a double-edged sword. It cuts all the way into us, where the soul and the spirit are joined, to the centre of our joints and bones. And it judges the thoughts and feelings in our hearts. Nothing in all the world can be hidden from God. Everything is clear and lies open before him, and to him we must explain the way we have lived. (Hebrews 4:12-13)*

As I write this article, He hunts me down to tell His people, "**My Love will hunt them down**"!

*"Surely My Goodness and Mercy shall pursue **Radaph** you every single day of your life"!*

**(Psalms 23:6)**

**God is just amazing!**



# FAITH IS MAGIC WAND



Jennifer Miranda

***"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future (Jeremiah 29:11).***

**F**aith is believing in specific hope that we can assured off. Paul, in his letter to the church in Ephesus writes, 'For by grace of you have been saved through faith.' Faith isn't something we pull together – it's made possible and given to us by God, not a result of works, so that no one may boast. Faith plays a significant role in our spiritual growth, but practically speaking it either occupies too much or too little of our understanding. Faith is what helps to get us through, illuminating the pathway in times of darkness, helping to give us strength in times of weakness. Without faith, we are nothing. Everything in life is far easier to get through when we have faith. It's the guiding light that helps push us towards our purpose. Usually, when we're faced with a difficult situation, it gets harder before it gets better. Little by little, a part of us is broken, until one day, we dig deep down inside and somehow find the strength we needed to make it through. That strength comes from our faith. Whether it's your faith in God or in something else, that faith shall set you free. When we allow our minds to move into overthinking, anxiety, fear, negative thoughts, there's no telling of the damage that can be done. But it's faith that helps to keep those things at sound. Even when we have no reason to believe that things will get better, it's through faith that our situations do improve.

The next battle of faith is for all those who have experienced damage in their lives, or within themselves, due to sin. While it may be impossible to imagine how God can bring good out of our train wreck of past and pre-

sent failures, this is hardly a limiting factor. Faith is beautiful gift that turns worst situation to victorious. Faith that all things work for the Good. No matter what the situation is, no matter how bad you think it might seem, your faith can and will get you through it. It acts as the pathway to finding solutions.

God always provides what we need to remain holy, even if it's simply an escape hatch. Every disciple is tempted to believe that in some area of their lives, they deviate from the norm. Satan desires for us to feel alone. You might ask your disciples if they have ever felt this way or in what area they tend to think of themselves as having unique trials or temptations. There is no limit to God's capacity to redeem evil. Everything in our past can be taken and used for good. Every failure can be transformed by God's mercy. Every weakness can be a vehicle for God to demonstrate His strength.

***So my dear Brothers and sisters, Faith is like a mustard seed (Mathew 17:20), keep faith on God and you will see miracles and wonders in your life.***

Indeed we all faced in life the trial and tribulation and lost hope in everyone but also at the same time we started trusting on our loving Jesus and by keeping faith on him we continued our life. Let all of us continue building this faith on our god and he will never disappoint you. Even when destruction takes place never doubt on God but keep continuing to trust him and have faith in him because he is love and peace. *Amen!*





# Taste and See that the Lord is Good



**Sunil John Varughese**

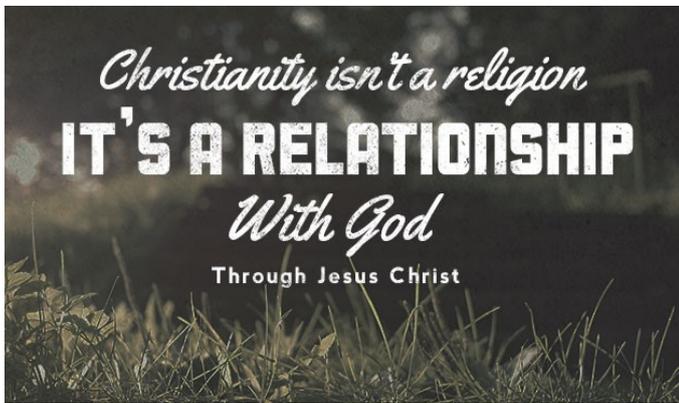
**J**ohn 1:14 says “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the Son from the father.” The Holy Scripture is the living word of the Life-giving God. While reading the Holy Scripture one must be conscious of the fact that we are dwelling in the LIVING word and the knowledge of HIM will make the WORD operate in us, showing us something more of Christ. Seeing more of Christ will automatically teach us, educate us, correct us, and instruct us in righteousness; for Hebrews 4: 12 says *“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart”*. Hence our knowledge of the Supreme author of our Life is quintessential to our trust in Him.

In our daily lives, we make mistakes, face struggles and endure unfair hardship. When the great king David wrote, **“taste and see that the LORD is good,”** he was trapped deep in the enemy territory and the Philistine king wanted him dead. David, cried out to the Lord and God came through and so he was expressing his utmost

devotion and love for God, and the unexplainable depths of His compassion. God is good, for he makes all those that trust in him, truly blessed; let us therefore be so convinced of his goodness and be encouraged to trust Him even in the worst of times. However, it does not mean there will be no suffering. David knew that too, *“Many are the afflictions of the righteous”* (Psalms 34:19), but the fact, God’s promise is firm: he guards your life, your eternal life. This psalm is an invitation to take God at his word, to trust in the Lord and experience his goodness first-hand, to know God personally, realizing that he loves us more than we can imagine.

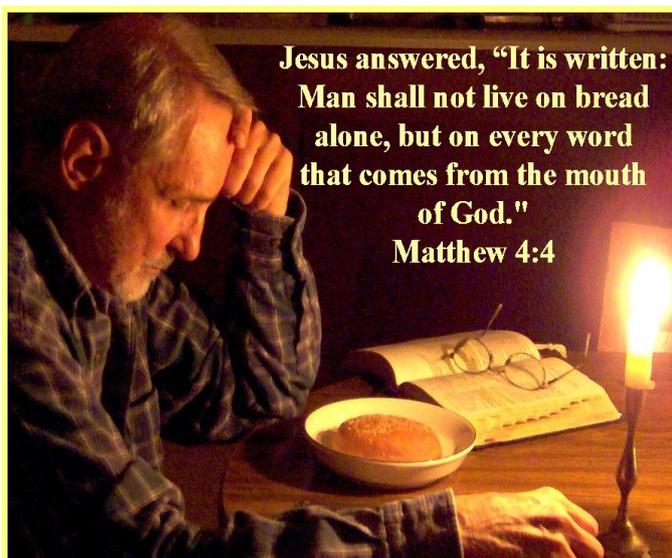
### **Our Relationship with HIM**

In Genesis 3:8 before Adam & Eve fell, God was in the habit of visiting the first family daily. God walking with people suggests closeness and intimate fellowship. Throughout the scripture, God is constantly seeking an intimate and personal relation with his creation. John 3: 16 says **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life”** and Revelation 3: 20-21, says **“behold I stand at the door**



**and knock. If anyone hears my voice and opens the door, I will come into him and dine with him, and he with me...**". To some people, God may often seem distant and foreign. But anyone who knows what a true relationship in Jesus Christ is, will know that the God we worship is one who is near and his invisible presence can be sensed and experienced. Many times, our walk with God becomes transaction based and objective oriented. Our prayer time is spent more on what we want, or what we think we need, rather than simply resting in God's presence and assurances. He knows our needs more than what we know of. Therefore, we must rest assured that He is a God, who is risen and is alive today. Immanuel: God with us. By knowing this and being convinced of this we can build a relationship with this relational God and experience Him through the manifestation of the Holy Spirit, we will be able to realize that we can taste and see the goodness of the Lord.

### Our Hunger for HIM



The very purpose of Creation was God's intense desire to have everlasting intimate relation with his creation and we are united to God in a personal relationship as we hunger to know Him better. Spiritual hunger is one of the most important keys to the blessing and presence of God. It also brings great delight to the heart of God and is the most important quality that God looks for in our lives. The Bible in 2 Chronicles 16:9 **"For the**

**eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect (loyal, undivided) toward him."**

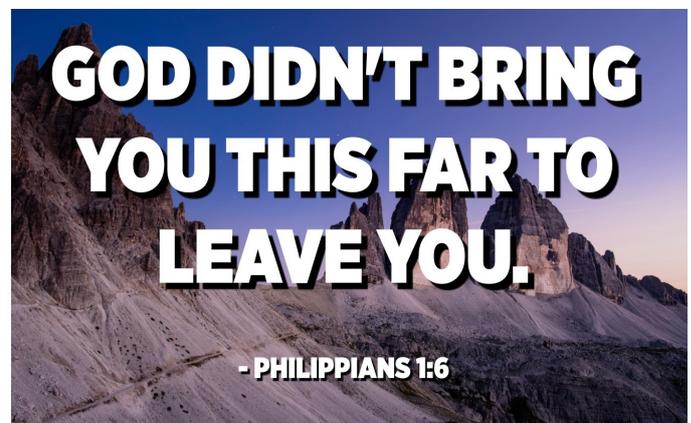
If we don't feel strong desires for the manifestation of the glory of God, it is because we are busy with the comforts of the world and our soul is stuffed with trivialities, being blind of the fact that we can certainly try to locate hidden treasures in the company of the Lord rather than toying with trifles in this temporal world

Spiritual Hunger is manifested by our dependence on God. Moses said to the Children of Israel, In Deuteronomy 8:3 **"So He humbled you, allowed you to hunger and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord."** God may sometimes remove some of the natural things that distract us from Him so that we can learn to be depend on Him. However, God wants us to have a hunger for Him even when we experience His blessings. David, who was the possibly the richest and most blessed person alive at that time said, "I am poor and needy" He had a hunger for God, in an atmosphere of blessing.

### Taste Before Seeing

Psalm 34:8 instructs us to taste first and then see the goodness of the Lord.

### We cannot taste and see if we are far



Through Jesus Christ, we have been drawn into the presence of the Father and we experience His full might and splendour as we come to Him in worship every day. We can hear, speak to, commune with, feel and love this God of the universe.

### We cannot taste and see if we don't pursue

Matthew 6:33 calls us to "seek first the kingdom of God and His righteousness," this is not a call simply to obey a religious duty but to pursue the majesty of a God whom we can draw near to. Many things in this world will try to pull us apart from the presence of God: Sin, hurt, bitterness, self-dependence and pride. But the fight and struggle to draw near to God is a real one and one we are called to persevere through and win be-

"Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord."

HEBREWS 12:14



cause as we draw near, Jesus will show that He is near. Philippians 3:14 says, **"I press on toward the goal for the prize of the upward call of God in Christ Jesus."**

**We cannot taste and see if we do not believe**

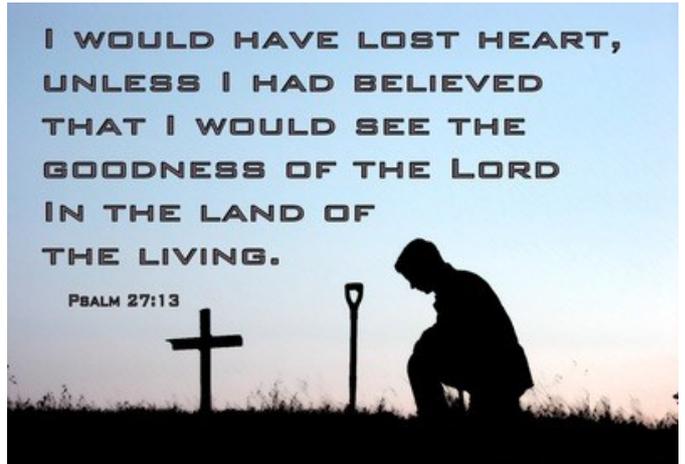


Our greatest call is to believe in Jesus Christ, the one whom God has sent to become the salvation of all mankind and make Him Lord over all areas of our lives. We surrender to Jesus not out of compulsion, but out of an understanding that He is by our side and shares in our struggles, battles, pain and circumstances. He is a God who once became man so that He would draw near to us and experience what we have experienced. Jesus is here, and He is calling us to believe that He is near.

**Goodness of God**

The goodness of God doesn't come and go with the seasons. He is always good. He desires to bless you, heal you, deliver you and prosper you every day as

John 10:10 **"I came that they may have life and have it in abundance"**. God wants us to enjoy this life



If we are not experiencing the fullness of his blessings in every part of your life it's time to learn how to taste the goodness of God by

1. Renewing our Mind to the Goodness of God

"Be transformed by the renewing of your mind." – Romans 12:2

2. Believing You Will See the Goodness of God

"I would have lost heart, unless I had believed that I would see the goodness of the Lord in the land of the living." –Psalm 27:13

3. Receiving the Goodness of God

"No good thing will He withhold from those from those who walk uprightly." –Psalm 84:11

"Taste and see that the Lord is good, blessed is the man who takes refuge in him" This invitation is not only ours to receive, but it is also ours to extend as well. For when God is the supreme hunger of our heart, he will be supreme in everything and when we have tasted his goodness and most satisfied in HIM, he will be most glorified in us. When we are achievers or efficacious in our endeavours in this world or hereafter it is God who is superlatively magnified and honoured. For it is for his glory that we bear fruit.



*Hallelujah, Amen!*





# Quotes from Mother Theresa & Litany of Humility

**"Be faithful in small things because it is in them that your strength lies"**

**"Spread love everywhere you go. Let no one ever come to you without leaving happier"**

**"We ourselves feel that what we are doing is just a drop in the ocean. But the ocean would be less because of that missing drop"**

**"Not all of us can do great things. But we can do small things with great love"**

**"Kind words can be short and easy to speak, but their echoes are truly endless"**

**"The hunger for love is much more difficult to remove than the hunger for bread"**

**"Yesterday is gone. Tomorrow has not yet come. We have only today. Let us begin"**

**"I have found the paradox, that if you love until it hurts, there can be no more hurt, only more love"**

**"Love cannot remain by itself – it has no meaning. Love has to be put into action, and that action is service"**

**"I alone cannot change the world, but I can cast a stone across the waters to create many ripples"**

**"I want you to be concerned about your next-door neighbor. Do you know your next-door neighbor?"**

**"I am not sure exactly what heaven will be like, but I know that when we die and it comes time for God to judge us, he will not ask, 'How many good things have you done in your life?' rather he will ask, 'How much love did you put into what you did?"**

**"If we have no peace, it is because we have forgotten that we belong to each other"**

**"If you are humble nothing will touch you, neither praise nor disgrace, because you know what you are"**

**"It's not how much we give but how much love we put into giving"**

**"The most terrible poverty is loneliness, and the feeling of being unloved"**

**"What can you do to promote world peace? Go home and love your family"**

**"Let us always meet each other with smile, for the smile is the beginning of love"**

**"We do not need guns and bombs to bring peace, we need love and compassion"**

**"We shall never know all the good that a simple smile can do"**

**"God doesn't require us to succeed, he only requires that you try"**

**"Intense love does not measure, it just gives"**

**"If you judge people, you have no time to love them"**

**"Joy is a net of love in which you can catch souls"**

**"Never travel faster than your guardian angel can fly"**

**"If you can't feed a hundred people, then feed just one"**

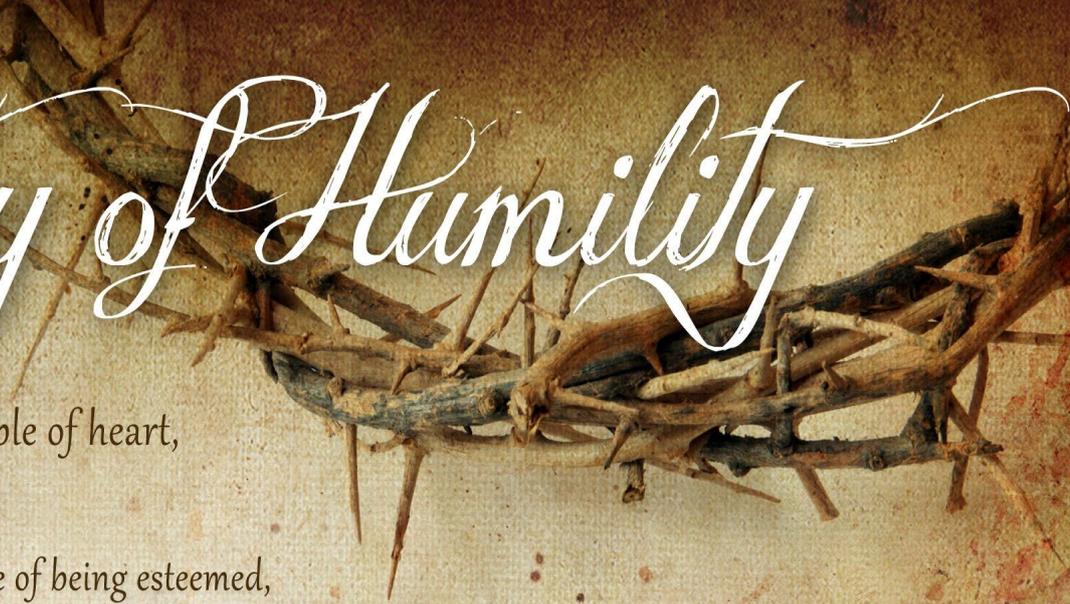


**Compiled by**

**Nisha Jacob**

**Associate Editor**

# Litany of Humility



O Jesus! meek and humble of heart,  
Hear me.

From the desire of being esteemed,  
From the desire of being loved,  
From the desire of being extolled,  
From the desire of being honored,  
From the desire of being praised,  
From the desire of being preferred to others,  
From the desire of being consulted,  
From the desire of being approved,  
From the fear of being humiliated,  
From the fear of being despised,  
From the fear of suffering rebukes,  
From the fear of being calumniated,  
From the fear of being forgotten,  
From the fear of being ridiculed,  
From the fear of being wronged,  
From the fear of being suspected,

Deliver  
me,  
Jesus.

That others may be loved more than I,  
That others may be esteemed more than I,  
That, in the opinion of the world, others may increase and I may decrease,  
That others may be chosen and I set aside,  
That others may be praised and I unnoticed,  
That others may be preferred to me in everything,  
That others may become holier than I, provided that I may become as holy as I should,

Jesus, grant me the grace  
to desire it.



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