

Kadosh Marian Voice

Holiness Firmness Truthfulness Faithfulness



July | August | September 2022 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, the Hebrew meaning of Marian is “the precious one” or “unique from the word” or “Mariam”

Kadosh Marian Ministries is a non-profit organization with its roots across the world. It is also established since 1994 as an approved charitable trust in UK, subsequently in India and New York. Kadosh Marian Ministries obtained approval for the area of operation to include USA, Canada, Europe, Asia, Middle East and Africa with the following objectives: -

- Conducting certificate oriented theological courses duly awarded by Catholic Dioceses, and various international accredited universities.
- Conducting Charismatic Renewal services to revive the trooping spirit of the flagging faithful.
- Administering Sacraments by ordained Catholic Priests and Bishops.
- Promoting devotion to the 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.
- Participating to feed 200 poor people daily.
- Participating to provide pension to 75 widows monthly.
- Participating to provide scholarship for 302 children annually.
- Visiting refugee camps and providing food, clothes and medicines.
- Contributing to build five homes for poor families in a year minimum.

We welcome you to join 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.

**Kadosh Marian
Institute of Theology**

**Kadosh Marian
Music Band**

**Kadosh Marian
Charitable Trust**

**Kadosh Marian
Media Ministry**

**Kadosh Marian
Guidance & counselling**

**Kadosh Marian
Nurses’ Ministry**

**Kadosh Marian
Children's Ministry**

**Kadosh Marian
Evangelization Ministry**

**Kadosh Marian
Youth Ministry**

**Kadosh Marian
Legal Advisers’ Ministry**

**Kadosh Marian
Entrepreneurs’ Ministry**

**Kadosh Marian
Medical Support Ministry**

PATRONS

Most Rev. Dr Antonysamy Peter Abir
(Bishop of Sultanet Apostolic Administrator of Pondicherry & Cuddalore)

Most Rev. Dr Bishop Joseph Mar Thomas
(Catholic Bishop of the Dioceses of Bathery)

Most Rev. Dr Emer. Bishop Stanley Roman
(Catholic Em.Bishop of the Dioceses of Quilon)

GRAND CHANCELLOR

Most Rev. Dr Varghese Chakkalalal
(Catholic Diocese of Calicut)

APEX BODY CHAIRMAN

Most Rev. Dr Alex Vadakumthala
(Catholic Bishop of the Dioceses of Kannur)

SPIRITUAL ADVISORS

V. Rev. Msgr. G. Christudas
V. Rev. Msgr. Nicholas Tharsiuse (India)
V. Rev. Msgr. Vincent S. D’Cruz (India)
Rev. Dr Jacob Prasad (India)
Rev. Fr Shaji Thumpechirayil (India)
Rev. Fr Pious Mallier (US)
Rev. Fr Thomas Varghese MSFS (Rome)
Rev. Fr Rodolfo M. Encabo (Philippines)

ADVISORY BOARD

Rev. Fr Nelson Thaiparambil (*St. Michaels College, Cherthala, India*)
Dr Thomas George (Bahrain)
Dr Paulose Pothen (*Padua, Italy*)
Mr. Nicholas Destandau (*Lourdes, France*)
Mr. John T. Pazhayidath (*New York, US*)
Mrs. Jacinta Marto (*Fatima, Portugal*)
Mr. Daniel Vincent (*Toronto, Canada*)

MANAGING EDITOR

Rev. Fr Joseph Xavier

CHIEF EDITOR

Adv. Earnest Peter Kandathil

ASSOCIATE EDITORS

Rev. Fr Pious Mallier (US)
Irene Daniel (Toronto, Canada)
Dr Elsie Lizy Damien (UK)
Evangeline Thompson (UK)
Chripa Liz John (US)
Sunil John Varughese (US)
Sandra Fonseca Rodricks (Bahrain)
Laveena Martis (Bahrain)
Chyrel Fernandes (Dubai)
Lara J.M.(India)
Bela Vackan (UK)
Sherin Mathew (Ireland)
Titus George (India)
Sangeeth Varghese (Dubai)
Mary Litta Augustine (UK)
Nisha Jacob (UK)

HEAD OF THE MEDIA

Rakhu Augustus (UK)



Front cover - A portrait of four Marian Dogmas of Catholic church

4	THE EDITORIAL <i>Rev Fr Joseph Xavier</i>
6	QUALIFICATIONS OF CHURCH LEADERSHIP <i>Rev. Dr. Laurence Culas</i>
9	SPIRITUAL FRIENDSHIP AS A WAY TO GROW IN HOLINESS <i>Rev Fr. Thomas Chozhithara MSFS</i>
12	THANK YOU <i>Adv. Earnest Peter Kandathil</i>
15	SAINT DEVASAHAYAM PILLAI <i>Jasmine James</i>
20	MISHPAT <i>Lara J M</i>
22	PRICELESS RELATIONSHIPS <i>Irene Daniel (Sheela)</i>
25	JUSTIFICATION BY FAITH <i>Rev Dr Jacob Prasad</i>

Dear Brothers and Sisters in Christ,

The grace of our Lord Jesus and the love of God and the fellowship of the Holy Spirit be with you all.

I start this editorial with the Marian Dogmas, which beautifully portrays Blessed Virgin Mary, being the Mother of God, Mary's perpetual virginity, her Immaculate Conception, and finally her Assumption into heaven. The Second Vatican Council through "**MUNIFICENTISSIMUS DEUS**" says "*now God has willed that the Blessed Virgin Mary should be exempted from general rule, for, She, by an entirely unique privilege, completely overcame sin by her Immaculate Conception, and as a result she was not subject to the law of remaining in the corruption of the grave, and she did not have to wait until the end of time for the redemption of her body*". On 1st November 1950, Pius XII invoked papal infallibility by defining the dogma of the Assumption of Mary, stating that she "*having completed the course of her earthly life, was assumed body and soul into heavenly glory*". Ever since, the Dogma has been celebrated by the Catholic Church with grandeur.



Fr Joseph Xavier



MOTHER OF GOD

Council of Ephesus in 431



PERPETUAL VIRGINITY OF MARY

Council of Lateran in 649



IMMACULATE CONCEPTION

Ineffabilis Deus
Pope Pius IX in 1854



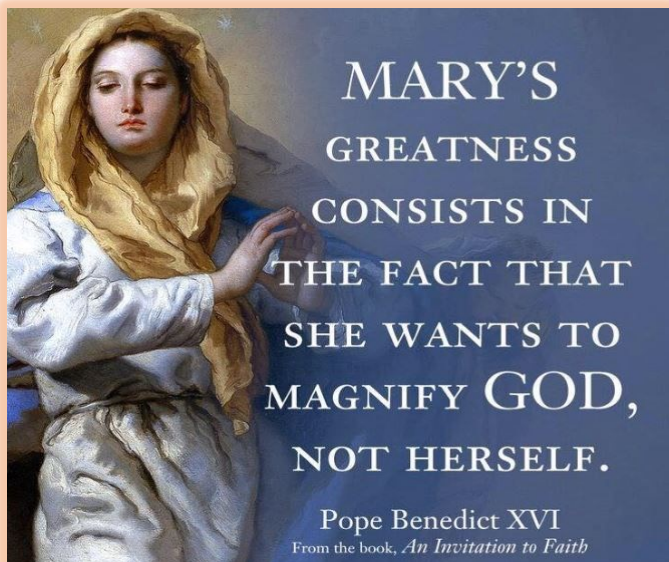
THE ASSUMPTION

Munificentissimus Deus
Pope Pius XII in 1950

THE FOUR MARIAN DOGMAS OF THE CATHOLIC CHURCH

The Blessed Virgin Mary was a young virgin Jewish maiden from a village in Nazareth, who was professed by God that she shall crush the head of Satan who betrayed Adam and Eve. She was the concept of a "New Eve", formed in God's plans while banishing the first Man and Woman from the Garden of Eden for insubordination. She is chosen to be the Mother of the beloved Son of God, who was ever so lovingly sent from Heaven for the salvation of mankind. She is the first monstrence through which our Lord Jesus Christ came into this world.

As we think about the role of Mother Mary in God's plan, the following thoughts stimulate our mind. The one who selflessly and willingly submitted her life and living to the Salvation plan of the God. The one who lived with fullness of grace, unblemished with any sins and whole heartedly gave her virginal womb to make way for Christ's human nature. The one who did not submit herself to sins but was pre-



MARY'S
GREATNESS
CONSISTS IN
THE FACT THAT
SHE WANTS TO
MAGNIFY GOD,
NOT HERSELF.

Pope Benedict XVI
From the book, *An Invitation to Faith*

served from it so as to serve the will of God and his word. From the beginning of time, Mother Mary was selected for everything that God wished to bestow upon her. She was full of grace, and all the generations call her blessed. And is also the blessed one amongst all women.

Let us take some time and remember the great things done by the Mighty God for Virgin Mary. She was made the mother of God in the beginning and subsequently was made the Mother of the entire humanity by Christ at Calvary. The Holy Spirit entered her on multiple occasions, blessing her, when Gabriel visited her to announce the Good News, and also on the Day of Pentecost, when she was praying with the disciples of Christ. The Almighty exalted her by making her a perfect example and model for purity and faith in God. For the openness and humility shown to God, the first Monstrance was not let to decay in an earthly grave, the Mother of Christ, was taken up Body and Soul into Heavenly Glory.

The message given by Blessed Virgin Mary is that Our body is the temple of the Holy Spirit and we are the body of God. For the same, we must keep our body, soul and life unblemished from any sins whatsoever. I wish and pray that our members of Kadosh Marian Ministry may be always guided by this motto.

I wish to conclude by quoting the words of **St. John Damascene** on Virgin Mary's Assumption. *"It was fitting that she, who had kept her virginity in childbirth, should keep her own body free from all corruption even after death. It was fitting that she, who had carried the Creator as a child at her breast, should dwell in the divine tabernacles...it was fitting that God's Mother should possess what belongs to her Son, and that she should be honored by every creature as the Mother and the Handmaid of God."*

With Prayerful Festal wishes I conclude.

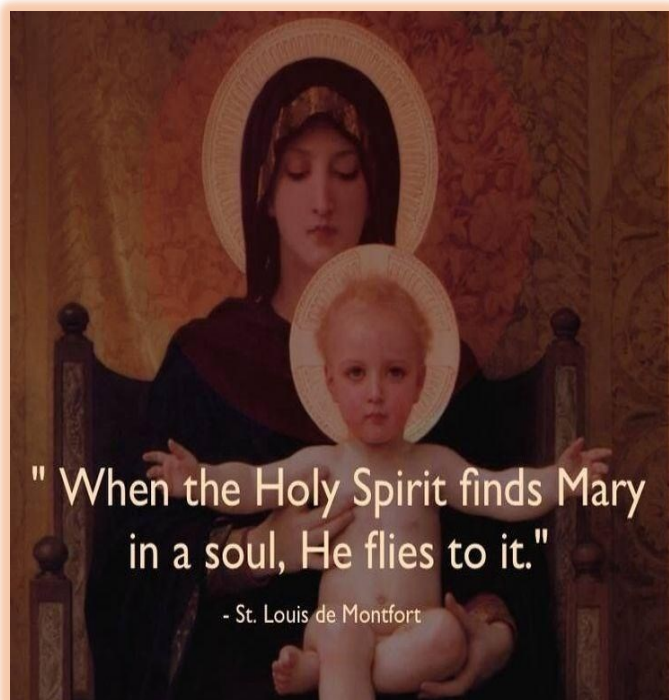
God bless you all.

Fr. Joseph Xavier
Managing Editor.



"If you invoke the
Blessed Virgin
when you are
tempted, she will
come at once to
your help, and
Satan will leave
you."

-St. John Vianney



"When the Holy Spirit finds Mary
in a soul, He flies to it."

- St. Louis de Montfort



QUALIFICATIONS OF CHURCH LEADERSHIP



Rev. Dr. Laurence Culas
Archdiocese of Trivandrum

Leadership in the church is certainly not an easy task. It requires great diligence, faithfulness, time, energy, competence and spirituality. How can a leader in the church maintain a spirit-filled life, fruitful ministry and do so without going insane? The answer can be found in the Pastoral Letters: 1 Timothy, 2 Timothy and Titus. Among the Pastoral Epistles, 2 Timothy is different from the other two. Hence most of the data concerning the qualifications of church leadership can be found in 1 Timothy and Titus. These two letters enlighten and enrich the readers with many inspiring and challenging qualifications of church leadership. They remain as paradigms for present church leadership.

1. CHURCH LEADER IS A GOOD HUMAN BEING



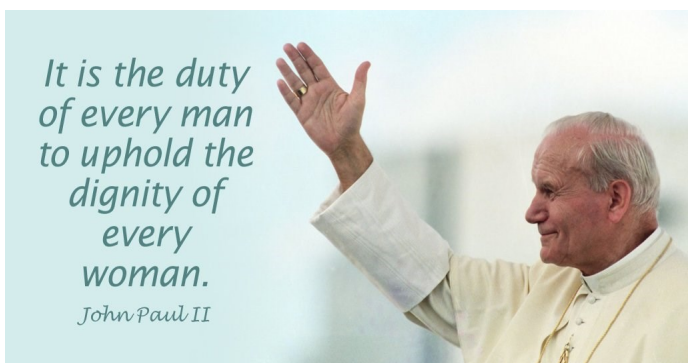
The core of authentic, efficacious leadership in the church is to be a good human being. The Pastorals specify human qualities of a leader: temperate, dignified, hospitable and respectable (1 Tim 3:2, 3, 8; 5:17; Titus 1:6, 8, 9). Educational qualifications, titles conferred or awards received may not be the identity card of a good church leader. Instead, remaining a good human being makes one a good leader. “An efficacious leader is a heart on two legs, rather than a head carried around by a body” (Thomas Punnadam, *VJTR* (2015): 876). Therefore, being human means having and using our heart. It is so important that a church leader leads from the heart. Thus the genius of leadership becomes its humanness. If a leader does not recognize the importance of human engagement, human communication, human development, he or she cannot lead others properly. In a world where leadership is determined in terms of titles, assets and awards the Pastoral Letters propose a paradigm for church leadership, i.e., remaining more human to be a good leader.

2. CHURCH LEADER FIRST SETS HOUSE IN ORDER

A good leader is one who sets example by keeping one’s own house in order. If one cannot lead oneself, one will never be able to lead anyone else. The Pastorals remind the readers of this quality of church leadership: be able to lead their children well and manage their household well (1

Tim 3:2, 4, 12; Titus 1:6). The ultimate criterion of being an authentic church leadership is to exercise its innate, God-given power to keep the house in order. Thus Pastorals offer a very practical perspective of leadership: to be a leader implies doing one’s absolute best in the local situation or surrounding. “The quality of leadership in the church is then to be determined by its ability to lead the individual Christian” (Felix Wilfred, *Christians for a Better India*, 2014, 251). Thus Pastorals show a different model of leadership to the world where everyone with authority and in leadership position first and foremost have to be ‘servants’ in the home-grown condition.

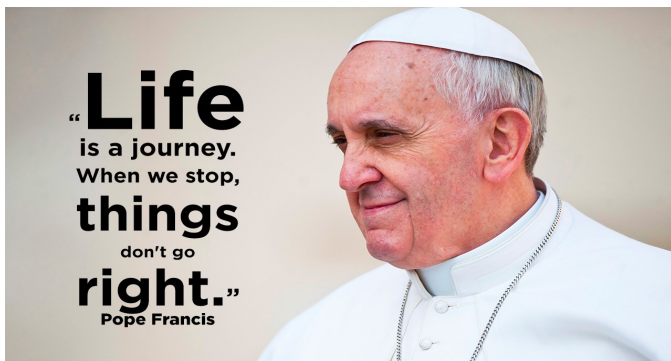
3. CHURCH LEADER PROMOTES WOMEN LEADERSHIP



The Pastorals bear witness to women ministers in the church. The ministry of women deacons were considered serious (1 Tim 3:11). Moreover, during the public ministry Jesus incorporated women in his ministry (e.g., Lk 8:1-3). Also Acts of the Apostles and Pauline letters bear witness to the active role of women played in the church communities (e.g., Acts 1:13-14; 13:50; 17:4, 12; Rom 16:1). Thus we understand that accommodating women and promoting women ministers in the service of the Gospel remained a great strength of Jesus, the apostles and early church leaders. Hence, a good church leader is one who promotes women leadership in the church. Today’s church leadership needs to understand that more and more women involve in public and professional life and occupy leadership positions. Parish communities flourish because of active involvement of women in Basic Christian Communities and parish liturgical celebrations. But in the parish councils and in other church ministries the presence of women remains considerably less. Pope Francis has set an example in recognizing resource of women in the exercise of church leadership. Pope appointing six women to senior roles in the council that oversees Vatican finances and women deputy foreign minis-

ter, director of the Vatican Museums and deputy head of the Vatican Press Office, as well as four women as councillors to the Synod of Bishops, which prepares major meetings, remains significant in this regard. Therefore, “the resources women represent in the Church need to be taken into confidence and nurtured at all levels – from parish to diocese and from the regional to national levels, and this cannot be done without involving them in decision-making processes” (Felix Wilfred, *Christians for a Better India*, 2014, 254).

4. CHURCH LEADER ACTIVELY ENGAGES IN THE MISSION

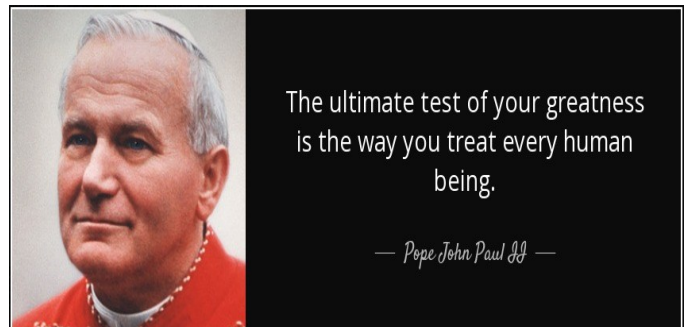


According to the Pastorals, the mission of the church leader, in fact, includes, labouring in the ministry of preaching and teaching (1 Tim 5:17). This is what distinguishes the church-leadership from leadership exercised in the world and society. The value of leadership in the church is determined by the ability to spread values of the Kingdom – peace, justice, fraternity and love – through preaching and teaching. Church leadership loses its credibility and becomes empty when the call to extend Kingdom values lacks reference to its mission. Negligence of this aspect of mission makes the church leadership “a reproduction of the worldly structures of power and authority” (Felix Wilfred, *Christians for a Better India*, 2014, 251). If the Kingdom values are the points of reference for the mission of leadership in the church, then the entire faithful, irrespective of ordained ministers, will have the same objective of the leadership. Jesus always exercised his mission of establishing the kingdom of God with a team (e.g., Mt 10:1, 5, 7-11, 14; Mk 6:7-12; Lk 9:1-6). Apostles and early church leaders also engaged in the mission of preaching and teaching of God’s Kingdom in a collaborative manner (e.g., Acts 13:1-5). This manner of exercising leadership recognizes the pluralism of leadership in the church and different charism of leadership. In fact clergy-centred lead-

ership remains inadequate and incomplete in the service of the Gospel. Hence, a leadership that engages the entire people for mission remains the need of the time.

5. CHURCH LEADER HAS PROVEN EXPERIENCE

Recognized experience is required of one who is in the church leadership. The Pastorals demand this qualification from a church leader (1 Tim 3:10). The church leadership needs to have the experience, knowledge, skills and abilities necessary to respond to today’s challenges. Unfortunately, the choice of church leadership today, to certain extent, results from bargaining, favouritism and nepotism. As a result, candidates without proven experience assume leadership and this in turn leads the local church to stagnation and turmoil. The present church needs leaders capable of influencing others for a life of influence to achieve its mission. The church needs leaders, who acknowledge church as a communion, value the human resources of laity and understand the effects of diversity in theology and liturgy. Moreover, the church needs leaders who concentrate formation of the entire believers, programme planning and administration, as well as Jesus’ prophetic mission, especially for the marginalized.



In short, some local churches are in deep crisis due to the unhealthy leadership models that the church leaders have embraced. There is so much of corruption, lack of transparency, favouritism and violation of human rights in the exercise of ‘power’ in the church. The Pastorals, on the contrary, present healthy paradigms of church leadership: human approach, serving the ‘household,’ promoting women leadership, engaging in the mission of preaching and teaching and acting with proven experience. These leadership qualities conform to the fundamental standards of human dignity and rights and contribute to the common good and service of the Gospel.





SPIRITUAL FRIENDSHIP AS A WAY TO GROW IN HOLINESS, ACCORDING TO ST. FRANCIS DE SALES



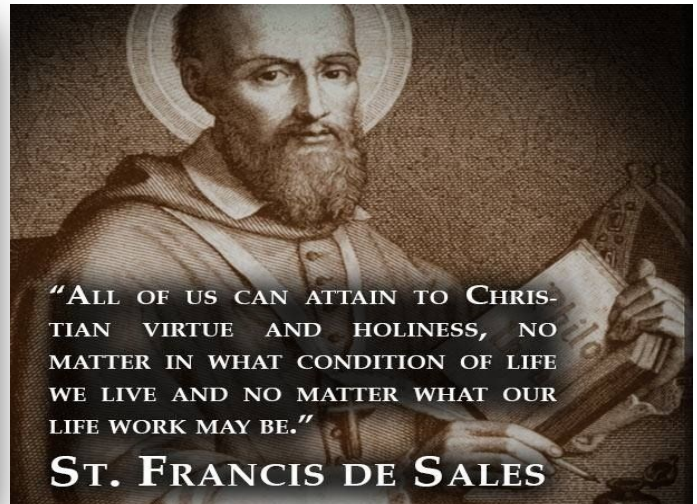
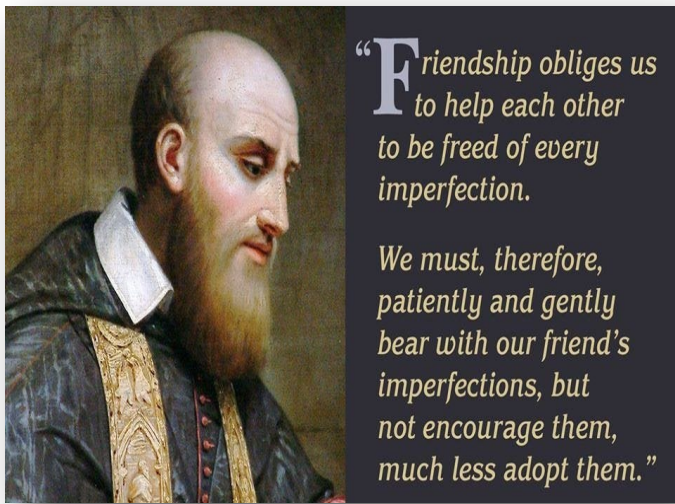
Fr. Thomas Chozhithara MSFS
Director, MSFS Mission Development Office, Rome

Spiritual Friendships and Holiness

In a broad sense, all friendships are spiritual as long as they engage our spiritual faculties of intellect and will. However, this is not what St. Francis de Sales meant by spiritual friendship. For him: spiritual friendships are created, sustained and nurtured by the Holy Spirit. The love that exists in a spiritual friendship is not that of simple charity, which we must have for all. It is rather a preferential love, which is De Sales frequently calls by the name ‘*dilection.*’ In his letters, the ex-

pression ‘*sainte dilection*’ (holy dilection) or simply dilection means spiritual friendship as does the expression ‘*sainte communication.*’

In his writings, the idea of friendship is seen as the starting point of spiritual friendship that leads to union with God. For St. Francis de Sales, spiritual friendship is that “by which two or three or more persons communicate among themselves their devotion, their spiritual affection and become one in spirit.” For him, spiritual friendship is the highest form of friendship as it is based on devotion. In the very first chapter of the *Introduction*, he explains what he means by devotion: “*Devotion that is true*



and living presupposes the love of God, rather it is nothing else than true love of God. [...] Devotion is nothing else than a spiritual agility and liveliness by means of which charity realizes its actions in us, or we do so by charity, promptly, and lovingly." Therefore, it is clear that spiritual friendship is based on the communication of devotion which has its origin and end in the love of God. Reciprocally, spiritual friendship is highly recommended for those who are intending to live a life of devotion.

Francis's concept of spiritual friendship can be also seen in the context of his understanding of what has been later come to be known as the **"universal call to holiness."** Francis may have been influenced by the teachings of St. Augustine on the salvation all the baptized. Spiritual friendship is one of the means that St. Francis proposes to empower a person to live a life of holiness. In other words, a life of holiness calls for a life of devotion and spiritual friendship which is characterized by a fervent practice of "little virtues".

Practise of "Little Virtues"

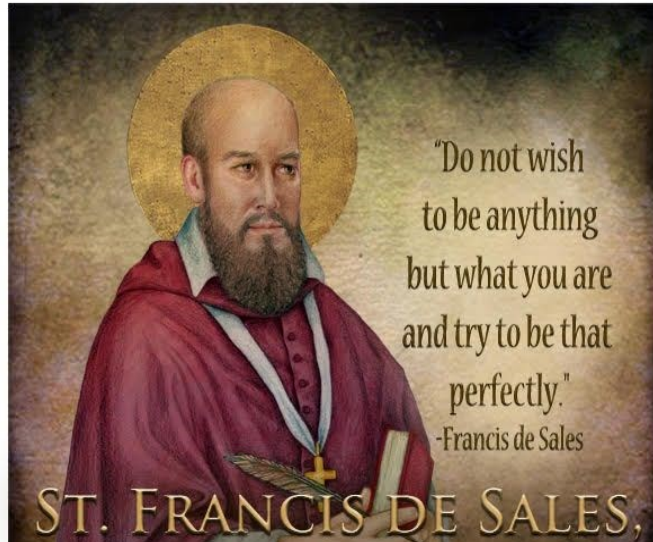
For his directees and friends, Francis de Sales highly recommends the practice of what he calls **"little virtues"** which will keep them in the path of holiness. He advises that all virtues are great and important but we cannot practice them all. Therefore everyone should prefer that virtue which corresponds more with our duties than with our tastes. [...] Every life situation requires the practice of some particular virtue. Different are the virtues to be practiced by a Bishop, by a prince, by a soldier, by a married woman, by a widow. Although all should have all the virtues, nevertheless, all are not bound to practice them equally. But each one must devote oneself to those virtues

much needed for the state of life to which one is called.

According to St. Francis, we are all called to perfection which is purely a gift of God. As we are hopefully waiting, we need to practice the little virtues, namely, **"patience, gentleness, mortifications of the heart, humility, obedience, poverty, chastity, tenderness towards our neighbor, bearing their imperfections, diligence, and holy fervor."** For Francis, these little virtues were a great support for the people, especially for the laity, to remain on the path of holiness. In his letters to the Visitation sisters, he exhorts them in the following way: "my preference is for these three little virtues: gentleness of heart, poverty of spirit and simplicity of life. And I commend the following common good works: visiting the sick, service of the poor, bringing solace to the suffering. However, these acts need to be carried out with due calm and in all freedom." He adds: Patience, gentleness, simplicity and humility are virtues that worldly people hold as mean and abject; while they highly appreciate the virtues of prudence, courage and generosity. Even among deeds emanating from one and the same virtue, there are some which are held in contempt and others in honour. For example, almsgiving and compassion are both acts of charity. However, the former is held in honour by everyone whereas the latter is looked down upon by the world.

So for St. Francis, the practice of little virtues in daily life promotes a life of devotion and a life of spiritual friendship. Therefore, we can conclude that people who are "spiritual friends" strive to practice little virtues in their daily lives regardless of their statues and the content of their communication is concerning the little virtues because they help them to live a life of holiness or sanctity. We

have many examples of this kind of friendship. The friendship between St. Francis de Sales and St. Jane de Chantal, St. Francis of Assisi and St. Clare, St. Ambrose and St. Monica, St. Perpetua and St. Felicity, St. Cosmas and St. Damian, St. Benedict and St. Scholastica, St. Ignatius and St. Francis Xavier, St. Teresa of Jesus and St. John of the Cross, among many others.

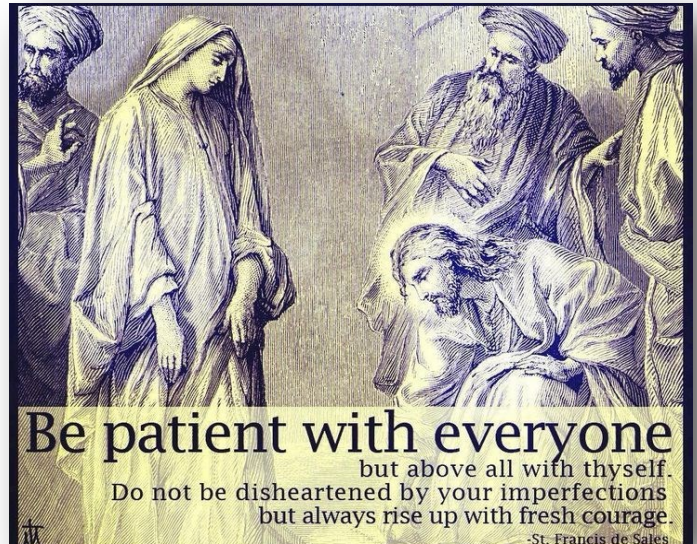


Spiritual Direction and Marriage

In the writings of St. Francis de Sales, spiritual direction and the sacrament of marriage are identified as two different kinds of spiritual friendships. They are relationships of friendship. Francis guided many individuals, mostly laypersons, in the spiritual life through a method of spiritual direction. The letters his directees wrote to him and the cordial letters he wrote to them bear witness to his deep affection for them. The content of this spiritual direction was a spiritual friendship through which a communication of human and spiritual values took place. The Salesian method of spiritual direction was not always a discussion about God and heaven. Francis was interested in the day-to-day lives of his friends and he knew what they were going through. He shared their pains and sorrows. Fr. Ravier, in his book *Francis de Sales. Letters of Spiritual Friendship* mentions that for Francis de Sales spiritual direction cannot be separated from spiritual friendship. His spiritual direction consisted of “exchange, communication, reciprocal influence. [...] He walks step by step, searches, asks, probes, questions, suffers, hopes, prays with Philothea and Theotimus, and he only feels completely at ease when he becomes with his correspondent ‘one heart, one soul, and one spirit’” to the extent that his correspondence informs us as

much about his most intimate feelings as about those of the people under his direction.”

Francis felt bound to all who turned to him for advice and help in a relationship of love that was spiritual, steadfast, and deep. This relationship was neither emotional nor sensual but governed by reason and the will. As a consequence, the number of his



directees increased day by day and they found fulfillment and joy in this relationship of spiritual direction. His biographies and letters invite us into the world of his spiritual friends. Prominent among them were Antoine Favre (1557-1624), with whom he had a very close friendship which lasted over thirty years, the Italian Jesuit Antonio Possevino (1534-1611), who was his friend and guide during his studies in Padua, and Jane de Chantal who came to him as a widow seeking his guidance, and through this friendship became a saint. Wendy Wright comments that the intimate friendship between Jane and Chantal was deeply spiritual and very intimate. It helped both of them to deepen their devotion to God and to grow in friendship with God. Elizabeth Stopp describes the nature of friendship Francis had with Favre in this manner: “two people going through life in a shared communication of all that is good and holy, giving one another courage and hope, urged on by the same spirit, working towards the same end in shared effort, shared affection.” These show that the intimate friendship he nourished and enjoyed with many people notably with Jane de Chantal and Favre was a genuine friendship that provided both the party happiness but also served as a way to grow to God in friendship.





THANK YOU
THANK YOU
THANK YOU



Adv. Earnest Peter Kandathil
Chief Editor, Kadosh Marian Voice

A friend of mine, a regular reader of our quarterly publication (Kadosh Marian Voice) approached me with a Bible to discuss with me the following passage from the Gospel of Mathew. His intention was not to disconcert me but to know a convincing explanation of the passage:

“Whoever has, will be given more and he will have an abundance .whoever does not have, even what he has, will be taken away from him”. According to him this passage is mystifying

and confusing. It is unreasonable, unjust and unethical and is certainly supporting bad economics of the rich getting richer and richer and the poor getting poorer and poorer. I told him: “I am not a Biblicalist. However I can get an appropriate explanation from our tutors of our academic institute (Kadosh Marian Institute of Theology). No sooner did I say it than I remembered an explanation about the passage given by a famous writer namely Ronda Byrne who says that this passage contains a riddle to be solved; a mystery to be unravelled. If you come to know it, a new world will have opened up for you. The answer to the mystery which has been elusive for many for centuries is only one word: **GRATITUDE.**”

“Whoever has **gratitude** will be given more, and he or she will have an abundance. Whoever does not have **gratitude**, even what he or she has will be taken from him or her”. The reader will note that the revelation of one word, a cryptic text is made crystal clear. More than two thousand years have passed since the words were recorded in the gospel, but they are still as true today as they have been ever before.” If you don’t take time to be grateful you will never have more and what you do have, you will lose”. The writer Ronda Byrne goes on to expatiate it in more details. “It is a universal Law. Gratitude operates through a universal law that governs your whole life. According to the law of attraction, which govern all the energy in our universe, from the formation of an atom to the movement of the planets ‘ like attracts the like ‘ it is due to the law of attraction that the cells of every living creature are held together, as well as the substance of every material objects. In your life, the law operates on your thoughts and feelings, because they are energy too, and so whatever you

"You Reap What You Sow"

If you plant dishonesty, you will reap distrust.
 If you plant selfishness, you will reap loneliness.
 If you plant pride, you will reap destruction.
 If you plant envy, you will reap trouble.
 If you plant laziness, you will reap stagnation.
 If you plant bitterness, you will reap isolation.
 If you plant greed, you will reap loss.
 If you plant gossip, you will reap enemies.
 If you plant worries, you will reap wrinkles.
 If you plant sin, you will reap guilt.

But:

If you plant honesty, you will reap trust.
 If you plant goodness, you will reap friends.
 If you plant humility, you will reap greatness.
 If you plant perseverance, you will reap victory.
 If you plant consideration, you will reap harmony.
 If you plant hard work, you will reap success.
 If you plant forgiveness, you will reap reconciliation.
 If you plant openness, you will reap intimacy.
 If you plant patience, you will reap improvements.
 If you plant faith, you will reap miracles.

Galatians 6:7

Do not be deceived; God is not mocked, for you reap whatever you sow.

When you give thanks as though you have already received what you want, you are emitting a powerful signal to the Universe.

Rhonda Byrne

think, whatever you feel, you attract to yourselves.

If you think “I don’t like the job, I haven’t got enough money. I can’t pay my bills, I can’t find perfect partner, my child is problem, and then you must attract more of those experiences. But if you think what you are grateful for, like” I love my job. My family is supportive, I am amazing today, and you will sincerely feel gratitude. The law of attraction says you must attract those positive thoughts into your life. It works in the same way a metal being drawn to a magnet; your gratitude is magnetic. The more gratitude you have, the more abundance you will magnetise. It is the universal law.

You might have heard the maxims like: whatever goes around comes around, you reap what you sow, and you get what you give. All these sayings are describing the same law i.e Newton’s theory of

the law of motion. If there is a hill there is a valley too. For every Accountant holds the theory that if there is DEBIT there has to be corresponding CREDIT. There can’t be a receiver without a creditor, being at the other end. If we are the recipients, the God is Giver, God is the Offeror and God is the Deliverer — a word coined of three words is “GOD”, to whom we have to be grateful.

Try and cultivate a habit and a tradition of giving thanks to the Lord when you rise in the morning for the gift of morning light to the world; for your life and strength; give thanks for the food and for the joy of living. If you find no reason for being grateful, the fault is to be ascribed to yourselves only for your ignorance and insolence. History is laden with famous people who practised gratitude and reaped the harvest. Albert Einstein was once asked about his monumental achievements in his scientific discoveries he only spoke about giving thanks to others. He practised gratitude every single day of his life and in return he received many forms of abundance. Scientist, philosophers, prophets and inventors practised the virtue of expressing their grateful thanks on all occasions and reaped the rich harvest of abundance. Buddha said that you have no cause for anything but gratitude and joy. Lao Tzu said that if you rejoice in the way things are, the whole world will belong to you. King David spoke of giv-

1 Thessalonians 5:16-18

Rejoice always,
pray without ceasing,
give thanks in all circumstances.

ing thanks to the whole world for everything between Heaven and the Earth. We know from the bible Jesus said “**Thank you**” to God before he performed each miracle.

It is interesting to note that from the Australian Aborigines to the African Maasai and Zulu; from the American Navajo, Shawnee and Cherokee to the Tahitians, Eskimos and Maori, the practice of gratitude is at the very root of most indigenous traditions. Tecumseh a native of Ahawnee, an American leader says as follows: “*when you arise in the morning, give thanks for the morning light; for your life and strength. Give thanks for your food and the joy of living. If you see no reason for giving thanks, the fault lies with yourself*”

One of the most brilliant minds thanked others over hundred times a day for the work they had done. We also know when Isaac Newton was asked about how he achieved the scientific discoveries his answer was: “*I stood on the shoulders of giants.*” He was grateful to those men and women who lived before him

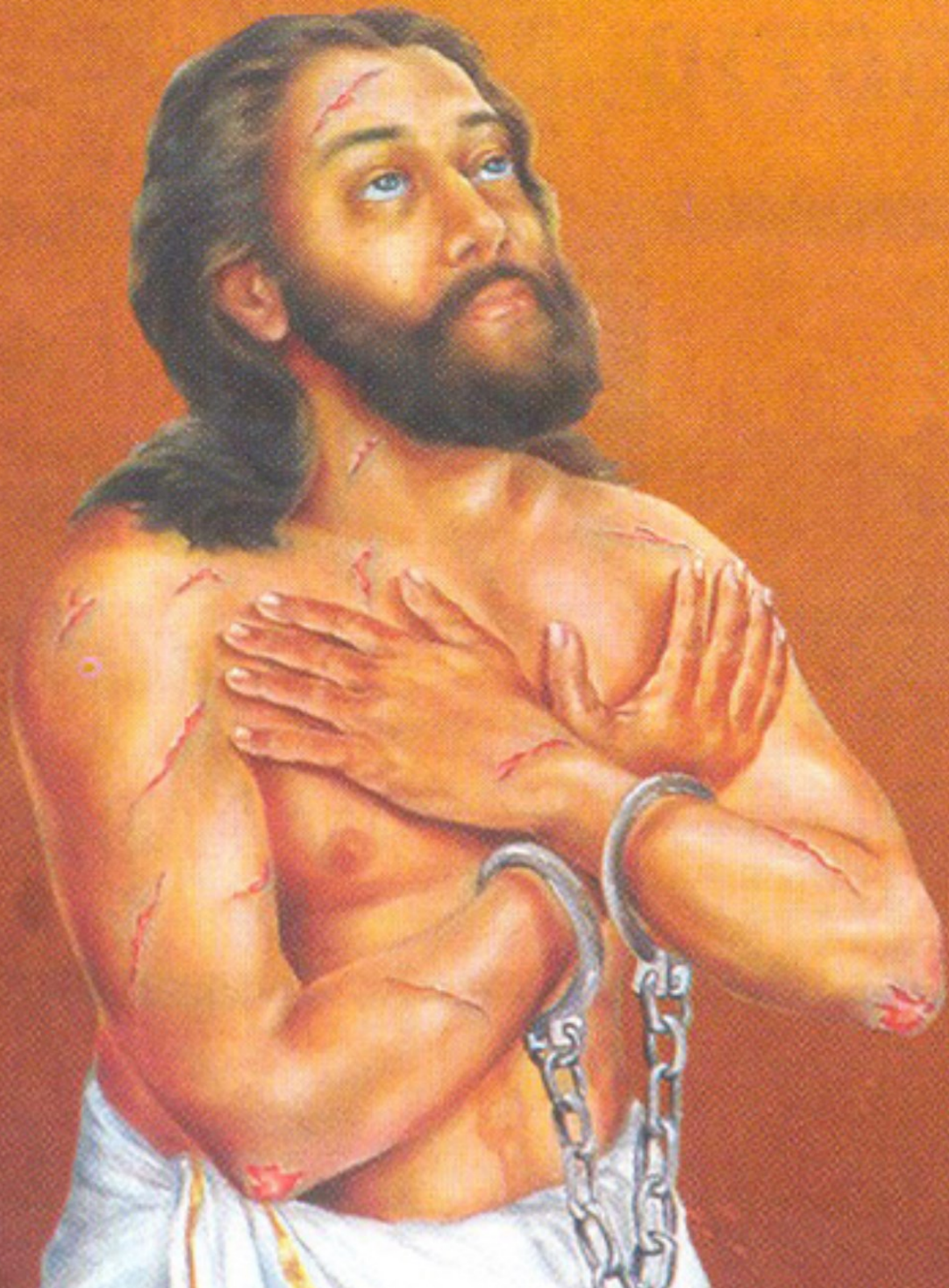
An educator and writer namely May Ellen Chase (1887- 1973) said:” it is quite possible to leave your home for a walk in the early morning air and return a different person—beguiled and enchanted.” It sounded crazy; it would not have made a sense those days. Why on earth would anyone be grateful for the air they breathe? As the great scientist Newton said “*when I look at the solar system, I see the Earth at the right distance from the Sun to receive the proper amount of heat and light; this did not happen by chance*” These words are echoic and must make us think. It is not an accident that there is a protective atmosphere surrounding us, and that beyond it there is no air or

oxygen. It is not an accident that trees give off oxygen so that the atmosphere is continually replenished with it. It is not an accident that the solar system is placed perfectly so that no cosmic radiation takes place as to devastate the universe. It is all perfectly placed and balanced for us by our Creator.

It is interesting to note that man was created last- in the hierarchy of creation. Otherwise the man would have claimed that he is the creator or co-creator of the Universe and accordingly would have demanded the credit of gratitude from all creatures. The Lord, in his infinite wisdom, knew man’s ruse, stratagems and mendacity and therefore he was created deliberately only at last in the order of creation. Though the entire statement is a witty remark there is an element of truth in it. Man can’t claim gratitude as he is not the creator. Only God has the legitimate claim for the gratitude from his creation.

Finally I wish to quote from St Paul (Thessalonian 5:16—18) .The passage contains three quick and to –the- point- orders: rejoice always. Pray constantly and give thanks in everything. These short, cryptic and elliptic passage convey straight forward commands to humanity implying the will of God in the three areas of everyday life. Here gratitude is not omitted; but given equal importance to the other two commands. Let us therefore invariably adhere to the norms, laid down by the Lord for our welfare. **After all God has a plan for us not to perish but to prosper. A plan to give a hope and a future.**





FROM NEELAKANDAN TO SAINT DEVASAHAYAM PILLAI HOW JESUS OVERTURNED A PAGAN'S HEART ?



Jasmine James
Trivandrum, Kerala, India

1) Through a Hindu Guru Who Was Devotee of an Archangel

Born into an upper caste Hindu Nair family-his father being the priest of a shiva temple and his uncle a high official of yet another- Neelakandan received timely education, along with other royal and upper caste children.

It is said that Chattanthirukarakanda Muthappar, under whom Neelakandan received extensive training in traditional martial arts, the ancient healing technique of Marma as well as military training, was a great devotee of Archangel Michael. The teacher bestowed on his students, including Neelakandan the first lessons of Christian brotherhood.



Pic. Church (top) and Shrine (bottom) dedicated to Martyr Devasahayam Pillai at his birthplace, Nattalam.

2) Through Religiosity- from Worshipping a Million Demon gods to Giving Up Life for the One Holy God.

Neelakandan, brought up as a Hindu, faithfully observed the religious practices of the hindu upper castes and therefore, was devoted to Kali the demon goddess. He worshipped Siva and Anandavalli in the temple within Udayagiri Fort. A regular at worship and ceremonies in the temple and at home, he and his family were great benefactors to the temple at Nattalam and contributed annually to the temple festival. He was even associated with the protection of the temple. Jesus turned this fervent spirit of religiosity to change him from idol worshipper to keeper of the First Commandment.

3) Through a Defeated Foeman Who Would Later Become a Great Friend.

Neelakandan started his career as a soldier and went on to become an official in the Nilakandaswamy temple at Padmanabhapuram. His final years was as a palace official, working in the king's treasury. This job brought him to Udayagiri fort as one in charge of accounts while the renovation of the fort was in progress under Commander De Lannoy between 1741 and 1745.

Neelakandan Pillai was the paymaster to the construction labourers of the fort. De Lannoy, the Dutch Naval Officer captured in the Battle of Colachel, had subsequently earned the trust of king Marthanda Varma and made him the military commander of the Travancore army. Some Dutch documents claim that De Lannoy played a role in the final surrender of the Dutch at Colachel.

The contact between the Colonel and Neelakandan started here it is Neelakandan who arguably "dragged" De Lannoy to King Marthanda Varma. The two men would later develop a strong friendship, which would lead Neelakandan into the presence of Jesus Christ. Incidentally, the Archangel's name comes to the picture again when the King allowed a chapel in the name of Archangel Michael to be constructed inside Udayagiri fort for commander De Lannoy to worship.

4) Through a Bed of Nails from a Bed of Roses.

In 1744, Neelakandan had been submitted to heavy trials. but could not understand the nature of this recovering. One day De Lannoy observed Neelakandan to be extremely sad and enquired about the cause of his excessive melancholy. Neelakandan then shared with De Lannoy about



Pic. St. Xavier's Cathedral, Kottar, Nagercoil (Tamilnadu, India) where the saint's mortal remains are interred.

the losses he had incurred. After many losses, finally, as it were the last straw, some of his best bullocks had died. Neelakandan wondered whether the hindu gods were angry with him despite the fact that he had been performing all his religious duties. He was also afraid if some persons were against him and had carried out some sort of a black magic against him, whereas in reality he had no enemies at all. Thus Neelakandan was beset with a lot of doubts and fears.

5) Through Sainthood of a Lay Person as a Result of Evangelization Ministry of Another Lay Person

Eustache De Lannoy was a great believer. He, just like his patron saint Eustachius, was brave, intelligent, holy and sincere in all his ways. De Lannoy consoled his friend Neelakandan by sharing with him his own faith as a Christian. He narrated to him the story of Job in the Old Testament, who was a personification of unconditional trust in God in the face of unbearable tragedies. Neelakandan listened to him with great consolation. He was impressed by Job's sense of absolute confidence in God which was not something he had grasped before, from the religion he practised. Thus, the Word of God was sown in Nilakantan's heart, his love for the Lord ever-growing, as pearl evolves within an oyster.

The ongoing discussions between both convinced Neelakandan of the truths of Christian faith. He decided to get baptized and expressed his decision to De Lannoy. In an eloquent example of evangeli-

zation ministry of a lay person, De Lannoy sent Neelakandan with a letter to Fr. Giovanni Battista Buttari, S.J., who was the head of the Neman Mission and was residing at Vadakkankulam. Neelakandan converted to Christianity and was baptised. His name was changed from Neelakanda Pillai to Lazarus, although he is widely known by the Tamil and Malayalam translation, **Devasahayam** (meaning 'God's help').

6) Through People Turning a Blind Eye to the Qualities of His Person

Neelakandan was by nature active, energetic and committed to his duties-qualities which endeared him to his superiors, especially to the king. He was a good person: enthusiastic, ingenious and with a natural inclination to oppose evil and to do good. He was greatly regarded for his high education, sharp intelligence and upbringing in martial arts. It is sad that the same people who loved him turned against him, wanting to take his life.

7) Through Humility and Subservience Despite Being Born 'with a Silver Spoon.'

Neelakandan was a reputed palace official and a soldier par excellence, but was carried away like an animal to be slaughtered for no crime other than accepting Jesus Christ as his Lord and Master.

It is remarkable that a man highly trained in archery, marmasastra (the South Indian martial art based on the science of human physique), military training, Kalaripayattu, Chilambakkali and the use of weap-

ons of war, found the will to surrender submissively to the humiliations and tortures- both mental and physical- he was subjected to.

8) Through Unimaginable Inhumane Tortures

The tortures he underwent are gut-wrenching for anyone to even read. Some of them include:

- ◆ *Neelakandan was paraded on foot through the capital in a shameful manner for 16 days, accompanied by the beating of drums.*
- ◆ *Hands pulled back and bound, he was seated backwards on a buffalo and paraded for several months, garlanded with flowers of toxic *Calotropis gigantea*, with just a small piece of cloth given to tie around his waist. Crowds stood watching the scene, jeering at, mocking and cursing him all along the way. The buffalo, many a time, would shake him off, throwing him to the ground.*
- ◆ *The parades were accompanied by rubbing his nostrils, scourged face and body with pepper powder.*
- ◆ *Put in a narrow prison, as small as an oven, where he could hardly sit or move.*
- ◆ *Chilli powder rubbed in his eyes when he lifted them up in prayer.*
- ◆ *Tortured at his place of execution, for seven months. He lay under a tree hugging the tree with his legs bound in chains. He was tied to the tree with fetters so that he could not move about, stand up or recline on the side, but was forced to sit up or to lie down on the back.*
- ◆ *Daily portion of 30 official lashes besides what he would receive otherwise.*
- ◆ *Locked in a prison cell and forced to inhale the fumes from pots of boiling water kept around him with ample red hot chili powder thrown in.*
- ◆ *Thrown in prisons with biting red ants, monkeys, poisonous snakes and scorpions.*
- ◆ *Denied a bath for 3 years, given sewage water to drink, and sometimes even denied the small portion of cooked rice otherwise granted.*
- ◆ *Carried to the place of execution slung on a stout pole passed through the chains binding his hands and feet. He suffered from painful wounds because of this inhuman act, the shackles pressing into his arms and legs.*



Pic. One of the many sponsored paintings displayed at Martyr Devasahayam Pillai Museum, Nattalam, Tamilnadu, India, shows scenes of tortures he was subjected to.

9) Through Death from Weapons Made by the Dear Friend.

During the Later stages of his life, Devasahayam was taken to the spot of his death, a hillock on the fringe of the wild Aralvaimozhy forest. It was a deserted place, inaccessible to ordinary human beings-called Kattadimalai, meaning the mountain with an unceasing flutter of winds. Musketeers and guns from the foundary were already kept ready for the operation. Those guns were most probably from the foundary at Udayagiri, produced by De Lannoy- a sad irony that the weapon of Devasahayam Pilla's death came from the hands of the one who led him to Christian faith! It is said that Devasahayam took the guns in his hands and blessed them before the soldiers shot him to death.

10) Through Sufferings to Reinforce Salvation

Devasahayam had five wounds on his body, just like Jesus's sacred wounds. India salutes this first pagan, married, lay man martyr-saint in the country's history. In Ralph Waldo Emerson's words, "**miracle comes to the miraculous.**" With his remarkable life, one of suffering, that culminated in his sainthood, Devasahayam showed us that life on earth is not all that is; that Jesus overturns unsuspecting hearts to reinforce on earth the eternal truths of salvation and afterlife.



Pic. (Above) Opposite Muttidichan Parai Miraculous Fountain Rock (Thuckalay,Tamilnadu) is the beautiful St. Michael's Church built in Travancore style with Portuguese-inspired interiors. The small well which is part of the Miraculous Fountain Rock and the shrine adjoining Muttidichan Parai.



Pic. (Left) The beautiful stone steps at Devasahayam Mount Kattadimala leading to Maniyadichan Parai (Bell Rock), Aralvaimozhi, Kanyakumari (Tamilnadu).

Pic. (Right) Rev. Dr. Benjamin, Diocese of Kottar and Mr. Earnest Peter Kandathil, Chief Editor (fifth from left) led a group of supporters of Kadosh Marian Ministries to the Pilgrim centres of St. Devasahayam in India.

Prayer

Almighty and merciful God, who brought your Martyr Blessed Devasahayam Pillai to overcome the torments of his passion, grant that we, who celebrate the day of his triumph, may remain invincible under your protection against the snares of the enemy. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. **Amen.**



MISHPAT



Lara J M
Bangalore, India.

Have you tried pulling a rattle(toy) from the hand of a child? Even a 6 month old child will be rattled, and emotionally display a strong sense of injustice; by crying (‘unfair’) till he gets it back. Imagine, when man tries to pull the gavel off God’s hand. Scripture makes it clear that God is THE Judge. God seeks out and judges the heart of everyone. The imagery of the Heavenly courts enables us to approach God in prayer. The prayer/sacrifice of His living saints brings justice to victory on earth by pleading the Precious Blood of The Lamb.


And God saw that the wickedness of man was great in the earth, and that every imagination (Hebrew : yeser) of the thoughts of his heart was only evil continually. Gen 6:5

When God was pleased with Noah’s offering, prayer and sacrifice, God promised never to smite anything living again. Gen 8.21

The Core of God is love, not hate. And justice is the inherent nature of God. Biblical justice is different from the justice of the secular world – where, eye for an eye and tooth for a tooth (Lev 24:19-21) is the dictum. It is man’s carnal nature

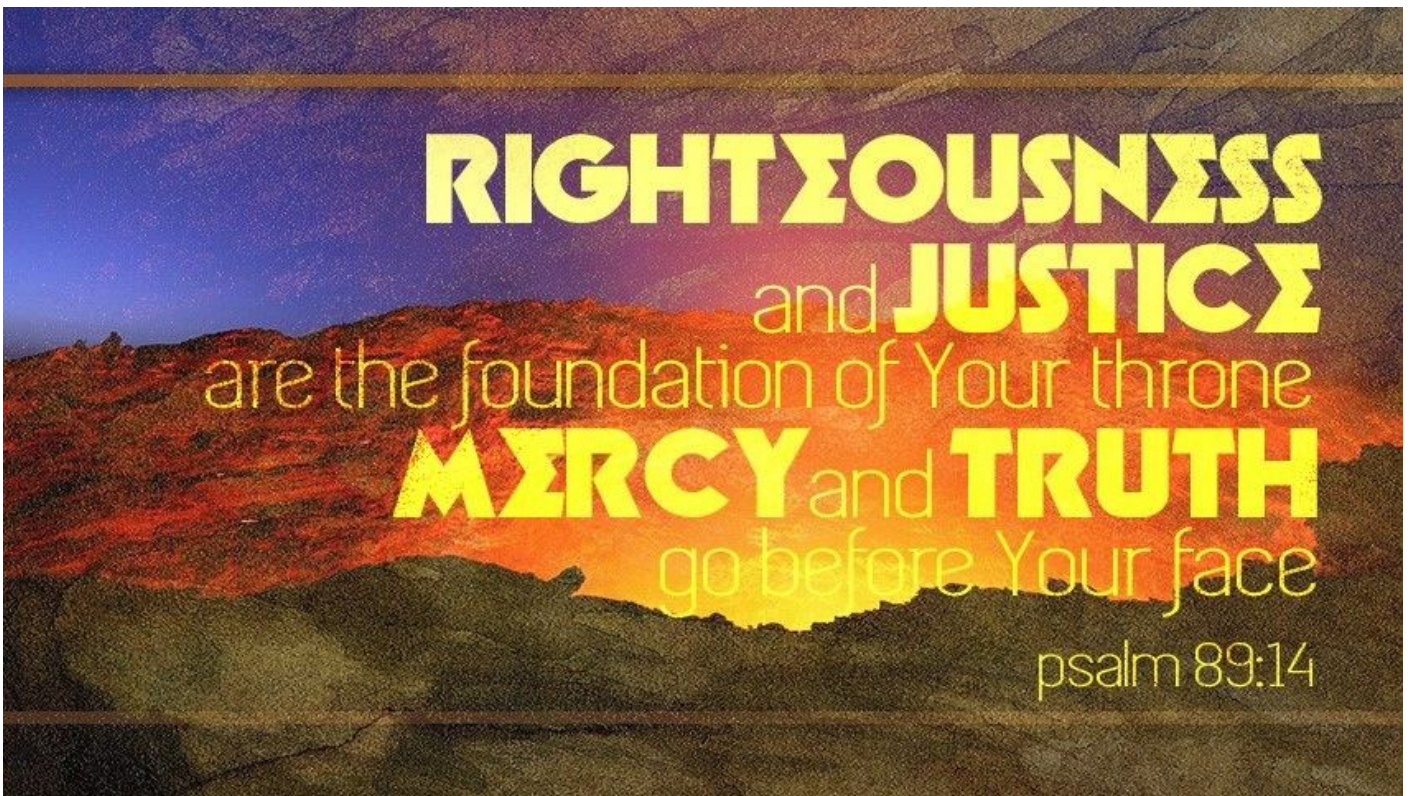
to delay and divert the course of justice, but God’s divine nature is to provide cleansing and vindication – to save soon enough, and not destroy!

Tsedaqah (according to the Strong’s Hebrew dictionary) means righteousness - ‘Right standing before God’ in action, word, thought, intention, desire, belief, feeling, choice and imagination. In Hebrew the noun- feminine for righteousness is Tsedaqah, and the noun-masculine for justice/judgement is Mishpat.



God has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead
Acts 17:31

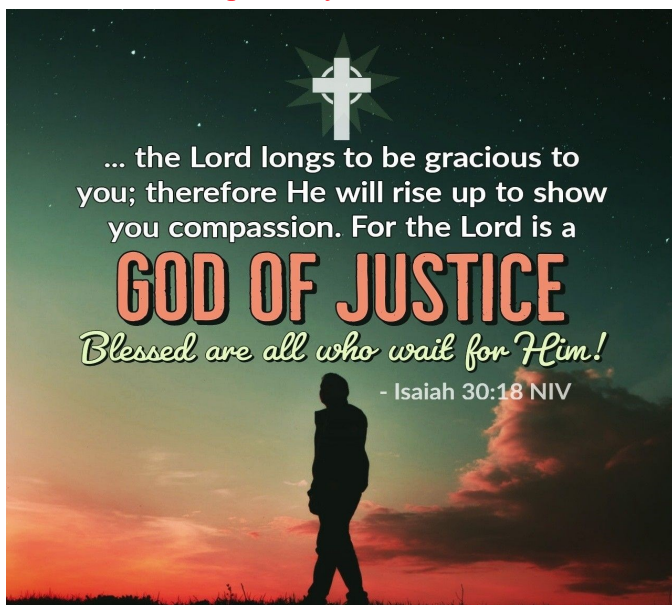
In the life of Prophet Jonah, we see God’s Tsedaqah and Mishpat, although Jonah in his human nature vacillated, yet God uses the virtue of justice, He planted in his servant, and elects him for a mission. Much to the disappointment of Jonah, God saw the repentant hearts of the wicked in Ninevah and turned vengeance to vindication. While Jonah was scared of dying at the hands of



the cruel Ninevites – he was put into the belly of the whale for three days to be spewed with power. While the Ninevites were scared of dying too, so they repented for their sins by sitting in ash.

We have learnt that heaven and hell are not geographical locations, but spiritual dimensions or states of consciousness. And faith in Jesus Christ THE Judge; is the key (Rev 1:8) to live a mindful life enabling us to experience the mansions / spiritual dimensions that God has prepared for us. (John 14:1-14)

Jesus teaches us to keep on praying and never lose heart, in Luke 18, assuring us, that God will vindicate His chosen, who cry out to him day and night, while He listens patiently.



And God shall vindicate us soon enough because of the one time finished sacrifice of Jesus Christ for our faults and failings. When we yield to the The Holy Spirit our advocate, who invites each one of us into His holy presence, and beckons us to state our cause, in-person(Isaiah 43:26). God waits for us faithfully in His heavenly courts, that we will come with a contrite heart in truth and Spirit, so that He can : replace our filthy rags of self-righteousness with His mantle of divine righteousness, cleanse us of our past wrong doing, keep us at rest in the comfort of God's promises, give us beauty for ashes, double our joy for shame, turn gladness for mourning and deliver justice for injustice as according to Isaiah 61

The heavenly gavel comes down in our favour, and no force on earth or beneath the earth can deny us justice leading to victory on earth, when we declare and decree upon our mind (imagination), **God will keep me in perfect peace, when my mind is stayed (fixed) on Him : because I trust Him.** (Isaiah 26:3)

The Holy Spirit reminds us in Mathew 6:33 to live a mindful (conscious) life:

Set your mind (imagination) on God's kingdom and his justice before everything else and all the rest will come to you as well.

Amen!

PRICELESS RELATIONSHIPS



Irene Daniel (Sheela)
Canada

It must have been my predestination, that I had the opportunity to work in a respectful organization in Toronto that has been a source of support for people with an intellectual disability including Autism. An intellectual disability is an impairment in cognitive function that affects areas of daily living, such as personal care, relationships, community participation, language skills, learning abilities, and the capacity to live independently. Autism, or autism spectrum disorder, is a lifelong neurodevelopmental disorder that affects the way a person com-

municates and relates to people and the world around them. The organization offered wide range of services including employment support, where these Individuals were given the opportunity to study and work in the organization based on their talents and mental capabilities to achieve their full-est potential.

After I started working in this organization only, did I come to know the value of the beauty hidden in their sweet smile, their unconditional love and innocence of these beloved individuals. The glittering faces of love, compassion and sincerity. As I wandered through those memories, many of those precious faces were lining up in my thoughts, who does not possess stubbornness, anger and who are not fake. A handful of faces flashed through my memory, who touched my heart so deeply and were too close to my heart. Among them was John at the forefront.



As I was sitting in my office, on the first day, an elderly man walked slowly into my office with a sweet smile and introduced him to me as John. He was about eighty years old, with sagging skin, wrinkles and a bent frame. He had twinkling blue eyes and a kind face. At first glance, his sweet smile reminded me of my dad. To my surprise, I learnt later, that John used to work in the mail room of the office until he retired from the position few years ago and has been volunteering 2 days a week since then.

From that day on, John visited me each time he came to the office. He had so many things to talk to me, from news around the world to local baseball games. One thing that I noticed from the beginning was that John had a speech impediment. His words were not clear and most of the things that he said, I was not able to grasp all of it. I did not have the heart to disappoint him by telling him that I could not understand him. I decided to nod and keep a constant smile whenever he talked to me and pretend to be an attentive listener so that he will not feel bad. One day as usual, John came to my office and started his normal conversation with a smile. I sat there with my usual nodding and smile. All of a sudden, one word from his conversation fell so clear into my ears. The word "Tsunami" was so clear and sharp in my ears. He was talking about the "Tsunami" that happened in Japan that week. My smile vanished and I felt so embarrassed and

was looking for a place to hide from him.

John's health was deteriorating, and he stopped coming to the office. Two years later, As I was flipping through the pages of the obituary columns of the local newspaper "Toronto Star" John's obituary caught my attention. As I was gazing at John's picture, tears filled my eyes for John, the loving man who reminded me of my dad, who was nobody to me, yet so close to my heart like my dad.

I met Susie for the first time in the Information Technology (I.T.) department. She was a very beautiful young lady around twenty-five years, slender with rosy cheeks, and light blue eyes. Her shoulder length blonde hair was fastened with a clip at the back of her neck. I sensed something was wrong with her, as she was walking around holding a doll tight to her chest. Very soon, I came to know from one of my colleagues that She was carrying the doll, assuming that it is her own baby. I remember reading somewhere that some individuals with Autism will be in their own imaginative world. "O God, what a fate for this beautiful young lady, I sighed.

A week later, she came to my office and showed me the diamond ring in her left hand and told me that she is engaged, and her wedding was in the following week. She looked so happy and was blushing. I was surprised to hear that, and at the same time I felt so happy for her and felt so proud

Love

Love is patient, love is kind.
 It does not envy, it does not boast,
 it is not proud.
 It is not rude,
 it is not self-seeking,
 it is not easily angered,
 it keeps no record of wrongs.
 Love does not delight in evil but rejoices
 with the truth.
 It always protects, always trusts,
 always hopes, always perseveres.

Love never fails.

1COR:13



of the amazing young man who came forward to give a life to this young lady with autism. Later that day, I came to know from a colleague that this was also part of Susie's imagination, and she was not getting married. This imagination was the sign of the strong maternal instinct in her to be a wife and a mother. The thought of Susie's shattered dream brought tears in my eyes.

I used to meet Peter and Ivan at the reception area as they worked in the coffee den close to the reception. They can be introduced as Young Adults with childlike behaviors (Big Children) between the age of twenty and twenty-five. Peter was 6'3 tall and a big guy with round face and cute dimples, vibrant and always with a smile that can attract anyone. In that big body, he had a beautiful heart and was always pleasant. He became so close to me fast and always loved to talk to me about his passion for his scooter and how he enjoyed riding it to work in the summer. Ivan, is fully reliant on a wheelchair and has speech impediment.

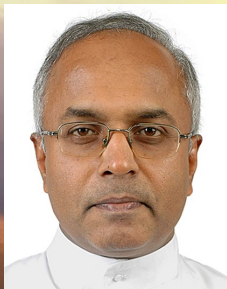
One morning, as I was walking towards the office, I met Ivan and Peter on the sidewalk in front of the

office. Peter was pushing Ivan in his wheelchair and they both looked so cheerful. Peter was taking Ivan for grocery shopping. As soon as they saw me, their eyes lit up with joy. The happiness that I saw in their eyes was beyond description. Since I have not seen them for some time, Ivan was holding my hand tightly, expressing his love, care and happiness and at the same time, with his broken words he was saying to me "you have to come and visit me in my office" to which I replied with motherly love and tears of joy "Yes for sure Ivan". Peter stood closer to me patting my shoulder and looking at me with his amazing smile.

The thought that went through my mind at that moment was, how blessed and thankful I was to work in such an environment and the encounters of experiencing the beauty of the smiles, innocence, truthfulness and the unconditional love of these treasured individuals. My precious ones, you have converted me to a new creation with love and compassion. Wherever you may be, my blessings will be always with you.



Justification by Faith



Rev Dr Jacob Prasad
Former President / Rector Pontifical Institute , Alwaye, India

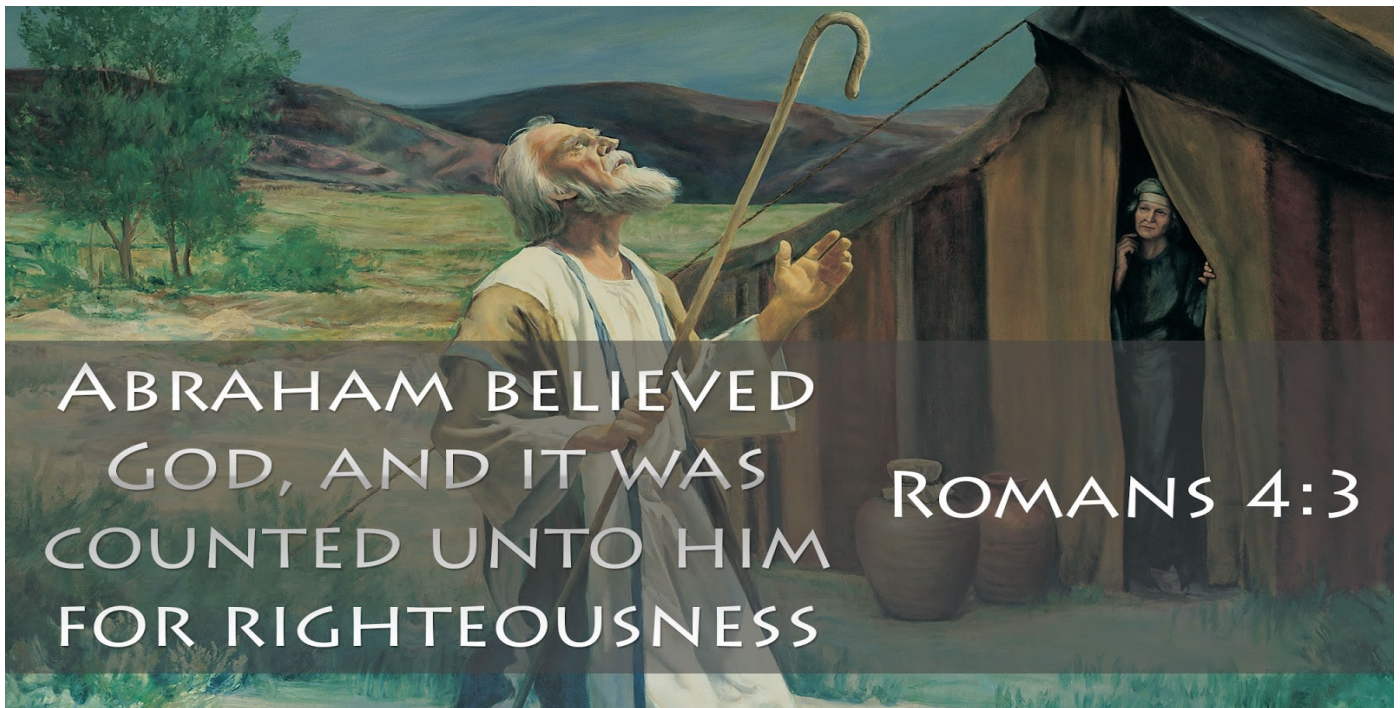
Our last reflection was on divine and human righteousness. This time our discussion is on “**justification by faith.**” The two go together, as presented in Rom 1,16-17: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, first to the Jews and then to the Greeks, for in it the righteousness of God has been revealed from faith for faith, as it is written, ‘the just person lives by faith.’” In this regard, Gal 2,16 states, “Yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.”

Paul draws the concept of “justification” from his Jewish background. Generally *dikaios* or a just person came to denote one who stood acquitted (set free) or vindicated before a judge’s tribunal. But the Old Testament noted the difficulty of achieving this status before God’s tribunal (see Job 4,17; 9,2; Ps 143,2; Ezra 9,15). Josephus, the Jewish thinker and historian of the first century, could imagine nothing more righteous than obeying the dictates of the Law of Moses. But the Essene of the Qumran community sang of his sinfulness and sought justification as coming only from the mercy of God. Paul’s idea of justification is similar to that of the Essene.

When Paul therefore says that Christ has justified human beings, it means that Christ by his passion, death and resurrection (the Paschal Mystery) has caused people to stand before God’s tribunal acquitted or innocent. Paul clearly asserts the gratuitous character of it, that is, it is a freely given gift (see Rom 3,20-26).

Now in Paul's view, one can stand justified or innocent before God's throne of judgment only by faith. Paul contends that even in the Old Testament it was so. Accordingly, he quotes and interprets OT. In Rom 1,17 the quotation is from Habbakuk 2,4; the same is quoted in Gal 3,11: "***the just person lives by faith.***" In fact in the OT, and for that matter in Habbakuk 2,4, living by faith ordinarily meant obeying the precepts of the Mosaic Law.

However, Paul brings in a new perspective, i.e., justification cannot be guaranteed by obeying the Mosaic Law but can be obtained only by faith in Christ. Paul understands "faith" as a relationship to Christ. Only in relation to Christ can one stand innocent before God's throne of judgment. In Rom 4 Paul interprets the story of Abraham in this perspective and argues that Abraham was also justified by faith rather than by works. According to the understanding that was prevalent at the time of Paul, when it was said in Gen 15,6 "***Abraham believed God and it was reckoned to him as righteousness,***" what was understood was that Abraham was in fact justified on the basis of what followed, i.e., his circumcision and his readiness to offer his son Isaac in sacrifice. Abraham's faith meant the execution mainly of these two works that he did. But according to Paul, Abraham stood justified before God even before he did those two main works. In Paul's interpretation the moment that Abraham believed God when God said that he would have a child in his old age despite the barrenness of Sarah he was justified then and there, for the two works, circumcision and the sacrifice of Isaac came later, as narrated in chapters 17 and 22 of Genesis respectively. Abraham was justified by faith in God.



In the new dispensation (i.e., after Christ has come) faith in God happens through faith in Christ. Hence faith in Christ is the only means of human justification. A question then arises as to why Paul in his letters, usually at the second part of them (the imperatival part), insists on doing works. For example, in Rom 12-15 and Gal 5-6. The answer is that one who has been justified by faith cannot but do works of love. This is clearly enunciated in Gal 5,6: "For in Christ Jesus circumcision or uncircumcision does not count; what counts is faith working through love." Therefore our keeping of the commandments, our acts of devotion, our acts of charity, indeed the whole of Christian conduct and life, are all consequences of our relationship with Christ i.e., faith in Christ, which justifies us. Exercise:

Exercise: Read Rom 3.21-4,25.

To ponder about: What is the nature of our relationship with Christ?

Dr. Jacob Prasad

KADOSH MARIAN INSTITUTE OF THEOLOGY

Kadosh Marian Institute of Theology strictly adheres to the norms, traditions, ethos and values of the Catholic Church and it is led, blessed and guided by the following Bishops, Monsignor and Priests.



Most Rev. Dr Joseph Mar Thomas



Most Rev. Dr Alex Vadakumthala



Most Rev. Dr Selvister Ponnumuthan



Most Rev. Dr James Raphael Anaparambil



Most Rev. Dr Varghese Chakkalalal



Most Rev. Dr Christudas Rajendran



Most Rev. Yoohanon Mar Chrysostom



Most Rev. Dr Stanley Roman



V Rev. Msgr Nicholas Tharsiuse



V Rev. Msgr Vincent S. D'Cruz



Rev. Dr Joy Painadath



Rev. Dr Joshy Mayyattil



Rev. Dr Prasad Theruvathu OCD



Rev. Dr Charles Leon



Rev. Dr Shaji Jerman



Rev. Dr Laurence Culas



Rev. Dr Jacob Prasad



Rev. Fr Pious Malliar



Rev. Fr Philip Mathew Vettikatt



Rev. Fr Thomas Chozhithara



Rev. Fr Justin Judin



Rev. Dr Johny K Lawrence



Rev. Dr Vinoy George



Rev. Dr Roy Simson



Rev. Fr Shaji Thumpechirayil



Rev. Fr Rodolfo Encaboo



Rev. Fr Louis Francis Pulickal



Rev. Fr Saji George Raphael



Rev. Fr Arundas Thottuval



Rev. Fr Titus Augustine



Rev. Fr Thiyadtious A D'cruz



KADOSH MARIAN INSTITUTE OF THEOLOGY

We Always Hitch Our Wagon To A Star

BIBLE STUDY

Classes Scheduled for Q3 2022, Led By

Book of Hebrews



Rev. Dr Maria Michael Felix
Professor
Pontifical Institute
Alwaye, India

Catholic Letters



Rev. Dr Jacob Prasad
Former President / Rector
Pontifical Institute
Alwaye, India

Every Friday and Saturday

(Timing)

((USA-New York & Canada-Toronto 10 am)

(UK 3 pm) & (EU 4 pm)

(Bahrain, KSA & Kuwait 5 pm)

(UAE & Oman 6 pm)

(Indian 7 30 pm)

(Philippines 10 pm)

Attend Live classes over Zoom:

Zoom Meeting Id: 298 695 6201 & Passcode : 973859

Enroll now and access all classes

<https://kadoshmarian.com/enroll-now/>

Courses offered are :

1. Diploma in General Bible Studies (D.G.B.Th)
2. Diploma in Theology (D.Th)
3. Bachelor Degree in Theology (B.Th)
4. Master Degree in Theology (M.Th)

This quarterly bulletin is compiled and published by the Kadosh Marian Voice editorial board for and on behalf of
Kadosh Marian Ministries

Non Profit Organisation (Charitable Trusts) in the United Kingdom, USA and India.

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

www.kadoshmarian.com