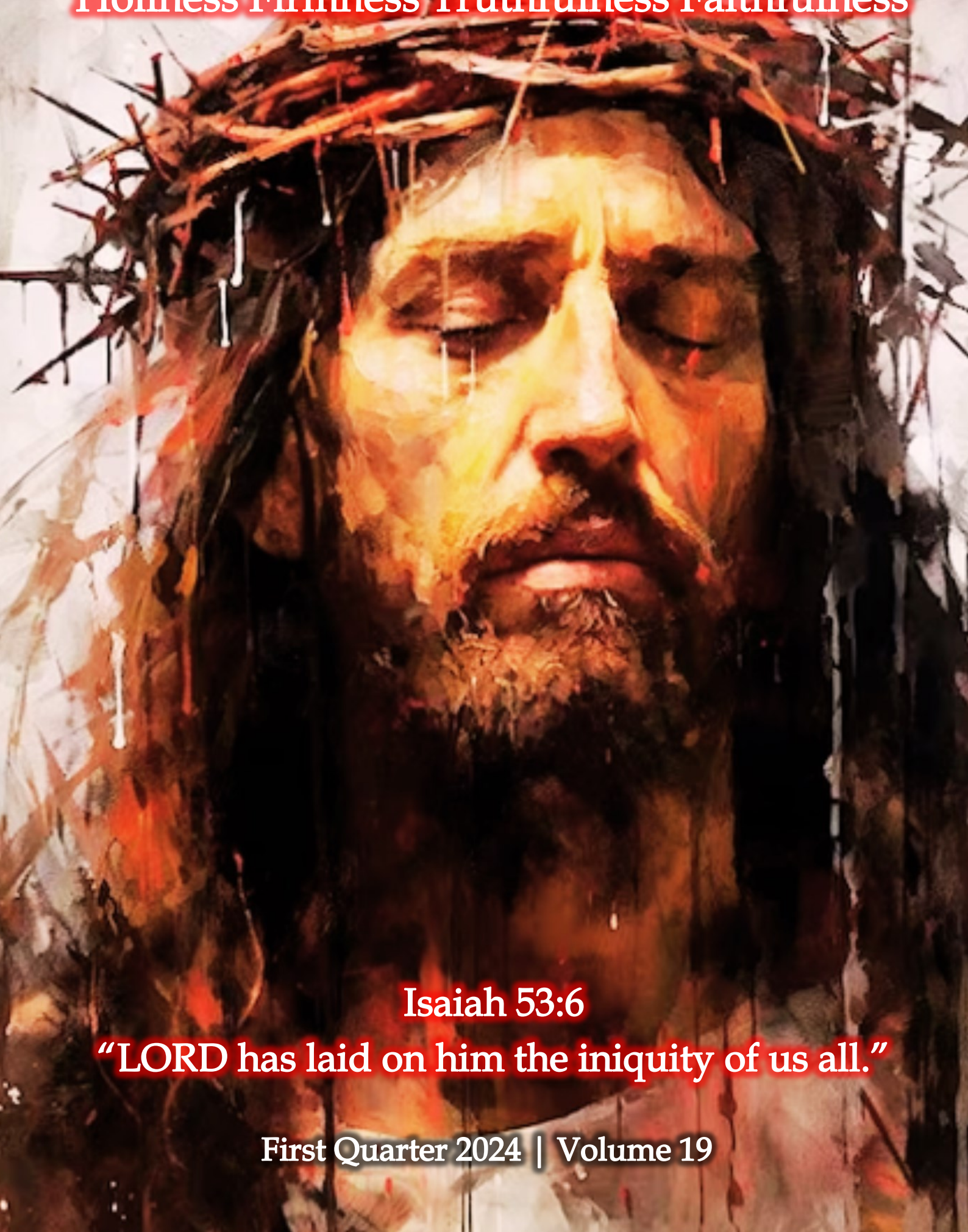


# **KADOSH MARIAN VOICE**

**Holiness Firmness Truthfulness Faithfulness**



**Isaiah 53:6**

**“LORD has laid on him the iniquity of us all.”**

**First Quarter 2024 | Volume 19**

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“**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.
- Visiting refugee camps, hospitals and providing food, clothes and medicines.
- Helping the needy with basic needs and providing comfort and confidence to build a new life
- Supporting Missionaries of St. Francis de Sales financially for their missions in Africa and Asia.
- Supporting various dioceses and churches across the world for evangelization.

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.

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# EDITORIAL<sup>4</sup>LY



**Rev Joseph Xavier**  
Managing Editor

**M**y dear brothers and sisters in Jesus Christ,  
May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all!

It is my pleasure to begin this editorial with the prayer of Simeon in the Jerusalem temple during the Presentation of the Lord found in Luke 2:29-3 “**Lord, now let your servant depart in peace, according to your word; for my eyes have seen your salvation which you prepared in the presence of all people, a light for revelation to the Gentiles, and for glory to your people Israel**”.

As we celebrate the significant event of the Presentation of Jesus at the Temple, it is a poignant moment to reflect on the enduring lessons of **faith, obedience, and commitment** that this story imparts.

The Gospel of Luke describes how Joseph, as the head of the Holy Family of Nazareth, presented Mary and the baby Jesus in the Temple of God for the mother’s purifi-



cation and the child’s “redemption.” Although Mary, the most holy of women, ever-Virgin, was exempt from these precepts of the Law because of her miraculous conception, **she chose to submit herself to the Law** just like any other Jewish mother. The Book of Numbers (18:15) taught that since every Jewish firstborn male child belonged to Yahweh, the parents had to “buy back” (redeem) the child by offering a lamb or turtledoves as a sacrifice in the Temple. Jesus never needed to be “bought back” as he belonged wholly to God the Father, but **Joseph kept these laws as an act of obedience to God.**

So, what does this mean for us?

- The Christian life is a **lifelong journey of discipleship and spiritual growth**. It involves continually seeking to deepen one’s understanding of God’s word, growing in faith, and allowing the Holy Spirit to transform one’s heart and character.
- **We need the assistance of the Holy Spirit to recognize the presence of Jesus in ourselves and in others:** All those who, like Simeon and Anna, persevere in piety and in the service of God, no matter how insignificant their lives seem in men’s eyes, become instruments the Holy Spirit uses to make Christ known to others.
- Being committed to Jesus requires **surrendering one’s will to His and obeying His commandments**. It involves aligning one’s actions and decisions with God’s will, seeking guidance from the Holy Spirit through prayer and scripture.
- Every Holy Mass in which we participate is our presentation. Although we were officially presented to God on the day of our Baptism, **we present ourselves and our dear ones on the altar before God our Father through our Savior Jesus Christ at every Holy Mass**. Hence, we need to live our daily lives with the awareness both that we are dedicated people consecrated to God and that we are obliged to lead holy lives.

In conclusion, the story of Jesus at the Temple serves as a timeless reminder that commitment to Jesus is a **whole-hearted dedication to Him as Lord and Savior, expressed through faith, obedience, discipleship, and love.**

As we celebrate this holy occasion, let us re-dedicate ourselves to this profound commitment that can shape every aspect of our lives and empower us to live out our faith with authenticity and purpose.

2024



TOWARDS A MEANINGFUL NEW YEAR



**Most Reverend Bishop Dr Alex Vadakumthala**  
Bishop of Kannur, Kerala, India.

Kadosh Marian Voice

As we stand at the threshold of a current year, it's natural to reflect on the past and anticipate the future. As faithful stewards, we have the opportunity to approach the new Year with faith, hope, and charity. This journal is designed to guide you through a journey of introspection, prayer, and action to help you cultivate a meaningful and spiritually enriching new year.

During Christmas Season, we sang: "Joy to the world the Lord has come ..." or similar hymns that express our festive joy. We should feel this joy deep within us. It should always be yours and mine throughout the Year. What shall we do to possess this joy? How can we make this Year a little more meaningful for us? Perhaps we could reflect on the following thoughts when we enter the Year of Joy:

<b>GRATITUDE</b>	Take time to reflect on the blessings, lessons, and challenges of the past Year. Note down at least five things you're grateful for, acknowledging God's faithfulness towards us.
<b>LESSONS LEARNED</b>	Consider the experiences and struggles you faced in the past Year. Reflect on how God worked through them to shape you and deepen your faith. Make a note of key lessons you've learned, and search for ways and means to apply them in your practical lives.
<b>FORGIVENESS</b>	Is there anyone you need to forgive? Reflect on any lingering resentment or bitterness in your heart and ask God for the grace to forgive. Say a prayer asking God to help you to release any unforgiveness and embrace His love and forgiveness. It is imperative on our part to be aware that forgiveness can come only from a courageous heart.

As we have already entered the new Year, it would be a blessing to Seek God's Guidance for the New Year. Therefore, I would like to bring your attention to the following areas:

<b>SPIRITUAL GROWTH</b>	Identify areas of your spiritual life where you desire growth and transformation. Set specific goals for prayer, Scripture reading, praise, worship, and service to others. Take practical steps to cultivate a deeper relationship with God.
<b>PERSONAL DEVELOPMENT</b>	Consider your physical, emotional, and mental well-being. Set goals for self-care, healthy habits, and personal growth. Consider practical steps you can take to prioritize your health and well-being in the coming Year.
<b>RELATIONSHIPS</b>	Reflect on your relationships with family, friends, and community. Identify ways you can nurture and strengthen these relationships in the New Year. Mark intentions for fostering love, unity, and reconciliation in your interactions with others.

As the new Year always follows Christmas, I would like to share a few more thoughts that will keep us connected to the **spirit of Christmas throughout the Year**.

### Remember "Santa Claus"!

In the old town of Mira, there was a family. Though very poor, they were good and noble-minded. One year, the winter was too strong, and no one could go out to work in the field. The parents in this family found it difficult to get even food for their four young daughters. Somehow, Nicholas came to know about it. One day, he put some gold coins in a white socks-like bag, threw it through the window of the house, and left. The family was surprised to get the coins. They were extremely happy. But they were wondering who left the white stocking with gold coins in their house! After a few days, when they had almost finished all that they had, Nicholas came again! He threw another tiny white bag with gold coins into the house. But, this time, the head of the family happens to see Nicholas. He was amazed to be near him! He hugged him and thanked him for his generosity and love. Nicholas requested that he should not tell anyone about this. But how can good tidings remain hidden? The goodness and kindness of Nicholas spread like wildfire!

Thereafter, when good things come, it was attributed to Nicholas!

Washington Irving, who is the creator of Ripwan Winkle, in 1809, narrated about Nicholas in a book titled "Booker History", as a fat, short and joyful person, with long beard and attractive red dress, traveling on a rain-deer driven sleigh, distributing gifts to everyone.

Clement Clark, who was a professor in the New York Seminary, wrote a poem in 56 lines, in 1822, on

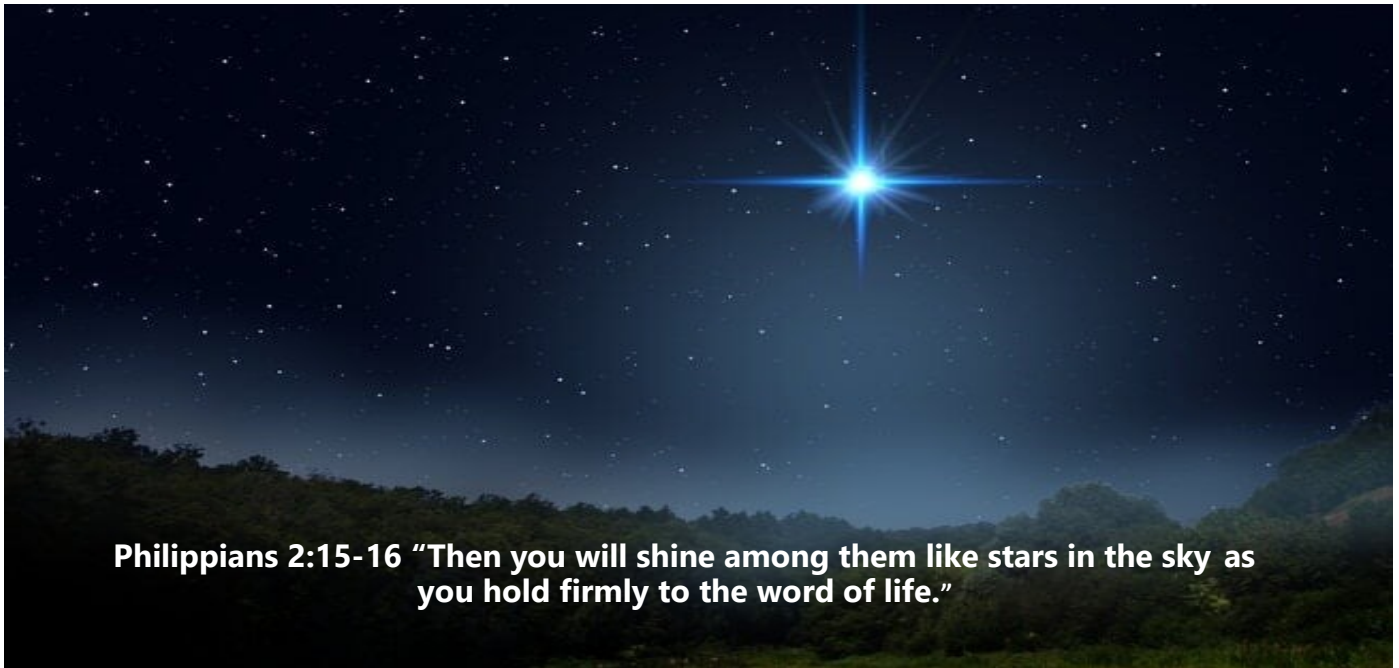


Saint Nicholas (280-343) was a Christian bishop from Holland who provided for the poor and sick

Nicholus. The joyful Nicholaus made everyone joyful! Robert W. Weet, the Fine Arts Professor in the American Military Academy drew picture of Nichalaus. St. Nichalus was a bishop from Holland, who loved everyone and helped people to be happy.

*My New Year would become meaningful and memorable, if I become like “Nicholaus”, making others happy by loving them, as “Jesus loved” (Jn 15:12).*

**Be a “STAR”!**



**Philippians 2:15-16 “Then you will shine among them like stars in the sky as you hold firmly to the word of life.”**

“When they saw the star, they rejoiced exceedingly with great joy” (Mt. 2:10). The star is an important symbol of the coming of the Babe of Bethlehem. Stars shed light. Light brings joy. It dispels darkness. When Jesus is born, night becomes bright. (Lk 2:8). When Jesus dies, day becomes dark. (Lk 23:44). Jesus said: “I am the light of the world” (Jn 8:12). The blind begins to see in his presence (Lk 18:35). Those in despair find new hope. Mary Magdalene and Zacchaeus are examples for those who experienced this newness in life.

Jesus also said: “You are the light of the world” (Mt 5:14). When we study the Bible, it is amazing to note that Jesus uses the same word “phos” also in this sentence, as He spoke about himself, “I am the light of the world”. In fact the many words that we use daily like photocopy, photography, photophobia, photosynthesis etc. derive, from this root “phos”!

The most relevant question is this: How can I be a light to others? How can I be a ‘star’ that brings happiness and hope in the lives of others?

**Be a “MANGER” for the Lord!**

Mary said: “Behold the hand maid of the Lord! Be it done according to thy word!” The Vatican Council in its document Lumen Gentium, explains, “*Committing herself wholeheartedly ... she devoted herself totally, as the handmaid of the Lord*” (LG, 56).

Jesus told Zacchaeus: “I must stay in your house!” It is also worth reflecting on the deeper meaning of this verse from Revelation 4:19-20: “I stand at the door and knock!” Our God is one who likes to dwell among us or in us.

Nobel Laurate, Rabindranath Tagore has this beautiful poem, in Gitanjali:

*“You came down from your throne and stayed at my cottage door,  
I was singing all alone in a corner, and the melody caught your ear,  
You came down and stood at my cottage door.  
Masters are many in your hall, and songs are sung there at all hours,  
But the simple carol of this novice struck at your love.*”

*One plaintive little strain mingled with the great music of the world,  
And with a flower for a prize, you came down and stopped at my cottage door"*

The relevant question during this holy season is this : How can I be a “manger” for the Babe of Bethlehem to be born?

To transform my life into His dwelling place, **I need a pure heart.** “Create in me a clean heart, O God” (Ps 51,10), should be my daily prayer. **I need repentance and reconciliation.** (Mk 1:15; Joel 2:12-13; Eph 4:23-5:2; Acts 2:38) **I need to be like a fig tree bearing fruits** (Lk 13:6-9). **I need to submit to the Lord,** so that the One who says, “Behold, I make all things new!” (Rev 21: 5) would touch and transform my life.



Finally, **Let this year be a year of prayer:** “Lord, renew our life to celebrate this New Year more meaningfully. Help us to be a ‘Santa Claus’ who fills every heart with joy. Help us to be a little ‘star’ showing everyone the way to the Prince of Peace. Take our life to be the ‘manger’ for you to be born. Thus, let us make this year a memorable, meaningful one, and a time filled with serenity and peace, shared with everyone”

As you embark on this journey into the new year, may you be filled with faith, hope, and love. May you experience God’s presence and guidance every step of the way, trusting in His faithfulness to lead you into a future filled with purpose and meaning. Remember, **“Commit to the LORD whatever you do, and he will establish your plans”** (Proverbs 16:3).

I impart all my paternal blessings to all members of Kadosh Marian Ministries, well-wishers and the readers of this journal. Amen.





# THE SYNOD OF SYNODALITY GENERAL EXPECTATION



## **Rev Dr Laurence Culas**

Vicar, St Mary Parish, Pongummood, Trivandrum, India  
Coordinator of Ministries, Archdiocese of Trivandrum  
Professor, Bodhi Institute of Theology, Tillery, Kollam  
Secretary, KRLCBC Commission for Bible  
Editor, Prophetic Voice (News Letter of CPCI)



Pope Francis among the delegates of the Synod on Synodality, held in October of 2023.  
Credit: Vatican Media

*T*he Synod on Synodality initiated by Pope Francis in October 2020 has completed its third year. Discussions have already started at various levels in the Catholic Church, throughout the world, to journey together and grow, inspired by the Holy Spirit. These discussions were held not only at the regional and national levels but also at the continental level.

The Synod on Synodality will reach completion with two global summits held in Vatican, the first of which was the summit held from 4th to 29th October, 2023. The second summit is scheduled in October 2024.

The theme of the Synod, “For a Synodal Church: Communion, Participation and Mission,” discussed at regional, national and continental levels, were evaluated at the first global summit. Against this background, it would be good to think of the hopes and expectations that the faithful of the Catholic Church have, from the Synod on Synodality.

### **Lending an Ear to Distinct and Isolated Groups**

The heart of the Synodal Church is based on the teachings of Jesus. The revolutionary social inclusion of the singled out and isolated, forms the core of Jesus’ teachings. The Church should also pay heed to the voices of people largely unheard of and conspicuous by absence of representation in the wide frames of the society. These are, the remarried (those once married under Catholic law, but separated under civil law and then remarried under civil law itself), those who adopt children without being legally married, LGBTQ Persons, those who left priesthood and religious orders, refugees, people who practice polygamy and unmarried people living together.

For such people, neither their voice nor participation has found a place even in the synodal process held at the diocesan level. Although lamentations about them have been raised in the guidelines laid down as a result of the synodal process, there has been no constructive effort to actively involve them in the said process. The collective journey of the Catholic Church as dreamed by the Synod is made possible only when those who are isolated in this way are included as part of the Church. The general community certainly expects this from this Synod.

### **Women: Equals Among God’s People**

Today, it is women who play a crucial role in the liturgical life of the church and in fact, they who are also more active in the mainstream activities of the Church. However, it is men who have a clear influence in the conception and execution of church activities. Though they are greater in number in the community conceived as God’s people, women are given an irrelevant position in the church. It is disheartening that women, despite their majority status, are not accorded equal participation in the church.

It is encouraging to note that 80 of the 465 representatives at the recent global summit are women – certainly, first time in the history of the Church. However, the issue of endowing them with divine status is solely limited to discussions. It should be noted that women are not considered for the post of permanent deacons in the Church, whereas the same is possible for married men.

Likewise, women face many challenges within the Church. A radical transformation in the Church's approach to women is therefore vital. Women should be considered equals among God's people and should be placed at the forefront in the governance process of the Church. It is also the responsibility of the Church to train women for such initiatives. The general society expects this responsibility from the Synodal Church.

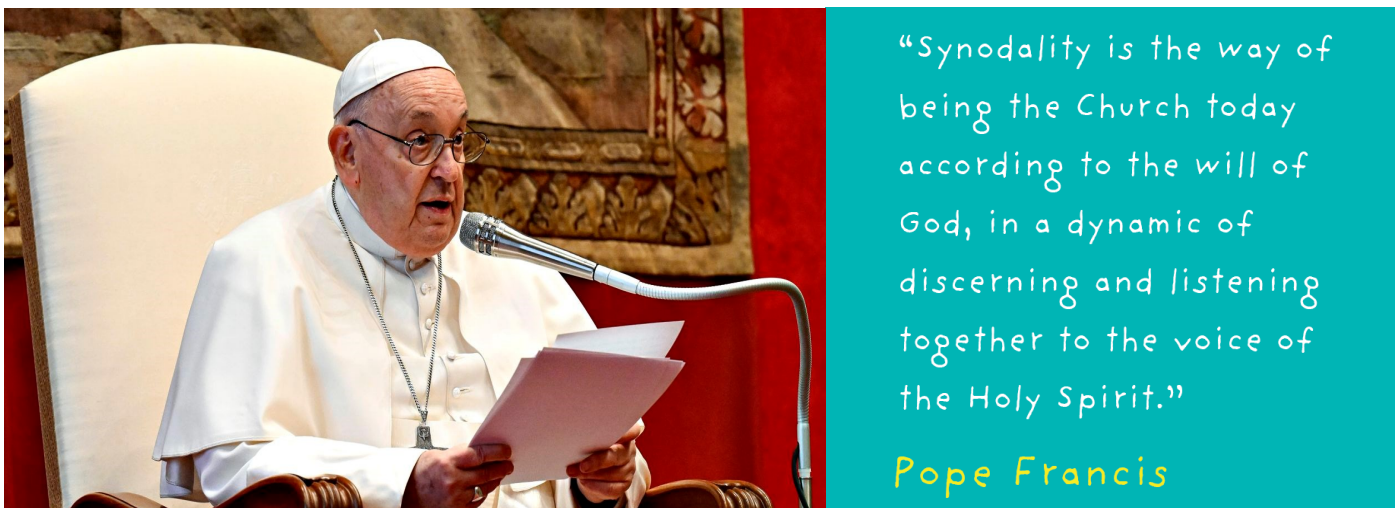
### Removal of Clericalism

The church is people-oriented and populist. What is often seen today are attempts to establish Clericalism – a disposition noticed at all sectors of the Church's activities. We see a repetition of history in that the modern clergy follow what the ancient religious authorities imposed on their followers (see Matthew 22:25). Pope Francis indicates the need to curb this infectious disease which has far-reaching effects.

In the journey of priests and people together, no one is superior; on the other hand, the Church is in a circle where everyone is commanded to be equal. All are equal listeners and speakers. Thus the Church acquires a personality of 'one body.' The assertive dominance of clericalism or superiority of priesthood requires a melting pot. We expect from the synodal Church a people's Church that seeks their participation.

### Authoritarian Nature verses Synodal Nature

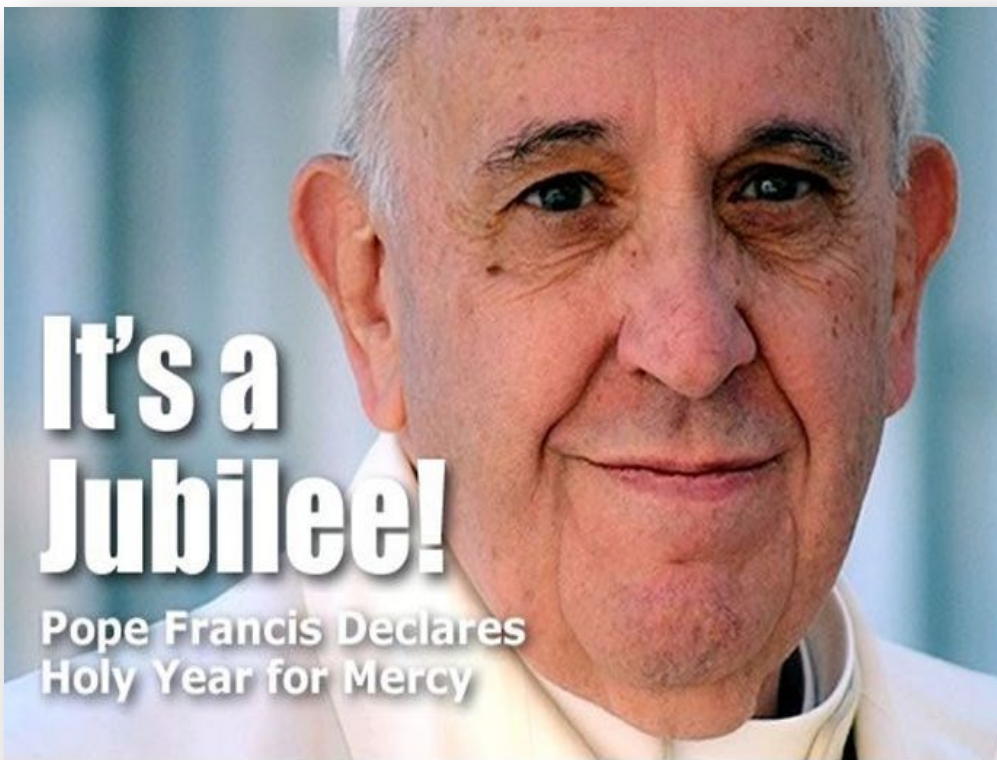
The face of today's Church is a functioning style that overemphasizes traditional rules and norms. The obsessive attitude that all matters and issues will be examined and decided in accordance with the laws needs to change. Laws should be changed to be more people-oriented by listening to everyone. Rigid laws are disruptive to Synodal Church life. Therefore, the periodic revision of the Canon Law is essential. From this Synod, the general public expects reform of Church laws.



Along with that, Church administration should become more people-oriented. The reason being that even today, the administration of the Church is being carried out in a very structured system. Currently, the Church leadership gives orders from higher to lower levels. The Church leadership should acquire the habit of deciding and executing matters without any middle interference. A Synodal working style should be formed to bring about significant shifts in the Church administration structure – a unique scenario of sitting together around a table and deciding things with an open mind. In the recent global summit, the manner of progression adopted – by sitting around a table in groups of 10 people, speaking and listening – was remarkable. The general public expects that the Church should embrace a form of governance in which no one is above or below anyone, and decisions are taken from the heart, together.

### Conclusion

Apart from the subjects mentioned above, the general public expects many more from the Synod. In particular, the need to investigate the reasons why young people are leaving the Church and ways and means to bring them back to the Church. Also, people expect decisions from this Synod that will finally put an end to tendencies where even Liturgy stands to divide the people of God. There is no doubt that this Synod will help immensely to find answers to the issues and challenges faced by the Church today. May the Synod on Synodality rise to the standards of the general public and be able to implement all that the people genuinely expect from it.



# It's a Jubilee!

Pope Francis Declares Holy Year for Mercy

*'Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith.'*



# Approaching the Holy Year of 2025 with the Spirit of Mercy and Forgiveness

**Rev Dr Milton Jacob**

Dioocese of Calicut, Kerala, India.

**“Jesus Christ is the face of the Father’s mercy”** Pope Francis, (*Misericordiae Vultus*, 2015). This powerful statement from the Papal Bull proclaiming an Extraordinary Jubilee of Mercy from 8 December 2015, encouraged the Church to be Merciful like the Father, echoing Jesus’ directive in Luke: **“Be merciful just as your Father is merciful”** (Lk 6:36); The choice of Luke’s Gospel to emphasize God’s mercy is fitting, given its rich narration of God’s mercy through Jesus’ words and actions. After a decade, another Jubilee year is at hand – the Holy Year of 2025 will be the 27th ordinary Jubilee of the Catholic Church. As Leviticus 25 evidences, a Jubilee year is a year of atonement and mercy. To truly live the spirit of the imminent Jubilee Year embracing mercy through pardon is essential. Let’s glean insights from Luke-Acts that underscore these themes. Luke guides us in forgiveness by narrating Jesus’ teachings and actions, and Acts complements this by illustrating a powerful imitation of Jesus’ pardon and forgiveness through the character of Stephen.

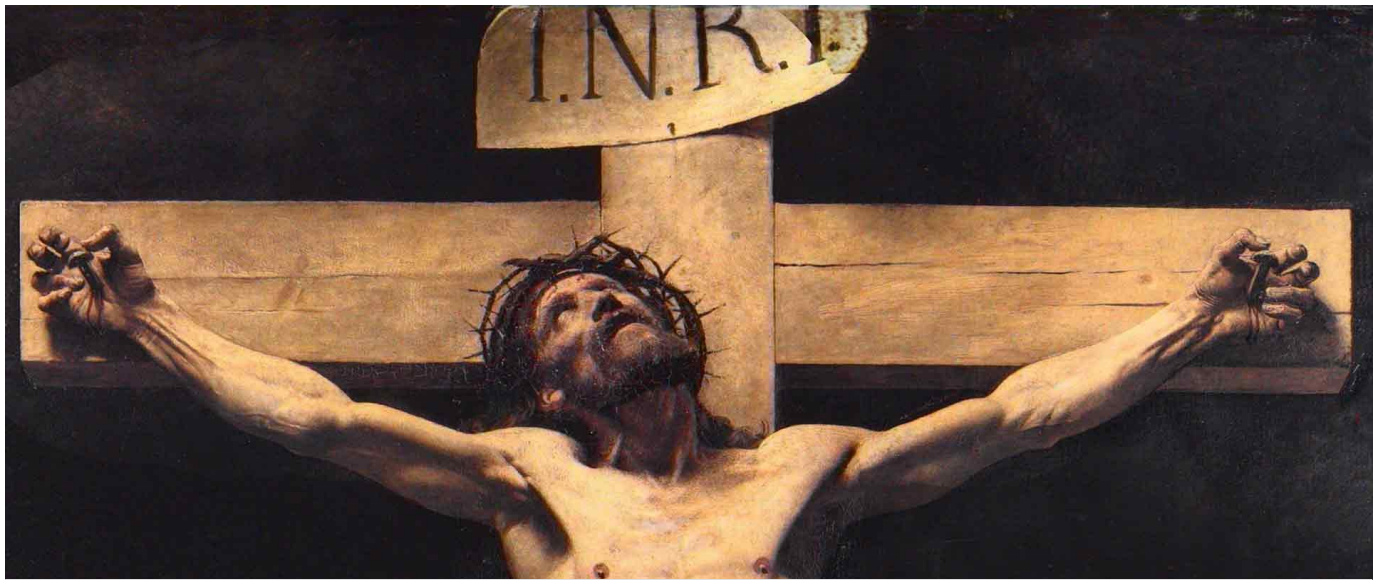
### *Jesus’ Exhortation to Forgive and Love one’s Enemies*

Jesus’ exhortation, **“Pray for those who mistreat you”** (Luke 6:28b), is situated in the broader context of the Sermon on the Plain, forming part of the middle section of the sermon (Luke 6:27-45) and following the *Love command*. Prayer emerges as a tangible expression of the pardoning love that disciples should extend towards their enemies. Jesus emphasizes that pardoning and loving one’s enemies, especially through prayer, should not be driven by the expectation of reciprocation (vv. 32-35b). Instead, disciples should seek a greater reward from God – **to become children of the Most High**. This sonship, blending eschatological and present realities, transforms Christians, replacing hate with love in emotions, curses with blessings in words, and mistreatment with prayer in deeds. Therefore, pardoning and loving one’s enemies, coupled with prayer, enable disciples to imitate the merciful God and become His children on earth and in the New Age.

While mercy and prayer for enemies are not absent in Jewish literature (e.g., Isa 53:12), Jesus’ teaching distinguishes itself by its connection to imitation of God and becoming His children. This love mirrors God’s mercy (termed **goodness** in Matthew) devoid of calculation. Such a correlation and boundless charity towards enemies are unparalleled in Jewish writings. Jesus’ exhortation to show mercy through love and pardon is marked by pro-activity, expressing disciples’ love for those in opposition. This pro-active element negates any notion of non-resistance to evil on the part of God or the disciples, emphasizing the overcoming of evil with good and mercy.

### *Jesus’ Intercession for the Forgiveness of his Enemies (Luke 23:34a)*

In Luke 23:34a, Jesus utters a unique intercessory prayer on the cross: **“Father, forgive them; for they do not know what they are doing”**. This prayer, exclusive to Luke, stands out as an intercession on behalf of enemies. Despite claims of an allusion to Isa 53:12, no Jewish literature parallels such a prayer from a person facing execution. Jesus’ prayer aligns with his earlier exhortation in Luke 6:28, providing a tangible example of praying for enemies.



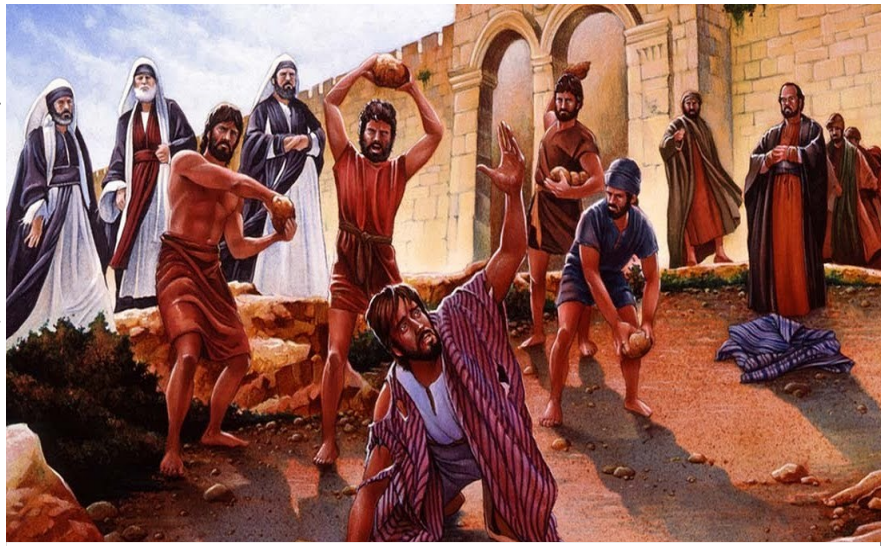
Luke 23:34 "Then Jesus said, 'Father, forgive them; for they do not know what they're doing...'"

Luke underscores that mercy and forgiveness are part of the nature of God the Father, as taught and exemplified by Jesus. Jesus’ prayer during immense pain reflects a compassionate perspective, viewing those responsible for his crucifixion through the eyes of his merciful Father. It recognizes their need for help, forgiveness, salvation, and restoration. Jesus’ acts of forgiveness and intercession conform to his teachings on forgiveness, love of enemies, and prayer for them (6:27-28), presenting a complete example of forgiving love for the Lucan audience.

## Stephen's Death Prayer of Forgiveness (Acts 7:60)

Stephen's death prayer in Acts 7:60 shares formal similarities with Jesus' prayer. The introduction of Stephen's prayer, **crying out with a loud voice**, closely resembles the introduction of Jesus' final prayer on the cross (cf. Lk 23:46). The content of Stephen's prayer for forgiveness in Acts 7:60 strongly echoes Jesus' prayer for forgiveness of his enemies (cf. Lk 23:34a).

Stephen, originally appointed to serve tables, later experiences a shift in responsibilities, performing miracles and signs among the people (Acts 6:8). Accused of blasphemy, he responds with a lengthy speech (Acts 7:1-53), provoking a violent reaction from the audience, resulting in his stoning. Contrary to the Mishna's instruction allowing the condemned to seek personal forgiveness, Stephen, in imitation of Jesus, prays for the forgiveness of his persecutors. This attitude positions Stephen as an exemplary disciple who follows Jesus' teachings and actions. Luke emphasizes the importance of forgiveness in a Christian's life, showcasing Stephen's prayer as a testament to forgiveness taught and practiced by Jesus and replicated by Stephen as a model disciple.

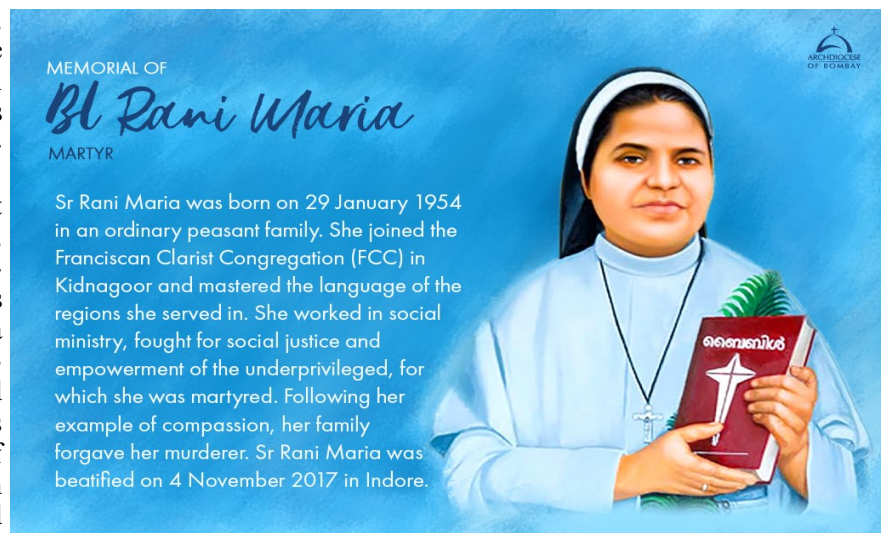


Acts 7:60 ".Lord, do not hold this sin against them .."

The Lucan narrative intriguingly connects Stephen's forgiving prayer with Saul, depicted as associated with Stephen's killers and a zealous persecutor of the church (cf. 8:3; 9:1-2). Stephen's forgiveness extends to Saul, including him in the circle of mercy and forgiveness. This subtle connection hints at the influence of Stephen's prayer on Paul's later attitude of forgiveness towards his adversaries. Despite hostile confrontations and violent opposition, Paul, forgiven by Stephen, God/Christ, and the Christian community, demonstrates readiness to forgive his adversaries. This illustrates that mercy shown through pardoning is indeed **contagious**.

## Conclusion

The exhortation and life example of Jesus, coupled with Stephen's imitation, inspire us to embody the quality of being merciful like the Father. Examples from Luke-Acts underscore that authentic discipleship necessitates being merciful through pardon. This message remains relevant and urgent in the face of hostility and persecution, especially experienced by Christians, including the Dalits and Adivasis in India. Is it humanly possible to pardon and offer a forgiving prayer for oppressors and persecutors? The stories of Jesus, Stephen, and contemporary disciples affirm that it is possible. Consider the remarkable story of Blessed Sister Rani Maria, the Franciscan nun from Kerala, brutally attacked and killed by a religious fanatic in Indoor. Despite being stabbed 54 times and left for dead, Sister Rani Maria, her family, and her religious congregation forgave the assailant and his accomplices. The subsequent repentance and conversion of the assailant attest to the transformative power of mercy through forgiveness. The recent movie "The Face of the Faceless" beautifully presents this unbelievable, but the true story of forgiveness.



Our conviction, rooted in the teachings of Luke (Acts of the Apostles), asserts that forgiveness and prayer for enemies are not expressions of passivity or non-resistance. Instead, they manifest as proactive Christian responses, overcoming evil with good and mercy. While forgiveness towards enemies is expected from a Christian, it coexists with courageous and constructive criticism, protest, resistance, and tangible actions for change and justice – outcomes of fervent prayer.



# GETTING DOWN TO EARTH (DUST) – A REFLECTION FOR LENT IN YEAR 2024



## ***DEACON ERIC HOLIDAY***

Eric was ordained as a permanent deacon in the Diocese of Clifton in September 2022. He has lived and worked in Swindon in Wiltshire (England) since 1997. He serves at Holy Rood Catholic Church. He is married with three adult children.

**M**ark's Gospel is brief and to the point about the desert experience of Jesus: *“And immediately the Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him.”* (Mark 1, 12-13)

The river Jordan runs through the Judean desert – even quite close to Jerusalem the river is right by rock and sand; it is bone dry and supports no greenery or obvious signs of life. It is also the case that ‘the desert’ is the land of the Exodus in the Jewish imagination: a place of encounter with God but also a place of uncomfortable formation and some tough lessons.

It's also the land promised in the first covenant God made with the Israelites: that covenant has the following term (paraphrased from Exodus and Ezekiel):

*“You will show you are mine by looking after the widow, orphan and stranger.....and then you will live in the land I gave your ancestors; you will be my people, and I will be your God.”*

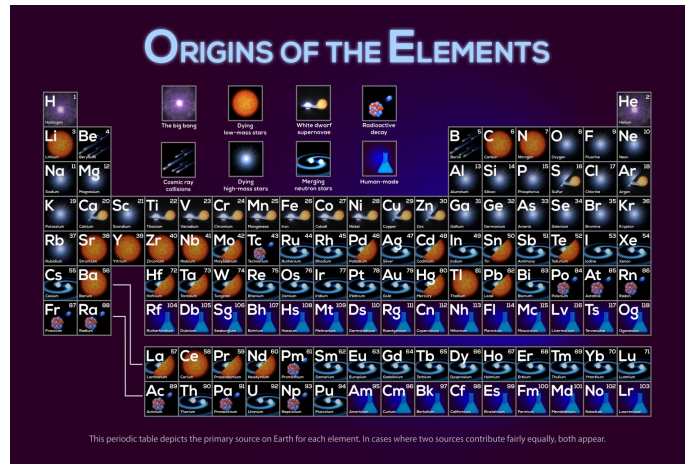
We can imagine that if we were driven into the desert, if we found ourselves thirsty and hungry and we were sitting on a hot stone in a sandy place, it might quickly make us think about our origin in dust. Dust cannot bring itself to life. It would be obvious that we are totally dependent on God for our being.

If we decide to fast a little during Lent, we can touch on the desert experience. As we have a break from a few of the things we might take for granted at other times of the year, we get a glimpse of that dependency on the creator of the universe for everything we are and everything we have. In the Ash Wednesday service we are reminded of God's rebuke of Adam in the Garden of Eden, **“Remember you are dust, and to dust you shall return”.**



The universe was called into being by the spoken word of God, including the dust of the Earth, but he made Adam with his hand and breathed into Adam's nostrils the breath of life. Humans have a living soul (Genesis 2,7) – we are a union of created matter and the life force of the creator, both earthly and spiritual. We can see God bending down to work with this unpromising material and giving it his handprint, formed by God in his likeness, and then instilled with his life force, giving us an eternal soul.

Modern science gives us a further glimpse of the extraordinary gift that being “from dust” is. The elemental matter that our planet is composed of owes its richness and variety to the fact that it is made up of dust collected from the contents of previously existing stars that have expended huge amounts of energy and then exploded and therefore contains some larger and more complex atoms than simple hydrogen and helium.



The beautiful and fragile life form that human beings require those elements to combine into ever more complex molecules so that we are capable of thought and feelings. This capability enables us to observe the world and the cosmos and to deduce matters about our material and spiritual nature. The fact that we can ask, “Where do we come from?” gives us a measure of how amazing our creator is. This question is worth asking; the answer is life-giving!

Where would Jesus like us to put ourselves this lent? He will be looking for us to seek a humble path, to recognize that we need his ongoing help and that we can't depend on our own holiness. Consider the parable of the Pharisee and the Publican or Tax Collector:



*“To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: ‘Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get.’ But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’ I tell you that this man, rather than*



# DO YOU WANT TO FAST THIS LENT?

In the words of Pope Francis

Fast from hurting words and say kind words.

Fast from sadness and be filled with gratitude.

Fast from anger and be filled with patience.

Fast from pessimism and be filled with hope.

Fast from worries and have trust in God.

Fast from complaints; contemplate simplicity.

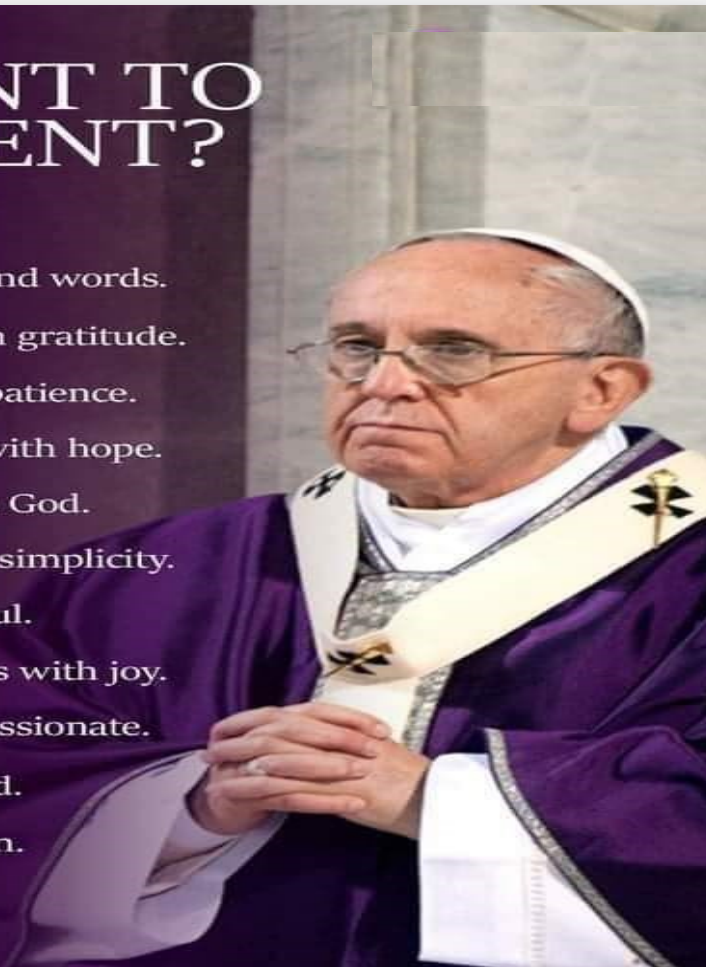
Fast from pressures and be prayerful.

Fast from bitterness; fill your hearts with joy.

Fast from selfishness and be compassionate.

Fast from grudges and be reconciled.

Fast from words; be silent and listen.



*the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.*” (Luke 18, 9-14)

These two men are in the Temple at the time the High Priest burns incense for the sins of the people. The Pharisee is saying, “I’m not in debt to God, due to my fasting and tithing”. However, it is the tithing that is the problem. For the ostracised and destitute people that the Pharisee looks down on, such as the Tax Collector, it’s the fact that they can’t afford to tithe that makes them “am-ha’aretz” – dirt poor, in the dirt, dirty (as opposed to ritually clean) and thus vilified by the temple officials.

Jesus is saying that the Pharisee has got it round the wrong way: his tithing should be for the poor and not an excuse to separate himself from them. The Pharisees and the temple tax and tithes they insist on makes them tax collectors themselves. The religious elite in Jesus’ time have dismissed the poor as lax in their religious observance; where the thinking has gone wrong is that the perpetual indebtedness of those classless people is held up to be because of them choosing to place themselves outside the covenant. As soon as the Pharisee sees the poor (or ignorant) as “other”, then the well to do Pharisees and other observant Jews can choose to shed their obligation under the covenant to let the poor farm labourer or landlords’ debt collectors have a share in the wealth provided by God. The temple elite stood by failing to help because the further degradation and exploitation of the poorest was acceptable to them, pu-

rifying even. It is not acceptable to Jesus:

*“And you experts in the law, woe to you, because you load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them.”* (Luke 11,46)

Jesus is not prepared to leave anyone out because they are looked down upon. Quite the opposite, he sets out to meet the people others see as dirty. He seeks not those who are righteous, but sinners. Our challenge is to identify with the people in the margins, the dirty, the broken. We need to be looking for lost sheep (and recognise that we can get lost too). The further we humble ourselves in the dust, the more God bends down to meet us there.

Don’t think you can please God and earn his praise by your Lenten observance, but, also, don’t be surprised if when you get down on your knees to say sorry for the times you haven’t got it right you’ll find Jesus next to you offering to lift you up. We are from the dust but we are made for Heaven!

**Reference:** Some of the ideas developed here were stimulated by reading “The Shattering of Loneliness” by Erik Varden (Bloomsbury 2018), “Parables as Subversive Speech” by William R. Herzog II (Westminster / John Knox Press 1994) and lecture notes provided by David McLaughlin in the Clifton Diocese Diaconate training course.



# MY MEDITATION ON THE JOYFUL MYSTERIES - THE VISITATION

**DEACON BRIN DUNSIRE** *(HIGH WYCOMBE, ENGLAND)*

PERMANENT DEACON OF THE DIOCESE OF NORTHAMPTON IN SOUTHERN ENGLAND. EDUCATED AT A YORKSHIRE GRAMMAR SCHOOL AND AT TRINITY COLLEGE, CAMBRIDGE (1976-78), HE PRACTISED AS A LAWYER FOR A NUMBER OF YEARS BEFORE RETURNING TO THE CATHOLIC FAITH THROUGH THE EXPERIENCES OF THE STUDENT CROSS EASTER PILGRIMAGE, AND OF CATHOLIC CHARISMATIC RENEWAL IN THE EARLY 90s. CALLED TO SERVE THE LORD AS A DEACON, HE ATTENDED ST. JOHN'S SEMINARY AT WONERSH IN SURREY 2010-12, AND WAS ORDAINED IN JULY 2013. IN SUMMER 2023 HE RETIRED FROM ADMIN WORK WITH THE DIOCESE OF NORTHAMPTON.



# Luke 1:39-56

**39** *In those days Mary arose and went with haste into the hill country, to a city of Judah, 40 and she entered the house of Zechariah and greeted Elizabeth. 41 And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit 42 and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! 43 And why is this granted me, that the mother of my Lord should come to me? 44 For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. 45 And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." 46 And Mary said, "My soul magnifies the Lord, 47 and my spirit rejoices in God my Saviour, 48 for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; 49 for he who is mighty has done great things for me, and holy is his name. 50 And his mercy is on those who fear him, from generation to generation. 51 He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, 52 he has put down the mighty from their thrones, and exalted those of low degree; 53 he has filled the hungry with good things, and the rich he has sent empty away. 54 He has helped his servant Israel, in remembrance of his mercy, 55 as he spoke to our fathers, to Abraham and to his posterity for ever." 56 And Mary remained with Elizabeth about three months, and returned to her home.*

This is a relatively ordinary scenario, which is transformed into an extraordinary occasion of prophetic power by the Holy Spirit. A young woman, on learning that her elderly relative is expecting a long-awaited baby, goes off to visit her and celebrate her good news. Nothing unusual about that, you might say. Okay, it was about an 80-mile walk through rough and dangerous territory not simply nipping around the corner to see your auntie for tea, it would probably have taken Mary four or more days on a hired donkey. It seems very unlikely that her fiancé Joseph would have let her go off on her own, so maybe he accompanied her, although he is not mentioned. Or maybe he arranged for her to join a caravan of traders or pilgrims going south to Jerusalem.

Apart from her natural wish to share her relative's joy and tell her about her own stunning news, why might Mary have gone on this trip? Maybe in her goodness and compassion she was thinking that Elizabeth, by now heavily pregnant, might be needing some help around the house. Maybe the visit was to meet her own needs as much as Elizabeth's, - her head was doubtless in a turmoil of thoughts and emotions as she tried to process what had just happened to her. As one commentator put it

*"Try to put yourself in Mary's shoes and imagine the burden this young girl is carrying! This 12 or 13 year old girl from Nowheresville is going to miraculously conceive and bear the Messiah. She is the 'woman' of Genesis 3.15! She is the virgin of Isaiah 7! An angel*

*from heaven has appeared and told her! How lonely must Mary have felt! Her head must have been bursting with questions and her imagination running riot. Who could she talk to?"*

Joseph may not have been a great deal of help at this point. He had not fully believed Mary's story, and his mind was frantic with worry for her and for his own reputation. As Matthew tells us, he was contemplating a quick and informal divorce, to quickly disengage himself and his family from this girl who, to all appearances, had been unfaithful to him and then cooked up this fantastic story to explain her pregnancy. He must have felt hurt and betrayed; but even so, he remained honourable and compassionate and meant to hush all this up, so as not to drag her before all the gossips of the village.

What Mary needed for her own peace was a wise older relative, a woman of faith, living well away from Nazareth which had suddenly become a potentially dangerous place. If she got herself away from home for a few months and was visibly pregnant when she got back, it would still look bad, but at least no one would be looking around for another man to blame in her home village. No wonder she went "in haste" And so, after a long journey, Mary arrives at Elizabeth's door and is greeted by the beloved old lady with words of affirmation from God, accompanied by the miraculous sign of Elizabeth's own unborn child leaping and kicking in her womb as he perceives the presence of the divine life within Mary. Elizabeth would have had no earthly way of knowing that her young kinswoman was herself newly pregnant, this recognition was a Word of Knowledge from the Holy Spirit, reinforced by the vigorous excitement of her unborn child. It must have been marvellous for Mary to find that Elizabeth already knew and believed, that she was not going to have the difficult conversation which she had expected. Elizabeth's understanding and support was a divine gift to Mary, as her son later supported Mary's son by his ministry as a forerunner and Herald.

Herself inspired by the Spirit, Mary spontaneously breaks out in the great hymn of praise that we call the Magnificat. While it would be quite wrong to suggest that it was carefully crafted by the learned St. Luke from numerous Old Testament sources, you can certainly find much from the Old Testament in it. I am not going to take your time going through this in detail, but will just mention that the primary inspiration is the song of Hannah, mother of Samuel, found in 1 Samuel 2. If, as tradition has it, Mary spent her childhood in the Temple, she would be likely to have heard many of these texts in liturgical services, and the Holy Spirit brought them to her mind as she uttered her outburst of praise. We presume that Mary herself remembered enough of it to repeat to Luke or Peter in later years when the Gospels were being written down. This would also be the source for the miraculous stories around the birth of John the Baptist, which Elizabeth must have recounted to Mary during the visit.

One more point. Luke's account of the Visitation can be further interpreted in the light of the Old Testament. Specifically, it may be meant to remind us of the bringing of the Ark of the Covenant up to Jerusalem by King David in 2 Samuel 6. You will know that Mary is seen

## Mary the Ark as Revealed in Mary's Visit to Elizabeth

Golden Box: Ark of the Old Covenant	Mary: Ark of the New Covenant
Traveled to House of Obed-Edom in the hill country of Judea (2 Sam 6:1-11)	Traveled to house of Elizabeth and Zechariah in the hill country of Judea (Lk 1:39)
Dressed as a priest, David danced and leapt in front of the Ark (2 Sam 6:14)	John the Baptist of priestly lineage leapt in his mother's womb at the approach of Mary (Lk 1:41)
David asks "Who am I that the Ark of my Lord should come to me?" (2 Sam 6:9)	Elizabeth asks "Who am I that the mother of my Lord should come to me?" (Lk 1:43)
David was shouting in the presence of the Ark (2 Sam 6:15)	Elizabeth "cried out" in the presence of the Mary (Lk 1:42)
The Ark remained in the house of Obed-edom for three months (2 Sam 6:11)	Mary remained in the house of Elizabeth for three months (Lk 1:56)
The house of Obed-edom was blessed by the presence of the Ark (2 Sam 6:11)	The word "blessed" used three times and surely the house was blessed by God (Lk 1:39-45)
The Ark returns to its home and ends up in Jerusalem where God's presence and glory is revealed in the Temple (2 Sam 6:12; 1 Ki 8:9-11)	Mary returns home and eventually ends up in Jerusalem where she presents God enfleshed in the Temple (Lk 1:56; 2:21-22)

by the Church as the new Ark of the Covenant, the bearer in her body of the presence of God.

Catholic Bible scholar Brant Pitre finds several verbal echoes between the two accounts –both David and Mary “arose and went” ; David expresses his unworthiness before the Lord “how can the Ark of the Lord come to me?” And Elizabeth says “who am I, that the mother of My Lord should come to me ?”. David “leaps and shouts” as the Ark is brought up, and the child John leaps in Elizabeth’s womb as she gives “a loud cry”. After the Ark’s journey to Jerusalem in 2 Sam.6 is interrupted by the tragic episode of Uzzah, who you remember was struck dead for touching the Ark, it stays in the house of Obed-Edom for three months, and Luke is careful to tell us that Mary, bearing Jesus in her womb, stayed at Elizabeth’s house for three months.

Let us pray:

Heavenly Father, may we always be vigilant to perceive the actions of the Holy Spirit in our ordinary family gatherings and visits. Grant us the compassion, wisdom and inspiration shown by both Mary and Elizabeth in this story. And if we ever find ourselves in a position where a young female relative is unexpectedly pregnant in embarrassing circumstances, help us to remember this was precisely the situation of the mother of God. May we react with loving support as Elizabeth did. In Jesus’ name, Amen.





**SPREAD THE GOOD NEWS, LOVE THE  
LORD, AND PEOPLE BY  
EMBRACING  
MISSION  
COMMAND  
AS AN EVANGELIST.**



Dr. Thomas George

**T**oday, I embark on a journey to become an evangelist, someone who spreads the good news, loves the Lord, and people. This journal will document my experiences, reflections, and actions as I strive to fulfil this calling. Here's a detailed account of my journey:

### **Deepening My Relationship with God:**



To become an effective evangelist, I recognize the importance of cultivating a strong and intimate relationship with God. Today, I commit to spending dedicated time in prayer, reading and studying the Bible, and seeking spiritual guidance. I understand that a genuine love for the Lord will be the foundation for my evangelistic efforts.

In this journal entry, I outline specific actions and reflections on how I can increase my relationship with God:

- Daily Prayer
- Bible Study and Meditation
- Thanksgiving by Praise and Worship
- Listening and Discerning God's Voice
- Seeking God's Presence
- Continuously celebrate Holy Sacraments
- Surrendering to God's Will

### **Studying and Understanding the Good News:**



To effectively spread the good news, I must have a thorough understanding of the gospel message. I will devote time to studying the Scriptures, attending teachings, and learning from experienced evangelists. This will equip me with the knowledge and confidence to articulate the message of salvation clearly and effectively.

To study and understand the Good News, here are some key points to consider:

- Read the Bible
- Start with the Gospels
- Contextualize the Scriptures
- Study the Life of Jesus
- Explore the Epistles
- Utilize Study Resources
- Seek Guidance from Teachers and Priests
- Pray for Understanding
- Apply the Good News to Your Life
- Practice the fruit and gift of the Holy Spirit



### **Developing Personal Character:**

As an evangelist, it is essential to embody the values and virtues of Christ. I will strive to develop qualities such as humility, compassion, integrity, and love. By exemplifying these traits, I can be a living testimony of the transformative power of the gospel.

Developing personal character is a lifelong process that involves cultivating various qualities and traits that contribute to one's moral, ethical, and emotional growth. Here are a few points to consider when developing your personal character:

- Self-Awareness
- Integrity
- Responsibility
- Empathy and Compassion
- Perseverance and Resilience
- Open-Mindedness
- Self-Discipline
- Humility
- Courage
- Lifelong Learning

### **Building Relationships with Others:**

To effectively spread the good news and love people, I must invest in building genuine relationships. I will actively seek opportunities to connect with individuals from diverse backgrounds, listen to their stories, empathize with their struggles, and offer support where needed. By genuinely caring for people, I can create a safe



and welcoming environment for sharing the gospel.

Building good relationships with others is an essential skill that can bring immense joy and fulfillment to your life. Here are some key principles and strategies to help you build and maintain healthy relationships:

- Listen actively, express yourself clearly, and be respectful of others' perspectives. Practice empathy and try to understand their point of view.
- Be reliable and keep your commitments. Be honest and transparent, as trust is easily broken but difficult to rebuild once lost.
- Treat people the way you would like to be treated. Value their feelings, ideas, and autonomy.
- Be patient and non-judgmental, and try to see things from their perspective.
- Show genuine care and concern for others. Be supportive and offer help when needed. Celebrate their successes and provide comfort during challenging times. Validating their emotions and experiences can strengthen your bond.
- Invest considerable time and effort. Make it a priority to spend quality time with the people you care about. Engage in shared activities, have meaningful conversations, and create lasting memories together.
- Respect personal boundaries and communicate your own boundaries clearly. Healthy relationships require a balance between closeness and individuality. Be mindful of others' boundaries and be willing to compromise when necessary.
- Conflicts are inevitable in any relationship. Learn healthy conflict resolution skills, such as active listening, expressing your needs assertively, and finding mutually beneficial solutions. Address conflicts promptly and constructively to prevent resentment from building up.
- Show appreciation for the people in your life. Express gratitude for their presence, support, and contributions. Small gestures of kindness and acknowledgment go a long way in strengthening relationships.
- No one is perfect, therefore conflicts or mistakes may occur. Learn to forgive and let go of grudges. Holding onto resentment hinders relationship

growth. Practice forgiveness and work towards resolving issues.

Remember, building strong relationships takes time and effort from both parties involved. It requires genuine interest, commitment, and a willingness to invest in the well-being of others. By following these principles, you can cultivate meaningful connections that enrich your life.

### Developing Effective Communication Skills:



Communication plays a vital role in evangelism. To effectively convey the good news, I will work on improving my communication skills. This includes practicing active listening, learning to ask thought-provoking questions, and being sensitive to the needs and concerns of others. I will also seek opportunities to engage in public speaking, storytelling, and sharing personal testimonies.

Developing effective communication skills is crucial for building and maintaining healthy relationships, both personally and professionally. Here are some key points to help you enhance your communication skills:

- Pay attention to their words, body language, and emotions. Avoid interrupting and give them your full presence. Show that you understand by nodding, summarizing, or asking clarifying questions.
- Use simple and straightforward language to express your thoughts and ideas. Avoid jargon or overly complex language that may confuse or alienate others.
- Non-verbal cues, such as facial expressions, gestures, and body language, play a significant role in communication. Be aware of your own non-verbal signals and the signals of others. Maintain eye contact, use appropriate facial expressions, and adopt an open and relaxed posture.
- Put yourself in the other person's shoes and try to understand their perspective. Empathy allows you to connect on a deeper level and respond in a way that acknowledges their feelings and experiences. Show genuine interest and ask questions to gain a better understanding.
- The tone and voice you use when communicating

can greatly influence how your message is received. Be mindful of your tone, ensuring it is respectful and appropriate for the situation. Avoid using a harsh or confrontational tone, as it can escalate conflicts and hinder effective communication.

- Seek feedback from others to ensure you are communicating effectively. Encourage them to ask questions or seek clarification if needed. Similarly, be open to receiving feedback and willing to clarify your own message when necessary.
- Adapt your communication style to suit the needs of different individuals and situations. Consider factors such as cultural background, personality traits, and the context of the conversation. Flexibility in your approach allows for better understanding and connection.
- Cultivate confidence in your communication by speaking clearly, maintaining good posture, and using assertive language. Express your thoughts and opinions with conviction, while still respecting the ideas and perspectives of others.
- Develop emotional intelligence to navigate sensitive or difficult conversations effectively. Be aware of your own emotions and manage them appropriately. Additionally, recognize and respond to the emotions of others in a respectful and empathetic manner.
- Practice and feedback: Like any skill, effective communication requires practice. Seek opportunities to engage in conversations, presentations, or group discussions. Pay attention to the feedback you receive from others and use it as a guide for improvement.

By focusing on these points and actively working on your communication skills, you can become a more effective and influential communicator, fostering stronger connections and understanding with others.

**Engaging in community service, embracing cultural sensitivity, and practicing patience in difficult situations are all valuable qualities that contribute to personal growth and positive relationships.**



Here are some suggestions for each of these aspects:

- Identify causes or organizations that align with your values and interests. Research local community service opportunities, such as volunteering at shelters, participating in environmental clean-ups, or supporting educational programs.
- Reach out to community organizations, churches, or non-profit groups to inquire about volunteer opportunities. They can guide you on how to get involved and make a difference.
- Dedicate regular time to community service. Consistency and commitment are key to building meaningful connections and making a lasting impact.
- Reflect on your experiences and the impact you're making. Consider how your community service aligns with your values and personal growth. Use these experiences to cultivate empathy and a greater understanding of societal issues.
- Educate yourself about different cultures, customs, and traditions. Read books, watch documentaries, or attend cultural events to broaden your knowledge and understanding.
- Practice active listening and ask questions to learn more about others' cultural backgrounds. Respect their perspectives and avoid making assumptions or generalizations.
- Be mindful of cultural differences in communication styles, body language, and personal space. Adapt your approach to show respect and create a comfortable environment for everyone.
- Treat cultural diversity as an opportunity for learning and growth. Embrace the richness that comes from engaging with people from various backgrounds and celebrate the diversity within your community.
- Cultivate self-awareness and emotional regulation. Recognize your triggers and practice techniques such as deep breathing or taking a moment to pause before responding in challenging situations.
- Seek to understand the underlying reasons behind others' actions or behaviors. Practice empathy and try to put yourself in their shoes. This can help you respond with patience and compassion.
- Practice active listening and open communication. Give others the space to express their thoughts and feelings, even if they differ from your own. Avoid interrupting or jumping to conclusions.
- Take care of your own well-being. Engage in self-care activities that help you manage stress and maintain a positive mindset. This can include activities such as exercise, meditation, or spending time in nature.
- Remember, building these qualities takes time and effort. By engaging in community service, embracing cultural sensitivity, and practicing patience, you can foster personal growth, strengthen relationships, and contribute to a more compassionate and understanding community.

- Identify causes or organizations that align with your values and interests. Research local community ser-



standing society.

### **Seeking mentorship and accountability within your local parish can be a valuable way to deepen your spiritual growth and personal development.**

Here are some steps you can take to find mentorship and accountability within your parish:

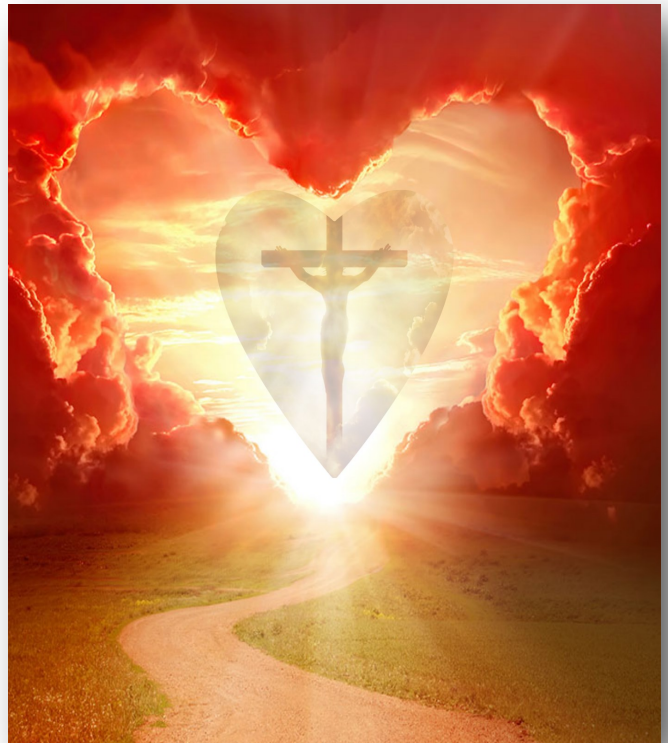
- **Identify your needs:** Reflect on areas of your life or aspects of your faith journey where you feel you could benefit from mentorship and accountability. It could be related to your spiritual practice, personal challenges, decision-making, or specific areas of growth you want to focus on.
- **Reach out to your parish community:** Engage with the members of your parish community and express your interest in finding a mentor or someone who can provide accountability. Share your intentions and desires for personal and spiritual growth. Seek recommendations or guidance from church leaders, clergy, or other trusted members of the community.
- **Participate in parish programs:** Many parishes offer programs, such as small groups, Bible studies, or spiritual retreats. Engage in these activities and connect with others who share similar interests and goals. These programs often provide opportunities for mentorship and accountability within a supportive community.
- **Seek guidance from clergy or spiritual leaders:** Approach your parish clergy or spiritual leaders and express your interest in finding a mentor or someone who can provide guidance and accountability. They may be able to connect you with someone within the parish community who can serve as a mentor or provide the support you are seeking.
- **Be open and proactive:** Be open to building relationships with individuals who exhibit qualities or experiences that resonate with you. Take the initiative to reach out and invite them for coffee or a conversation. Share your aspirations and seek their wisdom and guidance. Building a mentorship relationship often requires proactive steps from both parties.
- **Establish clear goals and expectations:** When entering into a mentorship or accountability relationship, it is helpful to establish clear goals and expectations together. Discuss the frequency and format of meetings, the topics or areas of focus, and any specific support or accountability mechanisms that would be helpful for you.
- **Honor confidentiality and trust:** As you engage in mentorship and accountability relationships, it is essential to respect confidentiality and build trust. Create a safe and non-judgmental space for open

and honest conversations. Trust is the foundation for effective mentorship and accountability.

- **Regularly review and evaluate progress:** Set regular intervals to review and evaluate your progress with your mentor or accountability partner. Reflect on the insights gained, challenges faced, and areas of growth. Adjust your goals and strategies as needed to ensure continued growth and development.

Remember, mentorship and accountability within your parish community can provide valuable guidance and support on your spiritual journey. Be patient, open-minded, and committed to the process of seeking and building these relationships.

### **The First and Last Evangelists:**



I believe, it is important to mention about the first and the last evangelists. The identification of the first and last evangelists can vary depending on different interpretations and beliefs. However, based on traditional Christian teachings, the figure often recognized as the first evangelist is John the Baptist.

John the Baptist is considered the forerunner of Jesus Christ. He preached repentance and baptized people as a sign of their commitment to change their ways and prepare for the coming of the Messiah. John's ministry focused on proclaiming the arrival of Jesus, calling people to turn toward God and prepare people to receive Jesus.

As for the last evangelist, the task of evangelism will continue until the second coming of Jesus Christ. In this sense, the last evangelists would collectively refer to those who continue to proclaim the Gospel and share the message of salvation until the fulfillment of God's plan for the world.

John Baptist considered as the first Evangelist, one who prepared the people to receive Jesus before His first coming and may you be the next evangelist who prepare the people to receive the second coming of Jesus.

### **Reflection:**

Today's journal entry marks the beginning of my journey to become an evangelist. I am excited about the possibilities and challenges that lie ahead. I am aware that this path requires continuous growth, learning, and dependence on God's grace. Through prayer, study, building relationships, and engaging in acts of service, I am confident that I can fulfil my calling to spread the Good News, love the Lord, and people. I anticipate the transformation that will occur within me as I embark on this journey, and I am eager to see lives impacted by the power of the gospel.

### **A Prayer for all Evangelists**

Our most gracious Abba Father, we come before you with hearts full of gratitude and reverence, seeking your blessings and anointing for all evangelists who dedicate their lives to spreading Your message of love, hope, and salvation. We humbly ask for Your divine guidance and protection as they embark on their sacred mission.

May You pour Your wisdom upon them, granting them discernment and clarity in their words and actions. Fill their hearts with compassion and empathy, allowing them to connect deeply with those they encounter. Grant them the strength and courage to overcome chal-

lenges and obstacles they may face along their path.

Our Lord and God, bless their efforts, and make their words resonate with those who are searching for spiritual truth. May their messages touch hearts, inspire faith, and ignite a desire for a closer relationship with you. Grant them the ability to convey your unconditional love and grace, drawing others towards your light.

Oh the Spirit of the Sovereign Lord, anoint them with your power, empower them with Your spiritual gifts to heal the brokenhearted, bring comfort to the weary, and offer hope to the despairing. Help them to share Your message with humility, grace, and integrity, always reflecting the love and teachings of Your Son, Jesus Christ.

We pray for divine connections and open doors, that their evangelistic work may reach far and wide, touching lives across communities, nations, and continents. May their efforts bring forth a harvest of transformed lives and an ever-expanding Kingdom of believers.

Oh Lord, our Protector and Defender, in your infinite wisdom and love, bless and protect all evangelists. Strengthen their faith, nourish their souls, and surround them with a network of support and encouragement. May they feel your presence guiding and empowering them every step of the way. We offer this prayer with gratitude and trust, knowing that you hear and answer our prayers according to Your perfect will. In the name of Jesus Christ, our Lord and Savior, we pray, *Amen*.





# REJOICE IN THE LORD ALWAYS, AND I SAY REJOICE! PHILIPPIANS 4:4



## **Fr. Thomas Chozhithara MSFS**

Missionaries of St. Francis De Sales,  
Director of Mission Development Office, Rome

Fr. Thomas Chozhithara MSFS 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.

**T**hese words of St. Paul (Phil 4:4) encourage the people of Thessalonica and Philippians as he is about to say goodbye to them. Through these words he is empowering them with the Holy Spirit. As we are in the season of Advent and preparing ourselves for Christmas, let these words resound in our ears and make us joyful.

The modern translations of these verses are the following: Always be joyful (New Living Translation), Rejoice at all times (Berean Study Bible), Always be joyful (Contemporary English Version), Be joyful always (Good News Translation) etc. In other words, St. Paul is exhorting the Christians in Thessalonica and Philippi to remain joyful in every situations of life by being faithful to constant prayer and by an exemplary Christian life. This joy/gladness that he wishes for them is his parting gift.

Being joyful or happy is basically an attitude to be cherished. John Powell says “happiness is an inside job”. Pope Francis often exhorts us to be joyful people because it is fundamental for every Christian to be joyful and sadness is not a Christian virtue. According to him, “our joy comes from our personal encounter with Jesus through daily prayer”.

More than ever before, the world is torn apart by fear, anxiety and poverty, and therefore, every person longs for peace and joy. Our joyful presence can contribute significantly to the joyful and harmonious living of other persons, especially those who live in vulnerable situations. With the help of the Word of God let us see what really makes us joyful people.

### BE POSITIVE, HOPEFUL & OPTIMISTIC

**2 Cor. 12:9-10** “And He has said to me, “My grace is sufficient for you, for power is perfected in weakness” ...Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”

**Deuteronomy 31:6** “Be strong and courageous. Do not fear or be in dread of them, for it is the Lord your God who goes with you. He will not leave you or forsake you.”

We are created in the image and likeness of God; and we share His perfections. So it is important that we look at life positively, optimistically and with hope. When we are able to appreciate the goodness in us and in others, we will be able to see the world in the light of hope. If we think negative, we will talk negative and then we will do negative things which can create a lot of negative energy in us and in others which can affect our harmonious living destructively.

### DO NOT GOSSIP

**James 1:26.** If you claim to be religious but don’t control your tongue, you are fooling yourself, and your religion is worthless.

**Proverbs 11:13.** A gossip betrays a confidence, but a trustworthy person keeps a secret.

**Proverbs 16:28.** A perverse person stirs up conflict, and a gossip separates close friends.

The harm of a gossip is far reaching. Pope Francis calls a gossip, bomb. It can stir up conflicts within the person and in the group causing devastating damages in the families, communities and other circles. As a result happiness is lost. To be joyful in life one must refrain from gossiping.

### FORGIVE EVERYONE

**Daniel 9:9.** The Lord our God is merciful and forgiving, even though we have rebelled against him.

**Eph 4,31-32.** Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

It is essential for a Christian to forgive others as we have been forgiven by the Lord. With the mercy and grace of God, we are always able to start anew. God constantly extends His forgiveness and mercy to us through the sacrament of penance. God gave us his forgiveness and peace; and asks us to do the same to others who offend us. It is not easy to free ourselves from the pain and hurt caused by someone, But, the pain of living with bitterness and unforgiveness can poison your soul and destroy you. When we forgive others, we are not saying what they did was OK, but we are releasing them to God and letting go of it's hold on us. Only a forgiven heart can experience the joy of Jesus in its fullness.

### BE GENEROUS TO THE NEEDY

**Acts 20,35.** “In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’”

**1 John 3,17.** “If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?”

I am always impressed and surprised by the generosity of our sisters and brothers in the missions in Africa. In most cases, they are poor, hungry and sick but they are generous to help those who are needier than them and are always full of joy! If we

And here the first word that I wish to say to you: joy! Do not be men and women of sadness: a Christian can never be sad! Never give way to discouragement! Ours is not a joy born of having many possessions, but of having encountered a Person: Jesus, in our midst.



## Pope Francis

are less consumeristic, if we can limit our needs, we can save many lives. Someone would say “I am poor because I do not have a Mercedes, I have only a Ford”, this person should think of the many around him/her who do not possess even a bicycle and have no complaints.

Christmas is the generosity of God the Father who gave us His only son, because He loves us. This generous and gorgeous event is the happiest and well celebrated event of joy in the whole of human history.

### HUMILITY AND GENTLENESS

**Colossians 3,12.** “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.”

**James 4,10.** “Humble yourselves before the Lord, and he will lift you up.”

Humility and gentleness can be seen as source of real joy because these virtues recognizes the dignity of other human persons and treat them with respect. St. Francis de Sales has said, “Nothing is so strong as gentleness, nothing so gentle as real strength”. The real strength of a strong person is her/his humility and gentleness. A person who completely relies on the will of God is a humble and gentle person, and such people experience the real joy of life.

### PEACE-LOVING

**Proverbs 12,20.** “Deceit is in the hearts of those who plot evil, but those who promote peace have joy.”

**Hebrews 12,14.** “Make every effort to live in peace with everyone and to be holy; without holi-

ness no one will see the Lord.”

We need peace in our homes and communities.

Our lives are wounded and pained by many divisions. Divisions bring anxiety and worries. Therefore, to be joyful, we need to be peace-loving people.

### PRAY IN EVERY SITUATION

**Philippians 4,6-7.** “Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

**1 Thessalonians 5, 16-18.** “Rejoice always, pray continually, give thanks in all circumstances; for this is God’s will for you in Christ Jesus.

Prayer is being in relation with God through loving communion. It is through prayer we are united with God. We read in the NT that Jesus was often found praying, to know the will of the heavenly Father. Knowing the will of the heavenly Father enabled him to offer Himself completely into his hands. Jesus could fulfil His mission only when he could conform to the will of the heavenly Father. Our life is fulfilled when we discern the will of God in prayer and live accordingly. When we are able to conform our will to God’s will, forgoing all egoism, jealousy, pride and all other sinful attachments, we will be the most joyful persons. It is in such a situation of humble submission to the will of God, we will be able give birth to Jesus- Emmanuel- **God is with us in every moment of our lives.** Amen.

# Does God Exist?



**Vanessa Thompson**  
London

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

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

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

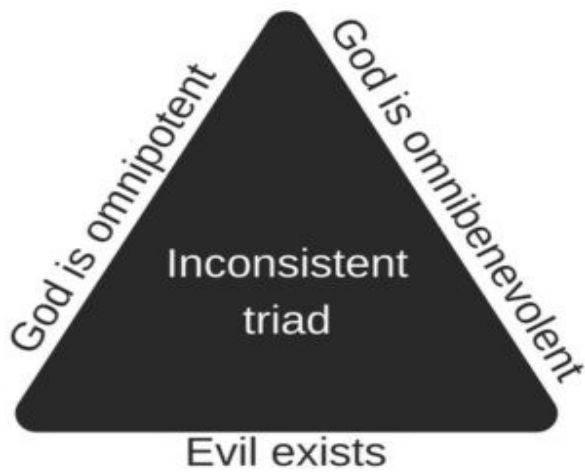
- ⇒ The first argument: God, the Prime Mover
- ⇒ The second argument: God, the First Cause
- ⇒ The third argument: God, the Necessary Being
- ⇒ The fourth argument: God, the Absolute Being
- ⇒ The fifth argument: God, the Grand Designer

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

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

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

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



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

In support of Hume, **Immanuel Kant** (1724-1804), a German philosopher, disagrees with the ontological concept, (which was argued by Aquinas), asserting that an idea existing in the mind of a human being is not at all ultimate and is simply a perception which exists in their mind and is only a form of a reality created by their minds. He claims that a person's prediction does not actually vouch for their assertions – it is simply their perception, nothing else. He defends his concept by stating that God being identified as *universal* is what believers may *wish* to accept. They therefore can only *believe* in His existence, without concrete evidence. Kant therefore claims that the argument of ontology fails to prove itself.

In contrast, a philosopher named **Leibniz Gottfried**, a German philosopher and mathematician (1646-1716), was a great support to Aquinas' theory of God's existence and invented a principle called "**Sufficient Reason.**" This principle stated that an actual proposition cannot be in existence if 'Sufficient Reasons' are not provided to support the allegations being placed at hand. Therefore, from these 'Sufficient Reasons', human beings are able to comprehend the causes of *most* things in existence and their importance in the society they are

embedded in. From all the above points, it is clear that since human beings are truly unable to identify their exact origin or source, they *ought* to be compelled to believe in the God of existence.

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

I believe that God exists for more reasons than I can name:

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

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

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





# KADOSH MARIAN INSTITUTE OF THEOLOGY

## Details of the Completed Classes

Sl No	Subject Completed	Name of the Tutor
1	Bible History	Rev. Dr Maria Michael Felix
2	Importance of Historical Books of the Bible	Rev. Dr Maria Michael Felix
3	Background and Biblical Hermeneutics	Rev. Dr Maria Michael Felix
4	Bible, History and Biblical Hermeneutics	Rev. Dr Maria Michael Felix
5	The Pentateuch	Rev. Dr Joy Painadath
6	Gospel of Matthew	Rev. Dr Laurence Culas
7	Gospel of Mark	Rev. Dr Roy Simson
8	Gospel of Luke	Rev. Dr Laurence Culas
9	Gospel of John	Rev. Dr Vinoy George
10	The Acts of the Apostles	Rev. Dr Laurence Culas
11	Psalms	Rev. Dr Joshy Mayyattil
12	Book of Revelation	Rev. Dr Shaji Jerman
13	Captivity Letters 1 (Philippians)	Rev. Dr Jacob Prasad
14	Captivity Letters 2 (Philemon)	Rev. Dr Jacob Prasad
15	Captivity Letters 3 (Ephesians)	Rev. Dr Jacob Prasad
16	Captivity Letters 4 (Colossians)	Rev. Dr Jacob Prasad
17	Captivity Letters	Rev. Dr Jacob Prasad
18	Romans	Rev. Dr Jacob Prasad
19	St. Paul – I Corinthians	Rev. Dr Joy Painadath
20	St. Paul – II Corinthians	Rev. Dr Joy Painadath
21	Galatians	Rev. Dr Joy Painadath
22	Ephesians	Rev. Dr Joy Painadath
23	Philippians	Rev. Dr Joy Painadath
24	Colossians	Rev. Dr Joy Painadath
25	1 Thessalonians	Rev. Dr Joy Painadath
26	2 Thessalonians	Rev. Dr Joy Painadath
27	1 Timothy	Rev. Dr Joy Painadath
28	2 Timothy	Rev. Dr Joy Painadath
29	Titus	Rev. Dr Joy Painadath
30	Philemon	Rev. Dr Joy Painadath
31	Hebrews	Rev. Dr Maria Michael Felix
32	James	Rev. Dr Jacob Prasad
33	Epistles of St. Paul (5 books) except Captivity letters	Rev. Dr Joy Painadath
34	1 Peter	Rev. Dr Jacob Prasad
35	2 Peter	Rev. Dr Jacob Prasad
36	Letter of Peter	Rev. Dr Jacob Prasad
37	1 John	Rev. Dr Jacob Prasad
38	2 John	Rev. Dr Jacob Prasad
39	3 John	Rev. Dr Jacob Prasad
40	Letter of John	Rev. Dr Jacob Prasad
41	Jude	Rev. Dr Jacob Prasad
42	Prophet -Jonah	Rev. Dr Joy Painadath
43	Prophet -Joel	Rev. Dr Joy Painadath
44	Prophet -Amos	Rev. Dr Joy Painadath
45	Prophet -Hosea	Rev. Dr Joy Painadath
46	Prophet -Isaiah	Rev. Dr Joy Painadath
47	Prophet -Micah	Rev. Dr Joy Painadath
48	Prophet -Nahum	Rev. Dr Joy Painadath

Sl No	Subject Completed	Name of the Tutor
49	Prophet -Zephaniah	Rev. Dr Joy Painadath
50	Prophet -Habakkuk	Rev. Dr Joy Painadath
51	Prophet -Jeremiah	Rev. Dr Joy Painadath
52	Prophet -Daniel	Rev. Dr Joy Painadath
53	Prophet -Obadiah	Rev. Dr Joy Painadath
54	Prophet -Ezekiel	Rev. Dr Joy Painadath
55	Prophet -Haggai	Rev. Dr Joy Painadath
56	Prophet -Zechariah	Rev. Dr Joy Painadath
57	Prophet -Malachi	Rev. Dr Joy Painadath
58	Tobit	Rev. Dr Joy Painadath
59	Judith	Rev. Dr Joy Painadath
60	1 Maccabees	Rev. Dr Joy Painadath
61	2 Maccabees	Rev. Dr Joy Painadath
62	Wisdom of Solomon	Rev. Dr Joy Painadath
63	Wisdom of Sirach	Rev. Dr Joy Painadath
64	Baruch	Rev. Dr Joy Painadath
65	Canonical Books & it's CW (any three book)	Rev. Dr Joy Painadath
66	Introduction to Dogmatic Theology	Rev Dr Ave Maria
67	History of Christian Theology	Rev Dr Laurence Culas
68	Theology of Revelation and Faith	Rev Dr Laurence Culas
69	Course work - Dogmatic Theology, history, revelation and faith	Rev. Dr Laurence Culas
70	Christology	Rev. Dr Laurence Culas
71	Trinity	Rev. Dr Clement Valluassery
72	Sacraments in General	Rev. Dr Clement Valluassery
73	Sacraments in Particular	Rev. Dr Clement Valluassery
74	Sacrament of Reconciliation	Rev. Dr Clement Valluassery
75	Sacraments	Rev. Dr Clement Valluassery
76	Theology of the Eucharist	Rev. Dr Clement Valluassery
77	Grace and Pneumatology (study of the Holy Spirit)	Rev Dr Rajesh M. D
78	Missiology (Christian mission history and methodology)	Rev Dr Rajesh M. D
79	Religion Philosophy for theology	Rev Dr Rajesh M. D
80	Missiology, Christian Morality and Religion	Rev Dr Rajesh M. D
81	Mariology	Rev Dr Ave Maria
82	Eschatology	Rev. Dr R.B. Gregory
83	Ecclesiology	Rev. Dr Michael Thomas
84	Eschatology and Ecclesiology	Rev. Dr Michael Thomas
85	Detailed study of Sacraments	Rev. Dr Clement Valluassery
86	Advanced study of Eschatology and Ecclesiology	Rev. Dr Michael Thomas
87	Fundamental Moral Theology	Rev. Dr Maria Michael Felix
88	Christian Ethics	Rev. Dr Maria Michael Felix
89	Value of Human Life	Rev. Dr Maria Michael Felix
90	Value of the Material World	Rev. Dr Maria Michael Felix
91	Moral Theology	Rev. Dr Maria Michael Felix
92	Introduction to Liturgy	Rev. Dr Maria Michael Felix
93	Liturgical Year and Liturgy of Hours	Rev. Dr Maria Michael Felix
94	Liturgy of the Sacraments	Rev. Dr Clement Valluassery
95	Liturgy of the Eucharist	Rev. Dr Clement Valluassery
96	The Christian Missionary Speeches in the Acts of the Apostles	Rev. Dr Laurence Culas



# KADOSH MARIAN INSTITUTE OF THEOLOGY



## We Always Hitch Our Wagon To A Star

# Bible Study

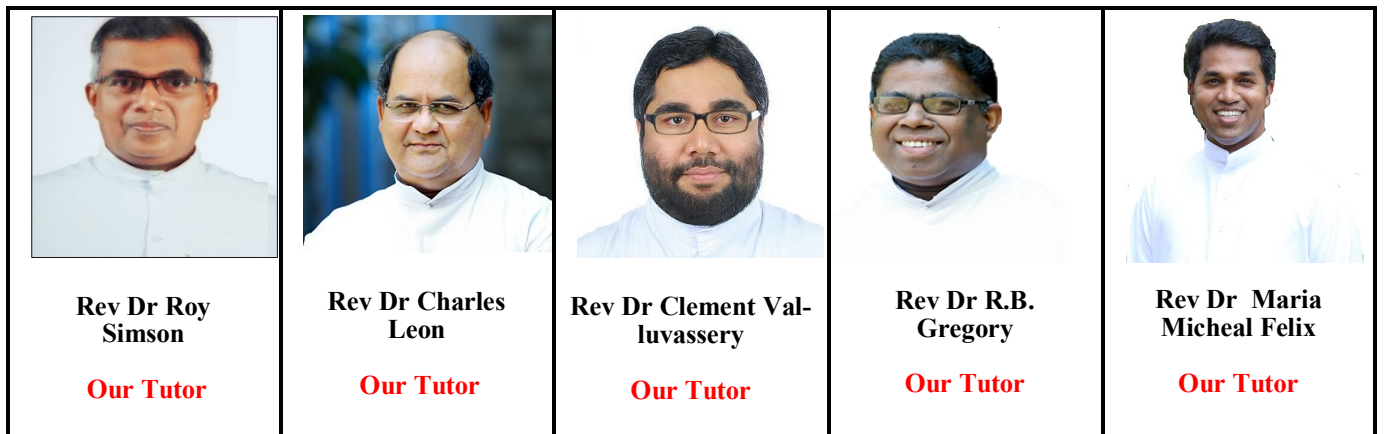
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 <p><b>Most Rev Dr Antony Samy Peter Abir</b> (Catholic Bishop of Sultanpet)</p> <p><b>Our Patron</b></p>	 <p><b>Most Rev Dr Joseph Mar Thomas</b> (Catholic Bishop of the Diocese of Sultan Bathery)</p> <p><b>Our Patron</b></p>	 <p><b>Most Rev Dr Stanley Roman</b> (Catholic Em. Bishop of the Diocese of Quilon)</p> <p><b>Our Patron</b></p>	 <p><b>Most Rev Dr Alex Vadakumthala</b> (Catholic Bishop of the Diocese of Kannur)</p> <p><b>Our Patron &amp; Apex Body Chairman</b></p>	 <p><b>Most Rev Dr Varghese Chakkalal</b> (Catholic Diocese of Calicut)</p> <p><b>Our Grand Chancellor</b></p>
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# 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 Priests and Various Seminary Professors.



# Silver Jubilee of Episcopal Ordination



## **Most Rev Dr Varghese Chakkalakkal**

**Congratulations and Prayerful Greetings  
to our beloved Bishop Most Rev. Dr Varghese Chakkalakkal  
on the occasion of Your Episcopal Silver Jubilee**

On this special occasion of your Silver Jubilee of Episcopal Ordination, we extend our heartfelt gratitude for your unwavering dedication to guiding and nourishing our spiritual community. Your profound impact, steadfast leadership, and compassionate service have touched countless lives and enriched our faith journey.

**For and On Behalf of our Patron Bishops, Managing Editor, Editors, Tutors and Trustees of  
Kadosh Marian Ministries**



# KADOSH MARIAN INSTITUTE OF THEOLOGY

We Always Hitch Our Wagon To A Star

# Bible Study

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 Bishops, Monsignors, Priests and Seminary Professors.

## Classes Scheduled for Q1 2024, Led By

### MISSIOLOGY



*Rev Dr Gregory RB*  
Professor  
Pontifical Institute  
Always, India

### HOLY SACRAMENT



*Rev Dr Rev. Dr. Clement  
Valluvasery*  
Professor  
Pontifical Institute Always, India

### PNEUMATOLOGY



*Rev Dr Rajesh M. D*  
Professor  
St Joseph's Inter- diocesan  
seminary, Mangalore, India

### Every Friday and Saturday

(Timing)

(USA-New York & Canada-Toronto 9 am)

(UK 2 pm) & (EU 3 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

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