

A photograph of sunlight filtering through the dark, silhouetted branches and leaves of a tree. The light creates a warm, golden glow with visible rays and lens flare effects, creating a serene and spiritual atmosphere.

Atmavinte Niravil - 11

CHRISTIAN FAITH

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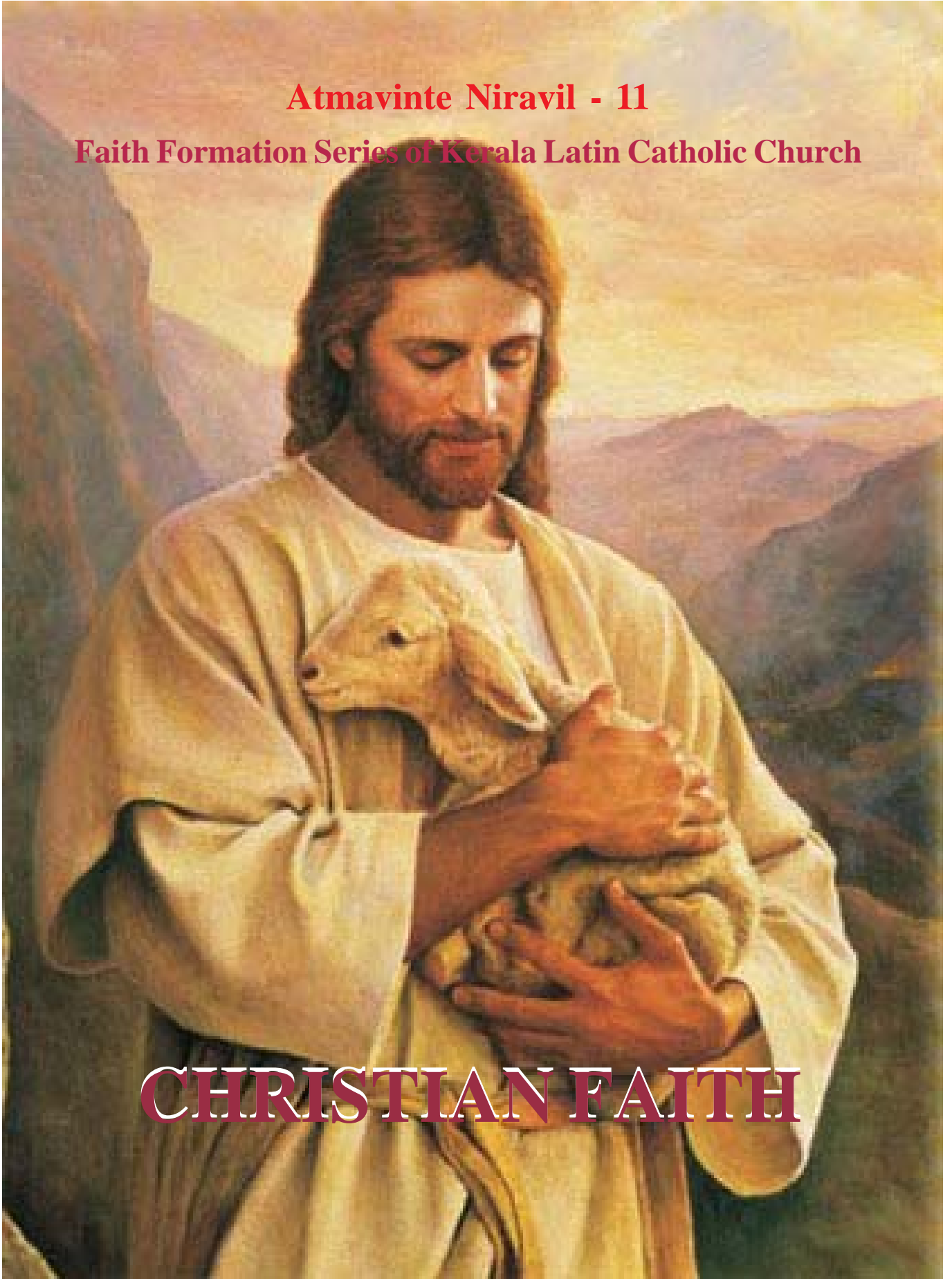
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Atmavinte Niravil - 11

Faith Formation Series of Kerala Latin Catholic Church

CHRISTIAN FAITH



MESSAGE

Preserving perpetually fresh the command of our Lord Jesus Christ to his apostles “*go into the world and proclaim the good news to the whole creation*” (Mk 16:15), the Church always holds in high esteem the Faith Formation, the essential element in the process of evangelization, as a means to keep alive the proclamation and transmission of the Word of God to the future generation.



Emphasizing the significance of catechetical ministry, St. John Paul II in his Apostolic Exhortation *Catechesi Tradendae*, exhorts: “*Quite early on, the name Catechesis was given to the totality of the Church’s efforts to make disciples, to help people believe that Jesus is the Son of God so that believing they might have life in his name and to educate and instruct them in this life, thus building up the Body of Christ*” (CT 1). Catechesis enables the faithful to inculcate God’s grace in their day today lives, to experience the invisible power of God through the celebration of the sacraments within the community and to bear witness to it with self-denial.

Noting the prime and vital role of the catechism texts in the Faith Formation process, KRLCBC’s (Kerala Regional Latin Catholic Bishops Council) Commission for Catechetics took a bold step in forming these texts in vernacular language from standard 1 to XII in the year 2007. The content presentation of these texts are noteworthy and needs to be appreciated; its presentation is simple and elegant and uses modern teaching techniques. Care has been taken to depict true beliefs along with the inclusion of the history of the Latin Catholic Church and the special characteristics of the sacraments. Sensing the need of the modern epoch, these texts are now translated into English, which further widens the scope of these texts. I pen down my sincere appreciation to the catechetical departments of Archdiocese of Trivandrum and Diocese of Calicut for initiating this venture. I also take this opportunity to congratulate Rev. Dr. Laurence Culas, Rev. Fr. Gracious Tony Nevez and Rev. Fr. Muthappan Appoli and their colleagues who helped in translation, correction, DTP and page layout.

I extend my good wishes to all the children who desire to deepen their faith through faith formation. May you like Jesus grow and become strong, be filled with wisdom and the favour of God be upon you’ (cf. Luke 2:40). Let God’s light shine upon each one of you!

Trivandrum
1st May 2019
Feast of St. Joseph the Worker

Archbishop Soosa Pakiam M.
President, KRLCBC
Archbishop of Trivandrum



DEDICATION

All those who believe in Christ are constantly called to deepen their faith through faith formation, the essential phenomenon that moulds a mature faith and enables the faithful to proclaim vigorously. Faith formation is indeed the prime and vital mission of the Church and therefore it is an essential moment in the process of evangelization (cf. *General Directory for Catechesis* 63; *Catechesi Tradendae* 18).

None in this cosmos remain as individual entities but as part and parcel of communities. As we are commissioned by Jesus “*to go into the world and proclaim the good news to the whole creation*” (Mark 16:15), we just cannot ignore our mission of being the proclaimers and protagonists of the Kingdom of God, which is based on truth and justice. As the members of Christ’s community we are obliged to live an exemplary life according to the Gospel.

Faith formation text books play a vibrant role in the formation of faith in the lives of faithful. Taking into consideration the significance of text books in faith formation, KRLCBC (Kerala Regional Latin Catholic Bishops Council), Commission for Bible and Catechesis did a wonderful work of creating text books in vernacular language from class 1 to XII. Deeming it as the need of the time, the Commission translated these text books into English, which is coordinated by the catechetical departments of Archdiocese of Trivandrum and Diocese of Calicut.

At this juncture, I deem it fit to place on record my heartfelt gratitude to Rev. Dr. Laurence Culas, Rev. Fr. Gracious Tony Nevez and Rev. Fr. Muthappan Appoli for their untiring works and leading role in carrying on this translation. I also thank all the translators for their strong will power and hard work. Hoping these text books would shape the character of the students and teachers on the basis of gospel, I present these books happily for the use of everyone.

Kochi
1st May 2019
Feast of St. Joseph the Worker

Bishop Joseph Kariyil
Chairman
KRLCBC Commission for
Catechetics

MESSAGE

“To begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right. On the one hand, it is certainly a duty springing from a command given by the Lord and resting above all on those who in the new covenant receive the call to the ministry of being pastors. On the other hand, one can likewise speak of a right: from the theological point of view every baptized person, precisely the reason of being baptized, has the right to receive from the Church instruction and education enabling him or her to enter on a truly Christian life” (*Catechesi Tradendae* 14).

KRLCBC Commission for Catechesis, in its whole hearted efforts owning this mind of the Mother Church regarding catechesis, deemed it necessary to present the Catechism texts in languages more comfortable to the students. So, the translation of the current vernacular text into English and Tamil was included in the decennial plan presented in the Vallarpadam Mission Congress and BCC Convention as one of the primary objectives to be achieved. Moreover, constant plea from the part of students and their parents as well as the teachers necessitated this huge venture.

The great and praise worthy efforts invested by the Pastoral Ministry of Latin Archdiocese of Trivandrum under the direction of Rev. Dr. Laurence Culas and Rev. Fr. Muthappan Appoli and by the diocese of Calicut under the guidance of Rev. Fr. Gracious Tony Nevez towards the realization of this objective have been of immense worth. Their service to the formation of the new generation in the Latin Church of Kerala goes gratefully and proudly marked. This will go a long way to realize the specific aim of catechesis as St. Pope John Paul II says: “to develop, with God’s help, an as yet initial faith, and to advance in fullness and to nourish day by day the Christian life of the faithful young and old...Catechesis aims therefore at developing understanding of the mystery of Christ in the light of God’s word, so that the whole of a person’s humanity is impregnated by that word” (*Catechesi Tradendae* 20).

On behalf of the Chairman of the Commission for Catechetics and its members my heart overwhelms with great appreciation for and deep gratitude to all those who toiled to make this dream come true. May God bless them and reward them with the joy of seeing the new generations “to maturity to the measure of the full stature of Christ” (Eph 4:13).

Kochi
1st May 2019
Feast of St. Joseph, the Worker

Rev. Dr. Joy Puthenveetil
Secretary
KRLCBC Commission for
Catechetics

GRATITUDE

The word Catechesis, derived from the Greek word '*katekheisis*' means 'echo;' implying that as catechists, we echo the teachings of Christ and of the apostles. Catechism texts, playing a vital and inevitable role throughout the faith formation process, must be biblically, theologically and doctrinally reliable and infallible; thus enabling us to proclaim with Jesus, "*My teaching is not mine but his who sent me*" (John 7:16).

KRLCBC (Kerala Regional Latin Catholic Bishops Council), Commission for Catechetics was authorized to consolidate the contents and to formulate catechism texts for the usage of the faithful of Latin Catholic Dioceses in Kerala. The principal task of this commission was to review and evaluate the biblical and theological contents and doctrinal accuracy of the texts for children and youth; as a result of which catechism texts for standard 1 to 12 was formulated in Malayalam and implemented for usage since 2007. Taking into consideration, the dire need of the modern era, now these texts are translated into English for further usage.

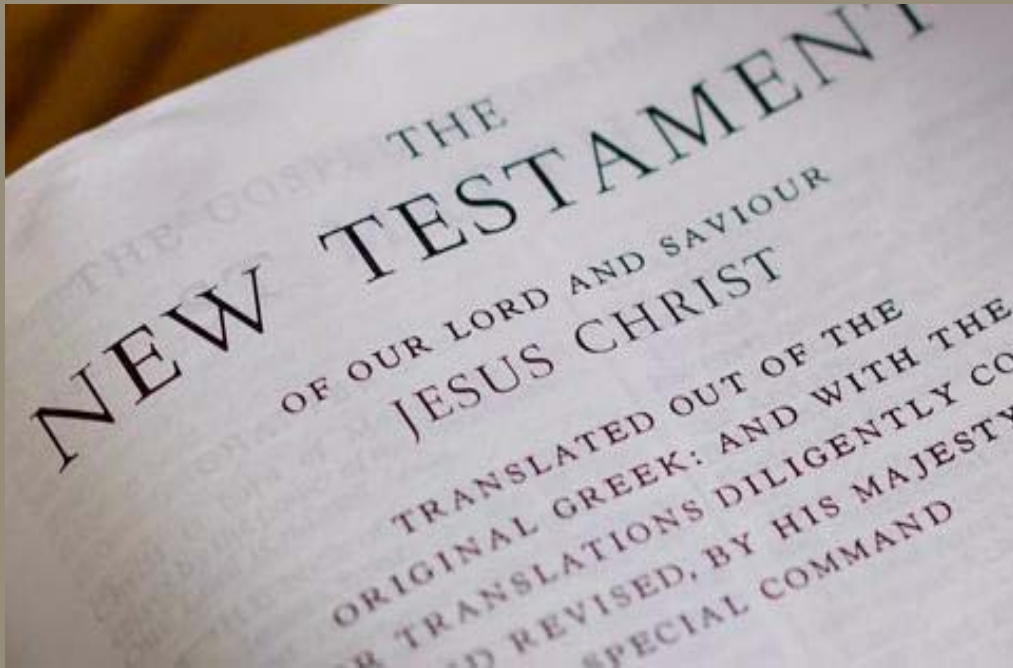
With appreciation we place on record our sincere gratitude to Archbishop Soosa Pakiam M, the President of KRLCBC and Bishop Joseph Kariyil, the Chairman, KRLCBC Commission for Bible and Catechetics and Rev. Dr. Joy Puthenveetil, Secretary, KRLCBC Commission for Catechetics. We are indebted to the translators for their competence and hard work, especially Miss Vera Moses and Rev. Dr. Laurence Culas for the translation of this text. We are also very thankful to all those who corrected the texts. A special thanks to Mrs. Reena Shabu, Mrs. Sahayamary Delvan, Ms. Francisca T and Mrs. Sophi Godfrey for DTP work, page layout and graphics and to Jeeva Jyothi printers.

Bringing the entire nations to Jesus and assisting everyone to have a personal relationship with him will take place only when we, the faithful deepen our faith through faith formation, have a very personal relationship with him, which in turn strengthens us to proclaim genuinely the message of the Gospel with joy and courage; and thus attracting the entire people to him. Let the light of Jesus reflect through these texts and let everyone who use these texts be enlightened by his divine light.

Trivandrum and Calicut
1st May 2019
Feast of St Joseph, the Worker

Rev. Dr. Laurence Culas
Rev. Fr. Gracious Tony Nevez
Rev. Fr. Muthappan Appoli

1



HOLY BIBLE: WORD OF LIFE



A family - father, mother and children - lived very happily in a village. Father of the family goes abroad, seeking a job to sustain the family. During the work he finds time to share his love with wife and children through letters. Thus the mother and children experience his love even though he is far from them. Father's letters reveal his aspirations about his children and the pain and difficulties he undertakes. Children appreciate mother's efforts to solve the absence of father in



the family. Importantly, the family experiences father's love through his letters.

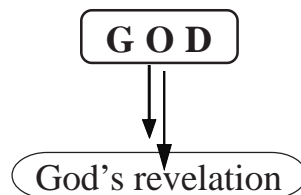
Just as a father communicates with his family and conveys to them his love and plans for their future, God reveals His love and His plan of salvation for Man through the Holy Bible. Thus the Holy Bible is God's love letter to the humanity. The Holy Bible partially contains God's revelation in the history of humankind and God-loving response of the humanity to God's revelation. It is written by the inspiration of the Holy Spirit. The Holy Bible was formed in the light of life-long God experience and faith-life of a believing community.

- ☞ In order to reveal Himself to the humanity, in the condescension of His goodness, God speaks in human words.
- ☞ God speaks only one single Word, the Eternal Word. Through His Word God expresses Himself completely.

- ☞ In the Holy Bible, the Heavenly Father comes lovingly to meet His children and to speak to them.
- ◆ God reveals himself to human beings by gradually communicating His own mystery in deeds and words.

Word of God : Unwritten and Written

Those beyond the written words and faith community's God experience is known as the unwritten word or tradition. The tradition that contains God experience and the written Word of God, known as the Holy Bible reveal God's salvific intervention in the history of humanity. Thus God's revelation can be divided into two: Unwritten (Tradition) and Written (Holy Bible).



Unwritten
(Tradition)

Written
(Bible)

- ◆ Sacred Tradition and Holy Bible then are bound closely together and communicate with each other. For both of them, flowing out from the same divine well-spring come together in the same fashion to form one message and move towards the same goal.
- ◆ The Apostles entrusted the “deposit of faith” (depositum fidei) contained in the Holy Bible and Tradition to the whole Church.

We have seen that two sources of God's revelation are the Tradition and Holy Bible. In this lesson we will familiarize ourselves the Holy Bible, the written Word of God.

Activity - 1

The Holy Bible is the guiding principle of our daily life. Write down the verses from the Holy Bible, expressing God's love, which has touched you. Share your experience in the class, expressing why such verses touched your life. (You may use Holy Bible).

Source of the Word "BIBLE"

The word Bible comes from the Greek word 'biblos.' It means 'written account' or 'book.' Its singular form is 'biblion' and plural



is 'biblia.' In the Greek version of Book of Daniel 9:2 this word (hai bibloi') is used. Furthermore, St. Clement, Father of the Church, in his works used this word to refer to the Holy Bible (2 Clement 4:2). Today the following words are also used to qualify the Holy Bible: 'Covenant', 'Holy Book', 'Sacred Book', 'what is written' (Matthew 21:42).



Holy Bible: History of Salvation

The Holy Bible contains completely the history of Salvation. Human beings, created in the image and likeness of God, as male and female (Genesis 1:27) are called to be with God. But they sinned through disobedience to God and lack of trust in His goodness



(Genesis 3:1-11). Thus they lost their Parousia experience of being with God (Genesis 3:14-19). But God wished to make holy the human beings and keep them together with Him always. Thus God's intervention throughout the history for the salvation of humankind is known as 'salvation history.'

After the fall of first parents, Adam and Eve, the wickedness of their offsprings was great on earth. Then the Lord was sorry that He had created human beings (Genesis 6:6). God, therefore, purified the human race by flood and established a new covenant through **Noah** (Genesis 9:1-17).

Again the human race continued to sin and thus turned away from God (Genesis 11:1-9). But God did not desire the human race to be lost forever. He **called Abraham** and renewed his plan of salvation (Genesis 12:1-9). The plan of salvation was further renewed through **Isaac** and **Jacob**.



Through the **exodus event**, under the leadership of Moses, God chose Israel to represent the whole human race. On Mount Sinai, God established his **covenant** with the people of Israel (Exodus 19:1-15) and gave them “The Ten Commandments” (Exodus 20:1-17) and took them as his own people and protected them throughout the history with the help of Judges, Kings and Prophets and thus retained his plan of salvation.

The plan of salvation envisaged by God was made possible through the **Incarnated Christ** (John 1:14), the fulfilment of the Law and Prophets (Matthew 5:17). Through Pascal Mysteries of Christ’s Incarnation, Passion, Death, Resurrection and Ascension, the human race was saved from the slavery of sin and death and made eligible to become heirs to the Kingdom of God. Thus human beings became eligible again to share in the divine nature lost by the Original Sin and Christ became the Saviour of humanity.



The salvation established by Christ is continued today by the **Church**. The Church, the Bride of Christ, exists as the sign and symbol of the Kingdom of God (Lumen Gentium 7-9). The Church remains in this world as Christ's proclaimer until His second coming.

Word of God: Creative and Fruitful

Words have power. Mother's words to her son: "You are my beloved" will have a positive effect on him. But her words, "you are a curse" will have a negative effect. If human words have such an effect, consider what would be the effect of the Word of God.

Word of God is creative. It has the power to give life (Matthew 5:41) and to create (Genesis 1:3-27). Creation took place with the words "Let there be ...". Creation is guided and controlled by the Word of God. The Word releases the captives, gives sight to the blind, gives freedom to the oppressed, raises the dead, gives life and bestows eternal life. The Word of God, as it was in the beginning, communicates with humans even today. According to God's plan, the Word of God is fruitful:

"For as the rain and the snow come down from heaven, and do not return there until they have watered the earth making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my Word be that goes out from my mouth; it shall not return to me empty but it shall accomplish that which I purpose and succeed in the thing for which I sent it" (Isaiah 55:10-11).

The Word of God is not meant for a particular people or generation. The Word once revealed (Verbum Dictum) is meant for all time and for all people. The Word of God as it was before, even today communicates with people. This communication of the Word of God is known as “Verbum Dicens”. The Word of God speaks to one who reads the Holy Bible with proper disposition. Word of God revealed in the past becomes relevant to the believers in their day to day existence.

WORD

In Hebrew language *dabar* is used to refer to the Word of God. This can mean word, speech, action and event. When Israelites referred to Word of God they meant all the above meanings of *dabar*. In Greek language *logos* refers to Word of God. Although *logos* means spoken word, it was principally used for Christ. Hence, the Word of God in the Holy Bible represents God and the same Word gives life.

Activity 2

Find out some instances from the Holy Bible that reveal the Word of God creates out of nothing and recreates the fallen.

Bible: Covenant between God and People

The Holy Bible is primarily divided into two: Old Testament and New Testament. Old Testament is the old covenant between God and His people and New Testament is the new covenant established by God through Jesus Christ with His People. These two covenants are combined to form the Holy Bible.

Through the media we come to know about agreements signed between nations. These agreements spell out ideas, obligations and responsibilities of two nations. The agreement binds two parties. Each party has rights and obligations under the agreement. Those who sign the agreement are responsible to see that it is enforced.



The covenant or agreement in the Holy Bible is a bond of love and trust between God and His people. In order to enforce the covenant God gave His people the Ten Commandments. Even when people showed infidelity towards the covenant, God's fidelity is revealed in His love. This is what makes the covenant between God and His people different from other agreements.

COVENANT

In Hebrew language *berith* refers to covenant. In Greek language *diateke* is used for covenant. In Latin the term used for covenant is *testamentum*. The English term, testament, is derived from Latin *testamentum*.

HEBREW BIBLE (TaNaK)

The Holy Scripture of Hebrews is divided into three: Torah (Ta), which means Law, Nabiim (Na), meaning Prophets and Ketubim (K), which denotes Writings. The short form of these three terms is TaNaK.



The following table shows the books that come under each division.

TaNaK		
Torah (Law)	Nabiim (Prophets)	Ketubim (Writings)
	1. Former Prophets:	
Genesis	Joshua	Psalms
Exodus	Judges	Proverbs
Leviticus	Samuel	Job
Numbers	Kings	(<i>Megilloth</i> or Five
Deuteronomy	2. Later Prophets:	Scrolls):
	Isaiah	Song of Songs
	Jeremiah	Ruth
	Ezekiel	Lamentations
	12 Minor Prophets	Ecclesiastes
		Esther
		Daniel
		Ezra - Nehemiah
		Chronicles

Thus according to the Hebrews there are 24 books in the Hebrew Scriptures.

Greek Translation of Hebrew Bible: Septuagint (LXX)

The Greek translation of Hebrew Bible is known as Septuagint in Latin language. Septuagint in English means seventy (LXX). There is a legend behind this name, seventy. It is said that about the 3rd century BC Ptolemy Philadelphus, the king of Egypt, ordered the translation of the Hebrew Bible into Greek. 70 scholars who knew both Hebrew and Greek languages gathered

for the translation. These 70 persons were placed in 70 individual rooms. They all took 70 days for the translation. The king saw that all of them rendered the translation similarly. Thus the Greek translation of the Hebrew Bible was called the “Septuagint.”

We have seen that the Hebrew Bible consists of 24 books. But when it was translated into Greek, these 24 books were divided into 39 books: Book of Samuel was divided into 1 Samuel and 2 Samuel. Book of Kings was divided into 1 Kings and 2 Kings. 12 Minor Prophets, which was a single book, was separated into 12 books. Ezra-Nehemiah was divided into two. The Book of Chronicles was divided into 1 Chronicles and 2 Chronicles. Thus the Greek translation of Hebrew Bible contained 39 books. These 39 books of the Old Testament are known as proto-canonical books.

Besides these 39 books, 7 books in Greek language, which were not available in Hebrew Bible, but were in use among the faith-community, were included in the Septuagint. They are: Tobit, Judith, 1 Maccabees, 2 Maccabees, Sirach, Wisdom and Baruch. These seven books of the Old Testament are called the Deutero-canonical books.

Jews, in general, do not acknowledge these seven books as canonical books. While the Catholics accept 46 books in the Septuagint (39+7) as canonical, the Protestants accept 39 books of the Jewish Bible as canonical.

Septuagint is divided into four: Law, History, Wisdom and Prophets.

Septuagint

Law	History	Wisdom	Prophets
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Tobit Judith Esther 1 Maccabees 2 Maccabees	Job Psalms Proverbs Ecclesiastes Song of Songs Wisdom Sirach	Isaiah Jeremiah Lamentations Baruch Ezekiel Daniel Hosea Joel Amos Obodiah Jonah Micah Nahum Habakkuk Zephaniah Zecharia Haggai Malachi

Latin Translation of Old Testament (Vulgata)

After the formation of Septuagint, St. Jerome (340-420) translated the Holy Bible into Latin. It is called Vulgata (in English Vulgate). Ever since the Latin translation of the Holy Bible all other translations, including Malayalam, follow Vulgate. The Council of Trent (1545-63) in 1546 made the formal decision to accept the authenticity of Latin translation of the Holy Bible, Vulgata, and the canonicity of all books contained therein.



Other Ancient Translations of the Holy Bible

The Aramaic translation of the Hebrew Scripture is known as *Targum*. The Syriac translation of the Holy Bible is called *Peshita*. Apart from Vulgata, there exists another ancient translation in Latin, known as *Vetus Latina*, which means Old Latin.

Complete Catholic Bible

On the basis of the Greek Septuagint, the Catholic Bible has 46 books in Old Testament. Since 13th century, the Catholic Bible is divided into historical, didactical, prophetic books. All the books in the Holy Bible may even now be classified into three groups. New Testament too may be divided into historical, didactical and prophetic.



OLD TESTAMENT

Historical	Didactical	Prophetical
Genesis	Job	Isaiah
Exodus	Psalms	Jeremiah
Leviticus	Proverbs	Lamentations
Numbers	Ecclesiastes	Baruch
Deuteronomy	Song of Songs	Ezekiel
Joshua	Wisdom	Daniel
Judges	Sirach	Hosea
Ruth		Joel
1 Samuel		Amos
2 Samuel		Obadiah
1 Chronicles		Jonah
2 Chronicles		Micah
1 Kings		Nahum
2 Kings		Habakkuk
Ezra		Zephaniah
Nehemiah		Haggai
Tobit		Zechariah
Judith		Malachi
Esther		
1 Maccabees		
2 Maccabees		



NEW TESTAMENT

Historical	Didactical	Prophetical
Matthew Mark Luke John Acts of the Apostles	Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude	Revelation

Activity-3

Write down the abbreviations and the complete names of 72 books in the Holy Bible in English and in Malayalam and learn them by heart.

Inspiration of the Holy Bible

“All Scripture is inspired by God” (2 Timothy 3:16). Inspiration is God’s guidance through the inward working of the Holy Spirit in the love of the people whom He chose to infallibly and faithfully write books of the Bible.



Bible is written under the inspiration of the Holy Spirit

The Holy Bible is written by the complete cooperation of and endeavour of God and humans. We see in the Holy Bible the message of transcendent God and the literary skill of human authors.

Basically God is the author (divine author) of the Holy Bible. However, in the presentation of the events in the Holy Bible the involvement of human beings (human author) also can be clearly seen. The Bible is considered holy because it is written under the inspiration of the Holy Spirit as a result which we receive God's salvific message from it. Therefore, the message of the Holy Bible does not contain error, but there can be error only in its presentation by the human authors.

The Second Vatican Council states about the inspiration of the Holy Bible in the following words: "In composing the sacred books, God chose (authors) and while employed by Him they made use of

The term Inspiration

The English term Inspiration is derived from the Latin word *inspirare*. It means “to breath into,” “to blow into,” “to inspire,” “to inflame” and “to instill.” It indicates how the Holy Spirit worked in the lives of the human authors of the Holy Bible.

their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted” (*Dei Verbum* 11).

Inerrancy of the Holy Bible

When an illiterate mother wants to write to her son, she takes the help of an educated person. She tells all that she wants to convey to her son. The scribe writes the letter in a very good literary format. While writing the message conveyed by the mother scribe may make some mistakes. Still the letter conveys the mother’s love and her desire for the son.

We have seen that God together with humans authored the Holy Bible. Naturally human errors and shortcomings may have crept into the Holy Bible. For example, grammar mistakes in the manuscripts,

repetitions, omissions, historical and scientific errors can be some of the human errors and short comings.

In the Holy Bible mistakes of the above nature are not absent. However, the general aim of the Holy Bible is to reveal God's love leading to salvation. Inerrancy means there is no error in the revelation of God's love contained in the Holy Bible.

Canonicity

Canonical books are the authoritative collection of Sacred Scriptures in the Old Testament and New Testament of the Bible. The authors of the books of the Holy Bible wrote under the inspiration of the Holy



Spirit. It is not necessary that they were aware of it. But the Church decides which books were inspired by the Holy Spirit. The Church gets this authority through Christ (Matthew 16:19; John 20:21-23; 21:15-19). The non-canonical books are called Apocryphal.

The official declaration concerning the canonicity of the Holy Bible was made by the Council of Trent (1545-1563) in 1546. Such a declaration was made by the Council after a thorough study and examination of various sacred books. The standards used to consider a book canonical are:

- ☞ Author of book was a God experienced person.
- ☞ The book was in usage among the early Christian Community.
- ☞ Content of the book in general had the truths of salvation.
- ☞ The aim of the book was to lead people to God, to assist their spiritual life.
- ☞ The book remained faithful to previously accepted canonical writings.

The term Canon

The term canon is used to distinguish between inspired and non-inspired books. It is derived from the Greek word *kanon*. The literal meaning of the word is 'measuring rod.' The term canon in English was first used by father of the Church, Origen and refers to the official list of the books of Holy Bible. The term canon also means "rule of life" (Galatians 6:16) and "limit" (2 Corinthians 10:13-15).

Significance of the Word of God

1. "Your Word is a lamp to my feet and a light to my path" (Psalms 119:105).
2. "When the cares of my heart are many, your consolations cheer my soul" (Psalms 94:19).
3. "The words I have spoken to you are spirit and life" (John 6:63).
4. "Lay to heart all the words which I enjoin upon you this day that you may command them to your children, that they may be careful to do all the words of this law. For it is no trifle for you, but it is for your life and thereby you shall live long in the land which you are going over the Jordan to possess" (Deuteronomy 32:46-47).

5. “The grass withers, the flower fades, but the word of our God will stand forever” (Isaiah 40:8).
6. “Heaven and earth will pass away but my words will not pass away” (Mark 13:31).
7. “The Word of God is living and active, sharper than any two edged sword, piercing to the division of soul and spirit, the joints and marrow, discerning the thoughts and intentions of the heart” (Hebrew 4:12).
8. “In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God” (John 1:1-2).
9. “Fear not, I am with you” (Isaiah 41:10).
10. “And these words which I command you this day shall be upon your heart” (Deuteronomy 6:6-9).

Activity 4

Invite a person, whose life was changed by the Word of God, to share his/her experience in the class.

Let us now take some decisions to give the Word of God primary place in our lives:

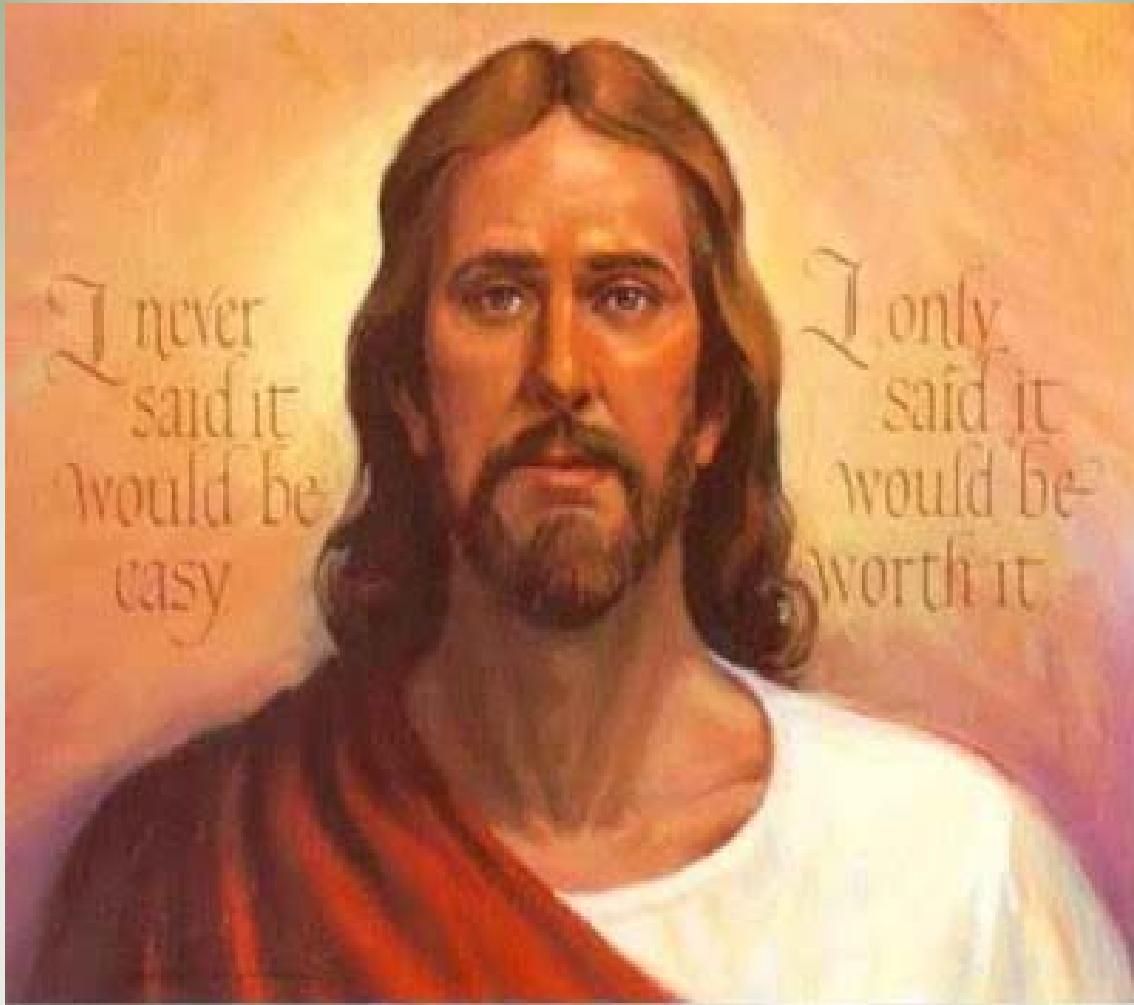
1. Keep the Holy Bible in a respectful place.
2. Begin the community gatherings, enthroning the Holy Bible and reading a passage from it.
3. Observe Holy Bible reading month (December) and Holy Bible Sunday (last Sunday of December) meaningfully.
4. Participate in Vacation Bible School programmes conducted at parish level and encourage others to participate in it.
5. Make it a habit to read the Holy Bible daily and memorize its verses.

Exercise in preparation for next lesson

The next lesson is titled, “Jesus: Man of History and Son of God.” In preparation for this topic ask a non-Christian on the influence of Jesus Christ in his life. Report the fruit of your conversation in the class.



JESUS : MAN OF HISTORY SON OF GOD



Jesus is the Word that was in the beginning with God, God Himself and the Word that became flesh. He is at the same time fully divine and fully human. Jesus revealed this truth through his words and deeds.

In this lesson we learn how these two natures - divine and human - exist in Jesus Christ, how these two natures are different in him and what is his uniqueness.

Activity 1

Read three reports from the homework given in the end of last lesson.



Various people of different times in the history have given their witnesses concerning Jesus Christ. Some of those witnesses are given below:

Flavius Josephus lived between 37 and 95 AD. He writes:

“Now there was about this time Jesus, a wise Man, if it be lawful to call him a Man, for he was a doer of wonderful

works, a teacher of such men as had a veneration for truth. He drew over to him both many of the Jews and many of the Gentiles: He was Christ. Pilate at the suggestion of the principal men among us, had condemned Him to the cross, those that loved Him at first did not forsake Him, for He appeared unto them alive again on the third day, as the divine prophets had spoken of these and ten thousand other wonderful things concerning Him, whence the tribe of Christians so named from Him, are not extinct at this day.”

The historian of modern times, H.G. Wells says:

“I am a historian, I am not a believer, but I must confess as a historian that this penniless preacher from Nazareth is irrevocably the very center of history. Jesus Christ is easily the most dominant figure in all history.”

The Malayalam literary critic, Prof. K.P. Appan, in his Malayalam book, *Bible Velichathintte Kavacham*, says:



On Christmas day, the Father of Compassion entered the history. The Gospels proclaim that it was Good News for the suffering. The coming of the Saviour into the world was a wonderful drama. The birth of Christ was not the result of human desire. It was not the desire of flesh and blood. As prophet Micah says his ‘origin is from of old, from ancient days’ (Micah 5:2). The one who was born of the Virgin Mary proclaimed himself as the Son of Man. As believers sing, he took the image of human being. A human body was being prepared for him. Thus from eternity

Christ entered into the history. Christ's birth separates BC and AD. Thus he became the center of history. History bear witness to Christ.

Activity 2

The above witnesses concerning Christ are given by non-believers. What are your knowledge and understanding of Christ? Discuss this point in groups and report your views in the class.

Incarnation

Hindus and Egyptians from ancient times believed that gods took human form (*avatar*) to save humanity from particular adverse situations. But Jesus' incarnation stands apart from these beliefs.

In the previous lesson we have seen that two sources of God's revelation are Tradition and the Holy Bible. It is through these two ways that Jesus is authoritatively revealed. In the light of these two ways - Tradition and Holy Bible - the chief truth revealed about Jesus is his mystery of Incarnation.

“In the beginning was the Word, the Word was with God and the Word was God” (John 1:1). Incarnation means that the Word that was God, took human form and was born of the Virgin Mary. Through the Incarnation the one who was in fully divine nature

took on human nature. Thus, in the person of Jesus' divine nature and human nature was united. From birth to death Jesus lived in history truly human. In other words Christ's name "Jesus" speaks of His human uniqueness as well as His incarnation.

The name "JESUS"

"Jesus" is the name that reveals Christ's human uniqueness. This word comes from the Hebrew word *yehosua*. This name means 'Yahweh saves' or 'Yahweh is salvation.'

The purpose of Jesus' Incarnation was to lead the humanity to the Kingdom of God. Therefore, along with St. Peter we too can say: "There is salvation in no one else, for there is no other name under heaven given among mortals, by which we must be saved" (Acts 4:12). St. John writes: "In Him was life and the life was the light of people" (John 1:4). St. John again writes: "Behold the Lamb of God, who takes away the sin of the world" (John 1:29). By these words, John the Baptist bears witness to Christ.

Occurrence of the name "**JESUS**" in the New Testament:

Matthew	Mark	Luke	John	Acts	Paul	Other books	Total
150	81	89	237	68	1213	67	1905

Incarnation in the New Testament



Although Incarnation of Christ is not prominent in the Old Testament, it is the center of the New Testament. The Incarnation in the New Testament is quite different from the incarnations of other religions. Incarnation in the New Testament is not a mere idea but a distinctive sign of the Christian faith. “Word became flesh” (John 1:14) and was born of the Virgin Mary. He was born in Bethlehem. He grew up as the foster son of St. Joseph. For three years he taught in public, worked miracles and preached the Kingdom of God. During the reign of Pontius Pilate he suffered, died and on the third day rose again. Jesus, a Jew, was not a man alone but God incarnate. This is the essence of Incarnation.

Jesus himself testifies that he is God made Man or the incarnate of God.

- * “I and the Father are one” (John 10:30).
- * “If I am not doing the works of my Father, then do not believe me. But if I do them even though you do not believe me, believe the works, that you may know and understand that the Father is in Me and I am in the Father” (John 10:37-38).
- * “Do you believe that I am in the Father and the Father in me? The words I say to you, I do not speak on my own authority but the Father who dwells in me does his works. Believe me that I am in the Father and the Father in Me, or else for the sake of the works themselves” (John 14:10-11).

To the question of John the Baptist, asked through his two disciples, “Are you he who is to come or shall we look for another?”, Jesus answers:

“Go tell John what you have seen and heard. The blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up and the poor have good news preached to them. And blessed is he who takes no offence at me” (Luke 7:22-23; see also Matthew 11:1-6).

Jesus is the fulfilment of God's presence among His people. It is not God's wisdom or strength that is present among the people but God Himself in the person Jesus through Incarnation. Thus God reveals Himself in Jesus through Incarnation. In that way Jesus becomes the Mediator between God and people. Hence, the Incarnation of Jesus stands apart from other incarnations reported in other religions.

Activity 3

Divide the class into groups. Each group can take two passages given below and find out who witnesses Jesus is the Son of God in each case.

Gospel according to Mark

1:11; 9:7; 3:11; 5:7; 12:1-11; 13:32; 14:36; 14:16-65; 15:39

Gospel according to Matthew

1:18-20; 1:23; 2:1-16; 5:9, 16; 6:9; 10:32-33; 11:25-27; 5:13; 16:16-17; 18:10-14; 18:20; 18:35; 21:28-31; 23:9; 24:14; 25:34; 28:18-20

Gospel according to Luke

1:26-35; 1:32-33; 2:11; 1:46-55; 1:68-79; 4:16-30; 6:35-36; 10:21-22; 12:30-32; 16:24; 23:34, 46; 24:49

Gospel according to John

1:1-18; 2:11; 3:13-17; 3:35; 4:34; 5:17-23; 5:26; 5:37; 6:33-39; 6:62-63; 8:14; 8:57-58; 9:33; 10:17; 10:29-30; 10:37-38; 12:32; 12:44-46; 13:3; 14:8-11; 14:31; 15:9-10; 17:2-3; 17:23-26; 20:31

Acts of the Apostles

2:33-36; 2:39; 3:13-15; 7:52; 16:31; 20:24

The words used in the Old Testament to refer to God, such as Just, Holy, Giver of Life and Lord are used for Jesus in the following passages:

Letter to the Hebrews

1:2-9; 5:7-9; 7:26-28; 9:26

Paul's Letters

Col 1:15-20; Gal 4:4-5; 5:1; Rom 3:23; 6:4-6; 8:3-4; Phil 2:6-8; Rom 5:15-19; 1 Cor 15:47; 2 Cor 5:19; 1 Tim 1:15; 2 Tim 1:10; Titus 2:11, 14

Jesus: The Only Son of God

Activity - 4

Divide the class into groups. After reading Transfiguration event described in Mark 9:2-10 the groups can discuss the questions given below and then report the answer to the class.

1. What are the two natures of Jesus' sonship?
2. What did happen to Jesus during Transfiguration?
3. What events in Jesus' life does Transfiguration point to?

Two natures in One person

When we understand in Incarnation, we recognize the divine and human natures of Jesus in his Transfiguration as well.

We can understand how the divine nature of Jesus is revealed in the New Testament through the below activity.

Activity 5

God the Father, Jesus, Apostle Peter, Apostle Paul, Centurion and even the demons declare Jesus as Son of God. Those passages are given below. Examine these passages and enter them in the respective column.

Matthew 3:17; 11:27; 16:16-17; 17:5; 21:34-38; 24:36; 26:63-64; Mark 14:61-62; 15:39; Luke 22:70; John 10:36; 20:31; Acts 9:20; Romans 1:3; Galatians 1:15-16; 1 Thess 1:10

Jesus, Son of God	
God The Father	
Jesus	
Peter	
Paul	
Centurion	
Demons	

The second person of the Holy Trinity, God the Son, through His Incarnation, possesses two natures: Divine nature and human nature. Jesus is at the same time, fully God and fully Man.

Now let us try to understand how the divine nature and the human nature in their fullness exist in Jesus.

In the 8th century, in Italy, in a village called Lanjano, during the Eucharistic celebration, the host and wine changed into human flesh and blood. The transformed human flesh is a portion of the heart. Even today the flesh and blood remain without decaying not having the use of preservatives. The scientists from World Health Organization have examined and confirmed the truth of this phenomenon. They are unable to explain how the transformation took place.



During the Eucharistic celebration, after the words of consecration the outward characteristics of bread and wine, namely colour, smell, shape and taste remain unaltered. But bread and wine assume super-natural form. These two natures - the ordinary and extraordinary - of bread and wine are beyond explanation. Similarly, the two natures of earthly Jesus - divine and human - remain beyond explanation. However, these two natures fully exist in Jesus.



Jesus' visible human body assumed changes during the Transfiguration. At the time of Transfiguration the disciples witness Jesus' divine nature. As the disciples were terrified looking at the transfigured Jesus, immediately he assumes the human nature. After the transfiguration the disciples come down from the mountain together with their master.

Eternal divine nature and mortal human nature are joined in Jesus. It remains difficult to explain how these two natures are joined in Jesus. However, the Eucharist and the above described Eucharistic miracle reveal that Jesus with divine and human natures is a reality.

Revision

Jesus Christ is fully God and fully Man. He Himself had revealed it. We believe in it.

- ★ It does not mean Jesus is half God and half Man.
- ★ It does not mean that divine and human natures are mixed up in Jesus to form a new creation.
- ★ It is not right to accept the Nestorian teaching that divine and human natures of Christ suggest they are two persons loosely united.
- ★ Jesus Christ is fully Divine and fully Human. The divine and human natures are united in the person of Jesus Christ.

Only Son

Jesus, the Son of God taught us to call God our Father.

“He was praying in a certain place. When he ceased, one of his disciples said to him ‘Lord teach us to pray, as John taught his disciples.’ And He said to them “When you pray, say: ‘Father, hallowed be Thy name, Thy kingdom come...” (Luke 11:14).



By teaching in this way Jesus revealed that God is Father of all and all are His children. But our sonship and Jesus' sonship are not the same. Jesus is the only begotten Son of God. Jesus Himself has revealed this truth.

Other than teaching "Our Father in heaven", Jesus has never joined the people to call God "Our Father". Jesus confirms that His sonship differs from the sonship of the rest of us by "My Father, Your Father".

"You therefore must be perfect as your Heavenly Father is perfect" (Mathew 5:48).

"Not everyone who says to me "Lord, Lord, shall enter the Kingdom of heaven, but he who does the will of my Father who is in heaven" (Mathew 7:21).

“For God so loved the world that He gave his only Son, that whoever believes in Him should not perish but have eternal life” (Jn 3:16).

These passages reveal the unique sonship of Jesus with God the Father. Thus we understand and believe that Jesus is God’s Only Begotten Son.

Uniqueness of Jesus Christ

St. John writes in his letter: “We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life (1 John 1:1). In the Gospel St. John declares Jesus’ uniqueness: “No one has ever seen God, the only Son, who is in the bosom of the Father, He has made Him known (John 1:18).

In the Gospel according to John, Jesus Himself declares His uniqueness: “But the testimony which I have is greater than that of John, for the works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me” (John 5:36).

Jesus said to Philip: “Have I been with you so long, and yet you do not know me, Philip? He who has seen me, has seen the Father” (John 14:9).

“I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; and now Father, glorify Thou Me in Thy own presence with the glory which I had with Thee before the world was made” (John 17:4-5).

There is a legend about the icon preserved in the Moscow Cathedral. It is said that Abagar, King of Aedesai had heard about Jesus, the preacher and wonder worker. He desired to see him. He invited Jesus to his palace. But Jesus politely refused. Then the King asked his artist to draw a portrait of Jesus. The artist, however, could not produce the radiant face of Jesus. He was frustrated.



Then Jesus Himself left His image on the canvas. The imprint of His face was exceedingly beautiful.

In the same way, when we journey through the Holy Bible, we will come in contact with Jesus who will leave his imprint in our thoughts and our words.

“I am the way and the truth and the life. No one comes to the Father but by me” (John 14:16). Jesus said these words with such an authority that no one has or ever will be able to say so and confirm their words by signs as Jesus. No one else has revealed God to such an extent as Jesus (see John 1:18; Matthew 11:27; Colossians 2:9-10). No one can reveal God in this way. Therefore, St. John Paul II insists in the necessity of the Church to proclaim this truth: “She cannot do other than proclaim the Gospel, that is, the fullness of the truth which God has enabled us to know about himself” (*Redemptoris Missio* 5).

“According to Catholic faith, the full and complete revelation of salvific mystery of God is given in Jesus Christ. Thus faith requires us to profess the Word made flesh, in his entire mystery, from incarnation to glorification” (*Dominus Iesus* 6).

By analysing Incarnation and Transfiguration in the light of the Holy Scripture, Church teaching and our own reasoning we come to the conclusion that Jesus is the historical person with divine



and human natures. But it is not easy to comprehend the truth concerning Jesus' unique nature. This truth should not remain merely on the intellectual level. Let us experience and proclaim the uniqueness of Jesus through the divine reading of the Word of God and by our life.

Activity 6

Early Christians bore witness to Christ, who is fully divine and full human, by their martyrdom. For example, read the martyrdom of St. Stephen in Acts of the Apostles chapter 7. Discuss in groups how in the present day you can bear witness to Christ. Record your conclusions and present them in the class.

3

JESUS: LIBERATOR AND LORD



Activity 1

Alexander the Great, Napoleon and Asoka established great empires through wars and by the shedding of blood. There are many other emperors, kings and leaders in the history, who had established earthly kingdom. But in course of time, their empires or kingdoms had faded away and they are no longer remembered. But there is one who divides history itself into two and reigns in the hearts of people even now, as in the past. He is Jesus Christ. What was the aim and vision of Jesus in establishing His Kingdom? What is the difference between Jesus Christ and other leaders? Discuss in groups the difference between empires established by earthly kings and the Kingdom established by Jesus Christ and report in the class.

In the beginning was the Word. He entered history and lived among us as one of us. Jesus, the Word emptied himself to assume human form in order to become Gospel of life eternal. “Though He was in the form of God, He emptied Himself taking the form of a servant, being born in the likeness of people. And being found in human form, He humbled Himself and became obedient unto death, even death on the cross. Therefore, God has highly exalted Him and bestowed on Him the name which is above every name” (Philippians 2:6-9). This complete liberation brought by Jesus is studied in this lesson by analyzing two important qualifications attributed to Jesus: Jesus Christ, the liberator and Jesus Christ, the Lord.

1. Jesus Christ: The Liberator

When we say that Jesus Christ is the liberator it does not merely mean that he is a social reformer, who put an end to the social evils existed in his time. But it very importantly also mean that Jesus is the sole liberator who has saved the individuals, communities and the whole world from sin and the forces of evil. To understand the total liberation brought by Jesus it is necessary to look at the situation of the land of Jesus where Jesus lived.

Context of Liberation

Jesus lived in a land where discrimination existed among people on the ground of class, religion and wealth. The Jews of

Jesus' time believed that they were the chosen people of God (Exodus 19:5; Deuteronomy 7:7-11; 26:19).

As Jews considered themselves to be the chosen people of God, they went to the extent of preserving the purity of their race. They were led by the principle: "You shall be holy, for I the Lord your God am holy" (Leviticus 19:2). But prophets had articulated that being holy meant complete loyalty to God and having brotherly love towards the neighbor, which kindles justice (Isaiah 1:16-18; 58:6-12; Micah 6:8; Amos 6:24). But the Jews were unable to grasp the instructions in the right spirit and live accordingly.

During the time of Jesus, the idea of holiness among the Jews was confined to keeping their race pure. Consequently, the society of Jesus' time was divided into three categories.

(i) Nobles

The nobles of Jesus' time were those who considered themselves to be the custodians of God's Law given through Moses. In other words, nobles were those who safe-guarded commandments given by God through Moses. Jewish priests, Pharisees, Sadducees, Rabbis and Jewish leaders came under this category.

(ii) Marginalized

In order to maintain the purity of the People of God Jews were not permitted to enter into matrimonial relationship with non-Jews.

Those who broke this regulation and their descendents were considered impure. Also, the public sinner and their children were regarded as impure. Besides that, those who were engaged in ordinary jobs, people with certain skin diseases, the disabled and the widows were also treated as marginalized. Those who collected tax for the Roman Emperor also came under this category. This group of people is called 'tax collectors and sinners' in the Gospels.

(iii) Ordinary Jews

Those who did not belong to the above two categories were ordinary Jews. The majority of the Jews came under this category.

Jesus did not view this separation of people merely as a social evil but as a consequence of the deadly effects of sin. Jesus' mission, therefore, was to build God's Kingdom where all are the children of God.

Christ's Mission of Liberation

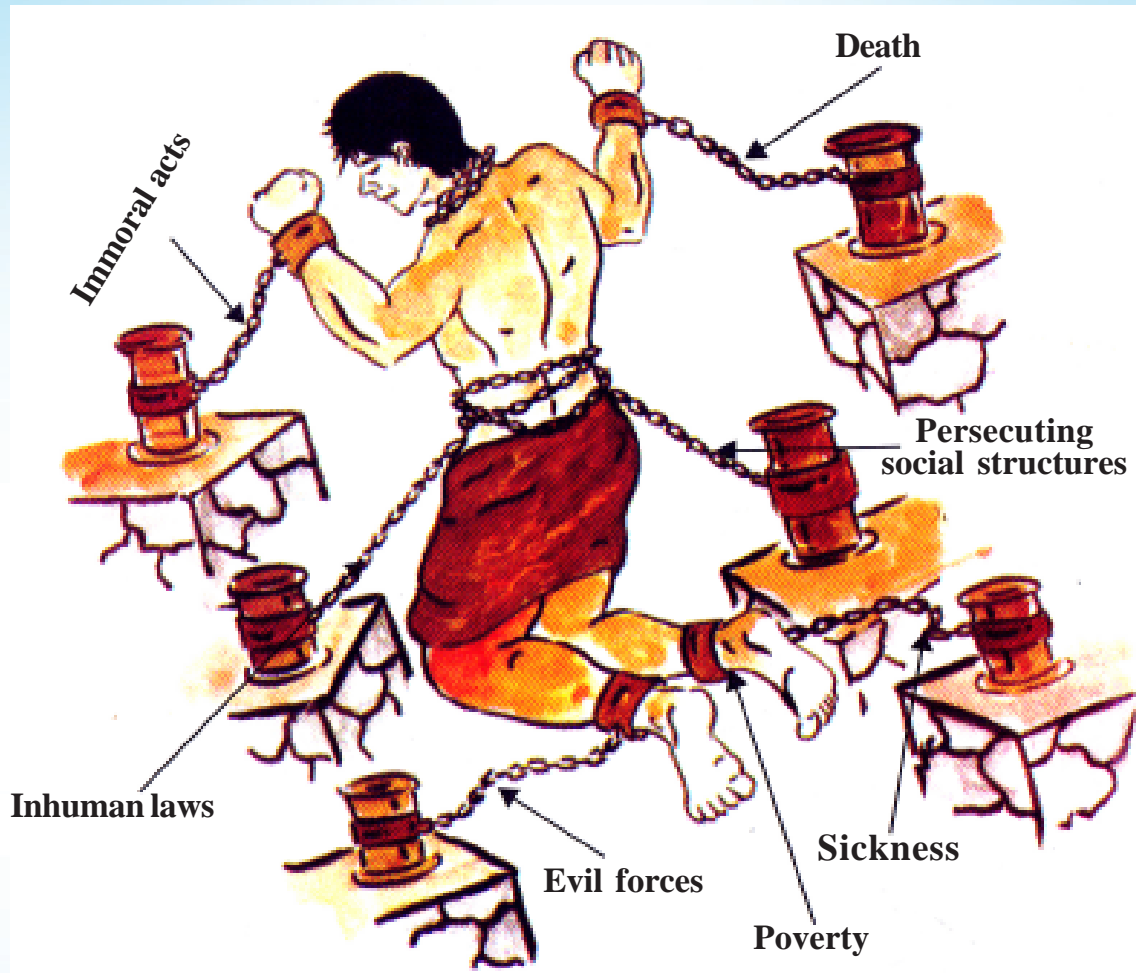
For the existence of the universe, human beings and creation, God has established an equilibrium which we should protect. Truth, justice, peace, happiness, fraternity, sharing, mercy, etc., are its fruits. When human beings knowingly disturb this equilibrium there is sin. Consequently, poverty, sickness, wars, etc., begin to manifest. When we say Christ delivers us from sin, we mean He liberates people from all the evils that behest them.

Christ revealed his *magna carta* at Nazareth in a synagogue. “The Spirit of the Lord is upon me, because He has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives, recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Luke 4:16-19). Christ realized his *magna carta* in words and deeds and proclaimed that he is Messiah through signs. (See, Matthew 11:2-11; Luke 7:18-23; Isaiah 35:5-6; 42:18; 61:1).



Jesus the Complete Liberator

Activity 2



From the following passages find out in groups from which bondage mentioned in the picture did Jesus release the people?

Mark 2:10-12; 7:20-23; Luke 7:48; 15:1-7; 8:10; 11-32

Mark 6:35-44; 8:1-9; Luke 4:13-14; 19:8; Matthew 10:42; 25:34-40

Mark 1:29-34; 40-42; 3:10; 5:24-34; 6:53-56; 7:31-37; 8:22-26

Mark 2:16; 10:41-45; John 4:7-9; 13:12-15; Luke 4:13-14

Mark 1:21-28, 34; 3:1; 5:1 following; 7:24-30; 9:19-27

Mark 2:13-17, 27; 3:1-6; 7:1-13

Mark 8:11-15; Luke 11:37-54; 19:1-10; 7:36-50

Luke 19:1-10; 7:36-50; Mark 1:40-42

Mark 1:40-42; 5:35-43; John 11:25-27, 38-44

Liberation through Christ: Different Dimensions

- ✧ Christ's liberating love calls us to love our enemies and to love the sinners. In doing so, we draw them to repentance and holiness. However dark be a person's future, in Christ's love he/she is liberated and can find liberation.
- ✧ Siding with those who are marginalized and bringing them into the mainstream is another face of Christ's liberating love. Just as we show special love and affection to the children and the disabled in our families, Christ teaches us to show love and mercy to children, disabled, poor, marginalized and down trodden of this world too.
- ✧ Basic rights and obligations arising out of the unique position of human beings get strengthened in Christ's love.
- ✧ Christ's liberating love teaches us that the rich and the poor and the just and the unjust are not deprived of his love. All of them are to be saved through fellowship and sharing in Christ's love.

- ✪ Jesus teaches that all authority is given to us to become the saving love of Christ by serving the enemy.

Therefore, Jesus teaches by his love and death on the cross: “For the Son of Man also came not to be served, but to serve and to give His life as a ransom for many” (Mark 10:45); “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet” (John 13:14).

We understand from the above teaching that Christ’s liberating love alone can restore, maintain and protect the equilibrium founded by God but lost through sin.



Activity- 3

In our country there are many organizations to liberate people from hardships. As said above, some assume the style of kings who liberated people through wars and bloodshed. But there are others who liberate people through their sacrifice as Christ envisaged. Discuss what can be done at our parish level through family units and spiritual groups to liberate people and draft a plan to implement them.

Activity 4

When Jesus was arrested, the apostles fled for their lives. A few days later they were ready even to die for Jesus. In the same way Saul, a Jew who was persecuting the Christians became a follower of Christ, preached Christianity and became a martyr.

What was the Christ event that prompted the apostles to witness Christ even at the cost of their lives?

Read the conversion of Saul given in Acts 9:10-20 and prepare a picture story or a chart.

When we address Jesus as Lord God, we give to Jesus the same honour, praise and glory we give to God the Father Almighty. The apostles adored Jesus and addressed Him “Lord” and were ready to die for Him after the resurrection. This belief continued among the early Christians as well. Jesus’ Passion, Death, Resurrection, Ascension and Descend of the Holy Spirit on the



apostles are part of the Pascal mysteries. These are the crowning truths of our belief in Jesus Christ.

In the Old Testament the word 'Lord' refers to the Hebrew name Yahweh (God). The name Lord is used more than 6,000 times in the Old Testament. The Greek name of Lord is Kyrios. It denotes the authority and power over all creation.

In the New Testament this word 'Lord' is used for Jesus too. The Early Christians by addressing Jesus as Lord acknowledged that Jesus is God.

The Mystery of Resurrection: Jesus' Predictions

“And He began to teach them that the Son of Man must suffer many things, be rejected by the elders and the chief priests, the scribes, be killed and after three days rise again” (Mark 8:31).



“For He was teaching His disciples saying to them, the Son of Man will be delivered into the hands of men. They will kill Him. When He is killed, after three days He will rise” (Mark 9:31).

Significance of Jesus' Risen Body

- ✧ Resurrection is not coming back to earthly life
- ✧ Jesus' crucified body with wounds was raised to life
- ✧ The Risen Christ is able to appear before the disciples in any form and anywhere



“Behold we are going up to Jerusalem and the Son of Man will be delivered to the chief priests and the scribes. They will condemn Him to death, deliver Him to the Gentiles. They will mock Him, spit upon Him, scourge Him, kill Him and after three days He will rise” (Mark 10:33-34).

Also refer Matthew 16:21; Matthew 17:22-23; Matthew 20:18-19; Luke 9:22; Luke 9:44; Luke 18:31-33; Mark 9:7-10.

The Mystery of Resurrection: Witnesses of Enemies

A day after the crucifixion, the chief priests and Pharisees gathered before Pilate and said: “Sir, we remember how that imposter

said, while he was still alive - ‘After three days I will rise again’. Therefore, order the tomb to be made secure until the third day, lest his disciples go steal Him away and tell the people ‘He has risen from the dead.’ The last fraud will be worse than the first” (Matthew 27:62-64).



A man who is always at war can say that he will die fighting. But whenever Jesus said about his suffering and death he said without doubt that he would rise on the third day. It was not an imagination but an affirmation of the truth concerning him. No one has ever said or ever can say that he will rise on the third day after death. Let us see the Scripture:

“I came that they may have life and have it abundantly... I am the good shepherd. I lay down my life for the sheep. For this reason the Father loves me... No one takes it from me but I lay it down on my own accord. I have power to lay it down and I have power to take it again...” (John 10:10-18).

Basic Facts Revealed in Resurrection

- ✧ Christ on His own will accepted passion and death so that humanity may have eternal life.
- ✧ To make the world understand that He has dominion over sin and death.

Jesus Truly Died And Was Buried

Jesus Christ died on the cross and the body was buried in a tomb is historical as well as faith proclamation of the truth. Some Scripture passages in this connection are the following:

“Since it was the day of preparation in order to prevent the bodies from remaining on the cross on the Sabbath, the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first and of the other who had been crucified with Him, but when they came to Jesus and saw that He was already dead, they did not break the legs. But one of the soldiers pierced his side with a spear and at once there came out blood and water. He who saw it has borne witness - his testimony is true and he knows that he tells the truth – that you may believe” (John 19:31-35).

“When it was evening, there came a rich man from Arimathea, named Joseph, who was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had hewn in the rock. He

rolled a great stone to the door of the tomb and departed. Mary Magdalene and the other Mary were there sitting opposite the tomb” (Matthew 27:57-61).

There are a lot of evil propaganda concerning Christ. One such leaflet is **Jesus died in Kashmir**. It was written by a believer in Islam faith. In 1974 during the war between Burma and China he was wounded and had to leave the army. He then joined the Mujahedeen Organization and became its General Secretary. The work of this Organization was to get rid of those who preached the Word of God in Burma. The Organization desired to destroy Christianity and it encouraged Muslim youth to entice Christian girls to convert to Islam. **Jesus died in Kashmir** was a leaflet published by this Organization as a part of their propaganda. Miraculously, this believer in Islam later repented and became a Christian. He changed his name to Jonathan Ansar. He also accepted that the leaflet was not true and was published as part of the Organization’s propaganda. For further details you may see the interview published in Sunday Shalom, January 2004. Today, like St. Paul, he is a minister travelling all over the world preaching the Word of God. He is ready to die for Christ.

Jesus Truly Rose from the Dead

Just as the Law and Prophets and Jesus Himself declared, He died and rose on the third day.

“But if there is no resurrection of the dead, then Christ has not been raised. If Christ has not been raised, then our preaching is in vain and your faith is in vain” (1 Corinthians 15:13-14). “But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall be made alive” (1 Corinthians 15:20-22).

PROOFS OF LORD’S RESSURECTION

1. Empty Tomb

Jesus had said, “after three days I will rise again” (Mark 8:21). Therefore, his enemies who heard this saying of Jesus obtained permission from Pilate to secure the tomb (Matthew 27:66). So they went and made the tomb of Jesus secure by sealing the entrance and setting a guard. But Jesus rose from the dead and the tomb remained empty. Thus the empty tomb is a proof of Jesus’ resurrection (read Luke 24:1-12).



After hearing the news of Jesus’ resurrection, Simon Peter and John went into the tomb. They saw the linen clothe lying and the napkin which had been on his head, not lying with the linen clothe but rolled up in a place by itself (John 20:6-7).



2. People Saw the Risen Lord Face to Face

St. Paul gives a list of people who saw the Risen Lord: “For I delivered to you as one of first importance, what I also received that Christ died for our sins in accordance with the Scriptures and that He was buried, that He was raised on the third day in accordance with the Scriptures and that He appeared to Cephas, then to the twelve. Then He appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he

appeared to James and then to all the apostles. Last of all, as to one untimely born, He appeared also to me” (1 Corinthians 15:3-8).

The Risen Christ was seen by Mary Magdalene (John 20:11-18). The Risen Jesus appeared to the two disciples on the way to Emmaus (Luke 24:13-32) and to the apostles (John 20:19-23, 24-29; 21:1-19). After investigating everything carefully from the very first, Luke writes: “To them He presented Himself alive after His passion by many proofs, appearing to them forty days and speaking of the Kingdom of God” (Acts 1:3).

3. Change in Apostles

Apostles, who fled when Jesus was arrested, later were ready to die for Him. This complete change in apostles occurred after Jesus’ resurrection. This is a clear proof that they witnessed the Risen Lord.

They courageously witnessed the Risen Jesus before the Jewish authorities:

“Peter and the apostles answered: We must obey God rather than people. The God of our Fathers raised Jesus whom you killed by hanging him on a tree. God exalted Him to His own right hand as leader and Saviour to give repentance to Israel and forgiveness of sins. We are witnesses of these things and so is the Holy Spirit whom God has given to those who obey Him” (Acts 5:29-32). “But they had called in the apostles, they beat them and charged them not to speak in the name of Jesus and let them go. Then they left the presence of the Council, rejoicing that they were counted worthy to suffer dishonour for the name. And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ” (Acts 5:40-42).

Activity - 5

Perform John 21:1-19 as a Street Play.

Activity - 6

Given below are some New Testament passages. Form groups and discuss what speciality did the Early Christians find in proclaiming Jesus as Lord? Write the answer in a one word or a sentence against each passage.

“Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again” (Mark 8:31).

“Jesus was teaching his disciples, saying to them, ‘The Son of Man is to be betrayed into human hands, and they will kill him, and three days after being killed, he will rise again’” (Mark 9:31).

“Jesus said to his disciples: ‘See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again’” (Mark 10:33-34).

See also Matthew 16:21; 17:22-23; 20:18-19; Luke 9:22; 9:44; 18:31-33; Mark 9:7-10

The title “Lord” indicates divine sovereignty. To confess or invoke Jesus as Lord is to believe in this divinity. “No one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Corinthians 12:3).

Seeing the Risen Christ face to face, St. Thomas exclaimed: “My Lord and my God” (John 20:38). These words proclaim Jesus’ Lordship and the adoration due to him.

Resurrection is the work of the Holy Trinity

In the Resurrection event three persons of the Holy Trinity work together according to their special attributes.

- ✧ Through Jesus’ Resurrection God the Father reveals His might.
- ✧ In Resurrection God the Son takes back His life, laid down on His own accord (John 10:7).
- ✧ In Resurrection the Holy Spirit gives life and glory to Jesus.

Importance of Resurrection and its Salvific Meaning

- ✧ Resurrection is the climax of Incarnation.
- ✧ Resurrection is the confirmation of Jesus’ teaching and work.
- ✧ Resurrection confirms Jesus is truly Christ.
- ✧ Resurrection is the best proof that Jesus is Lord.
- ✧ Resurrection reveals that Christ’s victory over sin and death is the proof of our own justification and resurrection.
- ✧ Resurrection bestows on us the grace of God’s adopted children.

- ✧ Adopted sonship and daughtership is the sharing in the life of God's only begotten Son.
- ✧ At the end of time, the Risen Lord will raise us up too.

Mission of the Church

- ✧ Jesus is the only answer to the questions raised by injustice, oppression, disease and death.
- ✧ Jesus preached the Good News to the poor, proclaimed release to the captives, restored sight to the blind, set the captives free.
- ✧ Jesus raised the dead, He Himself rose from the dead.
- ✧ As in the past, even today, Jesus is the answer to the questions that arise because of injustice, oppression, disease and death.

Church' mission is to proclaim the Kingdom of God, which is founded on the love of enemies. Christ established the Church as the seed and beginning of his salvific Kingdom on earth. By the power of the Holy Spirit, the Kingdom of God should spread throughout the whole world. Today the Church intends to carry on this mission with the help of the youth.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. Surely I am with you always, to the close of the age” (Matthew 28:19-20).

The Church is missionary by its nature. She has to continue the mission entrusted by Christ, because “God our Saviour desires all people to be saved and to come to the knowledge of the truth” (1 Timothy 2:4). This mission has to be continued “until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature human-hood to the measure of the stature of the fullness of Christ” (Ephesians 4:13).

The meaning of the name Jesus is ‘God saves’

The meaning of the name Christ is ‘Anointed One’ or ‘Messiah.’

The name Son of God signifies the unique and eternal relationship of Jesus Christ to God, His Father.

The name Lord indicates divine sovereignty.

To confess or invoke Jesus as Lord is to believe in His divinity.

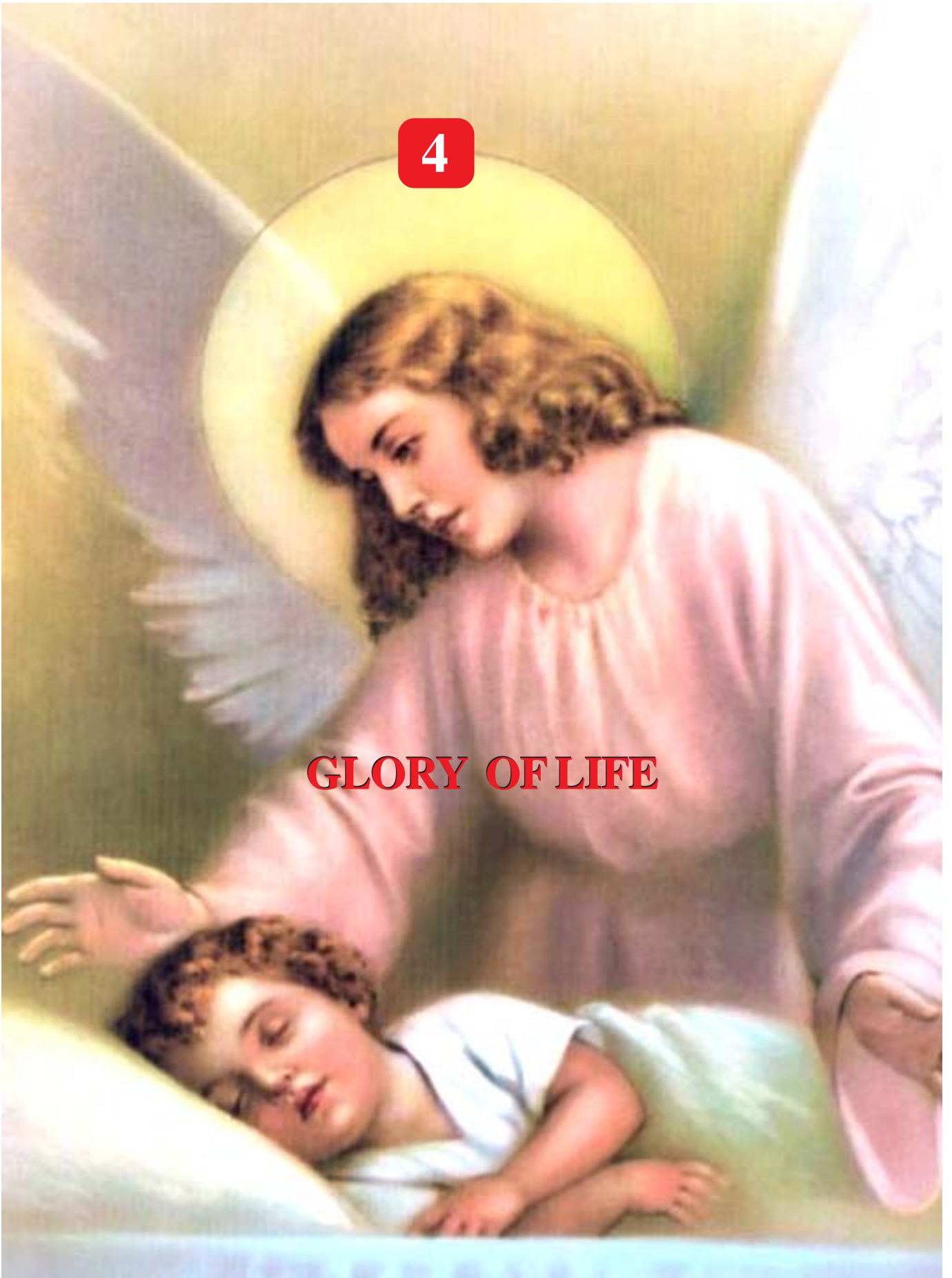
“No one can say Jesus is Lord except by the Holy Spirit” (1 Corinthians 12:3).

Activity 7

Prepare in groups a yearly plan to witness Risen Christ in the parish community and outside after the example of apostles and martyrs.

4

GLORY OF LIFE





On 5th August, 2010 news flashed all over the world about 33 workers trapped in Sanjos Mine, in Atacama Desert in Chile. The mine was 2,041 feet deep. The heartfelt prayers of the people around the world, the unbelievable courage of those trapped and the positive outlook of the rescue team enabled the workers to see day's light at the end of a long operation of 69 days. Through a newly opened tunnel, the rescue team sent down a rescue machine, named Femix and saved 33 workers one by one.

When death is certain why should one go to such an extent to save life? Why did the rescue team render 69 days of hard work? Why did the authorities spend crores of rupees? Some may ask such questions. Is there an answer?

To sustain life in all climatic conditions God has prepared the womb as the abode for the first days of human life. Pregnancy, which is the result of conjugal love of husband and wife, is nurtured and protected by God, the giver of life. The complex adaptations in the womb are amazing. Is not God's concern to nurture and protect the growth of the child in the womb wonderful?



Activity 1

Discuss the following questions in the light of the Atacama incident narrated above and the care taken by God for the birth of a child:

1. Why do we think human life is precious?
2. Why are we obliged to nurture life?

God: The Giver and Owner of Life

Fish in the waters, trees in the woods, birds in the air and everything in the universe manifest the beauty of life. Human being is the crowning glory of creation.

God is the giver and owner of life. In the same way, it is the responsibility of humankind to nurture life from beginning to end.

In the Holy Bible, all the 73 books, from Genesis to Revelation, we see that life is sacred and has to be nurtured and protected.

Activity 2

God created man and woman in His image and likeness (Genesis 1:26). In the light of the following passages, discuss and find out that God is the giver and source of life:

- | | |
|--------------------|---------------------|
| 1. Genesis 1:26-27 | 4. Jeremiah 1:5 |
| 2. Isaiah 43:1-2 | 5. Psalms 139:13-18 |
| 3. Isaiah 49:15-16 | 6. Psalms 8:5 |

God did not create human being as He created rest of creation. Everything was created with the words, “Let it be.” But God created human beings in His own image and likeness (Genesis 1:26). He breathed into their nostrils the breath of life. Thus human being became a living being (Genesis 2:7). From this we see that human life is a precious gift of God. Human life is sacred. God alone is the author of human life.

God Detests Killing Human Life

God questions Cain for killing Abel. We also see here God taking care to protect Cain’s life (Genesis 4:18).

God asked Abraham, the father of faith, to sacrifice his only son, Isaac. But God did not permit Abraham to kill the child. Abraham sacrificed a ram instead (Genesis 22:13). God detests

not only putting an end to life but also any kind of evil against life. When God's chosen people were slaves under the Egyptians they cried to God and God heard their lamentation (Exodus 2:23-25). Through Moses He saved them from slavery. He rescued them through the Red Sea in a wonderful way from the Egyptians. For forty years God guided them through the desert to the Promised Land, Canaan. During those forty years He gave them Manna from heaven to satisfy their hunger and water from the rock to quench their thirst. He protected them by fire at night and by cloud during the day.

God protects not only the Israelites. From the history of salvation it may be seen that God nurtures and protects every individual.

Jesus is Life and Giver of Eternal Life

The purpose of incarnation was to liberate human beings from the slavery of sin and to make everyone eligible for eternal life. All the works performed by Christ was to nurture and preserve life. He said, "I came that they may have life and have it abundantly" (John 10:10).

Through the healing of the sick, raising of the dead and giving dignity of life to the oppressed Christ revealed that human life is sacred. Through His suffering, death and resurrection Jesus made it possible for the human beings to attain eternal life.

Human Being: Protector of Life

While an infant takes shape in the womb, the mother learns to behave carefully when she works, travels, eats and sleeps. When the child is born she gives proper nourishment for its growth and protects the child from fire, water and other mishaps. Even when the child grows up her love and concern is not diminished. This love and concern should not be confined to human beings alone but has to extend to all living creatures.

Human Life is Valuable

- ✧ Human beings are created in the image and likeness of God. They are part-takers in God's life (Genesis 1:26:27; *Gaudium et Spes* 19; *Evangelium Vitae* 41; 1 Cor 3:16; 6:19).
- ✧ Human life is basically good and has the highest value.
- ✧ Human being is the crown of creation. Human being has a unique dignity.
- ✧ Human life is sacrosanct. Therefore, human life is in no way to be destroyed (*Gaudium et Spes* 51) and is to be protected.

It is the responsibility of every human person to love, respect, nurture and protect life.

Life is nurtured and preserved with consideration from conception onwards by the mother. In the same way, everyone is responsible to protect one's life and by nature one has the responsibility to protect and preserve lives of others too. This responsibility is given to us by God, the author and giver of life. When Cain killed Abel, God asked Cain, "Where is Abel, your brother" (Genesis 4:9)? Cain who is supposed to protect his brother's life asked God: "Am I my brother's keeper" (Genesis 4:9)?

By protecting Cain's life God taught him that he is his brother's keeper. "If anyone slays Cain, vengeance shall be taken on him



sevenfold. The Lord put a mark on Cain lest anyone who came upon him would kill him (Genesis 4:15).

By protecting the life of Cain, who killed his own brother, God is teaching us this truth: Our own life and that of others, even if they are our enemies, their lives have to be protected. God is the giver and owner of life but we are its keepers.

Activity 3

The tendency to destroy life is very huge today. Collect news and pictures from news papers and magazines that pose threats to human life and prepare a collage. Also prepare some slogans about the evils against human life marking clearly your stand-point of protection of human life.

Understand the evils against human life in the light of Church's teachings, given below (CCC 2321-2330).

Evils against Human Life

- ✪ Giving protection to the other's life and common good is the responsibility of every responsible person.
- ✪ The commandment, 'You shall not kill,' has to be honoured by everyone. If someone destroys human life unjustly we have the right to stop and eliminate that person.
- ✪ A person has the right to live from conception. Direct abortion – abortion willed as an end or a means – is a great crime against moral law (*Gaudium et Spes* 27 # 3). According to

Canon Law, a person, who commits direct abortion, deserves the punishment of ex-communication from the Church (CIC 1398).

- ✧ From conception onwards until the fetus becomes a full grown individual, the fetus is to be regarded as having human life. Therefore, human life has to be given complete protection and has to be prevented from disease.
- ✧ Euthanasia or mercy killing, whatever may be its method and aim, is murder. This is gravely contrary to the dignity of the person and the holiness of the Creator.
- ✧ Suicide is a grave offense against justice, hope and love. It is forbidden by the fifth commandment.
- ✧ Any sort of scandal, leading others deliberately to commit serious sins of omission and commission, is a grave offense.
- ✧ Wars cause an immense amount of destruction. Therefore, we must do everything reasonably possible to avoid wars. The Church continually prays: “Save us Lord, from poverty, disease and war.”
- ✧ Any action contrary to the international laws and universal principles are crime against humanity.
- ✧ Competition to accumulate weapons is one of the worst curse on humanity. It brings about a heavy burden on the poor (*Gaudium et Spes* 81 # 3).

Indirect Threats against Life

1. Polluting air, water and earth.
2. Destruction of forests and sand mining.
3. Leveling of hills, fields and mountains and causing the disappearance of water sources.
4. Neglecting the cultivation and protection of saplings and plants.
5. Destruction of sea resources.
6. Manufacture and use of things mixed with poison.
7. Adulteration of food items.
8. Use of banned pesticides and medicines.
9. Unlimited use of plastics.
10. Pollution of air by vehicles and factories.
11. Liberal growth of multi-storied buildings.

“In His hand is the life of every living thing and the breath of every human being” (Job 12:10). From conception to death every human life is sacred. From its beginning human life involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole author. It is not lawful for anyone to destroy an innocent human being. This is gravely contrary to the dignity of the person and the holiness of the Creator (CCC 2318-2320). Therefore, it is the duty of each member of a God-fearing community to wage war against the theory, inclination, behavior and practice of destroying the human life.

Origin of Life: The Holy Bible and Science

In 1859 Charles Darwin authored a book titled, “On the Origin of Species by Means of Natural Selection.” In the book he explains that life originated from lifeless species and through evolution, various forms of life took shape.

It means that life, including human life was accidental. From the explanation given below, we can see that this is not true.

It is necessary to explain the jump from lifeless to living, motionless to moving, irrational to rational. But science is unable to explain this. Besides, while examining the direction of evolution, it becomes observable that behind the intentional growth of human being, the highest form of creation, from the insignificant lifeless thing there is an unseen moving force. This unseen moving force does not come under the knowledge of science. Instead, this comes under the knowledge of theology and philosophy.

We can agree with science regarding the following two matters:

1. Evolution is a result of complex process like unicellular (single-celled) organism, multi-cellular organism and brain formation. Evolution reaches its climax in human being.
2. But the truth is that God is the supreme guide and protector behind this complex process. Therefore, science and religion are not opposite to each other but complementary.

The famous scientist, Pierre Teilhard de Chardin (1881-1955) had upheld that there won't be any difficulty in relating the theory of evolution with Christian belief. In his book, 'Phenomenon of Man,' Teilhard de Chardin states that the whole universe is evolving towards Christ. Pope Paul VI says: "The theory of evolution has become an accepted theory today. Human being also can be included in the evolution theory. But do not deny the fact that God directly created the spirit." Therefore, Church teaches that in the complex process of evolution, God has an undeniable role and God led all the stages of evolution. Such a teaching is reasonable.

The Catholic Church teaches that life, from its beginning to end, in whatever form, has to be respected, because human being is created in the image and likeness of God. Therefore, human being is not merely object or material but has individual greatness.

Life is a gift of God (*Evangelium Vitae* 39). Parents assist God the Creator by giving birth to children. Therefore, St. John Paul II teaches us to understand life as a gift and show thanks to God, the giver of life, by loving and respecting others (*Evangelium Vitae* 41).

Human life has intrinsic value. This is not given to human being by any individual, community, administration or financial order. But the intrinsic value of human life is given by God because God is the cause of life. Each life is precious before God. God creates the human being as an individual not as group of people.



Death is not the end of life. With death there merely comes a change in life. Each individual is created to live together from beginning till the end. Therefore, we should aim always to make this worldly life comfortable but have to aim at attaining the completion of life, which is life eternal.

“No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13). The words of Jesus show us the excellence of life. God is the giver and owner of life and human being is only its protector. But Jesus sacrificed His life for the salvation of all humankind. Similarly, the life that we have received from God as a gift can be given as a gift to others. Thus we obtain

eternal life. Jesus said: “For those who want to save their life will lose it, and those who lose their life for my sake and for the sake of the gospel, will save it” (Mark 8:35).

Activity 4

1. In the light of what we have learnt in this lesson and in the light of Church’s teaching and taking the example of Pro-Life Movement, write an essay rejecting the evils such as murder, abortion, suicide and mercy killing.
2. Specify the dangers of indirect threats against life, prepare a collage.



5



HUMAN BONDS AND SOCIETAL WELL-BEING



Sir Isaac Newton, President of the Royal Society of England, in 1703, asked a group of people present at a gathering: “Why does not the earth, which rotates on its axis at a great speed, fall apart into pieces due to the pull of gravity?” The people, who heard this, became very curious. No one among them could answer the question. So Newton explained: “The North Pole of the earth attracts so greatly the South Pole, which is 12,712 kilometers away. Likewise, the South Pole attracts the North Pole. Each element in the earth attracts strongly to its central place. Therefore, the earth sustains its unique existence.”

The principle that Newton states about the earth can be the common principle behind everything. Look at nature: For the plant



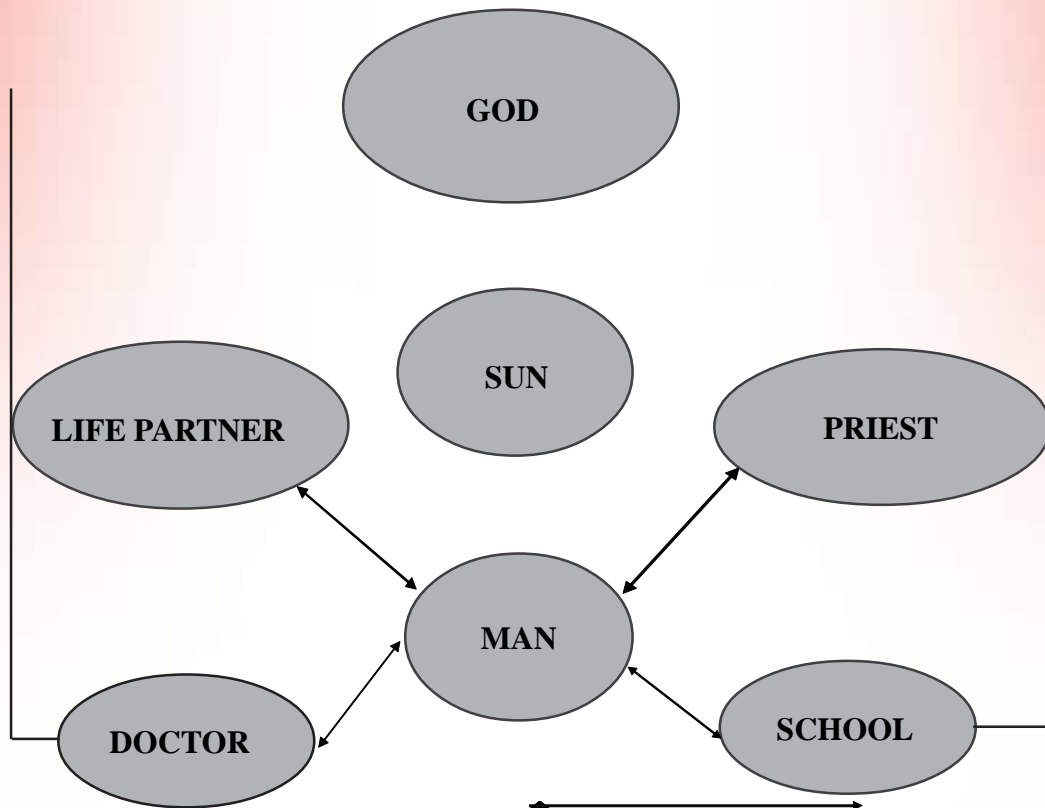
to grow, the sun light is necessary. Similarly, the moon depends on the sun to shine. All things on the universe depend on one another to exist.

Activity 1

Find out and write down the chain of activities taking place before each of the items given below reach their final form:

Grain of rice	Seed is necessary. To sow the seed land is needed. To plough the land tools are necessary. To do this labourers are needed. Sunlight and favourable climate are necessary for the growth of the seed. More than that trust in God is needed.
Book	
Pen	
Dress	
Shoe	

Just like all the things in the universe, human beings too cannot live in isolation. For the existence, human beings constantly depend on God, others and nature. Depending on others is a basic behaviour of community life. This behaviour leads to relationships. Look at the picture given below to understand this behavior:



Human Being and Various Relationships

Human persons are social beings. They cannot, therefore, do away with relationships. We have already seen this. Let us examine different relationships normally reflected in human beings.

a. God-Human Relationship

Relationship with God is the most lofty and excellent bond for human beings. What separates human beings from other living things is that they are created in the image and likeness of God (Genesis 1:26). Besides that God breathed into their nostrils the breath of life and they became living beings (Genesis 2:7). So

externally and internally human being is related to God and the human soul constantly thirsts for God: “For you have made us for yourself and our hearts are restless until they rest in you” (St. Augustine). The words of St. Augustine, “our hearts are restless until they rest in you,” reveal this truth evidently. Moreover, God is the origin of human lives and their final destination. Therefore, God-human relationship is the basis of all relationships.



b. Family Ties



God created man and woman and united them to form a family. “God blessed them and God said to them, ‘be fruitful and multiply and fill the earth and subdue it’” (Genesis 1:28). The family is established by God. Family consists of parents and children. Family is a community of faith, trust and love.

God created human being out of His love. Therefore, husband and wife, through their love become one and participate in the creating act of God. God is love. And God created everything out of love. God saw everything that He made and beheld it was very good (Genesis 1:31). So creating act of human beings has to be good. For this purpose, their creative act has to be centred on love of God and love of neighbour. In the encyclical letter, ‘God is love’ (*Deus Caritas Est*), Pope Benedict XVI speaks of this love.

In the family, husband and wife complement each other in love and children born out of their self-surrender grow in love. They learn to have faith in God and learn to love one another from the family. Such bonds in the family prepare the individual to work in the community in obedience to God’s will.

c. Community Bonds

Good families form good communities. Just like family bonds, community bonds are important. It is through community bonds that one's spiritual and moral welfare and security are strengthened.

There are different systems that help one to grow in different relationships:

1. Spiritual system for the wholesome growth of human person from birth to death.
2. Social and political systems that help the human person to determine one's rights and obligations as a citizen.
3. Educational systems that help the formation of behaviour and character.
4. Employment-financial system to sustain daily life.



4. To sustain daily life - job opportunities and financial assistance.

Activity 2

Read once again the above mentioned systems that help us to develop different relationships and discuss the following questions in groups: 1. What influence did these systems have in your growth till today? 2. What can you do, with the help of these systems, to form the future generation in a better manner?

d. Relationship with Oneself

Just as one has relationship with God, family, community, it is important to have relationship with oneself. God, who created everything good, created man and woman as the crowning glory of creation. Therefore, we must find the good in ourselves and have to accept, nurture and protect it. This self-knowledge and self-esteem is essential in order to see the good in others and to accept, nurture and protect the good in others.

God's commandment, "Love your neighbour as yourself," reveals this truth. That means, unless we love ourselves we cannot love others.

'Love oneself' does not mean to love oneself to such an extent, so as to become selfish. Instead, it means to realize and accept the good in us, to use it for uplifting ourselves and others.



One may act contrary to what has been said above. In doing so, a person hates oneself. It results in rejecting the good invested in that person by God, which is ultimately rejecting God Himself. Therefore, it is a sin. Rejecting oneself, thus, becomes a threat to life itself. Moreover, it is a transgression against the society because it affects adversely its very foundation. Therefore, we should realize the good in us and grow in self-knowledge and self-esteem. This is the meaning of loving oneself.

Activity 3

God has endowed us with various talents and virtues. Prepare a list of talents and virtues you have. Find out the talents and virtues of the one sitting at your left and right. Make a list and read it aloud. Exchange the lists among yourselves and preserve it to help one another to nurture and protect their talents and virtues.

e. Friendship

Heavy fighting was going on. It was midnight. Gun firing could still be heard. Sudhir asked his captain “Sir, Sam has not returned. Can I go and find out?.” “No, don’t go into the death trap this night” shouted the captain. But Sudhir went in search of Sam without the knowledge of the captain. Among the dead bodies he heard mourning. He found Sam mortally wounded. He placed Sam in his lap. Sam with his last breath said “I know you would come.” Those were his last words. Sudhir returned with Sam’s dead body. The captain was angry. “Idiot, you defied my advice. You could have been shot going in search of a corpse.” Sudhir replied, “Sam knew that I would go in search of him. He said so while lying on my lap. That is enough for me. I will treasure those words always.”

Love is a basic quality of human beings. We have this quality because God, who is love, created us in his image and likeness. The



bond of friendship is an excellent relationship. Love one another. Without love friendship cannot exist.

Activity 4

Paying attention to the examples given below clarify your understanding of friendship.

- ✧ “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13)
- ✧ “Hold a true friend with both your hands” (Proverbs).
- ✧ “For there are friends who are such when it suits them, but they will not stand by you in time of trouble” (Sirach 6:8).

- ✧ “Do not exchange a friend for money, or a real brother for the gold of Ophir” (Sirach 7:18).
- ✧ “Faithful friends are a sturdy shelter: whoever finds one has found a treasure” (Sirach 6:14).

Ways to Make Friendships Good and True

Some ways to make our friendships good and true are given below. You may add to them.

- ✧ Have respect, love, good conduct and delightful conversation among friends.
- ✧ Preserve the trust established between friends.
- ✧ See and accept the good in your friend.
- ✧ Have patience to listen to your friends.
- ✧ Respect your friend’s emotions.
- ✧ Accept your friend as he/she is.
- ✧ Give your friend good advice to improve in life.
- ✧ Behave selflessly.
- ✧ When you realize your wrong-doings, do not forget to ask forgiveness.
- ✧ Be sincere and truthful in your behaviour.
- ✧ Do not bluntly blame anyone.
- ✧ Preserve love and humility.
- ✧
- ✧



Value of Friendship

Faithful friends are beyond price, no amount can balance their worth. Faithful friends are life-saving medicine; and those who fear the Lord find them (Sirach 6:15-16).

1. “Two are better than one because if they fall, one will lift up the other” (Ecclesiastes 4:10).
2. Friendship helps to cultivate good individual qualities such as love, forgiveness, humour, endurance and impartiality.
3. Friendship helps one to enjoy acceptance, approval of one another and independence.
4. True friendship does not keep differences.
5. Friendship grows out of trust in one another.

6. Friendship leads to a healthier outlook in life.
7. Friendship is not broken due to difference in ideas.
8. Selfish motives are not desirable.
9. A friend will not desert you in times of trouble and difficulties.
10. Friend's response to your behaviour comes from the heart.
11. Friendship helps to point out mistakes and helps to correct them.
12. Friendship enables one to cultivate good habits.

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Friendship that Takes Wrong Turns

Johnny and friends in the science class established friendship with their teacher. Once, while conversing with Johnny and friends, the teacher understood they were in the habit of consuming liquor. The teacher called Johnny and advised him. Then Johnny confided to his teacher that he had no desire to consume it, but he did this not

to disappoint his friends. The teacher spoke to each of his friends separately. All of them gave the same answer. The teacher understood that none of them had the desire to



consume liquor. So the teacher called Johnny and friends together and advised them: “All of you desire to discontinue this habit. Since all of you consume liquor not to disappoint your friends, you will be able to stop this bad habit.”

As a result of the teacher’s counseling, Johnny and friends came out of this habit. Johnny and friends decided to find out those who knowingly or unknowingly had bad habits and helped them to come out of them with the help of the teacher.

Facebook, the electronic communication media, helps to create friends. But it is a very dangerous social communication site. Misuse of this, have landed many in dangerous situations. Given below is an example:

Adnan was the son of Aslam, a rich newspaper businessman in Andheri, Mumbai. He was a 12th standard student of C.W. School.

His Orkut friends were Sujith, Ayush and Hamosh. They invited Adnan to meet their Orkut friend Angel. Adnan met his friends. Instead of taking him to Angel, they bound him and called his father to pay a ransom of rupees 2 crores. As they did not receive the cash on time, they strangled and killed Adnan.

Today many young boys and girls spend hours together chatting, posing as friends or establishing friendships by sending SMS or using headphones from secret places. They live in an imaginary world. Mobile companies compete with one another by offering various packages. And the packages are being accepted without verification. Such people give up the realities of life, responsibilities and right of thinking and end up in disaster. This is a daily occurrence.

Activity 5



Discuss and find out the problems posed by internet, webcam, Facebook, WhatsApp and SMS. You or your friends may be addicted to one or more of the above listed electronic media. Write an action plan to rescue yourself and your friends from the obsession.

f. Teacher-Student Relationship

Knowledge of God is essential for wholesome growth of a person. From childhood a person receives this primary education from the parents. Once a person comes to the age of reason, this responsibility is taken over by teachers.

- Teachers lead the individual from darkness to light. They help an individual to become a just person. In the book of Sirach, we read: “Be ready to listen to every godly discourse, and let no wise proverbs escape you. If you see an intelligent person, rise early to visit him; let your foot wear out his doorstep” (Sirach 6:35-36).
- Teacher-pupil relationship enables one to grow in wisdom according to one’s age and to live a life based on moral principles.
- “And Jesus increased in wisdom and in years and in divine and human favor” (Luke 2:52). In the same way teacher-pupil relationship should help one to become a mature person.

- Teachers help the students to discover their talents, abilities and virtues. Teachers further assist the students to nurture, protect and use these qualities.
- Teachers also help the students to realize their short comings. Teachers help them to overcome disappointments at times of failures and turn these failures into stepping stones for success.

The most beautiful years of persons are 10 to 20 years of their lives. During these years, almost every day, a person spends before the teachers. Therefore, remaining faithful to their teaching and love for real wisdom can form a person to become a good individual.



There is a traditional saying: “Mother-Father-Teacher-God” (*Matha-Pitha-Guru-Daivam*). Just like our parents, teachers too help us grow in wisdom and learn the true values of life. We should love and respect them. We must foster a lasting bond with our teachers.

Activity 6

Invite a person, who has served as teacher for many years, to the class. Ascertain from the teacher the services done to the community through teaching and about the teacher-pupil bond and what he expects from pupils.

Reflect on the statutes of the Lord, and meditate at all times on his commandments. It is he who will give insight to your mind, and your desire for wisdom will be granted (Sirach 6:37).

g. Relationship with the Nature

Only after creating the whole universe did God create man and woman. It reveals that universe is necessary for human beings. Human being is created as the crowning glory of creation.

1. “God blessed them, and God said to them, Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over

every living thing that moves upon the earth. God said, See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food” (Genesis 1:28-29).

2. “So out of the ground the Lord God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name” (Genesis 2:19).

In the above passage, “have dominion over ... every living thing” signifies the protection and care of every human person, living being and the nature. Instead, it does not mean the destruction of every living thing in the earth for the industrial benefit and development. But many forget the real meaning of ‘dominion over every living thing on the earth.’ Instead of protecting nature, many destroy it for selfish gains. By doing so, human beings are defying God’s will and bringing about destruction of nature.

Activity 7

We witness a lot of demonstrations against the destruction of trees, rivers, hills, mountains, sea resources and water sources. Form groups and prepare slogans that can be used in such protests.



Given below are some of the areas where destruction takes place. Evaluate the repercussions of such destructions and offer solutions safeguard nature.

- ✧ Deforestation
- ✧ Sand Mining
- ✧ Levelling of ponds and water resources
- ✧ Abundant use of pesticides
- ✧ Destruction of fish wealth

- * Unlimited use of plastic
- * Air pollution
- * Noise pollution
- * Water pollution

Human beings cannot live in the society without forming relationships. Relationship with God, family, society, teachers and oneself make life meaningful. Today internet and other electronic media have globalized these relationships. New technologies can improve relationships. At the same time, they can extremely harm when they are misused. We should be wise, responsible and loving users of these media. All relationships should ultimately lead to the improvement of our relationship with God. The use of all facilities available in the modern world should also lead to this end. Above all, recourse to prayer, Word of God and to the Sacraments will provide nourishment to overcome the challenges that arise against human relationships and happiness of the community. Let us try to establish and maintain value oriented relationships justly so that our lives may be acceptable to God and humans.

Activity 8

Prepare in groups a pledge, proclaiming that you will work for the social well-being along with the Church, accepting and respecting different relationships.



YOUTH AND SOCIAL COMMITMENT



In the last lesson we have seen that Christians are called to form beautiful communities in the society through human relationships. Jesus envisaged his vision of God's Kingdom through the proclamation of Good News to the poor, release to the captives, recovery of sight to the blind and freedom to the oppressed (Luke 4:18). Today this work has been taken over and continued by the Christians, especially by the youth. The youth ought to give guidance and leadership in the Church and society for a better world. This lesson is part of the plan for the youth to grow in social commitment. In this lesson we understand God's intervention in wholesome growth of human beings through prophets in the old times, then through Jesus

and the Church. We shall also see the development works of the Latin Catholic Church in Kerala. And lastly this lesson outlines the perception that the youth have to envision for the growth of society and the means to realize them.

Activity 1

The following are some of the important qualities we find in youth:

Courage

Sense of justice

Ability to respond

Search for truth

Desire for change

The Youth have other good qualities too. The youth are able to build or destroy the society they live. How can the youth do that? Discuss in groups the above question and prepare a report.

From the above activity we understand that the youth can build or destroy society that they live. It is the truth.

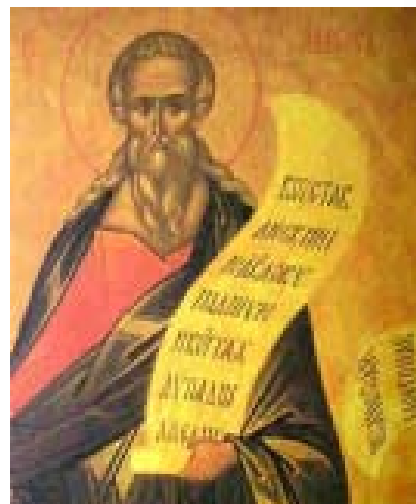
St. John Paul II, known as the ‘Pope of Youth,’ realizing the innumerable talents in the youth, said the following: “Your youth is not just your own property, your personal property or the property of a generation; it belongs to the whole of that space that every man traverses in his life’s journey and at the same time, it is a special

possession belonging to everyone. It is a possession of humanity itself” (*Dilecti Amici*, 1).

Youth is God’s gift. Youth is full of potentialities. Many in their youth have become models in the history; for example, Mahatma Gandhi, Martin Luther King, Nelson Mandela, Mother Teresa and Joan of Arc. In this lesson we shall discuss how the youth can be streamlined to become like these people in the history.

Social Commitment: A Prophetic Mission

God created human persons as social beings. Therefore, we are appointed by God to nurture and protect ourselves, others individuals and the entire living things in the universe.



God envisioned a world order that aims at the good of every individual and the society. God intervenes through individuals when the society acts against the individual persons and vice-versa. God’s intervention in the society and among the individuals very significantly came through the prophets of Old Testament. When the prevailing practices and customs went against the observance of God’s commandments and societal growth, God sent prophets to fight against those evils (Isaiah 1:1-31). When King Ahab misled the Israelites to worship idols and foreign gods, God sent Elijah to

speak against such evils (1 Kings 18:1-40). When feasts and celebrations turned out to just rituals, Amos cried out “I hate, I despise your feasts and I take no delight in your solemn assemblies” (Amos 5:21). Thus, prophets were God’s instruments, who intervened on God’s behalf for the development of the society and individuals.

Christ’s Social Commitment

In the Old Testament the prophets demonstrated social words and deeds of social commitments on behalf of God. God’s intervention through prophets is completed and fulfilled through Jesus in the New Testament. Jesus’ interventions to establish a just society touched every nook and corner of the society he lived. Jesus’ vision of God’s Kingdom of God included everyone, irrespective of gender, caste, creed and colour. His message encompassed all divisions existed among the people. Courageous prophetic involvement of Christ remains the perfect model for youth in their social commitments.

Activity 2

Luke 19:1-10

John 4:1-10

Matthew 12:9-14

Luke 6:6-11

John 9:1-11

Mark 1:40-45

Matthew 8:1-4

Form groups and examine the biblical passages given above and relate them with Jesus' teaching given below:

1. Hate sin, not the sinner.
2. Everybody on this earth is eligible for God's salvation.
3. The Sabbath is made for humankind and not humankind for Sabbath.
4. Disease is not the result of sin or curse.
5. Every person is a dignified being; no one is untouchable.

Through his intervention, Christ gave new meaning to traditional understanding of various issues. Read the passages given below and find out the new meaning given by Jesus to each theme, given along with the passage:

- | | |
|---------------------------------------|--------------------------------|
| 1. Authority (Mark 10:45; John 14:15) | 6. Sin (Luke 15:11-32) |
| 2. Prayer (Matthew 6:5-7) | 7. Sickness (John 9:1-11) |
| 3. Fast (Matthew 6:16-18) | 8. Master (Mk 10:43-45) |
| 4. Love (Luke 6:27-36) | 9. Fraternal love (Lk 6:31-32) |
| 5. Law (Mark 5:17) | 10. Justice (Mt 20:1-16) |

Social Commitment of the Church

The Church is the continuation of Jesus Christ. Therefore, the mission of the Church is the same mission of Jesus Christ himself. The Church continues Christ's social commitment and his mission of liberation. The Church is established by Christ mainly to continue his mission everywhere and every time. The Church manifests herself as world's conscience to create a world that is socially, economically

and morally just and equal. The Church's mission is not only to take leadership in liturgical services but also to liberate the oppressed and the down trodden and to become voice of the voiceless. Church's intervention in the problems of the world is not merely a sign of its generosity or service but it is an important aspect of carrying out her mission of spreading the Good News. The Church in this world is the sacrament of salvation; it is a sign and instrument of communion between God and humankind.

History shows that the Church always promoted human dignity and freedom. When slavery was prevalent in the Roman Empire, the



Early Church recognized the slaves as human beings and extended to them fraternal love and care. As a result of this, in the later period, the Church had to face persecution from the Roman Emperors. This historical truth cannot be neglected.

The Church is not merely a believing community but also a community committed to social development. Therefore, its members individually and collectively work to fulfill Church's social commitments.

In 1529 King Henry VIII of England divorced his wife, Catherine and married Anne Boleyn. He proclaimed himself the Head of the Church in England. His Chancellor, Thomas Moore was against it. So he pointed out the King's mistake and resigned the Chancellor's post. Thomas Moore remains as the supreme example of one who fought against evil.

In modern times, the Church presents her social commitment through her social teachings. The encyclical letter of Leo XII, *Rerum Novarum* was the first social teaching of the Church. The encyclical letter of Benedict XVI, *Caritas in Veritate* is Church's recent social teaching.



The social teachings of the Church become the medium of strength for the renewal and reformation of the society. The communist countries like Russia and Poland were engaged in materialism whereas America and European countries were gaining through Capitalism. During this time, the social teachings of the Church played an important role to safeguard the rights of the people.

Social Teachings of the Church

Year	Pope	Name
1891	Leo XIII	Rerum Novarum (Concerning New Things)
1931	Pius XI	Quadragesimo Anno (In the 40 th Year)
1961	John XXIII	Mater et Magistra (Mother and Teachers)
1963	John XXIII	Pacem in Terris (Peace on Earth)
1967	Paul VI	Populorum Progressio (The Development of the Peoples)
1971	Paul VI	Octogesima Adveniens (Advent of 80 th Year)
1981	John Paul II	Laborem Exercens (On Human Labour)
1987	John Paul II	Sollicitudo Rei Socialis (Social Awakening)
1991	John Paul II	Centesimus Annus(100 th Year)
2009	Benedict XVI	Caritas in Veritate (Charity in Truth)

Social Commitment of Kerala Latin Catholic Church

Kerala had the presence of a Christian community, established by the apostolic tradition of first century.

Caste system was prevalent in Kerala. Even the Christians, who were subject to this evil system, continued its practices and beliefs.

The Christian Community in Kerala, for the first time, came in contact with the Roman Catholic Church through the efforts of missionaries, who came to Kerala in the beginning of 16th century from Western countries. These missionaries, who arrived in Kerala to preach the Gospel, mingled with the Christians. They observed that many of their customs, beliefs and practices were not Christian in nature.

The missionaries endeavoured to liberate them from these non-Christian practices and bring them in communion with the Roman Catholic Church. To realize this purpose the Latin missionaries from West convened the Synod of Diamper (*Udayamperur Soonahathose*), which remains a milestone in the history of Kerala Church.

Synod of Diamper: A Milestone in the Renaissance of Kerala

The Synod of Diamper is a historical event that brought about sweeping changes in the life and thinking of Kerala Christian Community. The Synod took place from 20th to 26th June, 1599. It

was held in *Udayamperur* in the Kingdom of Kochi. The Synod was convened by Most Reverend Alexis Menezes, the Metropolitan of Goa. It was attended by 832 delegates among whom were 153 local priests, 650 lay people and some theologians.

It is appropriate to recall here the context of Council of Trent held between the years 1545-1563. Martin Luther was excommunicated from the Catholic Church because of his rebellion. He then started another church. The Council of Trent came out with strong conclusions to defend the tradition and belief of the Church. Synod of Diamper was seen also as an attempt to teach the conclusions of Council of Trent to all Christians in Kerala. Moreover, the Synod intended to streamline the Christians in the Christian way of life since they followed superstition and other non-Christian practices. Eventually, the Synod tried to bring about a renewal based on belief, morality and social commitment.

While reading the decisions of the Synod – decisions of the Synod are known as canons – we realize that the above mentioned purposes were significant. Sree Narayana Guru is a social reformer. He undertook the task of eradicating the caste system prevalent in Kerala. However, 257 years before his birth, the Synod of Diamper voiced against caste system, superstition, untouchability and other evil practices that were widespread in Kerala. This remains a historical truth, written in golden letters.

Another important factor to be recalled here is that fight against caste system and untouchability in Kerala took momentum only in

the 19th century, heeding to the call of many reformers. In this context, Synod of Diamper that took place in the 16th century remains an important event.

The Council accepted about 260 Canons. Some of the important ones are given below:

1. Black Magic, witchcraft and fortune telling are forbidden (section ix, decree 6, 7).
2. Extracting exorbitant interest, interest on interest, fine and mortgage for money given are forbidden (section ix, decree 9).
3. Manifestation of untouchability and unapproachability are signs of rejection of God. Christians are to abstain from such practices (section ix, decree 10).
4. Women must cover their nakedness completely. Men too must cover their upper parts of the body (section ix, decree 6, 7).
5. It is forbidden to mix arrack with strong substance for intoxication and excessive drinking of arrack (section ix, decree 18).
6. It is forbidden to have concubines according to one's wealth and status (section ix, decree 11).
7. It is forbidden to kill the children born on inauspicious days (section iv, decree 11).
8. It is forbidden to have child marriage. Minimum age for marriage has to be 14 years for boys and 12 years for girls (section iv, decree 10).

9. Priests should not engage in Black Magic. The priests who practice this evil will be excommunicated.
 10. Daily prayers and documents given for faithful have to be in Malayalam.
 11. Allow the faithful to bury the dead next to the Church (custom of burying in the cemetery started after the Synod).
 12. It is forbidden to use the lower caste people for cleaning of wells and ponds.
 13. Girls are to be given equal share as that of boys in the paternal property.
 14. It is forbidden for the traders to use wrong measures, weights in buying and selling.
 15. It is obligatory to bless the marriage in the church.
 16. It is absolutely necessary to have the consent of bride and bridegroom for marriage.
 17. Priests should not remain in a same parish for life-long. Transfer of priests was introduced.
- ✿ Even today girls in the *Malayalee* families find it difficult to obtain their share of the parental property. It is, therefore, to be appreciated that 400 years ago the Synod of Diamper declared the sharing of paternal property among children irrespective of their gender.

- ✳ Even today caste system is prevalent in the Kerala Community. It is considered praiseworthy that the Synod of Diamper declared the practice of untouchability and unapproachability as grave sins.
- ✳ The decision of the Synod to have prayers in the mother tongue gave importance to Malayalam language.

The Canons of Synod touched all the areas of people's life. The decisions of the Synod brought about several changes. Thus the Synod of Diamper remains the first step in the renaissance of Kerala. Historians have recognized the Synod as the first strike against 'caste system' and 'feudal social order' in Kerala.

Activity 3

1. Discuss in groups the following: From the decisions of the Synod of Diamper find out the evil practices that existed in Kerala 400 years ago.
2. Do the evils forbidden by the Synod still exist? If so, what are they? Specify remedies.

Contributions of Latin Missionaries at a Glance

There are 12,333 schools and 469 higher educational institutions in Kerala. There are more than 5,000 publications in English and Malayalam which include magazines, bi-weekly, weekly and daily newspapers. Similarly there are many printing

presses and book stalls too. Kerala holds the first place in education in India. The first educational institution, printing press and publication of newspapers in Malayalam were established in Kerala with the help of Latin Christian Missionaries in 16th and 17th century.

The Latin Catholic Missionaries introduced Western model of education system, printing, publication of magazines and dailies, popular use of Malayalam and abolition of evil practices in Kerala. These progressive deeds of Latin Catholic Missionaries from West remain the basis of development that Kerala experiences in all its areas.

Latin Catholic Missionaries and Education

Numerous initiatives, where Kerala received the fame of being the first, are the contributions of Latin Catholic Missionaries.

- ✿ The first educational institution in Kerala was the Mother of God School of Art started in 1511 in Kochi by the Franciscan Missionaries. This was started under the instruction of the Portuguese Viceroy Albuquerque. This educational institution admitted all students without distinction between caste and gender. The institution had Latin Catholic teachers.
- ✿ St. James College is the first higher education institution in Kerala after the Western education system. It was started in 1541 by the Franciscan Priest Vincent Logos.
- ✿ In 1549 Father Nicholas Lancelot started God the Redeemer College in Kollam. Later in 1552 a Fransican Seminary was

established in 1552. These two institutions were well known in Asia. St Pauls College started in 1552, Dominican College began in 1553, Seminary established at Vypikotta in 1577, Syrian Language School erected in 1605 by Latin Missionary Donatus at Kadathuruthy and Catholic University (*Collegium Maximum*) established in 1663 at Samballoor are some of the prominent educational contributions of Kerala Latin Catholic Church in early times. These institutions became foundation stones of common education and priestly formation.

- ✧ Most Reverend Bernadine Baccenelli, the Metropolitan on Verapoly Vicariate appealed to begin schools attached to the parishes (*pallikudam*) between the year 1853-1868. Dr. Baccenelli facilitated the move to allow everyone, without distinction of caste, to have education in such schools.
- ✧ In 1886 Archbishop Leonard Mellano established Santa Cruz English School in Kochi.
- ✧ In 1887 Grace de Lima, an Anglo-Indian lady, with the help of Carmelite Missionary, Father Kanthidius, established for the first time a school for girls in Ernakulam. This school grew to become today's St. Teresa's College.

It is worth mentioning that the pioneers of change in the modern era in Kerala are those who were educated in educational institutions started by the Latin Catholic Community. These institutions which were highly modern in nature brought in a much

needed freshness to the cultural scenario of Kerala which was shrouded in darkness. The exemplary work of Latin Catholic Missionaries made it possible for the people of low castes to access the doors of knowledge and wisdom which had till then been the stronghold of the upper castes. Moreover, the democratization of education was made possible in Kerala as a result of missionary works of Latin Catholic Missionaries.

Latin Missionaries and Malayalam Language

During the time of arrival of the Latin Catholic Missionaries in Kerala, there existed a kind of prose which was heavily influenced by old Tamil and Sanskrit. The Latin Historian Dr. John Ochanthuruth comments: “At that time the spoken Malayalam had not yet developed into a written language. The written language was the sole prerogative of the Sanskrit loving *Namboothiris* and the Tamil Brahmins. The Malayalam alphabets came into being with the arrival of the Portuguese Missionaries, who tried to convert the spoken language into a written language. Until then writing was in circles and strokes. For the influential, Tamil was the written language” (*Adiverukal*, page 91).

During the early years of Latin Catholic Church in Kerala there existed a high class literary branch. The Missionaries presented the Christian thought and history in the poetic form. ‘*Puthenpaana*,’ written by Arnos *Pathiri*, a Jesuit Missionary, is a shining example in this regard.

As above mentioned, the prose style in Kerala was influenced by Sanskrit and Tamil. This was not suitable for the ordinary people to exchange their ideas. Therefore, the Missionaries understood that a new prose style was essential to spread the Good News. Thus by choosing vocabulary from Portuguese, Latin, Sanskrit, Greek, Arabic and Syrian languages and by transliterating Christian technical terms the Missionaries gave rise to a new prose language. This was the beginning for a new prose style in Malayalam. '*Eeshoyude Jeevacharithram*,' '*Sanmarga Shastra Samgraham*,' '*Ettu Dhivasathe Dhyanam*,' '*Keralathile Sasya Shastram*' (Hortus Malabaricus) and '*Dhivyajanalapthikkulla Sarani*' were some of the beautiful writings in that time. '*Sumkshapa vedatham*' (1772) by Clement Penyanus was a milestone in the growth of Malayalam literature. Many other literary works were also written at that time. Thus foreign Latin Catholic Missionaries laid the foundation and growth of Malayalam language and literature. This is very surprising! And this remains the truth.

Latin Catholic Missionaries and Printing

The discovery of the press, paper, mariner's compass and gun powder helped the reformation of Europe. The advent of the printing press enabled the rapid growth of Kerala.

- ✧ In 1556 the Jesuit priests established the first printing press in Goa.

- ✧ In 1550 St. Francis Xavier made it possible to prepare a catechism book in Tamil. This book was revised by Father Henricos in 1578. The book is titled as *Doctrina Christam*. This book was the first one to be printed in Kerala at Kollam in the press established by the Jesuits.
- ✧ In 1575 at Chandamangalam, in 1577 at Kochi and in 1669 at Saballur and Kollam printing presses were established for missionary activities. These are the early printing presses in Kerala. Chevalier Dr. Premus Perinchery, in this thesis *Missionaryvyakaranam* (lit. “Missionary Pronunciation”), states that the contributions of the Western Missionaries helped in the beauty and conception of the modern Malayalam prose. Pronunciation of a language is its law and science. While Malayalam language was being formed, Archbishop Angelo Francis of Verapoly prepared the first pronunciation book in 1700. He also prepared a dictionary for the growth of Malayalam language.

The treasures of learning and knowledge of language were the monopoly of higher caste people. However, the Latin Catholic Missionaries threw open these treasures to everyone without distinction of caste and creed. In short, Latin Catholic Missionaries facilitated a great leap in to the universal literacy and to the democratization of learning and knowledge. This factor remains an historical truth.

Latin Missionaries and Care of the Sick

From the early days, special infirmaries were attached to the church premises for the Care of the Sick. A large percentage of institutions for the care of the sick in the world are functioning today under the supervision of the Catholic Church. The Church takes care of the sick 'for the greater glory of God and the dignity of humankind.' The Missionaries ventured into this ministry with the same vigour and purpose.

- ✦ In 1513 Portuguese Missionaries established at Kochi and Goa 'Holy Houses of the Blessed Sacrament.' They also began the first Catholic Hospital in India known as 'Cruz de Kochi.' These were the first establishments for the care of the sick.



The Church in Kerala gave more importance to the care of the sick after the independence of India. Cholera, small pox, tuberculosis and malaria took the lives of many in Kerala. There were no provisions to provide protection and counseling to the people affected by these diseases. In this precarious situation the Church came forward to care for the sick. In 1868, the Carmelite member, Brother Nicholas Verovan, started St. Joseph's Hospital in Manjumel. It is the first hospital in Kerala and second one in India.

Let Us Be Alert

The world is developing very fast. Information and Communication Technology (ICT), Biotechnology (BT) and Influence of Media (mediacracy) have created and opened up numerous opportunities for humankind. These developments are, in fact, result of globalization. Many people reap the profit of these developments. At the same time, a lot of ordinary people have become the victims of these developments, who have lost their livelihood and existence. In the present socio-economic system only the strong are able to survive. The weak are abandoned on the way. They are being unnoticed. Moreover, the spiritual values have weakened and as a result, consumerism – materialism – is gaining strength. This tendency is basically against what the Church proclaims: dignity of humankind, fraternity, freedom, love, justice and equality.

We feel proud of the fact that Kerala developed in line with the foreign countries. But the fruit of this development is not reaching the ordinary and traditional labourers such as dalits,

adivases, farmers, fishermen, and construction workers. The Government withdraws itself from providing schemes for the common good such as public distribution, education and health. Therefore, the life of the above mentioned people moves from bad to worse. The hardships borne by the common people to obtain basic necessities of their lives remain very awful. The common people are deprived of justice and protection of law due to the money power.

The Youth need to realize that they are the greatest moving force in the society. The Youth dream of a society of justice and social order. But how many of the Youth are aware of the prevailing situations? Are the Youth ready to take up the challenges posed by the society? What is the state of some of the Youth? Unfortunately, some Youth have not known the God of love; they have not known themselves; they have not loved themselves; they have not received love; they are burdened by rejection and inferiority complex; they are unable to pursue higher education; they are dejected for not having a job; they have become addicted to drugs; they exhibit violent behavior. Have the Youth merely to remain in a dark future with tottering feet and confused minds? In order to show that the Youth are called not to remain in the above mentioned state, they should have healthy minds, lofty thoughts, bonds with the society, spiritual awakening and plain dealing. Only then will the Youth obtain the strength to work for the development of different areas of their community such as education, socio-economic, political and health.

The Latin Catholics have 4% employment reservation in Kerala. But according to the report of Narendra Commission (2001) the Latin Catholic Community has lost 4370 jobs. Why did it happen? We lost these jobs because we did not qualify ourselves through the

Public Service Commission (PSC) Examination. Unless the Youth achieve higher educational qualification through their hard work they will not be able to secure good jobs and fulfill their duty to family and society. There are Youth who contribute much towards the uplift of the society even after securing good jobs in the governmental level. They participate in the building of the society. For the development of the area, where we reside, crores of rupees flow through the Local Self Government (*Panchayath*). This huge amount has to be used fruitfully for the development of different areas of the society. To realize this, committed Youth should come forward. The Youth should not think that only as a Member of the *Panchayath* can they contribute in the society's development programmes. Every youth, whether male or female, who is eligible to vote, can participate in the Ward Meetings and suggest the development programmes required for a particular area. The Youth should participate in the Ward Meetings with proper preparation to exercise this right. The Government has appointed the *Panchayath* to attend to drinking water, cleanliness, protection of environment, health care, air pollution control, liberation from debt and drugs, self-employment, programmes for Youth, art and music and promotion of traditional jobs. Besides these, there are hundreds of other development programmes that come under the authority of *Panchayath*. When the Youth participate in the development programmes of the *Panchayath* their commitment to the society will bear much fruit.

In a society, the youth are the most important and powerful driving force. The youth take leadership to create a just social system. The unique model of love, presented in Jesus', "No one has

greater love than this, to lay down one's life for one's friends" (John 15:13), always prompt the youth on the path of social transformation.

Some Directions to Live in Social Commitment

1. Join and function in Catholic Youth Movement.
2. Imbibe Gospel values through Bible reading.
3. Read, discuss and study the social teachings of the Church.
4. Constantly study the problems of the society and respond to them through media.
5. Attend Basic Christian Community gatherings and take leadership in discussing social issues.
6. To find a remedy for the long standing problems of your society join hands with office bearers of neighbourhood communities (*Ayalkoottangal*) and envisage activities.
7. Find opportunities to intervene and work to solve the problems faced by the society.
8. Co-operate with value based and socially committed groups and organizations.
9. Work in groups to find remedy for people's problems.
10. Hold classes on social issues with the help of experts.

Activity 4

1. Obtain the current year development plan from the Panchayat. Find out the plans pertaining to your area. Conduct study and discussion on those plans.
2. Obtain the rights of citizens from your Panchayat. Find out from that, what has been decided for your area. Attend neighbourhood communities (*Ayalkoottangal*) and appraise the people about that.

7

**GOD EXPERIENCE
THROUGH PRAYER**





- ✧ Small streams and rivulets join the flowing river, but the river continues its course to empty itself in the Ocean.
- ✧ Small iron fillings in the path of a big magnet are attached to it, but the big magnet gets attached to the greatest magnet.
- ✧ A beetle goes in search of nectar. Although there are spurious flowers in its path, the beetle continues its search until it finds pure nectar and is satisfied.

Activity 1

Let us consider human relationships. All human relationships in this world are temporary. In the light of the above examples what is the ultimate aim of human relationships?

Thirst for Living Waters

God created human beings in his image and likeness. Therefore, the soul of humans long to return to God. St. Augustine's words echo this longing of human beings: "For you have made us for yourself and our hearts are restless until they rest in you."

This restlessness to return to God, which St. Augustine speaks of, is not confined to our relationship with God alone. It is felt in all human relationships.

For example, when a child cannot see its mother it is anxious and restless. So too is the mother when she cannot see her child. This is due to the deep bond of love between the mother and child.

In human relationships, we see restlessness in search of satisfaction. This points to the basic restlessness of the human soul for its Maker.

In the words of Jesus let us try to understand how this inner thirst of human person is satisfied.

Jesus said to the Samaritan woman who came to fetch water from the ordinary well: “Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst, the water I shall give him will become in him a spring of water welling up to eternal life” (John 4:12-14).

On another occasion Jesus said: “If anyone thirst, let him come to me and drink. He who believes in me as the Scripture has said, ‘Out of his heart shall flow rivers of living water’” (John 7:37-38).



Temporary relationships that we establish cannot satisfy our soul's thirst. It can be satisfied only by the spring head of love and mercy, the perfect God. Prayer and fasting help to achieve this. Therefore, the ultimate aim of every human relationship is to reach God and to see Him face to face.

Prayer : The Way to God

It is summer holidays. Children join together to fly kites on the seashore. Kites of different colours fly in the blue sky. Many kites fly higher than the coconut trees, others still higher. Some so high that they are just a dot in the sky. A child's uncle approached him and said "Your kite is not to be seen. It is lost." The child replied: "It is not lost. It is very far above." The child was not able to point out the



kite to his uncle. So the uncle did not believe him. The child then rolled the thread on his uncle's hand and asked: "Can you feel the pull?" He added, "by this pull, I know that my kite is up there even if I do not see it."

In the same way there is an inner pull in humans towards God. The heart throbs for God. No one can stop this thirst of human beings for God. Every human being can feel this thirst or throb through prayer. Prayer is the thread that unites us with God. When we hold on to it firmly without letting it go our relation with God is intact. In prayer the soul converses with God.

Prayer is the intimate relationship between God and human beings. Moreover, prayer is also the means to deepen and sustain this relationship. Therefore, prayer means to be with God, to walk with Him, to listen to Him, to dialogue with Him and stand before him.

Traditionally prayer has three definitions:

1. Prayer is a dialogue with God.
2. Praying is raising our hearts and minds to God.
3. Prayer is an application to God.

Various definitions on prayer by great people are available. A few of them are the following:

- ✧ “For me, prayer is a burst from my heart, it is a simple glance thrown toward Heaven, a cry of thanksgiving and love in times of trial as well as in times of joy” (St. Therese of Lisieux).
- ✧ “Praying is raising our mind to God” (St. John Damascene).
- ✧ “Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan” (John Bunyan).
- ✧ “Prayer is not a way to use God. It is a means to surrender ourselves to Him, when He uses us” (William Barclay).
- ✧ “In prayer it is better to have a heart without words than words without a heart” (John Bunyan).
- ✧ “The greatest shortfall in our prayer is that we speak a lot and listen very little. The height of prayer is the moment we listen to God’s word and in silence” (William Barclay).

- ✪ “Prayer is the exercise of drawing on the grace of God”
(Oswald Chambers).
- ✪ “Making the heart spacious to receive God’s gift is prayer”
(St. Teresa of Calcutta)

Activity 2

We can trace many people in the Holy Bible, who remained united with God in prayer. Going through the following passages from the Holy Bible, find out the God experiences of people in prayer. In the light of those passages find appropriate answer to the questions: What should be our attitude to prayer? What are the various stages of prayer?

Exodus 33:7-11	:	Meeting of God and Moses in the Tent of Meeting.
1 Samuel 3:1-18	:	Samuel hears God.
2 Samuel 11-12	:	David prays for healing and life of his child born of Bathsheba, wife of Uriah.
Tobit 8:4-8	:	Prayer of Tobias
Matthew 26:36-46	:	Jesus’ prayer at Gethsemane
John 17:1-26	:	Priestly prayer of Jesus
Acts 4:23-31	:	Prayer of the Early Church
Acts 7:54-60	:	Prayer of Stephen

Basic forms of Prayer

There are five different forms of prayer revealed through the Holy Bible: 1. Adoration; 2. Petition; 3. Intercession; 4. Thanksgiving; 5. Praise

1. Adoration

The respect shown to “the King of Glory” (Psalms 24:9-10) by the human soul is adoration. In adoring God, human beings express their primary attitude of being creatures before God, their Creator (Isaiah 6:1-7).

2. Petition

Being God’s creatures human beings must always ask graces from their Creator. Being sinners human beings must ask God’s pardon for their sins. In prayer of petition humans must have the



attitude of the tax collector: “Lord have mercy on me, a sinner” (Luke 18:13). Petition is also a return to God (see, Parable of the Prodigal Son in Luke 15:11-32).

3. Intercession

Jesus is the only mediator between God and human beings (Rom 8:34; 1 John 2:1; John 17). Through intercessory prayers, we join our prayers to Jesus’ intercessory prayers (Mark 2:1-12; 7:33-37; 8:22-26; John 2:3-5). Therefore, Christian intercession is participation in the intercession of Christ (Mark 2:1-12; 7:33-37; 8:22-26; John 2:3-5). While making intercessory prayers together with our needs we place the needs of others too (Phil 2:4; Acts 7:60;



Luke 23:28). There is no limit to the intercessory prayers of Christians. It extends even to pray for our enemies too (Luke 23:24; Matthew 5:44).

4. Thanksgiving

Thanksgiving is another characteristic of prayer (Luke 17:11-19). In thanksgiving we join in the thanksgiving of Christ, our Head. St. Paul begins and ends most of his epistles by thanksgiving. We can thank God at any time and in any circumstance.

“Give thanks in all circumstances; for this is the will of God in Christ Jesus for you” (1 Thess 5:12).

5. Praise

We should praise God for what He is rather than what He does. God alone is worthy of praise and glory. The Eucharistic celebration, which demonstrates various forms of prayer, is the most fitting form of praise to God.

Activity-3

In the light of the above forms of prayer in the Holy Bible, prepare different forms of prayers.

The Lord's Prayer

- ✪ Disciples asked Jesus: “Lord teach us to pray as John taught his disciples” (Luke 11:1). At the disciples request, Jesus taught them the ‘Lord’s Prayer.’ It is the basic Christian prayer.

- ✧ It is called the ‘Lord’s Prayer’ because this prayer comes from Jesus. Jesus is our teacher and model for prayer.
- ✧ The ‘Lord’s Prayer’ is the most excellent prayer of the Church. It is the central element of the Prayer of the Church and the initial Sacraments of Baptism, Confirmation and Holy Eucharist.
- ✧ “The ‘Lord’s Prayer’ is the summary of the entire Gospel” (Tertullian). “Lord’s prayer is the most perfect prayer (St. Thomas Aquinas).

Our Father in Heaven

- ✧ The basic attitude of the one who prays the Lord’s prayer should be faithful trust, humility and joyful expectation.
- ✧ Heaven (Matthew 6:9) points to God’s glory and His presence in the heart of the just. It reminds us of the truth that the purpose of our journey here on earth is to reach heaven, the Father’s house.
- ✧ We call God ‘Father’ (Matthew. 6:9) because Jesus the Son of God revealed God to us as ‘Our Father.’ Through baptism we become the adopted children of God and one body in Christ.
- ✧ The Lord’s Prayer unites us with God the Father and His Son Jesus Christ; it also reveals ourselves to us (*Gaudium et Spes* 22, 1).

- ✧ The 'Lord's Prayer' has to help us to grow in becoming God's children. It has to make us humble and dependent on God.
- ✧ When we pray addressing God 'Our Father' (Matthew 6:9) we remember God's new covenant through Jesus and our unity in the Holy Trinity. Moreover, we proclaim in the Church God's love that embraces the whole world.

Seven Petitions

There are seven petitions in the 'Lord's Prayer.' The first three petitions concern God's glory:

1. **'Hallowed be Thy name'** (Matthew 6:9): While praying thus we participate in God's plan of sanctifying God's name



first revealed to us through Moses and then through Jesus. God's name must be glorified by us and by entire humanity for eternity.

2. **'Thy Kingdom come'** (Matthew 6:9): Through this second petition the Church mainly prays for the second coming of Christ and the ultimate establishment of the Kingdom of God. Besides, we also pray for God's kingdom to come in our everyday lives.
3. **'Thy will be done on earth as it is in Heaven'** (Matthew 6:10): In this third petition we pray that our minds may be united with God's Only Son, Jesus Christ. This is to fulfil God's salvific here on earth.

The next four petitions are for our needs:

4. **'Give us this day our daily bread'** (Matthew 6:11): In the fourth petition we acknowledge our dependence on God, through our sonship and daughtership, along with our brother and sisters.
Moreover, the expression 'bread' denotes the earthly food that is necessary for sustenance of our living and the eternal food of the Word of God and Body of Christ.
5. **'Forgive us our trespasses as we forgive those who trespass against us'** (Matthew 6:12): In praying this fifth petition we

experience God's forgiveness when we forgive the sins of our brothers and sisters, imitating Christ's model of forgiving sins. At the end of the 'Lord's prayer,' Jesus explains that only when we forgive the wrong doings of others will our wrong doings be forgiven. This remains the best example of Christian attitude of prayer.

6. **'Lead us not into temptation'** (Matthew 6:13): In this sixth petition we pray not to allow us to take the path that leads us to temptation.
7. **'Deliver us from evil'** (Matthew 6:13): In the seventh petition we pray with the Church for Christ's victory over Satan who is against God and His plan.

There is nothing more worthwhile than to pray to God and to converse with him, for prayer unites us with God as his companions. As our bodily eyes are illuminated by seeing the light, so in contemplating God our soul is illuminated by him. Of course the prayer I have in mind is no matter of routine, it is deliberate and earnest. It is not tied down to a fixed timetable; rather it is a state which endures by night and day (St. John Chrysostom).

In concluding the prayer saying, **'AMEN'** (so be it) we profess with the Church our agreement to the seven petitions.

Various ways of praying

1. Personal prayer

When a person prays to God individually it is called 'Personal Prayer.' Jesus speaks about such individual prayers (Matthew 6:6). The individual is free to choose a form of prayer he wants to speak to God in secret. For a fruitful Christian life, personal prayer is necessary. It has a notable position in Christian life. Personal prayer gets purified, expands and is strengthened when it regularly flows into the prayer of the whole Church.

2. Vocal Prayer

A person expressing the needs to God in words is called 'Vocal Prayer.' Examples of vocal prayer can be: 'Lord have mercy on me, a sinner'; 'Jesus, meek and humble of heart, make my heart like yours'; 'Jesus, on account of the blood you shed, I forgive those who have offended me.' Jesus Himself taught His disciples to make vocal prayer. The 'Lord's prayer' is the perfect vocal prayer. The Church tradition teaches us that short vocal prayers are fruitful forms of prayer.

3. Spontaneous Prayer

At unexpected or urgent moments prayers made impetuously by a person is called Spontaneous Prayers. Spontaneous

prayers are short and effective vehicles for grace in daily life. They allow grace to come into our lives precisely at the moment we really need it with prayers that we can easily remember.

4. Mental Prayer

Ordinarily mental prayer has no words or gestures. In mental prayer the mind and heart of the person remain centred in the will of God. The most essential of private prayer is mental prayer. In mental prayer a person attains deeper God experience united with Jesus Christ.

Some questions and answers

1. God knows everything before hand. Then why do we pray?

It is true that God knows our need even before we ask. Through prayer we are not informing God of our needs, instead we acknowledge our dependence on Him (Matthew 6:8; 7:9-11). We come to know the will of God through prayer (Acts 4:24-28).

2. Can we change God's mind through prayer?

Prayer is not to change God's mind but to change human beings' mind. God does not desire any one's destruction. Through prayer, we are purified and strengthened.

3. How do those who do not pray succeed in life?

We have seen that prayer expresses our dependence on God. The strength of one who prays is God. One who asks receives and “you do not have because you do not ask” (James 4:2). The one who does not pray does not succeed in life. Success in life is living along with God and being with Him only.

4. If you pray for wrong things will you receive them?

God examines our hearts. It is not necessary that wrong things asked in prayer will take place. If at all such things are granted they will end in disaster. For example, King Hezekiah at the point of death prayed for a long life. God granted his prayer. But the son born to him during that period, Manasseh, was the cause of great disaster (2 Kings 20:1-11; 21:1-9).

5. Why is prayer not answered immediately?

After prayer we should be ready to wait for response. Always pray according to God’s will. You may wait for the Lord, believing and trusting (Psalms 25:3; 27:14; 33:20; 37:7; 69:13; 104:27-28). If you firmly take refuge in the Lord, He will do great things for you.

6. What is the appropriate time to pray?

There is no fixed time for prayer. We can pray at anytime (Exodus 14:15; Deut 3:26; Joshua 7:10; Jer 7:16). You can pray enthusiastically from your heart when you walk along the public path, when you are alone, when you are working, while you are travelling (St. John Chrysostom). “Pray constantly” (1 Thess 5:17). “Always and for everything give thanks in the name of our Lord Jesus Christ, to God the Father” (Eph 5:20).

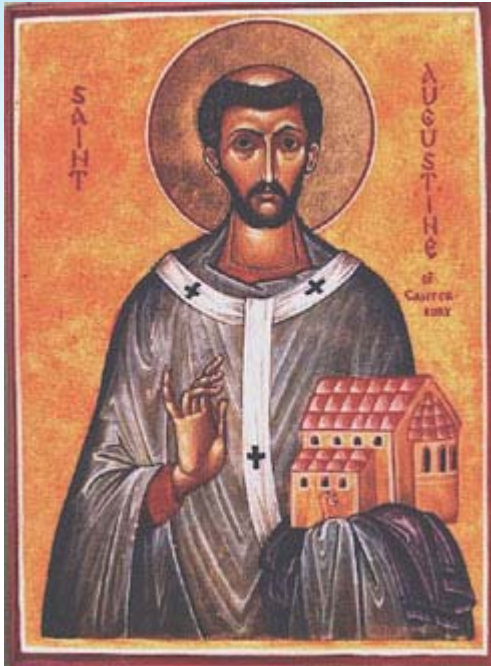
7. Is community prayer necessary? Is not individual prayer sufficient?

Jesus taught the importance of praying together: “If two of you agree on earth about anything they ask, it will be done for them by My Father in heaven. For where two or three are gathered in my name, there I am in the midst of them (Matthew 18:19-20). Prayer of the Early Church (Acts 1:14; 2:42; 4:24; 12:12) also is a model for us. In the Early Church, community prayer was also a profession of their faith.

Activity 4

1. Prepare an action plan to ensure the participation of youth in the daily family prayer and in prayer meetings conducted in the Basic Christian Community gatherings.
2. Invite an elder of your parish and a member of ‘Jesus Youth’ to the class. Ask and find out their method of prayer and prayer experience.

St. Augustine



Yesterday the mother, today the son. The story of the son's youth up to the time of his conversion at the age of 33 has been told on 27 August, St. Monica's day. Having at last realized that only through Jesus Christ could he find the way to truth and eternal salvation, Aurelius Augustine, at peace with God, himself and with the world, went on to live a saintly life. His

mother and his natural son having died soon after his baptism, Augustine returned to Tagaste, where he established a monastery for himself and his followers, and led a life of apostolic poverty in prayer, study and active charity among the poor. After 3 years he was, through popular insistence, ordained priest, and Bishop Valerius even asked him to preach to the people, although in Africa that was a privilege reserved solely for Bishops.

Born on 13 November 354, Augustine was 42 when he was made Bishop of Hippo. Labouring for another 34 years, he revitalized the entire African Church, becoming the Patriarch of monasticism. He lived an austere community life with his Priests. By impressive teaching and

enormous correspondence he refuted a host of powerful heresies, setting forth the Faith forcefully and accurately, always animated by a glowing love of God-- “God usually deserts the negligent!” “Kill the errors, yes; but love the erring!” He knew well that hatred and spite only harden the human heart instead of winning it. The memory of his own youthful failing kept him always humble: “Take my heart, O Lord, for I cannot give it to you! Keep me subject to your Cross, and save me in spite of myself!”

St. Augustine was doubtless one of the world’s greatest thinkers; as a theologian and philosopher he is outstanding among the Church Fathers for the influence he wielded and continues to wield. Particularly famous is his system of grace, which reconciles the absolute mastery of God with the free will of man. His “Confessions”, the world’s most noted autobiography, is a memorial of his deep repentance; the “City of God” explains the Creator’s working in history; remarkable also is his conception of the creation of the world, by which God gave to matter once for all the power and life germs which would insure the general unfolding and development of the cosmos.

St. Augustine died of a fever on 28 August 430 while the Vandal invaders were besieging Hippo. He is honoured as the patron of theologians, printers and brewers, and is invoked against sore eyes. Since the 8th century his relics repose in Pavia, having been bought from the Saracens for a huge sum by the Lombard King Liuprand.