

KADOSH MARIAN VOICE

Holiness Firmness Truthfulness Faithfulness



April / May / June 2019 Edition



ABOUT KADOSH MARIAN MINISTRIES

Kadosh “In Jewish thinking, “The Holy One, blessed be He” (hakkadosh, barukh hu) is one of the most commonly used designation for God.” **Marian** ”is a given name, Hebrew meaning of Marion is the precious one or unique from the word or Mariam”

Kadosh Marian Ministries is a non-profit organization headquartered in UK and spread all over the World. Currently working with and within catholic Church, adhering to the norms, traditions, ethos and values. We are established since July 1994 as an approved Charitable Trust under the UK law with the responsibilities: -

- Conducting certificate oriented theological courses duly awarded by various international accredited universities.
- Conducting Charismatic Renewal services to revive the trooping spirit of the flagging faithful.
- Administering Sacraments by the ordained Catholic Priests and Bishops.
- Promoting devotion to Sacred Heart of Jesus and Immaculate Heart of Mary.
- Conducting guidance, counselling and healing through deliverance services to the needy, lonely and the afflicted ones.
- We participate to feed 200 poorest people daily.
- We participate to provide pension to 75 widows monthly.
- We participate to provide scholarship for 302 children yearly.
- We visit refugee camps and provide food, clothes and medicines to them.
- We contribute to build five homes for the poor families in a year minimum.

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

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EDITORIALLY

It is with immense pleasure that I write these words editorially. The reception accorded to the last edition of Kadosh Marian Voice by the reading public has indeed been inspirational to members of editorial board, who are quite ardently striving to maintain the commendable standard emanating from its rich contents.

The current issue is published to cover the Quarterly Period of April, May and June 2019 and therefore it is most fitting to reflect the origins of these months and its respective significance, particularly to the Catholic Church.

April: In the Roman calendar, April is the second month of the year - prior to the intercalary addition of January and February. It is noteworthy that initially April only comprised of twenty -nine days. Pope Gregory X111, in subsequent years incorporated an additional day in the year 1582, which now synchronises with the present day calendar popularly known as 'Gregorian calendar'. The word 'April' is derived from the Greek word 'Aperire' meaning 'to open', and thus implying the opening or blossoming of trees. Another theory is attributed to Greek goddess namely Aphrodite, corresponding to the Roman goddess, Venus, symbolising love, lust, beauty, passion and procreation.

May: it is derived from Maia who in Greek mythology is the goddess of fertility. From the Catholic liturgical perspective the month of May is dedicated to the Virgin & Mother Mary popularly known as 'May Devotion'. During this month, devotees particularly and confidently not only partake in pilgrimages, but also pray and seek her mediation in all their intentions and this is frequently coupled with recitations of the Holy Rosary.

It is apt at this juncture to analyse the roots of the rosary. Historically, the rosary was in use even prior to the era of St Dominic in the thirteenth century. The word itself came from the word 'Rosarium' which was used to describe a rose garden or bunching of roses in a wreath or a bouquet and it was during the time of St Dominic that the word came to be associated with Marian Psalter.

Centuries later, St Maximilian Kolbe shared his thoughts with his friars of how originally the rosary was called the "Psalter of Mary" and ironically how the Davidic Psalter is composed of 150 psalms so also the rosary contains 150 Hail Marys.

In the year 1422 a pious young man had a habit of frequently adorning an image of the Blessed Virgin Mary with roses. Later on the young man joined the monastery and therefore was unable



Adv. Earnest Peter Kandathil

Chief Editor

EDITORIALY continued.....

to honour Mary with the presentation of roses. This grieved him very much and while he was thus afflicted, the Blessed Virgin Mary appeared to him saying 'Recite devotedly my Psalter and adorn me with the most beautiful flowers'. He then began to recite the rosary and immediately he noted how for each 'Hail Mary' the Blessed Virgin took forth from his mouth a rose of wondrous beauty and weaved those roses into the garland for herself while at the 'Our Father' she wove into the garland a resplendent lily. This, my dear reader, is the origins of the word 'Rosary'.

Each bead of the Holy Rosary is a powerful shield which deflects the arrows of the Satan and instead imposes him to surrender at the foot of the Cross. There are plenty of incidents in history displaying the efficacy of this form of Psalter. Let us therefore recite the Holy Rosary regularly - for its inevitable and fruitful outcome in the life of every Christian now and at the hour of death.

June: Analysis of the month of June presents quite different scenario. June is the sixth month presumably named from Roman 'Junius' which is a gens or clan name akin to 'Juvenis' meaning 'young'. Ovid's words of '**Junius a juvenium nomine dictus**' are worth remembering in this context. June is known in Old Dutch as 'Zomer Mand' (interpreting literally as summer month). Its particular significance in the Catholic Church is the celebration of Feast of Corpus Christi and Sacred Heart of Jesus. The date of the Feast of Corpus Christi was set at the request of Lord, who appeared to St Margaret Mary Alacoque on 6th June 1675 and traditionally the feast of Sacred Heart of Jesus is celebrated on the Friday after the 8th day of the Feast of Corpus Christi. This means that the feast of Sacred Heart of Jesus is celebrated on the 19th day after Pentecost which is seven weeks after Easter.

It is therefore obligatory on our part to celebrate this feast - the Feast of Sacred Heart of Jesus who is the abyss of all virtues and the burning furnace of charity.

In conclusion as practising Christians we must also engage in offering of tithes, which denotes offering one tenth not only financially but also use our time - for prayer, penance, meditation and Mass attendance apart from days of obligation. We will unknowingly be transformed and reformed if we adhere to this practice for sure.

With this in mind, I wish that the Glory of the Easter season may continue to reverberate in your heart, mind and soul.

Earnest Peter Kandathil



THE NECESSITY OF PRAYER



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Prayers is a channel of communication between the creation (creature) and the Creator. It is basically an elevation of heart, mind and soul to God in Adoration, Thanksgiving, Reparation and Petition in the form of intentions. Prayer is always emanating from mind, because it involves with love and thought of God. It may be vocal, meditative, private, personal or intercessory for the public, for social or for official intentions. The highest form of prayer is said to be the CONTEMPLATION and it is also said to be a foretaste of the beatific vision, seeing God face to face while leaving this border.

It is worth remembering the epigram: “Life like a dome of many-colored glass stains the bright radiance of eternity till death tramples it into frag-

ments.”

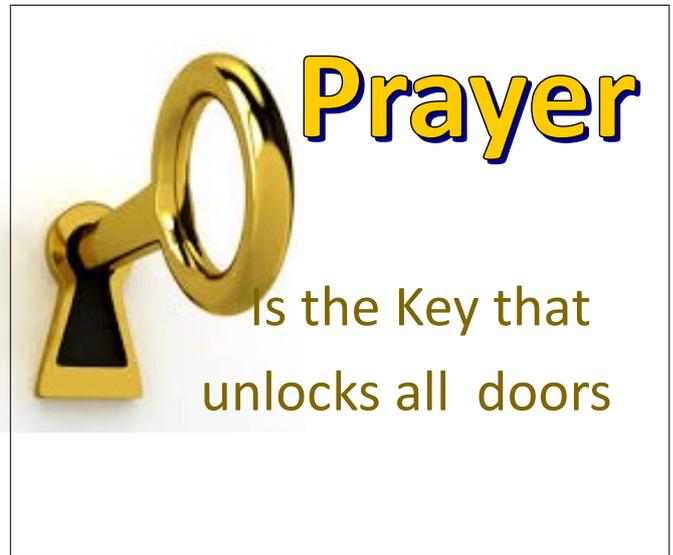
The official prayer of the community is known as “Liturgy “. The Catechism of the Catholic Church (CCC 2558-2865) has elaborately dealt with this topic in its publication.

In times of our need we can call upon the Lord. He will rescue us and we will honour him. There are **33 reasons are given as a reminder to pray**. These numbers should remind us of the words of Jeremiah 33.3 “call to me and I will answer you; I will tell you the great secrets of which you know nothing”

1. *Prayer protects us from evil.*
2. *Prayer changes things in our life.*
3. *Prayer keeps us in the Will of God.*
4. *Prayer draws us closer to God.*
5. *Prayer makes us happy and joyful.*

6. *Prayer gives us faith & Hope.*
7. *Prayer eliminates selfishness.*
8. *Prayer heals us from all pain.*
9. *Prayer makes us spiritually strong.*
10. *Prayer gives us peace of mind.*
11. *Prayer showers Grace upon us.*
12. *Prayer brings down God's Blessings upon us.*
13. *Prayer makes us courageous.*
14. *Prayer makes us calm and still.*
15. *Prayer makes us mentally strong.*
16. *Prayer leads us to forgiveness.*
17. *Prayer supplies spiritual energy.*
18. *Prayer leads us to keep emotional balance.*
19. *Prayer removes sadness from us.*
20. *Prayer brings down our worries & tensions.*
21. *Prayer helps us to overcome difficulties.*
22. *Prayer provides us both heavenly & earthly joy.*
23. *Prayer helps to do the best.*
24. *Prayer gives us reasons to stay strong.*
25. *Prayer helps us to keep interior & exterior silence.*
26. *Prayer leads us to a change for the better.*
27. *Prayer helps us to remember the Blessings of God*
28. *Prayer removes our doubts and leads us to clarity.*
29. *Prayer removes our confusions.*
30. *Prayer helps us to keep good relation with God and Fellowmen.*
31. *Prayer motivates us to look around and fine the reality.*
32. *Prayer helps us to look within ourselves and find out ourselves.*
33. *Prayer helps us to keep our promises to God and Man.*

We are the temple of the Holy Spirit and to continue to be so we need sustenance and dynamism. Hence let us pray "Our Father" as Our Lord taught us along with the necessities mentioned above.



Finally I am reminded of phrase, "Praise the Lord and pass the ammunitions" This phrase is attributed to an American Naval base Chaplain during the World War II when the Japanese attacked Pearl Harbour. Human history is full of incidents proving the efficacy of prayer. Let us pray for world peace all the more earnest as we are under the threat of terror which is Error. (Remove T from terror and it becomes Error). Error comes from ignorance which is stemming from darkness and the light needs to be there to diffuse darkness. And Christ is "Lumen Gentium".

Dear God, Thank You for our yesterday, today and tomorrow; our family, our joy our job, our church, and our ministry for all that made me closer to you. I need You, apart from You I can do nothing. I need Your Holy Spirit to give me strength, wisdom and direction . I pray by the name of Jesus.

Amen



PAUL THE EMISSARY

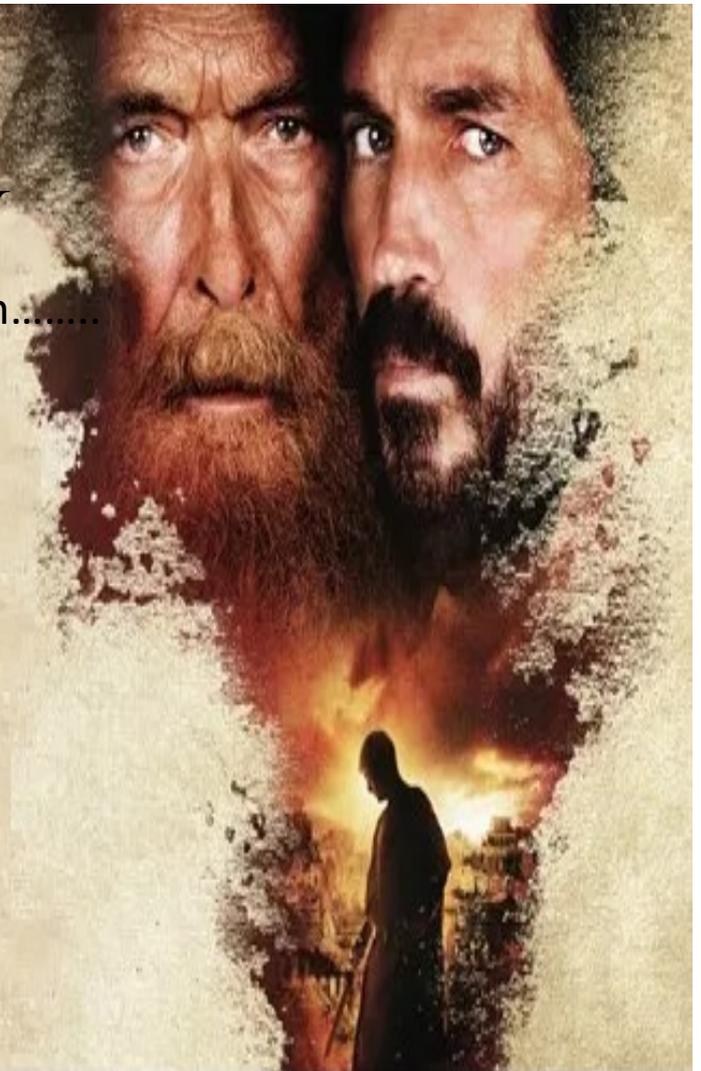
continuation from the last edition.....



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An enquiry into the missionary zeal of Paul is the scope of this article. The sources to get to know of the life of Paul and his thoughts in the New Testament are, (i) his letters (*corpus Paulinum*) and (ii) *The Acts of the Apostles*.

1.0 The Missionary Consciousness of Paul

2.0 The Missionary Praxis of Paul

2.1 The Extent of Paul's Mission

2.2 The Content of Paul's Missionary Preaching

2.3 Paul's Missionary Method

As a moving missionary Paul would found Christian communities and stay with them and teach them for some time and then move on to other places. Acts 18,11 says, "He [Paul] stayed there [in Corinth] for a year and six months, teaching

the word of God among them." Once he had left one community he was eager to learn about their progress in Christian life and he would collect news about the community from whoever went there and came back to Paul; then he would respond to those communities, if required, by letters. For instance, in 1 Cor 1,11 he says, "It has been reported to me by Chloe's people that there are quarrels among you." Sometimes the communities also wrote to Paul asking for his opinion and teaching on different aspects of Christian living. 1 Cor 7,1.25; 8,1; 12,1 and so on indicate such a practice.

Paul wished also to visit his converts whenever possible. Most of the letters conclude with Paul's wish to visit his addressees (cf. 1 Cor 16,5-7). Sometimes when he was not able to reach his addressees he sent emissaries as well. He had sent Timothy to the Corinthians to remind them of his ways in Christ Jesus (1 Cor 4,17;cf. 16,10-12). Paul's deep concern for his converts is also evident in the letters. There are often terms of

*The Greek noun *apostolos* meaning, "the one having been sent" ("emissary")

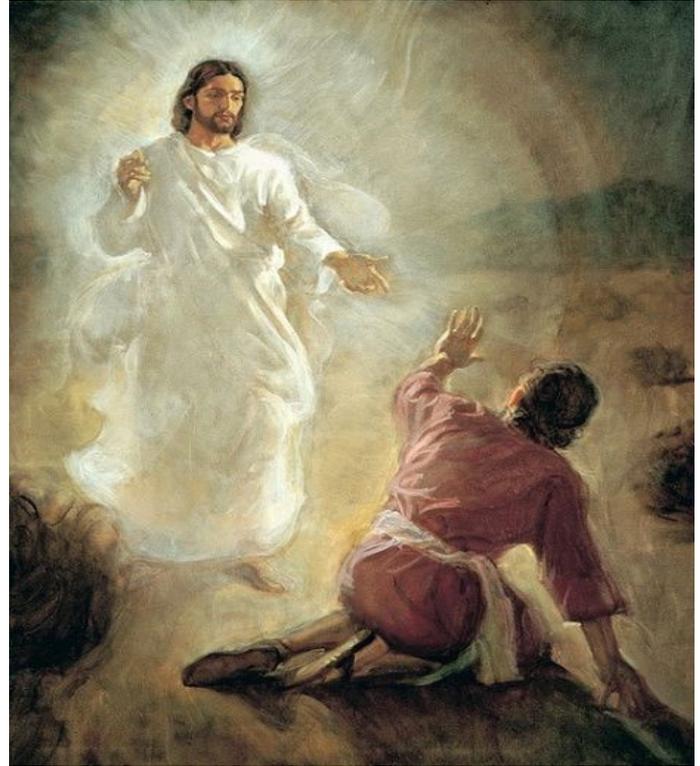
endearment. The Galatians whom he calls “idiots” (3,1) are also “my children for whom, for whom I am again in the pain of childbirth until Christ is formed in you” (4,19). To the Thesslonians he was “like a nurse tenderly caring for her own children” (1 Thess 2,7). To the Corinthians once he had written with many tears (2 Cor 2,4). He has such fatherly affection towards them (1 Cor 4,14-21) so that he asks them, “What would you prefer? Am I to come to you with a stick or with love in a spirit of gentleness” (1 Cor 4,21).

2.4 Paul’s Mission Spirituality

Paul’s missionary outlook or spirituality is deeply Christological. He wants to **“know only Jesus Christ, and him crucified” (1 Cor 2,2)**. When Paul says “The love of Christ urges us on” (2 Cor 5,14) he does not mean that his love for Christ prompts him to action or that this love prompts him to go to save souls. The context suggests that he is speaking of the love that Christ has for the world, as revealed in the cross: “because we are convinced that one has died for all” (5,15). Paul’s mission zeal is the outpouring of this divine love revealed and communicated by the Cross and the Resurrection: “Because God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rom 5,5).

Paul himself is overwhelmed by this love of Christ, for he says, **“It is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me” (Gal 2,20)**. Therefore Paul encountered many trials, both physical (2 Cor 11,23-27), and mental (2 Cor 11,28-29). The main mental pain, “the anxiety for the churches,” is expressed clearly in the crises in Galatia, where his flock has turned to “another Gospel,” and in the problems at Corinth, to which he wrote a letter in tears (2 Cor 2,4). Yet in the trials and sufferings he is not discouraged for he says, “I want to know Christ and power of his Resurrection and the sharing of his sufferings by becoming like him in his death if somehow I may obtain the resurrection from the dead (Phil 3,10-11). Yet if

all his sufferings were an experience of weakness he was still content that he would feel the need for the grace of Christ all the more (cf. 2 Cor 11,9-11). Therefore Paul could with great confidence tell his flock, **“Be imitators of me, as I am of Christ” (1 Cor 11,1)**.



Conclusion

Paul can indubitably be named as the greatest of the missionaries, unparalleled in history. Paul’s missionary consciousness and his missionary praxis that he has bequeathed to the Church is a source of inspiration and model for everyone. God’s plan of salvation finds its culmination in the Gospel of Jesus Christ of which Paul has become an apostle, an emissary, sent to declare it as a servant (*doulos*) (Rom 1,1) or as a minister (*diakonos*) (1 Cor 3,5). Being so, Paul had acquired such an intimacy with Christ that he could declare, **“For to me, living is Christ and dying is gain” (Phil 1,21)**.





WHY DID JESUS CALL HIS MOTHER 'WOMAN'?



Sangeeth Varghese

Kadosh Marian Ministries. Dubai, UAE

Jesus calls His mother 'Woman', in John's Gospel at two occasions. Once at the wedding reception in Cana (Jn 2:1-12), other at Calvary on the cross, while He handed over the Blessed mother under the guardianship of St. John (Jn 19:25-27). At least few of us could be wondering at this rude expression from Jesus. Holy Spirit, the author of the Gospels had specific intention to keep this expression. Let us meditate on the beautiful relationship of Jesus and His mother in the light of John's Gospel.

Not an expression of rebuke or lack in affection

"Woman, what have you got to do with me. My hour has not come." (Jn 2:4)

"Woman, behold your son!" (Jn 19:26)

Jesus calls Mary Magdalene, 'woman' on Easter Sunday (Jn 20:15), then adulteress being forgiven

of her sins (Jn 8:10), draws the Samaritan woman to faith in Messiah. (Jn 4:21)

"Woman, why are you weeping? Whom do you seek? (Jn 20:15) "Woman, where are they? Has no one condemned you? (Jn 8:10) "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father." (Jn 4:21)

Mary doesn't feel sad or rejected at Cana wedding reception

Mary hears Jesus' Words and immediately advise the servants "Do whatever He tells you." As the Gospel narrates, the Miracle to follow at Cana is the first that Jesus is to perform. (Blessed Mary had never witnessed Jesus perform any miracles until then. She doesn't approach the steward to enquire other options too.) **"Blessed are those who have not**

seen and yet believe”, Our Lord’s words to Thomas apply exactly to Mary’s attitude.

She had faith in her son whom she knew is the Son of God. In *Redemptoris Mater*, a Mariological encyclical by Pope John Paul II, Mary’s role is highlighted as a Mediator, bringing the needy within the radius of Christ’s messianic mission and salvific power.

Jesus heeds to Mary’s petition with over abundance

He supplied much more than anyone’s expectation. 6 jars of top quality wine, approximately 120 gallons is over abundance at that wedding reception. Far from denying Mary’s petition, Jesus provides in a way that exceeds all expectations.

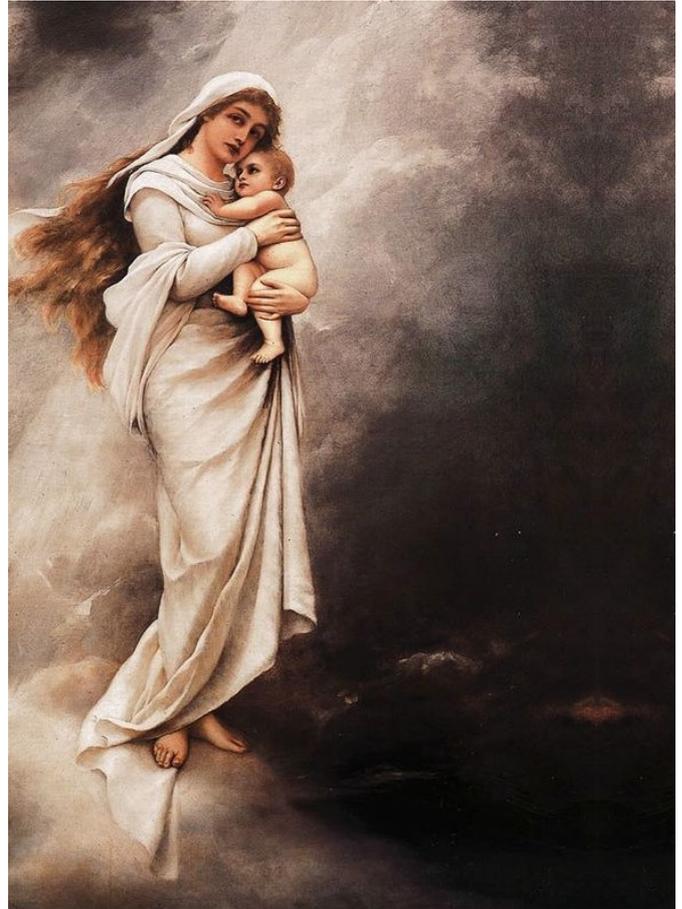
Blessed Mary - the new Eve

John’s Gospel leads us to view Jesus and Mary in the light of creation story. His Gospel starts with “In the beginning” which hearkens Genesis 1:1. In the following four verses, John writes of light, life, creation and light shining in darkness, all images taken right out of the creation story. John continues the creation theme by setting up series of days that establish the new creation week. After the succession of first four days, wedding at Cana is introduced as taking place three days after the fourth day. The third day after the fourth day would represent the seventh day in John’s Gospel. Thus wedding at Cana comes at the climax of the new creation week.

And in this context Jesus calls Blessed Mary as ‘woman’. With Genesis themes in the background, this title brings to our mind, the woman of Genesis, ‘Eve’. (Gen 2:23; 3:20)

Protoevangelium (First Gospel) given at the dawn of creation (Gen 3:15) “ I will put enmity between you and the woman, between your seed and her seed. He would crush your heel and you shall bruise his heel.” Centuries later at wedding reception in Cana, this prophecy begins

fulfilment.



Conclusion

By calling Mary ‘woman’ with the creation story as the background, Jesus identifies Mary as the woman of Gen 3:15. He honours her in a way that no woman had been honoured ever before. She is the new Eve, whose Son defeated the devil and fulfilled the prophecy of Genesis.

The month of May is a special occasion in Catholic Church honouring Blessed Virgin Mary’s unremitting mediations to bring the needy within the radius of Christ’s messianic mission and salvific power.

Let the power of the risen Christ charge and empower us all along our pilgrimage. All glory and praise to Lord Jesus Christ.

Amen.





THE NEED FOR A GOOD DEED

When someone comes to faith in Christ, it is vital to establish them in their new-found or growing faith. And all glory must be given to God Jesus Christ but, we are living in a time and age of self-gratification and self-glorification. Everyone seems to be in some kind of rat race against time, themselves or others to gain recognition, reward, praise and honour.

Luke 10:25-37 is about the Parable of the Good Samaritan wherein Lord Jesus is questioned by an expert in law about what should he do to inherit eternal life to which Jesus replied with two questions, the first question was “What is written in the Law” and how the law expert read it or interpreted it. His answer won Jesus’ endorsement when he answered **“Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’ and, ‘Love your neighbor as yourself.”**



Sandra Maximiano Fonseca

Kadosh Marian Voice Associate Editor

And it is when he tries to clarify with Jesus as to who should he consider as his neighbor.

Jesus then tells him the parable about a man who was going down from Jerusalem to Jericho. On his way he was attacked by robbers who stripped him of his clothes, beat him and went away, leaving him half dead. The first person to pass by this man was a priest, who saw him and passed by on the other side. The second person was a Levite who also saw the man and passed

by on the other side. The third person however, a Samaritan, when he saw the man, took pity on him. He immediately rushed by his side, bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and cared for him. Next day he gave the innkeeper two denarii and requested him to look after the wounded man and said to him that when he would return he would reimburse him for any extra expense in caring for the man.

Then Jesus posed a question to the law expert as too who among the three was a neighbor to the man who fell into the hands of the robbers? And he replied "the one who had mercy on him".

Jesus concluded "Go and do likewise".

Dear brothers and sisters, like the law expert Jesus is telling each one of us to show mercy and kindness to our neighbor who could be just about anyone in a difficult and trying situation rather than ignore and go about our lives. Just



"It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in the giving."
Mother Teresa

like the good Samaritan's example, mercy and kindness doesn't stop at noticing and empathizing or pitying a person's situation but, moving out of compassion into action that will bring some sort of relief or comfort to the one in need. James 2:16 very well describes this **"If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it?"**

As St. Francis's prayer goes, it is in giving that we receive and it is in pardoning we are pardoned and it is in dying that we are born to eternal life.

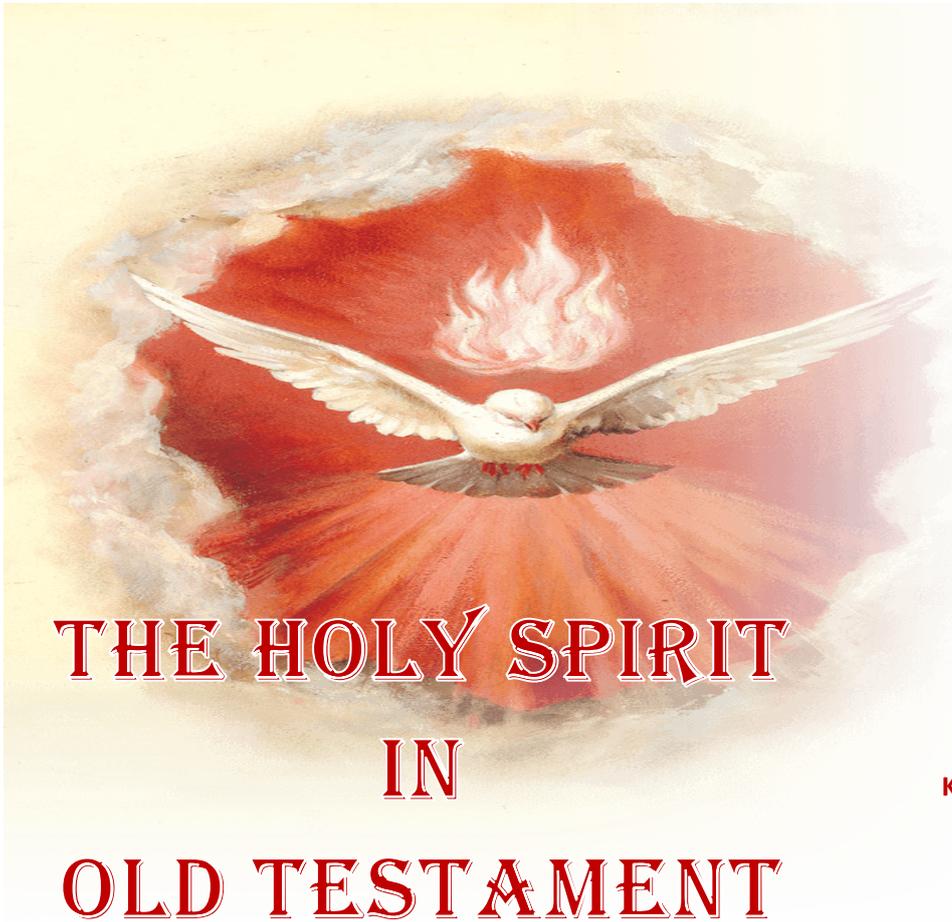
As practicing Christians we must be charitable to our neighbor. Almsgiving must be practiced keeping in mind what St Chrysostom said": **If for we give from our excess we are doing nothing but returning what we have grabbed for ourselves. Almsgiving is about giving from our necessities.**

Saint Francis Prayer

Lord, make me an instrument of Your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born again to eternal life.

Amen





THE HOLY SPIRIT IN OLD TESTAMENT



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(continued from last edition.....)

One of the Holy Spirit's tasks was to accomplish divine communication from God to men, such as the empowering of the prophets. The Spirit of God was not merely God's power being made evident. The Spirit of God was recognised as the presence of God Himself among them as evidenced in King David's Psalms. 'Where can I go from Thy Spirit? Or where can I flee from Thy presence?' (*Psalm 139:7*). *This shows that God's presence and Spirit are synonymous. This verse reveals He is by no means seeking to be glorified individually. Rather He is glorying in God's omnipresence.* God's Spirit, presence, and power became virtual synonyms. In the Old Testament the Holy Spirit was a manifestation of God's presence. When David confessed his sin, he pleaded with God: "Do not cast me away from Thy presence, and do not take Thy Holy Spirit from me" (*Psalm 51:11*). *This means that if King David were removed from God's presence, it would mean that God had removed His Holy Spirit from him too.*

'This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear' (Haggai 2:4-5).

In the Old Testament the Holy Spirit was perceived as the creative and life-giving power of God and then as the very presence of God which enabled judges and kings to overcome enemy forces. King David's last words include: **"The Spirit of the Lord spoke by me, and His word was on my tongue" (2 Samuel 23:2).**

God has done 'great goodness toward the house of Israel' (*Isaiah 63:7*). *He is acknowledged as their 'Saviour and redeemer' (Isaiah 63:8-9). However, they grieved His Holy Spirit when they rebelled. 'Therefore, He turned Himself to become their enemy, He fought against them' (Isaiah 63:10). 'They were made to remember the One Who had put His Holy Spirit in their midst, Whose very Spirit had given them rest' (Isaiah 63:11 & 14).*

Among prophets, the Spirit's presence was often demonstrated as the experience of being Spirit-

possessed. There was often a dramatic phenomenon testifying to the presence of the Spirit, such as the ecstatic states of those prophesying as given in Numbers 11:25-27; 1 Samuel 6:5-6, 6:10-11, 19:20-21, and in 19:23-24. 'The Spirit of the Lord came upon Ezekiel' (Ezekiel 11:5.)

An intimate relationship between Holy Spirit and God's people:

An intimate relationship between Holy Spirit and God's people were demonstrated by later prophets as in **"But as for me, I am filled with power, with the Spirit of the Lord, and with justice and might, to declare to Jacob his transgression and to Israel his sin" (Micah 3:8).**

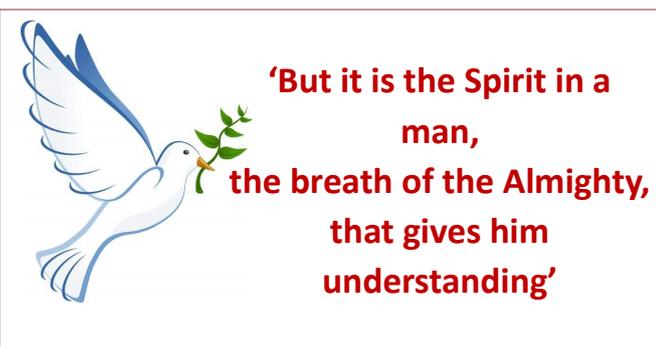
In addition to the power and might, justice and information were also found within the remit of the Holy Spirit.

Holy Spirit is a teacher and guide:

The Holy Spirit also teaches. Another task of the Spirit was an illuminating and teaching ministry which enabled men to understand what God had revealed in the Scriptures as the word of God said in the following verses.

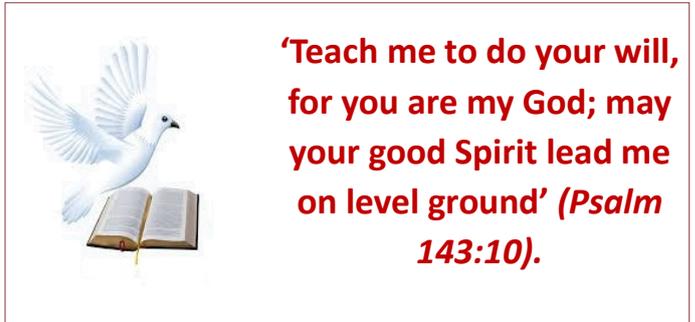
'You imparted your good Spirit to instruct them. You did not withhold your manna from their mouths; you provided water for their thirst' (Nehemiah 9:20).

'For many years you were patient with them. By Your Spirit you admonished them through your prophets. .' (Nehemiah 9:30).



The Spirit filled and empowered men to perform special tasks to accomplish a divine plan:

There are many situations in the Old Testament



were the Holy Spirit filled and empowered men to carry out special tasks. The control of the Spirit assured that God's work would be done through men but not because of man's abilities or inclinations, but to fulfil the divine plan. Few such examples are provided below.

Bezalel and others were involved with the tabernacle furnishings. 'And I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts' (Exodus 31:3).

"See, the Lord has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and he has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts to carry out all the work of constructing the sanctuary, just as the Lord has commanded" (Exodus 35: 30; 36:1).

'He gave him (David) the plans of all that the Spirit had put in his mind for the courts of the temple of the Lord and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things' (1 Chronicles 28:12).

'So Pharaoh asked them, "Can we find anyone like this man (Joseph), one in whom is the Spirit of God?"' (Genesis 41:38).

'So the Lord said to Moses, "Take Joshua son of Nun, a man in whom is the Spirit, and lay your hand on him' (Numbers 27:18).

‘Now Joshua, son of Nun, was filled with the Spirit of wisdom because Moses had laid his hands on him’ (*Deuteronomy 34:9*).

‘So Samuel took the horn of oil and anointed him (David) in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power. ..Now the Spirit of the Lord had departed from Saul, and an evil spirit from the Lord tormented him’ (*1 Samuel 16: 13-14*).

‘The Spirit of the Lord came upon him (Othniel), so that he became Israel’s judge and went to war.’ (*Judges 3:10*).

‘Then the Spirit of the Lord came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him’ (*Judges 6:34*).

‘Then the Spirit of the Lord came upon Jephthah.

‘The Spirit of the Lord will come upon you (Saul) in power, and you will prophesy with them; and you will be changed into a different person. Once these signs are fulfilled, do whatever your hand finds to do, for God is with you’ (*1 Samuel 10:6-7*).



He crossed Gilead and Manasseh, passed through Mizpah of Gilead, and from there he advanced against the Ammonites’ (*Judges 11:29*).

‘When they had crossed, Elijah said to Elisha, “Tell me, what I can do for you before I am taken from you?” **“Let me inherit a double portion of your Spirit,”** Elisha replied....’ (*2 Kings 2:9*).

‘Daniel came into my presence and I told him the dream. (He is called Belteshazzar, after the name of my God, and the Spirit of the holy Gods is in

him.) I said, “Belteshazzar, chief of the magicians, I know that the Spirit of the holy Gods is in you, and no mystery is too difficult for you. Here is my dream; interpret it for me’ (*Daniel 4:8-9*).

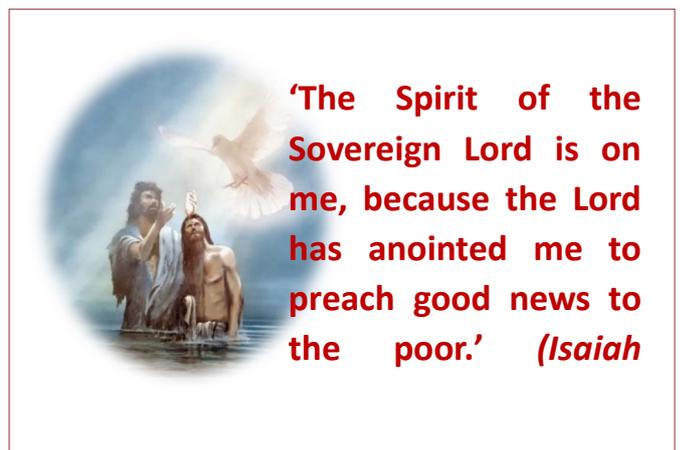
‘The Spirit of the Lord came upon him (Samson) in power so that he tore the lion apart with his bare hands as he might have torn a young goat. But he told neither his father nor his mother what he had done...’ (*Judges 14:6*).

In the closing books of the Old Testament, the Holy Spirit is frequently mentioned and the last clear reference being found in the book of Malachi. ‘Didn’t God make you one body and Spirit with her?’ (*Malachi 2:15*).

The Holy Spirit was God’s way of assuring that His will was accomplished in the world, through men.

The Holy Spirit empowers Messiah:

‘A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit



of the Lord will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord’ (*Isaiah 11:1-2*).

“Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on Him and He will bring justice to the nations” (*Isaiah 42:1*).

When Jesus was baptized in the Jordan River, 'the Holy Spirit descended on him in bodily form, like a dove,' clearly revealing Jesus as the Messiah as Apostle Luke witnessed in the gospel (*Luke 3:22*).

Holy Spirit foretells the coming and nature of the Christians. It is the Spirit that tied the Old Testament and the New Testament together as God's Word (*2 Timothy 3:14-17*). ***Holy Spirit was promised to God's people under the new everlasting covenant in the Christian era which is considered by bible scholars as the age of the Spirit.***

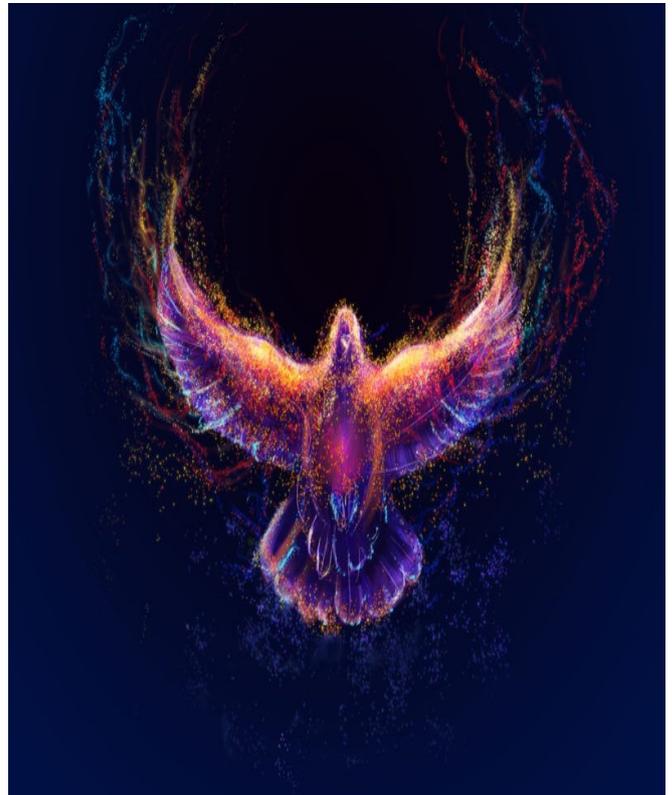
There is a great deal of continuity from the Old testament to the New Testament in the ways in which the Spirit worked. The Holy Spirit in the New Testament will be discussed separately in another article.

Let us bow down in humility at the power and grandeur of the Holy Spirit. Let us worship the Holy Trinity and give glory today to Lord our God through the Paraclete, our Advocate and our comforter. Oh Holy Spirit, by your power, Christ was raised from the dead to save us all. By Your grace, miracles are performed in Jesus' name. By Your love, we are protected from evil. And so, we ask with humble and contrite heart for Goodness within us. Holy Spirit, renew us by your power with your Goodness that we may bring the Good News to the world.

A Prayer to the Holy Spirit

Holy Spirit of light and love, you are the substantial love of the Father and the Son; hear my prayer. Bounteous bestower of most precious gifts, grant me a strong and living faith which makes me accept all revealed truths and shape my con-

duct in accord with them. Give me a most confident hope in all divine promises which prompts me to abandon myself unreservedly to you and your guidance. Infuse into me a love of perfect



goodwill, and act according to God's least desires. Make me love not only my friends but my enemies as well, in imitation of Jesus Christ who through you offered himself on the Cross for all people. Holy Spirit, animate, inspire, and guide me, and help me to be always a true follower of you. Amen.

Lord our God, let the power, gifts, and fruit of the Holy Spirit be always with us. Let the Holy Spirit mercifully purify our heart, mind and soul ;and safeguard us from all harm and evil. Grant this through Jesus Christ our Lord,

Amen.



Back to Love



Fr Pious Malliar Bellian

Chaplain - Sacred Heart Roman Catholic
Community Archdiocese Toronto, Canada
Associate Editor - Kadosh Marian Voice

*Could I love the way you love me?
Could I gaze the way you gaze at?
Am I not born to love and forgive?
Leaving behind my 'so-called' legacies!*

*Life is not a mad rush to be chained
But a promise to reveal our greater love
I haven't yet reached my goal And I hope
That my shrunken life will be as high as a kite!*

*The divine space that I lost once with you
Of my inability to see your worth
Memories haunt me still, when walked away
You ran after me, to bring me back to your love!*

*I stay awake on countless nights,
To be reckoned with your infinite love
Breaking my grumpy, pettish ways that
I may not be eaten up with loathing.*

*Will I be graceful if not scrubbed?
Will I be made new if not shattered?
Redress the wounds of my heart
That I may ever confide my trust in you.*

*Voyaging in a ship of desolation to be filled with
That love which never perishes...
And now hope begins to stature my soul
Taking away all my vacuum and desertedness.*

*Kneeling and feeling for your love
Pitching for your fire till my last sunset
My heart again begins to feel the love,
Of your bounty and being captured!*

*Will you lead me into the depths of your love
Displaying a multitude of horizons?
I hear no dictum but only feel your 'Divine Love'
For it is ever glowing and magnanimous.*





In present day, the shrine located within the Church of the Holy Sepulchre in Jerusalem holding Jesus' tomb is the only place on the planet where thousands flock from all continents every year to see absolutely nothing. The tomb is still empty!

"He is not here: for He is risen, as He said" (Matthew 28:6).

Who knew the greatest news the world has ever received would come out of a cemetery! And so, Jesus is alive and sitting at the right hand of our Heavenly Father, interceding on our behalf.

Fairly close to this grave is a small, unassuming hill where the universe was altered forever, where eternity was unbound for all humankind – Golgotha, where Christ shed his last drop of life giving blood for us. However one should accept this gift, believe and receive Jesus Christ as our Saviour in



Sneha Varghese

Kadosh Marian Ministries - Dubai, UAE.

order to take shape of a blessing in our lives and to experience everlasting joy – Eternity with Him.

Let us take a moment and introspect. Have we allowed Jesus into our hearts? If yes, have we, at some point, left Him behind as we eventually got consumed by the worldly chaos?

We are vulnerable and it is easily possible. But Matthew 16:24 reminds us: Then Jesus said to his disciples, **"Whoever wants to be my disciple must deny themselves and take up their cross and fol-**

low me.” Human nature refuses us to leave things behind us, but unless we attempt to do so, we cannot see the great things He has in store for us, things that are far beyond our wildest, comprehensive imagination.

Rewinding back to the day of redemption: Days before His crucifixion, Jesus was profoundly praying to our Father, in the garden of Gethsemane. He had just completed the Passover meal with his beloved apostles and Judas had fled to execute the betrayal. Jesus knelt down in the

reth.” “I am He,” Jesus said. When Jesus said, “I am He,” they drew back and fell to the ground. (John 18:5,6).

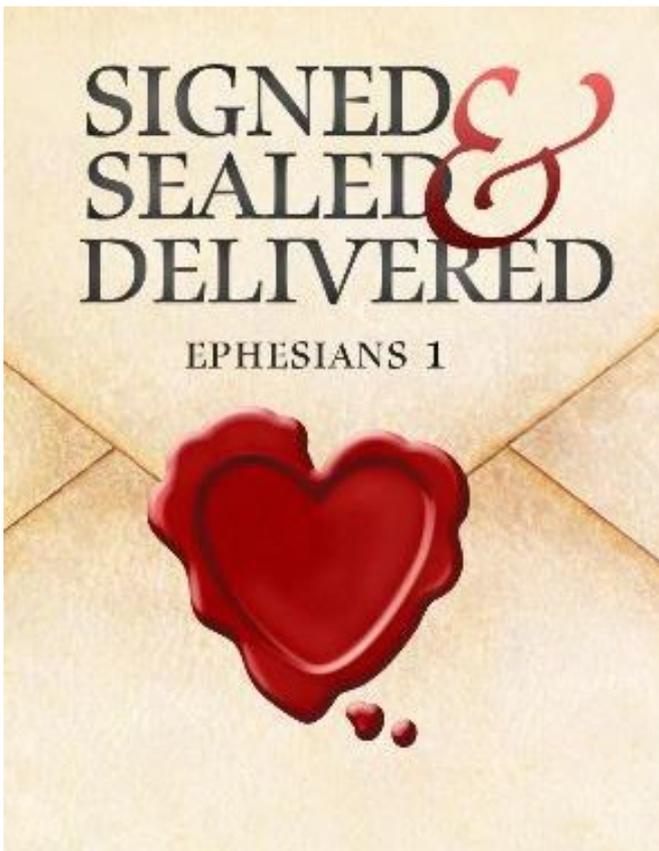
What does this signify? Jesus and His apostles could have fled or certainly Jesus could have summoned His army of angels to destroy this small army. But Jesus knew His destiny was the Cross, although He had a choice. He was the Lamb of God who was to be slain for the rescue of mankind. He knew that for this promise to be fulfilled, it required His sacrifice so that we could live with Him forever in Heaven. And He knew it came with a price.

This significant event reveals to us that Jesus freely and willingly chose to give Himself up as a sacrifice for all our sins, by obeying the Father. “No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.” (John 10:18).

Now here He is, under arrest in the garden, with the soldiers powerless before the Carpenter. When later, Pontius Pilate declared to the chief priests and the massive crowd gathered, “I find no fault with this Man”, the trial should have terminated there by Roman law. But the Pharisees were determined to have Jesus killed, mercilessly.

When Jesus was handed over to Herod, He was slapped, whipped, and spat upon. The Saviour’s head was crowned with thorns. Little did they know it was to be crowned with glory, before long. The soldiers mockingly chanted “Hail King of the Jews” as they walked Him down the Via Dolorosa to the place of the skull, Golgotha.

When Jesus was taken to Herod a second time, He was brutally scourged with a whip that had bone and metal woven into them. As per the Roman law, it was unlawful to be whipped more than 39 stripes as it was considered a highly lethal dose. But Jesus endured this while His mother helplessly watched with tears streaming down her face.



garden to pray while his apostles struggled to stay awake. The apostles were sleeping during the history’s most significant hour. Jesus went to them and said, “Couldn’t you men keep watch with me for one hour?” (Matthew 26:40). Today, Jesus is asking the Church the same question as the world undergoes the hour of great uncertainty.

Back in the garden, suddenly through the olive trees, the night flared with the flaming torches lighting up the faces of the Roman soldiers come to seize Jesus. As they gathered around Him, the lead Centurion asked, “We seek Jesus of Naza-

Let us contemplate for a moment to picture this in our minds. The Roman soldiers drag the whips noisily on the rugged ground, raising it as the whip sails through the air, slashing the back of a sinless Lamb, blood flowing from His back and furrowed brow. "He was wounded for our transgressions; by His stripes we are healed" (Isaiah 53:5).

Christ knew He was fulfilling the promise. Let's listen to the heavy wooden cross that was being dragged through the cobblestone streets of Jerusalem to its final destination, as the weight of the cross gets unbearable and the sound of weeping fills the air. All this so that you and I could live a life of abundance both here on Earth and in Heaven with Him for all eternity.

The unblemished Lamb was nailed to the cross. His body drenched in crimson drops of blood. And with that, He cried out, "It is finished." The mission is complete. Death, hell and the grave is finished. This became the day that the promise of redemption became a reality; the day when forgiveness and mercy flowed with eternal life.

The sun refused to shine and the Earth shook. God's face soaked in sorrow as His only Son became the sin of the world. Mother Mary washed the blood-bathed ground under the cross with her tears. Before dusk, Jesus' body was taken down from the cross, draped in pristine white linen and laid to rest in the borrowed tomb of Joseph of Arimathea. The tomb was guarded, lest His disciples took his body away. Hell appeared to have conquered the battle

Hope dawned on the third day. There was a blinding flash of lightning as the angels appeared and rolled the stone away. The Roman guards fell to the ground like dead men. On this day, out of the darkness of this tomb, walked our resurrected Lord, Jesus Christ, igniting the hopes of the believers. The Lamb of God, once a sacrifice, became the Lion of Judah!

This resurrection seals every claim that Jesus made about Himself and His kingdom to be absolutely true. "And whoever lives by believing in me will never die. Do you believe this?" (John 11:26).

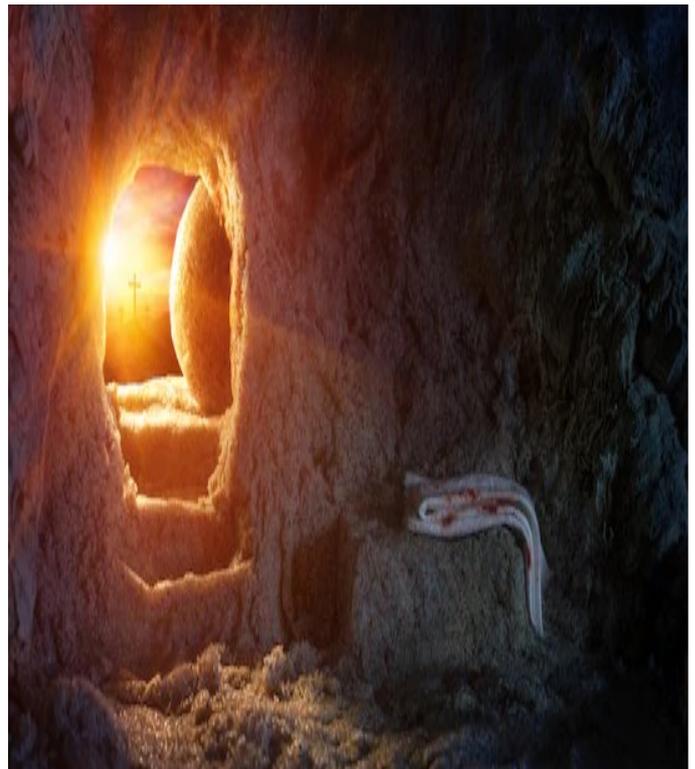
Easter is not just another reason to party, but it is a message of ultimate redemption for every man, woman, boy, and girl; a message of absolute victory!

The cross could not contain Him.

The grave could not conquer Him.

Satan could not defeat Him.

Jesus Christ is the triumphant King of kings and the Lord of lords, gaining victory over death, hell, and the grave. THIS is worth celebrating. He is Risen.



Amen.





Spiritual Warriors of the Lord's Army



Pearl Arantxa Rodrigues
Kadosh Marian Ministries, Bahrain

Share in suffering like a good soldier of Christ Jesus. No one serving in the army gets entangled in everyday affairs; the soldier's aim is to please the enlisting officer - 2 Timothy 2:3-4

Did you know that when you accepted Jesus as your Lord and master you were enlisted in his army? As a Christian brother/sister who have been invited to be a soldier in the Lord's army. As soldiers of the Lord's army we have to fight evil and protect the kingdom of our King Lord Jesus Christ. To fight evil we have to understand and identify evil only then can we protect the army of our King. Our enemy army is Satan and his legion of soldiers. For us to be victorious we have to remember that no matter what situation we soldiers face we have to keep fighting until we succeed in the Lord's name.

Ephesians 2:2 calls Satan as the "prince of the

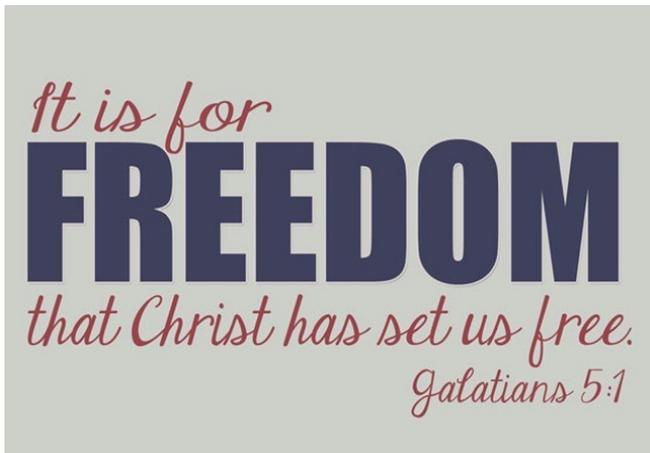
power of the air". He operates in the atmosphere around us. He wins the battle by primarily defeating our faith by introducing doubt, fear

and eventually unbelief in our Lord. By doing this we become weak soldiers in the army and

Satan becomes our substitute for God as we fall prey to his traps. This is why Satan is called "the accuser of the brethren". When we fall into sin in battle, the Holy Spirit will convict us but Satan the cunning that he is will counterfeit us with accusations. This drives us into the false or temporary peace of this world. For the peace that Jesus Christ has promised us is different from the peace that Satan or this world offers us as this peace is not temporary but is forev-

er (**John 14:27**).

Galatians 5:1 tells us that it is **through freedom that Christ has set us free**. If a church is not releasing people into their pre-ordained destinies,



identities and calling, they're failing to produce warriors or even soldiers who are prepared for their missions. Warriors are people who change the atmosphere and ignite passion in those around them. Warriors, through their total obedience and fearless commitment, are windows into the Kingdom we were created for.

As a soldier of Christ our primary mission is to change the atmosphere around us. We are all ambassadors of our faith; of reconciliation we are the new Israel who represents a merciful King who has paid the price for freedom and blessing upon his people. This is the good news we have been assigned to proclaim to all people. The righteous anger of the Heavenly Father against sin has been satisfied through the sacrifice of his only begotten son Jesus Christ. Now mercy rejoices over judgment Glory be to God. Through Christ's love, joy and peace overflowing in us we fight the good fight and we push aside the devil's attempts to sabotage his victory in Christ. The enemy and religious spirits try and deceive us into thinking we need to be spiritual giants to accomplish this mission, but it has nothing to do with who we are but instead who

He is that lives within us.

Though we have been enlisted in the Lord's army we have to progress every day as spiritual soldiers. The training required to be a true soldier requires great sacrifice, discipline and faith. This calling is voluntary and open to whosoever wills. To progress as a spiritual soldier one requires a highly disciplined and selfless lifestyle along with an ear to hear what the Spirit is saying at all times. A true warrior has already given his life for us. Lord Jesus without asking for anything in return gave up his life for his people and through him a new Israel has been born. Now our life doesn't belong to us but to Christ for he has bought us with his precious blood, his precious life that he gave for us on the cross. St. Paul rightly says in Philippians 1:21 that to live in Christ is to die again. That should be our battle cry. A true warrior will put everything on the line for love of Christ no matter what the circumstance. Christ is our life and when he is revealed in us his glory is also manifested in us. When we soldiers are confronted with challenges we should submit our challenges to the will of the Father. We march inwardly to Him to be changed and march outwardly to make a change. A safe place in God becomes a strong refuge from the enemy. In the Bible just as David's victory over Goliath inspired the paralyzed Israelite soldiers to charge into the fight our victories too will awaken the faith in many who have abandoned their faith long ago due to various trials and challenges in their lives.

I would like to conclude with the biblical verse of **1 Corinthians 15:57** "**But thanks be to God, who gives us victory through our Lord Jesus Christ.**"





COMMUNION WITH THE HOLY SPIRIT

Jesus told us that the Holy Spirit is to teach us about Him (John 14:26) and will lead us into all truth (John 16:13). The awesome Holy Spirit will conform our character to be more like Jesus (2 Cor 3:18), and He will pray through us (Rom. 8:26).

Holy Spirit is the third person in the Holy Trinity and He is the active and energetic executive working agent in the world now. He is Omnipresent. He is moving and working in response of place children everywhere. His work is powerful and continues steadily in the lives of Christians who have sought His help. **Holy Spirit is**



Dr. Thomas George

residing in all who believe Jesus Christ. Holy Spirit is always in control of all situation that have been presented / appealed to Him in prayer. He has alerted believers even when separated by thousands of miles, to pray and to be available to assist Him when

necessary. As we are the co-partners of the Holy Spirit, who is the busiest executives around the world would pay any price to save His partners. Prayer fosters this bond with God, cementing, our souls with him through shared delight in the gospel of grace.

I have personally experienced the presence of the Holy Spirit and I have seen His work in my bare eyes many times. Then I used to ask the Lord for the filling of the Holy Spirit ever more. Whenever I was asking the Lord for the ‘filling of the Holy Spirit’, I felt His presence drawing closer and closer to me. I was worshipping and praising Jesus aloud, telling Him audibly again and again how wonderful it was to know Him and how much I loved Him from the core of my heart.

The Holy Spirit appears 59 times as mentioned in the book of Acts of the apostles, and in 36 of those appearances He is directly speaking to His apostles – in His invisible presence. But some may say, *‘we can’t use Acts as a pattern for our time! The apostles were a unique group.’* And I understand that Acts represents a special epoch of apostolic history. But Acts is not only a book God gave us with examples of how the church walks with the Spirit but also that there are many books and evidences dealing with it since the birth of the universal Church – Pentecost day.



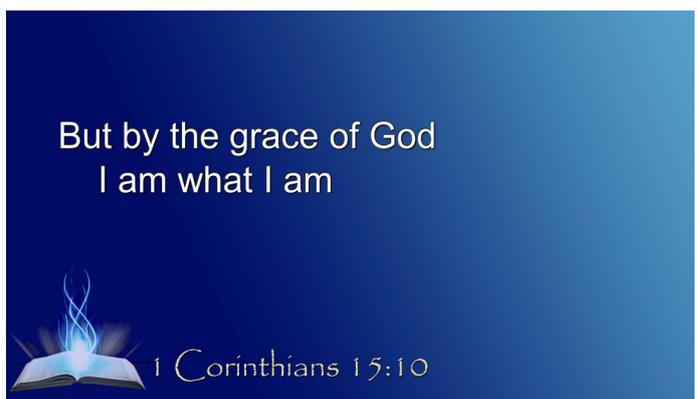
Why should there be a communion with the Holy Spirit?

Commune means fellowship. To commune with

someone is to share something with him or her that is of mutual benefit. You have probably experienced communion with close friends. What makes a friend close? You are close, not because of proximity, but because of you share a delight in some common things (music, film, food, political persuasion etc) and this shared delight has a affirming effect, which further strengthens the ties between friends. In 2 Corinthians 13:14 Paul wrote a benediction to the believers in Corinth **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all”**. This is obviously igniting my various feelings.

Grace

The original meaning of grace in Greek is “the ultimate in beauty”. The Greeks enjoyed the pursuit of beauty – through philosophy and sports, poetry and drama, sculpture and architecture. And of course, their land – mountains and streams and



coastline -surrounded with beauty. When the beauty of something gave joy to the viewer or hearer the Greeks said it is full of grace. ‘A thing of beauty is a joy for ever’, these are the words of John Keats worth remembering in this context. This meaning of **beauty gradually developed as to include not only the beauty of things but also**

beautiful works, acts, thoughts, eloquence and even mankind – all could be considered full of grace. The second meaning of grace is **'Favour' – God gives out of unconditional and overflowing love.** The third meaning of grace refers to the **praise and worship, to God obviously.** In His benediction, the apostle Paul must have felt a surging joy beyond description, knowing the unconditional forgiveness of sins and many blessings of salvation – full of beauty, grace and favours.

Bible (Hebrews 10:29 and Zechariah 12:10) says that the Holy Spirit is the "Spirit of Grace". Grace is the power and ability of God operating through us. We are saved by "Grace" through faith in Jesus Christ. When we minister in power, we must understand it is not our strength or ability, but it is His grace through us. **And His**



power flows through us, continually forming our character to be more like Jesus, seeing Him heal and perform miracles. It is He who does the work and ministry, and we have the incredible opportunity to be His vessels.

The love of God

There are several kinds of love, including the parental love for children of one's own flesh and blood; the love that longs with passions for the

opposite gender; and the fraternal love which gives us joy when we interact with dear friends and colleagues – the brotherhood of man. But human love can be by no means be compared to the love of God – the Fatherhood of God.



Divine love in the Greek language refers to a love that wholly sacrifices itself for the object of its love, realizing the precious value of it.

Though in a fallen state of sin, mankind possesses the image of God and we can still become noble creatures if we receive the grace of redemption. God is love and His love is eternal. He loved the sinners of this world so much that He didn't even spare His only Son but made Him a sacrifice for our attainment. Paul was probably moved to tears when he wrote of the expression of the love of God, seeing our cold-hearted nature.

Communion of the Holy Spirit

Communion means not only of 'fellowship with' but also "communicating with or traveling together, transporting with the divine". Likewise, the communion of the Holy Spirit means continuous traveling and/or constant fellowship with the Him, who is essential for our spiritual growth. The measure of our faith is in direct proportion to our communion with the Holy Spirit, **Through the communion, we receive spiritual blessings and we tell Him our earnest desires including inexpressible groanings.**

Though the grace of Jesus Christ and the love of God may abound immeasurably in heaven, they are of no use to us if they do not reach us. Likewise, though our hearts are full of earnest desires, if the Holy Spirit does not intercede for us our prayers will not be efficacious. St. Paul confirms this on 2 Thess. 3.5 “May the Lord direct your hearts into God’s love and Christ’s perseverance.” Here, the Lord refers to the Holy Spirit, as He is the One who leads us into the love of God. The abundant grace of Jesus Christ and love of God and the communion of the Holy Spirit are as follows:

1. Communion with the Spirit brings us a joy and happiness that cannot be found anywhere else.
2. Communion with the Holy Spirit produces a vertical relationship with the Lord that has horizontal results.
3. When we become more intimate with Spirit, he reforms us as disciples who have a whole way of living under God’s redemptive reign in Christ.
4. The more we relate to the Spirit, the less we

concerned with the temporal world.

5. The Spirit-empowered belief in Jesus Christ as Lord leads us to a life of sanctity and sanguinity.

Almighty God, thank You for revealing this “communion of the Spirit”. In living by Spirit led grace, I realize my being and my making are insufficient and they are to be supplemented by Your outpouring of the Spirit for the sake of perfection.

Praise the Lord, Hallelujah. Amen...



Special attributes of the Holy Spirit

He convicts us of sin (John 16:8).

He permanently indwells us (John 14:16-17).

He seals us (Eph. 1:13).

He teaches us (John 14:26).

He guides us into all truth (John 16:13).

He reminds us (John 14:26).

He bears fruit through us (Gal. 5:22-23).

He comforts us (John 16:7).

He equips us with spiritual gifts (1 Cor. 12:4-7).

He fills us (Eph. 5:18).

He empowers us (Acts 1:8).

He resides in our body (1 Corinthians 3.16)

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Aeden Geo Thomas

John 1:12 I am a Child of God

John 15:15 I am a Friend of Jesus

Romans 5:1 I have been justified

1 Corinthians 6:17 I am united with the Lord

1 Corinthians 6:20 I have been purchased with a Price

1 Corinthians 12:27 I am a member of Christ's body

Ephesians 1:1 I am a Saint

2 Corinthians 5:20 I am a Christ's ambassador

Ephesians 2:18 I have access to God through Jesus

Colossians 1:14 I am redeemed and totally free from sin

2 Corinthians 2:15 I am for God to spread the aroma of Christ

Colossians 2:10 I am complete in Christ

Romans 8:37 I am more than conquerors through Jesus

Psalms 139:14 I am fearfully and wonderfully made

1 Peter 2:9 I am a chosen one, royal priesthood, holy nation and special possession

Romans 8:1-2 I am free for ever from the law

Romans 8:28 I am assured that all things happens for my goodness

Romans 8:33-34 I am free from any condemning charges against me

2 Corinthians 1:21 I never be separated from the Love of God

Colossians 3:3 I am hidden with Christ in God

Philippians 1:6 I am confident that I will carry Jesus good work

Philippians 3:20 I am a citizenship is in heaven

2 Cor. 12:9, Heb. 4:16 I can receive Grace and Mercy

1 John 5:18 I am born of God and the evil one can't touch me

Mathew 5:13-14 I am the salt and light of the earth

John 15:1 I am a branch of the True Vine

2 Peter 1:3-4 I am a partaker of His divine nature

John 15:16 I am the authorized one to bear good fruit

Acts 1:8 I am a personal witness of risen Jesus Christ

1 Cor. 3:16, 2 Cor. 5:17 I am God's temple and I am a minister of reconciliation

2 Corinthians 6:1 I am God's co-worker and workmanship

Ephesians 2:10 I am God's workmanship

Philippians 4:13 I can do all things through Christ who strengthens me



Cardinal Arch Bishop of Toronto Canada Thomas Collins along with Rev. Pious Mallier the Associate Editor of Kadosh Marian Voice, Toronto.



Br. Joy and Sis Mini - Kadosh Marian Ministries' choir leaders leading monthly meeting, London



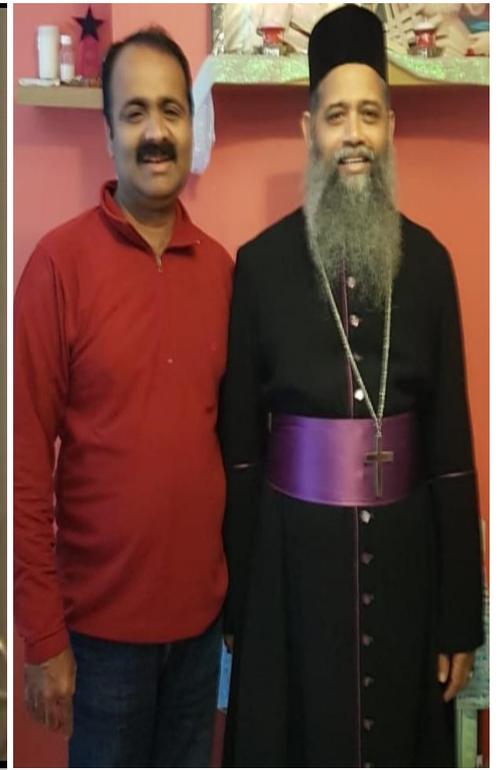
Rev. Fr. Jose Kannampilly, V.C. with Br. Thomas George and Br. Johny prior to lead the retreat for Kadosh Marian members in Bahrain



Most Rev. Bishop Camillo Ballin's 50th sacerdotal anniversary and 75th birthday celebrated in Bahrain on 11th May 2019 and Kadosh Marian Team leader Dr Thomas George presenting a bouquet to Bishop.



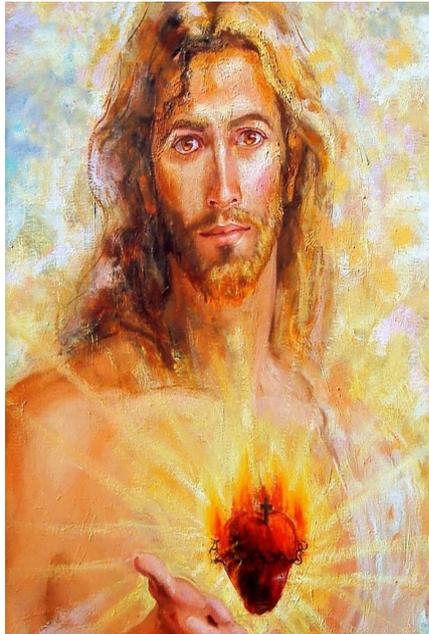
Fr. Joseph Shyju (Society of St: Pauls, London)celebrating the Holy Mass on the feast day of St: George at St: Michaels Church, Eastham, London



UK mission head Br. Joby Joseph with Rev. Fr. Paulouse Parekkara with prayer group in an atmosphere of ecumenism.

Saints of the Liturgical Months

July	August	September
July 1: Saint Junipero Serra	August 1: Saint Alphonsus Liguori	September 1: Saint Giles
July 2: Saint Oliver Plunkett	August 2: Saint Eusebius of Vercelli	September 2: Blessed John Francis Burté and Companions
July 3: Saint Thomas the Apostle	August 3: Saint Peter Julian Eymard	September 3: Saint Gregory the Great
July 4: Saint Elizabeth of Portugal	August 4: Saint John Vianney	September 4: Saint Rose of Viterbo
July 5: Saint Anthony Zaccaria	August 5: Dedication of Saint Mary Major Basilica	September 5: Saint Teresa of Calcutta
July 6: Saint Maria Goretti	August 6: Transfiguration of the Lord	September 6: Blessed Claudio Granzotto
July 7: Blessed Emmanuel Ruiz & Companions	August 7: Saint Cajetan	September 7: Blessed Frédéric Ozanam
July 8: Saint Gregory Grassi and Companions	August 8: Saint Dominic	September 8: Nativity of the Blessed Virgin Mary
July 9: St: Augustine Zhao Rong & Companions	August 9: Saint Teresa Benedicta of the Cross	September 9: Saint Peter Claver
July 10: Saint Veronica Giuliani	August 10: Saint Lawrence	September 10: Saint Thomas of Villanova
July 11: Saint Benedict	August 11: Saint Clare of Assisi	September 11: Saint Cyprian
July 12: Saints John Jones and John Wall	August 12: Saint Jane Frances de Chantal	September 12: Most Holy Name of the Blessed Virgin Mary
July 13: Saint Henry	August 13: Saints Pontian and Hippolytus	September 13: Saint John Chrysostom
July 14: Saint Kateri Tekakwitha	August 14: Saint Maximilian Mary Kolbe	September 14: Exaltation of the Holy Cross
July 15: Saint Bonaventure	August 15: Solemnity of the Assumption of Mary	September 15: Our Lady of Sorrows
July 16: Our Lady of Mount Carmel	August 16: Saint Stephen of Hungary	September 16: Saint Cornelius
July 17: Saint Francis Solano	August 17: Saint Joan of the Cross	September 17: Saint Robert Bellarmine
July 18: Saint Camillus de Lellis	August 18: Saint Louis of Toulouse	September 18: Saint Joseph of Cupertino
July 19: Saint Mary MacKillop	August 19: Saint John Eudes	September 19: Saint Januarius
July 20: Saint Apollinaris	August 20: Saint Bernard of Clairvaux	September 20: Saints Andrew Kim Taegon, Paul Chong Hasang, and Companions
July 21: Saint Lawrence of Brindisi	August 21: Saint Pius X	September 21: Saint Matthew
July 22: Saint Mary Magdalene	August 22: Queenship of Mary	September 22: Saint Lorenzo Ruiz and Companions
July 23: Saint Bridget of Sweden	August 23: Saint Rose of Lima	September 23: Saint Pio of Pietrelcina
July 24: Saint Sharbel Makhlof	August 24: Saint Bartholomew	September 24: Blessed John Henry Newman
July 25: Saint James the Apostle	August 25: Saint Louis of France	September 25: Saints Louis Martin and Zélie Guerin
July 26: Saints Joachim and Anne	August 26: Saint Joseph Calasanz	September 26: Saint Paul VI
July 27: Blessed Antonio Lucci	August 27: Saint Monica	September 27: Saint Vincent de Paul
July 28: Blessed Stanley Rother	August 28: Saint Augustine of Hippo	September 28: Saint Wenceslaus
July 29: Saint Martha	August 29: Martyrdom of John the Baptist	September 29: Saints Michael, Gabriel, and Raphael
July 30: Blessed Solanus Casey	August 30: Saint Jeanne Jugan	September 30: Saint Jerome
July 31: Saint Ignatius of Loyola	August 31: Saints Joseph of Arimathea and Nicodemus	



The Feast of the Sacred Heart –19 days after Pentecost

The devotion to the Sacred Heart (also known as the Most Sacred Heart of Jesus, *Sacratissimum Cor Iesu* in Latin) is one of the most widely practiced and well-known Roman Catholic devotions, taking the heart of the resurrected Body as the representation of the love by Jesus Christ God, which is "his heart, pierced on the Cross", and "in the texts of the New Testament is revealed to us as God's boundless and passionate love for mankind".

This devotion is predominantly used in the Roman Catholic Church, followed by the high-

church Anglicans, Lutherans and Eastern Catholics. In the Roman Catholic Church, the liturgical Solemnities of the Most Sacred Heart of Jesus is celebrated the first Friday after the octave of Corpus Christi, or 19 days after Pentecost Sunday.

The devotion is especially concerned with what the Church deems to be the long-suffering love and compassion of the heart of Christ towards humanity. The popularization of this devotion in its modern form is derived from a Roman Catholic nun from France, Saint Margaret Mary Ala-

coque, who said she learned the devotion from Jesus during a series of apparitions to her between 1673 and 1675, and later, in the 19th century, from the mystical revelations of another Roman Catholic nun in Portugal, Blessed Mary of the Divine Heart, a religious of the Good Shepherd, who requested in the name of Christ that Pope Leo XIII consecrate the entire world to the Sacred Heart of Jesus. Predecessors to the modern devotion arose unmistakably in the Middle Ages in various facets of Catholic mysticism, particularly with Saint Gertrude the Great.

The electronic version of Kadosh Marian Voice magazine is available on www.kadoshmarian.com

This monthly bulletin is compiled and published by the Kadosh Marian Voice editorial board for and on behalf of Kadosh Marian Ministries, United Kingdom (a registered Charitable Trust in the UK Reg. No: 1039509)] This magazine is for private circulation and free of cost intended for Evangelization and Renewal.

Suggestions are welcome to improve future publications to Email : editor@kadoshmarian.com