

KAIROS

GLOBAL



FORMING THE CHRISTIAN CONSCIENCE

JUSTICE KURIAN JOSEPH

ALSO ↓

The
Fundamental
Guarantee

■ GEORGE ABRAHAM
KALLIVAYALIL

THE
EVERYDAY
CHOICE

■ AGNES SANTHOSH
THOMAS



MARY, MY BELOVED MOTHER



Holy Mother of Czestochowa, thou art full of grace, goodness and mercy. I consecrate to thee all my thoughts, words and actions, my soul and body. I beseech thy blessings and especially prayers for my salvation. Today, I consecrate myself to thee, Good Mother, totally with body and soul amid joy and sufferings to obtain for myself and others thy blessings on this earth and eternal life in heaven. Amen.

EDITOR'S ROOM



DR. CHACKOCHAN J NJAVALLIL



HOW FAR ARE WE WILLING TO ENSURE THAT JUSTICE IS DONE IN THE CASE OF OTHERS' LIVES?

AM I JUST?

was just looking for a definition of justice and found this one. 'Justice means giving each person what he or she deserves' or, in more traditional terms, giving each person his or her due. Justice and fairness are closely related terms that are often used interchangeably. It made me reflect upon some of my own and a few others' experiences.

He was fuming, furious, upset and irritated. Why? He felt that the work he had done so sincerely had gone unnoticed and unappreciated.

She was outraged at the treatment meted out to her by the police officer, and would have even retaliated physically, had it been possible. It was an injustice to her for a police officer to behave like that in such a situation.

The girl was very angry towards her parents for she thought they unjustifiably discriminated against her siblings.

It was a very lucrative job but he was rejected in the final round for reasons beyond merit, and that grieved him.

We can recount umpteen number of occasions where either we or people close to us have experienced situations of injustice. As a result we become angry, uncomfortable, want to fight, retaliate, and wait for an opportunity to take revenge, etc.

But on the other hand, very often we forget to ask ourselves a question. Are we just in our actions and responses towards incidents, situations, and approaches in our lives?

Am I a just person?

Is there anybody who would want to shout at our face, decrying our injustice?

Another question to ask ourselves is, how far are we willing to ensure that justice is done in the case of others' lives? How far we are willing to suffer, sacrifice, endure pain, and fight for justice in others' lives?

Are you usually a punctual person? Do you keep your promises and appointments? Are you concerned about avoiding wastage of resources like water, electricity, etc.? These can also be considered as simple expressions of rendering justice.

This issue of *Kairos Global* presents you with different perspectives about justice. Our sincere hope is that it will help make this world more just as we often pray, Thy Kingdom Come.

EDITOR-IN-CHIEF

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For the whole law is summed up in a single commandment, "You shall love your neighbour as yourself."

Galatians 5:14

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ASK



FR. BITAJU

Fr. Bitaju Mathew, O.S.S.T. belongs to the Order of the Most Holy Trinity and of the Captives (Trinitarians). He serves as the Secretary Vice Provincial of the Order in India and is currently the Chaplain of the Jesus Youth International Formation Team.

↘ **Q. If heaven is free of sadness and pain, how can one be happy there knowing that many – even loved ones are suffering for eternity?**

The very essence of heaven is communion with God. According to the *Catechism*, that ‘perfect life with the Most Holy Trinity ... is called *heaven*. Heaven is the ultimate end and fulfilment of the deepest human longings, the state of supreme, definitive happiness’ (CCC 1024). Traditional theology holds heaven as ‘the beatific vision,’ that is, an insight into the wonder of God’s inner, invisible essence. In other words, beatific vision means the greatest human happiness possible. St John Paul II said that heaven ‘is neither an abstraction nor a physical place in the clouds, but a living, personal relationship with the Holy Trinity. It is our meeting with the Father which takes place in the Risen Christ through the communion of the Holy Spirit.’

Many have wondered of our relationship with others, when in heaven. Some have even queried whether we will retain our own identities. Our Christian faith assures that those in heaven ‘retain, or rather find, their true identity’ (CCC 1025). According to St Paul, we each receive our own reward (1 Corinthians 3:11-15). Because we retain our identities, we will continue to know and love

those we were close to in earthly life. Yet, in heaven, our affection for them and our spiritual intimacy with them will be truer, purer, and stronger than it was in this early life.

Moving to your question of pain in heaven; more specifically, how would individuals enjoy ‘the beatific vision’ if they knew that some of their dear and near ones were in hell, suffering. The answer to whether there is pain in heaven is a firm ‘no.’ As Scripture assures us, for those in heaven God in the end ‘will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away’ (Revelation 21:4).

Knowledge of the existence of those damned, without experiencing pain about it is a mystery. We can only say that the glorified human mind will be configured in such a way that it is able to recognise without pain both God’s justice and the free choices of humans that led to damnation. Remember, God’s own beatitude is not damaged by the existence of hell, and he will not allow our ultimate beatitude to be damaged, either.



YOUCAT 285

WHAT IS ETERNAL HAPPINESS?

Eternal happiness is seeing God and being taken up into God’s happiness. [1720-1724, 1729]

In God the Father, the Son, and the Holy Spirit there is unending life, joy, and communion. To be taken up into it will be an incomprehensible, infinite happiness for us men. This happiness is the pure gift of God’s grace, for we men can neither bring it about ourselves nor comprehend it in its magnitude. God would like us to decide in favour of our happiness; we should choose God freely, love him above all things, do good and avoid evil insofar as we are able.

DR. KOCHURANI JOSEPH

Prayer Intentions May

Faith-Filled Young People

We pray for all young people, called to live life to the fullest; may they see in Mary's life the way to listen, the depth of discernment, the courage that faith generates, and the dedication to service.



Pope talk



After a nuclear war, humanity would have to 'start from scratch'.

Ask the Holy Spirit to awaken your desire to pray.

In the name of God, stop this massacre in Ukraine.

Lent is about eternal rewards, not appearances.

Jesus is with us, even when we're tempted.



The saints show us how to live in communion with the Church.

In the midst of all these crises, you have to prepare and help so that the August 2023 World Youth Day be a fresh, creative event with life and strength.

Focus on the goodness in others, not the flaws.

Addiction to digital media can hurt human relationships.

Why turn the other cheek? To defeat hatred and evil, turning the other cheek is not the loser's fallback.

Don't blame misfortunes on God, instead turn to conversion.

In your ministry, let yourselves be guided by the meek and concrete example of Saint Joseph; like him, never cease to wonder at God's marvelous gifts.

JESUS YOUTH



Dr Edward Edezhath, one of the pioneers of Jesus Youth, gives us a glimpse of the growth of the movement.

The Weekly Challenge



'The main challenge is that everyone is so busy, and our groups are dying.' I was talking to the Jesus Youth leaders of a big city. 'Of course, when they gather, they enjoy it and come up with so many ideas. But once they go away, you never see them again for a long time. This upsets any plans we make. People are so unpredictable, and we don't know how to go forward.' This led on to a good deal of discussion and reflection.

FELLOWSHIP AN ESSENTIAL INGREDIENT OF FAITH LIFE

The early Christians took the commandment of Jesus very seriously. The Lord asked them to love as he loved and that by this all men will know that you are my disciples (John 13:35). As a result, they developed a lifestyle of meeting together regularly, having fellowship meals and responding to the needs of every person in their community (Acts 2:46; 4:35). Centuries passed by, and these intimate caring and sharing communities were reduced to mass congregations that come and 'see the Holy Mass' or participate in long prayers at massive churches.

Charismatic renewal became a powerful bringing back of many early Christian practices including lively caring and sharing communities of

early Christians. A person is introduced to charismatic renewal through LSS (Life in the Spirit Seminar) or Initiation Retreat. In it the final instruction used to be, 'Here you were introduced to a new lifestyle of being guided by the Holy Spirit. But it needs to be built up by weekly fellowship gatherings at places near you.' And people went back and took part in regular prayer groups.

My own charismatic introduction was in a 4-day seminar. On the third night we had a 'model prayer meeting'. I still remember how I made my first 'spontaneous prayer' that night. Finally, before the seminar ended, Fr Marcelino, one of the resource persons, offered to begin a weekly group in that campus. I readily signed up, like about 40 others.

When I look back, this weekly gathering became a breeding ground for rich faith life, Christian leadership, and numerous small and big initiatives. Spanning many decades, it has seen many ups and downs, but it has always been a rooting experience for most people. People returned to the group every week, not because they were duty bound, but eager to experience the movement of the spirit and close friendship, and unknowingly they grew in faith and were built into a community.

Regular attendance in such a

fellowship does three things: i) a person learns to overcome different personal challenges little by little and grows in faith life, ii) joyful and vibrant relationships are built resulting in one's belongingness in a living community, and iii) the person gets support to witness in his or her living situations. Pope Francis phrased this quite well, 'Here and now . . . the Lord's disciples are called to live as a community which is the salt of the earth and the light of the world. We are called to bear witness to a constantly new way of living together in fidelity to the Gospel. Let us not allow ourselves to be robbed of community!' (Evangelii Gaudium, 92)

GATHER WEEKLY, NOT ONCE A MONTH

Our discussion moved on to the frequency of the meetings. 'As people were busy, we proposed a monthly gathering, but when a person misses even one meeting the gap becomes too long.' Another person raised an issue; by gathering once a month how will you have a sharing and caring fellowship and how far that group will be a community!

I shared with them one of my interesting memories. A group of youth from a parish near Cochín wanted a meeting with me. During the sitting they mentioned that they were meeting



Regular attendance in such a fellowship does three things: i) a person learns to overcome different personal challenges little by little and grows in faith life, ii) joyful and vibrant relationships are built resulting in one's belongingness in a living community, and iii) the person gets support to witness in his or her living situations.

every evening to pray together. I thought seven days a week was a bit too much and told them so. 'But before coming to Jesus Youth we all were meeting every day, and that was for doing really bad things. Now, this daily meeting for prayer and mutual support is keeping us safe from falling away into those old ways.' I grasped their point well; they desperately needed a daily intimate fellowship to remain in

this newly found Christian life.

Our discussion continued: People fall away because they don't feel part of the body of Christ. A lot of teaching or an occasional coming for prayer will not give youth an experience of belongingness. One young person shared how Jesus Youth students in the university hostel meet every week in small groups and occasionally all of them together for a larger meeting. The students were so eager to gather, as they enjoyed times of deep friendship and mutual support. Someone shared about their family groups, meeting not weekly, but gathering in a couple of weeks to share, interact and pray. 'Children enjoy it most. Even if we elders become busy and think of not going to the meeting, the little ones won't allow us, but insist on going to the fellowship.'

I shared my own experience of meeting in small groups week after week. Those who responded to that challenge grew well as mature persons and committed Christians. But many who could not commit to a regular

fellowship, as they were too busy, have unfortunately fallen away. The support of a Christian community is such an important ingredient of growth towards Christian maturity.

We concluded our gathering with a reading and reflection on the exhortation from the letter to Hebrews (10:24,25): *Let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.* They agreed to challenge youth and families to meet at least once a week to pray together, reflect on the Word, share their lives and support one another. The meeting ended with a plan to encourage and help youth to form small groups that meet weekly and grow in friendship and Christian discipleship. ■

.....
 Dr. Edward Edezhath, is a retired professor from St. Albert's College, Ernakulam. He lives with his wife Audrey in Kochi, India.

MISSION

TALK

THE TECHNO-TEAM

In January 2022, a team of professionals from Technopark, Trivandrum set out on a month-long mission programme to Visakhapatnam, aka Vizag. Few of the team share their experiences.

Fr Naijal Thomas CMF, Mozambique

The mission exposure programme was a greatly joyful experience for me. It came to me totally out of the blue, I can only attribute it to God's merciful grace. I came to be with the group just a couple of days before the journey, in place of another priest, who became unable to join. Many came for the journey with many desires, like meeting new people, seeing and tasting the actual mission. In hindsight, I didn't really have any such desires. I had only taken one decision – to thoroughly enjoy the days with Lord Jesus.

Made so many beautiful relationships over the past few days. To be part of a community of people who pray and desire to walk with the Lord itself is a great blessing.

One of the most touching things during the journey was the time we spent praying in the train while in transit. It was a time of open evangelisation, praying and praising in our seats. Such great positive energy, in the middle of everyone, was really challenging!

We had the opportunity to visit a couple of villages in Vizag. Each visit was a joyful experience. Even a small smile went a long way in spreading the love of Jesus among them. The very fact that a group of youths – professionals, are willing to give their time for the Lord, solely for him, in an alien place, was in itself a great inspiration for all who met them. Everyone who came for the journey is unique – we are all diverse, united by Christ! All the time spent together in prayer, every Holy Mass, every moment of prayer, everything was a touching experience.

May God bless us all!

Jessin Thomas

I went for the Vizag mission with a heavy heart, fighting spiritually with myself over some recent personal struggles. Even though I wanted to attend the mission exposure,

and had applied for leave long back, due to a delayed project release I was doubtful if I could indeed go. When I reminded my team, they didn't say no, even though mine was a major role in the project. That is how Jesus told me that he wanted me to go.

The entire journey was filled with prayer, fellowship and sharings. Since Fr Naijal was with us, we never missed Holy Mass. And the married couple, Shobin and Vinu, helped us understand the beauty of family life.

I was so moved by the people of Vizag I met. They had no complaints about what they didn't have, instead were thankful and joyful with what they did. Their thirst and zeal to attend Holy Mass despite all struggles underscored the spiritual luxury we experience in our lives.

The last church we visited had a verse inside the adoration chapel. 'Lord you have called me and I am here.'

I was overwhelmed with his joy.

Vinu and Shobin

When we first heard about this mission, the first thing that came to mind was, 'Why should we be part of this mission when we already have a lot of challenges from family and work?' Then we realised that mission was a call from the Almighty; God's plan only asked for our yes. So, we first said yes and then tried to figure out a solution to our challenges.

After we took the decision as a family, we began our spiritual preparation for our first mission, with little prayers, sacrifices and Holy Mass. We took an extra step to complete our project dependencies before the mission journey. By God's grace we were able to manage it.

As the journey neared, bigger challenges came across our way, like health issues, the pandemic situation, etc. And though we had second thoughts, and prayed together for



discernment, Jesus guided us through the Word of God to take the step forward. So, leaving our children with our parents due to the pandemic, we joined the mission journey.

As the mission progressed, we could feel God's plan and grace throughout. Mingling with the entire mission team was simply wonderful. Each one of us had our own unique part to play on this journey. Each day was a brand new experience to cherish our blessings, our responsibilities to the society, true value of sacraments, etc.

We thank Jesus for such an opportunity to grow in faith and to convert prayers to action. Once a missionary, always a missionary. This is the message we have taken to our hearts.

Praise God.

Chacko Sebastian

Being part of Technopark Jesus Youth, I had a beautiful fellowship with the members of the mission team. When the opportunity to experience a taste of mission presented itself, I responded with a yes as I believe Jesus has a better plan than mine. The Holy Spirit inspired me to take up the mission exposure responsibilities and we started preparations seven months before the journey, via online gatherings.

At the mission place, along with the JYs of Vizag, we conducted many programmes for the teens and youth. I could feel God using each of us to give Christ in unique and creative ways. I learned to surrender to the Lord all that I was asked to do and I could see grace filling all over.

There is more beauty in doing things which are inspired by the Holy Spirit. It gives me more fulfillment of heart and a meaning to life. So I pray and also seek prayer support before I do anything. I would encourage everyone to be open to his plan and take up his mission.

It's always his mission and he'll help us accomplish it.



I was so moved by the people of Vizag I met. They had no complaints about what they didn't have, instead were thankful and joyful with what they did. Their thirst and zeal to attend Holy Mass despite all struggles underscored the spiritual luxury we experience in our lives.

Hima Kurian

Visakhapatnam days will be counted as some of the most blessed days in my life. I had a great experience of fellowship and was able to know more about what was happening in our world. Earlier, when I would think of going on a mission, I knew that it would mean meeting people, learning about their lives, and trying to do something for them in the name of God. By the grace of the Holy Spirit, our group was able to achieve all of that during this mission.

What inspired me the most in the mission exposure journey were the village visits. Seeing how people still struggled in their day-to-day lives made me cherish all the blessings of mine.

Thanking God for calling me to this mission journey.



Alex Cheriyan Paul

Have you ever wondered why generations ago, people abandoned their futile traditions and customs and accepted Jesus Christ as their Lord and Saviour? How are missionaries building the Church in places that haven't yet heard of Jesus? How do missionaries undertake missions in the 21st century?

These are some thoughts that have always spurred me to mission places. Through these mission exposure journeys, the Holy Spirit showed us how he was leading missionaries and building the Church. In every village that we visited, we could see glimpses of the early Church where people come to sing, dance and pray together.

Each mission place is unique and special but what they each have in common is the joy of Christ spread by the Christian missionaries, and the works of the Holy Spirit.

God Bless!



EXPERIENCE

My Faith & I

Maria Shamaun talks about the role Jesus and her faith play in her life.

My name is Maria Shamaun and I am from Pakistan, from a city in Punjab called Multan. I would like to share in brief my experience of Jesus and what it means to be a Christian.

As a child, my mother would gather all three of us siblings and tell us stories about Jesus. She would encourage us to see Jesus as our friend, and from her lovingly told stories, Jesus was our friend from childhood. As for me, I began to take my faith very seriously. I have always cherished being a Catholic and I always loved to talk to Jesus in person and tell him all that went on in my mind.

How I met Christ and how he became my 'everything'.

My mom played a huge role in bringing Jesus into our lives from our childhood. Though my belief was quite strong, my true encounter was when I attended a Jesus Youth retreat, which helped me

understand that Jesus is the true light of life. He is the answer for everyone.

How I identified Jesus as a friend.

I studied in a convent school. One day, during catechism, the sister teaching us was speaking about Jesus. She said that Jesus could be anyone to us, our brother, best friend, father – he could be whatever we wanted him to be. At that time, I was pretty lonely and didn't have sincere friends, so I decided that Jesus would be my best friend. He would listen to me and would always be present for me. It was the cherry on top that he is my best friend who also listens to my intercessions and prayers!

How I discovered real faith and what keeps me going.

Jesus Youth brought me back to a life full of faith. It helped me understand what it means to be a Catholic and how blessed

we are to be able to have and experience Jesus close to us. He walks with us, talks with us and always strengthens us to go on in life, all the while drawing us closer to himself.

How my faith helps me lead a worthy life.

Honestly, my faith has been like a rollercoaster ride. I would not say that I was very determined in it but Jesus never let me fall apart and never left my side. Whenever I was on the verge of falling away, something would always lead me back to Abba Father!

How I overcame crises in my life.

The truth about my life began to hit me hard when I came back from my full-timership training. There were so many things I had to leave behind and had to take a new step in my life to be more faithful. The most difficult thing was to filter who was worthy of keeping and who was not; which person could harm my faith, my life, my belief. It was God's love and grace that saved me from all visible harm.

How I feel when things go wrong or stressful.

Though I am a JY and full-timer, I learnt that the trials and stresses of life can be managed by keeping a constant contact with God himself. By nature, I do get anxious, but I try to keep going to God first. And though there are occasions when situations overwhelm and I get panic attacks, I eventually find my way to Jesus, the ultimate Saviour.

What helps me to keep up the faith

The most important things are all the blessings in my life. After trying so many times and failing, I finally secured the job I wanted. All those failures helped me be thankful in any situation, which brought me closer to Jesus. When I thank him for even the smallest of blessings, he never fails to listen to me for bigger things. ■■

Maria Shamaun is a medical social officer and a proud Catholic. She lives in Multan, Pakistan with her parents and siblings.

THE FIRST UGANDAN JY NUN

Sr Anastazia Nyanjura shares the story of her vocation, the role that the JY movement played in her life and her aspirations for Uganda.

Sr Anastazia Nyanjura is the eleventh-born in her family of 12 siblings, of whom two passed away. Her father too left them for his heavenly abode. Her mother, Mrs Masika Justine stays in Kasanga parish, Bwera in Kasese diocese of Uganda.

Sr Anastazia Nyanjura Mercy belongs to the congregation of Benedictine Sisters of Perpetual Adoration, and is currently in Ediope parish in Arua diocese, Uganda. She joined the religious life on 15 December 2017 and made her first profession on 25 January 2022, becoming the first Jesus Youth nun from Uganda.

Sr Anastazia shares with us how she got close to Jesus and the inspiration behind her vocation.

I was living an ordinary life in my village. I had not taken faith and Jesus Christ seriously until one day, I happened to attend a random retreat in my parish. It was conducted by a Jesus Youth full-timer, along with a missionary family. Through them, I got to know of the six pillars of Jesus Youth and desired to take up this identity too. I was deeply moved by the way Jesus loves me personally and he inspired me to do more. Jesus gave a direction to my plain life.

The desire to do something for my fellow youth prompted to become a full-timer. After having successfully completed fruitful training, I was placed in Hima parish in 2015 as part of the 'First batch of African Full-timers.'

The theme 'Be a Disciple and Make Disciples' – Mt. 28:19 inspired me a lot. I saw many followers for the Lord Jesus Christ with this motive while attending the training and got on a move to do what was taught.

During my full-timership, I got to meet Jesus every day of my life through

personal prayer and the Word of God. Regular sacramental life kept me connected to the Lord and day-by-day, I got more and more close to my Jesus. I got to embrace the lifestyle of Jesus Youth in my life especially personal prayer, regular confession and attendance of daily Mass, which helped me stay close to the Lord and this desire kept on growing in me. The calmness and peace in the presence of my Jesus is something I enjoy tremendously. This motivated me to take up this vocation. My vocation helps me practice this more effectively now.

The fellowship at JY helped me a lot because I have got friends here. I was happy that I could always ask them to pray for my dream to become a religious sister. I kept focused remembering Mt. 19:26, It's impossible with men but with God all things are possible. I still couldn't believe that I could boldly decide to take up this vocation, coming from my background, but my God Almighty made it all possible and all praise to God so high!

In my religious life, I promise to be an intercessor for this movement and pray for its lifestyle to grow worldwide. I wish to spread the spirituality of this movement with my religious fraternity too and in parishes once opportunities surface.

Never an opportunity is missed to share with my fellow brothers and sisters the unique identity of the movement that is based on the six pillars.

These have truly changed my life. My focus is more on schools and I

wish to encourage teenagers to stay close to Jesus. I want to tell them about the happiness and peace we have in life with Jesus. It is saddening to see my young brothers and sisters going astray without any direction in life. I hope my vocation will help me more to help them out. This will lead to more vocations which would indeed bless our place. Kneeling down before the Holy Eucharist, I keep these little ones before the Lord. I believe that through them the Lord will accomplish many bigger things.

I also have a big dream of a Jesus Youth formation centre for the African continent. I know how much the movement has personally influenced me and I am very sure that the spirituality of the movement could attract more youth in Africa and help them to be closer to Jesus. The youth of my country are a cause for serious worry, and they find a place in my daily prayers. Poverty and unemployment in Uganda leads more youth to drugs and other life-threatening habits. We have to do all that we can to regain them. I believe that strong prayers are the first step in our efforts to bring them back. Jesus Youth movement can also play a big role to influence the teenagers and youth.

Mboowa Ronald, JY national coordinator of Uganda, proudly talks about Sr Anastazia.

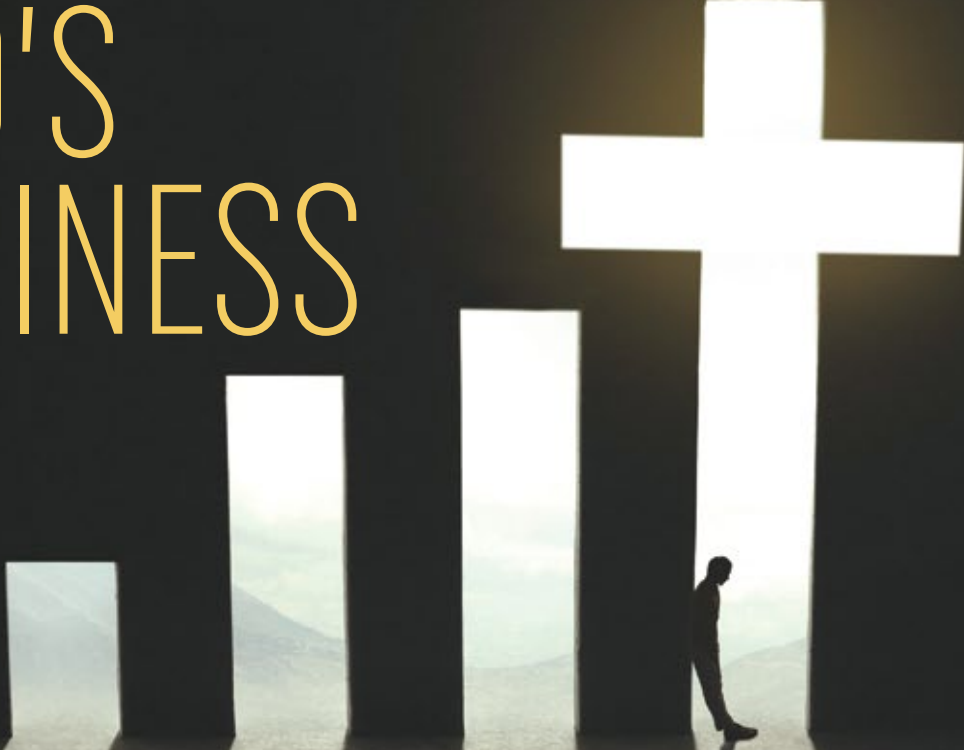
Sr Anastazia is a calm and prayerful sister. I always fondly recollect her commitment during her full-timership in Hima parish. Fr Maserka (Hima parish priest) remembers her as a lady so devoted to Mother Mary and said that she was an inspiration to the many youths in the parish. She was very adamant about taking up this vocation. As we talked, I came to know that her resolve was really deep and unstoppable. Her conviction was undoubtedly strong. She had kept hoping in the Lord until her dream came true. She totally depended on the Lord's providence and her faith inspired us too. Whenever she received a phone call, during her formation, all she asked for was prayer support.

Finally, we got our first religious sister from our Jesus Youth community in Uganda. I am convinced beyond doubt that once we trust in the Lord we surely will never regret. I wish her all the best in her future endeavours.



EVOLUTION

ON GOD'S BUSINESS



The Kingdom of God is his first priority. Serving humanity is his mission. Setting values for generations is his life motto. A faithful Catholic, good human being, missionary and businessman, **Santosh Mathew**, opens up about his life, mission, convictions and experiences.

How it all began

I arrived in Dubai as an electrical engineer in 1996. As a young bachelor in my early twenties, with an ample income, I had access to all luxuries and entertainment in a 'dreamland' away from my home. Life went on uneventfully until one day I happened to attend a Jesus Youth prayer meeting, along with a close friend of mine. That first encounter itself captured my attention. I was surprised to see a group of holy young people setting time apart to pray together in a place like Dubai. At first, I felt not worthy enough to be a part of that holy group. So, I took almost six months to prepare and became a part of the Jesus Youth community in Dubai.

I haven't looked back since then.

Jesus reminds us in Luke 9:62: *No one who puts a hand to the plough and looks back is fit for service in the kingdom of God.*

Around that time, I was introduced to business. Since I came from an agricultural family with absolutely no business exposure, I had no idea about business initially. And I was totally unaware of the privileges of a businessman in society too.

But now I have on my hands companies manufacturing switchgear and control panels, another one in general trade, one in contracts and one in insulation, with offices in UAE, Africa and India. I live with my wife and four children in Sharjah.

I owe my life of faith to my parents and family. I am the seventh son of my parents. My mother is keen on faith and I have grown seeing how just my father was, like St Joseph. Later, it was nourished well by the Jesus Youth movement and fellowship.

Life, spirituality and business

I strongly believe that spirituality brings about peace of mind. Wherever I am, I find my resolve in prayer and faith activities – this brings a balance to my everyday life.

I prefer to use 60% of my time for God and 40 % for the business. Once during an interview for Gulf Radio, I was asked what my priorities were in my business. I told them that business itself was not my priority, but Jesus will always be. During these last 22 years of being in business, I



I PREFER TO USE 60% OF MY TIME FOR GOD AND 40% FOR THE BUSINESS. ONCE DURING AN INTERVIEW FOR GULF RADIO, I WAS ASKED WHAT MY PRIORITIES WERE IN MY BUSINESS. I TOLD THEM THAT BUSINESS ITSELF WAS NOT MY PRIORITY, BUT JESUS WILL ALWAYS BE.

have made conscious efforts that business was never given a higher priority than Jesus Christ and the Catholic Church.

Catholic businessmen – role and social responsibilities

I believe that, from my part, justice should begin in my family. I can personally influence my wife and children by being a good example. Being a 'just husband' and a 'just father' at home will certainly influence them to practice justice in their lives too.

There are around 300 employees working in my company – another important domain where I can exercise and practice justice. If I pay their

salaries on time, keep my word, run the business with fair practises, and ensure consignments on time, if I am keen on producing and supplying products at their best quality, if I pay my suppliers on time, they will note the difference. This will certainly influence and challenge them personally as well their families. I believe that every Catholic businessman has the moral obligation to set an example to the people who look up to them. Being part of the Catholic Church and movements like Jesus Youth, I have a bigger responsibility. At present, I am the vice president of the Sharjah parish, with nearly 55,000 parishioners. If I am a person of justice and values, I can directly influence people from over 35 nationalities in the parish. When I do my duty without any discrimination, the message, I believe has a bigger impact in the parish.

When I interact as a Catholic businessman in society, I have more challenges. The bureaucracy, government and society in general may take it for granted, and expect businessmen to indulge in malpractices by default. But instead of becoming one among them, I can influence them positively by the stand I take and decisions I make. If they do not wish to respect my convictions and values, I simply keep them away and say NO to the privilege they offer. Going with the flow makes no change, but if my values and beliefs motivate at least one person to do good, I will consider it an achievement over the monetary benefits I can gain through malpractices.

Profit and Loss

I have often come across circumstances where a compromise on values was expected to go ahead. Authorities often demand bribes to get the formalities done. This is a real crisis where our whole business comes to a standstill. It's a painful situation to watch your peers grow and flourish overnight utilising such facilities. But ultimately, it's more fulfilling to stand for values and this I attribute more value to.

My business morality stands on executing things legally and on time. I make sure to renew all my licences at least two months beforehand.

Organic growth over the years is



something I have always believed in. I appreciate the way some of the prominent European companies have grown. They have been in the market for over 100 years and yet, they are patient in growing and expand gradually. They might have started their business by manufacturing screws used in aeroplanes, and now I see them manufacturing world-class aircrafts. It's a natural and organic growth and I always admire and believe in it.

For example: we can make a plant produce quick fruit by budding it artificially. It may give fruit in a year. But if the original life of the plant was 100 years, budding reduces it down to, say 20 years.

My intention in business is not just profit, but to hand this company over to coming generations, with a wider vision. I don't want to attain all the profit, luxuries and achievements in my lifetime alone. Instead I am more concerned about my prime investment, my children. I have to transfer this to my next generation with values, and I would like to see it sustain organically for years.

God has got a clear plan for me and if I try to cross him using shortcuts, I will fall and will be finished forever.

Success

If my family is happy, if I am living peacefully, if I am able to fulfil my duties and responsibilities, I consider myself successful. Success is subjective. My success is complete on analysing my results. If I am feeding not only my family but my employees too, along with the poor and needy, I see it as my success. Beyond the figures of my bank balance and achievements, it is satisfaction that



MY INTENTION IN BUSINESS IS NOT JUST PROFIT, BUT TO HAND THIS COMPANY OVER TO COMING GENERATIONS, WITH A WIDER VISION.

matters to me.

This is possible only by maintaining a spiritual balance in life. I prefer heavenly joy over worldly happiness.

Keeping alight

My top priority is the Church and mission. This prioritisation gives me ample opportunities to share my testimony and preach the Word of God. I am constantly reminded of how blessed I am every time I share, and this helps me to live in that state and witness. As a practising Catholic, I have enough avenues through the sacraments and other facilities to keep myself alight. By God's grace, I haven't consciously missed my daily Holy Mass either, during the past 14 years. Whenever I reach another country, Holy Mass is my primary concern.

Things don't always fall in place

I know my God well. When I serve the mighty Lord and his kingdom, it's his responsibility to take care of me. I strongly believe in his promise in Matthew 6:33, *But seek first his kingdom and his righteousness, and all these things will be given to you as well.*

He is beyond all that I am and have, and I have entrusted everything to his

hands. I am constantly aware that *By the grace of God I am what I am* (1 Corinthians 15:10).

Things may not always fall in place. Proverbs 20:7 reminds us saying, *The righteous man leads a blameless life; blessed are his children after him.*

Everyone comes across both success and failure. I attribute every failure to some fault or carelessness from my part and analyse it using my limitations to not repeat it again. I keep four things in mind:

To not take pride in success

To not lose hope in failures

A mind to listen to people

Trust in God and my people around.

My success and failures are not in my hand, but I have to do my part sincerely.

Covid affected my business and activities severely. I had the option to be desperate and lost but instead, I decided to discuss it with my beloved Jesus.

Whenever I asked my Lord, my Father for an answer, he provided me abundantly with provisions and facilities. During the pandemic too, he opened new ways to sustain and work better. I haven't still gotten over the surprise of watching how beautifully things evolved during impossible times.

I am 'just' in my journey and I faithfully look up to my Lord.

Business is the best social work

Delivering the best product to society is the need of the hour. Providing the best working conditions to employees is also essential and it is often compromised in terms of profit.

Recently when one of my employees commented saying, 'Sir, we know you have earned enough and have a good life, but still, you work hard to feed us without fail,' I felt happy and satisfied.

Yes, it's not mine, but God's business run by me for his wonderful people. ■

An electrical engineer by profession, **Santosh Mathew** has been doing business since 2000. He was born to an agricultural family in Kottayam and currently lives in Sharjah with his wife and their four children.

ENGAGE

FOREVER ON HIS MIND

We are forever remembered by God, and our lives have great value, writes **Chris Cammarata**.



You are an unrepeatable event. That is God's gift to you.' These were the words that a priest said to me many years ago in a homily, and the words remain with me still. He mused that when we look at the vastness of the universe and the long march of millennia, each of our tiny lives seems so incredibly small and inconsequential. Who will even remember our names in a thousand years? His answer to that question was simple: 'God will remember. Your name will live on forever in the mind of God.'

There is something in us that longs to be *seen*, to be *known*, to be *valued* – in essence, to be *loved*. This is exactly what the priest was calling out to us in that homily; one needs only recall the words of Scripture: *See, I have inscribed you on the palm of my hand* (Isaiah 49:16). God has not just given you a life, set you down in this world, and walked away; he *knows* you. God *sees* you! Your life, and every detail about it, down to the number of hairs on your head, is precious to him. He looks at you as if you were the only person there. Your life is even worth dying for.

This theological truth is precisely what is encapsulated in a phrase which is a popular refrain of the Church's social teachings: 'the dignity of the human person.' Every human life has *dignity* – that is, value. Even more remarkably, this dignity is not something acquired or earned through intelligence, talents, likeability, or the passage of years. Our dignity is *inherent*. Simply by the fact that we exist, our lives have value. Each of us is so valuable that neither you nor I nor the world's most identical twin has ever existed or will ever exist again! Again, 'that is God's gift to you'.

This dignity of every human life has vast implications for the way we see the world and interact with one another. In fact, it is at the core of all the Church's social ethics! We need not look far to see that we have a long way to go in building a just society that respects each person's dignity. The tragedy of abortion – our modern-day genocide – immediately comes to minds, and rightly so, as there are hardly any issues more widespread, grave, or urgent. At the same time, the battle for the dignity of every human life is fought on many fronts. One of the most sinister diseases of our world today – and one of the most hidden – is the profound feeling of meaninglessness and despair that many ordinary people face, especially many youth. The shallow comforts given by the world cannot shake off the deep longing for meaning in our hearts. We see the consequences of this disease all around us: rising rates of depression, divorce, domestic abuse, and even suicide.

More than ever, we need to proclaim the message of life with boldness! More than ever, each and every person, from the unborn baby and her mother, to the poor man on the street corner, to the daughter of an abusive home, to the victims of senseless war and oppressive regimes, needs to hear from our lips and our actions: '*You are loved!*'

Chris Cammarata works as a clinical systems analyst in Houston and has degrees in Catholic theology and philosophy. He also writes for Catholic Cafe.

ENCOUNTER



Harmony of Hearts

THE PRAISE ADONAI TEAM

Having successfully completed 25 episodes of Praise Adonai, **Alina Ann Mathew** has a chat with the team.

Jibson Bivera, Lynnee Bivera, Linton D'Aruja and Collet D'Aruja are the Praise Adonai team, who hail from Kochi, India. Seraphic tunes coming right from their hearts have never failed to truly honour Adonai. May their songs always resonate in our spirits and throughout all the seasons of our lives.

A hospitality trainer by profession, Jibson is a musician at heart. His wife, Lynnee is a teacher and they are blessed

with three children – Jaden, Joann and Jeann.

Jibson: While studying at Cochin College, I was introduced to the Jesus Youth movement. Linton was my college mate. Our journey with the movement began there and ever since, there was no looking back.

When Linton and I attended the 'Youth Encounter Jesus' programme in 1989, a

song caught my attention. It reflected on the love of God mentioned in the book of Isaiah. It said, 'Even if a mother forgets her own child, I will never forget you'. A love so intense, it really shot straight to my heart. During that time in my life, my relationship with my father was not very sound, and somehow through that song, I deeply felt the love of God the Father embracing me.

I moved to Chennai for my higher studies and had deeper faith experiences from prayer groups there. It was always music that kept us close to the movement and it truly enveloped me in whole.

God has been guiding and leading us to places we never even imagined. We were recently invited to lead the monthly online Eucharistic adoration, 'Pray with the Pope' for *Shalom World's SWPrayer*, where we came together as 'Mustardseed'.

Our talent comes from our creator and this is how we want to share the fruits of our talent with our brethren. It has been our long term vision to evangelise together with our families, spreading the love of God.

When we minister, our minds move in intercession as well. When we sing, it goes out as a prayer of peace and healing for

families around the world. That extends to our families too. We do have our own share of tough times and arguments but we also ensure that peace settles amongst us before sunset. I try to remember that I am a child of God and this motivates me to repent and quickly resolve any conflicts that remain.

In the end, singing together creates harmony and this is what we want to radiate to our listeners. If you observe our Praise Adonai sessions, you would notice how our choice of songs are in a way intercessions themselves. Collet always comes up with perfect songs for our sessions.

Submitting our time to God has changed our lives. Praying, singing, and praising together is God's wrapped gift of joy to us.

Our perspective, when things don't always fall in place for us, has changed into such a view of life where even if we stumble, we know that our God is watching over us, we trust him day and night. Without the Lord, I cannot imagine how certain situations would have turned out. When the pandemic struck, I lost my job as regional training manager of a multi-brand resort company, and literally had no other option left. But one day during personal prayer, I had a strong urge to call my friend Alphons Joseph (RexBand Vocalist and Guitarist, and Music Director in the South Indian Film Industry) and when I later contacted him, I came to know that he was looking out for a person like me to coordinate and handle the operations in his own music company. And I see it as none other than the Lord giving me a fulfilling life and career.

A software engineer by profession,

Linton D'Aruja has been running his own business in music education for the past three years, a field that keeps him close to his true passion – music. He conducts online music classes for students all over the world and has also been part of the RexBand for the past 30 years.

Linton's wife, Collet is a teacher. They are blessed with three children – Elton, Evita and Elvis.

Linton: My journey with Jesus Youth began in 1989 and music has been my strength. I was part of the JY music ministry from the beginning, and then joined RexBand in 1993. Being with the band helped me utilise my talents to glorify God.

The first programme I attended was conducted by Dr Edward Edezhath in 1989. Shelton Pinheiro (RexBand coordinator) was handling the music. Having my own western band in college at that time, I wondered why Shelton, who had an amazing voice was wasting his talent there. Even though music was

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my initial motivation to stay with the movement, the programme challenged me and I noticed the changes within myself. Gradually, I started journeying with the Lord.

The Lord has blessed us abundantly in a number of ways. When we decided to submit our time to him, we were surprised to see how God took care of things. We consider this ministry as our duty. *'Seek first the kingdom of God and the rest will be added unto you'* (Matthew 6:33) has been a verse that has proved to be true in my own life. Weren't it for RexBand, I don't think I would have come this far in music. Together with the band, God enabled me to visit almost 20 countries and I was privileged to glorify God through our band in six World Youth Day programmes!

I gratefully remember the support from my family and I strongly believe that it was God who arranged it all for me. He has provided abundantly for all our needs. As new changes are brought about by the pandemic, we are happy to see Praise Adonai reaching the corners of the world, spreading our Lord's love and healing through YouTube.

The conviction that our Lord is always at the helm of our lives is our strength and calm. When the pandemic struck, I had just begun my music school and suddenly one day all my students disappeared. But God opened the bigger door of online music classes for me and now I have students all over the world. Praise God! God has blessed us abundantly always, that we never doubt nor worry about what the future holds.

Lynnee: We are mostly into family music ministry. Linton is my brother and I used to accompany him for the music sessions of Jesus Youth programmes, along with my elder sister Lorraine. He was the main guitarist those days. After getting married to Jibson, my acquaintance with the music ministry got deeper and since then I have been with the team, singing and praising the Lord.

We are mere vessels of the lord through which we proclaim him. And through our music, we want people to experience God's healing touch. Every member of our family is involved in our music ministering, including Praise Adonai.



We have a scheduled time for planning and shooting the show and it is a delight to watch our children handling the arrangements and technical setup of our online praise and worship programmes, especially Praise Adonai. Even if we are able to bring at least one soul closer to God through our songs, that would be our joy. It's the love for our God which motivates and strengthens us each day.

Collet: I love singing and I was delighted to be married to a family of musicians. I was even more excited to know that Linton's father was a violinist and his mother, a good singer. Mom was a very talented person and a strong pillar for us. She used to take up all family-related wedding choirs, confidently, keeping us all in mind.

We started singing together in church choirs and weddings. We named our band, Mustardseed. In 2019, Mom left for her heavenly abode.

The late Rev Fr Joe Van Leeuwen CP, a Passionist priest, was our spiritual guide. He motivated us to sing in his chapel for Sunday Mass and for special occasions.

In 2020 when the pandemic struck, we were literally locked. Weekly prayer meetings were a huge part of our lives. All of a sudden, we were cut off from everyone with no option but to sing for ourselves. That's when Jibson's friend Prema Ravi from LittleMount prayer group, Chennai asked us whether they could have our praise and worship songs recorded to be used in their online prayer meetings. We found it a good idea to come together and sing. Right from the next week, in March 2020, we started recording half-an-hour praise and worship sessions and uploaded these on YouTube. We shared it with our family and friends and continued this every week. Later, we got a call from Kairos asking whether we would like to share our praise and worship through Kairos Media. We saw this as God's invitation to reach out to more people and happily agreed. And since then, the praise and worship session shared on Kairos Media's YouTube channel is titled 'Praise Adonai'. With the milestone of 25 episodes of Praise Adonai, we have run out of words to thank God.



In the end, singing together creates harmony and this is what we want to radiate to our listeners. If you observe our Praise Adonai sessions, you would notice how our choice of songs are in a way intercessions themselves.

Coming together for Praise Adonai, practising and shooting gives us a break from our routine and refreshes us. We have experienced moments of healing during the praise and worship. Ever since we began in 2020, I have had severe shoulder pain and I gratefully remember how it got miraculously healed in one of our sessions. We see miracles happening in our personal lives too. Our elder son, Elton scored the ninth rank in the All Kerala LBS entrance examination for MCA; we didn't even know that he was preparing for it! He got admission in CET, a prestigious engineering college in Trivandrum, which again surprised us and we often sing our hearts out in gratitude remembering how beautifully God takes care of us when we take baby steps towards him. ■■

A Catholic mother and science journalist, **Alina Ann Mathew** is also a soft-skills trainer and content developer. She lives in Kottayam, India with her husband and two kids.

Praise Adonai has completed 25 episodes of songs of love, praise and worship. You can check out all or any of the themed episodes with these QR codes.



Praise Adonai



Cup of Suffering



Seek Jesus with the Eyes of Faith



Love the Lord with All or Nothing



Joy of Self-giving



MARANATHA Come Lord Jesus



O Lord, Let your Kingdom Come



O Come Emmanuel



Thy Word is a Lamp unto my Feet



Come Lord Jesus



Mary, help me to be like Jesus



You are the Star



God's Love



El Shaddai - God Almighty



Life-giving Word



Walk in Faith



Think about His Love



The Joy of the Lord is my Strength



Life in Jesus



May we be your Shining Light



Lent led by the Spirit



Stay awake spiritually



Time for Repentance is now



Into my Father's Arms



Jesus sets me free

Pilot issue



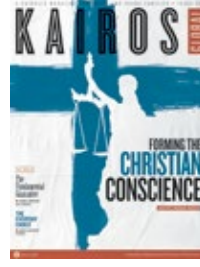
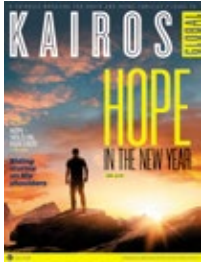
KAIROS GLOBAL

50

MILESTONES



As we commemorate this 50th issue of Kairos Global, we'd like to take a look at the 50 milestones we've crossed! Each issue has been a journey through the minds, hearts and prayers of our authors, contributors, readers, benefactors and well-wishers. Each issue has also been a statement of God's awesome love and providence! Here are the covers of each of our 50 issues.



To milestones with Jesus!

IN FOCUS

Dimensionless Embrace

His Excellency **Dr James Raphael Anapambil**, Bishop of Alleppey diocese in India helps us to a wholesome understanding of Christian justice.

'Blessed are they who hunger and thirst for righteousness, for they shall be filled.'

Catholic justice is righteousness. The Sermon on the Mount is the Magna Carta of Christian living, where blessedness is inserted into the eight beatitudes the Lord proposes to be a new disciple, and part of the new covenant. 'Hunger and thirst for righteousness' is to be understood deeper or simply, it is the hunger and thirst for the kingdom of God. This is clarified when Jesus was tempted in the desert, where he says man should satisfy his hunger with the Word of God.

As Christians, we should accept this call to righteousness as a personal invitation to go the 'extra mile'. For e.g. If we are given a small portion of rice, we can feed a couple of people with it. But things are different when you are a farmer, where you can feed more people with the same portion. Similarly, the hunger and thirst for righteousness invites us to go beyond our individual needs. Say, for e.g., it includes our efforts to ensure clean water for all. You



can either arrange clean water for sale or make efforts to keep natural water resources clean and potable, which is closer to the righteousness expected of a Catholic.

Christian righteousness: broad, harmonious, inclusive

We have seen the prophets using this word often. The Hebrew word for righteousness, 'צדקה' Tzedakah, means harmony, where everyone gets what is needed and everyone fulfils their obligations.

Thus, the call to righteousness is the call to a greater value.

If one understands righteousness as a synonym for the kingdom of God, then we would be reading, 'blessed are those who hunger and thirst for the kingdom of God.'

The magisterium of the Church has been constantly inviting us through exhortations like *Rerum Novarum* or *Rights and Duties of Capital and Labour* (encyclical issued by Pope Leo XIII on 15 May 1891), to revisit our practises not only in the Church but the whole world, to ensure equal wages to workers, the dignity of labourers at the workplace, and their welfare. This and the exhortations that followed have greatly influenced the worldview on these matters too.

Christ taught us the best version of justice

Many illustrations from the Bible underline this statement. We see that he wanted the poor to be near him, he didn't want anyone to be excluded, he wanted the children to be considered with attention, he was against the stratification of people based on income or caste, he ate with sinners and befriended people of all walks of life, etc.

Beyond this is a better version of justice, shown by Jesus himself, when he said let everything be fulfilled, and in his giving of himself totally through the extreme sacrifice on the cross. He told us, 'You will be disciples if you love one another and there is no greater love than sacrificing your life for others.' The justice of Christ is unique in itself. More than social justice, it is the justice of interpersonal relationships, considering the dignity of all human beings. It is

encapsulated in the golden law – treat others the way you want to be treated.

Christian justice is when every person is given due dignity as the image of God. It comes into action when we consider ourselves part of a new family, where every human being is our brother and sister. Here we are called to share and care for each other as in a family and to each other, we are keepers too.

The Church has strived hard from the very beginning to live this idea, though time and the prevalent cultures have eroded parts off it. Historical examples of racism and casteism are grave issues that challenge the Catholic idea of justice. Robbing people of their dignity has seriously affected our morality.

The Christian idea of justice, of being a part of the family for which Jesus gave his life for, has somehow managed to survive. We are called to be a part of this blessed family experience, in which all are stewards of each other rather than owners. It is applicable even to our responsibility towards Mother Nature too.

Christ died and established the justice of the kingdom of God. Forgiveness, where we are asked to pray even for our enemies is a peculiarity of the righteousness of this kingdom. Historically, there are many instances where the Church failed to keep this intact, where we failed to evangelise the prevalent cultures. However, our mission has made revolutionary changes in the mindset of people across the world. For e.g.: we know that it was schools established by Christian missionaries that first allowed students of different ethnic or racial groups and castes to sit together and learn. Today we are even more sensitive to having this primary sense of dignity for human beings. Even the UN charter of fundamental rights was influenced mostly by Church teachings and Gospel values like dignity, quality, freedom, etc... The Church is constantly renewing.

Love and justice are the two faces of the same coin. The very first time Jesus talks about justice is during his baptism. He says 'Let this justice be done,' when John hesitates to baptise him. The justice mentioned confirms his human nature as he assumes the role to be our saviour. The text confirms it saying, 'this is the son

who will accomplish the mission of his father.' John introduces Christ as a Lamb – someone who offers his life for others while being innocent.

The justice of Jesus is his love for others, the ultimate sacrifice of his life for others. He came to embrace this by the will of God; the justice of Jesus is to obey the will of God. Psalm 40 is contemplated while remembering the baptism of Jesus 'behold you have given me body. I have come to do your will.'

The incarnation of Jesus marks the beginning of his sacrifice. At his baptism, he affirms himself as a lamb ready to be slaughtered. The justice of Jesus was to offer his life in redemption or as a ransom. That was the will of his father for him. The justice of Christ is intimately connected to his mission as a saviour.

Now it's time for us to reflect on what justice is for us, as Catholics baptised in the Holy Catholic Church?

As a brother or sister, as a parent or child, as a neighbour and a friend, we are called to live a life of justice fulfilled in love, as our Master fulfilled his love on the cross.

For e.g.: justice of the legal system or courts may say that it is sufficient for a mother to spare one hour for her child. But the justice of a mother will never stop loving after an hour. It flows unconditionally beyond time and circumstances.

This version of justice is what Christ taught us through his life, death and resurrection. That is why St Paul reminds us in Galatians 5:14, *For the whole law is summed up in a single commandment, "You shall love your neighbour as yourself."*

Love is the crowning of justice

In our day-to-day life, love is often mistaken as 'false' charity. Giving something from your surplus is oftentimes counted as love.

The fundamental question we have to ask ourselves on seeing a naked man is, what made him naked and to address it, before offering him a pair of clothes and leaving the scene. The sight of a homeless should bring the most fundamental question of what made him homeless.

This will help us understand how the economy of the world is shared, which

may lead you to a realisation that while you live in a mansion, many others directly or indirectly live in a slum.

Plain charity often overshadows real justice. Justice cannot be replaced by charity, justice is charity plus love. As Mahatma Gandhi reminds us, 'the world has enough for all but not enough to satisfy a man's greed.' There is a great economic divide between a handful of rich and the multitude of poor in the world. Charity is natural sympathy that moves me to look after others. Our tiny mite definitely counts, but when we belong to the kingdom of God, we are obliged to answer more questions.

Christ showed us the example of justice through total renunciation and he calls everyone to renounce self, to embrace love. In love, we don't retain anything for ourselves. We see this evident in families, where no one keeps a record of love given or taken. The invitation is to broaden the walls of our family to the whole of humanity. The kingdom of God resonates more with 'public ownership'.

Sometimes, we have terribly lazy people in families, institutions, society and many more in the public sector killing our spirit, but our commitment to justice is for the value of the kingdom of God. Christ says that if you have recognised in the kingdom the greatest value, then you will sell all that you have to possess it. What motivates our choice to be people of love is not how people treat us but how we relate to the world and what meaning it brings our life.

Our choices usually belong to any of the following:

Sensory goods – what we like – attained through desire.

Moral goods – ethically right things – attained through discernment.

Value goods – of the soul – attained through renunciation.

The conflict is most often between morality and value. We as Christians are called not merely for morality alone but to raise the value through renunciation. Renunciation comes without any profit but is a spiritual activity that apparently benefits your soul and elevates your spirit. You are in new tune with yourself, and that is when you can love your enemy. When we have embraced this greater



value of his kingdom, we are at God's mercy.

This defines our human nature too. Desires are related to impulsive human nature whereas morality is a rational human nature. But values define a more spiritual or merciful human being. Love is the greatest of values and that's why Jesus said that there is no greater love than to lay down one's life.

It is in renounced love that we can bear the shortcomings and failures of others. Jesus could pray on the cross, 'Father forgive them; for they know not what they do' (Luke 23:34), and the same renounced love is reflected when Gladys Staines forgave the terrorists who burnt alive her husband and children. This love is what made St Stephen pray that the souls of those who stoned him to death be spared.

When you raise your eyes to the sky and see the canopy of the heavens around you, you see God our Father.

His rain is upon us all.

His sun shines over us all.

He is the sky for all, the water for all, the air for all – it is in this sense we should be under God our Father and his love. This dimensionless embrace of universality defines God our Father best and we are called to the warmth of this love.

We prefer to understand God our Father as a personal possession, but it

should never be individualistic. When God is our father, any stranger is our brother or sister. We have the privilege of being God's child only when we are ready to accept all human beings as our brothers and sisters.

A huge church was constructed in the Holy Land, where Jesus taught the prayer 'Our Father'. But for reasons unknown the construction halted midway and the structure still stands incomplete, without a roof. Philosophically, we can't recite 'Our Father' confined in a room, under a roof as God our Father is the sky, embracing all of humanity with the same love.

So, a crime against any human being in this world becomes personally an offence to my sonship or daughterhood. Any harm to the planet earth becomes personally my problem and responsibility. The tenderness and warmth of Abba Father underlines this sense of responsibility too.

This sense of sonhood urged our Holy Father Pope Francis to move out of his comfort, to the Russian embassy for reconciliation in the Russia-Ukraine war crisis. Thus, love becomes an embodiment of values. A few days ago, an ordinary man who put up 100,000 earthen bird water feeders hit the news and became viral. This is love and he definitely is a son of God. Love is when the need of the other is my concern. Acting responsibly by keeping our public spaces clean or preserving natural resources underlines our stewardship in the kingdom of God. This love is synonymous with Christian justice.

This sense of justice is applicable to our institutions and the Church as a whole too. For e.g., if we fail to produce quality students with character or quality healthcare with compassion, in our hurry to become leaders in the industry, we would have reached nowhere close to the kingdom of God.

All our endeavours as Christians are meaningful only when we can ensure that every human being encountering our system comes out as a better human person, touched by love and thus, justice is established. ■■

THE EVERYDAY CHOICE

Agnes Santhosh Thomas takes us to an understanding of social justice and how we can effortlessly practise this in our day-to-day lives.

*Learn to do right; seek justice.
Defend the oppressed.
Take up the cause of the fatherless;
plead the case of the widow (Isaiah 1:17).*

Understanding social justice

'Justice' can be defined as our attitude and understanding of fairness in the broadest sense. The way fairness is felt and experienced in our households, community, and society at large helps us examine if it is lived or not. Justice and social justice are often used synonymously; however, in simple terms, social justice is how fairness is displayed in the everyday making of a society. Here, I hope to share some of my observations and learnings that made me aware of the importance of working and contributing to building a just society where everyone has a voice, a place, is seen and included; to be part of a community and place where we act as good stewards of our environment. I also wish to share some tools and practical steps that can deepen your understanding of social justice and



how to become a champion for justice in your everyday life. In the spirit of solidarity, I want to highlight that social justice is not to be categorised as a profession or work. But as an everyday act, attitude, and choice you and I can make to create a just and fair society for all and live up to our call to 'love your neighbor as you love yourself.'

Understanding social justice is a critical need. It is evident in the increasing number of people who are being disadvantaged and excluded due to their class, caste, race, colour, sexuality, ability(dis), gender, religious status, etc. Though we have become progressive in all areas of our life and society, this trend reveals that something is seriously flawed in our way of thinking and acting. Especially when it comes to the treatment of some people and groups and their lack of participation in society. For us as Christians, this reality contradicts what is presented in the life and death of Jesus and the Gospels' teaching. We are called to love, and injustice manifests in the

absence of love in our midst. But not all is lost, nor should we feel despair that there is no hope.

What makes our world a beautiful place to live is there are always signs of hope, joy, and a genuine desire for goodness in most people. My introduction to social justice came in the form of a community. It was an accidental discovery for a young person seeking to live a holy life by serving the poor. Looking back to those early years, I must admit how ill-informed and skewed my understanding of poverty, charity, and vulnerability was. I went to live with people with disabilities at L'Arche¹, a big part of our community life was about embracing and celebrating differences. Many of our members with intellectual disabilities have experienced terrible injustices in their lives, not because they have done anything wrong to others, but because of our ignorance and lack of care and understanding. We are taught to treat anything and anyone that does not conform to our definitions of 'normal' with suspicion and contempt, and to reject what does not conform. Until I went to live at L'Arche, I had never met anyone with an intellectual disability in person. They existed in storybooks and were often depicted as the fruit of a bad deed, sin, and karma. The ones who lived belonged to asylums and mental health institutions; they didn't belong in a family, let alone in a community. Unfortunately, this idea and attitude is still a reality for many people with disabilities and people dealing with mental health issues. A lot has changed since then; however, the absence of people with disabilities in our workplaces, social spaces, and communities reveal that we have a long way to go. We are still not inclusive; we don't have space that can accommodate their needs, we don't have classrooms and recreation places that they can access.

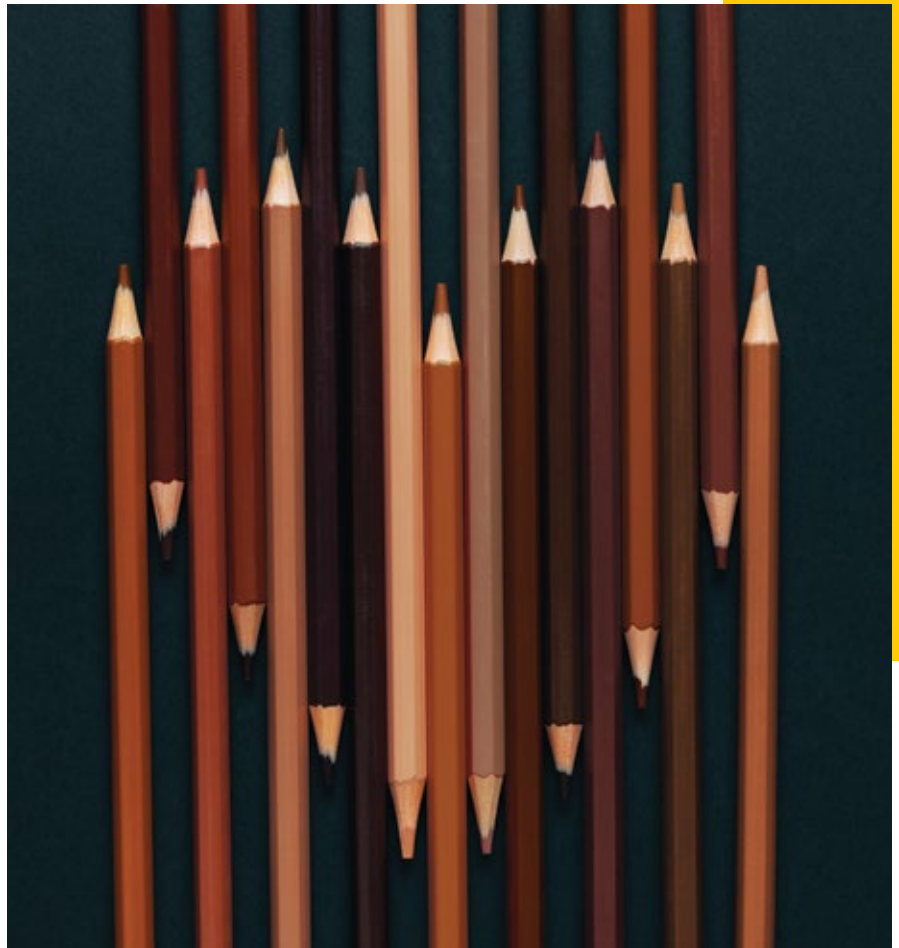
Respecting human dignity

One of keys to understanding social justice is distancing ourselves from the tendency to view it as an individual issue vs. social issue, an experience that occurs to individuals of similar characteristics – such as a person with a disability or a migrant worker with no social and

economic capital. When we individualise a social problem as an individual issue, we place the responsibility on the shoulders of the very person who is negatively impacted by a system. Another significant aspect of understanding social justice is the impact of a 'charity model' set up in our midst to address social inequalities and their subsequent outcomes. During my early years of community work, I viewed my work and involvement from a charity framework. In simple terms, it meant that I was doing some good for the people who needed my support, and they were the recipient of my goodwill and many other do-gooders like me. The fundraising activities also had the same emotional appeal, placing the individual in need of our charity and benevolence. While charity, kindness, and concern for the other are needed, what needs revisiting is how it is done and where it places the individual on the receiving end. Careful consideration should focus on

how human dignity is addressed. How is the person's need and situation addressed beyond a free meal, a free check-up or free school supplies? My experience and criticism of a charity model approach often treat the individual as a passive recipient with no or little capacity to change their situation, often looked down upon as depending too much on good people; therefore, a burden we need to unload.

In an ideal social justice framework, individuals are still at the centre but have agency and power in decision-making. They have access to support without being treated like a passive recipient of somebody's benevolence. They are also actively involved in addressing the issues faced by them as much as they are able, and they have a supportive network of people, systems, and policies that are put together in place to help them out with their issues. An example of this is the anti-oppression policies many in my



Treating people with respect should not be in the form of a law or policy. When we have to apply mandatory policies to respect some people in our community, it shows the weakness of our society more than the weakness of the person or group who needs protection in the form of law and policy.

group have recently developed or are in the process of developing. Treating people with respect should not be in the form of a law or policy. When we have to apply mandatory policies to respect some people in our community, it shows the weakness of our society more than the weakness of the person or group who needs protection in the form of law and policy.

In our everyday life and work, the simplest gesture and act of justice for us to consider when we think of people and change is that we can be more open and welcoming. Once we become welcoming, we will ask ourselves if we have a space that is welcoming to different needs? When people occupy spaces, we will learn to ask, do we allow different voices to occupy our regular discussions, classrooms, and other social spaces and occasions? I am using the example of people with disabilities because that is

where I learned the meaning of inclusion and exclusion. I have also learned to observe how this manifests in my life and the broader world. The most important life lesson I learned at L'arche was treating people with dignity is at the core of all human interactions regardless of their social location. Respecting the dignity of the other is an effortless way we all can practise in our day to day.

Justice work

The everyday act of kindness sometimes turns into a significant act of justice. One of the privileges of being involved in community work is seeing many layers of beauty and pain co-existing in persons and communities. I met Balu in Bangalore at one of the Sunday events organised by the Salesian brothers for street-involved children. Balu was approximately 10 when I first met him, a nice boy with a small smile and big warm eyes. We met every Sunday for several months, always a pleasant encounter; it was never lost on me the conditions he and many of his friends lived in. When I moved away from the city, we lost touch, and several years later, I met Balu again at a youth event. This time, a confident young man, he was happy to see me and shared that he was in college run by the Salesians and was planning to become an auto mechanic. Balu gaining access to education and having a safe place to live was nothing short of a miracle; however, when we look at it through the social justice lens, we can see that having access to education and shelter is a basic right. Through their work with the boys, the Salesians showed an example of justice that was denied to them by the system and society. The work of the Salesians and many other groups like them exemplified solidarity and care for the marginalised children of that city.

Justice work is complex and multidimensional; often, many issues are closely connected. I met Sun Yun a few years ago at a study group. Sun Yun is an active environmentalist and makes a point to talk about the need to care for the earth at every one of our meetings. At first, it was annoying to hear Sun Yun go on and on about the need to protect the planet and the effects of global warming. Over time, she helped

us understand how it affects the poorer countries more drastically and made us act on it in simple ways. Bringing her spoon and fork, reusable cloth bags to our social gatherings instead of one-time-use plastic stuff provided an example for many of us. She taught us the simplest way we can contribute with our bit to save the earth and the impact of our daily choices on the issues we are passionate about in an authentic way.

Social justice is an everyday act and choice. The most obvious places we can practice this in our midst are in our homes, neighbourhood, community, workplaces, and educational institutions. Through individual and collective ways, we can bring change. The way we speak, use of language, what we post on social media or do not, how we comment, who we support, not support, what we buy when we shop, what we read and what you don't read, what you watch on TV and choose not to, and so on. Our choices reflect what we believe in and want to see in the world. Justice begins when we commit to learning and change to make our world better for all. Justice is in how we treat the vulnerable among us. Justice is the awareness that there are people out in our community, neighbourhood, and the world who need our support to move forward. Justice is an act of love toward the rest of creation. Justice is our commitment to reconciliation with our words and action today and in the days yet to come. ■■

¹ L'arche is a worldwide community of people with and without intellectual disabilities working together for a world where all belong.

Catholic Social justice teaching/principles: https://www.cctwincities.org/wp-content/uploads/2015/12/Key-10-Principles-of-CST_1-pager.pdf

Charity model' from a disability perspective: https://www.theweb.ngo/history/ncarticles/models_of_disability.htm

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Catholic Church and International Law

George K Paul writes about the genesis of international law.

I'm writing this article at a time when television and online media are replete with discussions on the Russian military campaign against Ukraine—oftentimes on the morality of such an act of aggression between nations. Law is commonly understood as 'law of the land', but incidents such as these make us realise the need for a law that is binding between lands. Could a state be held up to moral accountability in the way it interacts with other states? Is a state morally culpable for its crimes against another people? Is there any circumstance where military invasion is justifiable?

Such questions were brought into

sharp focus in 16th century Spain during the Age of Discovery, when reports of Spanish abuse of peoples of the New World sparked a profound crisis of conscience among a considerable segment of the Spanish populace, including prominent Catholic theologians and philosophers. The debates and reflections that ensued led to the emergence of modern international law.

Fr Francisco de Vitoria OP was professor at the University of Salamanca at the time. He took upon himself the mission of ensuring that Christian moral principles would be the guiding light in the use of Spanish political power. He



gave a notable series of lectures in 1532, which were eventually published as *Relección de los Indios*, or *Readings on the Indians* which laid out essential elements of international law. He and other Spanish theologians looked at the morality of Spanish behaviour in the Americas. Did the Spanish have a legal right to claim lands in the Americas on the Crown's behalf? What were their responsibilities to the indigenous people? As a result of these concerns, there arose more general and universal questions regarding interactions between nations.

Being a Dominican, Fr Vitoria's writings were rooted in the Thomistic enunciation of natural law (*ius naturae*) which according to Aquinas, is 'the participation in the eternal law by rational creatures' (*ST.I.II. 91. 2 in c*). The divine law, which proceeds from grace, does not annul human law, which proceeds from natural reason. Being created in the image of God, the unique value and dignity bestowed on human beings by Christian doctrine is the starting point of Vitoria's work. No other species could claim the level of regard that man deserved from his fellow humans. The rights of all human beings, such as not to be killed, expropriated, and so on, stem from their status as humans rather than as members of the Church. Father Domingo de Soto, Vitoria's colleague at the University of Salamanca, avers: 'Those who are in the grace of God are not a whit better off than the sinner or the pagan in what concerns natural rights.' In terms of natural rights, the Indians of the New World were on par with the Spaniards because they were men. They controlled their lands according to the same principles as the Spaniards. Vitoria also asserted, along with his fellow scholastics Domingo de Soto and Luis de Molina, that pagan princes ruled legitimately. For Vitoria, natural law existed not just among Christians but among all peoples.

Michael Novak, author of *The Universal Hunger for Liberty*, calls Vitoria a man who 'proposed for the first time international law in modern terms.' According to historian James Brown Scott, Vitoria 'furnished the world of his day with its first masterpiece on the law of nations in peace as well as in war.'

It was not just the scholars who

The divine law, which proceeds from grace, does not annul human law, which proceeds from natural reason. Being created in the image of God, the unique value and dignity bestowed on human beings by Christian doctrine is the starting point of Vitoria's work.

criticised the transgressions of the Spanish authorities, but ordinary clergy were among some of the first voices that denounced Spanish colonial policy. Thomas Woods writes, 'In a dramatic sermon on the text "I am a voice crying in the wilderness," a Dominican friar named Antonio de Montesinos, speaking on behalf of the island's small Dominican community, proceeded to level a series of criticisms and condemnations at Spanish policy toward the Indians.' According to historian Lewis Hanke, the sermon, delivered with important Spanish authorities in the audience, 'was designed to shock and terrify its hearers.' This incident led to a series of events that culminated in Montesinos and his superior being summoned by the Spanish crown to give an explanation for his troublesome sermons. After listening to them, the king called together a group of theologians and jurists to develop laws that would govern Spanish officials in their interaction with the natives. In this way were born the Laws of Burgos (1512) and of Valladolid (1513).

The best-known native critic of Spanish policy was bishop Bartolomé de Las Casas who proposed that Aristotle's views on natural slavery be abandoned, since 'we have in our favour Christ's mandate: love your neighbour as yourself . . . although he [Aristotle] was a great philosopher, study alone did not make him worthy of reaching God.' Las Casas

worked tirelessly for about half-a-century on behalf of the natives, seeking reforms in their treatment. Las Casas's arguments, writes Professor Lewis Hanke, 'strengthened the hands of all those who in his time and the centuries to follow worked in the belief that all the peoples of the world are human beings with the potentialities and responsibilities of men.'

While discussing the origins of international law, there are complaints about Eurocentrism, but we must bear in mind that the modern state is an altogether European idea. When the first modern states began to emerge in Europe in the 15th century, the rest of the world had empires and kingdoms. Francisco de Vitoria, followed by Alberico Gentili, and Hugo Grotius are rightly regarded as the fathers of international law by contemporary theorists. ■

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THE FUNDAMENTAL GUARANTEE

George Kallivayalil writes about the ideal of justice and its reality in politics and the world at large.

Fundamental principle of the nations

Providing equal rights and opportunities to all, without discrimination is true justice. This includes all forms of freedom and rights. One of the guarantees of India's constitution is to ensure equal justice for its citizens. Most of the countries globally have a similar system. Bringing equal justice for all its citizens is a fundamental principle of nations of the world. Despite all this, the extent to which social justice is being implemented effectively is a matter of great concern. A look at the overall picture of the world

reveals that it is not being dealt out as it should. The continuing exploitation in the name of religion, politics and wealth, without doubt poses a huge challenge. Justice in its true sense is still confined to paper. Although there are various mechanisms in place to ensure justice, the extent of their efficacy is doubtful.

Justice denied

It is a fact that injustice still continues in our society.

Justice is relative. Its denial is evident on a global level to the small groups around us. It is painful that so many exploit society to protect their own interests. This is a challenge to equal justice.

The failure of our society to cultivate a sense of values and a sense of fairness destroys our ability to respond to injustice. Justice is always challenged by the fact that we know injustice exists

in society but are unable to respond positively to it. A sense of true justice must be inculcated in society. We must be able to give a hand to those oppressed and exploited, as Christ did. Pope Francis is a great example here.

It is painful to note that injustice occurs even in movements that stand for justice. Far from a distorted sense of justice, we need to have justice with a clear vision.

Justice and politics

When it comes to social justice, politics and related activities cannot be separated from it. Politics has a clear role to deliver justice to society. Democracy is the best governing system in the world. Freedom, equality and justice must be protected there. The disturbing truth of all is that the denial of justice is prevalent in most countries.

There are so many individuals who labour for justice, whose effort and toil go unnoticed by society. Their presence is everywhere. History shows us many individuals who have sacrificed their lives for the good of society. Mahatma Gandhi and Mother Teresa are great examples. Even after the staggering effects of Covid-19, the nations of our world continue to grow to a certain extent due to the care of some humane people. It is gratifying that despite the pain of the Ukraine war, there were still many people who did what they could to hold the people of that country together. Despite the injustice we commonly see, there is a great deal of good in the world. It needs to be encouraged.

Morality and political injustice

Political exploitation often undermines social justice. The Kashmir issue is an example of this. Here the justice of the common man is denied in various ways. In the recent Russia-Ukraine war, the common man is most affected and justice is denied.

We must recognise the importance of equal justice to all, not just to a few. This is where the importance of morality comes into play. Justice will be ensured as long as morality prevails. Morality should not be imposed on anyone.

The Catholic Church must consciously examine itself to ensure and safeguard true justice and uphold Christian values. It cannot be justified when the many lessons of righteousness lived and taught by Christ are forgotten. There is no doubt that the Church will face questions as long as it fails to stand for justice – something the other religions should also think about.

It is what one cultivates from one's environment, upbringing and society. Therefore, avenues where this can be inculcated should be encouraged. We often justify the injustice we do. While this is undoubtedly wrong, the scale is magnified when injustice happens to society. And when people are confined to it and prevented from exposing it, this can lead to crisis.

In the aid of humanity

Humanity is at the heart of true justice. All systems must work for the aid and uplift of humanity. A society without justice and freedom does not make sense. Developed countries pay attention to such matters to some extent. While social systems are laid down with the vision that absolute truth and justice prevail, reality can differ. In this context, the importance of a citizen comes into play. People need to be able to point out and respond to wrongdoing and injustice. Every person should be able to do this. Together, people can eliminate injustice and wickedness. The Nirbhaya case in Delhi is an example of this. The involvement of the youth in these situations is very important. They can contribute more. Diverse too, are the platforms available today to respond.

Christian Values

When it comes to the Catholic Church, there are many facets to goodness. But it is disquieting when injustice and exploitation takes place in the name of Jesus Christ. Here we, as the Church – the Body of Christ – should be ready to

correct the wrong. The Catholic Church must consciously examine itself to ensure and safeguard true justice and uphold Christian values. It cannot be justified when the many lessons of righteousness lived and taught by Christ are forgotten. There is no doubt that the Church will face questions as long as it fails to stand for justice – something the other religions should also think about.

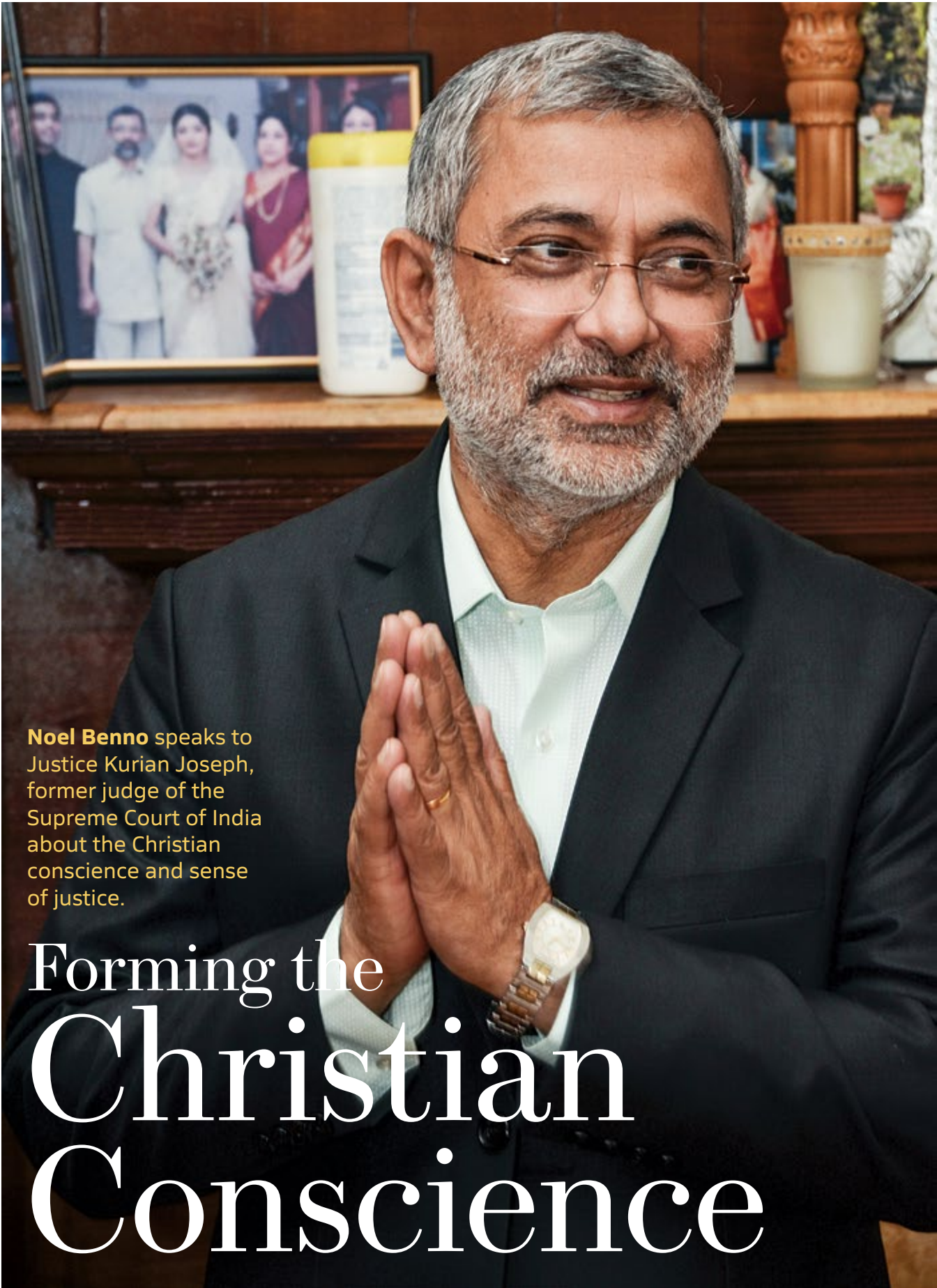
Justice is never a bounty, it is the right of each person, even before she/he was born. Society must be able to cultivate a sense of justice and fairness from the various stages of an individual's development. Each person must develop the awareness that he has no right to deny the justice of another.

Let justice, freedom and peace prevail in our world. ■■



ABOUT GEORGE KALLIVAYALIL

In his distinguished three-decade long career in the newspaper industry, George Abraham Kallivayalil has worked in various capacities in the Deepika group of publications. A winner of many awards for outstanding journalism, he has globe-trotted the world and interacted with world leaders and international journalists. Since 2002, he has been the Associate Editor and Bureau Chief of *Deepika* in New Delhi. Started in 1887 by a Catholic priest, *Deepika* is an Indian Malayalam-language newspaper, one of the oldest newspapers published in India.



Noel Benno speaks to Justice Kurian Joseph, former judge of the Supreme Court of India about the Christian conscience and sense of justice.

Forming the Christian Conscience

Do you mind giving us a glimpse of your journey with Christ and how it has influenced your life and worldview?

☛ I've been so fortunate to have been born in a Catholic family. We were a very traditional family, from a rural background. My father was a clerk in the High Court where I later became a judge, long after his retirement. He had to travel two hours every day to work, and always had a rosary with him on his belt. Throughout the journey, he would pray the Rosary and submit everything through Mother Mary to Jesus. This was something that influenced me, from early on.

Two of my sisters are now Carmelite nuns. When we were kids, they would take us to church daily. From a very young age, I wanted to be an altar boy. By the time I was seven, I was already serving at the altar for the Syrian rite Holy Mass. Later on, I became part of the Catholic children's association, Holy Childhood (Thirubalaskhyam in Kerala), CLC, and much later Mission League, in addition to my catechism classes as a student and a teacher. It was a life close to the Church and spiritual exercises. Daily Holy Mass and evening family prayer with the Rosary had a huge impact on my childhood.

Slowly I began to experience the beauty of being a Catholic and started to be aware of the nourishment I received from Holy Mass. All this made me dwell on how Christ would have responded, or how a Christian should respond. Soon after I had cleared my secondary school education, I joined the seminary hoping to be a priest. But the Lord had other plans for me, and after two-and-a-half years, I came back. However, that period helped me a lot to learn about the Scripture, deeply experience the fruits of retreats, recollection of conscience, etc. I began to realise what a conscience was, and the need to form a Christian conscience.

Just as a conscience is to be formed by teachings, traditions and so on, a Christian conscience is formed essentially by Christian teachings and traditions. Since our conscience shows us when we go wrong, we can distinguish between what is right and not. But how is it formed? It is just like a computer – the output is based on what is fed into it. Ultimately, I came to realise that unless one is holy, one cannot be a spiritual person; unless one is humble, one cannot be holy, unless you are simple, holiness can't be achieved. Holiness in itself takes in many qualities – humility, simplicity, honesty, truthfulness and commitment to core values of spiritual learning. The greatest advantage was that I could form within myself a Christian conscience. Any action or reaction from myself is always prompted by that conscience, formed as a Christian.

Regular attendance of Holy Mass has been central to your prayer life. How influential have the sacraments been in your professional life?

☛ We are people of the flesh and people of the spirit. The flesh always takes us to the wrong, camouflaging itself as right. Human nature is such that we are likely to fall. While we are inherently called to holiness, we have to battle our desires of the flesh. There is this likelihood of our committing wrong. And if we have, how do we come out of it? Of course, we are not condemned forever. It is here that Jesus tells me, 'Kurian, when you fall, you still are in my hands. You don't fall out of my hands.'

Jesus gives me the chance to come back, the sacraments have always helped me realise, acknowledge and then come back to him. That has been the advantage of the sacrament of reconciliation. And when after it, you receive Holy Communion, and continue to receive the Holy Eucharist, it strengthens your inner self. Unless your inner self is strong, you cannot strengthen your outer self. So, my greatest advantage is that by making my inner self strong, I've been able to make my outer self stronger. This strength I have received from the Holy Eucharist.

Mother Mary is called an advocate, she pleads for protection of the dignity of the person. That's what she did at the wedding in Cana, advocating for the host who otherwise would have lost his self-respect. So after the Eucharist, it is Mother Mary who has also helped me to champion the cause of justice.

How does one develop a Christian mind or a Christ-centred approach to their daily life, in the context of aspiring for a world of justice?

☛ Justice is a very abstract concept. Understanding what justice is in a given context, for a given person at the given time is very important. That's why Jesus interpreted justice by saying it is the spirit of law, not the letter of law. Courts of law, in which I myself was a lawyer and judge, interpret justice from man-made law. So application of law is actually justice. Suppose a wrongdoer gets an appropriate punishment, it is said that justice has been done. And a person whose rights were denied him, on approaching the courts, get this restored, he will say justice has been done. If I lose, I will say, justice has failed. That's a travesty of justice. It is a law court and not a justice court. So in the court of law, they will only look into what this law is and apply that. Whereas the justice that Jesus Christ preached, and what every Christian is called to follow, goes beyond law.

This is why St Joseph is called a just man. When he came to know that Our Lady was with child, before their marriage, he was entitled to withdraw from their engagement according to the law at that time. But instead of giving Mary up to the cruelty of the law, he chose to respect her dignity without publicly putting her to shame. He saved her dignity, and at the same time, responded to the situation appropriately. He saw justice beyond law and that is why he is called a just man. And in a given context, this justice ultimately protects respect, protects and promotes the dignity of the person, because the person is the image and likeness of God. As a Christian, each one of us has a duty to respect the other, who is the image and likeness of God. We are called to respect their individuality, dignity, equality, liberty and uphold that. This is where Christian consciousness of justice comes in.

So it's not just a passive life where you don't do any harm. Beyond that, this consciousness of justice requires you to uphold the dignity of another person. You are called to recognise, respect and promote the seen presence of God in your brethren. If these brethren have not been able to realise that dignity, that worth of their life being children of God, then it is your duty to help them realise that. This is the justice that Jesus wants us to uphold.

So justice is not only avoiding wrong done but that you do everything possible according to your conscience to help others be as dignified as you are. This is to bring about the kingdom of God – which is exactly the value of justice in a Christian context.

So it's not just a passive life where you don't do any harm. Beyond that, this consciousness of justice requires you to uphold the dignity of the least, the last and the lost. You are called to recognise, respect and promote the seen presence of God in your brethren.



What was your inspiration to take up a profession in law?

• I'm a first generation lawyer. Nobody in my family had taken up law. Except for the fact that I'd been to the High Court a few times in my early childhood, to visit my father who used to work in the administrative section, I've never had any acquaintance with lawyers or judges. Somehow, I had a flair for public speaking and debating right from my childhood, and that helped me get involved in certain activities. I was a student leader in my school and college days, and was also the university union general secretary of the undivided Kerala University in 1978. And I always had this notion that I had to be a person who'd take a stand, if needed argue for it and win for it. An inner call to be a spokesman to speak up for others. This actually is the role of a lawyer.

With public speaking and debating, there are certain activities where one is always involved in public affairs. My involvement with AICUF (an organisation of Catholic university students) brought an inner call to do justice, a commitment to the betterment of society, to the concept of social justice and social responsibility. I suppose all these factors contributed to my choosing a profession in law. My father and my family had expected me to get a job immediately after graduating, as my father had retired by then and was not in a position to support my pursuing law. Also law courses then were only offered in a private law college, in Trivandrum, very far away from home. But God took care of me. My brother got employed in a bank by then and was able to help my law studies.

Being a former judge of the Supreme Court of India, I assume you've had to tackle many dilemmas in your professional life. How does one discern the right thing when faced with some of life's toughest dilemmas?

• If you want to have proper discernment, particularly in the profession of administration of justice, you need to have complete objectivity – where you approach an issue with a completely open mind. That's why when I take oath, as a judge, my oath is that I will discharge my duties to the best of my knowledge, ability and will do it, without fear, without favour, without affection and without ill will. When all these are eschewed, your mind becomes clean and you are in a position to think straight, uninfluenced by your learnings, personal biases, personal philosophy – because you only see before you a man crying for justice.

Unless you are trained to be detached from subjectivity you cannot be objective in the discharge of your duties. This is where my Christian conscience helped me, because when you are sitting there as a judge, you forget about the whole world, and think about all aspects of the matter. When you do this, uninfluenced by your personal philosophies, or biases, then you will be in a position to discern properly and make a wise decision. At that moment, the Holy Spirit will guide you. But if you want the Holy Spirit to work in

you, you will have to keep away from the other spirits and seek guidance from that Supreme Spirit. For the Holy Spirit to work, your mind should be a clean slate. A clean conscience will always bring the right discernment – this applies everywhere, not just to law. Sometimes we are unable to make right decisions because we don't keep a clean conscience. A clear mind and a clean conscience are the two biggest challenges to every profession, particularly law.

Decision-making under pressure could be at the same time very challenging and an art. What is your strategy when navigating such occasions?

☛ Even as a judge, I'm involved in activities where I can, within the limits of my profession, go to the people for public service, or for matters pertaining to public affairs, and speak at events. But pressures of those kind have no effect on my professional duty as a judge, because the moment I touch a case, I pray for the case. And my prayer is this, 'Lord, let the cause of justice not suffer because of my lack of knowledge, or lack of thorough preparation. If justice suffers, the shame is on you!' In this way, I negotiate and put the burden on him. And that is what he has told us – 'Why carry the burden when I am there? Why should you carry something on your head when you are travelling on a boat? Just put it down.'

I tell the Lord that I cannot possibly understand, discern or make the right decision without his help. Besides, I don't belong to the 'intellectual category', though some of my friends and fellow judges are known intellectuals. I always humbly acknowledge before the Lord that I'm not as sharp or as intelligent as others. And so my prayer is that any inadequacy of mine should not be to the cost of justice. This absolute surrender to God – this complete trust in his ability and not mine – is what enabled me to handle all cases without distress, and take up a larger volume of work. I happen to be one of the ten judges in the history of the Supreme Court of India, who have written over a thousand judgments and disposed of more than twenty-thousand cases. The secret is that I don't carry the burden. I have experienced that now; when somebody takes five minutes to get to a point, I was able to get to it in five seconds. That was the work of the Holy Spirit in me and I definitely acknowledge and humbly say that without the help of God, I wouldn't have been able to function like that. It has been my experience that if you give God the first place in your life, he will take you to the apex in all your endeavours. When God takes the uppermost position in your life, you lose nothing but gain everything.

'Blessed are those who hunger and thirst for justice, for they shall be satisfied' (Matthew 5:6). Who in your perspective are the ones who hunger and thirst for justice?

☛ This verse from the Sermon on the Mount is about helping those who hunger and thirst for justice. If you take up their cause, speak out for them, help them realise that they too are children of God, entitled to equal dignity and share the same fraternity with you – you will be blessed.

So it's not your hunger but the realisation of the hunger and thirst for justice for people who are voiceless, the marginalised, the least, the last, and the lost. It is those people who are really hungry and thirsty for justice. So if you do something to quench

their thirst, and if you do something to satisfy their appetite, by helping them get real justice in society, experience dignity as a person, and restoration of their rights; or helping them break free of the oppressions of injustice, you will be blessed, because you have realised the hunger, and you understood the thirst of those people who have been denied justice on account of oppressive circumstances or oppressive structures.

You needn't be a lawyer to do this. For example, if you are travelling in a bus and you see someone harassing a fellow passenger, the normal tendency is to keep quiet and close your eyes, like the first two people in the parable of the Good Samaritan. We'll conveniently behave as if we have not seen it, and as if they have not seen that we have seen it, like an escapism. But when you take up the cause of the weak person who is oppressed or exploited and speak out for them, then you become someone who hungers and thirsts to see justice done to the person who was denied it.

There are times when we fail to be just in our personal lives and it becomes a matter of pain for us. How do we go about remediating the injustice caused by us?

☛ Definitely it should be a matter of pain. Only then do you realise that you have some Christian conscience left in you. If it is a repairable situation then go back and repair it. If it is a remediable situation, go back and remedy it. But if not, then take your best efforts to make sure such situations do not recur in your life, and muster the strength so that in situations henceforth you will never be a timid person or a coward, and do whatever is possible to protect the rights of others. You won't be able to change the whole world but you will be able to make a difference in the world of that one person who has been denied justice. It is not as if we have never ever been unjust. Yes, there have been situations where one feels I could have done it better. This realisation helps you become stronger, bolder and more committed to the cause of justice.

The ongoing war has sent out waves of uneasiness across the globe. With rising levels of atrocities at both national and international levels, how do we the common folk convince ourselves that there is hope for justice to prevail?

☛ My feeling is that God is not blind to this. God has also created enough people with their outer and inner eyes open. Someday God will help them realise that it is on account of their lapses that this sort of injustice happens. This is where the role of intercessory prayer comes relevant. This will help those people who have become complacent with injustices, to stop being complacent and start fighting for those who have been denied justice. War is always an oppression of the weak and not really two forces fighting. If you look at Ukraine and Russia, it is an invasion of the strong over the weak. Nations and societies should universally raise their voice. We can pray, 'God, let there be a realisation in the minds of people of the wrong they are doing. Help them do their part to resist this evil and stand up for justice.' Ultimately justice should prevail and justice will prevail. Let us all pray for the coming of His kingdom, His intervention, His timing and His people to correct the evils in society. It could be Me, it could be You, it could be Us.





Sense of the Sacred

Anil Israel reflects on this issue's theme, justice, with Scripture.

The world has enough for everyone's needs, but not everyone's greed' (Mahatma Gandhi). It's a sad scar on the face of humanity, to see the vast gap between the haves and have nots. It is astonishingly shocking to hear that the wealthiest 1% of the world population owns more than half of the world's wealth. The bitter truth continues to haunt us – selfishness is still far from decay.

The Catechism teaches us that justice is one of the four cardinal virtues which everyone can pursue. 'Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbour' (CCC 1807). 'Justice consists in the firm and constant will to give God and neighbour their due' (CCC 1836).

The seventh commandment: *Thou shall not steal*, strongly draws our attention to heed the call for justice and honesty. When we think about this commandment, we normally tend to think in terms of: 'have I stolen some physical thing from someone else?' Do we ever think in terms of: 'have I withheld something – love, talent, time from those who rightfully deserve it?' It could be towards those around us or towards those at home, and even towards God – the *Author of life* (Acts 3:15).

The golden rule reminds us: *do to others what you would have them do to you* (Mt. 7:12). Do I truly treat others with fairness and loving kindness? We might tend to be good to those who are good to us. We might be happy to follow the golden rule from within the frames of our comfort zones. Aren't we discriminating when we tend to be conditional? Isn't convenient obedience a sign of hypocrisy?

If you love those who love you, what credit is that to you? And if you do good to those who are good to you, what credit is that to you? And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full (Lk. 6:32-34). *God does not show favouritism* (Rom. 2:11). *He does not show partiality* (Deut.10:17b).



He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous (Mt. 5:45). *As children of God* (1 Jn. 3:1) aren't we too called to *do likewise* (Lk.10:37)?

Do not defraud or rob your neighbour. Do not hold back the wages of a hired worker overnight (Lev.19:13), *for the labourer deserves his wages* (Lk.10:7; 1 Tim. 5:18). Have I denied benefit or appreciation to those who have served me or have been kind to me in any way? Do I put myself only on the receiving end of gain, or am I willing to bear some pain for someone else's gain? *The Son of Man did not come to be served, but to serve* (Mt.

IT IS MORE BLESSED TO GIVE THAN TO RECEIVE › ACTS 20:35



Do we ever think in terms of: ‘have I withheld something – love, talent, time from those who rightfully deserve it?’ It could be towards those around us or towards those at home, and even towards God – the Author of life

20:28). Am I willing to serve, rather than be served? *It is more blessed to give than to receive* (Acts 20:35). Am I willing to give, rather than receive? Am I willing to love, rather than be loved?

What do you have that you did not receive (1 Cor. 4:7) *Every good and perfect gift is from above* (James 1:17). If all that I have and all that I am is from God, am I not expected to return to God what is his due? Have I been a *good and faithful servant* (Mt. 25:23)? Is there anything I have withheld from God? *Will a mere mortal rob God?* (Malachi 3:8). Have I *sacrificed to idols and profaned the sabbath* (1 Mac. 1:43)?

The extent to which other things have taken the place of God in my life, to that extent, I have cheated God – denied what is due to him. To the extent I have failed to put to good use the gifts, talents and charisms bestowed on me, I have yet to grow to be the good and faithful steward God wants me to be. *Give to Caesar what belongs to Caesar and give to God what belongs to God* (Mk. 12:17). Let us learn to be faithful to his call, to his plan, to his will in our lives.

What prevents me from standing right in my relationship with God? If I fail to love my brother whom I can see, how can I claim to love God whom I cannot

see? My failure to see Christ in my fellow brethren, prevents me in my progress along my journey from selfishness to selflessness.

Pope Francis put it poignantly: ‘When you lose the sense of sin, you also lose the sense of the kingdom of God.’ Is my loss of the sense of the sacred, a cause for the chaos in the world? May God strengthen us with the *power from above* (Lk. 24:49) to be his face on earth. ■

Anil Israel lives in Mannheim, Germany, with his wife Sunita and their 5 children.

AND WHAT DOES THE LORD REQUIRE OF YOU? TO ACT JUSTLY AND TO LOVE

Meting out Kingdom Justice

Justice cannot be separated from love, writes **Raifiel Cyril**.



Justice is a virtue that is hidden deep within the ground and must be painstakingly mined for understanding and observation. While I could easily rattle off the CCC definition of justice as ‘the moral virtue that consists in the constant and firm will to give their due to God and neighbour,’ to define what that ‘due’ may be is a rather difficult matter altogether.

Justice is often used in relation to crime and punishment and ensuring that justice is meted out to victims, and much

is spoken and debated about it. But what is justice apart from crime? How do we practise justice in our daily lives? How do we give what is ‘due’ to our neighbour? And this can be understood so differently by everyone. While I may think my Prime Minister deserves due credit, others may perceive some criticism that is due him.

Thus, to attempt to understand justice separated from love is a pointless pursuit. Without including love in the picture, what is ‘due’ to each man will be merciless consequences. That is surely not what the

MERCY AND TO WALK HUMBLY WITH YOUR GOD. › MICAH 6:8



Word commands in Micah 6:8; *And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.* In fact, I suspect these three acts of justice, mercy and humility can hardly be removed from each other. The three walk hand in hand. Hand in hand with God. And who better to show us the best possible demonstration of these three virtues in action than our Lord Jesus Christ himself. The just, merciful, and humble Messiah who came not into this world to judge it but to save it. Instead

of giving us our 'due' punishment, he covered our sin with his death. We were 'due' to die but the Judge himself took us off the stand and gave himself the death sentence. Which judge ever did that? And yet, isn't this the kind of justice God is asking of us? To do as he did? To become the servant, the lesser, the one who loses his life, the one who gives away his coat, the one who offers his other cheek?

But this kind of justice is great when it's God doing it for us. Us doing for others? Not so much. God doesn't any longer tell us to 'do to them what is due to them but do to them what is due to Me'. God tells us to love them as I have loved you, forgive them as I have forgiven you. He tells us that how we treat the least is how we treat him. Worldly justice is for the world. Kingdom justice is what God is calling you and me to. Kingdom justice is what was practiced by St Maximillian Kolbe in Auschwitz when he offered to die in place of another prisoner. Kingdom justice was practiced by St John Paul when

When we look to each other we can only practise self-preservation, self-defence, justification and advocating for our human rights. But in Christ Jesus, our human right to death and punishment in hell was taken away!

he visited his assassin in prison, forgiving him. Kingdom justice was practiced by St Joseph when he received Mary as his wife even though she was with child. Kingdom justice is practiced every time you and I stop looking at each other to decide our next course of action and instead look to our Father in heaven. For when we look to each other we can only practise self-preservation, self-defence, justification and advocating for our human rights. But in Christ Jesus, our human right to death and punishment in hell was taken away! We fallible human beings can never stop having splinters in our eyes that are smaller than our neighbour's, so wherein lies justice? Indeed, the only justice we will ever be called to mete out will be love.

For Christ is our vindicator, our judge, and our counsel. Our calling is to stand back and let him fight our battles. To stand back and forgive. To stand back and see the face of God and our own faces in our brethren. We are all sinners in need of saving. So, who then do we fight and apply justice for? Indeed, for the poor, weak, the orphans, the vulnerable, the marginalised. Undoubtedly as the body of Christ, we seek justice for our brethren. Not a condemning justice, but one that builds up and empowers the voiceless.

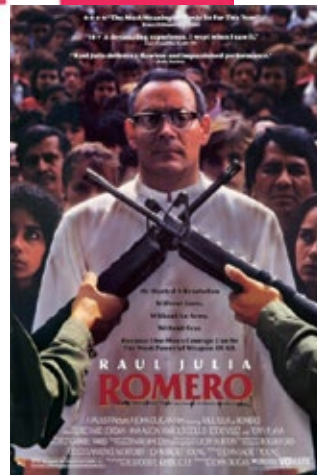
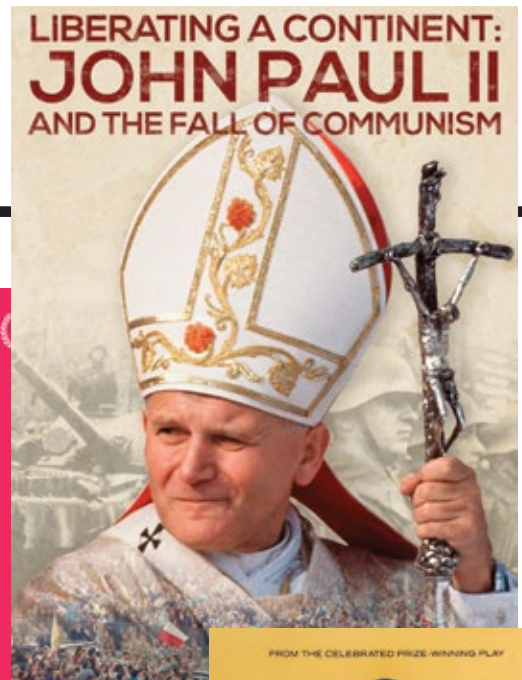
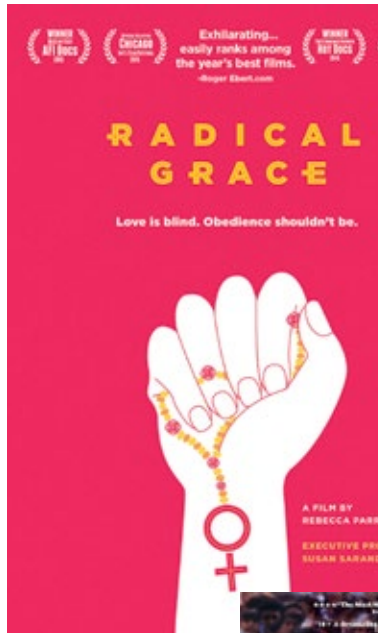
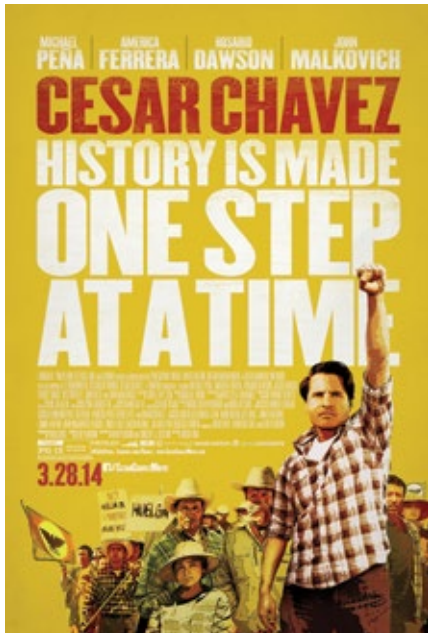
Finally, how can we treat God with fairness? What is our due to God? Just treatment of God is giving him first place and second place and every place. Just treatment of God is giving him not just the first hour of our day but every single breathing minute. Just treatment of God is not just praising him when life feels downright lovely but even when it isn't, 'cos he is still working behind the scenes! The fairest treatment of God is TRUST. Loving trust in God evidenced by our thoughts, words, actions especially in response to uncertainties and trials, is due him. May we repent of all our unpaid dues to the Just One and all who are his. ■■

¹A nobody who is precious to Christ', Raifiel lives with her husband, Cyril in beautiful Canberra, Australia.

SOUNDREPLY



THE CATHOLIC LIBRARY ON JUSTICE



MOVIES

A Man For All Seasons

Depicting the final years of Saint Thomas More, the movie won the Best Picture Award at the Oscars, portraying the saint's refusal of Henry VIII's unjust desires, asking for divorce and letting him be declared Head of the Church of England.

Cesar Chavez

This film is a fine depiction of a true Catholic man fighting for the betterment of labourers' rights by employing the weapons of prayer and fasting, following the teachings of Catholic social justice.

Romero

Depicting the tribulations faced by Father Oscar Romero during the Civil War in El Salvador, his peaceful protests and the Catholic strength of will he displayed in the face of adversity sets us a shining example.

Radical Grace

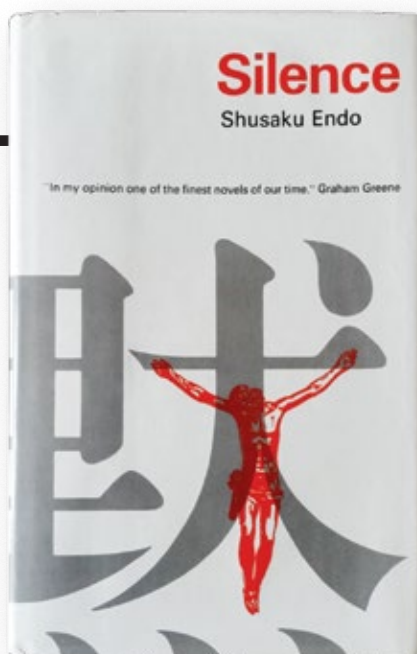
The film brings to light the life of three radical nuns who seek to reform the Catholic Church through the principles of social justice and equality whilst staying true to their vocation.

Liberating a Continent: John Paul II and the Fall of Communism

This stirring documentary presents the magnificent role played by the dear Pope in ending Communism in the then USSR by rekindling their spiritual consciences.

BY
Jessica M

An Associate Consultant in Marketing & Communications, Jessica lives with her mother in Kochi, India.



BOOKS

Silence by Shūsaku Endo

Crafting his stories from the unique perspective of a Catholic in Japan, Endo depicts the life of a Jesuit missionary who suffers persecution in seventeenth century Japan. One of the main themes of the work is the ethical crisis faced by the protagonist in either choosing apostasy or allowing the death of his parishioners.



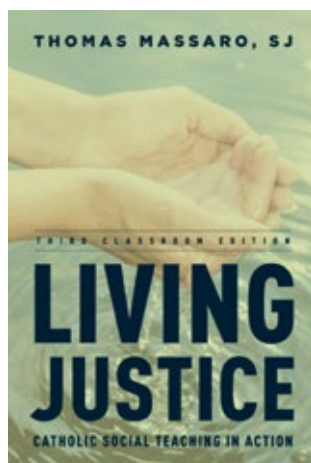
The Power and the Glory by Graham Greene

Alluding to the praises for God in the Catholic Church, this seminal work by Greene details the story of an apostate priest living in Mexico at a time when the government was trying to suppress the Catholic Church and the consequent Cristero War (1927-29).



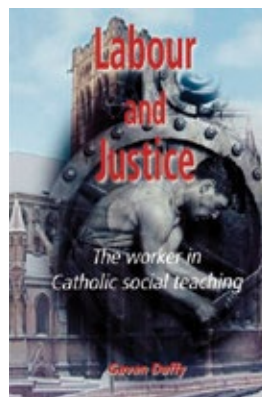
Manalive by G.K. Chesterton

Splendidly utilising the theme of the 'holy fool,' Chesterton writes about Innocent Smith, who is arrested on multiple charges of polygamy, attempted murder, etc., and the unravelling of the mystery engulfing this enigmatic man.



Living Justice: Catholic Social Teaching in Action by Thomas Massaro

Massaro takes his readers through a step-by-step account of Catholic teachings on social justice, right from the foundational blocks to the latest writings on the subject, such as those by Pope Francis on championing peace and justice in a world filled with strife.



Labour and Justice: The Worker in Catholic Social Teaching by Gavan Duffy

A one-of-its-kind work on the identity of the labourer in the light of Scripture, Duffy's description highlights the treatment of the 'worker' in the Bible and the central themes of 'justice and fairness.'

Chandeliers

✦ *A Letter from the Son of the UnKnown Father*



My Dear Friend,
Greetings from Heaven!

I write this to you, prompted by our Heavenly Father, who wants to strengthen you in these times of adversity. Take heart! He is with you.

I was born, a man of colour in Lima, Peru. It was the latter part of the 16th century. My baptismal record reads, 'Martin, son of an unknown father'.

My father had abandoned us. Don Juan de Porres, my father, was a Spanish nobleman. My mother, Ana Velazquez, was a freed slave of African descent. As a result, my sister and I were the much ridiculed 'mulatto', people of mixed race.

We sailed through penury. Mom did laundry to survive each day. She gave me that little money from her work to get food from the market. And on my way, I always found people who were less fortunate than us.

I couldn't help giving them what I had. And mom couldn't help beating me when I brought nothing back home. I grew up learning the hardships of being a coloured child, often mocked and called a 'mulatto dog'. We were treated like animals.

My father regretted leaving my family and accepted us when I was eight. He took care to give my sister and me a good education. We were happy having a united family. Later, I returned to Lima and apprenticed under a barber/surgeon named Marcel de Rivero. I learnt the trade and medical arts in no time. At first, people were reluctant to get aid from me but later, they started preferring my service. It was the hands of God. He blessed me with the art of healing and that was the secret behind it. I met Jesus in the Holy Mass in the mornings. I lit candles in my room and prayed all night. The Blessed Sacrament was my strength.

By Jisha John

At the age of 15, I discerned to join the Dominicans of the Holy Rosary Priory in Lima. The Peruvian law did not permit people of colour to become priests. But I was delighted to be received as a servant in the monastery.

Cleaning, doing the laundry and the dishes, watering the plants, assisting the sick, and so on. Oh! Those esteemed tasks helped me serve Jesus. He was there in the kitchen, garden, infirmary, on the streets and on the altar. I enjoyed being with him everywhere.

I would like to write about my 'Jerrys' too. I mean my friends, the little mice in the monastery. There is a story behind our friendship. They damaged the linen clothes in the sacristy. Hunger had compelled them to do so. Poor things! I met with them in the courtyard and made a contract with them. I offered them food every day if they would stop annoying the monastery. They were very faithful. Apart from them, I had dogs, cats and birds as my friends. I nursed them when they were sick.

And you know, the prior of the house was so good to me. When the monastery faced a financial crisis, I insisted that he sell me off, but he refused to do so. Such was his fatherly love for me. He allowed me to assist the sick and the slaves outside the monastery too. When the monastery couldn't afford to keep the sick whom I had brought into its walls, my sister lodged them in her house.

I was allowed to profess my religious vows at the age of 24 and became a lay Dominican. I continued to perform my old tasks in joy and peace. The plight of the destitute and deprived worried me much. Racial discrimination was so prevalent. There was a terrible imbalance. God created us as male and female. And man divided them as rich and poor or black and white. By the grace of God,



we could establish an orphanage for the abandoned children. I began an educational institution, to assist the needy to learn. People helped me to help the disadvantaged. They gave alms for the weddings of many young women. The sick healed. The poor and the slaves enjoyed.

When it comes to raising Br. Thomas from the dead, bilocation, levitation or other miraculous deeds... I have no words. It was God's doing. They were mere signs of his presence. He helped me pass through the locked doors. He wanted to console the sick and lay his hands on them. I was a weapon in his hands.

He foretold me about my demise. It was time I had to leave for my heavenly abode. I continued cleaning, washing and nursing. Mamma Mary and St. Dominic paid a visit to my room and strengthened me. I departed on November 3rd, 1639.

Dear friend, everything – even

sweeping, scraping vegetables, weeding a garden and waiting on the sick – can be a prayer, if it is offered to God. Repay no one evil with evil. Do good. Excuse the faults of others. Forgive the bitter past and ask Jesus to heal your wounds for he is the wounded healer.

My sufferings of childhood made me sensitive to the sufferings of others. God has a plan. Remember, compassion is preferable to cleanliness. Reflect that with a little soap I can easily clean my bed covers, but even with a torrent of tears I would never be able to wash from my soul the stains my harshness towards the unfortunate would create. Be righteous like our Father in Heaven. He has justified you on the Cross. Stand for justice.

With love
Martin de Porres
Son of the Heavenly Father



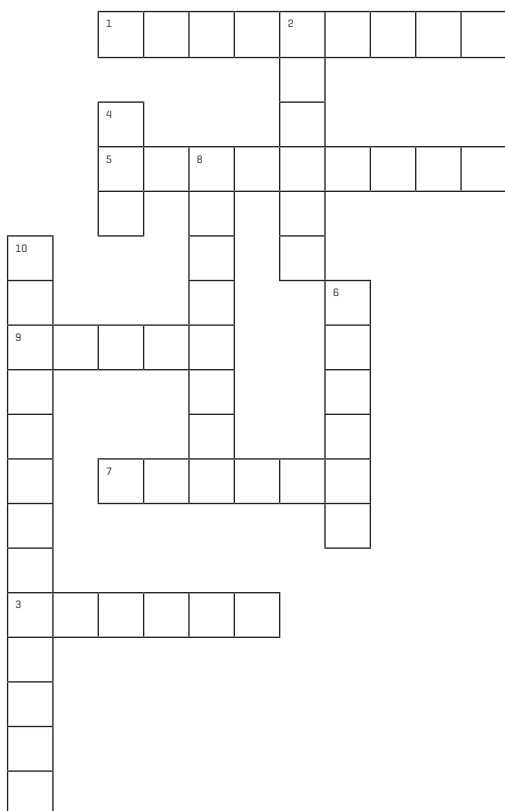
time out



Mail your answers to quiztime@jykairosmedia.org before 25th May 2022.
The winner will be rewarded with 1 year subscription of Kairos Global

Crossword

To solve this crossword, find answers to these clues from the respective section of this issue.



Across

- 1 The very essence of heaven is ____ with God. [Ask Fr. Bitaju]
- 3 Next World Youth Day will be in ____ 2023. [Pope Talk]
- 5 Eternal happiness is _____. [You Cat]
- 7 Author of 'The Everyday Choice' speaks about living with this community. [In Focus]
- 9 International law had its beginnings from this country. [In Focus]

Down

- 2 Sr Anastazia Nyajura is from this country. [Encounter]
- 4 A person is introduced to charismatic renewal through _____. [Jesus Youth]
- 6 Who first encouraged Maria Shamaun to see Jesus as her friend? [Experience]
- 8 The author of 'On God's Business' is a ____ by profession. [Evolution]
- 10 The team from Technopark, Trivandrum went to this place for their mission. [Mission Talk]

*Rejoice with those who rejoice, weep with those who weep.
Live in harmony with one another. Do not be haughty, but
associate with the lowly. Never be wise in your own sight.
Repay no one evil for evil, but give thought to do what
is honorable in the sight of all. If possible, so far as
it depends on you, live peaceably with all.*


Romans 12:15-18



ANSWERS TO QUIZTIME ISSUE 49

1. St Benedict, 2. Spiritual Exercises, 3. Pakistan, 4. Sr Rani Maria, 5. Pope John Paul II, 6. Lazarus, 7. St Margaret Clitherow, 8. Pope Paul VI, 9. Eustachius De Lannoy, 10. Twenty, 11. Thomas Merton, 12. Franciszek Gajowniczek, 13. 'Viva Cristo Rey', 14. Fr Giovanni Battista Buttarì, 15. Blessed Benedict Daswa

LUKAS
and
RAY



By Steffi Anshel Farina
IG @sunfirepictures.steffi

Sigh! Wars are so devastating. It's always better to read news at night.

Its SO UNFAIR! Why do innocent people have to die? Murder. Injustice. Does science have answers this time, Lukas?



I was mulling over this as well. Why do bad things happen to good people?

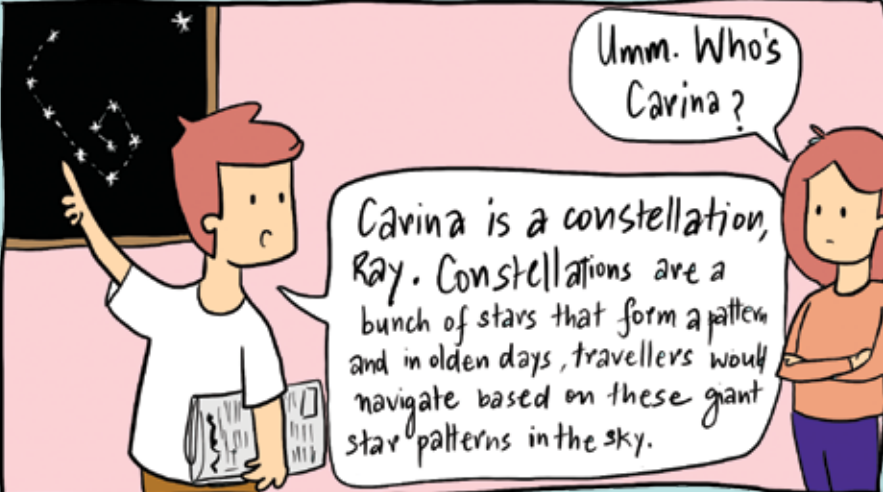


And then-as usual-I got my answers. One was an obvious one. If we live in an environment with others, everyone's actions affect the other. But then Carina gave me another perspective!



Umm. Who's Carina?

Carina is a constellation, Ray. Constellations are a bunch of stars that form a pattern and in olden days, travellers would navigate based on these giant star patterns in the sky.



Imagine if we looked at and relied on just one star?



We would get lost? Lose track?



If we define our lives as only the earthly life, we choose to look at just one star. We lose focus and get dismayed. Justice will always be done...

...one day





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