

Mercy and Justice

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Today's Context

The impact of globalization has made inroads into every area of socio, economic, political and cultural life in our world. The media is more at the service of this global economy and politics, in the tripolar analysis of market and of state and less of the civil society. For the market, only what is salable is valuable. The human values of mercy, love, compassion, justice, social commitment etc. are not marketable commodities and hence not valuable for the market. This is one of the major ethical crisis of globalization.¹ This inadequacy has come to be called *cultural lag* compared to the fast growth of technological revolution.

Information technology and consumerist culture are creating techno-minds and consumer hearts, increasing inequality and creating serious ecological problems. There is the exclusion and amnesia of the already exploited poor who are often forced to be displaced from their livelihood areas thereby becoming victims of various forms of injustice.

India has several social evils and problems: the social evil of barbaric caste system frequently resorting to violence to reinforce itself, the social problem of massive poverty with starvation deaths, especially of children, the rampant paralyzing corruption becoming a way of life at the high

levels of public administration, (the judiciary included), educational institutions becoming commercial, losing their sense of service, the disturbing child prostitution, sexual violence etc. just to mention a few.

Against this backdrop, this article is a very modest attempt to analyse the concepts of mercy and justice in Pope Francis' Bull of Indiction of the Extraordinary Jubilee Year of Mercy (*Misericordiae Vultus* - The Face of Mercy - hereafter referred to as MV). The motto of this Holy Year is "Merciful like the Father" (MV,14)². The Pope also touches upon justice although cautiously in its relation to mercy.

Yahweh – The Merciful God

According to Pope Francis, the first testament portrays God in several ways. The important and omnipotent mark of Yahweh is mercy. Yahweh revealed Himself to Moses as "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousandth generation, forgiving iniquity and transgression and sin," (Ex 34:6-7; MV,1). This idea is sung by the Psalmist: "He forgives all our iniquity... crowns us with steadfast love and mercy... is merciful and gracious, slow to anger and abounding in steadfast love.... As a father has compassion for his children so the Lord has compassion for those who fear him" (Ps.103:3,4,8,13; MV, 6). It is again confirmed by the life experience of David who says, "Be mindful of your mercy, O Lord, and of your steadfast love, for they have been from of old" (Ps 25:6; cf. also Ps 136 - His mercy endures forever, MV, 25). Prophet Micah challenges people saying, "Compared to Yahweh who is there to show mercy, compassion and pardon?" (Mic 7 :18-19; MV,17). Instead of punishing sinners, Yahweh, in his

mercy, gives them ample opportunity for their conversion. This is how he deals with his people. Thus the very name Yahweh means mercy, love, compassion and forgiveness (cf. Hos 11:1,3-4,8-9). "It is easier for God to hold back anger than mercy" says saint Augustine (MV, 21). Yes, God's anger lasts but a moment, his mercy lasts forever.

The Merciful and Compassionate Jesus

Jesus, the reflection and exact imprint of God's very being (Heb 1:3), internalized the merciful love and ever-forgiving attitude of His Father and manifested it in his relation to people. He had compassion for the crowd of people, who were without a shepherd, taught them (Mk 6:34), fed the five thousand (Mk 6:34-35; Mt 15:37) and healed them (Mt 14:14; Mk 1:32,34; MV,8). He had compassion for the widow of Nain and raised her son from the dead (Lk.7:11-17; MV,8). When Jesus was dining in the house of Matthew with many tax collectors and sinners, the Pharisees found fault with him. But his reply was "I desire mercy, not sacrifice" (Mt 9:9-13; cf. also Mt 12:7; Hos 6:6). In a very descriptive and moving way Jesus brings out the mercy and forgiveness of God in the most illustrious parable of the Prodigal (Lk 15:11-32). He is indeed the face of the Father's mercy in this parable.

The Meaning of Mercy

Pope Francis writes in his bull quoting Saint Thomas Aquinas, "God's mercy, rather than a sign of weakness, is the mark of his omnipotence" (MV,6). Mercy is a key word that indicates God's action towards humans (MV, 9). Mercy is the very foundation of the Church's life (MV, 10). She is commissioned to announce the mercy of God, the heartbeat

of the Gospel. It should penetrate the heart and mind of every person (MV, 12).

Mercy should not be reduced to mere pious practices, for example of saying the 'Chaplet of the Divine Mercy', as some people tend to do in this jubilee year of mercy or simply going from one chosen Church to another entering through the Mercy Door. Pope Francis exhorts us to rediscover the corporal works of mercy in the jubilee year namely: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned and bury the dead. Besides he also exhorts us not to forget the spiritual works of mercy, namely: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead" (MV, 15). Thus the Pope wants us to show mercy to our fellow human beings through these concrete actions. Mathew's parable of the last judgment brings out the compassionate love to a climax (Mt 25:31-45). The letter of James 5:1-3, 5-6 is a very powerful commentary of this judgment on the nations. There will be judgment without mercy for those who had failed to show mercy to others.

Pope Francis invokes Saint Faustina Kowalski to intercede for us, so that we may live manifesting the mercy of God (MV, 24). It is good to remember here that Pope Pius XII once, and Pope John XXIII twice, forbade the image of Divine Mercy as propagated by the Polish Nun Sister Mary Faustina Kowalska (1905-1938)³.

The biblical logo of the jubilee year of mercy is very rich in its symbolism. Jesus, the Good Shepherd, lovingly

and gently carries upon his shoulders the lost human being. He touches the flesh of humanity through love and transforms human life. We see only three eyes for two people. Christ's right eye becomes the left eye of man. Christ sees with the eyes of Adam and Adam sees with the eyes of Christ. What a masterpiece of a symbol! This is the new vision of man which Jesus has ushered into the world (sight to the blind Lk 4:18-19; Jn 8:12; Jn 9). As a result, every person discovers in Christ, the new Adam, one's own humanity and the future that lies ahead, contemplating, in his/her gaze, the love of the Father. "The three concentric ovals, with colours progressively lighter as we move outward, suggest the movement of Christ who carries humanity out of the night of sin and death."⁴

The Significance of Compassionate Love

The usual and commonly rendered meaning and content of the word mercy seems to be rather weak in this context. Mercy actually signifies a kind of forgiving attitude towards someone over whom one has power or right. For example, God has mercy on us sinners. Mercy mission means journey to help people in need or want.⁵ Mercy of course is also an expression of genuine love. Compassion seems to be an apt word which better brings out what the Pope wants to say in his bull.

Pope Francis himself uses the word compassion and mercy on and off inter changeably. For example:

- Jesus, seeing crowds of people... felt *deep compassion* for them (cf Mt 9:36). On the basis of this *compassionate love* he healed the sick who were presented to him (cf. Mt 14 :14), and with just a few loaves of bread and fish he

satisfied the enormous crowd (cf. Mt 15: 37). What moved Jesus in all these situations was nothing other than *mercy* (MV, 8).

- When he (Jesus) came upon the widow of Nain taking her son out for burial, he *felt great compassion* for the immense suffering of this grieving mother, and he gave back her son by raising him from the dead (cf. Lk 7:15; MV, 8).

- Day after day, touched by his *compassion*, we also can become *compassionate* towards others (MV, 14). This is the Pope's urgent call to us as seen in the bull.

The English word *compassion* comes from two Latin etimological words *cum + passio* or *cum + patire* which mean to suffer with someone in his/her misery. It is to say to the sufferer that I am with you, I participate in your suffering. It expresses one's solidarity with the suffering, the afflicted and the needy. To put it differently, *compassion* is where people say 'I am so sorry for what has happened to you. I am your brother / sister, fragile just like you, I too have suffered and wept. Now let me sit with you in your pain and hold your hand so that you stand up again and move forward'. *Compassion* thus indicates a sense of mutual experience of broken existence and brings new hope to those who suffer. *Compassion* continues to be seen even when the sufferer expresses anger. For people who are very seriously affected or traumatized, anger is sometimes the only way to survive and to keep living. The salutary medicine for such anger is *compassionate love*.⁶

Biblical Basis of Compassionate Love

The Greek word which is used for compassion is *splangchnizomai*, which comes from *splanchna* meaning bowels, entrails - the place where our most intimate passionate emotions are located. The Hebrew word for compassion is '*rahemin*' which refers to the womb of Yahweh to express the deeply moving compassion of God.⁷

Besides the word mercy (*hezede*), The Bible also uses compassion (*rahemin*) to define the characteristic attribute of God (Ex.33:19; Deut.13:17-18; Ps.77:9; 79:8; 119:77; Is.9:17; 14:1; 63:7-15; Zech.1:16). Yahweh's compassion for the poor is such that He identifies with them and suffers with them (Prov.14:31; 19:17). The compassion of Yahweh has a profoundly tender and maternal dimension. "Can a woman forget her nursing child, or show no compassion, for the child of her womb? Even these may forget, yet I will not forget you" (Is 49:15). The most important image the Bible uses for God's suffering love is the image from the experience of woman giving birth (Jn 16:21). The key command of the holiness code of Leviticus is: "Be holy because I, Yahweh your God am holy" (Lev 19:2). God's essential attribute of holiness is shifted to God's compassion in Luke. "Be compassionate just as your heavenly Father is compassionate" (Lk 6:36).

Yahweh revealed himself as compassionate God who comes down into our broken, wounded, painful human conditions to save us. God became flesh in Jesus, who is the enfleshment of God's compassion in history. The Gospels speak about Jesus being moved with compassion at the misery of the people (Mt 14:14; 9:36; Mk 6:34; Lk 7:13; Mk 1:41). It meant that Jesus was moved in his entrails,

expressing something very deep flowing from the depths of his bowels. In other words his internal organs tremble and vibrate with compassion. Jesus' table fellowship with the social outcasts of his time even at the risk of losing his reputation, was his pure compassion in its most eloquent and provocative manner.

The Supreme Judge becomes hungry with the starving, naked with the despoiled and a prisoner with the imprisoned (Mt 25:31-46). He is the suffering servant / Messiah as described in Isaiah. Jesus' identity with our brokenness and suffering reached its climax when he made himself Bread broken on Calvary. Thus Jesus becomes the historical expression par excellence of God's compassion.

"Compassion is hard because it requires the inner disposition to go with others to the place where they are weak, vulnerable, lonely, and broken" ⁸. In a globalized indifferent world, sin is the failure to show compassion to the afflicted, the wounded, and the needy... etc. This is graphically described in the parable of the good Samaritan. Here Jesus depicts the priest and the Levite as sinners (Lk 10:30-37). For they failed to show compassion to the needy man lying on the road.

We can come close to sufferers only when we are willing to become vulnerable ourselves. We bear the physical pain of others, their weakness, fears and mental agonies. We allow all the sufferings of people, including that of our oppressors, to enter into the depths of our hearts, in order there to be transformed into compassion. "Compassion challenges us to cry out with those in misery..., to weep with those in tears. Compassion requires us to be weak

with the weak, vulnerable with the vulnerable and powerless with the powerless. Compassion means full immersion in the condition of being human".⁹ There is a self emptying, humiliating movement in compassion. Those to whom we show compassion become a part of us. That is why when someone whom we love is in pain, we too feel hurt. Through some mysterious but true and intimate alchemy they are grafted on to us. Hence when someone we love dies, a part of us dies too.

Compassion can be both active and passive. Active compassion gets involved in the existential situation and takes remedial action against oppression and suffering. It joins with the oppressed in their struggle for justice. It goes to the extent of willing to lay down one's life for others. Passive compassion is to stand with the sufferer which engenders hope in the other. There are moments in our lives when the mystery of evil and suffering are impenetrable that love can only stand in hope and suffer with the other.

Compassion is a downward movement towards solidarity instead of an upward movement towards popularity. Sometimes compassion denounces and tears off the mask of those who oppress and exploit the downtrodden. This is the militant dimension of compassion. It has nothing to do with selfish anger, hatred and revenge.¹⁰ Compassion is essentially non violent. It tends towards communion; yet it also tends to redress injuries and injustices. Forgiveness is an essential part of compassion.

Relationship between Justice and Mercy (MV. 20)

Justice and mercy are not two contradictory realities, they are both related says Pope Francis (MV, 20). They are two dimensions of a single reality which culminates in the fulness of love. The scribes and Pharisees insisted on legal justice for salvation. Paul after his conversion, would say that faith in Jesus Christ makes one righteous (Gal 2 :16). Jesus gave us only one law, the law of love. But the teachers of the law had multiplied it to suit their convenience without considering the common good of all. Besides laws are made from particular context and so they are subject to change. But the scribes and Pharisees made them absolute. Hence the Pope rightly wants us to go beyond the legal aspect of law, to 'God's merciful love' (Lk 6:36). Yes, Jesus liberated people from the mess and the meshes of legalistic religion and morality and the shallowness of mere externalism. He summoned them to live in mercy and love, reflecting the mercy of the Heavenly Father.

The Pope goes on to say that there is the temptation to focus exclusively on justice - at the waning of mercy - in the wider culture, though justice is necessary and indispensable. Mercy and its exercise is watered down. In some circles the use of the word mercy itself is dropped, which does not positively contribute to promote human relationship. This is a dangerous trend. To counter this, the Pope says that the time has come now for the Church to take up the call of mercy, the higher and more important goal. God reaches out to people with His mercy and forgiveness, going beyond legal justice. God's justice is mercy (MV, 21) and mercy surpasses justice (MV, 21).

We do see the deep concern of Pope Francis to bring all the Catholics who had gone away from the Church by appealing and offering to them God's mercy. He also wants to bring all Christians into a living communion into Christ. Through mercy he invites all people of good will to create a humane society rooted and grounded in love and forgiveness (Eph. 3:17).

The Prophetic and Compassionate Justice

Along with mercy, we need to look for the prophetic, ethical and spiritual resources to create a more humane and just society/world. Mercy lays more emphasis on the individual person; whereas prophetic justice lays greater emphasis on the collective dimension of the society against the unjust structures and systems of today. Social justice is primarily concerned with how society is structured, how wealth, power, rights and responsibilities are distributed at various levels, so as to determine who benefits and at whose expense.

“As Christians, we should participate in people's struggle for justice, because the question of justice is intrinsic to human wholeness and salvation, intrinsic to the Gospel Jesus announced and the kingdom he brought, to the love that is at the heart of the Christian reality and to the rights, dignity and destiny of every human person and human community.¹¹”

“Unless the Church, its members and its organizations express God's love by involvement and leadership in constructive protest against the present conditions of men, then it will become identified with injustice and persecution. If this happens, it will die – and

humanly speaking deserves to die – because it will then serve no purpose comprehensive to modern man” said Julius Niferere.¹² This spirituality of justice, rooted in the God of justice, is urgently needed in our faith response to the God as justice. In a way justice can be said to be the new dimension of charity or mercy.

Biblical understanding of Justice

The two Hebrew words used in the Old Testament for justice is *tsedagah* and *mispah*. These terms are translated into English by several words such as righteousness, uprightness, honesty, virtue, holiness, etc., since these Hebrew terms are rather difficult to translate. Righteousness is the fulfillment of a demand of right relationship with God and with humans. Yahweh is known as God of justice who takes the side of the poor and redresses injustice done to the strangers, widows and orphans (Ex 22:21-24). Practice of idolatry and injustice on Israel’s part is seen as adultery (Hos 1:1-4; 2:1-3). Prophets in general, Amos and Jeremiah in particular say that justice is the way to know God (Amos 5:24; Jer 22:15-16). The prophets constantly remind the Israelites that to love God is to do justice and to establish just and right relationship among themselves. The jubilee year (Lev 25) was introduced in order to set right what had gone wrong during the last fifty years.

Jesus’ programmatic summary (Lk 4:18-19) is a visible socio-political, economic, cultural restructuring of relations among the people. In the counterculture of the Sermon on the Mount, Jesus says, Blessed are those who hunger and thirst for righteousness (Mt 5:6), blessed are those who

are persecuted for righteousness' sake (Mt 5:10), and blessed are those who strive first for righteousness (Mt 6:33). Justice becomes the pre-requisite for entry into God's reign (Mt 5:20). Jesus finds fault with the scribes and Pharisees for having neglected the weightier matters of the law, namely *justice, mercy and faith* (Mt 23:23; Lk 11:42). The worship of the God of Jesus is to be expressed in right relationship (Mt 5:23). Jesus is referred to as the 'Just One' (Acts 3:14). The resurrection of Jesus is God's vindication and approval that Jesus' way of compassionate justice is the way of God. Biblical justice is a question of bringing into social life, culture and religion – those who are being excluded – namely sinners, lepers, Samaritans, unlearned etc. Justice and faith in God are mutually constitutive. To do justice is a way of affirming one's faith in the God of justice.

"The Gospels do not speak to us of justice simply as a human virtue, but as justice of the kingdom, the source of which is God, and the violation of which is not just social injustice, but above all, a sin (assault) against God".¹³

Justice and Church's Social Teaching

According to Pope Saint John Paul II, "To teach and to spread her social doctrine pertains to the Church's evangelizing mission and is an essential part of the Christian message, since this doctrine points out to the direct consequences of that message in the life of society and situates daily work and struggles for justice in the context of bearing witness to Christ".¹⁴

The social doctrine began with Pope Leo XIII encyclical *Rerum Novarum* in 1891, laying a solid basis to a society

based on justice. Pope Pius XI in his *Quadragesimo Anno* (1931) says “Each one, therefore, must receive his (her) share, and the distribution of created goods must be brought into conformity with the demands of the common good or social justice (No. 57). *Gaudium et Spes* of Vatican II (1965), in its last chapter, deals with relations among nations based on justice and love.

The synod of Bishops in their ‘Justice in the world’ (1971) make a very significant statement “Action on behalf of justice and participation in the transformation of the world fully appear to us as *a constitutive dimension of the preaching of the Gospel*, or in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation” (No. 6). It says further “Christian love of neighbour and justice cannot be separated. For *love implies an absolute demand for justice*, namely a recognition of the dignity and rights of one’s neighbour” (No. 34). There is a need for education to justice. “The liturgy, which we preside over and which is the heart of the Church’s life, can greatly serve education for justice.... The liturgy of the word, catechesis and the celebration of sacraments have the power to help us to discover the teaching of the prophets, the Lord and the Apostles on the subject of justice” (No. 58). Protection of human rights is the test of social justice.

The CBCI General Body Meeting held at Nagpur in 1984, Says “The formation of social justice as a constitutive dimension of the Church’s evangelizing mission, has been clearly stated by the synod of Bishops. In countries like India, it (justice) *needs to be viewed as a privileged expression of mission and an apostolic priority.*” In the words of Fr. John

Desrochers, this statement is a path-breaking thrust about the paramount importance of social justice".¹⁵

Negative Forces in the Struggles for Justice

In *Dives Mesericordia*, Pope John Paul II (1980) says that justice is not enough, since in the effort to bring about justice, negative forces like destructive anger, hatred and even cruelty intervene. The deeper power of love in the context of sin and conflict takes on the form of mercy. While justice aims at bringing equality in the material sphere, mercy brings people into greater communion (No.12). Continuing Pope John Paul II, Pope Francis also says that the negative forces of hatred and cruelty creep in when trying to work for justice.

Yet we cannot neglect the prophetic justice against the background of institutional and structural injustice which starves to death 37,000 people every day. How many generations are sacrificed in the hope of gradual change? A liberative violence of course based on compassionate love may be justified in desperate situations of great oppression, as a last resort to liberate humankind from firmly established tyranny. We may recall to mind what Pope Paul VI (1967) said in *Populorum Progressio*. 'With situations of injustice, recourse to violence is a grave temptation. This violence is only a response to the institutional and structural violence and injustice.'¹⁶ But he immediately cautions against revolutions, lest greater misery may result' (Nos. 30-31). It may be a lesser evil in the face of greater evil of continuous violent bloodshed by the structural and systemic injustice. Violence is allowed in self-defense says catholic moral theology. Then if it be a case of survival, why not

violence be justified, where the use of it can alone remove unjust situations?

Justice is a constitutive part of Christ's moral message of God's reign as expressed in the social teaching of the Church. Compassionate love enables humans to be in solidarity with the victims of injustice and to share in their struggle for justice.¹⁷

If my hungry neighbour has a right to be fed..., then that makes it a matter of justice (Mt 25:31-45; Rom 13:8). Hence these traditional works of mercy are in fact works of justice. While love is the basis and the all-embracing virtue, justice is love, in the sphere of human rights as a moral imperative. To dissociate oneself from this moral imperative is to become an accomplice in injustice. For commitment to faith and commitment to justice are inseparable. Faith in God the Creator of the world carries with it a firm commitment to His creation – concern for the earth, for all life, especially for all human beings as they bear God's image.

The involved transcendence seems to be the only way of breaking the spiral of violence which otherwise breeds further violence and injustice. "Only a man who loves his enemy has the right to kill him. No one indeed is fit to inflict punishment save the one who has first overcome hate in his heart", is the wise warning of saint Augustin.¹⁸

Need of Mystic - Prophets

In a world filled with callous indifference, misery, injustice, violence and terrorism, the mystical prophets can bring about healing. Mystics are those who have had an intense personal experience of God, deeply rooted in God's

unconditional love. From this experience they become the 'Sacrament of God' as late cardinal Bernadine of Chicago would say.¹⁹ Their awareness of and union with God is contagious. Mystics perceive reality in a holistic manner, view cosmos as God sees. And this holistic vision of reality naturally flows into compassionate love for which the world hungers. And the Church has been nourished by the mystics down the centuries. It is in this context we read Karl Rahner's statement: "The Christian of the future will be a mystic or... will not exist".²⁰

Prophets are those who feel the inner call to articulate God's word within a concrete context of injustice to God's people and creation as a whole. They become the mouthpiece of God and spokespersons within the community. In a world where cultural Christianity is rapidly disappearing, we need mystic-prophets who are embodiments of love, mercy, compassion, forgiveness, and they can make a real difference. Their involvement and capacity for transcendence is the only way of breaking the spiral of sin, selfishness, violence and to bring about justice, reconciliation and peace. People like the Mahatma Gandhi in India, Martin Luther King in America and Nelson Mandela in South Africa Dalailama in Dharmasala, have believed in the power of compassionate and suffering love in a world which relies on the love of power.²¹

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Endnotes

¹ Cf. Daniel Chetti, M.P. Joseph (ed.), Ethical Issues in the Struggles for Justice, Bangalore, CSS/BTTBPSA, 1998, p.x.

2. Pope Francis, *Misericordiae Vultus*, - The Face of Mercy – Trivandrum, Carmel International Publishing House, 2015, p.24.
3. Cf. *Prophetic Voice*, CPCI Bulletin vol 08, No.1, January, 2016, p.4.
4. Cf. *Merciful Like the Father - Logo of the Jubilee Year* – in *Vidyajyoti*. Vol 80, No.2, February, 2016, pp. 7-8.
5. Cf. *Oxford Advanced Learner's Dictionary*, New 9th Edition, Oxford University Press, London, 2015, p. 973.
6. Cf. *Prophetic Voice* art. cit., p.6
7. George Therukaattil MCBS, Kochi, *Karunikan Books*, 2009, p.24.
8. Gilbert Greshake, *The Meaning of Christian Priesthood*, Dublin, Four Courts Press, 1988, p.28.
9. Henry JM Novwem et alii, *Compassion: A Reflection on the Christian Life*, New York, Doubleday, 1983, p.4.
10. John Sobrino, *Spirituality of Liberation – Towards Political Holiness* - New York, Orbis Books, 1988, p.136.
11. Samuel Rayan, SJ, *The Mission of the Church*, (ed) by Kurien Kunnumpuram SJ, (Vol III), Mumbai, St.Paul's, p.10.
12. As quoted by Paul Gueriviere, in *The Indian Church in the Struggle for a New Society*, (ed) by D.S.Amalorpavadoss, Bangalore, 1981, p.733.
13. Galilea, Segundo, *The Future of our past*. Quezon City, Claritian Publications in India, 1980, p.47.
14. Pope John Paul II, *Centesimus Annus*, 1991, No.5.
15. Desrochers, John, *The Social Teaching of the Church in India*, Bangalore, NBCLC / CSA, 2006, p.57.
16. Cf. Pope John Paul II *Sollicitudo Rei Socialis*, 1987, No.36.
17. Virginia Fabella and Mercy Amba Oduyoye, *with Passion and compassion*, New York, Orbis Books, 1988, 167.
18. As quoted by George Therukattil MCBS, *The claim of Justice in Third Millennium*, Bangalore, JIP Publications, 2000, p.191.
19. From the oral narration of Fr.A.K. Samy from USA.
20. Cf. *Prophetic Voice*, p.5.
21. Cf. George Therukaattil, op. cit. pp.48-49, Augustin speaks of 'power of love' and 'love of power'. All power except the power of love is domination and therefore non-liberative and sinful.