

**Can The Good Lord Be Bad  
To His People !?!**

**A Theological Study on Original Sin**

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## CHAPTER ONE

### PRESENTING THE PROBLEMS AND PROPOSING THE SOLUTIONS

#### 1. Introduction

We read in the Holy Scripture that God has taken five days to create this world and make it perfect. Of course God could have created this world within a fraction of second, but he has taken five days. Why? What could be the reason? Because God wanted to give his best to the humankind and he gave the best. But today the humankind feels that the world has become the worst place to live. Man feels that his life here on earth is unsafe as he is coming across so many losses, sufferings, pain and death due to natural calamities, social and economic imbalances and moral deviations. He wants to accuse God for all these evils in the society. And he fails to realize that the Original Sin is the root cause for all the evils in the society.

#### 2. Present World Scenario

##### 2.1 Natural Disasters

Today the nature is not in harmony. This present world has become the place of natural disasters and environmental crisis. This earthly planet is in crisis everywhere, from poles to equators, plains to mountains, soils to oceans and from plant life to human life. As the human knowledge goes, so far earth is the only living planet. It has diversity of species including humans. But this earth is limited, and now this living planet too is in danger<sup>1</sup>.

All the people are aware that there is no harmony in the nature. The recent natural disasters are the witnesses to this statement. Harmless breeze becomes harmful hurricane,

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<sup>1</sup>.J.Britto,"Christian Perspectives of Ecology" in *Kristu Jyoti* 26(December 2010)286.

peaceful ocean becomes peaceless tidal waves (Tsunami) and the womb of the mother earth becomes tomb due to earthquakes. There is no peace in the nature. And the natural disasters have become the routine of man's life<sup>2</sup>.

We can see the destruction of our planet with our own eyes. All living organisms, animals, minerals and plants are heading towards a sudden end. And they not only end themselves but also engulf the human beings. Human beings are not able to bear the destruction of the nature. Because the end of nature is the end of humanity<sup>3</sup>. Many of us till now do not know why the natural disasters are happening.

As usual many of us start questioning God for these entire crises. When Tsunami caused around 200,000 deaths on December 26, 2004, all of us expressed our negative feelings towards God<sup>4</sup>. The Natural calamities or disasters are also called as cosmic suffering. It is the extension of interpersonal and social level of suffering. Cosmic suffering is the disorder in the cosmic world, which brings a greater disaster to living beings<sup>5</sup>.

Man is not able to understand why the nature behaves indifferently. He lives in fear because the natural disaster makes the entire world a graveyard. It leaves no one. It takes the life of child and old man even good and bad people. Due to the loss of persons, things and life humans show hatred feelings towards nature. By looking at the suffering of people due to natural calamities, man asks how come a good God can permit evil to happen to his people<sup>6</sup>.

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<sup>2</sup> .T.Peters,*Playing God?*,New York,Routledge,1997,p 87.

<sup>3</sup> A.Amaladass,(ed),*The Problem of Evil*,Chennai,Satya Nilayam Publications,1997,p 164.

<sup>4</sup> .F.Podimattum, "*Why Would a Good God Allow Suffering*",in *Indian Theological Studies* 52(June 2005) 175.

<sup>5</sup> D.T.Moe,"Sin and Evil in Christian and Buddhist Perspectives: A Quest for Theodicy",*Asia Journal of Theology* 29(April 2015)28.

<sup>6</sup> .P.McCormick,*Sin as Addiction*,Paulist Press,1989,p 66.

When God created world, it was the place of pleasure and privilege. God had given all kinds of natural resources to man to live a wonderful life. But today it is just the opposite. Many people die of hunger and drought<sup>7</sup>.

The living planet Report 2008 and the state of planet Earth 2010 list certain things as below; there are, around 2 billion hectares soil of earth is useless. Due to pollution and calamities more than 1.1 billion people globally do not have access to safe drinking water. More than 2-4 billion people need adequate and improved sanitation. Because due to natural calamities and exploitation of natural resources the nature has lost her beauty<sup>8</sup>.

Environmental crisis is the outcome of man's greediness, irresponsible way of living, mishandling of the public property and war to exploit the natural resources. Environmental crisis, soil, in deforestation and species loss, in ozone depletion and as a result there is increasing instances of cancer and other diseases. It is also reflected in the exploitation of the poor and the weak.

The latest projections of the scientists at the Indian institute of a research metrology (IITM), pure indicate that after 2050, the earth's temperature would rise by 3-4 degrees over the current levels and rainfall would become both heavier and less regular. The recent rain flood in Chennai is the opt witness for this research. Pulling the environmental is a social sin. Environmental crisis is not just a scientific problem to be solved with the assistance of science and technology. Rather it is cultural, moral and social offence against the divinity of God and dignity of man and nature.

We are turning this living planet earth, our home, into a wasteland. If this environmental degradation continues, we all would be destroying not only ourselves but also the earth-which is the only living planet for the humanity. Today the natural calamities are the threats to the human life. Man also realizes that they are beyond his control. The natural disasters have taken away the lives of many people, the children of many parents and the parents of many children. These natural disasters have engulfed so

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<sup>7</sup>.J.D.Conway,*Sin*,Indiana,Fides Publishers,1962,p 25.

<sup>8</sup>.J.Britto,op.cit.,p 287.

many human lives. And man has not understood why it is happening .Natural disasters bring pain, suffering and death to human beings<sup>9</sup>.

## **2.2. Socio- Political Problems**

The present society is cursed with violence, terrorism, casteism, political vendetta, disparity, discrimination, wars, disease, death, unlawful competitions and economic inequalities. Man is divided into groups according to his language, colour, caste, religion and economic states. The unacceptable thing is that 20 percent of rich possess 80 percent of resources of the world and the 80 percent of poor have only 20 percent of resources. The rich become richer and the poor become poorer. And to bring equality the violence is used as means<sup>10</sup>.

Violence is not limited to any place or any time. It happens everywhere and leaves no one; violence, today, exists in many forms and at multiple ways in society. Violence may be verbal violence and physical violence. Both make damage to the society. Riots, revolutionary acts, gang warfare, massive attacks, concentration and refugee camps and murders are the forms of violence. Violence brings an end to the lives of entire people<sup>11</sup>.

The natural phenomena make damage to the earth according to their nature. The oceans as tidal waves take many lives. And this mother earth quakes and kills a number of people. So many People are buried overnight as families. People are in fear towards these natural phenomena. And man starts hating God for all these disasters<sup>12</sup>.It is not man alone who is affected by the natural disaster but the entire earth. There are many species in this earth. And all these species without any exception are affected by these natural calamities. There are many species which have gone to an end and which we have not seen. And now the same destructive work is going on.

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<sup>9</sup>.P.McCormick, op.cit.,p 68.

<sup>10</sup>.F.Walter,"Globalisation,Its Implications and A Christian Response",in *Word and Worship*,p 48.

<sup>11</sup>.J.J.Puthenpurackal, "*Violence*"in ACPI Encyclopedia of philosophy,2,2010 ed.

<sup>12</sup>.B.J.Magelwane,*When the Earth Quakes*, Milwaukee, The Brue Publishing Company, 1947,p 5.

The animals, plants and other kinds of insects, species undergo suffering and pain in this world<sup>13</sup>. The natural calamities bring death, pain and suffering to humanity. That's why man is afraid of natural calamities.

He is confused by seeing the natural calamities and he is much more confused by seeing death, pain and suffering which are the results of natural calamities. And he is not able to understand why all these things are taking place. Terrorism is the uncontrollable threat to the human society. Because it leads to the loss of many innocent lives. Terrorism is in no way acceptable. Because it causes only loss of innocent lives. Though today many religions are not for terrorism either in spirit and deed, it is increasing in folds<sup>14</sup>. Today the recent shocking news is that many well educated men and more women of America rapidly take interest in joining the well-known Terrorists groups.

The next threat is war. The war arises out of fear and desire. So wars between nations are only the outcome of the internal disorder in man's being. Due to war so many children have lost their legs, hands, eyes and life. Wars discourage the growth of third world countries. And the entire nation has to undergo all kinds of suffering due to wars<sup>15</sup>. Even during this science and technology era, the slavery system is very acute; slavery system emerges due to wars, poverty and even by other natural disorders. In the 18<sup>th</sup> and 19<sup>th</sup> centuries the slavery system started increasing to the top rate. The defenseless and frightened village people were made slaves. The poor people were completely forgotten. Even the respect given to pet animals was not given to them<sup>16</sup>.

Violence was the immediate result of Original Sin, which God did not mention in his punishment Cain's murder of Abel was the first transgression after the fall of man into sin. The first fruit of first parents was born with violent attitude. Cain was so violent in his nature. Before the fall, the man and women loved each other deeply. However, after the fall their love became violence in their children.

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<sup>13</sup>.D.B.Webb,*Why Does God Permit Evil ?*, London, Burns Oates and Washbourne Ltd,1941,p 33.

<sup>14</sup>.J.J.Puthenpurackal, *Terrorism*, op. cit., p 1373.

<sup>15</sup>.D.B.Webb, op. cit., p 32.

<sup>16</sup>.K.Menninger, *Whatever Became of Sin?*, New York, Hawthorn Books, Inc.,1993, p 108.

Today violence has become the basic character of human being. He uses violent for anything and for anybody. However, the son of God found a way to redeem all from this worst character. He advised all to love one another to de-promote this violence life. Jesus also taught non-violence when he was on the cross.

Though today's world has done so many commendable achievements in medicine and science and technology, man is not able to cure certain diseases like cancer, Aids and diabetes. The people, who are affected by cancer, become ugly and lose their lives. Even the unborn child is affected by HIV positive. Man is not able to bear this acute pain. He is in search of knowing the cause for all these sufferings<sup>17</sup>. Already the sickness is a suffering. And the sickness in the childhood and old age is unbearable. This sickness brings pain to the people. And many want to end their life by themselves. Because they are not able to bear the pain and suffering that come from sickness and diseases. Man tries in all the ways possible to abate the pain and cure the sickness but he fails. Most of the time the innocents are suffering due to incurable sickness<sup>18</sup>.

Whatever happens no man is authorized to end his life or the life of his neighbour. But today the suicide rate is at peak. Man kills another man just for money and impermanent things. An individual uses violence against oneself or one group to accomplish what he likes. The crime is increasing everyday. Killing, Kidnapping and stealing have become unwritten events in the life of people. Man seeks pleasure from everything<sup>19</sup>.

### **2.3 Moral Deviations**

Man, today, is craving for pleasure. He has become a pleasure seeker. He has lust for pleasure. He never minds the way in which he gets pleasure, whether it is good or bad, for him pleasure alone is the world, man has lust for power, wealth, and sex. The

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<sup>17</sup>.M. Cimperman, *When God's People Have Hiv/Aids*, New York, Orbis Books, p 17.

<sup>18</sup>.H. Kushner, *When Bad Things Happen to Good People*, London, pan Books ltd, p 72.

<sup>19</sup>.P. McCormick, op, op.,pp p 127.

modern time has not ordered the world but it has disordered the world<sup>20</sup>.The modern man had developed materially but morally he is indifferent. So many diseases that we find in the society are due to immoral act.

AIDS is the result of man's worst behavior and infidelity towards other creatures. The incorrigible behavior of humans has brought a curse on him and the others<sup>21</sup>.

It is true that there is a close connection between alcoholism and crime. Alcohol, drugs and other intoxicated pills rule today's youngsters. Alcohol plays an influential role in 40 percent of all murders and 40 percent of rapes. Many know that smoking, consuming alcohol, tobaccos and other illegal drugs are morally wrong. And they will bring physical as well as moral destruction, yet many do not know what is the reason behind these things for not giving them up<sup>22</sup>.Abortion is also a kind of evidence, done to the unborn. Child is the gift of God. But many young couples use contraceptive devices to prevent conception. These devices not only prevent conception but also destroy the unborn life. It is really very pathetic. A life is defogged before it sees the world<sup>23</sup>.

The youngsters of modern times do not want to spend their time in marriage events. They think that being with only one partner is no use. So they live a life which is totally away from the concept of marriage. They call it co habitation or living together. They live as long as they want. When they do not like they will break up and go in search of another company<sup>24</sup>.On the other side the young couples who got married before a few months, are applying for divorce. They do not know why they married and now why they want to separate themselves. Today the concept of fidelity in marriage or between couples is very much lacking. They fail in the moral life. As a result unnecessary doubt arises and at last it ends up in breaking relationship<sup>25</sup>.

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<sup>20</sup>.D.B.Webb, op. cit., p 32.

<sup>21</sup>.H.Kushner,op. cit., p 72.

<sup>22</sup>.T.Peters, *Playing God?* op.cit.,p 76.

<sup>23</sup>.C.Davis,"The Moral Status of the Unborn and Its Challenges in the Indian Context",in *Journal of Indian theology* 7(September-December 2014)31.

<sup>24</sup>.D.Quaestio,"Cohabitation:Past and Present Reality in *Journal of Indian Theology* 65(September 2004)624.

<sup>25</sup>.P.G.Crowley,"Homosexuality and the Counsel of the Cross" in *Theological Studies* 65(September 2004)532.



Man is very poor in the moral life. So to say he is very indifferent in the sexual life. Man and woman are to marry and to bring up the children. But today homosexuality is very much appreciated more or less in all the European countries.

The worst thing is that here also marriages as well as co-habitation exist. The main purpose of mankind is slowly fading away. The gays and lesbians want to rule the world. Homosexuality is against nature. It is something indifferent and unnatural.

If it continues the entire world will be destroyed in few hundreds due to lack of procreation<sup>26</sup>. Gay sex and Lesbianism is not a good label to today's generation. Only the marital relationship can be accepted as morally good. There is no complementary union in Gay and Lesbianism. There is no transmission of life. Homosexuality is a bad mark to the society. It makes the entire world stinging. This immoral disturbance leads the society towards the end<sup>27</sup>.

### **3. Philosophical Approach to Evil**

#### **3.1 Kinds of Evil**

The world is neither a paradise nor a bed of roses but filled with full of evil and every kind of suffering. More or less all the subjects say that's world is the place of pain and suffering. McClosky says that the world is a creation of a clever sadist. Because it is full of temptations, pain suffering and deathful events<sup>28</sup>.

There are two kinds of people in the world. The first category is that people will always question God for the bad things that happen to them. Because they want to live a righteous life before the eyes of God. But the evils disturb them. Another category is that

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<sup>26</sup>.P.J.Stephen, "*The Magisterium's Arguments Against Same-Sex Marriage: An Ethical Analysis and Critique*", in *Theological Studies* 65(September 2004)535.

<sup>27</sup>.J.F.Keenan, "*The Open Debate: Moral Theology and the Lives of Gay and Lesbian Persons*", in *Theological Studies* 64(March 2003)129.

<sup>28</sup>.A.Amaladass,(ed),op.cit.,p 47.

people blame themselves for whatever happens. They do not like to blame God for anything<sup>29</sup>.

Evil can be Deontological Evil, Teleological evil and Natural evil and Moral evil. It also can be physical evil and metaphysical evil. Deontological Evil is nothing but sin when some one is guilty of an act of disobedience or any other mistakes. Teleological evil is the effect or result of our sin. In other words whatever that causes sin or that is sin, can be called Deontological Evil. For instance, a man disobeys religious commands and civil law. And the consequence of sin is known as Teleological Evil.

So whatever comes out of sin is Teleological evil<sup>30</sup>. So evil is not an illusion it is fact. Yet is an incomprehensible fact. But it is a human fact and beyond human control. So the undeniable fact is that the world is full of evils. Since evil is the real fact, it cannot be removed easily. And man has to bear up the evils<sup>31</sup>. Few people are just opposite. They flatly deny the problem of evil in the world and insist that the world is fair. They say that the world is running according to the fixed and regular laws.

They want to express that evil is from bad people and good from good people. So they say that all must try to be good and to avoid evil. Because for them evil is removable<sup>32</sup>. Natural evils are there, which occur in the course of nature without man's intervention like earthquakes, volcanic eruptions, floods, hurricanes and plagues. Moral evil is nothing but moral wrong- doing like lying, cheating, stealing, torturing and murdering. Metaphysical evil consists in mere imperfection, and physical evil indicates terrible pain, suffering and death due to natural evils.

Evil also can be divided as superhuman evil, wherein the fallen angels suffer terribly, secondly human evil wherein humans suffer due to their wickedness. And thirdly

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<sup>29</sup>.HY.Kushner,op.cit.,p 23.

<sup>30</sup>.A.L.Herman,*The Problem of Evil and Indian Thought*,DelhiMotilal Burnarsidass Publishers Pvt.Ltd.,1976,p 99.

<sup>31</sup>.A.Amaladass,(ed),*The Problem Of Evil*,Chennai,Satya Nilayam Publications,1997,p 5.

<sup>32</sup>.P.Yancey,*Disappointment with God*,Hydarabad,2009,p 180.

subhuman evil wherein the animals and plants are suffering due to humans<sup>33</sup>. Yet all these evils are coming under two evils, they are moral evil and physical evil. All the morally wrong doing are moral evil, whatever disturbs the human physically it is physical evil.

### **3.2 Questions Related to Evil**

David Hume, the great philosopher raises a few questions and doubts about the evil, existence of God due to evil. He says that if God is willing to prevent evil but not able to do it means he is malevolent. If God is both able and willing means when then there is evil. If he is neither able nor willing means why should we call him God? David Hume concludes that there is evil, so there cannot be God<sup>34</sup>.

Today the unanswered question is why the innocents are to suffer when they live a good life. Because it makes no difference between sinners and good people. The wicked also suffer and live and innocents also have to suffer means it is injustice. And the innocents by seeing these things decide not to live a good life any more so what could be the reason for the suffering of innocents<sup>35</sup>. Many ask the question “Is there God”.

Because this entire world is full of evils like war, death, disease, tyranny, tsunami, earthquake, flood, smuggling, terrorism and oppression of the poor, people constantly question that if God exists why there are so many evils in the society. And they want to know whether there is God or not<sup>36</sup>.

All the people are in confusion. Because they do not know exactly how these evils are in the world, because they believe that God is absolutely good and compassionate. He is also all-powerful (omnipotent) and all – knowing (omniscient). But they are not able to say how the evils do originate. Some people believe that it is God who sends the evils to the world. And they are confused and constantly ask how an evil can come out from good

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<sup>33</sup>.A.L.Herman,op.cit.,p 99.

<sup>34</sup>.D.T.Moe,op.cit.,p 23.

<sup>35</sup>.P.McCormick,op.cit.,p 66.

<sup>36</sup>.D.B.Webb,op.cit.,p 11.

God. God is all powerful then why he is not fighting against evil to protect his people. God is all – knowing why he is not giving signs or warnings when tsunami or earthquake occurs. Why all these things happen?<sup>37</sup>

It is pathetic to see that child is dying in an accident. It is heartless when women are violently raped and innocents are murdered in the war, terrorism and violence. It is merciless to watch the weaker class people are discriminated on the basis of caste, economy and power. It is paining very much when humans are killed for money and women are traded for pleasure. The agony is increasing when good people are dead due to tsunami, earthquake and flood. Why these things happen? What would be the reason for all these things? These evils and sufferings have generated so many atheists<sup>38</sup>.

The modern science and technology has no solution to the violence, terrorism, murders, crimes, lack of security for property and life, the dryness and worthlessness of life, instability of political and economic situation, suppression and oppression of the weak and poverty. They, science and technology, are not able to give any solution to these evils. And they give a chance to make the situation very dangerous. All these evils make man go away from God. They lead him towards atheism<sup>39</sup>.

A group of people say that God should not exist, because for them God is unfair and this world is in unfairness. God is also immaterial. Because only one group of people enjoy all the privileges and most of the people are not given these privileges. A few are happy and a few are sad, some are laughing and some are crying. If all are people of God, why then there is disparity? When there is evil there cannot be God and where there is God there cannot be evil. Now this entire world is full of evil means where is God? Why do righteous suffer? Why do wicked prosper? Why do innocent children experience illness and death? And why all these happen to man?<sup>40</sup>.

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<sup>37</sup> .M.Eliode, "*Theodicy*", in *The Encyclopedia of Religion*, 14, 1987 ed.

<sup>38</sup>.B.Hebblethwaite, *Evil, Suffering and Religion*, New York, Hawthorn Books, Inc., 1973, p 23.

<sup>39</sup>.F.Madnu, *Why the Innocent Suffer*, Hyerabad, Holy Cross Institute, 1997, p 4.

<sup>40</sup>.P.Yancy, op.cit., 2009. p 179.

### 3.3 Philosophical Solutions

Man is in confusion. Because he does not know why death, disease, pain, suffering, loss, and natural calamities are taking place in the world. Montaigne rightly says that philosophy is to learn to die.

Edgar Morin admits that death is rooted in the mystery of life. Herbert Marcuse expresses that neither glorify death nor fear it but just accept it. Bergson says that human beings have to be conceived of death<sup>41</sup>. Because pain, death and suffering are universal.

The bad people also alone not suffer but the good people also suffer. A child is suffering and an old lady is also suffering. Suffering is common for everybody. No one can escape. All must suffer<sup>42</sup>. The philosophy of Epicureanism says that one must avoid pain and accumulate pleasure. Pleasure is the supreme good for them. Both bodily and mentally pleasure is appreciated very much. They do not have the desire for immortality. They use moderate means for pleasure. They do not appreciate pain and suffering<sup>43</sup>.

The Modernism clearly shows the mind of the people. This modern time people try their level best to evade the question of death. But the philosophy of life is that death leaves no one. All must be a prey to death sooner or later. Modernism says that it is hard to accept the face of death in a world dominated by science and technology. Because it known that death is human failure and all must undergo it<sup>44</sup>. Stoicism expresses that the only way to deal with the suffering is to escape. They used to steel themselves to endure suffering. Even if it is a great loss of one's family member or friend one should not have grief or suffering. All must try to escape from the suffering. It is the greatest way ever found by stoicism<sup>45</sup>.

Charvaka's philosophy also avoids pain and seeks pleasure. Their main principle is eat, drink and make merry. Because they want to replace suffering by pleasure. They

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<sup>41</sup>.J.J.Puthenpurackal,*Atheism*,op,cit.,p 115.

<sup>42</sup>.F.Madanu,op.cit.,p 1.

<sup>43</sup>.D.B.Webb,op.cit.,p 12.

<sup>44</sup>.J.J.Puthenpurackal,*Atheism*,op.cit.,p 125.

<sup>45</sup>.D.B.Webb,op.cit.,p 12.

always have a lust for pleasure. They never mind the things or events which would bring them suffering. They always worry about pleasure<sup>46</sup>.Neo- paganism accuses that Christianity develops slaves' morality with regard to suffering. And that's why it accepts and undergoes lots of suffering.

But neo- paganism instructs the people to cultivate master morality that which does not accept suffering and send the weak people to a corner. Its aim is to crush out sufferings by defiance and brute force<sup>47</sup>.The Vedic tradition explains that the evil or suffering is really an aspect of Maya. Maya is nothing but the cosmic principle of dynamism and individuation. Evils and sufferings can be removed when the Maya is attended well. When it is removed the evil and suffering is also removed<sup>48</sup>.

## **4. Religious Approach to Evil**

### **4.1 Atheism and Materialism**

Materialism is a philosophical doctrine. Yet it is studied in connection to theology also. Materialism is nothing but matter matters everything. In short, matter is everything. And it denies all other things. It even rejects God or gods the creator of the World. It never respects the existence of angels or spirits that are beyond matter. It doubts the notion of soul. Materialism reduces everything to matter. Matter also exists, matter can be God and God can be matter, if he exists<sup>49</sup>.Massive killing of Hitler, the loss of many lives in tsunami and earthquake make the people lose their faith in God. Due to suffering they all go away from God. They curse God for all the evils in the society<sup>50</sup>.

Many think that God is the ultimate reason for both good and evil, it means that good and bad is from a same person. And due to this people turn to be atheists. People expect God to help the people when bad things happen. When God does not give answer

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<sup>46</sup>.J.Panakal,*Original Sin Recent Trends*,India,Pontifical Institute Publishers,1996,p 12.

<sup>47</sup>.D.B.Webb,op.cit.,p 12.

<sup>48</sup>.M.Eliode,po.cit.,p 432.

<sup>49</sup> Ibid.,p 281.

<sup>50</sup>.H.Kushner,op.cit.,p 92.

then they go to somewhere else<sup>51</sup>. Buddhism says that if evil exists in the world, then there is a doubt about the existence of God. And if there is God, then there should not be any evil.

But today the entire world is filled with all kinds of evils, so there cannot be God<sup>52</sup>. David Hume says that if God is not able to control or fight against evil then there is no use in calling him God. Now people are harvested by the evils. So God is an abstract, he cannot be real<sup>53</sup>. Sigmund Freud is telling that religion is an illusion. An illusion can be an error. Illusion is a belief in which wish-fulfillment is playing a prominent role. God and religion is a kind of neurosis arising from the fashion of wish-fulfillment. So there is no God. And so all humans are atheists<sup>54</sup>.

Feuerbach and Nietzsche also say that there is no God. Whatever is invisible, that cannot be real. God is invisible, so he cannot be real. So he is not God at all. Whatever is visible that is God. He takes a shift from theology to anthropology. He boldly says that there is no God as such<sup>55</sup>.

## 4.2 Original Ignorance

Each one tries to know the cause and reason for the suffering, pain, death and all other evils in the world. Each religion has got its own uniqueness in describing the origin of evil. Hinduism holds that it is ignorance which is the cause for all the evils in world. Because ignorance means the disability to know God. Ignorance covers the existence of the real object with veil. The manifestation of Brahman is veiled due to original ignorance. Original ignorance separates oneself from God. It nourishes egoism and hides the pure consciousness. Since man is separated from the Brahman – the real object and pure consciousness, it has to undergo all kinds of evil<sup>56</sup>.

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<sup>51</sup>. P. Yancey, *Where is God When it Hurts*, Chennai, Zondervan Corporation, 1999, p 67.

<sup>52</sup>. D. T. Moe, op. cit., 29, p 23.

<sup>53</sup>. J. J. Puthenpurackal, *Atheism*, op. cit., p 23.

<sup>54</sup> Ibid., 120.

<sup>55</sup> .L. Feuerbach, *The Essence of Christianity*, London, Harper and Row Publishers, 1956, 3.

<sup>56</sup>. H. M. Uroom, *Religions and the Truth*, Amsterdam, Star Publications Pvt, Ltd., 1986, p 122.

Ignorance is the result of Karma. Karma is nothing but the law of cause and effect, by which each individual creates his own destiny by his thoughts, words and deeds. The law goes like this: Good begets good, and bad begets bad. Each and every action, thought or decision, one makes will have definite consequences.

The consequences may be good or bad, according to his life. This will happen to each person in the present life or the life that is to come. Hindu believes in the doctrine of karma very strongly. They believe that they are responsible for their deeds. They have to reap what they have sown. Karma literally means “work”. If someone behaves badly but things go well for him, then he will pay the penalty in the next life. If someone is deprived of happiness for which he has worked, then he will receive his portion when he is reincarnated. Thus a person is free to act on his own responsibility and to influence his karma. Man with his own power cannot break karma. So he also cannot break ignorance. Breaking karma and ignorance is possible through Bhakti. When God intervenes, man is freed from ignorance and liberated from chain of re-incarnation<sup>57</sup>.

Re- incarnation is also known as Transmigration of souls. According to Hinduism soul reincarnates and evolves through many births until all karmas are resolved and moksha is attained. This is a journey on the cycle of life, wherein each person goes through a series of physical births, death and rebirth. A person can be reborn into a higher physical form, with his good karma. And he can be reborn into a lower physical form with his bad karma. And Nirvana is the release of soul from rebirth<sup>58</sup>.

When Buddha came out to see the world for the first time, he came to know what is pain, death and suffering. And so he said that birth is anguish. Because it is the thirst which is bound up with pleasure and desire. Man is attached to pleasure and desire. This attachment is called as ignorance. It is tied to attachment. Ignorance leads man towards rebirths. It holds man captive in the ordinary world. Ignorance cause pain, death and

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<sup>57</sup>.K.S.Bhalla,*Major Religions in India*,New Delhi,Star Publications,Pvt,Ltd,2005,p 12.

<sup>58</sup>.Ibid.,13.



suffering, when ignorance is removed, suffering is also removed, it is called enlightenment. It is possible through eightfold path<sup>59</sup>.

Buddhists, at the same time, say that all the evil calamities are man-made. They are made by bad people, who basically have the thirst, or desire or covertness. Hinduism and Buddhism have certain things in common.

But Buddhism does not believe in the concept of God<sup>60</sup>.Islam also speaks of evils in the world. It speaks of human freedom. They call human freedom as trust in God. The evil is not from God. Because God is perfect and pure. Evil is from man. Because he misuses his freedom and then evil comes in. Man has the freedom to choose. But after selecting the things he cannot escape from the consequences of his doing<sup>61</sup>.

Sikhism says that the problem of evil or suffering is that man has been given the freedom of will. God has given freedom to man, so that he may feel separate existence. If man is not given separate existence then purpose of his creation becomes nothing. But man with his freedom and ego has gone astray. And so he gets into suffering<sup>62</sup>.

### **4.3 Original Sin**

In Christianity, Christians, like other people have started searching for the cause of all the evils in the World. And finally man has found out that it is because of the Original Sin the entire world is at risk and filled with evils<sup>63</sup>.St. Augustine clearly expresses that all evil is either sin or the penalty of Original Sin. All the evils that are found in the world are due to Original Sin. Evils are the effects of Original Sin.

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<sup>59</sup>.H.M.Uroom,op.cit.,p 155.

<sup>60</sup>.D.T.Moe,op.cit.,p 24.

<sup>61</sup>.N.K.Sing,*Religious Concepts of Sin*,New Delhi,Global Vision Publishing House,2003,p 24.

<sup>62</sup>.T.Kayalarampil, "*The Story of Man's Alienation from God and One Another*",in Bible Bhashyam 29(April 2015)21.

<sup>63</sup>.D.T.Moe,op.cit.,p 30

Original Sin alone brought death, pain and suffering in human lives<sup>64</sup>. God has no intention for man that man should suffer till his death. In the beginning God created them innocents and when they were deceived by Satan, they were corrupted. When God created them they were, of course, blessed with immortality, painless labor and life. And when they sinned, death, pain, suffering and other evils were given as punishments<sup>65</sup>.

St. Thomas Aquinas also says that it is man's wickedness which has brought the Original sin into the world. This fair world has become unfair due to the Original Sin. According to St. Thomas Aquinas God actually does not cause evil but he only permits evil to bring a greater good. If God is the author of both then he can change all the bad into good<sup>66</sup>.

Original Sin is called as 'FALL'. Because when man was created he was with God. When he committed sin he fell from the hands of God, from his communion and from the nature. And the entire human nature has been changed due to Original Sin. And Christ the Savior has to redeem man from this fall. Yet the cosmic suffering will be there till the end<sup>67</sup>.

More or less all the evils, be it a moral or physical evil, everything is due to the sin of first parents. All the natural evils like tsunami, earthquake, flood, volcano eruptions, and moral evils like, stealing, co-habitation, same- sex marriage, war, physical evils, physical sickness, labor pain, death and all other evils are due to the Original Sin. In no way it is from God. Rather the human creatures deserved it from their first parents<sup>68</sup>.

In the beginning when God created the world, all his creation was good and harmony (Gen 1:31). To put plainly, everything was good before man's fall. And after the fall there was a trouble in humans, animals and even in nature. Before the fall man

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<sup>64</sup>.D.B.Webb,op.cit.,p 42.

<sup>65</sup>.S.Irimpen, "*The Wisdom of Suffering*", in Bible Bhashyam 21(March 1995)59.

<sup>66</sup>.D.T.Moe,op.cit.,p 33.

<sup>67</sup>.L.Sabourin, "*Original Sin Reappraised*", in Theological Digest,22(December 1947)38.

<sup>68</sup>.D.B.Webb,op.cit.,p 53.

was innocent and after that humanity became dirty and wicked. The land was cursed due to Adam's sin (Gen 3:17). Humans were cursed due to Original Sin. And serpent also was cursed due to the sin of first parents<sup>69</sup>.

The serpent in the Garden of Eden is identified with the Satan. Jesus was tempted by the Satan for three times but he succeeded. But Adam and Eve disobeyed God and obeyed Satan. And as a result pain was added to the toil and in begetting child. And the fact of death was introduced.

And all humans had to undergo greater agony and evils. Even till now it continues. The Original Sin has made man become a prodigal son from his own divine image. In other words Original Sin substitutes man's animal and corruptible nature for the divine image in him<sup>70</sup>. Today man is not able to fight against death. He neither can stop the death nor can predict it. Death is the result of Original Sin, so no one can escape from it. All must die. Because the sin of first parents has corrupted the goodness and innocence of human. Death is not sin that God newly introduced. Rather in the beginning itself God warns them that if they eat they will die (Gen 2:17). And they ate and now we die<sup>71</sup>.

The church fathers were unanimous in connecting illness, suffering, pain, moral deviations, natural calamities and death with Original Sin. It clearly states that God has no responsibility with regard to the evils in the world. Though he is the creator of all things visible and invisible, he cannot be the author of all these evils. In Gen 1:31 we read that whatever God created was originally wholly good. And after the fall only everything had been corrupted. The church fathers said with one voice that man disobeyed God and misused his free will and freedom. And thus the Original Sin entered the world.

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<sup>69</sup>.B.Hebblethwaited,op.cit.,p 110.

<sup>70</sup>.N.K.Singh,op.cit.,p 279.

<sup>71</sup>.D.T.Moe,op.cit.,p 25.

**Conclusion:**

All the evils in the world are not divine retribution rather they are brought on human beings by themselves. It is due to the weakness of our first parents we are all condemned to suffer and die. Hinduism and Buddhism put forth original ignorance as the cause for all the evils. And the Christianity holds the Original Sin as the main reason for all evils in the world. Though the terms are different all the religions hold the theme that God is not the cause for the bad things but it is man himself alone.

## CHAPTER TWO

### THEOLOGICAL UNDERSTANDING OF ORIGINAL SIN

#### 1. Introduction

Original sin is one of the dogmas in the Catholic Church. It says that the sin which is committed by the first parents continues till now and it will as long as the humanity and the world exist. We do not take part in the act of our first parents rather we take part in the effects of their sin or in the state of the sin. It is true that all the evils in the world are from the effects of the Original Sin i.e. concupiscence. Hinduism and Buddhism hold their own view that all the evils in the world are due to original ignorance. All these religions have different ideas but they are very clear that God is in way responsible for the evils in the society.

#### 2. Originating Original Sin

##### 2.1 Creation of the First man

When God created Adam and Eve, he presented them three gifts. They are original justice or original holiness-which also can be termed as sanctifying grace, secondly Integrity or rectitude and thirdly immortality. Sanctifying grace means it is a condition or supernatural gift in which man was defined for personal union with God in the beatific vision<sup>72</sup>. Sanctifying grace is a supernatural gift which is a God-giving gift to a creature. In other words God gives God to man. Supernatural gifts are beyond the capacity of human nature and so they are gratuitous gifts of God.

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<sup>72</sup>J.Kuttianimattathil, *Theological Anthropology*, Bangalore, The Theological Publications in India, 2013, p 198.

Supernatural always surpasses the natural essence and its possibilities. Man is given this sanctifying grace to take part in the divine life<sup>73</sup>. The other two gifts are called as preternatural gifts. Integrity and immortality are preternatural gifts. Integrity is nothing but when God created man, before sin man was in full communion with God, nature and himself. There was a harmony between man and God, men and man and man and nature. All of them were in a peaceful relationship. The third gift is nothing but immortality. Immortality means it is the extension of human life on earth. God blessed Adam and Eve with immortality. It is the privilege of not dying. These two gifts are called as preternatural gifts. Because they are beyond nature. Preternatural gifts are the extensions of the capacity possessed by human beings<sup>74</sup>.

God created man in his own likeness and image. God wanted to adopt man as his son. That is why he lifted his life high to divine nature. God gave a chance to the man to take part in his divine nature. It is called sanctifying grace. Man was with God and walked along with God. God included man in his divine plan, he spoke to God as a son. Because he felt that, he had been created in the image and likeness of God<sup>75</sup>.

To have a clear understanding of Originating Original Sin, one must know two basic facts. The first one is knowing of the relationship between God and Man. And the second one is knowing of solidarity and unity between God and Man and man and Man. The relationship between God and man was father and son. God adopted man and so man was given a chance to participate in God's divine nature. And knowing of solidarity and unity is very important. Because all are descendents of one set of parents. so there must be unity and solidarity<sup>76</sup>.

God created man from the ground or soil. In Hebrew language Adamah means ground or soil. Since man was made from Adamah, he was given the name Adam, man is lucky, because man alone is created by hands of God and man alone is given God's

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<sup>73</sup>.J.P.Kenny, "Supernatural", in New Catholic Encyclopedia, 13, 1981, p 763.

<sup>74</sup>.J.Panackal, op.cit., p 35.

<sup>75</sup> P.Kalluveetil, "The Transcending and Transgressing man", in Bible Bhashyam 21 (June 1986) 86.

<sup>76</sup>.P.Yancey, op.cit., p 15.

breath into nostrils. God loved man and his company to the core. Not even the angels were given these opportunities<sup>77</sup>.

## 2.2 Sin of the First Man

Sin is present in the human society. And no one can say that there is no sin in the world. To know what sin is one must know or find out the relationship between God and Man. Because sin is nothing but the rejection of God's loving relationship. Each and every one is personally involved in sin. Because the dimensions of sin correspond to the dimensions of salvation<sup>78</sup>. Sin is nothing but the transgression of the law. God's perfections are the law and when we fail to follow those perfections we do sin. And another description for sin is that any thought, word or deed that is contrary to the will of God is sin.

So anything that is contrary to God's perfection is called sin<sup>79</sup>. Ultimately today sin is given a religious notion. Whatever a man does against his neighbors, society and nature, is considered to be a sin against God. Sin is unholy because it is considered to be an action against holy God. Sin is also called as immoral because it breaks the moral. And sin is an illegal activity as it disturbs the legacy. In religion sin is nothing but the loss of God's covenantal relationship<sup>80</sup>.

Few express that the whole society sins as a group. When the natural law is broken and social law is introduced. God has given natural laws for the good of human society. But humans due to their covetousness and weakness they become unsatisfied. So they make civil or social laws to break natural laws. St. Paul also expresses his view on laws, social laws are made to punish man for their sins. Due to social laws innocent people are deprived of their natural laws<sup>81</sup>.

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<sup>77</sup>.P.Kalluveetil,op.cit.,p 92.

<sup>78</sup>.P.Schoonenberg,*Man and Sin*,London,Sheed and Ward,1984,p 124.

<sup>79</sup>.H.Edward,*Sin and it's Consequences*,London,Burns and Oates,1876,p 7.

<sup>80</sup>.P.McCormick,op.cit.,p 14.

<sup>81</sup>.J.Regnier,*What is Sin*,Cork,Mercier Press Ltd,1961,p 14.

According to the gravity of sin, sin can be venial and mortal sins, material and immaterial sins, formal and informal sins, sin of omission and sin of commission and Original Sin and actual sin. Venial sins are pardonable sins because they are done without knowledge, will consent and intention. Yet it displeases God. Because it diminishes the grace of God in the soul. Moral sins are heavy sins, that are done with full knowledge, will consent and intention. They completely separate man from God. Formal sin, mortal sin and material sins more or less carry the same meaning and weightage<sup>82</sup>.

Sin of omission is nothing but omitting or avoiding to do certain important duties. It is also an offence against God. It is done willfully and knowingly. Rejection of doing charity is a sin of omission. Sin of commission is doing a thing which one should not do. God hates sin because it is the enemy which separates his sons and daughters from him<sup>83</sup>.

Original Sin is the sin of first parents. It is also known as cosmic sin and Adamic sin. It is the deprivation of original holiness and original justice. It is not an act for the descendants of our first parents rather it is a state for them. It is a sin contracted and not a sin committed. It is also called as passive sin and inherited sin<sup>84</sup>.

Original Sin is the transgression of the law in the head of the human race, whereby all who are born are sinners before God and born into a state of privation. When God created man, the humankind was also created. So when one head fell into sin another head also headed towards sin<sup>85</sup>. When God created, Adam and Eve and he gave them freedom, even to sin against him. They were in the image and likeness of God. So to say they were perfect without sin. However, they were tempted through serpent. In fact wanted to be like God.

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<sup>82</sup>.H.Edward,op.cit.,p 11.

<sup>83</sup>.J.Regnier,op.cit.,p 35.

<sup>84</sup>.C.J.Peter, "Original Justice" New Catholic Encyclopedia,10,1981,p 775.

<sup>85</sup>.H.Edward,op.cit.,p 16.



Therefore, they disobeyed God and obeyed the serpent. They wanted to have a shift from God-centered life to self-centered life. This is the origin of Original Sin<sup>86</sup>. There is a little difference between sufficient freedom and perfect freedom. God has given sufficient freedom to Adam and Eve, not the perfect freedom. Sufficient freedom is nothing but doing or fulfilling our needs and wishes basing on the things with the help of God. Perfect or absolute freedom is acting on our own accord. That means not listening to the plan and wishes of God. Adam and Eve tried to have absolute freedom. And they fell into sin<sup>87</sup>.

Original Sin is a revolt against God and an attempt to annihilate God. Because rejection of God and his commandments is equal to disobeying God. And disobeying God is an attempt to annihilate him and take over his position. Adam and Eve tried to annihilate God. And they wanted to show themselves as God. That is why they disobeyed God. Sin is an infinite evil against an infinite God<sup>88</sup>.

Sin of Adam can be considered in two ways. The first one is his personal sin and the second one is Original Sin. The first sin that he committed is primarily his personal sin. And since he is the head of mankind his personal sin has become original sin for his descendants. We do not take part in his personal sin. But we take part in his original state that he is the first sinner and we all come from him<sup>89</sup>.

Due to the first sin of man, the whole world has become a sinful world. This first sin has brought so many sins into the world as well as into the hearts and minds of people. Because man disobeyed God and revolted against him. Disobedience is the first sin that man did against God. And this first sin begets all other sins<sup>90</sup>.

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<sup>86</sup>.D.T.Moe,op.cit.,p 25.

<sup>87</sup>.J.Reginer,op.cit.,p 64.

<sup>88</sup>.D.B.Webb,op.cit.,p 16.

<sup>89</sup>.K.Lkke,"original Sin in Jewish Tradition", in Bible Bhashyam 21(December 1995)219.

<sup>90</sup>.P.McCormick,op.cit.,p 24.

### 2.3 Effects of the Sin of the First Man

The sin of first man has brought 'Triple Alienation'. Before the fall Adam and Eve were united to God, nature and to one another. But when they fell into sin they were separated from God. They were sent out of Eden Garden, the evergreen nature. And they were separated from each other, not physically but with regard to love<sup>91</sup>.

In the beginning when God created man, he created him with three important perfections. They were a natural perfection in body and soul, a supernatural perfection by the indwelling of the Holy Ghost and a preternatural perfection of immortality. All these perfections were lost due to one sin or one imperfection. God blowed his spirit into man's nostrils. When man sinned the breath of God, which has to give him eternal life, went away from him<sup>92</sup>.

When God created Adam and Eve they were not liable to death, toil pain and other cosmic sufferings. They were away from the gravitation i.e. concupiscence. But when they fell into sin they were liable to death, toil, pain and cosmic sufferings. All these privileges were lost for his generation too<sup>93</sup>. Another consequence of sin is that they were denied the access to the tree of life.

The tree of life had the power to impart physical imperishability to man. And man was not allowed further to stay in the Garden. To protect the tree of life man was sent out of Garden and in fact from God himself<sup>94</sup>. Sin is nothing but loss of grace and rupture of God's covenantal relationship. Due to sinfulness Adam lost his grace. He was separated from the grace of God and so he was not able to see the face of God. Because sin is a shadow to God's grace and the sin of Adam hindered him to see God.

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<sup>91</sup> R.Arsakumar,"Sin as a Triple Alienation",in Bible Bhashyam 11(September 1994)158.

<sup>92</sup> H.Edward,op.cit.,p 158.

<sup>93</sup> E.Yarnold,The Theology of Original Sin,Cork,The Mercier Press,1971,p 23.

<sup>94</sup> T.Kayalarampil,"The Story of Man's Alienation from God and One Another",in Bible Bhashyam,(September 1975)176.

Because he lost the God-given gift. It is an immediate loss. As soon as he fell into sin, he lost the grace of God<sup>95</sup>. Due to original sin, the harmonious life is disturbed. The union between man and woman is subjected to so many tensions. The innocent relationship between both sexes has become a lustful one. Due to Original Sin, man has lost the capacity to dialogue with God, and dialogue with his fellow beings. The nature and animal kingdom have become hostile to man. When God created him, there was only one nature found in man. But when he fell into sin, man was lost between good and bad. He had sweat and pain in toil. Eve was given pain in bringing out children. Original nature of man is lost due to Original Sin<sup>96</sup>.

### **3. Originated Original sin**

#### **3.1 Reality of Original Sin in Every Man**

The reality is that all human are to take part in the Original Sin. Yet they are not the original sinners. Humans are just conceived in sin, born in sin and brought up in a sinful world. Original Sin is contagious, so by all means, it will be transmitted from one to the other. The parents are born with Original Sin, and they give birth to their children with Original Sin<sup>97</sup>.

There is no any explicit evidence for the reference of the word Original Sin in the Old Testament. It is not clearly stated in the book of Genesis or anywhere in the Old Testament. Only the curses are listed. But there is not systematic presentation of Original Sin in the Old Testament. Even in the New Testament, there is no systematic proof on Original Sin. Yet here and there we have Pauline texts as the foundations to develop the doctrine of Original Sin<sup>98</sup> (Rom 5:12-21).

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<sup>95</sup>.Catechism of the Catholic Church,Theological Publications in India,New Delhi,1994,p 78.

<sup>96</sup>.D.T.Moe,op.cit.,p 39.

<sup>97</sup>.P.McCormick,op.cit.,p 113.

<sup>98</sup>.H.Blocher,po.cit.,p 20.

So not even in the time of or after the time of apostles, the notion of Original Sin has been discussed. In the 4<sup>th</sup> and 5<sup>th</sup> centuries only, the notion of sin has been emerged. Because in the beginning only the adults were given baptism. And so there was no discussion about Original Sin. And during the 4<sup>th</sup> and 5<sup>th</sup> centuries the infant baptism was introduced to remit Original Sin.

St. Augustine played a vital role<sup>99</sup>. In our sinful state we are unable to relate with God, nature and neighbor. Like Adam and Eve we are tempted not to accept our imperfections, limitations and creatureliness. We also want to be like God. Due to the inclination we become addicted to sins. The sin enslaves us. It compels us to be sinners and the freedom is curtailed due to sin. Sin leads us towards disintegration and contradictions. It is alienating as well as supporting us<sup>100</sup>.

The reality of Original Sin and the effects of Original Sin have made a destructive impact on each and every person in the society. It gives pain and suffering to the people. It has made one man as enemy to another man. It has triggered the unhealthy competitions among the people. One is disrespecting the dignity of other. There is no peace in the individual's heart<sup>101</sup>.

### **3.2 Nature of Original Sin**

Original Sin is not an act but it is a state. It is an act for only the first parents not for their generations. It is also known as passive original sin and active original sin. Active original sin is related to Adam. Due to his action the sin entered the world. And passive sin is related to his descendants. Because they did not commit this sin along with Adam. This is a personal sin for Adam but for others it is passive sin<sup>102</sup>.

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<sup>99</sup>.J.Kottackal,op.cit.,p 6.

<sup>100</sup>.P.McCormick,op.cit.,p 161.

<sup>101</sup>.T.Peters,op.cit.,p 90.

<sup>102</sup>.D.T.Moe,op.cit.,p 27.

It is also called as Adamic sin, inherited sin, hereditary sin and the sin of first parents and then transmitted sin. It is a contagious sin, so it has to be transmitted. Since Adam was fully responsible for this sin, it is called as Admaic sin. We inherit this sin from our parents, so it is called as inherited sin. We do not have any direct connection to the Original Sin<sup>103</sup>. In the Original Sin there is positive side as well as negative side. In the negative sense, there is deprivation of grace in a person at the moment of his conception. In short a child enters the world without the grace of God. He is born totally and separately from Christ.

He is a stranger to the divine family, till his Original Sin is remissioned in baptism. He is away from Christ and away from the church<sup>104</sup>. Positively Original Sin means that we all in need of grace of God i.e. Christ the redeemer. And this Original Sin helps us to find God. Though Adam is sent away from the Garden, now we are allowed to go towards God<sup>105</sup>.

St. Leo the Great says that due to Adam the whole race had fallen into sin. And at the same time the entire race has tasted the love of God's begotten Son through this sin. St. Augustine also says that if man had not perished, the Son of God would have not come. So in a way the Original Sin has given us a chance to see God as human to redeem us. Due to sin Adam was sent away from the Garden. Now due to the same sin now God comes in search of us. That's why Augustine calls this as "O happy fault"<sup>106</sup>.

God, in no way due to Original Sin, made us deprived of our talents. He did not suppress our reason and intellect due to Original Sin. Man with his knowledge invented and discovered so many things. The only thing is that he cannot relate with God due to original sin. And that's why the original sin demands baptism<sup>107</sup>.

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<sup>103</sup>.H.Blocher,op.cit.,p 32.

<sup>104</sup>.J.Panackal,op.cit.,p 108.

<sup>105</sup>.J.Regnier,op.cit.,p 30.

<sup>106</sup>.D.B.Webb,op.cit.,p 60.

<sup>107</sup>.T.Peters,op.cit.,p 88.

### 3.3 Transmission of Original Sin

In the fifth session of council of Trent a decree on Original Sin was published. It expressed that all the human beings except Lord Jesus Christ and Mother Mary, are affected by Original Sin. Because the Original Sin is transmitted by the parents to their children through procreation. And that's why they give birth to the children with Original Sin. Thus Original Sin is transmitted generation after generation<sup>108</sup>.

We may wonder why one man's sin is transmitted to all. Adam and Eve were the first parents of human race. They were given supernatural and preternatural privileges. They received these gifts not only for them but also for the entire human race. So they are to transmit these graces and gifts to the descendants. But before transmitting them, they fell into sin and lost all these gifts. And they transmitted not the grace but Original Sin<sup>109</sup>.

Many argue that it is the injustice that is happening in the transmission of Original Sin. How come one man's sin will affect the entire community? When God created Adam, he was made the representative of entire human race. He bore the crown of creation on behalf of the entire humanity. And when he fell into the sin the whole humanity also fell into the sin<sup>110</sup>.

Adam's sin is communicated to his descendants by propagation not by imitation. That is why it is in each and every human being. In other words Original Sin is there in the birth itself. By birth we all become the bearers of Original Sin. And this transmission can not be stopped by any human. It is possible only through Christ. And it is to be done at the redemption of entire world<sup>111</sup>.

We may think why we need to be victims of Original Sin. And why we have to undergo sufferings, pain and death by a man who we even did not see.

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<sup>108</sup>.J.Kootackal,op.cit.,p 8.

<sup>109</sup>.J.Panackal,op.cit.,p 3.

<sup>110</sup>.B.D.Webb,op.cit.,p 26.

<sup>111</sup>.E.Yarnold,op.cit.,p 68.

To understand this we must know who Adam is. The Hebrew term Adam (*ha'adam*) does not denote only one person rather it represents the whole humanity. And thus we all take share in original sin<sup>112</sup>. Adam is our fountainhead and whatever the head does will affect the entire body. He has been given grace to transmit. But he failed. Rather he transmitted the sin and curse, to the entire body<sup>113</sup>.

#### **4. Effects of Original Sin**

##### **4.1 Loss of Grace**

The man and woman were created in an original state of holiness and justice. The grace of holiness consists in sharing the divine life and the grace of justice is destined for personal union with God in the beatific vision. It is also called as sanctifying grace. Grace comes from God and it is the gratuitous gift of God. God gives us grace to respond to his call to become children of God. God gave this grace to Adam to lift his life to God's divine nature. Because God wanted to adopt Adam as his own son. But Adam due to his sin lost the grace of God. He lost the sonship and was separated from God.

Grace creates spiritual liberty and raises one to divine nature. But Adam lost the grace and became lower than the dust<sup>114</sup>. God created him in his own image and likeness. He gave grace to man to share not only his divine life but also his own abode that is the heaven or paradise. But man lost his life on the earth itself. Because he lost the grace which was the key to enter God's abode<sup>115</sup>.

Sanctifying grace is a habitual gift. It is a stable and supernatural disposition which perfects the soul in order to live with God. It is the grace of God which will take man towards God. But Adam lost the grace due to his sin.

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<sup>112</sup>.J.Kottackal,op.cit.,p 10.

<sup>113</sup>.J.D.Conway,op.cit.,p 27.

<sup>114</sup>.J.Regnier,op.cit.,p 81.

<sup>115</sup>.J.D.Conway,op.cit.,p 23.

When he had grace of God he walked along with God and spoke to God face to face. But when he sinned he was not able to see the face of God. He hid himself and ashamed because he had lost his grace<sup>116</sup>. God created man in a state of innocence and sanctity. Man alone was not good but the entire world was good. Adam and Eve were constituted in original state of holiness and justice. It was the grace given to them. By the grace, all dimensions of man's life were confirmed. As long as he remained in the grace of God, he would not love to suffer or die. He was the master of the entire world. He was the crown of all the creatures. But when he lost his grace due to sin he lost all the privileges. He became slave to the worldly affairs<sup>117</sup>.

If we go according to the Tradition and teaching of the church it is 'The Angels' who disobeyed God and rejected God first. More or less Angels and first parents fell in the same sin. Angels rejected God and wanted to act like God. And so they were sent out of the paradise. Yet God did not take what he had given to them, yet they brought curse on themselves.

Adam and Eve also wanted to be like God. And so God sent them out of the garden. The Angels' sin was not called as Original Sin. But man's sin is called as Original Sin. Because he was in the image and likeness of God. He was in original holiness and original justice, when he lost them he became the original sinner. Because due to him the entire generation lost these privileges<sup>118</sup>.

## **4.2 Loss of Integrity**

St. Augustine says that due to original sin or sin of first parents the human nature is infected with five wounds. They are wounds of ignorance, concupiscence, weakness, suffering and domination of death<sup>119</sup>.

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<sup>116</sup>.H.Blocher,Original Sin,London,Apollos,1997,p 27.

<sup>117</sup>.J.D.Conway,op.cit.,p 22.

<sup>118</sup>.Catechism of the Catholic Church,76.

<sup>119</sup>.J.Panakal,op.cit.,p 7.



Before fall, when man was in the original holiness and original justice, he was free from the Triple concupiscence that subjugates him to the pleasure of the senses, desire or covetousness of wealth and earthly goods and self-assertion<sup>120</sup>. Concupiscence is nothing but an inclination to sin. It is the effect of original sin. Concupiscence is the main cause for all the sufferings and pain in the society. It makes out cruelty, bloodthirstiness, lust for power and wealth, arbitrariness, tyranny, sloth and cowardice. In short concupiscence becomes human tendency to sin. Even baptism does not free us from concupiscence<sup>121</sup>.

In the beginning, before fall, man was in union with God. He walked along with God as well as with Eve and nature. But after the fall, this integrity was lost. Man revolted against God through his sin. So he was sent out of Garden. The equality between Adam and Eve was lost. And he was friendly with nature. This friendly nature caused him so many sufferings for producing food. Even today this continues. Man is engulfed by the natural calamities. He is threatened by the animals. He is confused due to so many Unanswered pains and sufferings<sup>122</sup>.

Due to Original Sin man had lost his harmonious life. In the Garden of Eden he was in unity and solidarity with nature and animal. He was the crown of all the creatures. He was given grace to transmit to all his descendents. But he failed to transmit the grace due to Original Sin. Rather he transmitted the sin. So the entire world became sinful. And then the harmonies life of man was lost, man lost all the privileges that God gave to him<sup>123</sup>. And it also wounds the fellow human beings and the nature. It is the Original Sin which separated man from God and the world<sup>124</sup>. St. Paul also says that Original Sin is an alienation from God. Paul Tillich called Original Sin as an estrangement from God. God saved man not just from the penalty of sin but also from the power of sin. But God did not abolish the effects and consequences of sin.

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<sup>120</sup>.C.J.Peter,"Original Justice",New Catholic Encyclopedia,10,1981,775.

<sup>121</sup>.J.Kottackal,"The BiBlical Understanding of Original Sin" in Bible Bhashyam 20(March 1994)14.

<sup>122</sup>.J.D.Conway,op.cit.,p 24.

<sup>123</sup>.Palachovsky and Vogel,Sin in the protestant church, Belgium,1960,p 15

<sup>124</sup>.J.Regnier,op.cit.,p 44.

Because this effect must be transmitted to all the human beings who are the sons and daughters of first parents. That is why God abolished the sin but not the effects of sin<sup>125</sup>.

### 4.3 Suffering and Death

Suffering and death are the outcome of Original Sin. Work or Toiling is not the out come of sin. It is not a curse on human beings. Work is not the punishment but the pain and sweating in the work is the punishment (Gen 3:19). In the Bible we read that God created man to till the ground (Gen 2:15). So work is already there and the nature of man is to work. But after the sin God is inserting pain and sweating in work. That's why man has to suffer a lot to maintain his daily life<sup>126</sup>.

God gave suffering, sickness, pain and death to man. Because man wanted to become God. All these temptations are not nature of God and they cannot disturb God. But these temptations are the nature of man. Man by all means must undergo these temptations. They alone make the man realize that he is a human being, not God. He wanted to become God and God gave him temptations to realize that he is a man<sup>127</sup>.

Many think that labour pain is also a punishment. Of course it is a punishment but it is not a punishment in itself. Because God tells Eve that "I'll increase your pain" (Gen 3:16), that means there is already pain in bringing out child. But after fall God just increased the pain. The pain became terrific and acute. Thus the sin of Eve brought her suffering and pain<sup>128</sup>. Man was created in life and prosperity. He knew nothing about death. He was destined to share God's life for eternity. Immortality and integrity were the characters of human. But after the fall man lost this Godly nature. He lost immortality and integrity<sup>129</sup>.

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<sup>125</sup>.D.T.Moe.op.cit.,p 26.

<sup>126</sup>.E.Yarnold,*The Theology of Original Sin*,Cork,The Mercier Press,1971,p 25.

<sup>127</sup>.H.Edward,op.cit.,p 186.

<sup>128</sup>.S.Irimpen,op.cit.,p 61.

<sup>129</sup>.J.Kottackal,op.cit.,p 24.

St. James clearly expresses his view on original sin. Though there was serpent or Satan, there was no death or suffering before Adam's sin. And after the fall of Adam and Eve all the evils entered the world.

To put it clearer nobody is tempted by God and God also cannot be tempted. But the human is tempted by his own desire. Thus desire leads to sin and sin leads to death<sup>130</sup>. God did not punish Adam and Eve. He did not permit the suffering and death to them. Rather they brought the curse on them. God is good and he cannot permit evil. God, in the beginning itself warned Adam and Eve not to eat the fruit. And if they eat they will die. They did not listen to the warnings and ate the fruit and subjected to the suffering and death<sup>131</sup>.

These suffering, pain, death and temptations will long as there is earth and as there is human being. Because the God-given grace was to be transmitted to all the descendents. But Adam and Eve failed to keep those privileges safe. They fell into sin and transmitted the punishments. Since they were not able to transmit the grace, their sin and its consequences were transmitted to his generations. And it will reach the last person. It means it will be there forever as long as human exists and the earth exists<sup>132</sup>.

### **Conclusion:**

Man wanted to become God by eating the fruit from the tree. There came Original Sin. And God wanted to become man to save man by the tree. And there came incarnation and salvation. Original Sin means negatively it is a gap between God and man and positively it is an opportunity to be reunited with God. God has never cursed humankind rather he has given a chance to become his disciple. The effects of Original Sin will be there as long as the humankind and earth exist. Man has to overcome all these tensions to become his sons and daughters.

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<sup>130</sup>.D.T.Moe,op.cit.,p 26.

<sup>131</sup>.J.D.Conway,op.cit.,p 25.

<sup>132</sup>.J.Kottackal.op.cit.,p 12.

## CHAPTER THREE

### PASTORAL APPROACH TO ORIGINAL SIN

#### 1. Introduction

It is true, when God created the world everything was good. And when man disobeyed God all became sinful. Today this entire earth is filled with evils. Many people have lost their hope to live. Due to constant agony in their lives many people have given up their faith in God. They do not know where to go and how to live. And it is the time for pastors and the church to give them hope to live and to have strong faith in God. The pastors have the greatest role to play in the lives of people. Because they alone can know their sheep.

#### 2. Dimensions of the Pastoral Approach to Original Sin

##### 2.1. Christological Dimension

St. Augustine calls the Original Sin or sin of Adam as ‘O happy fault’. Because there is a happy side in the Original Sin. Due to the fall of first Adam the second Adam was promised to the people. This promise was given to Adam and Eve. And this promise was given in the Garden of Eden itself. Adam and Eve failed to keep up their promise but God never failed. He sent his only Son as redeemer of the entire world<sup>133</sup>.

We may think why God has to send his only Son to redeem us, why not any man? But it is impossible. Because the entire human race has been contaminated and corrupted by the sin of first parents. So all human beings are sinners. And it is impossible for a sinner to redeem another sinner. So the role of an innocent blood is needed. That’s why God sent his only Son to redeem the world. To put it plainly humans were not worthy of saving themselves due to their sinfulness. And God sent his Son to save us all<sup>134</sup>.

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<sup>133</sup>.J.D.Conway,op.cit.,p 28.

<sup>134</sup>.D.T.Moe.op.cit.,p 26.

Redemption is not only to one race but to the entire generations. Because Adam and Eve were the first parents. And the entire world has been generated through them. Since their sin and its consequences are passed to all, the redemption is also for all. The sin entered the world by one man to all and the salvation also entered the world by one man to all<sup>135</sup>.

Many ask why there is evil even after the redemption. The main thing to keep in mind is that God did not become man to liberate us from our sufferings. Rather he became man to save us from our sins. Angels also sinned but God didn't care. But when man sinned he sent his only Son to save us from sins. Salvation from sin is the main reason for God to become man<sup>136</sup>.

Incarnation is the one of the mercies of God to redeem man from his sins, exactly not from his sufferings. Jesus took the form of man and saved the entire world. God did not want to be an untouchable and unseen God, when man suffered due to his sins. Rather he became man and became a co-sufferer with man. God is so merciful and he wants to suffer along with his people. Bonhoeffer says that only the suffering God can help the sufferers. Many people ask the question where is God when we are suffering? The answer is that God is nowhere but he is also suffering with us. He takes part in our sufferings<sup>137</sup>.

Jesus alone is the man who experienced the peak of pain and suffering on the cross. When he was undergoing he did not think to escape. Because escaping from the suffering or death is a failure to Jesus. He never thought of that temptation. The same serpent which tempted the first Adam to fall in sin also tempted the second Adam to deny the suffering and death. But he overcame the death and evil<sup>138</sup>.

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<sup>135</sup>.D.B.Webb,op.cit.,p 27.

<sup>136</sup>.P.McCormick,op.cit.,p 24.

<sup>137</sup>.D.T.Moe.op.cit.,p 35.

<sup>138</sup>.F.Podimattum.op.cit.,p 205.

St. Francis De Sales expresses that the angels would envy man for two privileges, which consist of two sufferings. The first one is that which Lord Jesus Christ endured on the cross for the sin of the man, not for angels. And the second one is the suffering of man which he has to undergo for God to reach him<sup>139</sup>.

We the human beings cannot be saved without the death and resurrection of Jesus Christ. Because there is no possibility of self- salvation in Christianity which means that salvation is possible without the intervention of God. But it is not so. No one can be saved from sin without Jesus Christ. We all must be saved only in and through Jesus<sup>140</sup>.

Before the fall, Adam was the fountainhead of the humanity both in the natural and in the supernatural order. After the fall he was only the fountainhead of natural order alone. After the fall of man, Christ became the fountainhead of supernatural order. By redemption Christ restored the sanctifying grace to us, so that we may once again reach the supernatural order<sup>141</sup>. Many of us question ourselves why does the evil spread faster and more than good. Yes it is true, we all become witness to this statement. Evil spreads quickly and actively than good. Because Adam disobeyed God and obeyed evil.

He was divine and holy only for a short period. Therefore, the good spread everywhere. But when he disobeyed God, he was possessed by the devil. The devil took him into full control. The devil usurped the privileges, which God granted him, since man was under the control of devil, his only aim was to promote evil things. I

In the beginning, man resembled the angels after the fall he resembled the devil. When he was with God he enjoyed the privileges of God and when he fell into sin he was given the privileges of Satan that are natural calamities, moral deviations, suffering, illness, pain and death. All these have to continue as long as there is humanity on the earth. St. Augustine also says that sin lives on as long as there are human beings and the earth. All the satanic privileges are outcome of Original Sin.

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<sup>139</sup>.D.B.Webb,op.cit.,p 111.

<sup>140</sup>.D.T.moe,op.cit.,p 60.

<sup>141</sup>.R.Arasakumar,op.cit.,p 148.

And through the grace of saving suffering has become a weapon against sin. Death has become the death of corruption and the distraction of death. Through Christ they have become the ways and means of salvation, divine life and blessedness.

## **2.2 Ecclesial Dimension**

The holy mother church believes, preaches that all men are affected by Original Sin. And the church has declared that Original Sin is a dogma. Though church has it as dogma, it has not made any definite statement so far, about Original Sin. It is in the fifth session of the council of Trent in 17<sup>th</sup> June 1546 that a decree on Original Sin was officially promulgated in the universal church<sup>142</sup>.

Jesus Christ became one among the human beings, lived, suffered and died for the sin of entire world. And he handed over the mission to the church. Now the church has the sole responsibility to deal with original sin. Like Christ, the church also is expected to feel the pain and suffering of the people. The first and foremost thing is that the church should not stop feeding the faith to his people in spite of their sins. When the faith is lost it gives a place for heresy and vice versa. Faith is a metanoia – that means the church must see everybody and everything through the eyes of Christ<sup>143</sup>.

Church, from the beginning, tries to dispute all the heresies and wrong statements that are put against the doctrine of Original Sin and faith. There are so many heresies like Baianism, Protestantism, Jansenism, Plagianism, Aryanism, Manichaeism, and Monism. They are against the doctrine of Original Sin and faith of the church<sup>144</sup>.

The entire humans are the descendents of Adam and Eve. Be it a Christian, Jew, Hindu, Buddhist or Muslim all are the decadents of Adam. So all are in need of pastoral assistance. And the holy mother church has the vital role to play for the humanity.

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<sup>142</sup>.J.Kottackal,op.cit.,p 5.

<sup>143</sup>.J.Regnier,op.cit.,p 95.

<sup>144</sup>.T.Peters,op.cit.,p 85.

The holy mother church carries the responsibility to read problems of today and signs of the times to interpret them in the light of the Gospel. Today one part of the world is growing in power and wealth. And another part of the world is plagued by hunger, disease, poverty and natural calamities. There are also changes in the society due to the advancements of science and technology. War and enmity between the nations are increasing. And there is also moral deviation taking place each and every day. It is due to globalization and industrialization<sup>145</sup>.

Pope Pius XII clearly states that the greatest sin of modern times is that men have no sense of sin. In this age the conscience of man is darkened due to the indifferent attitude of the people. Sin has become a common and an ordinary thing in this era. Man had disfigured and deformed his conscience. Today's life style is an absolute obstacle for mankind to be saved. This senseless attitude towards sin must be repaired. The sense of sin must be restored through doctrinal teachings of the church, spiritual directions and pastoral liturgy of the church and the sacraments in the church must help the people to live a sinless life<sup>146</sup>.

In the beginning itself God created human beings as man and woman. They were same race but not of same sex. God created them as opposite sex. So that they may be united to bring forth the fruits of the communion to God. But today man is indifferent towards the sacrament of marriage. There are polygamy, divorce, co-habitation, living together, same sex marriages and abortions taking place today. And the church, the big family, is called to look after these small families. Church wishes that there should not be any conflict between divine laws and social laws. The social laws must be in line with divine laws to protect the dignity of man<sup>147</sup>.

Our present pope Francis quoted few words in his one of the speeches that we all have to move with compassion and mercy towards the homosexuals. Because whom we are to judge them. But many catholic leaders and people were not able to understand it.

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<sup>145</sup>.Gaudium et Spes,7 December,1965,796.

<sup>146</sup>.J.Regnier,op.cit.,p 10.

<sup>147</sup>.Gaudium et Spes,7 December,1965.



Few were telling that pope is in favor homosexuality. But it is not so. There is famous saying in our catholic church that God doesn't hate the sinners but he hates the sin. We can apply this to the homosexuals that God doesn't hate the homosexuals but he hates the homosexuality. The congregation of the doctrine of faith in its letter to the bishops and in number 3 express that the pastors are to respect the homosexuals. In no way they are to wounded or rejected. The pastors must be clear of the teachings of the church about the homosexuality. He can call the parents of the homosexuals to make them clear about their children. He can also invite a doctor to give them a talk on the way of life. If the pastor is concerned like this they will not get deviated from the mere life.

In this modern world there are so many 'sins' which are known as 'ism sins'. They are consumerism, colonialism, Neo- colonialism, Militarism, casteism, materialism, positivism and sexism. These are the major challenges for today's church in the modern world. In all these 'isms' the dignity of man, especially women and weak people, is completely denied and disfigured<sup>148</sup>.

Today the teaching of the church calls her ministers and the people to take part in the sufferings of neighbors. It calls the people to understand the situation of the people. It urges us to see these sufferers as fellow sufferers. The church calls to see the people in the eyes of Jesus Christ. Church advices her ministers to give pastoral care and guidance to them. They must be directed towards Christ for conversion<sup>149</sup>.When Jesus ascended into heaven, he gave the peace to apostles. And they gave the peace to the church.

And now the church has the role to pass the peace of Christ to the entire world. Today people are threatened by wars, nuclear weapons and violence. Even to bring peace, the weapons are used. The poor countries and weak section people are to meet so many damages due to war. And by wars many countries become a camp of refugees<sup>150</sup>.

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<sup>148</sup>.P.McCormick,op.cit.,p 164.

<sup>149</sup>.G.P.Crowley, '*Homosexuality and the Counsel of the Cross*',in *Theological Studies*, 65(December 2004)509.

<sup>150</sup>.J.D.Connell,"Peace,Development and Ecology",in *Doctrine and Life*,39(July-August)1989,297.

The holy mother church calls the people to maintain the brotherhood and sisterhood, which Christ has taught us. It suggests the Christians to have universal brotherhood to love all in spite of all the disparities. The mother church urges the local churches to play a vital role in bringing and maintaining the peace of Christ in the world. It advises to go for dialogue with everybody to avoid all the disputes that will disfigure the dignity of man and likeness and image of God<sup>151</sup>.

### 2.3 Priestly Dimension

A priest is ordained to bless, preach, forgive and sacrifice. All these are the actions of Christ. And now Christ does these actions in the church through his priests. A priest is to give the blessings of Christ. He must preach the death and resurrection of Christ. He must teach the people how Christ forgave the sinners. And he should not fail to explain then how Christ sacrificed himself on the cross for our sins<sup>152</sup>.

A priest must assist his people to discover or identify themselves amidst the mysteries of life, death and faith. Due to pain, suffering and death in life, people are lost between good and bad. They have hatred feelings towards God and life. And now the priest has the role to bring the people to God. He with holy mother church must teach how he can be convinced of his faith.

The priest makes the people aware of inner holiness and divine destiny<sup>153</sup>. A priest is the custodian of souls that are assigned to him. A priest is called to renew and maintain the church of Christ. They are ordained to offer sacrifice and forgive sins and to exercise the priestly office publicly on behalf of humanity in the name of Christ. The role of priest is very much important for the glorification of God and sanctification of man.

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<sup>151</sup>. Gaudium et Spes, 7 December, 1965, p 877.

<sup>152</sup>. E.J. Daly, "What is a Priest for?", in *Vidyajyoti Journal of Theological Reflections*, 73 (October 2009) 939.

<sup>153</sup>. D.J. Pereira, "Twin Spotlights on Priesthood Today", in *Vidyajyoti Journal of Theological Reflections*, 73 (October 2009) 785.

Priest is given ministerial priesthood and people are taking part in the common priesthood to offer gifts and sacrifice for sins<sup>154</sup>. In the formation of faith, priest has the important role. He is the teacher of faith to his assigned people. A priest is bound to ablaze the fire of faith in the hearts and minds of his people. And priest is to give adequate answers to the problems of life that are discussed by people at the present time. They, by all means should be well- versed in the teachings of Magisterium<sup>155</sup>.

In the ordination the priest is given grace and the Holy Ghost. He is given these gifts to acquire perfection. And he has to transmit this grace to the people which is lost due to sins. By this grace he is expected to go towards the perfection of Christ. Priest will acquire holiness in the spirit of Christ. Priests are the ministers of word of God. They are to preach the word that Jesus is the Savior. Priest is to offer Mass and Mass alone can mortify the people from vices and concupiscence. Priest is to distribute the Eucharist. In the Eucharistic sacrifice, the work of redemption is continually carried out daily. They are to live a life of celibacy and fidelity life for the completion of redemptive work<sup>156</sup>.

A priest is to carry out the priestly, kingly and prophetic role of Jesus. These three functions are handed over to the church. And now church transmits to the priests of Christ. A priest is expected to give values for his people, not valuables. He must play the role of good shepherd. And he must know the smell of his sheep.

### **3. Non- Sacramental Areas of the Pastoral Ministry**

#### **3.1 Environmental**

Pope St. John Paul II in his New Year's Day message of 1990 said that all the natural calamities and earth's destruction were due to irrespective attitude of human beings towards nature.

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<sup>154</sup>.Presbyterorum Ordinis,7 December,1965,760.

<sup>155</sup>.G.Choondal,"The Priest:A Catehist of Catehists",in *Kristu Jyoti*,25(June 2009)106.

<sup>156</sup>.Presbyterorum Ordinis,7 December,1965,780.

The signs of greed and selfishness, both, individually and collectively broke the order and diminished the harmony of creation. Further he called the entire humanity to use the environment with due respect and dignity. He explained that humans belong to this world and so they have to keep everything in common to share equally.

Any offence against the integrity and sustainability of the earth is an offence against the creator. Not only social justice, but also ecological justice is to be maintained. Pope Benedict XVI also in his encyclical *Caritas in Veritate* says “If you want to cultivate peace, protect peace. Respect for creation is of immense consequence, not least because creation is the beginning and the foundation of all God’s works. And its preservation has now become essential for the pacific co-existence of humankind. And so mankind must renew and struggle the covenant between human beings and the environment, which should mirror the creative love of God, from whom we come and towards whom we are journeying”.

Pope means that if one wants to cultivate peace, he/she must care for creation<sup>157</sup>. When Adam sinned, not only human beings but also the environment and entire animal kingdom were given punishment. Jesus has been sent by God the Father to save the world. As Messiah, he also has redeemed the world from sin. Yet there is cosmic suffering in the world. Because Christ now has not saved man from suffering but only from sin. This cosmic suffering will be over only in the final redemption of the world. So till the end man has to look after the environment<sup>158</sup>.

Pope Francis in his encyclical ‘*Laudato Si*’ which means “*praise be to you my Lord*”, calls for sustainable, integral and human development through the environment. The Holy Father in his encyclical says “If we approach nature and the environment without this openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, and ruthless exploiters, unable to set limits on their immediate needs.

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<sup>157</sup>.J.Britto,op.cit.,p 292.

<sup>158</sup>.D.T.Moe,op.cit.,p 30.

He tries to make us understand that the soil, the water, the air and all forms life have been depleted and degraded by our greed. Our Pope urges us to feel responsible for creation and take care of it to develop. Pope advises not to consume the goods of earth as one's own wish. Holy Father also explains that the holy mother church cannot be indifferent to the problems of environment and injustice done to the earth. Holy Father advises his ministers not limit their duties with spiritual practices, but to involve in the care and promotion of the earth and its goods<sup>159</sup>.

Overconsumption or consumerism is a big threat to the environment. Because it leads to globalization. The rich alone are trying to monopolize the raw materials of natural resources which are the livelihood of the poor also. The overconsumption by a few is injustice and sin. This environmental degradation, impoverishment lead to natural disasters by which the entire humanity is affected<sup>160</sup>.

When God created the world, he found everything was good. God gave this world as a good product to human beings. He took six days to perfect his creation. He wanted to present this world as a perfect gift to the humankind. But man was not loyal, accountable or fidelity to the gift of God.

He has made this entire world impure as much as he can. And God created man to till and keep the world. But man exploited the world<sup>161</sup>.So in a way this universe is the sacrament of God. God in the environment can lead us to metanoia, i.e. a conversion to save God's creation. Christ suffers not only when people are denied and suppressed but also when the natural resources are desecrated. All the creatures have absolute respect and dignity as they are specially created by the word of God<sup>162</sup>.So the Church and all other Christian organizations and institutions must give due priority to respect the environment.

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<sup>159</sup>.T.Dabre,"Pope Francis' Call for Sustainable,Integral and Human Development",in *Asia Journal of Religious Studies*,60(September 2015)7.

<sup>160</sup>.W.Fernandes,"Globalization:Its Implications and a Christian Response",in *Word and Worship*,42.

<sup>161</sup>.Sr.Johnny,"Love for the Poor and Concern for the Earth",in *Word and Worship*,16.

<sup>162</sup>.J.Britto,op.cit.,p 289.

And the study about ecology must be included in the main syllabi of the all the Christian education institutions, seminaries, formation houses and parishes<sup>163</sup>. We see or read in the newspapers that many are dead due to flood, fire, earthquake and other natural calamities.

And we try to come to a conclusion that it is the wrath of God. We must understand that nature is like a mirror and what is shown it will be reflected. And since it is a mirror like it is so fragile. So we need to handle it with care. Nature is morally blind. It follows its own law. It never sees who is good or who is bad. All are equal before nature. No one is able to escape from the natural calamities. Because what we sow, we reap<sup>164</sup>. The Psalm twenty three speaks about the pastoral character of Jesus, the good shepherd.

Today many Christians themselves feel that the universal church as well as the local church and the pastors are totally away from ecology. They do not insist anything in their sermon or homily to save the nature. They are always very much concerned about their parish activities and regulating spiritual duties in the church. The parishioners themselves express that their church and their pastor fail to speak about importance of saving the nature.

It is true, today's ecological system challenges the modern Christianity. In a way the encyclical of Pope Francis 'Laudato Si' adds beauty to Christianity. Today the environment or nature needs the hands of priests to come out from the various crises. It requests the church and the priests to pray for the order in the nature. It also expects the church to go for recycling the prayers or adding few prayers in the liturgy to save the nature.

The parish priest must give instructions to his parishioners to safeguard the nature from plastics and few imperishable things that endanger the earth.

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<sup>163</sup>.J.Daniel,*Asian Journal of Religious Studies*,25.S

<sup>164</sup>.H.Kushner,op.cit.,p 67.

He can along with his parishioners must resist the usage of plastics in the village. He may also with the help of the people produce some eco-friendly bags for use. He can fix a day to celebrate the day of ecology in his parish. And he can presents small plants to his people as a gift for their birth days and wedding days. In return he also can get plants from the people for his feast day and birth day. The parish priest with the help of his people can make a garden in the parish. It can be used as the abode of birds wherein the children, sick and aged people can have a heavenly experience. He may also use this place as a sanctuary to recite rosary with the children and aged people. Thus a priest can do favor to the nature to save from the crises.

Today ministry to the aged and sick is very much needed and demanded of priests. The parish priest must know the names of Aged and sick those are in his parish. He must not take their names from the record. It would be also good if he maintains a separate record for his aged and sick parishioners. He must write in the record the dates of his meeting and giving communion to these people. The names of elderly members should not be removed from the church record unless they are spiritually and physically dead. The parish priest must have a day, for the aged and sick people, to gather in parish. He may celebrate a lively mass for them with all kinds of music.

He may also conduct few party games for them. He may allow them to dance, share their feelings and crack jokes. He must take care of them and they should not feel the they are rejected. Most of the aged and sick people suffer from fear, insecurity and inferiority. In that situation they will fully rely on the pastors, when they are taken care in their house. And the pastor must act as a father to these people. Our Lord Jesus Christ used the natural things in his parables. He tasted the lilies of the fields, corns of fields, sparrow of the sky, vineyards, mountains and sea. And Jesus expresses that God the Father alone feeds them. And in no way we are to destroy them. Today the environmental crisis needs spiritual transformation in man. Today's technology has destroyed the ecology. Pope Francis calls the earth as common home. And he requests the Christian to accent this world as a sacrament of communion.

Each individual should try to safeguard the environment and also as entrepreneurs economists, scientists and politicians all must co-operate to save the environment. Above all a pastor must literate his people ecologically. And the ecology must become one's own spirituality<sup>165</sup>.

### 3.2 Social

Today men and women are perplexed and troubled by the questions about current trends in the world. There are discriminations, disparities and so many dividing factors are existing in the society. The present social, political, economic orders have brought so many evils to the society in the form of poverty, castism ,untouchability, unemployment, illiteracy and political vendettas. Poor people are still oppressed and suppressed. And the rich are enjoying the best of the sources<sup>166</sup>.

Pride and egoism are the main components of evil in the society. A man with his pride and ego can destroy his surroundings and himself. In fact, in a way, egoism or pride of man would be the main reason to commit the first sin. This pride and ego segregate the people into groups. These two will not allow the people to mingle. The pride of rich kills the poor. The pride of educated man wounds the uneducated. Thus pride and egoism of man bring a bring disparity in the society<sup>167</sup>.

Pope Francis in his encyclical '*Laudato Si*' urges the people to have an option for the poor. As soon as becoming Pope in March 2013, the first word he uttered in his speech is that poverty in the world is a scandal. He expresses that the holy mother church has got so many people to be a co-sufferer. And he promises that the church will try her level best to feed hungry, to educate the children, lift up the poor<sup>168</sup>.

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<sup>165</sup>.F.Gonsalves,*Asian Journal of Religions Studies*,op,cit.,p 35.

<sup>166</sup>.Patrick,McCormick,op.cit.,p 119.

<sup>167</sup>.J.Regnier,op.cit.,p 46.

<sup>168</sup>.G.Pattery,*Asian Journal of Religious Studies*,op.cit.,p 11.



The entire world is governed by economy or money. But it is not distributed well among the people. The rich become richer and the poor become poorer. The church respects the private ownership, at the same time it urges the rich and well- to-do people to feed the poor and the dying. If they do not feed them, they are just killing them. The earthly goods are meant for all the people. When God created the world, he made sure that it is for all. And so there must be equal sharing and consumption. The dignity of any man should not be disputed or disfigured at the cost of money, casteism or racism<sup>169</sup>.

Pope Paul VI in his Encyclical (*Populorum Progressio*) clearly states that each and every human being is the member of society. And each one is called to be good and make this entire society good. He also warns that the capitalism, imperialism of money and temptations will instigate war and violence. He rightly points out about the gap between the wealth of privileged and the misery of others. He urges the well-developed countries to take care of the underdeveloped countries. He discourages the violence and war at the cost of extending the territory<sup>170</sup>.

To remove the social evils or structural evils man has to cultivate the attitude of forgiving others. Forgiveness is an antidote for all the disparities and evils in the world. Forgiveness alone has the power to break war and violence and other temptations. It calls for dialogue and leads the society towards transformation<sup>171</sup>.

In this 21<sup>st</sup> century people are not ready to go for work to earn their daily food. If at all they want to work they want to go for white colored jobs. There is no one to work in the field to cultivate the land. They are ready to steal, cheat, murder, trade their flesh for money and even to beg. But they are not ready to sweat and work in the ground. Because they say this work is a punishment or a curse from God. But we must be proud of doing this work which is given to us by God as the first and best work.

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<sup>169</sup>.Gaudium et Spes,7 December,1965,857.

<sup>170</sup>.Paul the 6<sup>th</sup>,Populorum Progressio,1967,925.

<sup>171</sup>.T.Peters,op.cit.,p 91.

Today most of the Christians are living as farmers and fishermen. And they do not find a favorable life on this earth. Because the agriculture cannot be sustained without sufficient water. And they are not given enough water to cultivate the land while the corporate companies are given free water and lands. And so they commit suicide. Now the parish priest has the role to give hope to his peasant parishioners. He along with his parishioners can dig a well for agriculture and other purposes. He also can get the help from the neighboring parishes or dioceses to help the farmers. He can gather the farmers and start an association for them in the parish. He has the duty to honor the farmers on certain occasions. These things may help them to come up in their lives.

### **3.3 Psycho- Physical**

It is true that Original Sin has brought evils, pains and sufferings to the world. Because Original Sin is a revolt against God. It is the rebellion against creation and God. Due to original sin there is cosmic suffering. There are also physical evils and moral evils in the social order. When a man becomes sinner he loses the real life i.e. grace from God and he falls in the state of death<sup>172</sup>.

As soon as man was created God placed both good and bad before his eyes. But man selected the bad way to exist. Yet God did not leave him alone. Because he was so merciful and loved man so much. So he sent his only Son to suffer for the entire people. And his sufferings removed the sins of all the people<sup>173</sup>.

Though sufferings, sickness and death are the outcome of Original Sin, in a way they are to be understood properly. Even amidst the effects of Original Sin man is able to achieve so many things. He, with his reason and intellect, makes so many philosophies, and establishes just and civil societies. But the only thing he cannot do is, relating with God. And here the role of church or pastor plays a vital role.

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<sup>172</sup>.J.Regnier,op.cit.,p 74.

<sup>173</sup>.D.B.Webb,op.cit.,p 78.

Because it is separation from God which brings sickness, sufferings and death<sup>174</sup>. Due to sin of Adam, man is cursed to undergo suffering. And due to Jesus' sufferings, all these cursed- sufferings have become sanctified sufferings. Jesus, through sufferings, has given redemption to entire human race. And so suffering is a quasi-sacrament<sup>175</sup>.

It is true that all our sufferings are, due to original sin, existing in the world. As the first Adam brought suffering and death, the new Adam has brought grace and life through his sufferings. He has redeemed us by his passion and death. Today his sufferings alone have become a channel of grace to reach God. The sufferings give us a sacramental value. All our sufferings are sanctified as we take part in the sufferings of Christ<sup>176</sup>.

Suffering, sickness, pain and death are not disfiguring man. In a way all these imperfections are helping man to go towards perfection. The sufferings, passions and death are the consummation and culmination of Jesus' love and sacrifice. The holistic view of salvation is recognized when Jesus was on the cross. By his death he saved the entire world and by his death he brought perfections which were lost by the sin of first parents. And so all our sufferings, sickness, pain and death are the means to reach perfection<sup>177</sup>.

Death is the right end for a human being. When a man undergoes sickness, suffering and death, he understands nothingness and weakness of his life. Holy mother church calls his pastors to tell the people that God gives sufferings as special means to draw souls towards him. God does not allow sufferings and death to lose us but he allows them to gain us<sup>178</sup>.

A pastor must be with the people who suffer due to sickness and who are at the death bed.

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<sup>174</sup>.T.Peters,op.cit.,p 88.

<sup>175</sup>.D.B.Webb,op.cit.,p 87.

<sup>176</sup>.F.Madanu,op.cit.,p 2.

<sup>177</sup>.Ibid.,2.

<sup>178</sup>.F.Podimattum,op.cit.,p 183.

The pastor is expected to put up certain Health Caring Committee to look after the sick people. The pastor must visit the sick people who are assigned to him. It is the primary duty of the ordained minister. Sickness, suffering are the time of greatest pastoral services. The presence and words of pastor will give strength to the sick persons.

He, along with his parishioners must give the words of comfort and console to the family of a dying person. He must prepare them to receive sacraments. Today many God's people live with AIDS and HIV. The church feels pity for them. Even an unborn child is affected by this perennial disease. And church says that they failed to practice theology and ethics. No medicine can cure these diseases. But the spiritual and moral life can prevent the others from falling into AIDS and HIV. They do not blame God but they blame themselves<sup>179</sup>. Christians are requested to live a life of unfairness not by denying it but by deserving it and by getting through it. Because when they go through the narrow gate then they get the answer and come to know the fairness of God<sup>180</sup>.

The early Christians were persecuted and slaughtered for their faith in the true God. They were holy and innocents yet they underwent so many painful situations in their lives. Our lord Jesus Christ himself has told in the scripture (Mtt 5:10) that those who are persecuted for the sake of righteousness will inherit the kingdom of God. So when we are amidst sufferings, pain, losses, and unfairness we should not lose our faith in god. Rather we must act in favor of God.

Our lord Jesus Christ was able to forgive his persecutors and crucifiers from the cross. Because he didn't lose his faith in his father. Today the holy mother church expects her ministers to the same. When the pastors are able to live amidst the sufferings, the people also get the courage to live by looking at their inspiring life. We have few great pastors who set examples for the people to live amidst the sufferings.

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<sup>179</sup>.M.Cimperman,op.cit.,p 95.

<sup>180</sup>.P.Yancey,op.cit.,p 180.

When St. Pope John Paul II was shot by Mehmet Ali Agca on May 13, 1981 in St. Peter's square, the entire world shed tears. Yet the entire world was shocked and surprised when he openly said in the public that he sincerely forgave him. Likewise when the Australian missionary pastor Graham Stuart Staines was burnt alive with his young infants Philip (10) and Timothy (6) the whole world condemned India. But his wife Gladys said that she forgave the people who killed her husband and infants. And today many pastors in the parishes are also expected to set an example for the parishioners like these people.

The parish priest must take care of his people especially those who have lost their hope to live and faith in God. He may arrange a counselor and resource person who overcame his sufferings and losses in his life, to address the parishioners once in a month. He must take them to the orphanages and hospitals for visit wherein the people, who wanted to end their life, are shining well. He can also screen the life of saints who were atheists and became theists after the encounter with God. These may help them to regain their faith in God.

#### **4. Sacramental Areas of the Pastoral Ministry**

##### **4.1 Baptism**

Baptism is the one of the seven sacraments of the Catholic Church. It is also called as a sacrament of initiation. Because through Baptism only one's Original Sin is washed away and he is incorporated into Christ, church the Christian community. Sacrament of baptism makes one Christ-like. It is the door to the other sacraments<sup>181</sup>. Baptism is recommended to be given to a man at his infancy stage. The sin of Adam is transmitted to the entire humanity. If one does not get baptism at his early age, he will grow up with Original Sin.

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<sup>181</sup>.P.Paul,"*Sacraments of Initiation*",in Baptism and Confirmation,in Theological Publications,Bangalore,2006,p 23.

A man can be accepted as fully catholic Christian when he receives baptism. Because baptism alone has the power to remit our Original Sin. So it is good to get baptized as a child<sup>182</sup>.

Infant baptism is given for the remission of Original Sin. In the beginning of the third century child baptism was a well-established one in the Catholic Church. And in the 4<sup>th</sup> century this practice was given up due to a little interruption of unwanted thinkers. And in the 5<sup>th</sup> century it was firmly established all through the world. Because Original Sin was not developed until Augustine. Augustine alone holds the view that the parents give birth to children with original sin. Because Original Sin is transmitted through sexual procreation. And so he recommends child baptism<sup>183</sup>.

We take some preventive measures against some diseases. These preventive measures do not remove the disease from the world but only from the body. Likewise baptism is a preventive measure to get out of Original Sin and to receive the grace of God. The Original Sin is removed from us but the effect of Original Sin concupiscence, suffering, death, pain, weakness in work etc. That's why even after baptism we suffer<sup>184</sup>.

All must be given baptism, if not there is no salvation from Original Sin. In case if a child dies before getting baptism will it be saved? Whether it is saved or not that does not matter. Because Christ who gives grace through baptismal water can also give the same grace to the deceased infants, without the baptism of water. In the present day context there is a theological hope that unbaptized infants who die may enjoy the beatific vision<sup>185</sup>.

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<sup>182</sup>.P.McCormick,op.ciy.,p 29.

<sup>183</sup>.J.Panakal,op.cit.,p 13.

<sup>184</sup>.J.Kottackal,op.cit.,p 13.

<sup>185</sup> J.Panakal,op.cit.,p 71.

But Magisterum has not told anything about this question of doubt. It is the longstanding discussed question in the church. Yet all agree that God's power is not tied down to the visible sacraments. He can satisfy little child in so many ways he likes<sup>186</sup>. There are many children unbaptized. The Modern theologians say that a child which dies without baptism may not be saved. Because it is not in a proper disposition to accept God's offer of salvation. Because the Original Sin in the child is not remissioned. So the child is not given the grace, which comes from the sacrament of baptism. Through baptism the child is saved from the clutches of Original Sin and becomes the child of God<sup>187</sup>.

## 4.2 Penance

Penance is also known as reconciliation and forgiveness. Our Lord Jesus Christ alone is the author of forgiveness, reconciliation or penance. When he was on the cross he fully forgave his opponents. And today the priests who are the images of Christ are called to practice what Jesus has taught them. It is also very nice to see that many ministers of the church set a great example to the laity in making penance for their sins and forgiving others sin. And today many pastors in the parishes are also expected to set an example for the public.

Penance has been seen as a second plank of salvation after baptism. It is one of the sacraments of healing. It heals the alienation from God, church and oneself that is caused by sin. It gives forgiveness and compassionate love of God. It gives the grace which man has lost after baptism. Sacrament of penance is mainly to attain forgiveness from God for the sins that we do against him and the church<sup>188</sup>.

Penance is a religious personal act which aims to get the forgiveness and love of God. We see the people of Old Testament also did penance for their sins against God.

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<sup>186</sup>.P.Paul,*Baptism and Confirmation*,op.cit.,p 161.

<sup>187</sup>.J.Panakal,op.cit.,p 70.

<sup>188</sup> .E.Dlima,"Sacraments in General: A Theology of Sacraments",in Theological Publications,Bangalore,2007,125.

Even the kings, who went against Yahweh, wore sack cloth and sat in the ashes without food for day and night to do penance for their sins. Even today many people do penance as reparation for their wrong doings.

They sacrifice their meals or things that they like more. They go for fasting and abstinence to do penance<sup>189</sup>. In the beginning the sins that were committed against apostasy, adultery and homicide were given strong punishments. And seriousless mistakes were absolved by reciting Our Father, doing some fasting and work of charity. After the well establishment of the church the absolution was given through the sacrament of penance<sup>190</sup>.

In the 20<sup>th</sup> century the proper penitential practice has been made, whether it is grave or less then grave, all have been forgiven through the confession. Confession is made to show the loving mercy of God. Confession has nothing to play with Original Sin. But it absolves the sins that are arising through the effects of the universal sin. A priest is ordained to bless, preach, sacrifice and forgive. Among all forgiveness plays a vital role. Because it brings the sinner back to the Shepherd and to the flock. Reconciliation establishes the sinner again in full communion with God. Reconciliation is the celebration of God's mercy which was lost in the Garden of Eden<sup>191</sup>.

Sin is a spiritual malady. The grace that was lost is regained in the baptism. And again man falls into sin and slowly loses the grace of God. It is called spiritual malady. This spiritual malady can be operated only through reconciliation<sup>192</sup>. Due to Original Sin there are so many evils in the society. To deal with these evils the sacrament of reconciliation is needed.

Reconciliation suggests a calling to others to start a dialogue. It is said that even the law of Karma can be broken through reconciliation.

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<sup>189</sup>.Paenitemini,paul the sixth,17,Febraury,1966,vol.2,vat.2.

<sup>190</sup>.P.McCormick,op.cit.,p 30.

<sup>191</sup>.J.E.Daly,op.cit.,p 939.

<sup>192</sup>.J.Regnier,op.cit.,p 43.



When one feels sorry for his actions and longs for forgiveness from God, his sins will be forgiven by God. Thus one can escape from the law of Karma through penance, forgiveness or reconciliation. So reconciliation is the only proper manner to deal with evil<sup>193</sup>.

### **4.3 Anointing of the Sick**

The anointing of the sick is the one of healing sacraments. It heals the alienation from God and church, caused by sinful attitudes. It also heals the sick person from his physical illness. It brings the sick person at the mercy of God and consoles him by forgiving his sins at his death bed.

When priest says the prayer for the anointing of the sick the whole church is called to pray for the sick person<sup>194</sup>. Still there are the effects of original sin they are sickness and death. They rise due to our inclination to sin. These evils can be suppressed through the sacrament of the anointing of the sick. It is a final chance, given to the faithful to have possibility to see the grace and face of God<sup>195</sup>.

The sacrament of anointing of the sick is specifically sacrament of the sick, not of the death. It is the sacrament of life which expresses the saving activity of Christ. This sacrament is to give a confidence in the divine mercy. It heals his physical ailments. The pastor has the bounden duty to look after his parishioners who are sick, either admitted in the hospitals or at homes. He must prepare them to receive the sacrament. Moreover the presence of pastor is very much needed. It may give them strength<sup>196</sup>.

St. James in his letter speaks deliberately about the anointing the sick. Anointing of the sick removes the sins that are remaining in the sick persons. It brings relief and strength to the souls of sick persons. It is also called as the sacrament of dying.

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<sup>193</sup>.A.Amaladass,op.cit.,p 19.

<sup>194</sup>.E.Dlima,op.cit.,p 125.

<sup>195</sup>.J.D.Conway,op.cit.,p 28.

<sup>196</sup>.P.T.Weller,"*Bringing the Sacraments to the People*",Colegeville,The Liturgical Press,1964,p 3.

Yet it is not only for those who are at the point of death. It is fitting to give to the one who suffers due to old age and sickness and also lays on the death bed. This sacrament can be repeated<sup>197</sup>.

There is a close connection between the sin of a man and the sickness of the man. It is true that sin alone brings sickness to the people. Sin alone makes them sick. That is why when Jesus meets the sick persons, he says that their sins are forgiven. And the sickness also goes away from them. Today Christ has given us the sacrament of anointing of the sick to get well from our illness by getting forgiveness of our sins<sup>198</sup>.

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<sup>197</sup>.Sacrum Unctionem Infirmorum,Paul the sixth,30 November,1972,35.

<sup>198</sup>.P.McCormick,op.cit.,p 125.

## **General Conclusion:**

Religions, today, teach us that God is the creator of this world. He alone is the owner of this universe. And everything acts according to his wish and will. This religious truth is injected in our hearts and minds from our childhood onwards. And we always take the advantage of this religious truth. Whatever happens we always refer to God. Since he is the creator of the world, we portray him as the cause for everything that takes place on this earth. We praise God for good things and we blame him for bad things.

Of course God is the creator and the owner of the world. He only makes everything, visible and invisible. Yet he is not the author of unfairness and evils in the world. He is not the source of illness, suffering, pain, death, natural calamities and moral deviations. Rather it is man alone the cause for all the unfairness in the world. It is due his sin the entire world suffers now.

God created an innocent man but he became a violent man. God created perfect world but man made it imperfect. God willed good things but man created bad things. God taught obedience but man learnt disobedience. God gave him original holiness and original justice but man brought Original Sin. And this Original Sin shakes the entire world till now. Original Sin rules the world as long as the earth and the humanity exist.

All the unfairness and evils in the society like illness, suffering, pain, death, natural calamities and moral deviations are from the effect of Original Sin. This world is full of evil because man is sinful. A sinful man can't bring goodness to the world, he can bring only unfairness to the world. Because the effect of Original Sin is merged in the hearts and minds of the people to make them sin.

Since the first man fell into sin the entire human race has to follow it. That is why we are born with Original Sin. As the entire world is full of evil man easily becomes a pray to the evils. And thus the evil spreads faster than the good. And that is why there are only a few good people and countless bad persons.

According to the traditional understanding of the Original Sin, after the fall of the first parents, our human nature has become corrupted, tainted and filled with guilty in mind and heart. It is the reason why we are very much attracted towards evil. And the church and the pastors have their unique role to play amidst the sufferers, looser, patients and defeaters. They must urge the people that all the sufferings are not to run away from God but to go towards God.

The first parents have left us a message through their Original Sin i.e. we must obey God. And we should not like to become God just by eating the fruits from the tree which the Eden Garden bore. But we must like to become God by eating the fruit from the tree which the mount Calvary bore. We must bear this in our mind that though Jesus has no original Sin he suffered for our sake. And we must bear all the sufferings in our lives to become perfect, holy, good and just which we have lost in the Garden of Eden.

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