

Spirituality of St. Chavara

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Introduction

St. Chavara remains a beckon of light in the past, present and the future to come. He was zealously zealous of the mission of God. His devout parents made him to remember and venerate the Holy Family (The Most Holy Trinity).By his very act of veneration of the Holy

Family Chavara could perfectly attain the aspects of self-realization(**ATMASAKSHATKARA**) and God-realization(**ISWARASAKSHATKARA**). Thus, his unwavering devotion and union with the Holy Family enabled him to remain true to his baptismal grace and later on in his religious life. In all the circumstances of life Chavara with a childlike trust clung on to God alone. St. Chavara throughout his life abided in the love of Jesus Christ, always sat before the eyes of God, walked close to God and always conversed with Him.

St. Chavara by his words and deeds lived his life to its fullness. He brought increase in the Church of Kerala in various ways according to the needs of that time. The holier he became the more humble he was in his speech and actions. He was human in approach and made continuous efforts with the grace of God to eliminate the evils of the society. Thus St. Chavara remains as an inspiring model to all generations to praise and glorify God. The spiritual insights of Chavara if imbibed sincerely would lead on closer to God.

We are certain that St. Chavara wishes that we become the zealous followers of Christ and his constant intercession is a source of strength to all those who commit themselves to the Lord. It is a moment of God's abundant blessing to each of us to listen and understand of his deep spirituality which is relevant for the people of every time and nation. We are certain that his intercession never fails us in our sincere efforts to remain the Disciples of Christ.

2. BIBLICAL VISION IN THE NAMES

Chavara spirituality is unique. It is original and biblical. St. Chavara says we are the twins of Christ. Christ is the first born. Twins means those who come from the same womb. We come from the womb of God the Father and the Mother. We belong to the same family. The very idea of humans are twins itself gives a new vision that we belong to one family. According to Chavara we have only one family-The Trinitarian Family. Earthly model of Trinitarian Family is the Holy Family of Jesus, Mary and Joseph. Man is created in the image and likeness of God and all the created things reflect the face of God that means we belong to the same family. St. Francis of Assisi would address the sun, my brother and the moon, my sister.

In a Biblical perspective **mountain** means separated from the world and it is the place of the presence of God. Blessed Chavara built the first monastery at the top of Mannanam Hill. He called it Bes Rauhma which means house at the top. Top represents heaven and

presence of God. Specially we religious are called to be detached from world and remain with the Lord alone. The Latin word “Solus cum Solo” means **alone with Alone**. When we are alone with Alone we grow in holiness. **Holiness** means being separated from everything that is not divine. It is a separation for service and through service we bring others to God. In the Old Testament we find different mountains which represent God’s presence

1.1 MOUNT MORIAH: Gen. (22: 1-18)

It is the place of sacrifice. Abraham was asked to sacrifice his only son Isaac. When God asked him to sacrifice his son first of all he had to sacrifice himself that is accepting the will of God. As we accept the will of God we will be blessed and experience the providence of God .Blessing means to be filled with the well-being of God.

1.2 MOUNT HOREB

It is the place of Encounter Ex: 3:1-2. Here Moses was called to be living flame of love. By prayer, fasting etc. we are called to encounter God and take this flame to others. After praying and fasting, for forty days Moses received the vision of God. Thus it became the place of colloquy and vision Ex-1-14, 27-35. After the vision of God Moses face became radiant. Being with God we get transformed and thus we have to see and hear God’s words and face in others. We engage in colloquy with God like little children. Chavara calls it ‘**dhyanasallapangal**’ . 1kg, 19, 9-18. Elijah at mount **Horeb**, he looks for God in the storm, earthquake and fire which were the symbols of Canonites God. But God appears to him in the sound of sheer silence.

1.3 MOUNT SINAI:

In Mount Sinai God wants to make covenant with people .it is the place of theophany and guidance.(Ex.19;25) God gave three promises to Israelites.

- a. Segulla- God’s most cherished possessions that is Jesus Christ. This is my beloved son, listen to Him.
- b. Kings and priests
- c. Holy Nation,(ex.24.14-18)

1.4 MOUNT ZION (1KG, 6:8)

Solomon built the Jerusalem temple. Jesus is the new Solomon who built the living temple. This temple is the place of divine praise, worship and thanksgiving.

1.5 MOUNTCARMEL (1KG, 18.19-45)

Mount Carmel was a **Kuruskhetra**, a place where evil was destroyed by Elijah. There Elijah fought against evil and destroyed the prophets of Baal. It is a place of covenant renewed and place of blessing. Bes **Rauhma** people were sent to fight against evils, such as ignorance, hunger, illness etc. They started schools, women empowerment; centres press in order to defeat the evils of the society.

2.6 THE MOUNTAIN OF THE LORD ALMIGHTY

Is: 25: 6-8. It is the place of banquet. God prepared a banquet. It is fulfilled in Christ. Jesus fed us with his body and blood giving us spiritual nourishment.

2.7 GOD'S MOUNTAINS

Is: 52: 7 This is the place of the, proclaimers of the Good News, peace and salvation. We too are the proclaimers or messengers of Good News. Mount Tabor (Mt. 17, 1-8) it is place of transfiguration. It is a place of having vision of God.

1.8 MOUNT GOLGOTHA- (JN 19: 1-18).

It means the place of suffering and glory. Through the passion and death, cross became symbol of glory. Mount of Olives Acts, 1:10-12. When Jesus was ascending to heaven the disciples were gazing up towards heaven. The eyes of Bes Rauhma people should focus towards heaven. St. Chavara had a vision that all the religious should be united with God, feel His presence personally and give to the world through their mission.

1.9 DARSANAVEEDU: HOUSE OF VISION

Since there was no house of penance in this Malayalam land, there were lot of defects in the society. At this juncture, St. Chavara thought that at least priests should have house of vision. He was feeling sad since there were any. So he started a seminary for the secular clergy.

1.10 IN DARSAN VEEDU

They were dreaming the dreams of God or having the vision of God concerning humans, animals, birds, fish, worms, plants, trees, minerals kingdom, celestial kingdom,

astral kingdom, earth, world, cosmos and every created thing. We can find in them God's face and hear His voice because all are created in His image and likeness. It was the hunger of St. Chavara to pine for the Lord. He wanted to see the Dharsanan of seeing and hearing God in everything. God's dream of creation was distorted as sin had disfigured the original beauty of human beings. Human's voice became ugly, cold, angry, and bitter instead of the sweet voice of God.

Those in **Darsana Veedu** consecrate themselves to devote their time, health, energy and chrisim to restore the original beauty, harmony and rhythm to the creation. Raising the voice against those who destroy the living temple is a prophetic call. Jesus did the same by taking away our sins. He pardoned sinners, caste out devils, restored health, proclaimed the Good News and ultimately through His death and resurrection created a new heaven and earth, the New Jerusalem.

1.11 TAPAS BHAVANAM

Because of our ignorance we cannot see God in others. To dream the dreams of God we have to do tapas. Tapas mean fire, blaze, to be hot, to give out heat etc. Secondly, it is to do penance and undergo mortification of the body. St. Chavara says "lock up your hearts in the tabernacle of Jesus and take away the key. Stay there until the day of resurrection i.e., until a new being is created. For that we need tapas, love, solitude and Lectio Divina. Then Jesus will come and converse with you in solitude and you begin a communion with Him."

When you are in communion at first we may not understand the language but the Lord will lead to the wine seller and pour out some wine for you, a little at first, in the course of time you will understand His language in solitude and silence. When your spouse sees that you understand His language, He will speak to you more and more distinctively and show the magnitude of His love. Then the bride will love him more and bridegroom will rejoice over her.

Chavara calls Teresa of Avila and asks her to teach him the art of meditation and contemplation to get into the colloquy with Jesus. According to him, those who abide in the **Tapas bhavanam** will become **rishi** (seers). They transcend the limitation of space and time and see God's face and dream God 'dreams.

2 MEANS TO ACHIEVE DARSAN

"Abide (manein) in the love of Jesus Christ.

Sit before His eyes,

*Walk close to Him,
Always converse with Him”.*

2.1 ABIDE IN THE LOVE OF JESUS CHRIST

Jesus abides in the Father. We see this meaning in the Holy Trinity. It is a festal and celebrative dwelling. This biding with the love of Jesus Christ brings about bliss, contentment and self-realization. We abide in the love of Jesus Christ as a bride abides in the bridegroom, children with the father. This abiding makes a house, house of celebration. To achieve the Darsan of the Lord we need to fix our eyes on Him and sharpen our ears to hear Him. Our room should be the bride chamber of Christ where we will be alone with the Alone. Thus we can have a tiny heaven in our room with the bridegroom Jesus Christ. Golgotha is the wedding tent and cross is the bridal chamber. Permanent relationship is patterned from the Father and son. Manen unites Father, Son, and the disciple of Christ. It is an image of the indwelling of the Father, Son, Spirit and the disciple where the intimacy of union exists. Thus, abiding in His love and being in intimate relationship with the Holy Trinity, we can achieve Darsan of the Lord.

2.3 ALWAYS SIT BEFORE HIS EYES

“When Elisha returned to Gilgal, there was a famine in the land. As the company of prophets **were sitting before him** he said to his servants, “put a large pot on and make some stew for the company of prophets” 2kgs.4”38.

Then King David went in and **sat before the Lord** and said “who am I Lord God and what is my house that you have brought me thus far?” 2sam1:18.

King David **sat before the Lord** and acknowledged that he was an insignificant man. (Gatho=little). To become great we have to become little as David did. We need to sit before the Lord to achieve his Darsan as a disciple sits before the eyes of the master. Sitting before his eyes we learn what comes from the mouth of the master.

Mary of Bethany **sat at the feet of the Lord** (Lk, 10 :)listening to what He was saying. This is a picture of a loving and dedicated disciple. She had all her eyes and ears on Him; in His presence she even forgot the duties of a host.

The sinful woman at Simon’s house, Lk 7:31-37, **sat at the feet of the Lord**; she wet His feet with her tears, wiped it with her hair and poured perfume on His feet. Thus she became a disciple of Christ. Lazarus also sat at the lap of Abraham. By sitting always before the eyes of the Lord, we experience bliss, celebration and self-realization. As a child sits on

the lap of his mother, bride on the lap of the bridegroom, we sit before the eyes of the Lord in intimacy, experiencing the heaven(heaven can be call the lap of the Father) a mystical world, having celestial and blissful experience. Thus we achieve the Darsan of the Lord.

2.4 WALK CLOSE TO HIM

According to St. Chavara, religious life is a continuous **walk with the Lord**. Enoch walked with God, Gen. 5, 22-24. We walk with equals, sharing our joys and sorrows. When we walk with God and share with Him everything, our human person will disappear and God's person will live in us. "It's no longer I who live but Christ who lives in me" Gal 2:20. When we walk with God we are no more two people but one, not only we share with God, God shares with us. As disciple we **walk after God**. Disciple follows the master and friends walk together. We are called to follow the foot prints of our master. **God walk before our eyes**. So we see God's face everywhere and hear His voice in every voice, seeing Him in the entire cosmic world. As disciples, we walk with God to others through our Apostolic works. Everything should be performed in the company of Jesus. All our works should be for Him, in Him and with Him. Thus God's face become clearer and we are transformed by walking with Him and thus achieve His Darsan.

2.5 CONVERSE CONTINUESLY WITH HIM

Meditation means conversing with God. Its work is to be in the company of God, sitting together with Him in love and conversing to a bosom friend. When the friends sit together, they will continue to converse together without stopping till they depart. They will not become silent as if they had no matter to speak. When there is love, there will be things for conversation. No one needs to teach them such a colloquy. Even if the language is unknown, those who have love can understand whatever the other speaks. Even if they remain without uttering a word, they will find satisfaction in sitting nearby the beloved. It is a mystical art. It is the language of love, intimacy and freedom.

According to St. Chavara, the cell is the bride chamber where the bride and bridegroom have intimate conversation, hearing each other's sweet voice. Thus meditation, an intimate colloquy with the Father enables us to have the Darsan of the Lord. St. Chavara remained always abiding in the love of Jesus Christ, sat before His eyes, walked close to Him and conversed continuously with Him. Thus achieved the Darsan of the Lord in his life.

3. THE OBJECT OF DARSAN: HOLY FAMILY

St. Chavara has spent his whole life in memorial of the Holy Family- Holy Trinity. He called the Holy Family as Blessed Trinity, i.e., a mystical mystery. His parents made him to remember the Holy Family and venerate it. Chavara lived in the world of metaphor.

In Jesus life: Jesus lived in the world of metaphor. e.g. I am the bread of life, I am the light of the world, I am the Good Shepherd, and I am the way the truth and life. Likewise Chavara used the metaphors in life, he says, “I am the prodigal son, I am the Zecheaus.” He compares cell as the bridal chamber, and monastery is the little heaven. Journey to Calvary is the marriage procession. Cross of Christ is the bridal chamber. Chapel is the Mount Sinai or Zion. The face of Infant Jesus is Lotus itself. The members of the community are twins, Christians are twins. Religious sisters are children. He called Jesus as Father ([Appan](#)). Chavara himself experienced the compassionate Father who is ever ready to forgive and forget the sins.

3.1 SEEING ALWAYS IN THE HEART

Jn. 14: 8-10- to see Jesus is to see Father. Chavara articulated the experiential knowledge of Jesus. It is not a dogmatic theology. But it is through experience we touch, see and taste the father’s love which means living and loving the personal experiences of God.

3.2 REMEMBERING IN THE HEART

In Hebrew ‘**Zkr**’ **dukрана**, means **remember or memorial**. It is not recollecting the past but re-experiencing here and now. Seeing, hearing, touching, tasting and living. Yesterday becomes today. There, becomes here and now. Re- experiencing with all the intensity of events and matter. Salvation history is a story of God’s act of remembering. Gen.8:1 God remembered Noah and He saved him. **Ex. 2:22**, God remembered his covenant and led Israel to the Promised Land. Israelites were asked to remember what happen in the feast of Passover. In the Eucharist we re-enact, the mysteries of Jesus passion, death, burial, and resurrection.’ Chavara imbibed the spirituality of Bible and **dukрана**. Under the inspiration of his parents made his life as continual **dukрана of Holy Trinity**. Chavara described how God remembers him in his first work ‘compunction of soul’. He narrates how God created him as human, born in a Christian family, protected him from illness, received baptism. In all events of his life God remembers him. Chavara, in turn remembers the command of Jesus, he begged Mary and Joseph to remember him.

In Chronicles, it has vertical and horizontal dimension, because God remembered Chavara, he remembers even the least people who contributed for his work. Even for the enemies he prayed. He remembered the good things and not evil done by others. He also asked his daughters to receive and remember the love of God, asking them to remember the sweet voice of the bridegroom. He asked them to remember the virtues of fellow humans with greatness. Chavara remembered the virtues of penitent saints, namely, **Mary of Magdala, Mary of Cortona, and Mary of Egypt**. He was offering the virtues of these saints as if it were his own. When we remember what our God has done in our lives we will have intimacy with God. We become grateful people, relating to God and others.

3.3 BEARING THE NAME

Chavara used the word **'put on' (dharikyuka)**. The religious habit should become part and parcel of our personality.'To put on Christ'means interiorising Christ's ideas and ideals,life vision,thought pattern,speaking styles and spirit of action. Then we become person who put on Christ. Name of Jesus in Hebrew is **'Yahoshuva'**= **Yahweh saves**. It is Father who saves. And Jesus proclaimed this. Jesus is the personification of God, His Father. It is the Father alone who grants salvation. Chavara also bore the name of Mary. Mary means lofty, sublime, excellence and fullness. Chavara by his words, deeds and thoughts lived a life of excellence.

Joseph means one who brings increase, growth and addition in the lives of others. Joseph brought growth in the life of Mary, by not bringing disgrace. Joseph brought the increase in the life of Jesus. Chavara brought increase in the life of the Kerala Church by education, helping the clergy, sermons, retreats and press apostolate.

3.4 VENERATING THE HOLY FAMILY

St. Chavara asked his children to become people who honour and venerate the Holy Family. Jesus rendered honour to His Father in His thoughts, word and actions. Religious family is a community and communion of veneration.

Joseph venerated Jesus and Mary and lived for them. His whole life was an act of veneration.

Mary venerated Jesus, glorified the Lord and proclaimed the acts of salvation in her **Magnificat**. Mary was the venerating temple, the abode of the Word,the holy temple. Lk: 10:21, Jesus rendered praise and glorified His heavenly Father. He became living temple which praises God in spirit and truth. His body became the temple of the Father. Chavara

practised this and asked his children to venerate the Holy Family. Therefore, religious are to continue the life of Holy Family, of venerating individually and collectively, privately and publicly. This kind of veneration is the heart and soul of religious call. By this act of veneration of Holy Family one can achieve self-realisation and God realisation.

4. OUR DUTY

St. Chavara in his last words said “I consecrate our poor congregation and all of you, its members to the Holy Family. Entrust yourselves to the Holy Family. Let that Holy Family reign in your hearts”. In this we have three aspects to be dealt with.

1. Consecrating to the Holy Family
2. Entrusting oneself to the Holy Family
3. Allowing the Holy Family to reign in the heart.

4.1. CONSECRATING TO THE HOLY FAMILY

First of all every member needs to live a life of consecration. New covenant people should become the tents of divine tabernacle. They should radically break the relationships that bind them. One needs to become a *Naivedyam* which means a libation. Jesus is the *Nivedhidhan*. The consecrated one is *Nivedhitha*. One who consecrated himself is *Arpitha* and Jesus is the *Arpithan*. The consecrated one is *Tadiya* which means one who belongs to God and Jesus is the *Tadiyan*. The consecrated one needs to be a *Tanmayer* which means one who is full of Him or of same mind of Him. The consecrated one need to be *Niyadar* means one who has a determined attitude and aptitude, decisive, definite, resolute, steadfast, steady, keen and devout.

Therefore, Jesus is the archetype of the consecrated. One can become a consecrated person when one is fully liberated from the fetters of egoism. Getting away with the attitude of I am somebody and I have something and one needs to become **agathi** which means a destitute one who has no possession. Consequently one clings for survival. Jacob said to the Lord Yahweh “I will not let you go unless you bless me”. Chavara says we are even incapable of asking God but God the mother will give the **gathi** (possession). We are like mere worms and babies who cannot tell the mother that they are hungry. Heaven is a gift or grace; nobody can attain it by his or her virtue. Those who have the attitude of **agathi** can become the consecrated persons.

In Heb 10:5-7 reads thus “Consequently when Christ came into the world, He said, sacrifices and offerings you have not desired, but a body you have prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, see, God, I have come to do your will, O God”. Jesus began his public ministry by getting anointed with the water and Spirit (Jn 1:29-34) .Jesus consecrated his disciples in the Word (Jn 17:17-29) Jesus was clinging on for everything to the Father. From womb to tomb Jesus remained as an **agathi**. Jesus had rightly expressed in Jn 17:10 “All mine are yours and yours are mine, and I have been glorified in them”.

Mary led a life of consecration and offered herself to Jesus. She enjoyed the divine bliss of seeing the face of Jesus. Mary expressed that she was nothing. The hymn of Mary known as the **Magnificat** can appropriately be called the hymn of the consecrated. Joseph the protector of Jesus and Mary is the paradigm of the consecrated. Joseph continually kept them in the mind worked for them and suffered for them. Joseph was committed to make Jesus joyful, to nourish and protect him. St. Joseph uttered no words, kept silence and could hear the sound of sheer silence. His silence itself was the greatest eloquence. St. Chavara attributed everything to God.

4.2 SELF-EXAMINATION OF St. CHAVARA

How could I Credit whatever God has done through me? How did I come here? Who called me from my house? How could I get the grace of ordination to priesthood? How could I join in monastery? How did I get the religious congregation? Who designated me as the prior? Am I worthy of other graces? No not at all, yes the divine providence will be done; it will be accomplished. Therefore, with God’s grace I did not lose my baptismal grace. But, still he called himself a sinner and shed the tears of compunction. The more we are united with God the more we become aware of our sinfulness. Chavara had a single desire throughout his life that is to look at the most beautiful lotus face of Jesus in loving solitude. “Since I yearn to gaze at you and crave to I hear your voice but alas Lord my eyes are not worthy to contemplate your figure”.

4.3 SONG OF THE CONSECRATED

“My beloved God I offer you whatever I do and suffer this day. And my whole life time as an attestation of my love for you. I offer to you together with the good deeds of Jesus

and of Virgin Mary and of St. Joseph. I offer you today and forever my thoughts, words, actions, my predilections and all things for you”.

4.4 CHAVARA PRAISES MARY AND JOSEPH

You are the mother of Carmel the most significant factor.

My chaste mother, I got the status of your slave.

As I think of it today how fortunate am I.

How unworthy and base am I

Unto you this body and soul of mine

I offer and entrust to you alone

O, Virgin, my mother, my sole hope

Always I cherish your memory in my heart.

He sought the intercession of Mary to obtain a happy death. He began devotion to Immaculate Conception, Mother of Sorrows, Sodality, Rosary association and Our Lady association for happy death.

Chavara calls himself the servant of St. Joseph. My beloved St. Joseph, I prostrate at your holy feet with the hope that you my father grant me the grace to conquer my evil habits and give victory over the enemies of my soul. When he was disturbed with the thought of death he turned to St. Joseph. He made others sanctified through various ways such as personal, pastoral, educational, social and cultural.

4.5 ENTRUSTING ONESELF TO THE HOLY FAMILY

The aspect of entrusting oneself to the Holy Family has two fold meaning

1. To rely upon the other
2. Surety, Assurance, Security that we will be protected.

Psalm 56:11 is the model of **agathi** and relying on God for help.

“In God I trust; I am not afraid. What can a mere mortal do to me? In psalm 91 the psalmist hopes in the assurance of God’s protection and calls us to trust in the Lord. Only those who are childlike can cling on to God. In Lk 10:21-24 Jesus rejoices particularly in V.21 we read

“At that same time Jesus rejoiced in the Holy Spirit and said I thank you, Father Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes Father, such was your gracious will”. In Mt 18:1-5 Jesus highlights the child like attitude in order to enter into the kingdom of God. Thus, Chavara calls us to rely on God alone with childlike trust.

Mary is the perfect model of entrusting herself to the protection of God. At the time of annunciation by the angel Gabriel Mary said in LK 1:38 “Here am I, the servant of the Lord; let it be with me according to your word. “And at the Mary’s visit to Elizabeth we hear the words proclaimed by Elizabeth in Lk 1:45 about Mary in this way “And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord”.

4.6 ALLOWING THE HOLY FAMILY TO REIGN IN THE HEART

The one who blindly clings to God becomes joyful in all that he does. Jesus is the perfect paradigm of clinging to the Father in all the circumstances. In Jesus there is no duality, in Him there is only kindness, compassion and love. Mary is also the perfect model of cling to God alone and putting her sole trust in the providence of the Father. St. Joseph remained undisturbed in the moments of difficulties and sufferings. He did not grieve at the misfortunes of life but he could find the divine in all those things.

Chavara was fully aware of his nothingness. He considered himself as the least, imprudent, non-illuminated, incapable, unworthy, good for nothing, fool, blind one, deaf one, dumb one, great sinner, worm, earthworm and pitiful worm. He thought of himself as the most deprived of human beings, since he was conscious that he was a non-being and non-person, therefore, he clinged to God alone. He begged Jesus to look at him with the eyes of pity. He dared to call Jesus as his Father and he addressed Jesus as my father, my noble father and my graceful father. Often he turned to Mary and Joseph for their support and help. He also sought the intercession of saints especially saints like Theresa of Avila. Mary Magdalene, Mary of Egypt and Mary of Cortona. The prayer of intercession gave him the courage to do all the things in his life.

CONCLUSION

The classes on St. Chavara helped us to understand the spirituality of him in a better way. His dynamic spirituality is relevant in our daily lives. He taught us that we need to continually sacrifice our lives. Spirituality of Chavara calls us to be zealously zealous for the

service of the Lord. Thus we are to see the face and hear the voice of God in our brothers and sisters especially those who are in need of our help. We need to find God in the silence of our hearts. After the example of St. Chavara we are called and commissioned to destroy the ignorance of evil through the ways that are possible and are at our disposal. We need to love solitude and spending time in meditative reading. If we really love to be little God would make us great.

Each moment of his life St. Chavara acknowledged the blessings of God with gratitude. Likewise we are called to be ever grateful to God .He teaches us to cling on to God alone in all the circumstances of our life for he is the sure hope of all those who trust in Him. The spirituality of St. Chavara calls us to sincerely acknowledge our sinfulness and nothingness. We are called to abide in the love of Jesus and bear much fruit. Sitting before the eyes of the Lord and listening to Him attentively would bring transformation in our lives. Chavara asks us to walk close to Him so that we are not lost. Conversing with the Lord enables us to draw the words of eternal life for our lives. We pray that the intercession of St. Chavara may enable us to be committed in our mission here on earth.