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Pedagogy of Formation – XVI Formation of the Good Ones

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Abstract

This study takes us into the world of the divine formation, given to Tobit, Tobias, Anna, Sarah, Raguel and Edna. The Pedagogue made them to undergo the way of suffering, through which they were freed from the bond of their microcosm. He helped them to cling to him in distress and despair and bless them. The narrative teaches the modern formators and formees to be seen in its characters the prototypes of Christ, the perfect paradigm of the good ones and of almsgivers. He willingly and unconditionally embraced the *via crucis*, because of which God raised him to the heights and bestowed the name above all names, at the mention of the name every knee should bow in heaven, on earth and in *sheol*, an every tongue acclaim “Jesus Christ is Lord,” to the glory of God, the Father, Phil.2:5-11.

(The full text of Tobit is found in *New American Bible, The Revised English Bible, The Jerusalem Bible, New Revised Standard Version and Ancien Testament (Traduction Oecumenique de la Bible)*. The study is based on the full text)

Tobit, The Formee: The Formator as the Paradigm

The name Tobit means “Yahweh is good”. The main character was formed by the Lord to be the good one, thereby becoming on earth

the living image of the divine Pedagogue. For that He sent his disciple bodily, mental and spiritual sufferings through which the formee attained perfection. The Heavenly Father seems to have in his mind the person of Jesus Christ, his Beloved Son, whom he led through the *vis crucis*, as the model of human formees. Thus one may say, the OT figure was the prototype of Jesus, the new Tobit. Indeed, Tobit in the midst of his suffering acclaims Yahweh, “the Lord who gives all *good things*” (4:19). Raphael proclaimed in 12:6: “Praise God, and in the presence of all living creatures thank him for the *good He has done you*, so that they may sing hymns of praise to his name. Proclaim to the whole world what God has done; pay him honour and give him willing thanks.” During the days of agony Tobit frequently acknowledged the goodness of God, the instances of which will be enumerated in the course of study.

The name of the father and grand fathers of Tobit are given at the beginning of the book, 1:1. Tobiel means “God is good”; Hananiel signifies “God is kind”; Gabael indicates God’s greatness and nobility. His kinsmen were named Ananiah (Yahweh is kind), Nathaniah (Yahweh provides or gives), and Shemaiah (Yahweh listens). The companion who volunteered to accompany Tobiah was called Azariah (Yahweh helps). Actually he was the Archangel Raphael (God heals). Anna (God is kind) was the wife of Tobit. The name of the son Tobiah also denoted “God is good”. Sarah his bride, behaved like a princess, thus living the meaning of her name. Her father’s name Reguel is also related to God. The name of Edna, her mother connotes delight, a divine trait. Thus Tobit’s family and friends had fellowship with God. He and his kindred were devoted persons, who were pleasing to God.

Reflection I

A God fearing family is a fertile ground in which the vocations thrive. The good Formator made the family of Tobit a tiny heaven. Only those who are of good will generously and positively will respond to the formative acts of God. In them the divine Pedagogue can perform wonders. Unfortunately this factor lacks in many of the modern families and candidates for the priestly/religious life.

The Formee’s God-Given Qualities. Tobit joyfully acknowledges the divine graces showered upon him, as the Archangel had demanded him, 12:20. A true mark of a called one is to avow the merciful deeds

of God in his/her life. Tobit was not a man of false humility. Rather, he delighted in enumerating the virtues that the divine Pedagogue freely and abundantly bestowed upon him. We can compare it to the *Magnificat* of Mary, Lk.1:46-55.

A Man of Truth and Good Works. God is the embodiment of righteousness, and is always being engaged in good works. He causes his sun to rise on the evil and the good, and sends rain on the righteous and unrighteous, Mt.5:45. In this generosity of giving himself consists the divine perfection, Mt. 5:48. The Formator wants his chosen ones to become the living and loving reflection of these traits. In Tobit the Pedagogue succeeded in making him his true disciple. Human Formators should always keep in mind this divine dream, and strive their best to accomplish this ideal in the formees.

The formee could frankly confess that he walked in the path of good works all the days, 1:3a. Indeed, it was his lifelong guide. God, the *Tobit* has bestowed this characteristic of his on the formee, enabling him to resemble the Master.

An Almsgiver. The Lord is the greatest donor. Whatever the human beings got, is the free gift of God. He is indeed the source and fullness of goods. Now the Formator blessed his formee with the grace to become his symbol on earth. As the Lord showers his gifts on the destitute and the indignant, so also his disciple was very generous in helping the captives at Nineveh, 1:3b.

Reflection II

The purpose of formation is to make the candidates persons who spend fully their charisms, time and energy for the service of the poorest of the poor, taking Jesus as the perfect model. The spirit of *kenosis* should become the predominant virtue in their life. They should not be motivated to embrace priestly/religious life in order to crave after possession, power and fame.

A Religious Man

Tobit acknowledges that as a young man he alone made pilgrimage to Jerusalem frequently, before he was exiled to Nineveh. It was a heroic act since his tribe of Naphtali had embraced pagan cults and ceased to practise the Law of Moses (1:4-6). This law-abiding person took

with him the first fruits of crops and herds, the tithes of the cattle, and the first shearings of the sheep, and handed over these to the priest for the altar. He gave to the Levites, ministering at Jerusalem, the tithe of wine, grain, olive oil, pomegranates and other fruits. He turned into money the second tithe for the six years, and brought it year by year to Jerusalem for distribution among the orphans and widows and among the new converts, 1:7-8.

It is certain that he did all these under the inspiration of the divine Pedagogue. Tobit was already undergoing formation in his early age. Magnanimity and munificence are the traits of the Lord. The young man exhibited these two virtues in his behaviour.

Trail as Medium of Formation. Every Israelite loved his country, more than his dear ones as well as than himself, since it was the abode of Yahweh who lived in Jerusalem to bless his covenant people. The Zion Psalms attest to this fact, 87; 84; 122; 129; 48:11-14; 137; 126. Now Tobit and his family was taken captive to Nineveh. To live among the gentiles, eating their food, and not having the temple where one can worship the Lord, was a heart-rending ordeal for the devout ones. Tobit was enforced by his Formator to undergo this bitter experience. Through the suffering the Pedagogue was forming his candidate into a perfect image of Himself. Every formee has to undergo the *kenosis* process, thereby he/she has to be freed from the ego-centrism and has to become an *agathi*, who has nothing and who is nothing. Tobit did not rebel but submitted himself to the divine will.

The Faithful Formee. During the exile Tobit remained faithful to his Lord. He avoided the food of the heathens and wholeheartedly served Yahweh. The divine Pedagogue was pleased with his fidelity, and made him won the favour of Shalmaneser, the Assyrian king, who made him his purveyor. Hence Tobit could travel to Media, where he transacted business on royal behalf.

Reflection III

Nobody can compete with the Lord in generosity. The divine Formator will bestow favours on his faithful disciples. If they do a little for Him, he will repay tenfold. Tobit was not a person who idly enjoys the divine favours. He gave more alms to his countrymen, gave bread to the hungry, clothes to the naked, and buried the dead bodies thrown over

the walls of Nineveh. Thus in this model disciple we have a paradigm for the modern formees. If the period of formation (which continues till death) becomes a continuous competition between humans and God for attaining the first rank in magnanimity, how delightful and desirable will be our earthly days!

More Sufferings. The successor of Shalmeneser was Sennacherib, who disliked the Israelites. The roads to Media were barred, and Tobit lost his job. As the king heard that he was burying secretly those who were killed, Sennacherib wanted to put Tobit to death. Tobit had to flee the royal wrath. All his goods were confiscated. Thus the formee was condemned to live the life of a miserable refugee. He knew that the divine Pedagogue was allowing him to undergo this wretched life, in order to make him more perfect. Hence he willingly submitted to the divine plan.

A Brief Relief. As Sennacherib was brutally murdered, Esarhaddon, his son ascended the throne. The new king allowed Tobit to return to Nineveh, where he had left his wife Anna and son Tobias. At the celebration of the festival of Pentecost, a sumptuous dinner was prepared. Before eating the food Tobit asked his son to seek out some poor persons and bring them to the table. Accordingly Tobias went out and returned with the news that a murdered Israelite was lying in the market place. The devout disciple sprang up at once and brought up the dead man, put him in one of his rooms, and waited until sunset to bury him. Then he washed himself and weepingly ate his food remembering the words of Amos.8:10.

Reflection IV

An authentic disciple of the divine Master cannot enjoy food alone, while many people go hungry outside. Like Tobit they will go out to fetch them to the table. The model of this true disciple who, leaving the meal, hurried to the street to take the dead body to his house in order to give it a ritual burial, should challenge the modern formees. They should feel ashamed at this daring act, which may bring out tremendous sufferings. They have to ask themselves: What is the purpose of embracing religious/priestly life, if not to follow the footsteps of Jesus, the new Tobit, the good Samaritan (Lk.10:33-35)? Tobit wept at the mortal fate of his fellow man. A genuine called one has to make his

own the sufferings of others. He/she cannot but shed bitter tears, and have to recourse to the Word of God.

Entering into the Dark Night of the Soul.

Further Trails. At sunset Tobit buried the body in the midst of jeering of the neighbours, 2:7-8. After bathing himself he lay down to sleep by the courtyard wall, 3:9. The droppings of the sparrows fell right into his eyes, that made him blind, 3:10. For providing food to the family Anna had to work hard, 3:11-12. Once the employers gave her a kid from the herd of goats. But Tobit thought that Anna had stolen it and insisted to give it back to the owners, 3:13. At this his wife lost her temper and questioned his religious style of life, 3:14. Indeed it was the divine Pedagogue who permitted Anna to speak in such a harsh way as to wound Tobit's heart. The Master was giving a chance to his disciple to grow more into divine maturity.

Prayer in Distress. This reaction of his wife brought deep distress to Tobit; he groaned and wept aloud and prayed, 3:1-6. This is indeed a model for formees while undergoing trails and sufferings. The main ideas of Tobit's prayer can be summarized thus:

- Avowing the divine justice, grace and truth of the Lord
- Begging for mercy towards him, by not punishing his sins and those of the ancestors
- Acknowledging the justice in punishing them by inflicting captivity and derision of the foreigners
- Confessing that they were punished justly
- Requesting the Lord to deal with him as He wills
- Pleading for death thereby bringing to an end to his misery
- Act of complying with the divine sentence
- Once more requesting to give him release from the earthly life.

Reflection V

The prayer of Tobit consists of all the elements, proper to the petition taken to the divine Formator by an ideal disciple: He does not protest against the seemingly unjust behaviour of the Formator; he does not accuse Him. Rather, he confesses his sins and of his ancestors and willingly undertakes the sufferings. Tobit seems to take upon himself the evils committed by the whole humanity and asks for the pardon. He deserved the misfortunes. Yahweh is just judge, and his ways and decrees are grace and truth. After submitting to the will of the Formator,

he supplicates for a favour, to set him free from the earthly life. Tobit tells frankly to the Lord that death is better for him than the life, and he is weary of hearing himself traduced. We find the same attitude in Elijah, the zealous disciple of Yahweh, who had fought for the cause of his Master, 1 Kgs. 19:4.

A Kind Hearted Formator. The tender-hearted Pedagogue could not remain no more as indifferent and unconcerned at the groaning and pleading of the formee. He was very much pleased with Tobit, 3:16, in whom he found the prototype of Jesus his beloved Son. Immediately the Formator took steps to take away the bodily, mental and financial misfortunes. The divine Pedagogue sent Raphael, his Archangel to solve the issues, 3:17. First the Lord brought into the memory of Tobit about the ten talents of silver he had deposited with Gabael at Rhages in Media, 4:1.

Words of Farewell. The formee wanted to tell his son Tobias about the money before he die, 4:2. He began his words with the request to give him an honourable burial, and to look after Anna, 4:3-4. Then the devout disciple reminded his son to keep the Lord in mind throughout his life, never deliberately do what is wrong or transgress the divine laws, do good works throughout his life, avoid evil ways, give willingly alms, never turn away from any poor man, avoid all loose conduct, choose a wife from his own people, pay at once the wages to the labourers, be circumspect in all that he does, not to become drunkard, share his food with the hungry and clothes with the naked, seek advice from wise persons and praise the Lord at all times, asking him to guide the steps. Thus he ended the farewell discourse: "It is the Lord himself who gives *all good things*", 4:5-19. Only then he informed Tobias about the money he had deposited with Gabael, 4:20. Even then he reminds his son to fear God and do *what is good*, 4:21.

Reflection VI

Will not the Tobit's words of farewell disturb the conscience of the modern disciples of Christ, the *Guru*? Only he wanted a religious burial and protection of Anna after his death. Material wealth did not have the prime importance for him, and he sets it aside to the last. His only wish was Tobias' future life as a devout Israelite who loves God and the fellow human beings. The exhortation serves as a model for the young generation of today.

Raphael Comes on the Scene. To the question of Tobias about the possibility of recovering the deposited money, the father requested his son to find out a trustworthy fellow traveller to Media, 5:1-3. Accordingly Tobias went out and found himself face to face with Raphael, 5:4-8. It was indeed the divine Pedagogue who sent his Archangel. Tobit minutely questioned Raphael to know the details of his family and his style of life, always addressing him as brother (six times). Being satisfied, he sent Raphael and his son with the words of blessing: “May God in heaven protect you abroad and bring you both back to me safe and sound! May his angel go with you, and protect you, my child”, 5: 9-16. This prudent and wise behaviour commends admiration and serves as a model.

Anna, the Formee.

A Destitute. It is not wrong, if we consider Anna as one of the formed ones in the story. She was a good and devoted maiden when the outstandingly religious Tobit married her. It was not easy to cope with the life in Nineveh for the Israelite in Anna. Here began her formation. She was resigned to the divine will. Although Anna would not have been happy with the extraordinary acts of charity of her husband, she tolerated them. As he fled the royal wrath, Anna was left alone with the young Tobias. The divine Formator induced her to take refuge in prayer. For the first time she was compelled to do the work of domestic servant. At the blindness of Tobit she became the sole bread earner. The Pedagogue helped Anna to bravely face the situation. When her husband falsely accused her of stealing the kid, the poor Anna busted out. She did not seek the divine help, hence had behaved as a common woman. As she noticed that her words had inflicted mortal distress on Tobit, Anna surely would have repented. The formee became more humble, and with more devotion looked after the needs of Tobt. His farewell advice to Tobias, entrusting him the mother to his protection, would have broken her heart. By causing this intense suffering, the Formator was purifying the formee from the egoistic outlooks. As Tobit was sending Tobias to Media, Anna burst into tears, and tried to dissuade, 5:17-19. Some of her words are worthy of a true disciple: “Surely money is not the only thing that matters...Let us be content to live the life appointed to us by the Lord.”

A Mother of Dolours. Anna’s heart was broken at the departure of her son, 10: 4-7; 11:5-6. She wept and mourned throughout day and night.

Each day the poor mother would rush out to keep watch on the road by which her son had left, and remain there till sunset. Although the text does not say explicitly, she would have had recourse to prayer. The Pedagogue was purifying the formee, teaching her to utterly depend on Him. The tears washed away the last traces of her 'I am somebody' mentality, and was preparing her as a mature disciple.

Sarah, The Formee.

In 3:7-15 there begins a parallel story, the narrative of Sarah, the daughter of Reguel who lived at Ecbatana in Media.

Via Crucis of the Formee . Although she was a devout and a blameless maiden, and in the words of Raphael "sensible, brave and beautiful" (6: 12), the divine Formator forced her to undergo intense suffering. She had been given in marriage to seven husbands, but before its consummation each of them were killed by demon Asmodeus. One of the servant girls taunted her, blaming her as the killer of the husbands and asked her to commits suicide, 3:7, 8b-9. Sarah was deeply distressed, and shed bitter tears. No woman can bear such disgrace, and will decide to take away their life. Sarah was tempted to hang herself. But she did not succumb to that inclination. Instead she begged the Lord to let her die, and not to live on to hear insults, 3:10. With outstretched hands the formee prayed, 3: 11-15. It gives articulation to the attitude a disciple should cultivate:

- A being of blessing the divine mercy, and requests the whole creation to render him unceasing blessing.
- Lifting up the face and turning the eyes to the Lord, and beseeching for deliverance from earth because of the inability to take the taunts
- Confessing her innocent behaviour; she has not brought disgrace to the divine name.
- No motive is left for living further.
- If the Lord desire the death, have regard to her in the divine mercy.

Reflection VII

A mature disciple will always avow the divine blessing, even in desperate situations. He/she will inhale the air of blessing. Prayer of petition means lifting up the face and turning the eyes to the Lord. An authentic formee will not be ashamed to confess the inability to

continue to bear the sufferings, and to plead for death, at the same time submitting him/her to the divine will. We find here the spiritual growth of Sarah, through the medium of *kenosis*. The Pedagogue was very much pleased with the maturing process of the formee, and immediately took effective steps to rectify the situation by sending Raphael, 3: 16-17.

Tobias, The Formee.

The Obedient Son. The Pedagogue wanted to form Tobias as the good one in the likeness of himself. As we have already mentioned, he always complied with the instructions of his father, 2: 2-3; 4:3. Tearfully he listened to the farewell injunctions of Tobit, giving his assent to them, 4:4-21: “I will do everything you told me”, 5:1. According to the instruction Tobias went out to find out a companion during his journey to Media. As Raphael volunteered, he brought him to his father, 5: 3-9. After receiving the paternal blessing (5: 16b), he set out with Raphael. In Tobias we have an ideal portrait of a loyal disciple.

One Faithful to God’s Envoy. Throughout the journey he never questioned the instructions of Raphael, although they were incomprehensible and apparently illogical to his mind. He put into practice the definition given to religious obedience by St. Kuriakose Elias Chavara: “The significant mark of a true religious is total negation of self-will and perfect obedience as though he had no eyes nor ears of his own”. Only at the suggestion to marry Sarah, he expressed his fear that his possible death would bring his parents to their grave because of grief, and there be none to bury them, 6: 13-14. But his morale was soon lifted by the companion’s timely reminder of the parting words of Tobit, and he asked for the hand of Sarah, 7: 8-12. The prayer made by the couples at the nuptial night attest to the maturity attained by the formees, 8: 4-8. It consists of the following elements:

- Introduction: “Let us pray and beseech the Lord to win his grace and his protection”.
- Acts of blessing: the God of the fathers, his name for ever, let the whole creation bless Him.
- Statement of the divine purpose of marriage
- Purpose of marriage union: not lust, but singleness of heart
- Petition for the divine mercy and long life.

This serves as an ideal prayer to be recited by every couple.

Solicitude for the Parents. During the festal celebrations the loving son was concerned with the plight of his parents, 9:4, and sent Raphael to Gabael to reclaim the money, 9: 1-5. Then he requested his father-in-law for the permission to return to Nineveh together with Sarah, 10: 7b-10. Before departure Tobias blessed the Lord of heaven and earth, the King of all for the success of his journey, 10: 13, as well as blessed Raguel and Edna. These acts attest that the formee had attained perfection, and the endeavours of the Master have come into fruition. At the death of his parents, Tobias with his wife and children returned to Media and settled with Raguel and Edna. He treated them with every care and respect and later buried them in Ecbatana, 14:12-13. Through these acts he proved as a worthy disciple of the divine Master.

Raguel And Edna, The Formees.

The Disheartened Couples. At the ignominious and desperate fate of their beloved daughter, the noble and law-abiding Raguel and Edna had been eating their heart out. Although they had lost any interest in life, they humbly and prayerfully committed themselves into the hands of the divine Formator. The author introduces the father as sitting by the courtyard gate, 7:1. This posture itself sheds light into his mental agony. When Raphael and Tobias approached and greeted him, he replied, “Welcome and greetings, brothers”, and took them into his house. Extending hospitality to the strangers is a true mark of a disciple, cf. Mt. 25:35. It was Edna, who with maternal insistence found out that Tobias was their kinsman, 7: 2-5. At this news Raguel leaped to his feet, kissed the youth, embraced him, wept for joy, and uttered blessings. He acclaimed Tobit as a very virtuous man who is full of good deeds, 7: 6-7. To speak good of others is the trait of model formee. Edna and Sarah also shed tears of joy. They entertained the visitors royally.

Frankness, a Quality of an Authentic Disciple. When Tobias expressed his wish to marry Sarah, Raguel, who knew the eventual danger of death, tried his best to discourage him. As his attempts failed he candidly disclosed the truth, 7: 9-11. As Tobias still insisted, the father who faithfully observed the covenant law of Dt: 25:5 with a heavy heart acceded to the wish by invoking upon Tobias the divine grace and peace, 7: 12-16.

Raguel and Edna were ideal couples in the biblical sense. The joys and sorrows of the one were the joys and sorrows of the other, and vice versa. The husband considered the wife as companion, calling her sister, 7: 16; Edna held him in deep respect, and complied with his requests, 7: 16-17; 8:19. Raguel asked her to take Sarah to the nuptial chamber. One cannot articulate the anguish of the maternal heart. She wept over her daughter and drying the tears said: “Take heart, daughter! May the Lord of heaven turn your grief to joy. Take heart, daughter”, 7: 18.

Resigned to God’s will, and still praying, “heaven grant he does not die”, Raguel prepared for the worst by digging the grave for Tobias, 8: 9-11.

The Souls Vivified. Pleased with the positive responses of the formees the divine Pedagogue intervenes and re-brings the heavenly peace and bliss in the family, 8: 12-14. At the news that nothing evil had happened to Tobias, Raguel blessed the Lord of heaven, uttering a hymn of praise (8: 15-17), in which he repeated the term ‘bless’ four times. He calls Yahweh *my* God. These were the gracious acts of the Lord:

- giving me joy
- treating us with mercy beyond all measure
- taking pity on Tobias and Sarah.

The formee first speaks of himself, then of all the members of the family, and then refers especially to the newly married. In the last part of the hymn he prays for the young couples, for divine grace and protection and long life of happiness and affection.

When Tobias wanted to return to Nineveh, Raguel lavishly handed over him half of his possessions (10: 10-11). He thus bade farewell: “Good health, my son, and a happy journey! May the Lord of heaven be gracious to you and to Sarah! May I live to see your children!” To his daughter he said: “Honour your husband’s father and mother; they are now your parents... Go in peace, my daughter. As long as I live I hope to hear nothing but good news of you”, 10: 12-13. Also the parting words of Edna were proper to those of an authentic formed person.

The divine Pedagogue blessed Raguel and Edna to enjoy the nearness of Tobias, Sarah and their children. Before their death they handed over to their son-in-law the remaining part of their possession, 14:12-13.

Blissful Life Of The Formed Ones

The Bountiful Acts of the Formator. The period of suffering of Tobit lasted till the return of his son with his wife, and the recovery of his sight. As the supposed time had elapsed, he got worried, 10: 1-7. Further, he had to console the desperate Anna. Still the formee did not lose his trust in the Almighty. The divine Pedagogue magnanimously rewarded his faithful disciple.

The remaining part of the study is presented in a summary form without giving explicatory notes. As Tobit regained his eye sight he sang a hymn of praise, blessing the Formator, His great name, His holy angels for evermore! He confessed that the Lord had scourged him, now has had pity on him, enabling him to see Tobias, 11: 14-15. This grateful disciple acknowledged before the public the bountiful graces that the Lord had bestowed upon him. Tobit gladly welcomed Sarah into his house blessing her, as well as his parents, and especially thanking God, the real agent of all these favours, 11:16-17. He invited all the Jews in Nineveh for the wedding celebrations, and wanted to reward richly Raphael for his services, 12:1-5. As Raphael revealed his real identity, all the inmates prostrated themselves in awe. After he ascended to heaven, they sang hymns of praise to God, giving him thanks for the great deeds He had done through his angel, 12:6-22. Through all these wonderful happenings the Pedagogue made them his mature formees. Indeed, they all became the formed ones.

Tobit's Thanksgiving Hymn . In chapter 13 Tobit sings a long prayer of thanksgiving, extolling the merciful deeds of the divine Pedagogue. He invites the Israelites to declare the divine praises before the gentiles. He calls the Formator, "our Master, our God and our Father" who punishes for the iniquities, but will show mercy on all by making them a great nation, in case they repent and lead a faithful life. Tobit addresses Jerusalem, Holy City announcing that she will be restored to her former glory. Even people from all the regions of the earth will come to the Temple with gifts and find their joy in Yahweh. The devout disciple utters curses against those who try to destroy the City of God. He predicts happiness to those who love Jerusalem and who rejoice over her peace and those who had mourned over her misfortunes. This lover of God's temple expresses his happiness if one of his blood will be left to see the future glory of Jerusalem. The hymn ends thus:

“Hallelujah! Blessed be the God of Israel! Within you (Jerusalem) they will bless the holy name forever and forever!”

Tobit’s Testament. The final chapter includes the last words of the good one (14:3-11), in which he asks Tobias to excel himself in alms giving, gladly serve God in truth, praise his name at all times and to teach his children to do what is right and good. He commands his son to flee Nineveh to Media after his and Anna’s death, since God is going to destroy the wicked Nineveh. To sum up, in this formed one we can see the authentic face of the divine Formator, the paradigm and source of goodness and bounty.