

Suggested Quotes for Talk I, Session A, Evening of the First Day

Cooperating with Grace Not Solely the Individual's Responsibility:

His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ

We are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love (Eph 4:11-16; and see 1 Cor 12:28-30).

Son of man, I have appointed you a watchman for the house of Israel. When you hear a word from my mouth, you shall warn them for me. If I say to the wicked man, You shall surely die; and you do not warn him or speak out to dissuade him from his wicked conduct so that he may live: that wicked man shall die for his sin, but I will hold you responsible for his death. If, on the other hand, you have warned the wicked man, yet he has not turned away from his evil nor from his wicked conduct, then he shall die for his sin, but you shall save your life (Ez 3:17-19).

If a virtuous man turns from virtue and does wrong when I place a stumbling block before him, he shall die. He shall die for his sin, and his virtuous deeds shall not be remembered; but I will hold you responsible for his death if you did not warn him. When, on the other hand, you have warned a virtuous man not to sin, and he has in fact not sinned, he shall surely live because of the warning, and you shall save your own life" (Ez 3:20-21, NAB; and see 33:1-9).

Hierarchy of Christian Truths:

Some Christian beliefs have a higher priority than others because the other beliefs are based on them and so need to be illumined by them.

In the message of salvation there is a certain hierarchy of truths (cf. UR, 11), which the Church has always recognized when it composed creeds or summaries of the truths of faith. This hierarchy does not mean that some truths pertain to faith itself less than others, but rather that some truths are based on others as of a higher priority, and are illumined by them.

On all levels catechesis should take account of this hierarchy of the truths of faith. (Congregation for the Clergy, *General Catechetical Directory*, 43).

The truths to be believed include God's love. He created all things for the sake of Christ

and restored us to life in Christ Jesus. The various aspects of the mystery are to be explained in such a way that the central fact, Jesus, as he is God's greatest gift to men, holds first place, and that from him the other truths of Catholic teaching derive their order and hierarchy from the educational point of view (ibid., 16).

The object of faith embraces a content which of its very nature is complex, namely, God in his own mystery and in his saving intervention in history. All these things are known through what God himself has revealed about himself and about his works. Christ has central importance both in the salvific intervention of God and in the manifestation of him to men. . . .

A catechesis that neglects this interrelation and harmony of its content can become entirely useless for achieving its proper end (ibid., 39).

Just as Christ is the center of the history of salvation, so the mystery of God is the center from which this history takes its origin and to which it is ordered as to its last end. The crucified and risen Christ leads men to the Father by sending the Holy Spirit upon the People of God. For this reason the structure of the whole content of catechesis must be theocentric and Trinitarian: through Christ, to the Father, in the Spirit (ibid., 41).

The definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity (Pope John Paul II, *Apostolic Exhortation on Catechesis in Our Time*, 5).

Distinctively/Non-Distinctively Catholic:

What unites us (Catholic and non-Catholic Christians) is much greater than what divides us. (Pope Bl. John XXIII, quoted by Pope John Paul II, *That They May All Be One*, 20.2.)

How little divides them (Catholic and non-Catholic Christians) in comparison to what unites them. Pope Bl. John Paul II, *That They May All Be One*, 22.2.

Suggested Quotes for Talk II, Session B, Morning of the Second Day

God's Life in Us:

In that day you will know that I am in my Father, and you in me, and I in you. (Jn 14:20)

They long for you and pray for you, because of the surpassing grace of God in you.
Thanks be to God for his inexpressible gift! (2 Cor 9:14–15)

The glory which you have given me I have given to them. (Jn 17:22)

Those whom he called he also justified; and those whom he justified he also glorified.
(Rom 8:30)

He destined us . . . to be his sons . . . to the praise of his glorious grace. (Eph 1:5–6)

The Greatness of the Great News as the Motive for Christian Behavior in the New Testament:

They long for you and pray for you because of the surpassing grace of God in you.
Thanks be to God for his inexpressible gift! (2 Cor 9:14–15)

Examine yourselves, to see whether you are holding to your faith. . . . Do you not realize that Jesus Christ is in you?—unless indeed you fail to meet the test. (2 Cor 13:5; see Jn 14:20, 23; Gal 2:20; 2 Pet 1:4)

Do you not know that you are God's temple and that God's Spirit dwells in you? (1 Cor 3:16)

Do you not know that your body is a temple of the Holy Spirit within you? (1 Cor 6:19)

Do you not know that your bodies are members of Christ? (1 Cor 6:15)

The glory which you have given me I have given to them, that they may be one even as we are one, . . . so that the world may know that you have sent me and have loved them even as you have loved me. . . . I made known to them your name, . . . that the love with which you have loved me may be in them. (Jn 17:22–23, 26)

Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every-one who thus hopes in him purifies himself as he is pure. (1 Jn 3:2-3)

The Most Important Real Presence Both to Us and to Jesus:

Our Lord does not come down from Heaven every day to lie in a golden ciborium. He comes to find another heaven which is infinitely dearer to him—the heaven of our souls, created in His Image, the living temples of the Adorable Trinity.

St. Thérèse of Lisieux¹

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me, and I in you, . . . so that the world may believe that you have sent me. The glory which you have given me I have given to them, that they may be one even as we are one, . . . so that the world may know that you have sent me and have loved them even as you have loved me. . . . I made known to them your name, . . . that the love with which you have loved me may be in them. (Jn 17:20–23, 26)

The Primacy of Our Royal Priesthood:

While the common priesthood of the faithful is exercised by the unfolding of baptismal grace—a life of faith, hope, and charity, a life according to the Spirit—the ministerial priesthood is at the service of the common priesthood. It is directed at the unfolding of the baptismal grace of all Christians. (*Catechism*, 1547)

Suggested Quotes for Talks III and IV, Sessions C and D, Afternoon and Evening, Second Day

Exhortations to Rejoice Quotes

Rejoice in the Lord always! I say it again. Rejoice! (Ph 4:4, NAB)

Rejoice always, pray constantly, give thanks in all circumstances. For this is the will of God in Christ Jesus for you. (1 Thes 5:16-18)

Salvation by Grace:

It is no longer I who live [act], but Christ who lives [acts] in me (Gal 2:20).

I worked harder than any of them, though it was not I, but the grace of God which is with me (1 Cor 15, 10).

For God is the one producing in you both the to will [to choose to do something] and the to do [to carry out the choice] (Phil 2:13; literal translation).

For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them (Eph 2:8-10).

We have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us (2 Cor 4:7).

For this I toil, striving with all the energy which he mightily inspires within me (Col 1:29).

I can do all things in him who strengthens me (Phil 4:13).

To him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus (Eph 3:20-21).

I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ (Phil 1:6).

(Jesus) will sustain you to the end, guiltless in the day of our Lord (1 Cor 1:8).

May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he *will do it*. (1 Thes 5:23-24)

I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances (Ez 36:27).

The Lord will fulfill his purpose for me (Ps 138:8).

Cleanse me from my unknown faults (Ps 19:13, NAB).

Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting (Ps 139:23-24).

Our Sins Have Already Been Forgiven:

In Christ God was reconciling the world to himself, not counting their trespasses against them (2 Cor 5:19).

You who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death (Col 1:21-22).

(Christ) cancelled the bond which stood against us with its legal demands; this he set aside, nailing it to the cross (Col 2:14).

For if, while we were enemies we were reconciled to God by the death of his Son, much more now that we are reconciled, shall we be saved by his life (Rm 5:10).

Upon him was the chastisement that made us whole, and with his stripes we are healed (Is 53:5).

Faith Not Works Means Faith AND Repentance:

Before even discussing justification by faith apart from works of the law in Romans, Paul unequivocally proclaims the need to repent:

Do you not know that God's kindness is meant to lead you to repentance? But by your hard and impenitent (unrepentant) heart you are storing up wrath for yourself. . . . For he will render to everyman according to his works. (Rm 2:4, 6)

Later when Paul is contrasting living by grace to living by law, he assumes that he is addressing people who want to obey the law, that is, who repent in the sense of sincerely intending to do good and avoid evil:

You who were once slaves of sin have become obedient from the heart (Rm 6:17).

He makes it clear, however, that repentance, the intention to change behavior, is insufficient to change behavior:

I do not understand my own actions. For I do not do what I want, but I do the very thing that I hate. Now if I do what I do not want, I agree that the law is good. . . . I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. . . . I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members (the flesh) (Rm 7:15-23).

The flesh lusts against the spirit and the spirit against the flesh; the two are directly opposed. This is why you do not do what your will intends (Ga 5:17, NAB).

But if even sincere good intentions are insufficient, what is the solution? Romans continues:

Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! (Rm 7:24-25). . . . For God has done what the law weakened by the flesh could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us (Rm 8:3-4).

Mustard Seed Sized Faith:

I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, "Move from here to there," and it would move. Nothing would be impossible for you (Mt 17:20; NAB; see Lk 17:6).

The Church Must be BOTH Sacramental and Evangelical:

"The Sacred liturgy does not exhaust the entire activity of the Church" (*Sacrosanctum consilium*, 9); it must be preceded by evangelization, faith, and conversion. It can then produce its fruits in the lives of the faithful: new life in the Spirit, involvement in the mission of the Church, and service to her unity. (*The Catechism*, 1072)

Suggested Quotes for Talk V, Session F, Afternoon of the Third Day

Obedience not Fear Was the Disciples' Motive for Waiting:

Remain here in the city until you are clothed with power from on high (Lk 24:49).

On one occasion when he met with them, he told them not to leave Jerusalem: "Wait, rather, for the fulfillment of my Father's promise . . . Within a few days you will be baptized with the Holy Spirit" (Ac 1:4-5).

The Spirit Makes Us Aware of the Awesomeness of the Gift of God:

I will ask the Father and he will give you another Paraclete — to be with you always: the Spirit of Truth On that day you will know that I am in my Father, and you in me, and I in you (Jn 14:16-20).

Because you are sons, God has sent the Spirit of his Son into our hearts crying, "Abba! Father!" (read: "Daddy!"; Gal 4:6).

You have received the Spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our Spirit that we are children of God (Rm 8:15-16).

Jesus Explains to the Nazoreans What Happened at His Baptism:

And Jesus, *full of the Spirit*, returned from the Jordan, and was *led by the Spirit* for forty days in the wilderness. . . . And he returned *in the power of the Spirit* to Galilee. . . . And he came to Nazareth . . . He went to the synagogue There was given to him the book of the prophet Isaiah. He opened the book and found the place where it is written:

The Spirit of the Lord is upon me,
because he has anointed me to preach good news to the poor.
He has sent me to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord. (Is 61:1-2)

And he closed the book He began to say to them:

Today this scripture has been fulfilled in your hearing. (Lk 4:1-21)

Ezekiel and Jeremiah:

A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. (Ez 36:26-27)

The days are coming, says the Lord, when I will make a new covenant with the house of Israel . . . not like the covenant which I made with their fathers. . . . I will put my law within them, and I will write it upon their hearts No longer will each man teach his neighbor and each his brother, saying "Know the Lord," for they shall all know me, from the least of them to the greatest. (Jr 31:31-34)

Other Quotes:

I have given them the glory you have given me. (Jn 17:22; and see Rm 8:30; Eph 1:5-6; 2 Co 9:14-15)

They long for you and pray for you, because of the surpassing grace of God in you. Thanks be to God for his inexpressible gift! (2 Cor 9:14-15)

Do not rejoice so much that the devils are subject to you as that your names are inscribed in heaven (Lk 10:20; NAB).

Suggested Quotes for Talk VI, Session H, Morning of the Fourth Day

Divine Life Lived Between Christians:

I do not pray for these only but also for those who believe in me through their word, that they may all be one; even as you, Father, are in me and I in you . . . so that the world may believe that you have sent me. The glory which you have given me I have given to them, that they may be one even as we are one . . . so that the world may know that you have sent me and have loved them even as you have loved me. . . . I made known to them your name . . . that the love with which you have loved me may be in them (Jn 17:20-26).

“Do good to all men--but especially to those of the household of the faith” (Gal. 6:10)

Sometimes the epistles refer to love for the “saints” or, as we can also translate, love for the “holy ones.” As you know, the authors never use the term “saint” for anyone but baptized Christians.

Because I have heard of . . . your love toward all *the saints*, I do not cease to give thanks for you (Eph 1:15-16).

I thank my God always . . . because I hear of your love . . . toward . . . all *the saints* (Philem 4).

We always thank God . . . because we have heard of your faith in Christ Jesus and of the love which you have for all *the saints*, because of the hope laid up for you in heaven (Col 1:3-5).

God is not so unjust as to overlook . . . the love which you showed for his sake in serving *the saints* (Heb 6:10. See also 2 Cor 9:12; Eph 6:18; Rom 12:13; 1 Tm 5:10.).

Sometimes the New Testament refers to the love of Christians for other Christians as "brotherly" love or love of the "brethren."

Having purified your souls . . . for a sincere love of *the brethren*, love one another earnestly from the heart (1 Pt 1:22).

Have unity of spirit, sympathy, love of *the brethren*, a tender heart and a humble mind (1 Pt 3:8).

We know that we have passed out of death into life, because we love *the brethren* (1 Jn 3:14; see also Jn 20:17).

The authors expect their readers to know that love of the brethren does not refer to love for all people. For the New Testament specifically distinguishes between Christian brother/sisterly love and love for all people.

Honor all men. Love *the brotherhood* (1 Pt 2 :17).

Those (slaves) who have believing masters must not be disrespectful on the ground that they are *brethren*; rather they must serve all the better since those who benefit by their service are *believers and beloved* (1 Tim 6:2).

May the Lord make you . . . abound in love to *one another* and to all men (1 Thes 3:12).

The love “to one another” in the last quote is not the same as its love “to all men.” Here and elsewhere in the New Testament, the words “one another” mean what they say: They refer to the people the author is addressing, who happen to be believing Christians, not to people in general. For just a few verses later Paul says:

But concerning love of *the brethren* . . . you yourselves have been taught by God to love *one another*, and indeed you do love all *the brethren* throughout Macedonia (1 Thes 4:9-10).

What they were doing with respect to “all the brethren throughout Macedonia” is to “love one another.” So when Paul begins by announcing that the words to follow concern “love of the brethren,” he is specifically referring to Christians’ love for fellow Christians, not the love for “all men” in the preceding passage but the love for “one another” in that passage. Paul repeats this distinction in 1 Thes 5:15. If you were addressing a group and asked them to shake hands with “one another,” they would not understand you to mean they should go out and shake hands with all other human beings. They would understand you to mean that they should shake hands with the other people you were addressing when you asked them to shake hands with one another.

In our culture “one another” is a phrase we almost inevitably misinterpret when reading Scripture. Another is “children of God” when Scripture says that we are children of God. Today we almost inevitably think that applies to all people. And Scripture does use an equivalent phrase to speak of all people, but only once, Ac 17:28-29. But when 1 John repeatedly exhorts us to love our brothers and sisters because they are God’s children, it explicitly includes only believers among those children:

See what love the Father has bestowed on us in letting *us* be called children of God! Yet that is what we are. The reason *the world* does not recognize *us* is that it never recognized the Son (3:1).

Everyone who believes that Jesus is the Christ has been begotten of God. Now everyone who loves the father loves the child he has begotten. We can be sure that we love God's children when we love God and do what he has commanded (5:1-2).

So the "brothers and sisters" John mentions in the passage immediately before the last quote, the passage that the last quote continues, are our fellow children of God, Christians:

If anyone says, "My love is fixed on God," yet hates his brother, he is a liar. One who has no love for the brother he has seen cannot love the God he has not seen. The commandment we have from him is this: whoever loves God must also love his brother (4:20-21).

And the Christians are the "brothers and sisters" John over and over exhorts us to love throughout the epistle: 2:9-11; 3:14-17; 4-20 to 5:2. They are the "one another" he exhorts us to love in 4:7-8; 11-12.

Vatican II on Christian Brother/sisterhood:

God has gathered together as one all those who in faith look upon Jesus as the author of salvation and the source of unity and peace, and established them as the Church that for each and all it may be the visible sacrament of this saving unity (Constitution on the Church, 9).

If the Church is a sacrament of unity, how does it signify that unity? The sign of baptism is water; the sign of the Eucharist is food and drink. If the Church is a sacrament, what is the visible sign that corresponds to water in baptism and food and drink in the Eucharist? Does the Church signify unity by our agreement on doctrine, membership in the same organization, submission to the same authority or participation in the same sacred services?

It is the function of the Church . . . to make God the father and his incarnate son present and in a sense visible. This result is achieved chiefly by the witness of a living and mature faith. . . . This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. . . . What *does most* to reveal God's presence, however, is the *brotherly charity of the faithful who are united in spirit* . . . and who prove themselves a sign of unity (*Gaudium et Spes (Constitution on the Church in the Modern World)* 21; emphasis supplied).

These words of Vatican II do not contradict what Vatican I taught about our ability to know God by natural reason, nor do they neglect the importance of natural ethics ("justice and love, especially regarding the needy").

Suggested Quotes, Talk VII, Session I, Afternoon of the Fourth Day

Christian Social Interaction:

Stir up one another to love and good works (Heb 10:24).

Teach and admonish one another (Col 3:16).

Encourage one another and build one another up (1 Thes 5:11; Heb 10:25).

Admonish the idlers, encourage the fainthearted, help the weak (1 Thes 5:14).

Comfort one another (with God's words) (1 Thes 4:18).

Here is a glimpse of one way in which environments in the early Church accomplished these things.

When you come together (often in someone's home), each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for edification (1 Cor 14:26; see also Eph 5:19).

Suggested Quotes, Talk VIII, Session J, Evening of the Fourth Day

The Church's Principle of Subsidiarity:

Excessive intervention by the state can threaten personal freedom and initiative. the teaching of the Church has elaborated the principle of subsidiarity, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good. (*The Catechism*, 1883)

God has not willed to reserve to himself all exercise of power. He entrusts to every creature the functions it is capable of performing, according to the capacities of its own nature. This mode of governance ought to be followed in social life. The way God acts in governing the world, which bears witness to such great regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence. (*The Catechism*, 1884)

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Talk IX Suggested Quotes, Session K, Morning of the Last Day

The Whole Church Has the Vocation of Saving Others:

First of all, I urge that petitions, prayers, intercessions and thanksgiving be offered for all men, Prayer of this kind is good, and God our savior is pleased with it. For he wants all men to be saved and come to know the truth (1 Tm 2:1, 3-4)

They (the laity) exercise the apostolate in fact by their activity directed to the evangelization and sanctification of men *and* to the penetrating and perfecting of the temporal order through the spirit of the Gospel (*Decree on the Apostolate of the Laity*, 2; emphasis supplied).

The apostolate of the Church and *of all its members* is primarily designed to manifest Christ's message by words and deeds and to communicate his grace to the world. This is done mainly through the ministry of the Word and the sacraments, entrusted in a special way to the clergy, wherein the laity also have their very important roles to fulfill . . . It is especially on this level that the apostolate of the laity and the pastoral ministry are mutually complementary.

There are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification. . . . An apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to the faithful with a view to instructing, strengthening and encouraging them to a more fervent life (*Apostolate of the Laity*, 6; emphasis supplied).

"Soul of the Apostolate":

Let everyone know that their first and most important obligation for the spread of the faith is this: to lead a profoundly Christian life (Vatican II, *Decree on the Mission Activity of the Church*, 36).

On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then I will declare to them, "I never knew you; depart from me you evildoers" (Mt 7:22-23).

"Crown of Glory":

What is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? For you are our glory and joy (1 Th 2:19-20).

My brethren, whom I love and long for, my joy and crown (Phil 4:1).

Christians' Prayers Save Others:

First of all, then, I urge that supplications, prayers, intercessions and thanksgiving be made for all men This is good . . . in the sight of God our Savior who desires all men to be saved (1 Tm 2:2-4).

Not All Are Evangelists but All Must Be Ready:

His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers (Eph 4:11).

And we entered the house of Phillip the evangelist (Ac 21:8).

Should anyone ask you the reason for this hope of yours, be ever ready to reply (1 Pt 3:15).

God Draws Good from Evil:

But if our wickedness serves to show the justice of God, what shall we say? That God is unjust to inflict wrath on us? (I speak in a human way.) By no means! . . . But if through my falsehood God's truthfulness abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come? — as some people slanderously charge us with saying (Rm 3:5-8).

This Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men (Ac 2:23).

We impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age (probably the demons, the "principalities and powers" of the next quotation) understood this; for if they had, they would not have crucified the Lord of glory (1 Co 2:7-8).

To me . . . this grace was given, . . . to make all men see what is the plan of the mystery hidden for ages by God who created all things, that through the Church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places ("the world rulers of this present darkness," Eph 6:12; "the spiritual hosts of wickedness in the heavenly places," Eph 2:2). This was according to the eternal purpose which he has realized in Christ Jesus our Lord (Eph 3:8-11).

(So the demons did not know that the success of their plan to have men crucify Jesus would fulfill God's plan for bringing about their ultimate defeat. Since they are defeated,

why do we still have to fight them? Because by giving us the privilege of helping each other get to heaven, Jesus is letting us share in his victory over them.)

Christians are Called to Suffer:

If when you do right and suffer for it you take it patiently, you have God's approval. *For to this you have been called*, because Christ also suffered for you, leaving you an example that you should follow in his steps (1 Pt. 2:20-21).

When we cry "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him that we may also be glorified with him. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us (Rm 8:15-18).

Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed (1 Pt 4:12-13).

Your adversary the devil prowls around like a roaring lion, seeking someone to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you (1 Pt 5:8-10).

I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church. (Col 1:24)

We even boast of our afflictions! We know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. (Rm 5:3-4)

¹ *The Story of a Soul: The Autobiography of St. Therese of Lisieux*, p. 43 of the electronic edition, discerninghearts.com/?page_id=3224.