



# Why Suffer?

*By Mary Ann Budnik*

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# CONTENTS

*Introduction*

1

*Benefits of Suffering*

2

*Suffering as a Teacher*

5

*We Suffer With Christ*

7

*The Scandal of the Cross*

9

*“A Bad Night in a Bad Inn”*

12

*Lessons to be Learned*

13

## INTRODUCTION

"My God, my God, why hast thou forsaken me?" How often do these words of Scripture come to mind when sorrow and suffering strike? A lost job, a sick child, death in the family, financial setbacks, a problem marriage, or chronic illness can find us turning to God with tears in our eyes and anguish in our hearts.

Many of us were taught as children that everything that happens to us has a divine purpose, including pain and suffering. But it often is hard to see God's love and providence in pain!

## THE CAUSE

The Church teaches us that pain and suffering came into the world as a consequence of original sin. This teaching should cause us to ponder the seriousness of sin, which today is often taken lightly. Sins that St. Paul said must not even be mentioned are condoned and encouraged in our society. Yet one sin by Adam, one offense against God, plunged the whole world into darkness and suffering. One sin changed Paradise into a "vale of tears." That one sin lies behind all the suffering known to mankind. It is the reason we die. It causes war, poverty, sickness, and natural disasters.

Since Adam's sin caused such chaos in our universe, think how our own personal sins contribute to the continuation and multiplication of this chaos.

A secondary cause of suffering is the devil, although few people stop to consider this formidable foe as a source of their misery. The Old Testament's Book of Job describes the role that the devil can play in our sufferings.

Job was an upright man, and God blessed him with a large family and much wealth. One day God pointed Job out to Satan as an ideal. Satan replied: "Have you not surrounded him and his family and all that he has with your protection? But now put forth your hand and touch anything that he has, and he will blaspheme you to your face!" And God answered Satan, "All that he has is in your power. Only do not lay a hand on his person."

Satan immediately began to test Job. All but a few of Job's farmhands were killed. His sheep and other animals were killed or driven off, and a roof collapsed and killed his children. In reply Job proclaimed "The Lord gave and the Lord has taken away; blessed be the name of the Lord."

Satan again approached the throne of God. "Have you considered my servant Job?" the Lord asked.

"He still holds fast to his integrity although you incited me against him, to ruin him without cause."

Satan, never lost for words, responded: "All a man has he will give for his life. But now touch his bone and his flesh, and he will blaspheme you to your face."

"He is in your power," God replied; "only spare his life."

Satan immediately struck Job with a terrible case of boils from head to foot. His wife, rather than consoling him, asked: "Are you still holding to your integrity? Curse God and die."

Job remained loyal to God but did cry out: "Let me know why you oppose me! What are my faults and my sins?"

God remained silent. Because of this silence, Job experienced harsh interior sufferings coupled with his other problems. Yet he remained faithful to his God: "As long as I have life in me and the breath of God is in my nostrils, my lips shall not speak falsehood nor my tongue utter deceit."

In Job's case, God ended his trials by manifesting his righteousness before his friends and by restoring to him twice his original wealth and happiness; but we can't expect a reward like this in our present life.

Today, as in the days before Christ, Satan is allowed to test us. Some of the saints have experienced such testing in a special way. St. Francis of Paola has told us: "The devil has a consuming hatred against the servants of Christ. The malignant one, seeing that he cannot steal their souls, vents his most terrible wrath on them, forcing them to resist every type of suffering."<sup>i</sup>

According to St. Teresa of Avila, the devil works particularly hard against those who are starting to get closer to God. "There are many things the devil puts in the minds of beginners to prevent them in fact from starting out on this path," she tells us. "For he knows the damage that will be done to him in losing not only that one soul but many others. If the beginner, with the assistance of God, struggles to reach the summit of perfection, I believe he will never go to heaven alone; he will always lead many people along after him."<sup>ii</sup>

A third cause of suffering is our own nature—our weakness and failings such as pride, selfishness, lack of self-control—in short, our lack of virtue. Much suffering is caused by what we do and what we fail to do. The gossip that we never should have passed on can destroy our peace of mind and the lives of others. Lack of self-control in regard to food, drink, and drugs has destroyed many lives and families.

Imagined slights can ruin friendships and marriages. Uncontrolled anger results in battered wives and children. Parents who lack the courage to discipline their children when they are young suffer much when their

children are grown. The lack of chastity in our society fosters promiscuity, contraception, and an anti-life mentality. And sometimes our own imagination runs wild, and we experience much anguish for nothing; what we feared never materialized. We are our own worst enemies.

The more virtues we lack, the more sufferings we bring on ourselves. Such a simple truth, and yet only the gift of wisdom can open our eyes to it. Reduce sin in our lives, and many of our sufferings will vanish. But growing in virtue is not easy. Some self-discipline is needed, and the development of good habits to start driving out the bad ones. Some important helps are frequent or daily Mass and Communion, frequent confession, and spiritual direction. But it is a puzzling fact that few people want to alleviate their sufferings by growing in virtue. They almost seem content with their misery. Is it because they are too lazy?

Another cause of suffering is our own lack of mortification. Our frail natures resist anything that looks like penance. "That piece of cake looks so good.... I'll skip dessert tomorrow instead of tonight." But mañana never comes! It's easier to say "yes" than "no" to a second drink at a cocktail party. Had a frustrating day? Instead of cooking dinner, McDonald's soothes us by saying, "You deserve a break today. We do it all for you." Rather than doing chores we detest, we tend to put them off for later and take a "well-earned" rest in front of the TV.

There are so many excuses why we shouldn't go to Mass, or take time for mental prayer, or do that work of charity. Yet without a spirit of mortification, we cannot grow spiritually. So God comes to our rescue and imposes a mortification on us in the form of some cross or tribulation.

St. Teresa tells how she came to realize this: "The holy priest who heard my confession told me that some things (mortifications) could do me no harm, that perhaps God gave me so much sickness because, since I didn't do penance, his Majesty desired to give me some. He ordered me to perform some mortifications which were not very pleasing to me."<sup>iii</sup>

Might not our lives be much easier if we were willing to give up that piece of chocolate, that second drink, or the television show on our own, rather than having God impose a penance on us?

## BENEFITS OF SUFFERING

St. Teresa tells us that Jesus spoke to her about benefits reaped through sufferings:

*My Father gives greater trials to anyone whom he loves more.... How can I show you greater love than by desiring for you what I desired for myself? Behold these wounds. For your sufferings have never reached this point. Suffering is the way of truth. By this means you will help me weep over the loss of those who follow the way of the world; and you will understand that all your desires, cares, and thoughts must be employed in how to do the opposite."<sup>iv</sup>*

Thus our sufferings are actually a gift, because from evil good can come through God's intervention. Fr. Gerald Vann, O.P., explains in his book *The Divine Pity* that "Only indirectly is suffering caused by God: the good his love wills for us may have the effect of hurting us here and now; but the hurt is not what he directly wills, and that it is a hurt for us is the result of our sin."<sup>v</sup>

St. Teresa went on to say: "The Lord taught me what a tremendous good it is to suffer trials and persecutions for him. For the increase of love of God I saw in my soul, and many other things, reached such a point that I was amazed; and this makes me unable to stop desiring trials."<sup>vi</sup>

What are these "many other things" that St. Teresa writes about? One is the redemption of the world. Yes, through your sufferings and trials you are playing a significant role in the redemption of others. What about saving the world? When you were young didn't you yearn to right all the wrongs and set the world on fire? But with maturity comes a feeling of helplessness. What can one person do? In 1481 the Turks invaded Italy. Their army numbered 300,000 men. They seemed intent on overrunning Europe and converting it to Islam. St. Francis of Paola locked himself in his room for eight days, praying, offering his sufferings, and doing penance. When he emerged he was smiling. "Blessed be God, brothers. He has decided to take pity on us! Shortly the Turks will be cast out of our land." And they were.<sup>vii</sup>

While the offering of our sufferings may not defeat the Turks, they can win souls. Haven't you noticed on some occasion that, after a terrible trial, a



member of your family or a friend whom you have been trying to help has taken a decisive step closer to God? In effect, your offering up of the trial has set off a chain reaction. It has moved another person closer to God; and that person in time will learn to use his sufferings in the same manner, and the ripples will move out from you. Only God knows the extent of your role in the redemption of the world.

Today God rarely manifests himself in extraordinary ways as he did in the Old and New Testaments. Our salvation depends on our faith and the little unknown things that we do. These include our sufferings, our daily duties, and our professional work. These "little" things will not grab headlines nor earn us a pat on the back. But they will determine if we win eternal happiness or eternal damnation. Still, in the eyes of the world these "little" things are of no importance, and our human nature finds it difficult to struggle on without notice or attention.

## SUFFERING AS A TEACHER

Suffering is an excellent teacher, not only instructing the person suffering but those around him too. Consider the example of a young wife I know whose husband died in an accident. Her faith and trust in God during her public mourning was an example to everyone. Others were taught the proper priorities of life—God is first and foremost. All is for the good... even death when it comes. Her example also taught some couples to look at their marriages and the attention they gave to their spouses and children. Through this young woman's handling of her own grief, others were brought closer to God. How we handle our own tribulations will either lead people closer to God or turn them away from him. We have a tremendous responsibility.

Recall the story of Joseph in the Old Testament. Joseph, the favorite son of Jacob, was sold into slavery by his envious older brothers. In Egypt he was thrown into prison because he refused to sin against chastity. Yet, through his sufferings, God was fashioning him for great things. In time he was released from prison and became a favorite of Pharaoh, who gave him authority over all of Egypt. A spiritual writer, Fr. David McAstocker, explains: "Were it not for those untoward happenings of being rejected by his brothers, of being stigmatized as a prisoner and evildoer, were it not for those crosses, Joseph likely would never have ruled over Egypt."<sup>viii</sup>

Through his influence Joseph was able to stave off famine in Egypt and to help people in neighboring countries, including his own brothers who had betrayed him.

Only in retrospect can we ordinarily see the benefits or purpose of our suffering. It's like a painting. When we are too close to the canvas we see only splotches of color here and there, but when we view it from the proper distance we can see the beauty of the work as a whole. So with our sufferings. While we won't be able to see the entire picture until eternity, we can see meaningful bits and pieces once the suffering has passed.

## WE SUFFER WITH CHRIST

"Have you not heard the parable of the vine and the branches from the lips of the Master? Console yourself: He demands much of you, for you are the branch that bears fruit. And he must prune you... so that you'll yield more fruit. Of course that cutting—that pruning—hurts. But afterwards, how luxuriant the growth, how fruitful your works!" wrote St. Josemaría Escrivá de Balaguer, the founder of Opus Dei, in his best-selling book *The Way*.<sup>ix</sup>

Christ himself has told us, "He who does not take his cross and follow me is not worthy of me" (Mt 10:38). If we truly love Christ, we will carry the Cross, as St. Simon of Cyrene did, rather than trying to evade it.<sup>x</sup>

Spiritually, most of us are not capable of suffering with Christ on a supernatural level as many of the saints have. But in the trials and tribulations of day-to-day living we do share in the sufferings of Christ as part of his Mystical Body. We have been made priests, through the sacrament of baptism, "to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5). And these sacrifices are in part our sufferings.

St. Josemaría wrote: "We can be sure this involves struggle and suffering and pain, but if we really keep faith we will never feel we have lost God's favor. In the midst of sorrow and even calumny, we will experience a happiness which moves us to love others, to help them share in our supernatural joy."

He also warns the faint-hearted: "Suffering overwhelms you because you take it like a coward. Meet it bravely, with a Christian spirit, and you will esteem it like a treasure."<sup>xi</sup> Also, "If you accept tribulation with a faint heart you lose your joy and your peace, and you run the risk of not deriving any spiritual profit from that trial."<sup>xii</sup>

But St. Josemaría encourages us by saying "You suffer in this present life, which is only a dream, and a short one at that. Rejoice, because your Father God loves you so much and, if you put no obstacles in his way, after this bad dream he will give you a good awakening."<sup>xiii</sup>

## THE SCANDAL OF THE CROSS

Fr. Vann explains that "The pain of Christ is redemptive for all humanity, to bring all humanity the gifts of understanding and love and sorrow; and you can share by your own pain (and if you love Christ enough you will be impelled to share) in that universality." As St. Paul wrote, a Christian must "not only believe in Christ but also suffer for his sake" (Phil 1:29).<sup>xiv</sup>

The mystery of the Cross was a scandal to the Jews. Likewise, the cross of suffering is a mystery to the humanists of today—people with a worldly outlook.

The silent offering of our daily sufferings, whether large or small, quietly increases Christ's army on earth. Only at the final judgment will we be able to understand why our sufferings were necessary to bring souls back into the fold.

The hardest lesson to learn is to accept the will of God in our lives. Our human nature longs to have our destiny completely in our own control, and yet only God controls our future.

As St. Therese of Lisieux wrote, "Never have I felt before this, dear Mother, how sweet and merciful the Lord really is, for he did not send me this trial until the moment I was capable of bearing it."<sup>xv</sup> Look at the people walking past you on the street. Possibly no one knows their heartaches. Look at the smile on the face of your friend. Could her heart be breaking, and still she smiles because she has learned to accept the will of God?

Sometimes God tests our love, as he did that of Abraham, by giving us a taste of sorrow. If we sample that sorrow with love, he may remove the rest of the suffering from us. St. Therese pointed this out when she wrote: "He made me understand all the sufferings I would meet with, asking me if I would drink this chalice to the dregs; I wanted to seize this cup immediately when Jesus presented it, but he withdrew his hand and made me understand that my resignation alone was pleasing to him."<sup>xvi</sup> Suffering should strengthen our love of God and give us a clearer vision of Christ's message in the Gospels. By taking up our cross we become Christlike and able to bring others to him. If we make proper use of our own sufferings, we will also be able to counsel others when they suffer. St. Josemaría explained this by saying:

*The hand of Christ has snatched us from the wheat field; the sower squeezes the handful of wheat in his wounded palm. The blood of Christ bathes the seed, soaking it. Then the Lord tosses the wheat to the winds, so that in dying it becomes life and in sinking into the ground it multiplies itself.<sup>xvii</sup>*

Uniting our suffering with those of Christ is what makes us fruitful. Through our example, others are drawn closer to Christ. St. Paul tells us that we should fulfill in our flesh what is lacking in Christ's passion. "For the good of his body, which is the Church" (Col 1:24). St. Josemaría emphasized the value of suffering with a motto that he frequently used: "With joy, no day without the cross." In a private conversation he remarked that "to suffer is to be one of the privileged in God's eyes."

Many souls that otherwise would be lost today, can be, and are being, saved by people who offer their sufferings in reparation for offenses against God. Through their sufferings they are making the world a better place to live.

But today how many Christians actually acknowledge or accept this truth? How many accept the will of God in their lives? How many struggle to avoid sorrows and, when unsuccessful, turn away from God with bitterness?

Today there is a remedy for even the slightest discomfort on the drugstore shelves. To suffer even a slight headache for God is unpopular today. Why? To suffer for no apparent purpose is unbearable to the human intellect. This is the reason for the alarming rise in suicides, in euthanasia, in abortion. Avoid pain at all cost—even death.

We all suffer daily, sometimes just a little, at other times tremendously. But people who suffer for the love of God, whether it is only "in the little things" or in terrible tribulations, are truly beautiful people. Their example encourages other people to follow them.

But why must children and animals suffer? There is, of course, a mystery here that we cannot fully explain. But the answer again is traceable to original sin. Original sin touches everything on earth, even babies and animals. So they are involved in the consequences of that sin too. Babies at birth begin to work out their salvation. They can be led by God towards his mercy and redemption even though they are unaware of what is being done for them. Their suffering is not meaningless. God brings good out of every evil.

One example is a young couple I know whose third child was born severely brain-damaged. Although grief-stricken, they were able to see the will of God in this sorrow. This insight motivated them to become leaders at the home that cared for

their son; their lives are spent working to improve conditions in the home that cares for these children. Moreover, they give strength and encouragement to the parents of newcomers. Their grief has been turned into compassion and action on behalf of other people.

## “A BAD NIGHT IN A BAD INN”

St. Teresa said that "Life is like a bad night in a bad inn." The crosses that add color to our lives are never selected by us. They are given to us by God for a specific reason. God's ways often are an unexpected mystery.

The Curé of Ars, St. John Vianney, said:

*To suffer lovingly is to suffer no longer. To flee from the cross is to be crushed beneath its weight. We should pray for a love of the cross—then it will become sweet. I experienced it myself during four or five years. I was grievously calumniated and contradicted. Oh! I did have crosses, almost more than I was able to bear. Then I started praying for a love of crosses and I felt happy. I said to myself: “Truly, there is no happiness but in the cross.”<sup>xviii</sup>*

One day a friend asked the Curé if his trials caused him to lose his interior peace. "What?" he exclaimed, "the cross makes us lose our inward peace? Surely it is the cross that bestows it on our hearts. All our miseries come from our not loving it."<sup>xix</sup>

As we carry our burdens, there are times when we will stumble. Remember that Christ also stumbled, not once but three times, on his way to Calvary. And so will we. The secret of a successful Christian struggle is not in the failures, but in the struggle to begin again and again every day, and many times during each day. In the midst of sorrow we have to remember that Christ is with us and that his grace is there for the asking.

## LESSONS TO BE LEARNED

God uses sufferings to teach us many truths, among them the virtues of hope and trust in God. It is hard to place our trust in someone or something that we cannot touch, feel, or see. Yet when we do, God bestows favors on us to prove his tremendous love for us.

Because of our wounded nature we have a tendency to place our hope in human beings and material possessions. The loss of either of these causes us to realize how finite our desires are. Only God is worthy of our hope; only God should be our desire and goal. Our husbands, wives, families, jobs, hobbies, and material possessions are all good in themselves, but they must not be the prime objectives of our lives. These people and things can never satisfy our spiritual nature, though losing them causes great sorrow and bitterness. But we can handle with peace and joy whatever trials and tribulations may descend on us if God is our hope. Hope in God will not remove human goals from our hearts but rather will make us aware of the right priorities.

Moodiness, sadness, despair, and bitterness are results of misplaced hope. They mean that we do not realize the sufficiency of God. If you suffer such feelings, it would be good for you to examine your conscience to see where your priorities are. You should ask yourself some hard questions. To what degree is God the motive of my life? Do I carry my cross cheerfully? Do I rely on the grace of God or on my own resources? When faced with disappointments do I go to God, or do I turn away from him? One reason why God allows sufferings and sorrows is to show us that we are too attached to human beings or human comforts. He is teaching us that our hope must be placed in the only permanent Being.

If you find yourself being bitter and gloomy, instead of being at peace with yourself, maybe your condition is a result of you not using frequent confession, and frequent or daily Mass, to grow in love of God. We must turn to prayer, confession, and the Mass to find comfort in adversity. Turn also to Mary, cause of our Joy, to learn docility and acceptance. Recall her words, "Be it done unto me according to thy word."



When God gives us a cross, we don't know how long we have to carry it. Our human nature assumes that we'll have it for a lifetime, but it could be just a matter of hours. Only God knows the duration of our time of trial.

Leave your sufferings in the hands of Christ. Our late Pope John Paul I made this point in a simple and unpretentious gesture—his papal cross. While many cardinals wear jeweled crosses with no corpus, the Pope elected to wear a crucifix given to him by an order of sisters. When asked about his choice, he replied, "I cannot carry a cross without Christ." And we need to follow his example: we cannot carry our individual crosses without Christ.

St. Josemaría wrote: "Are you suffering some great tribulation? Do you have reverses? Say very slowly, as if savoring the words, this powerful and manly prayer: 'May the most just and most lovable Will of God be done, be fulfilled, be praised and eternally exalted above all things. Amen, Amen.' I assure you that you'll find peace."<sup>xx</sup>

In his book entitled *A Map of Life* recently republished in a revised edition by Arena Lettres, the well known writer Frank Sheed has a section in which he deals with the relationship between suffering and God's law. The following paragraphs are reprinted with permission of the publisher from *A Map of Life*.

*In the fullest sense... a thing is evil for man only if it makes it more difficult for him to save his soul. Now suffering does not necessarily do so. Only sin is always and necessarily an evil.*

*Ordinary observation of life shows that suffering may work in two ways. First it may be good for the sufferer; we know that a man who has never known suffering is soft and undeveloped. His character lacks substance. Immaturity clings about him. And not only do we find that this minimum of suffering is apparently necessary for man's proper development: we also find that really great suffering, if it had been dominated, has the power of enriching the character of the man or woman who has suffered. Suffering, if it ruins some characters, enriches others. It is not necessarily an evil, but may be an immense factor for good. Which it is to be depends, for every man, on the way he accepts it. It lies in him to dominate it or to be dominated by it.*

*Life is a period of testing: the suffering that arises in it is a part of that test. Suffering may be either curable or incurable. If it is physically incurable, a man must put up with it: he has no choice. If it is curable, but only by a breach of the moral law, a man need not put up with it--he has a choice. Yet he is morally bound to put up with it. These two sorts of suffering—the sort*

HELPING YOU FIND GOD WHEREVER YOU ARE

*that cannot be avoided at all and the sort that cannot be avoided without sin—represent the test that God allows every man to go through. Every man has not the same test. Some men have more suffering than others; but no man is allowed by God to have more than he can, with the aid of God's grace, bear. Part of the Christian law is love of neighbor, and the relief of suffering is one of the noblest expressions of this love. But it must be within the limits of God's law.*

*Thus the effort of men to relax the moral law so that others shall not suffer unduly is aimed at altering the test devised by God himself. And there is another thing. Life is not only a testing to see if a man is fit, it is likewise a preparation to make him fit. Suffering, as we have seen, can immensely enrich the soul. And the whole of life represents God's means of bringing a soul to its highest point of development. It is for God to measure the amount of suffering necessary for a man's perfection. And anyone who tries to modify God's law in order to reduce the suffering is ensuring that the soul shall not become as fine a thing as it might. Steel is a beautiful thing: but it has taken an immense heat to bring it to its right perfection. Anyone who, in kindness, cuts down the heat to half would prevent the metal from ever being more than a useless mess. Some suffering is necessary. God knows how much each man needs, and it is by the suffering that cannot be legitimately avoided that God shows the measure of what is necessary.*

*The essence of the conquest of suffering is that it should be voluntary. Now the suffering that one could avoid by committing sin is obviously, in the strictest sense, voluntary. One has exercised a choice. But the suffering that one cannot avoid at all may equally be made voluntary: a man can accept it as coming from God's hands, thank God for it as the means by which God is choosing to fit his soul for its eternal destiny, and offer it to God for his own sins and the sins of other men.*

*When man has thus voluntarily accepted suffering he has made one of the greatest of human conquests. For men naturally flee from suffering in fear of it. By an act of one's will to accept what all men flee from is in itself a triumph. But to go further—as the saints have done and many who are less than saints—and inflict suffering upon oneself—that is the supreme triumph over human weakness: for it is a positive going out to seek what other men flee from.*

*This infliction of suffering is not, of course, a mere aimless love of suffering. Nor does it arise, as some asceticisms have arisen, from hatred of the body or any feeling of the body's worthlessness. It has the immediate practical end of helping to bring the body into proper subordination to the soul—for a body not subordinate can ruin the whole being and fail to achieve its proper freedom as a body. But mortification has another significance which can be no more than touched on here. As there was a suffering of Christ's natural body, so there is a suffering of his mystical body. The human member can unite his suffering with Christ's, and offer them for the whole body. "I fill up in my flesh," says St. Paul, "what is wanting to the suffering of Christ for his body which is the Church."<sup>xxi</sup>*

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- <sup>i</sup> Simi, Gino J., and Segreti, Mario M., *St. Francis of Paola*, Rockford, Ill., 1977, p. 23.
- <sup>ii</sup> *St. Teresa of Avila: Collected Works*, Vol. 1, Kavanaugh and Rodriguez, Trans., Washington, D.C., 1976, p.80.
- <sup>iii</sup> *Ibid.*, p. 159.
- <sup>iv</sup> *Ibid.*, p. 337.
- <sup>v</sup> Vann, Gerald, *The Divine Pity*, Garden City, N.Y., 1961, p. 132.
- <sup>vi</sup> *St. Teresa of Avila, Collected Works*, Vol. I, p. 221.
- <sup>vii</sup> Simi & Segreti, *op. cit.*, p. 85.
- <sup>viii</sup> McAstocker, *The Joy of Sorrow*, New York, 1936, p. 35.
- <sup>ix</sup> Escrivá de Balaguer, Josemaría, *The Way*, Chicago, 1965, n. 701.
- <sup>x</sup> Escrivá de Balaguer, Josemaría, *Christ is Passing By*, Chicago, 1973, p. 139.
- <sup>xi</sup> *The Way*, n. 169.
- <sup>xii</sup> *Ibid.*, no. 696.
- <sup>xiii</sup> *Ibid.*, no. 692.
- <sup>xiv</sup> Vann, *op. cit.*, p. 133.
- <sup>xv</sup> *St. Theresa of Lisieux, Story of a Soul (Autobiography)*, John Clarke, Trans., Washington, D.C., 1976, p.214.
- <sup>xvi</sup> *Ibid.*, p. 218.
- <sup>xvii</sup> *Christ is Passing By*, p. 20.
- <sup>xviii</sup> Trochu, Francis, *The Curé of Ars*, Rockford, Ill., 1977, p. 178.
- <sup>xix</sup> *Loc. cit.*
- <sup>xx</sup> *The Way*, no. 691.
- <sup>xxi</sup> Frank Sheed, *A Map of Life*, New York, 1979.



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