

Some Great Quotes...well I think so....

"It is because evil is so alien to how we are made that suffering and death are so repulsive. We cannot imagine a history without the struggle that brings about suffering, but deep within our hearts we hear a distant echo of what could have been, of how human life was really meant to be." (Albacete, *Cry of the Heart*, 13)

"Grace is God's love. Grace is the sudden experience of the original love that created us and that makes us persons and that affirms that we are loved and worth everything, that we cannot and need not be reduced away to factors to justify our existence, that we loved by God for ourselves. In other words, grace bestows identity." (Albacete, *Cry of the Heart*, 45)

In his solitude, "Man is 'alone' that is to say through his own humanity...at the same time [he] is set into a unique, exclusive, unrepeatable relationship with God himself" (TOB 6:2).

Self-discovery and understanding come through self-gift and acceptance: "She therefore finds herself in her own gift of self when she has been accepted in the way which the Creator willed her, namely, 'for her own sake,' through her humanity and femininity; she comes to the innermost depth of her own person and to the full possession of herself when, in this acceptance, the whole dignity of the gift is ensured through the offer of what she is in the whole truth of her humanity and in the whole reality of her body and sex, of her femininity." (TOB 17:5)

"Your affirmation, your feeling firm and strong, your possessing yourself in joy, your feeling worthwhile, starts with and is dependent on another human being, who:

- 1) Is aware of, attentive, and present to your unique goodness and worth, separate from and prior to any good and worthwhile thing you may do or can do, and
- 2) Is moved by, feels attracted to, finds delight in your goodness and worth, but without desiring to possess you, or use you, or change you, and
- 3) Permits his being moved by and attracted to you to be revealed simply and primarily by the psychomotor reactions – visible, sensible, physical changes – which are part of his 'being moved.'" (Baars, *Born Only Once: The Miracle of Affirmation*, 22-23.)

"In communication we share with each one another what we have: material possessions, psychological experiences, and spiritual experiences. But what we cannot be communicated. This is so because there is a profound difference between having and being. What I am can only be received by the other who gives me his full attention, who is present to me and becomes aware of what I am, and that I am good and worthwhile. The other who wills his awareness of me opens his consciousness to my being, and comes to know, that it, possess my goodness. His evident finding delight in my goodness will be perceived by me. I am revealed to myself as good. I have received from the other what I am. I am no longer alone. I have been linked to another human being in this process of affirmation; not by communication of what I have, but by the revelation, the communion of what I am. In friendship the greatest gift my friend can give me is himself. In

affirmation I receive an even greater gift: myself.” (Baars, *Born Only Once: The Miracle of Affirmation*, 28)

“God saves us, then, by making Himself little...The little ones speak His own language (Pope Francis)...the language of love is always simple: gestures of tenderness, embraces, a mother feeding her baby with her body, a mother holding her baby in her arms. This is the first language that Jesus spoke – a language of touch, of food, of kisses and embraces.” (Hicks, *the Fruit of her Womb*, 138-140)

“In Jesus, God has show us that ivine power, God’s very omnipotence, is manifest in infinite vulnerability. From the first moment of His existence, in the womb of Mary, Jesus shows us that God dwells in vulnerability....Vulnerability radiates the beauty of God Himself. The vulnerable human heart is the most beautiful thing there is. When a big, hulking man starts to cry...when a little boy bursts into song, it pierces our cynicism and reaches our hearts.” (Acklin and Hicks, *Spiritual Direction*, 49)

“The journey of deepening interiority is a journey of vulnerability. In the depths of our interiority, we come face to face with the Truth. This includes the truth of our identity – who we are uniquely – and of the meaning of our lives. The truths define the value of our person. Consequently, they are extremely sensitive.” (Acklin and Hicks, *Spiritual Direction*, 50).

“...this seems to be an important question because the rest of the Gospel is going to be an interplay between the answer this question and Christ. Christ identifying Himself as that which fulfills those desires. But if we are not familiar with those desires or haven’t really thought it through, then we cannot recognize the value of whatever it is Jesus offers to us.” (Albacete, *What is Christian in Christianity?*, 101)

“The heart is the dwelling-place where I am, where I live; according to the Semitic or Biblical expression, the heart is the place “to which I withdraw.” The heart is our hidden center, beyond the grasp of our reason and of others; only the spirit of God can fathom the human heart and know it fully. The heart is the place of decision, deeper than our psychic drives. It is the place of truth, where we choose life or death. It is the place of encounter, because as image of God we live in relation: it is the place of covenant.” (CCC, 2563)

“To make the Church *the home and the school of communion*: that is the great challenge facing us in the millennium which is now beginning, if we wish to be faithful to God's plan and respond to the world's deepest yearnings.” (John Paull II, *On The New Millennium*, 43)

“Man plunges into the depths of reality when he enters into his own heart: God, who probes the heart awaits him there...” (*Gaudium et Spes*, 14)

"The man who wishes to understand himself thoroughly must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into him with all his own self, he must 'appropriate' and assimilate the whole reality of the Incarnation and Redemption in order to find himself. If that profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself...In reality, the name of that deep amazement at man's worth and dignity is the Gospel, that is to say: the Good news. It is also called Christianity. This amazement determines the Church's mission in the world, and perhaps even more so 'in the modern world.'"

(John Paul II, *Redemptor Hominis*, 10)

"Pascal sets forth his great argument. 'What is it, then, that this longing and this feeling of helplessness cry out to us, if not that man once enjoy a true happiness, of which there now remains but an empty trace that he tries in vain to fill with everything around him...yet none of these can provide it.'" (Pope Francis, *The Grandeur and Misery of Man*)

"It is Jesus in fact that you seek when you dream of happiness; he is waiting for you when nothing else you find satisfies you; he is the beauty to which you are so attracted; it is he who provokes you with that thirst for the fullness that will not let you settle for compromise; it is he who urges you to shed the masks of a false life; it is he who reads in your hearts your most genuine choices, the choices others truth to stifle. It is Jesus who stirs in you're the desire to do something great with your lives, the will to follow an ideal, the refusal to allow yourselves to be ground down by mediocrity, the courage to commit yourselves humbly and patiently to improving yourselves and society, making the world more human and more fraternal."

(John Paul II, *World Youth Day 8/19/2000*, 5)

"...even when God is rejected or denied, the thirst for the infinite that dwells in men and women is not slaked. Instead, a frantic, sterile search for 'false infinities' begins, that can satisfy them at least for a moment. The thirst of the soul and the longing of the flesh the Psalmist speaks of cannot be eliminated. Therefore human beings, unbeknownst to themselves, are reaching out for the Infinite but in mistaken directions: in drugs, in a disorderly form of sexuality, in totalizing technologies, in success at every cost and even in deceptive forms of piety. Recognizing that we have been made for the infinite means taking the route of purification from what we have called 'false infinities'...the Infinite One took a finite for in order to make himself a response that the human being could experience."

(Pope Benedict XVI, *Meeting for Friendship Among Peoples*, 8/19-25/2012)