

The “Why” of Suffering

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Perhaps this talk was given in the early 90's.

For those of you not familiar with Fr. John's past he was a poor boy who became a millionaire in California and partied with Rock Stars. He got addicted to cocaine and eventually lost everything. He wound up in a V.A. hospital for about a year in recovery and then lived on the streets. With his “tail between his legs” he moved back in with Mom in New York. He had a dramatic conversion one night after reading Sacred Scripture and really praying from his heart. Within a couple days he returned to the Catholic Church. He knew immediately he was called to be a priest of Jesus Christ.

Suffering touches all of us at one time or another. I will begin with a reading from The Imitation of Christ. “It is not easy for a man to bear the cross, to love the cross, to chastise his body and its passions to reduce them to servitude, to runaway from honors, willingly to suffer reproaches, to tolerate all adversities and losses and to not desire prosperity in this world. If you look at yourself you can do nothing of this by yourself but if you confide in the Lord strength will come to you from heaven and the world of the flesh will be made subject to your rule. Neither will you fear the enemy, the devil, if you will be armed with faith and signed with the cross of Christ. Set yourself then as a good and faithful servant of Christ, bravely to bear the cross of your Lord who was crucified for love of you. Prepare yourself to tolerate many adversities and every kind of discomfort in this life for so it shall be with you any place you go and thus truly you will find that wherever you hide yourself the cross will follow you. It is necessary that it be so and there is no remedy to escape from the tribulations and the evils or from suffering and its many forms. Drink avidly of the chalice of the Lord if you want to be his friend and to have a part in His glory. As for consolations leave them to God to dispose of as he pleases in his own perfect will. On your part prepare yourself to bear many tribulations and crosses and consider them your greatest blessings for the sufferings of this life are nothing compared to the glory to come.”

The answer to humanity's cry of the “why” of suffering can only be found in Jesus Christ himself. The answer to any question worth asking, to any profound question, can only be found in Jesus Christ. You want to know about God you have to look at Jesus, for he is true God. If you want to know about yourself, about human nature, you have to look at Jesus, true man...perfectly human. We are not perfectly human, we are imperfectly human. Jesus was the perfect man without flaw, without sin. Sin flaws our humanity. Sin is inhumane. I have said before that we often hear in the world, “oh it's only human” referring to sin, no it's not. It is not “only human”. It is dehumanizing. When God created us in the beginning he did not create us with sin. Our first parents brought that on to humanity and from that point and that point alone sin became a part of humanity. God did not intend it to be that way; it was not a part of God's plan directly. Everything is part of God's plan but God does not will evil directly.

And so we have to look at Jesus for an answer. This question of suffering. The “why” of evil. Every place you turn you find it. There is not a single day that goes by that I am not faced with it as a priest. I am sure you come in contact with it all the time. If not in your life directly, but in the world around us, our relatives, friends. Suffering throughout history has had that mysterious tendency to either drive men to God or away from God. In our agony when we have exhausted all of the possibilities we turn to God. We have tried everything else and it didn't work. So we try God. That is how suffering drives us to God. Now some people say, “I don't believe there is a God or if there is who wants him because if he allowed this he can't be any good.” Suffering can do this. Suffering in itself is an evil. We've said that before. But when Jesus came he came to take the sting out of suffering, turn it upside down and make it the most powerful thing in the universe. Since the

beginning when sin (and suffering and death, since that comes with it) since that came into the universe humans have been afraid of suffering and death but if we were in touch with reality from the moment Jesus came we would know that in him we have conquered all pain, all suffering, death itself. When Jesus was nailed to the cross he nailed sin, Satan and death and all suffering to the cross with him.

The “why” of human suffering is found only in the love of God. This is one of the greatest mysteries. I suppose it might be the greatest mystery that we are faced with. Suffering is a manifestation of God’s love. That’s hard to understand. I would say IMPOSSIBLE to understand with human reasoning alone. You need faith; you need to be a person of prayer to begin to understand that but it’s the highest wisdom. The only reason God allows suffering is that a greater good will come about as a result of it.

Now I am going to answer all the questions of suffering humanity without saying a word. Every question that you have ever heard asked or asked yourself about human misery, about these poor people in Bosnia, about the suffering people in Africa, about people who are dying from cancer, about our own good friends and relatives who suffer so much. I am going to answer all those questions without saying a word. Ready? (Long pause as he points to a crucifix). Now you take the next hundred years and you think about it day and night and you will come into a kind of wisdom that transcends the wisdom of the philosophers and the great scientists. Where the vertical and horizontal bars of the cross come together, at that exact point in the universe you will find wisdom. That’s the exact point where humanity is reconciled with divinity. This is the exact point where the consummation where our Father’s love is made manifest. This is the exact point where Wisdom-Incarnate: Jesus Christ, shows us what he’s really made of. This is the exact point where we find out who the Holy Spirit is. This is the exact point where we are raised from our misery, which is sin. Every question about suffering can be answered by looking at a crucifix with faith.

God actually wills suffering, some people won’t go so far as to say that, but in my consideration in prayer and meditation on this I know that God not only allows human suffering he wills it. The greatest suffering, the greatest evil in itself that ever took place was the crime of deicide, the murder of God. Jesus is a divine person. He suffered through his human nature. But it was the person of the Son of God who was nailed to a cross. The worst sin, the worst evil that ever took place was the murder of the Son of God. Did God will that? You bet he did. The Father willed it and the Son willed it as well because his will is the Father’s will. God’s will is one. The greatest evil, the greatest suffering was the will of God, but why? For the suffering in itself? For the evil in itself? Never. For the higher good of the redemption of the world. We must begin at that point in order to understand the meaning of human suffering. Everything we’ve said in the previous conferences has led us and prepared us for this point. The hardest things in this life can be explained right at the juncture where we are now. Right at the junction of the beams of the cross. God willed it, why? To make his Son suffer? No. Did he will the suffering? Yes, why? Because we, his children, were estranged from him. We could not enter his house. No one could get into heaven. The gates were closed tight. It was necessary that there be some kind of re-integration of broken creation. And Jesus a divine person, assumed a human nature in order to be able to re-integrated disintegrated creation. And through him, with him and in him we are made one with the Father, the Son and the Holy Spirit. This great work took place through the paschal mystery, on the cross. So you see the greatest evil in history turns out to be the greatest good in history.

Now I can tell you from my own life that the greatest evil, the greatest suffering that I ever experienced in my life, and it was significant, it was pretty close to hell, was the greatest thing that

ever happened to me. The worst misery, the worst suffering, on the edge of death, was the greatest thing, greatest blessing that I ever experienced in my life. I would not wish it on anyone but I can tell you without question, it was the thing that brought me to God.

I have a friend who was in the seminary with me who worked in Mother Teresa's hospice in Washington, D.C., the hospice for dying AIDS patients. The summer he was there 40 men with AIDS came in. He told me that every one of them came in cursing God. All of them had lived very sinful lives. They're all drug addicts, most of them homosexuals, no religion at all. All 40 of them came in the front door cursing God. 39 of the 40 that were carried out dead had died praising God. Had died receiving the sacraments. Died reconciled to God. The suffering, the agony, losing everything, being reduced to helplessness brought them to their knees to union with God. The worst thing that ever happened to them turned out to be the greatest thing. What happened to them? The Cross.

The cross of Christ, the paschal mystery did not end 2,000 years ago. It began 2,000 years ago. We are one with Jesus. Every member of the Church, every baptized person and those who desire baptism, those who desire God sincerely, they are one with Christ. Christ is the Head, the Church is the Mystical Body and every single member is one with Christ. Jesus in his great mercy, in his great love, did not want to deny us the glory of the Paschal Mystery so he did not close it off when he died and rose again. He left his suffering and his glory open to every human being and that's why whenever one of us suffers it's Jesus suffering through us; whenever and wherever it takes place it's the paschal mystery made present. This is a great mystery. It's a great truth. But the worst thing - suffering, pain, death – through Christ and his Paschal Mystery have been elevated to the greatest thing. Crucified Love is true love.

The easiest thing in the world to say is, "oh yes, I love this or that" or "I love people" or "I love you". Not that hard to say it but it's hard to live it. The essence of Christian love is really the essence of God himself. Which is self-donating love, self-sacrificing love, love that is willing to count no cost, to spare nothing for the sake of the beloved. It's that kind of love that resulted in that. (Pointing to crucifix) No matter how great the suffering, Jesus said "Yes. Not my will Father, but yours be done." Even the great apostle Peter tried to dissuade our Lord from the cross and what did Jesus say, "Get behind me Satan." It's always Satan that tries to dissuade people from the cross. He knows the power of redemptive suffering. I'm convinced that if we could speak to our people, convince them of the power of the cross in their life, that we could change the world very quickly, that all the evil in the world would be struck a mortal blow if enough people would suffer with love.

I'm not saying to go out and look for suffering, no, not at all. We've got enough without looking for it. And besides, it's not the suffering itself that matters so much. It's how you handle it. A little bit of suffering accepted with great love has an enormous amount of power. You don't have to be suffering persecutions in Bosnia, you don't have to have cancer. You don't have to have any grand suffering, to be very powerful in the Lord. Little things accepted with all your heart and all your strength have a power that we can't even imagine. It's the power of love. The Holy Spirit is love itself, love personified. It was the power of the Holy Spirit which transubstantiated pain and suffering into redemptive power. Just like the power of the Holy Spirit comes down at Mass and when the words of consecration are spoken by Christ through his ministerial priest, the power of the Holy Spirit changes simple bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ. It's the power of the Holy Spirit that does that and it is the power of love, the Spirit of love that takes useless, miserable suffering and transubstantiates it into power, power to pull people out of the grip of the devil and put them into the Kingdom of God. This is what this is all about.

Suffering more than anything else paves the way in that cosmic battle between the powers of good and evil. Pope John Paul II taught this in his Apostolic Letter on Suffering – Salvifici Doloris. He said “suffering, more than anything else, paves the way for the victory of the powers of good over evil.” Now any of you who read the lives of the saints know that the saints suffered a great deal, whether it was persecution, misunderstanding, physical suffering, spiritual sufferings, they suffered. Without suffering it is impossible to be conformed to Christ. This is what separates the men from the boys, right here.

A lot of people will go along with Christianity until we come to the essence of Christianity and the essence is the Paschal Mystery. Why did Jesus enter time and space? The preponderance of the Fathers, Doctors and Saints of the Church say “to effect redemption”. To go to the cross, to suffer, die and rise again. The servant is no greater than the Master. If it’s what Jesus came for then it’s what we’ve come for. To be a Christian means to be the presence of Christ in the world. You can’t separate Christ from His cross. If you do so you eviscerate truth. You take the power out of the Gospel and nobody can get into heaven. You take the cross out of the Church – no power. You take the cross out of an individual Christian’s life – no Power! The Cross is POWER.

It is impossible to rise in the spiritual life without a very significant amount of sacrifice. Now when I use the word “suffering” sometimes people have a very abbreviated concept of this. It can also mean simple things like not getting your own way all the time. Like putting up with someone who aggravates you and not telling them off. That is a form of the cross, it really is. And everybody has suffering in their lives almost every day. When you really begin to live your Christianity you come into great familiarity with the Cross. When you are a real Christian and you live it out there in the pagan world you will find out about the cross and that cross conforms you to Jesus. It makes you like him. And the more like Christ you become the more holy you become and the more at peace you become and the more filled with joy you are because you are actualizing your potential. That is what you were created for...to be Christ in the world and anything less than that is nonsense. You are wasting your time except to grow in holiness.

We don’t do it all at once; we do it a little at a time. God doesn’t call us to be canonizable saints immediately. It’s not possible. What God does require of us is a little bit at a time, to advance in perfection, to grow in holiness. As we do so we become “saviors”. You cannot be a Christian without being a savior. Words are so weak. I wish I could express what I know. Because if I could, if I could really express what God has given me to know, I could convert most of the world. I could get most young people to leave everything and follow Christ if I could only put it into words. But it’s beyond words, we grope, we try, we can say something. Most young people are idealistic. Most human beings are idealistic. We have a certain seed of greatness in us. Oh, I wouldn’t call it a delusion of grandeur at all. I would say that every human being, at some time, at least when their young, before the world has beaten the idealism out of us, has a yearning for greatness. You want to leave your mark in the world. You want to be something. Very early the devil takes over and he steals the seed though, and he deceives us into thinking that greatness is a worldly thing, to be a great businessman, to be a great athlete. And what’s happened is that the world has eyes that look very low.

We live in a delusion; we live in a fantasy world. The truth is that everybody can be great. You can be great with the greatness of Christ. And the way to be great with the greatness of Christ is to live as he lived, not selfishly, but looking to do God’s will at all times. Not looking to call the shots. We must decrease so that Christ can increase. If you want to call the shots; if you want to

decide everything in your life you'll never be great with the greatness of Christ because if you're full of yourself there's no room for the Spirit of God and few are the people who are willing to say "Lord, alright. I give you everything, take me, possess me." We often hear about possession in an evil sense. It can happen; it is rare. But much more probable and more frequent is, although not frequent enough, where the Trinity possesses us. Where we open ourselves and say, "Lord, here I am; take me. Here I am; I give everything to you." It's a tough thing to say and mean, because what it might mean is that you have to change your life as you know it. It might mean you have to move away. It might mean you have to give up this, that or the other thing, change your job, go here, go there. But it's freedom. When Jesus Christ is running your life, when he's in the driver's seat, you're gonna get to your destination. He knows the way.

If we give it up and say, "Lord, take over." "Let go and let God", have you heard that one? If we do it, he'll get in the driver's seat and we'll go where we have to go. And I'll tell you where we have to go. Right to the cross. All of the little conferences leading up to this point you've been fed on milk now you're ready for meat. You want to be close to Christ you go to the cross. He will help you. He will be with you. The cross is not misery. God does not will misery for anybody. Because we have to endure things, because we have to suffer persecution, because we have to suffer pain, sickness, rejection by our family, friends, that doesn't have to be miserable, the world thinks it's miserable, the saints thought it was great! They rejoiced! Praise God if you are accounted worthy to suffer a little bit for Christ. That's what the saints are made of. And every one of us is called to be a saint. You've got to get used to that idea. EVERYBODY is called to the highest degree of sanctity. Few there are who accept the invitation. We're all called to it. Why settle for peanuts when you can have the Kingdom of God? We're royal children! That's reality. What do you think it means to be a child of God? Remember the Royal Family. And when time passes away and we enter eternity then we will find out how little the sufferings of this world really were compared to the glory held in store for the children of God. The Cross is a magnificent gift. Padre Pio used to say that the Lord gives the biggest share of his cross to his best friends. And whenever I see a person who is suffering a great deal that's what I think of. The world thinks, "oh, the miserable person", "Oh, the poor thing." I can't walk into a room where there is a suffering person without being overcome by a sense of reverence and awe because I know Christ is there. He's suffering in that person. And that person, because he's suffering with Christ is going to be glorified with Christ.

This is the essence, right here. We are now at the absolute essence of Christianity. And I tell you, you won't hear this much. Maybe some of you have never heard anything like it before. We have a habit of promoting the accidentals and throwing out the essentials (to use philosophical terms). Well, the cross of Christ is the essence. That's where all the power is. Without the paschal mystery there isn't any power. That's what opened the gates of heaven, in general and that's what opens the gates of heaven in particular for each person.

Suffering has a way to teach us, there's a pedagogical dimension to suffering, a reconstructive dimension to suffering. This is one of the great teachings of our Holy Father, John Paul II. God doesn't allow sufferings just to beat up on people. The main reason is to instruct them and to reconstruct them. You remember the story of the Prodigal Son, squandered his inheritance, went off to a far away land, loose living, lost everything, couldn't even eat the food that's for the pigs. He said, "Well, maybe I can go off to my Father's house and he'll hire me as a servant." The Father welcomed him back because he saw a great good: that his son was still alive. The suffering, the loss that he had experienced instructed him and reconstructed him. You see it knocked the arrogance out of him and it made him receptive to the truth and the goodness of his Father's house.

Very often in this life suffering instructs us. It instructs us that we are not the masters of our own destiny; that we don't have it in our own power to do whatever we want. You can be a big strong man, have the world by the tail one minute, you can fall down, break your back or something and in that moment of anguish and loss you find out that you're not as big as you thought. You need a God. It instructs us, and it reconstructs us. Pain and suffering has a way of purifying, has a way of burning off the arrogance, has a way of burning through to the goodness which God put there in the beginning but was flawed through sin and neglect. Perpetually turning away from God. That pain and suffering, in the words of scripture, it's like putting gold or silver in the crucible, subjecting it to high heat and burning off the dross. That's what suffering does. It puts us in intense fire and the impurities are burned off and we humans have a lot of impurities. We have a lot of purifying to go through before we become Christ. Before Jesus shines through and manifests himself through us to the world.

Never compare yourself to another person, never. Only compare yourself to Jesus. We're created in the image of God. We're not created in the image of Joe Dokes or Susie Q. We're created in the image of God. How bright, how shiny is the image. Have you checked your image? Well, if you fall short (and we all do) then we've got a lot of work to do. The short cut is the cross; not a short cut, the only way. The way to high sanctity is the cross.

Now you all know what it is. You mothers, you fathers, who anguish and suffer because of a child. You know what suffering is. You know what emotional strain is. You worry about their immortal souls. You groan and you cry to God day and night. You're on the cross with Christ. People who have physical problems, maybe cancer, maybe severe arthritis, whatever it might be...that's Jesus. Let the suffering bring you in touch with Him. It's one of the things that we have in common with the Savior. The other thing it is meant to bring out is love. Embrace the cross. When we've done everything we can...when we've gone to the doctor (if it's physical), we've talked to the children, we've done everything we can and there's nothing left to do but leave it in God's hands then embrace it. Don't drag the cross, embrace the cross, love it with all your heart, all your mind and all your strength and great Power will flow through you. This is the secret of Christianity, the secret of the cross. This is how you will become great with the greatness of Christ.

Sometimes I think that I feel like a coach sometimes. I told you one time that I feel like a doctor, people come to be diagnosed and I give a prescription. Sometimes I feel like a coach, like maybe I'm gonna manage, or coach the heavyweight champion of the world or a great football player or a great wrestler or something. And I feel like telling them, "You've got the right stuff. You can be champion of the world. Nobody can beat you. You've got God himself within you. You are the temple of the Holy Spirit and wherever the Spirit of God is there's the Father and the Son as well. You're the Temple of the Trinity! Who's gonna whip the Trinity? Satan? NO CONTEST. You've got God within you and the Kingdom of God is the crown that's waiting. Don't sell it out cheap. We're called to be Saviors. We're called to rescue the Children of God.

I tell you for years now, many and many a time, God has shown me, in common ways and some not so common ways, "save my children", "be a savior with Christ on the Cross". "Save my children", our Father cries. Our Lady cries "save my children". I told the story; some of you might have heard me say it. A couple years ago, when I was in Spain, my friend, Fr. Tony and I, who was over there studying with me, we made a little pilgrimage to a town called Agreda. There's a holy nun, Venerable Mother Mary of Agreda. She wrote the book The Mystical City of God, her body is there in the monastery, which she founded, preserved incorrupt after 4 centuries. We went there,

some of our sisters (religious sisters belonging to the Society of Our Lady of the Trinity) had stayed there for a year. They're contemplative nuns, living very very penitential lives just like they did almost four centuries ago. They have no heat and it's cold in that part of Spain. It's on the edge of the Pyrenees, very penitential. They fast all year round. We went there and it was All Saint's Day. I celebrated Mass in Spanish and preached and then I went back to the priest's residence and as had happened the first time I went there I got deathly sick. I got so sick I couldn't move. I came to believe that it was Mother Mary of Agreda's way of greeting me and saying, "Welcome to MY place." I had to go to bed and the pain was so bad; I had a horrible migraine headache and I couldn't move. I had pain all through my body and I was sick." I couldn't even go to say Mass. I have to be about dying before I won't offer Mass. But I just couldn't go. I couldn't see well enough to read and I haven't memorized Mass in Spanish so I have to read it.

So this one day Fr. Tony went to celebrate the Mass for the Nuns. I was lying in bed in the dark; (have to keep the light out cause it hurts you when you have these bad headaches) I was kind of praying the rosary and I don't know what it was but I felt I heard a voice of someone in anguish, running, trying to escape from somebody chasing them and a woman's voice was crying out, "save me, save me, won't somebody help me!" I had this sensation that this person was running towards me for help. Then I had this interior voice say, "What I require is heroism." I associated it with the pain that I was experiencing at the time and that the Lord wanted me to accept that (for her) but it could be my imagination too, who knows...

Fr. Tony came back and after a few minutes he said to me, "a funny thing happened at Mass. When I was right at the consecration" (I don't remember if he said when he elevated the host or the chalice) he said, "inside my heart or my soul I had an interior voice that said, 'what I require is heroism.'" And it was at the exact same moment I'm sure that I had heard it. He was in a different place and it's just not a coincidence.

"WHAT I REQUIRE IS HEROISM." That's the Lord's voice. What he requires is heroism ...in little things. Little things...I wasn't dying. Any number of people have much worse pains than I had at that point. I'm just a baby and I have a hard time with a sore toe. But heroism is in the way we accept it. Not so much in the thing in itself. It's how we accept the little things. And there's heroism in that and there's power in that and there IS the ability to snatch a soul right out of the grip of hell. That's what the cross is about. Salvation. The cross is not just a general thing. Like I said, it didn't end 2,000 years ago; it began 2,000 years ago. We carry on the work of Christ. This, for those who have ears to hear it, can change your life.

If you're only half alive; if you're not sure what you're living for, if you're rather unhappy and unfulfilled this can change your life. It can give you a new lease on life. You can become a warrior for God with the weapon of the cross NOW. You can live your life this way and every breath you take, every step you walk, every prayer that you pray, every little ache, every little pain, every little sacrifice has redemptive power, the power to save the children of God. That salvation is an eternal salvation. Like our Lady said at Fatima, "many souls are lost because they have no one to pray and do penance for them." Yes, we're that important. Every one of us is that important. You MUST believe that God has given you that power of life or death over souls. Not just your own but other people. Jesus came to save others. If you're to be "another Christ", Christ in the world, then we save others as well. No one is saved without the intercession of the Church. NO ONE. Yes, a Moslem can be saved if he lives a good life in accordance with what he knows. Yes, a Jew can be saved if he lives a good life in accordance with what he knows. They can all be saved. But NONE

of them can be saved except through the grace that's mediated through the Church and it's members. Divine power flows through us and touches souls. We have to take it seriously.

To run from the cross is to run from love. To run from the cross is to run from salvation. To run from the cross is to run from power. To run from the cross is to run from our destiny. To run from the cross is to run from Jesus himself. And he's the only one who can give us peace. St. Augustine said, "O Lord, our hearts are restless until they rest in Thee." The reason the saints found such joy in suffering was because that suffering when embraced with love made them one with the crucified Lord. In suffering with Jesus they knew they were going to be glorified with Jesus. This is so important. Times like this I wish I had the eloquence of St. Anthony. I don't. I don't know how to get it across the way it needs to be gotten across. We need to live this and die it. Don't settle for the dust of the earth when God has given you a Kingdom and a crown. But there is no crown without a cross. The cross is the way to glory. If we start living that all the evil in the world will be struck a death's blow. When all Christians start accepting their crosses with enough love the power of evil will be destroyed.

And I will tell you very solemnly, we're soon going to get the opportunity because I believe, as many others do, that great suffering is right around the corner for the world. An enormous quotient of suffering has been stored up because an enormous amount of sin has been unleashed in the world. And Christians, the presence of Christ in the world, are going to be the ones that have to expiate for the sins of the world. Not so much for their own sins, although we all have sins, but like Jesus who was innocent, we who are not innocent, but perhaps not deserving of the degree of suffering that's headed our way. In my lifetime I'm convinced and I would bet my life, that we're going to be given a tremendous opportunity to be crucified with Christ. Many will die martyr's deaths. Persecution is coming. But it's for the same reason that God allows all suffering – to bring good out of it. He wants to save his children.

When it comes remember what Fr. John said, "It's coming." And when it does, hold out your arms as wide as you can and embrace it. Don't let a drop of it escape because every bit of it is filled with the power of the redemption, the power of Jesus Christ himself and his Paschal Mystery. This is what Lent is all about. This is what Holy Week, which Lent leads up to, is all about; it's what Easter is all about; it's what Christianity is all about. It's what our life is all about and it's what our death is all about. Every second of your life and mine, everything that you are and everything that you do is precious beyond imagination. Each one of you is unique; there's never been another one like you. Precious and unrepeatable. You have a mission in the Body of Christ and it is a mission of salvation. You're called to be a warrior, a warrior in the cosmic battle between good and evil. And the weapon, more than any other, is the Cross of Christ. It's the weapon the Master used to strike down evil and it's the weapon that he gives each one of us to do the same thing. Embrace the cross. With it you will conquer evil and inherit a Kingdom.

May God bless you.