

## Surrender to Love

BY MARY BETH NEWKUMET

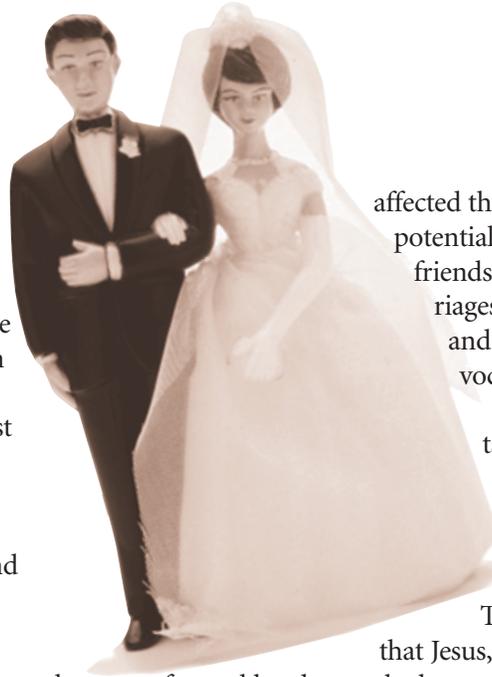
When I was getting married in the early 1980s, the big trend in wedding vows was to steer clear of that pesky “obey” line. By then it was 15 years into the feminist movement and the culture reminded me loud and clear that this beautiful man whom I was pledging myself to might seem like a great guy *now*, but he might not always have my best interests at heart. Therefore, agreeing to “obey” him might harm me in the long run.

The culture warned me not to surrender everything in marriage. Keep your name, career, assets and independence, the culture cautioned. Save your self from being completely consumed by the will of another. As much as I loved and trusted my future husband, deep down I thought some of these cultural warnings seemed reasonable. So, on our wedding day, I did not surrender to him completely. I took that obey line out of our vows!

### PROTECT YOUR SELF

Yet, when I look back on our happy life together, I see that our occasional sorrows have always arisen from instances of selfish disobedience, a refusal to give ourselves completely to each other. The culture’s proposal, I have come to realize, was *never* a plan for our personal happiness. Keeping ourselves “safe” from each other does not fulfill our desires. Instead, it only causes isolation and discord.

We see this sorrowful fallout all around us, as the culture urges us to protect ourselves and hold back from fully loving each other in every area of our lives—from the most practical to the most intimate—in the commonly accepted practices of sexual relations outside of marriage, cohabitation, pre-nuptial agreements, contraception, abortion and divorce. Many of us have bought into the constant “protect your self” warnings repeated on every cultural front. And so, we have self-imposed limits on our love, a sad reduction of human relationships that has deeply



affected the infinite potential of our friendships, marriages, parenthood and yes, even vocations.

Our reluctance to “obey” flows from our deepest fear of surrender.

This is the fear

that Jesus, the master lover, confronted head-on as he hung on the Cross for us. During his surrender to the will of the Father, Christ gave himself away completely. He held nothing back. Yet even as he took surrender’s ultimate risk, even as he felt abandoned, he fully trusted his

continued on page 2

### IN THIS ISSUE

VOLUME 7, ISSUE 5

- 1 Life With Jesus
- 3 Life On Sunday  
*Surrender Your Sins*
- 4 Life At Home  
*Surrender Your Plans*
- 5 Life At Home  
*Surrender Your Gifts*
- 6 Life In The Parish  
*Surrender Dorothy!*
- 7 Life In The World  
*Surrender Your Agenda*



Mary, the first Steward of Christ

continued from page 1

Father's love. And the glory of his Father's plan for us was ultimately fulfilled in him.

## ORIGINAL SURRENDER

Throughout Scripture, the perfect relationship between the Lord and his people has been compared to the original surrender of a man and woman to each other. Before the Fall, this was an unconditional surrender of hearts, minds, bodies and souls penetrated with the presence of God (Gn 2:24-25). It was a profound union of free obedience lived without fear, betrayal or destruction. Pope John Paul II calls this great nuptial mystery of love "the central theme of the whole of revelation, its central reality" (*General Audience 9/8/82*). It is the great sign of how the Lord asks us to surrender to the fullness of his passionate love and intimacy.

Christ offers us a way to recover the experience of this same original surrender of love in the relationship between the redeemed Church—the spotless Bride—and her risen Bridegroom. The proposal that the Father offers to each one of us is this: if we surrender in this way to a life with Christ in his Church, we will be most fully ourselves—alive, in love and free—capable of amazing union with other people. We will be able to share in the eternal surrender of love that makes up the most interior life of the Holy Trinity.

## THE SAME REALITY

Yet, many Catholics prefer to keep their distance from this life. Why? Probably for the same reason they fear surrendering in their most intimate relationships. Deep down, they fear they will be consumed by the will of an Other. It is

no coincidence that our failure to surrender freely to each other in friendship and marriage is exactly mirrored by the way we hold back from fully giving ourselves to Christ in his Church. It is the same reality.

Yet, in either case, if we hold back, if we play it safe, we will never attain the fullness of infinite life and love that we so deeply desire. We will never be able to fully receive the love of the Lord through the people around us. This is the secret of the saints. They held nothing back. They surrendered everything, and then received everything in return.

"Losing oneself completely in a loving surrender to God, allowing one's own life to come to an end to make room for God's life, is the motive and principle of the religious life," said St. Teresa Benedicta of the Cross (Edith Stein). This is true no matter what our life's vocation.

## THE DEEPEST ASSENT

Surrender is the deepest assent. Although the Blessed Mother gave her complete "yes" at the Annunciation of the Incarnation, it became even more profound during her searing witness at the foot of the Cross. Without understanding the full promise of the Resurrection, Mary fully yielded to the will of the Father. She did not try to keep herself safe from experiencing the horrendous death of her Son. She stood rooted there in her sorrow and watched him give himself completely away in love to people who abhorred his presence and despised his Body.

The Lord and his Mother understand our fears about full surrender. But they have gone there before us in the most uncon-

ditional surrender the world has ever known! Today, Christ's living presence in all the tabernacles of the world assures us of the glorious, happy ending for which we are all destined. Only full surrender leads to the redemption of our union with the Lord and each other. Only full surrender can achieve the ecstatic, eternal happiness that will satisfy our every desire. ❖

## Life After Sunday

### President

John M. Capobianco

### Vice President

Mary Beth Newkumet

### Executive Assistant

Jessica K. Love

### Theological Advisor

Msgr. Lorenzo Albacete

Life After Sunday is a catechetical tool for parish life created by Lumen Catechetical Consultants, Inc., a 501(C)3 not-for-profit educational consulting firm that helps Catholic organizations communicate a life with Christ lived fully through his Church. © Copyright 2000, 2002. May not be reproduced without permission granted.

### Lumen Catechetical Consultants, Inc.

P.O. Box 1761  
Silver Spring, MD 20915  
1-800-473-7980 or  
301-593-1066  
Fax: 301-593-1689  
[www.lifeaftersunday.com](http://www.lifeaftersunday.com)

# Surrender Your Sins

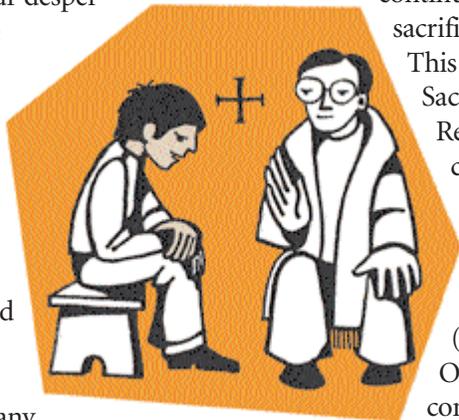
At Mass on Sunday, we celebrate Jesus Christ's complete surrender of life and love on the Cross. Yet, how often do we fail to give him our own sins to include in this sacrifice? Sadly, many of us come to Mass refusing to acknowledge our desperate need for the Lord's mercy. If we habitually bypass the Sacrament of Reconciliation, we miss out on the fullness of life that the Lord offers.

This is curious, since so many Catholics follow the culture's recommendations to surrender their interior pain and guilt through therapy, conversations with family and friends, and now even television talk shows. Yet, the Lord of heaven and earth offers us so much more! Through the person of the priest, Jesus Christ gives us the opportunity for true confession, complete absolution and healing penance. He provides us with sanctifying grace to help us on our pilgrim journey. He offers us the fullness of the Father's

mercy and love so we can become participants in his divine life.

## BOUNDLESS MERCY

What does Reconciliation have to do with the Mass? The Father's boundless mercy flows from the continuing offer of sacrifice by his Son.



This is why the Sacrament of Reconciliation could not be instituted by Christ until after he rose from the dead (In 20:23).

Only after the completion of Christ's unconditional surrender could we be saved from our sins.

If you are not getting a lot out of your experience at Mass, try going first to the Sacrament of surrender. None of us can fully receive everything the Lord offers on Sunday unless we come in a state of grace. How do we interiorly surrender to the Lord in the liturgy? Through the Word and the Eucharist, we allow him to penetrate both our brightest and our darkest places, including our

## Getting There

The other day I was speaking with Silvia, a 42-year old Catholic lady who, without my prompting, joyfully recounted a recent discovery she made while reading concerning prayer. What was this find? Prayer is the process of abandoning ourselves to God. Silvia's enthusiasm for this fresh realization was contagious and made me stop to consider this insight. Prayer is abandoning ourselves to the Lord and his plan for us. This assertion may seem "old hat" by now to many who live their faith by talking daily with the Creator, frequenting the sacraments and performing acts of charity and penance. But for Silvia, it was novel and inspiring. Undoubtedly, it's a truth that bears repeating.

An outstanding example of true abandonment is the Messiah in the Garden of Gethsemane. Aware of what awaited Him, his surrender to the Father was genuine and tangible. 'My Father, if it is possible, let this cup pass me by; yet, not as I will, but as you will' (Matt. 26:39). The long-awaited Redeemer lived the Providence of his beloved Father. The Lord asks nothing less from us.

Only God himself knows the marvelous things that will happen when we readily and cheerfully yield to him, giving him 'permission' to use us in showing his children the path to life. ❖

— Rev. Charles M. Mangan  
Rome, Italy

## Surrender in Purgatory

People who were not able to fully surrender their entire selves to the Lord during this life still have this opportunity after death—but only with the assistance of our prayers, Masses and good works on their behalf. Remember the beloved dead in your communion on Sunday. Offer up your prayers, sufferings and joys for them. The Church teaches that although the souls of the faithful departed can pray for us, they cannot pray for themselves. To reach the fulfillment of heaven, they are completely dependent on our generosity. ❖

grievances, our hard hearts, our most sinful nature. We allow him to bring himself everywhere within us by surrendering everything to him, in the same way that he surrendered his humanity—on behalf of each one of us—to the Father at Calvary. ❖

# Surrender Your Plans

BY JOHN M. CAPOBIANCO

What kind of God desires our surrender? Isn't it cruel to give us freedom, give us a taste of autonomy, let us form the illusion of constructing our own life, our own plans, only to ask us voluntarily to hand it all back to him? What kind of Creator is playing this game? The answer, of course, according to St. John's Gospel is a God who is Love, and he's not just playing the game, he's mastered the game of being a stunning lover. Now this answer may seem trite to those who coasted through unconvincing religion classes answering "love" to every question asked (and acing the tests!). Yet the Lord's desire for our full surrender is anything but trite and unsatisfying. He asks us to surrender—to follow his path of love—because *he has surrendered to us first.*



## THE GIVER OF LIFE SURRENDERS

This is enormously important if we are to cling to and draw strength from our faith in the midst of life's most intimate difficulties, failures and disappointments. The first time I really noticed and appreciated the depth of God's surrender to each one of us was when I witnessed the birth of my firstborn child. The moment our daughter, Gabrielle, was born I was filled with a sense of awe. I'm sure this is a basic parenting instinct, the reason young parents begin to take religion more seriously after recognizing and receiving such a precious gift of life.

Like most fathers, I was

stunned witnessing the birth event. Humbled by the courage and strength of her mother, powerless to really ease her pain, I wondered what would be my plan to take good care of this woman and this little girl. After a rather harrowing delivery, with her little head still cone shaped and forceps marks still on her cheek, this 10 minute old newborn really appeared to fix her gaze for the first time on her father. She did not cry. She remained amazingly calm and alert as I looked down at her lying on the cleaning table. She followed my head to her side, as I took out my camera and snapped her picture. As she calmly looked back at me, I could not help but think "My God, what have you done? You have surrendered to me, your most precious creation. How could you possibly trust me with such an amazing treasure? You are truly the most generous 'Giver of Life.'" Astonished by the fix of her gaze, (she, too, was probably thinking, "My God, what have you done!") I couldn't help but think how easy it would be to mess this up. What plan could be fool proof? How could I ensure the safety and happiness of this child and her mother? Of course, I knew I couldn't guarantee anything. But I really wanted this. While my will was strong, I realized my plans were inadequate for such a precious surrender.

## PRAYER OF SURRENDER

"I will seek to maintain a strict indifference to whatever happy or unhappy events my Beloved may allow to befall me. I will try to overcome any feelings of disappointment, seeking rather to see, with my spirit, the wise hand of God at work, directing everything to my best interests. More and more I shall be assured of my own lack of understanding, my own impudence in wanting to pass judgment on God's way of doing things, happen what may. If anything seems heavy and hard to bear, I will redouble my confidence in my Beloved, my abandonment to Him; I will seek absolute repose within His Sacred Heart. Come what may, I will close my eyes to the mere events, lest I take my gaze away from the Heart of Jesus."  
—St. Frances Cabrini ❖



## LET GO OF THE PLAN

What did my feeble plans mean to such a generous Giver? It seemed he wanted so much more. In reality, he wanted me, all of me. He surrendered to me the gift of life. He gave me my will. He gave me my freedom. Now he wanted a response. "We have to learn therefore to have a will of our own and then to surrender it," says Adrienne Von Speyr. "To make plans and while doing so, let go of the plan. The ultimate meaning is found, not in the plan, but in the obedience." Suddenly marriage, parenthood, the purpose of my life and the surrender of life took on a clarity that I had not known before. The meaning of obedience to his will changed from something to be avoided to something to be embraced. As I left the hospital that night, I wondered about

continued on page 8

# Surrender Your Gifts

Several years ago, I visited a country in the Caribbean where most of the population was extremely poor. During a drive through the countryside one evening, I saw people sitting on broken-down porches laughing and visiting with their neighbors. They had no air conditioning or televisions to keep them inside. All they had was each other.

Mother Teresa of Calcutta said that people who are materially poor have much to teach the rest of us. Since they have so little, everything they receive is considered a gift. Those of us who are more materially wealthy tend to think the things we have are due to our own initiative, intelligence, and hard work.

## YES AND NO

Yes, we cooperate with the Lord in using our attributes, but no, we did not give these things to ourselves! Everything we have and are has been given to us by Someone else.

The Scriptures are very clear on how we are to act in the face of this reality: we are called to be stewards of the Lord's most personal gifts. This includes our

## Self-Surrender

"If souls, who are feeble and as imperfect as I, could feel as I feel, no one would despair of reaching the summit of the mountain of love. Jesus, indeed, does not demand great deeds, but only self-surrender and gratitude. O my Beloved, I offer myself to You, that You may perfectly accomplish in me Your holy designs, and I will not allow anything created to be an obstacle to their accomplishment." — St. Therese of Liseiux ❖



personalities, talents, attributes, material and spiritual wealth. A steward is a disciple of Jesus Christ who "receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them in justice and love with others, and returns them with increase to the Lord," wrote the U.S. bishops in their important 1993 pastoral letter, *Stewardship: A Disciple's Response*.

The Lord certainly wants us to steward our gifts to take care of our families, but he asks us not to think of everything we have as "mine." Rather, it should be recognized as "ours"—ours and the Lord's. What can we do personally to steward "our" gifts? Where does the Lord need us to utilize the gifts he has given to us alone for the sake of his Kingdom?

## THE SAINTS SHOW THE WAY

The saints were simply disciples of Christ who gave everything they were and had back to the One who had given it to them in the first place. In their spiritual poverty, they recognized their utter dependence on the Lord. Some had leadership abilities

meant to be utilized out in the world, others were given very little "worldly" abilities and stewarded that emptiness into a life of quiet contemplation. Some saints were excellent administrators; others were given great gifts in the arts. Some were called to marriage; others to the religious life. Some had many material goods to use for building up the Kingdom; others were both spiritually and materially poor.

In every case, the saints understood their place in the relationship with the One who gives everything. "All that I am and all that I possess, You have given me," said St. Ignatius Loyola, "I surrender it all to You to be disposed of according to your will." This is the posture of surrender we must try to cultivate in our homes. When we see everything as gift, it is easier to let go, share and welcome the accompanying increase as a further sign of the Lord's love and providence. ❖

## GETTING THERE

Stewarding our gifts is a way of looking at our entire life with Christ. It is an important response to the graces that have been poured out upon the whole Church during the great Jubilee Year 2000. "I am convinced that if we can make stewardship part of our faith life we can truly change the world," says Bishop John J. McRaith of the Diocese of Owensboro, Kentucky. "We can make this a much better place in which to live—not just for us, but for everyone. I am convinced of this because I am convinced that it will attack the selfishness that besets all of us. It turns the mine to ours; it turns self to others. It turns us from just loving ourselves to loving others as Jesus loves them." ❖

# Surrender Dorothy!



**F**or some Catholics, fully surrendering to the Church's teachings is a hostile surrender. Like poor Dorothy in the Wizard of Oz, it is a surrender that appears to take away our freedom, as we are asked to obey, not the Wicked Witch of the West, but an unknown and equally unattractive (for many) teaching body called the Magisterium!

It is easy to fully surrender to Someone you love, but what about a surrender when you don't love who you see! This is a reasonable stance. Many Catholics look at the Magisterium as a group of flawed individuals who couldn't possibly understand the real difficulties of their lives. So, they reject the Church's teachings out of hand, but do nothing to get to know her better. They do not read, pursue or explore her truth. Consequently, they fail to recognize her interior union with the One who gives her life.

In his beautiful encyclical, *Faith and Reason*, Pope John Paul II offers St. Thomas as an example of someone who understood the fullness of human freedom so necessary for our surrender to the Risen Christ. The Scripture tells us that, "Thomas, called Didymus, one of the Twelve, was not with them when Jesus came" (Jn 20:24).

When told by the others that they had seen the Risen Lord, Thomas refused to believe without experiencing this Presence himself. He needed more proof than just the testimony of his friends. His faith needed to be based on reason. Although the witness of another is often the first way the Lord introduces himself to us, our faith cannot be sustained unless we recognize his Presence ourselves through our own experience.

"The Magisterium's intention has always been to show how Saint Thomas is an authentic model for all who seek the truth," writes the Pope. "In his thinking, the demands of reason and the power of faith found the most elevated synthesis ever attained by human thought, for he could defend the radical newness introduced by Revelation without ever demeaning the venture proper to reason" (*Faith and Reason*, #78).

## RADICAL NEWNESS

People who dismiss the "radical newness" of the Church's teachings usually have not fully explored the reasons why the Church asks us to live in a certain way. Family planning is a perfect example. Many Catholics see the teachings against contraception as unreasonable, and fail to explore the matter any further. Following the wisdom of the world, couples go off on their own, taking the Presence of Christ out of the most intimate aspect of their marriages. Yet, in rejecting the Church teach-

ings because of faith alone, they also reject reason. They fail to acknowledge the evidence around them of disharmony between spouses, health problems, thwarted families, rampant materialism and many more real effects. Fifty percent of the marriages in the United States end in divorce, compared to only 3% of Catholic marriages that follow the Church's sexual teachings. Something "radically new" is going on here! Yet, few Catholics are willing to surrender to a way of life they find suspect.

A full surrender to all the teachings of the Church is a risk that can only be sustained in community. This is why the Church urges us to live our life with others who have "seen the Lord" at work in their lives. The parish is the place where we can help one another surrender in love to the gift of God offered in the Magisterium. Who else can help us pursue this risky surrender?

The Pope offers the Blessed Mother as the best advocate on our path to the truth about the fullness of human life with her Son. "Mary is totally dependent upon God and completely directed toward him, and at the side of her Son," he says. Therefore, "she is the most perfect image of freedom and of the liberation of humanity and of the universe." (*Mother of the Redeemer* #37). Following the Church's teachings brings us into the extraordinary mystery of divine love. Pursue it! Utilize both faith and reason in your surrender to this amazing life. ❖

## GETTING THERE

**T**he internet provides easy access to documents that explain the Church's teachings. If there is an aspect of life in the Church that you have dismissed, seek out the full truth. Visit [www.vatican.va](http://www.vatican.va). Or try the document library at the Eternal Word Television Network web site, [www.ewtn.com](http://www.ewtn.com). ❖

# Surrender Your Agenda

Many people in the world are deeply unhappy and they don't know why: "By the time my girlfriend and I broke up, I had concluded that the problem wasn't just sex, or high-pressure careers, or guilt, or the takeout food cartons in the fridge, or the boredom inherent in serial monogamy," wrote David Samuels in a recent *New York Times Magazine* story. "Our inability to imagine a future together was not ours alone. It was a symptom of a larger fracture or collapse, involving however many hundreds of thousands of people in their 20s and early 30s who seemed to lack any sense of necessary connection to anything larger than their own narrowly personal aims and pre-occupations."

The author went on to beautifully explore all the reasons for his own lack of genuine happiness, but he could not suggest a remedy. He did, however, make one chilling observation: "What is so new and radical about the present epidemic of selfishness is how widely, and unthinkingly, it is shared."

## SHARE YOUR HAPPINESS

This is not the true radical newness of a life with Christ in his Church, but of a sad and lonely world. Through our life with

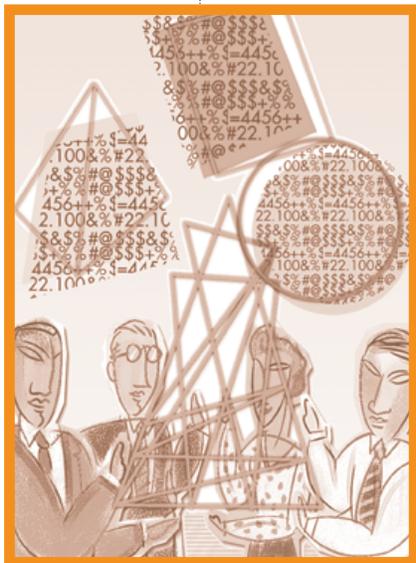
Christ in his Church, we have recognized how our own surrender (even if it's still only partial) brings peace, security and joy to the human heart. We have seen that we are happier than the people around us who refuse to give their lives to him. How can we bring them this life?

In your surrender, allow the Lord to use you as his instrument to introduce himself to other people who do not know him. How do you do this? Surrender

to his plans. It is not up to you! Rather, in your surrender to Christ, attentively watch the events, expressions and postures of the people you meet out in the world and you will recognize how he wants you to proceed.

Free surrender is always about love. Our surrender to Christ allows us to approach each person with love. People who are misguided—even those who are notoriously persecuting the Church—must be offered Christ's most passionate love.

Surrender your own agenda for how this will happen and watch to see how he will move you and others you encounter out in the world toward him. "No one lives in the Church for the purpose of self-develop-



## "LET GO"

If Jesus knew anything about his heavenly Father, he surely knew that he held all things in being. Jesus constantly heralded the Father's supreme power and proclaimed him Lord of heaven and earth. I'm sure he never did, but it is not sacrilegious to imagine Jesus singing about his Father: 'He's got the whole world in his hands.' Because Jesus knew the truth and he tried to convince people of its value in their lives. That is the meaning of Jesus' sermon about Divine Providence, about lilies in the field, or birds in the air, or the hairs on our head. He was telling us that God the Father controls all things, he 'holds them in being' as scripture tells us.



"His is the power and the wisdom that back-up our seemingly feeble efforts. It's his world. He controls everything in it. All things rest within his gentle loving hands. If we work with him in faith and trust, good things will happen. With God, all things are possible.

"So let us not despair because the task seems difficult or the road is long. We are in his hands. The problem is in his hands. The means are in his hands. The solution is in his hands. Our whole little world is in his hands. If only we could truly believe this. If only we could learn to trust more, to believe more, to 'let go' more." — Fr. Robert Mordino, Our Lady of Mattaponi Retreat Center, Upper Marlboro, Maryland ❖

ment," observed 20th century mystic Adrienne von Speyr. "It is the Lord who unfolds Himself in him and makes use of his personality as an instrument for realizing His plans." ❖

# Surrender

Lumen Catechetical Consultants, Inc.  
P.O. Box 1761  
Silver Spring, MD 20915



## From the Mystical Monsignor.....

**O**ur posture of surrender to the Mystery of God is our most fully human response to what is reasonable, to what takes place in the events of our daily lives. Either we freely abandon ourselves to this Presence who lives and expresses his will for us in this day, under these current circumstances, or we can make everything a purely intellectual experience. Then our circumstances of life are easily dismissed according to our whim and power. Consider the responses both of surrender and revolt in the Gospel account of the man born blind who encountered Jesus Christ.

This man was expecting nothing special on the day that Jesus caressed his eyes with the mud created by his own saliva and asked him to wash in a pool of water. The man went in spite of not knowing anything about what was happening. He had not given up; had not resigned himself to being blind. And when he saw, and was relentlessly asked by the religious authorities what happened, when even his parents refused to stand by him, when he was pounded with theological questions he did not understand, he replied with those words that describe those who have experienced grace and mercy, who have experienced the hundred-fold that could not possibly be due to their efforts, or talents, or strength of will, or religious devotion, or intellectual sophistication: "One thing I do know is that I was blind and now I see" (Jn 9:25).

This brings the now-seeing man before the exceptional presence of Jesus Christ. Having been called by his persecutors "one of his disciples," now this new man has shared the wonder of the disciples, now when invited by the Lord, he can share their faith. "And he worshiped Him," the gospel says (Jn 9:38). Now, really, he can see forever, into the very eyes of Infinity. This is surrender.

—*Msgr. Lorenzo Albacete, U.S. Ecclesiastical Advisor for Communion and Liberation, an international movement in the Church* ❖

## Ponder In Your Heart

### DISCUSSION QUESTIONS

*This feature of Life After Sunday has been developed at the request of small groups that want to explore the theme of each issue. —The Editor*

What does surrender to love mean to you? (p. 1 and 2)

- When have you found it difficult to surrender to the people and events in your own life?
- How does the cultural attitude about surrendering your self affect your life today?

How do you surrender your self to the Lord at Mass? (p. 3)

- Is the Sacrament of Reconciliation a part of your on-going relationship with the Lord?
- Why is it so hard for us to surrender our sins in the confessional?

Have you surrendered to the Lord's will for your family life? (p. 4)

- How do you surrender to the destiny of each family member?
- What does surrender in prayer mean for you personally?

Do you consider everything you have as a gift? (p. 5)

- What are the fears that keep us from giving of our time, talent and treasure?
- What does stewardship as a way of life mean to you?

Have you fully surrendered to all of the Church's teachings? (p. 6 )

- Read and reflect on John 6:52-69
- In what areas of life with Christ do you seem to resist surrendering to the most?

How do you surrender to Christ's plan for you out in the world? (p.7)

- Do you explore the Lord's will for the person in front of you, or your own?
- How do we bring a life with Christ to people who are blind to its joy and freedom?

**Surrender Your Plans** continued from page 7

the future of our little girl and what kind of world she would grow up in. I knew so much was out of my control, and yet everything felt like it was in control. I was just beginning to surrender my will and my plans. ❖