THE DAILY BREAD

The Creed of the Apostles



Knowing Jesus

A Practical Christology

A FORMATION BOOK BY

Kendall Peterson

The Everyday Apostle

THE DAILY BREAD

The Creed of the Apostles

Knowing Jesus

From Knowing About Him to Knowing Him

✦ ✦ ✦

A Daily Bread Formation Book

The Everyday Apostle

INTRODUCTION

A Man You Can Love and Still Not Know

It is possible to know a great deal about Jesus Christ and not know him at all. A man can learn the facts of his life, recite the events of his passion, hold the doctrines about his person with perfect accuracy, and still have never actually met him, the way a man might memorize every fact about a famous person he has never shaken hands with. There is a world of difference between knowing about someone and knowing him, and nowhere is that difference more important, or more often missed, than here.

Many lifelong Catholics live in exactly this gap. They have known about Jesus since childhood. They believe the right things, attend the Mass, could pass a test on the catechism. And yet, if they are honest, their religion is finally a matter of beliefs held and duties performed rather than a Person known and loved. They relate to Jesus as to a historical figure they honor or a divine lawgiver they obey, but not as to someone they actually know, speak with, and love, the way they know and love the living people in their lives. Something essential is missing, and they often cannot name what it is. What is missing is the one thing the whole of Christianity exists to give: not information about Christ, but Christ himself.

I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. — Philippians 3:8

This book is about closing that gap, about moving from knowing things about Jesus to actually knowing him. It assumes that the doctrines are true and important, that a man should know who Christ is in his divine and human natures, what he accomplished, why it matters. But it presses past the doctrine to the Person the doctrine describes, because the whole point of the true doctrine is to lead a man into a true relationship. We will look at what it means to know a person rather than merely know about him, and then at the concrete places a man actually meets Christ: in the Gospels, in prayer, in the Eucharist, in the people around him, and in the slow becoming-like-him that knowing him produces. The aim is that a man would be able to say, with Paul, not merely that he believes the right things about Jesus, but that he knows him, and is coming to know him more.

CHAPTER ONE

Knowing About, and Knowing

The Difference That Changes Everything

Begin with the distinction itself, because a man cannot pursue what he has not clearly seen. There are two entirely different kinds of knowledge, and we use the same word for both, which hides how far apart they are. There is the knowledge of facts about a thing, and there is the knowledge of a person through relationship, and no amount of the first ever adds up to the second.

Information Is Not Relationship

A man could read every biography of a great figure, memorize the dates and deeds and sayings, and know more facts about that person than the person's own wife knows, and still not know him, because the wife knows him in the way facts can never deliver: by presence, by conversation, by shared life, by love. The facts are about the person; the relationship is with the person. This is why a theologian can know everything there is to know about Christ and be, spiritually, a stranger to him, while an unlettered grandmother who could not define a single doctrine may know him intimately, because she has spent sixty years talking to him and loving him. The knowledge that saves and transforms is not finally the knowledge of facts about Jesus, indispensable as that is, but the knowledge of Jesus himself, and the two must never be confused.

None of this is to disparage the facts, and a man should not draw the lazy modern conclusion that doctrine does not matter so long as he has a warm feeling about Jesus. The facts matter enormously, because a relationship can only be as true as the knowledge it rests on, and a man who loves a Jesus he has invented, a Christ trimmed to his own preferences, is not in a relationship with the real Christ at all but with a figment. The true doctrines are the guardrails that keep a man's relationship anchored to the real Jesus and not a projection of his own wishes. The point is not to choose knowing-about over knowing, but to let the first lead into the second, to let accurate knowledge of who Christ is open into real knowledge of Christ himself. The doctrine is the map; the relationship is the territory. A man needs the map, but he is not meant to spend his life studying it without ever making the journey.

Jesus Wants to Be Known

Here is the truth that makes the whole pursuit possible: Jesus is not a dead figure to be studied but a living Person who wants to be known. He is risen and alive, present and active, and he desires a real relationship with each person far more than that person desires it with him. This is not pious exaggeration; it is the plain claim of the faith. The entire drama of salvation is God's pursuit of man, his relentless desire to be known and loved by the creatures he made for exactly that. A man does not have to persuade a

reluctant God to notice him. He has only to respond to a God who has been pursuing him his whole life, knocking at a door that opens only from the inside. The initiative is entirely Christ's. What waits is the man's response.

No longer do I call you servants… but I have called you friends. — John 15:15

The Invitation to Friendship

The astonishing form this relationship takes is friendship. On the night before he died, Jesus told his disciples that he no longer called them servants but friends, and the word was deliberate and staggering. The Lord of heaven and earth, before whom the angels veil their faces, offers a man his friendship, wants to be known and loved as a friend is known and loved. Many men relate to God only as a distant master to be obeyed or a judge to be feared, and they never enter the friendship he actually offers, because it seems too familiar, even presumptuous, to treat God as a friend. But it is Christ himself who proposed the terms. He is not content to be a man's employer or examiner. He wants to be his friend, and a friendship, unlike a transaction, is something a man enters and grows in over a lifetime of shared time, honesty, and love. The rest of this book is simply about how a man accepts that friendship and lets it deepen.

CHAPTER TWO

Meeting Him in the Gospels

Reading to Encounter, Not Just to Study

If a man wants to know a person, he goes where that person can be found, and the first place a man goes to meet Jesus is the Gospels. But he must go to them in the right way, for it is possible to read the Gospels and come away with information while missing the encounter they were written to provide. The four Gospels are not primarily historical records or theological treatises; they are, above all, a portrait, four angles on a single face, written so that a man might come to know the Person they describe.

These are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. — John 20:31

Reading for a Face, Not Just Facts

Most men, when they read the Gospels at all, read them for information: what happened, what it means, what doctrine it supports. That reading has its place, but it is not the deepest one, and a man who only ever reads that way will know the Gospels and not

know the Lord in them. The Gospels reward a different kind of reading, slower and more personal, in which a man watches Jesus: how he speaks, how he treats people, what moves him to anger and what to tears, how he deals with the proud and the broken, what he is like. Read this way, over time, the Gospels do what they were written to do; they introduce a man to a Person until that Person becomes real to him, until a man can almost hear the tone of his voice and anticipate how he would respond. The goal of reading the Gospels is not to master a text but to come to know a face.

A simple practical counsel helps here: a man should read the Gospels in small portions and slowly, rather than racing through chapters to cover ground. A single scene, a few verses, read unhurriedly and returned to, will do more to introduce a man to Christ than a hurried chapter skimmed for the gist. He should let himself linger over the small, revealing details the Gospel writers preserved: that Jesus wept, that he was tired and sat down at the well, that he took the children in his arms, that he cooked breakfast for his friends on the shore after the resurrection. These are not incidental. They are the brushstrokes of a portrait, the human particulars through which a Person becomes real to us. A man who reads the Gospels this way, a little each day, over months and years, will find that Jesus gradually becomes as real and familiar to him as anyone he has ever known.

Place Yourself in the Scene

One of the oldest and most fruitful ways to read the Gospels for encounter is to enter the scene with the imagination. A man takes a single Gospel passage, a healing, a conversation, a meal, and instead of analyzing it from outside, he places himself inside it: he imagines the dust and the heat, the crowd, the faces, and above all Jesus, there, present. He watches what Jesus does, listens to what he says, and then, crucially, he lets himself be one of the people in the scene, approached by Christ, spoken to, looked at. This simple practice, which the spiritual tradition has taught for centuries, turns reading into meeting. The Gospel stops being a page about something that happened long ago and becomes a doorway into the presence of the living Christ, who meets a man in the scene as truly as he met the people in it.

Let Him Look at You

The deepest shift in reading the Gospels this way is when a man stops merely looking at Jesus and lets Jesus look at him. In scene after scene, Christ sees people: he looks at the rich young man and loves him, looks at Peter after the denial, looks up and sees Zacchaeus in the tree. That same gaze, in prayerful reading, turns on the reader. A man lets himself be seen by Christ, known through and through, and discovers that the gaze is

not the cold stare of a judge but the warm, searching look of one who loves him and wants him. To be looked at by Christ in the Gospel, and to hold that gaze rather than flee it, is one of the most transforming things that can happen to a man, because in it he learns, not as a doctrine but as an experience, that he is known and loved by the One he is coming to know.

CHAPTER THREE

Talking to Him

Prayer as Conversation With a Friend

A relationship is built on conversation, and the conversation of a man with Christ is prayer. Here again a man can go wrong by making prayer into a technique, a set of formulas to be performed or a spiritual discipline to be mastered, when at its heart prayer is something far simpler and far more personal: it is talking with a friend who is really there. A man who grasps this has found the key to a lifelong relationship; a man who misses it will find prayer a duty he never quite enjoys.

Come to me, all who labor and are heavy laden, and I will give you rest. — Matthew 11:28

Notice the kind of invitation Christ actually issues, because it tells a man what sort of friend he is dealing with. He does not say, come to me when you have cleaned yourself up, when you are impressive, when you have your life in order. He says, come to me, all who are weary and burdened, come as you are, exhausted and failing and heavy-laden, and I will give you rest. This is the Friend a man is invited to speak with: one who wants him most precisely in his weakness and need, not in his strength. A man who understands this stops saving prayer for when he feels worthy of it, which is never, and starts bringing to Christ exactly the tired, compromised, struggling self he actually is, which is the self Christ asked for. The invitation to prayer is an invitation to come burdened, and the man who waits to come until he is unburdened will never come at all.

Prayer Is Being With Someone

Strip prayer down to its essence and it is this: being with Christ, and speaking to him, as to a Person who is present and listening. It is not primarily about saying the right words, assuming the right posture, or achieving the right feelings. It is about presence and honesty between two who love each other. The formal prayers of the Church, the memorized words, the rosary, all of these are good and have their place; they give a man

words when he has none and join him to the prayer of the whole Church. But beneath and within them must be the simple personal reality of a man talking to his Lord, or they become empty recitation. A man should learn to pray not only with the words of others but in his own words, plainly, from the heart, as he would speak to a trusted friend.

Honest, Personal, and Daily

The friendship deepens in proportion to a man's honesty, and this is where many men hold back. They bring to prayer a careful, religious version of themselves, saying the acceptable things, and keep the real man, with his actual fears, angers, doubts, and desires, hidden, as though God could be fooled or offended by the truth. But Christ already knows the real man, and it is the real man he wants to speak with. A man should bring to prayer exactly what is actually in him: the resentment he cannot shake, the temptation he is losing to, the grief he tells no one, the gratitude, the confusion, the anger even at God himself. The Psalms, God's own prayer book, are full of exactly this raw honesty, and they teach a man that nothing is too unworthy to bring. And the conversation must be daily, for no friendship survives on occasional contact. A set time each day, however short, spent simply with Christ in honest speech, is the foundation on which the whole relationship is built.

Learn to Listen

A conversation runs both ways, and most men's prayer is all talking and no listening. Having said their piece, they get up and leave, never pausing to let Christ respond. But he does respond, usually not in words heard with the ears but in the quiet movements of the heart: a sense of peace settling over a decision, a scripture that surfaces with unexpected force, a gentle conviction about something that needs to change, a consolation in grief that comes from beyond oneself. To hear these, a man has to be quiet, and silence is the hardest discipline of the modern soul. A few minutes of simply resting in Christ's presence, saying nothing, listening, is worth more than many words. A man who learns to be still before the Lord discovers that prayer is not a monologue he performs but a real exchange, and that the Friend he speaks to also speaks, to those who have learned to be quiet enough to hear.

CHAPTER FOUR

Meeting Him in the Flesh

The Eucharist and the Hidden Presence

There is one place on earth where Christ is not merely remembered or imagined but actually, physically present, and a man who wants to know him would be foolish to neglect it. In the Eucharist, reserved in every Catholic church, the living Christ is truly present under the appearance of bread, as really as he was present to the people of Galilee. This is not a symbol to a man who wants to know Jesus; it is the staggering, practical fact that the Friend he seeks is available, in person, a short drive away, waiting.

And behold, I am with you always, to the end of the age. — Matthew 28:20

He Is Really There

Take seriously, as a practical matter, what the Church believes about the Eucharist: that it is not bread representing Christ but Christ himself, truly present. If that is so, then the nearest Catholic church is not an empty building with a symbol inside it but a place where a Person a man loves is actually present and can be visited. This changes everything about how a man relates to the Eucharist. It is no longer only something received at Mass but Someone who can be visited, sat with, spoken to, adored. The practice the Church calls Eucharistic adoration, spending time in the presence of the Blessed Sacrament, is not an advanced devotion for the especially pious; it is simply a man going to spend time with the Friend who is really there, as he would go to visit any friend whose company he valued.

The Habit of Visiting

A man serious about knowing Christ builds into his life the habit of visiting him in the Eucharist. It need not be elaborate. He stops into a church on his way to or from work and sits for ten minutes before the tabernacle, saying little, simply being with the Lord who is present there. He finds a parish with adoration and gives it an hour, or part of one, each week. He learns that this quiet time in the Real Presence has a power that private prayer at home, good as it is, does not quite match, because here Christ is present not only by grace in the soul but bodily, before him. Men who take up this habit almost always report the same thing: that something changes, that the relationship becomes more real, that they come to know Christ in the silence before the tabernacle in a way they never did from books or even from prayer alone. He is really there. A man has only to go.

And a man should not be put off by not knowing what to do with the time, which is the excuse that keeps many away. He does not have to fill the silence with words or achieve any particular spiritual experience. A great saint of a country parish was once asked what passed between him and the Lord in his long hours before the tabernacle, and he answered simply that he looked at Jesus and Jesus looked at him. That is enough. A man

can bring his worries and lay them down there, read a little Scripture, pray a rosary, talk to the Lord about his day, or simply sit in silence and keep him company, the way old friends can sit together without needing to speak. The point is not performance but presence, not what a man accomplishes in the time but simply that he gives it, to the One who is waiting. The time itself, faithfully offered, does the work.

Receive Him as a Person

And at Mass, the reception of Communion becomes, for a man who grasps all this, the most intimate moment available to a human being: not a ritual to be performed but a Person to be received, Christ himself entering a man's very body. Most men receive Communion with their minds elsewhere, treating the most astonishing encounter on earth as a routine. A man coming to know Christ learns to receive him as what he is: to prepare in the moments before, to receive with awe and love, and to spend the minutes after Communion, when Christ is most intimately present within him, not glancing around the church but in close and grateful conversation with the Guest he has just received. These few minutes after Communion, rightly used, are among the most precious a man has for knowing the Lord, for Christ is then as near to him as he will ever be this side of heaven.

CHAPTER FIVE

Meeting Him in People

The Face of Christ in the Neighbor

There is one more place Christ has promised to be found, and it is the one men most often overlook because it is the least comfortable: in other people, especially the poor, the suffering, and the inconvenient. Jesus identified himself with them so completely that he declared whatever is done to them is done to him, which means a man cannot fully know Christ while ignoring the places Christ has said he will be.

As you did it to one of the least of these my brothers, you did it to me. — Matthew 25:40

Christ in Disguise

In the great scene of the last judgment, Jesus startles everyone by revealing that he was present all along in the hungry, the sick, the imprisoned, the stranger, and that the way they were treated was the way he was treated. This is not a metaphor he offers lightly; he means that there is a real, mysterious presence of Christ in the suffering and the needy, a

presence a man meets whether he recognizes it or not. The implication for a man who wants to know Jesus is direct and bracing: he will not come to know Christ fully while turning away from the people Christ has identified himself with. The Jesus of the tabernacle and the Jesus of the poor are the same Jesus, and a man cannot love the one he visits in church while ignoring the one who is hungry at his gate. To know Christ is, unavoidably, to meet him in the least.

This is also the great guard against a false and sentimental spirituality that loves an idea of Jesus while remaining hard toward actual people. It is possible to cultivate warm religious feelings, to enjoy the consolations of prayer and the beauty of the liturgy, and to use the whole of it as an escape from the demands of love, which is exactly the counterfeit Christ warned against when he said that not everyone who says Lord, Lord will enter the kingdom, but the one who does the will of the Father. The test he himself gave is bracingly concrete: not how a man felt about God, but whether he fed the hungry and visited the prisoner. A man who wants to be sure his pursuit of Christ is real, and not a pleasant religious hobby, should measure it against this. Real knowledge of Christ always drives a man outward toward the least, because that is exactly where Christ himself said he would be found.

Knowing Him by Serving Him

There is a mystery here that only those who have done it understand: a man comes to know Christ in a particular and otherwise unavailable way by serving him in the poor and suffering. Something is learned in the soup kitchen, at the hospital bed, in the patient care of a difficult or dependent person, that cannot be learned in a book or even in prayer alone, because it is knowledge gained by love in action. The saints who gave themselves to the poorest almost always testify that they went to serve Christ and found that they met him, that the face of the suffering person became, somehow, his face, and that they came away knowing him better. A man who wants to know Jesus must therefore let his pursuit carry him outward into actual service of actual people, for a love of Christ that never reaches his brothers is not yet the love that truly knows him.

The People in Your Own Home

A man need not travel far to find the least of these; they are often in his own home and workplace. The demanding parent, the child who needs patience the man does not feel like giving, the spouse in a season of difficulty, the colleague who is hard to love, the neighbor who asks for more than is convenient, all of these are places where Christ presents himself in disguise, asking to be served and so to be known. A man who treats the irritating and the needy people of his own daily life as encounters with Christ, and

responds to them as he would respond to the Lord himself, is coming to know Jesus in the most constant classroom he has. The practical test of whether a man is truly coming to know Christ is not how he feels in church but how he treats the actual people God has placed around him, for in them, Christ has said, he is really present.

CHAPTER SIX

Becoming Like the One You Know

Conformed to Christ

Knowing a person deeply, over time, changes you; you take on something of the one you love and spend your life with. This is true above all of knowing Christ. A man cannot come to know Jesus intimately and remain unchanged, for to know him is to be slowly conformed to him, remade in his likeness. This transformation is not a separate task added onto the relationship; it is the natural fruit of the relationship itself, and it is the point of the whole thing.

It is no longer I who live, but Christ who lives in me. — Galatians 2:20

You Become Like Whom You Love

It is a law of the human heart that a man grows like what he loves and dwells with. Spend years in the company of a bitter man and you grow bitter; spend them with a generous one and something of his generosity rubs off. The same law works in the friendship with Christ, more powerfully than anywhere else, because here the Friend is actively at work within, by grace, remaking the one who loves him. A man who truly knows Jesus, who spends real time with him in the Gospels and in prayer and in the Eucharist, finds over the years that he is becoming, slowly and often imperceptibly, more like him: more patient, more compassionate, more courageous, more free. He did not achieve this by gritting his teeth at a list of virtues. It grew in him, as a byproduct of knowing and loving Christ, the way a man picks up the accent of a country he has long lived in.

This is tremendously freeing for a man worn out by the effort of trying to be good. The relentless project of self-improvement, the gritted-teeth campaign against one's own faults, exhausts a man and rarely reaches the root. But transformation by relationship works differently and deeper. A man does not become patient mainly by straining to be patient; he becomes patient by knowing and loving the One who is patience itself, until that patience begins to take root in him from the inside. This does not mean effort plays no part, but it means the main effort is to stay close to Christ, to keep the relationship

alive, and to let him do the transforming. Put the energy there, into the knowing and the loving, and the becoming-like-him follows as fruit follows from a healthy root. Many a man has worn himself out assaulting his vices head-on who would have been changed far more deeply by simply drawing closer to Christ.

What Would He Do, and Who Is He

This gives a man a wonderfully practical guide for his daily choices, better than any rulebook: the question of what Christ himself would do, and be, in his place. A man who has come to know Jesus well from the Gospels can bring him into the concrete situations of his own life and ask, with real content, how he would act here, how he would treat this person, what he would say in this meeting, how he would bear this suffering. This is not sentimental guesswork; it is the fruit of actually knowing a Person well enough to anticipate him. The better a man knows Christ, the more reliably he can discern the Christlike thing to do in a situation Christ never literally faced, because he is no longer applying rules from outside but acting from a deep familiarity with the mind and heart of the One he is coming to resemble.

Let Him Live in You

The deepest form of this transformation is captured in Paul's astonishing words that it is no longer he who lives, but Christ who lives in him. This is the summit of knowing Jesus: not merely imitating him from outside, copying his example by effort, but so uniting oneself to him that he himself begins to live and act through the man, his love loving through a man's love, his patience bearing through a man's patience. This is the work of grace, not of effort, and a man cannot manufacture it; he can only make room for it, by knowing Christ, loving him, receiving him in the sacraments, and surrendering himself to him daily. A man's part is to stay close and to yield; Christ's part is to live in him. And the more a man lets this happen, the more he becomes not less himself but more, for he was made in the first place to be a dwelling of God, and he is never so fully himself as when Christ is living in him.

CHAPTER SEVEN

The Jesus You Know, Made Known

From Knowing Him to Sharing Him

A man cannot keep to himself a friend he truly loves; sooner or later he wants others to know him too. So it is with Christ. The knowing of Jesus does not terminate in a private

spirituality but naturally overflows into a desire to make him known, and this is precisely where the relationship opens out into the mission that is coming. The man who knows Christ is the only man truly equipped to share him.

Come and see. — John 1:46

You Can Only Share Whom You Know

The reason so much attempted evangelization falls flat is that it tries to share a doctrine rather than a Person, and a man cannot introduce someone he does not himself know. A man who knows only facts about Jesus can, at best, argue about religion. But a man who actually knows Christ, who loves him and walks with him, has something entirely different to offer: not an argument but an introduction, the way a man introduces a dear friend to another friend. This is why the saints, who knew Christ intimately, drew others to him so powerfully, often without clever arguments at all. They radiated a Person they knew, and others wanted to know him too. A man's power to share Christ is in direct proportion to how well he actually knows him; everything in this book, therefore, is also preparation for the mission, because it is the knowing that makes the sharing possible.

This also relieves a man of a burden he was never meant to carry, the anxious sense that the salvation of the people he loves depends on his cleverness, his arguments, his ability to answer every objection. It does not. What it depends on, humanly speaking, is whether he actually knows Christ and lets that knowing show, for a man radiates what he truly possesses. The father who genuinely knows and loves Jesus will communicate more of him to his children by the whole atmosphere of his life than by any number of lectures, and the friend who walks closely with Christ will draw others toward him more by who he has quietly become than by what he argues. So the most evangelistic thing a man can do is, paradoxically, to tend his own friendship with Christ, to know him better and love him more, trusting that a man who truly knows the Lord cannot help, in the end, overflowing with him to others.

Introducing a Friend

This reframes the daunting task of evangelization into something a man can actually do. He is not required to become a theologian or to win debates; he is asked only to introduce a Friend he loves to people who do not yet know him. The first disciples did it in the simplest way: Philip, having met Jesus, went to Nathanael and said only, come and see. He did not argue; he invited. A man who knows Christ shares him in the same way, by the witness of a life evidently transformed by a relationship, by the natural overflow of speaking well of someone he loves, and by the simple invitation to come and see, to come to the Mass, to come and meet the One who has changed his life. Evangelization, at its

root, is just one friend of Jesus introducing him to another person, and any man who truly knows Christ is qualified to do it.

Who Do You Say That He Is

In the end, each man must answer for himself the question Jesus put to his first followers and puts to every man still: who do you say that I am. It is a question that cannot finally be answered with a correct formula memorized from others, though the formula matters; it must be answered with a man's whole life, out of his own real knowledge of the One who asks it. A man who has only known about Jesus can give the right words. A man who has come to know Jesus gives an answer with his life, an answer that says: you are the One I know, and love, and follow, the Friend who has become the center of my life. That is the answer the whole of a man's formation has been driving toward, and it is the answer that makes him ready to be sent. For a man can be sent to make Christ known only once Christ is, to him, truly and personally known.

CONCLUSION

That I May Know Him

Paul, who had seen the risen Christ and given his whole life to him, who knew more about Jesus than almost anyone alive, still described the one aim of his existence in the language not of mastery but of pursuit: that I may know him. After decades of the most intimate friendship, he was still coming to know Christ, still reaching, because the knowledge of an infinite Person is never finished; there is always more of him to discover. This is the great and happy truth at the end of the matter: knowing Jesus is not a goal a man reaches and completes but a relationship he enters and deepens forever.

You have seen where he is to be found: in the Gospels, read not for facts but for his face; in prayer, the honest daily conversation of a man with his Friend; in the Eucharist, where he is really, physically present and can be visited and received; in the poor and the suffering and the difficult people of your own life, where he hides and waits to be served; and in the slow, grace-given becoming-like-him that knowing him produces. None of these is a technique for generating a feeling. Each is simply a place to meet a Person who is real, alive, and more eager to be known than you are to know him.

So make the pursuit of knowing Christ the center of your life, more than the keeping of rules, more even than the holding of correct beliefs, for the rules and the beliefs exist to serve this. Go to the Gospels to meet him, to prayer to speak with him, to the Eucharist to be with him, to the poor to serve him, and let him, over a lifetime, remake you into his

likeness. Then you will be able to answer the question he asks of every man, not with a borrowed formula but with your whole life, and you will be ready to do the one thing a man who knows Christ cannot help but do: go and introduce him to the world. That I may know him, and make him known. Let that be the aim of all your days.

✦ ✦ ✦

Knowing Jesus: From Knowing About Him to Knowing Him is part of The Daily Bread Library.