THE DAILY BREAD

The Magnificat of the Beloved



Finding Your Voice in the Faith

A FORMATION BOOK BY

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The Everyday Apostle

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Learning to Say What You Believe

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INTRODUCTION

From Believing to Speaking

Many Catholic women believe deeply and yet cannot quite say what they believe. They love God, they practice the faith, they would never deny it, and yet if someone asked them to explain what the Church teaches, or why it matters, or why they believe it, they would find themselves tongue-tied, reaching for words that do not come, falling back on I just do or that is personal. Their faith is real but silent, held in the heart but not able to be spoken, so that when a child asks a hard question, or a friend challenges a belief, or a situation calls for a word about God, they have the faith but not the voice. And this silence is not for lack of love but for lack of a voice they have never been helped to find.

This book is about finding that voice, about learning to say what you believe. It will name the gap between a real faith and a silent one; it will uncover why women hesitate to speak about their faith; it will show that a woman knows more than she thinks and can start from there; it will help her learn to put her faith into words; it will show that the voice is found and used in real relationships, not performances; it will equip her to answer why faith matters even to someone who thinks it is purely personal; and it will encourage her to grow into her voice over time. The aim is not to make a woman into a theologian or a debater but to help her find the voice to say, in her own words, what she has come to believe, so that her real faith need no longer be silent.

Always be prepared to make a defense to anyone who asks you for a reason for the hope that is in you, yet do it with gentleness and respect. — 1 Peter 3:15

The Scripture calls every believer to be ready to give a reason for the hope within her, gently and respectfully, which means a woman is meant not only to believe but to be able to speak her faith when asked. This book will help her become ready: understanding the silence many women live in; facing the hesitations that keep them quiet; recognizing how much they already know; learning to put faith into words; speaking in the honest relationships of ordinary life; answering why faith matters; and growing into a stronger voice over time. A woman does not need to become an expert to find her voice. She needs to move from believing to speaking, to learn to say in her own words the faith she already holds, and this book is here to help her make that move.

CHAPTER ONE

The Silent Believer

A Real Faith Without a Voice

The starting point is to recognize a common and painful gap, the gap between a woman's real, deep faith and her inability to speak it, so that she is a silent believer, holding in her heart what she cannot bring to her lips. Understanding this gap between believing and speaking, and that a real faith is meant to find a voice, helps a woman name her own silence and begin to move beyond it.

I believed, and so I spoke. We also believe, and so we also speak. — 2 Corinthians 4:13

Faith That Cannot Speak

Many women have a genuine and deep faith that nonetheless cannot speak, that remains locked within because they have never found the words to express it, so that their belief is real but silent. It is entirely possible to believe deeply and yet be unable to speak that belief, to love God and practice the faith faithfully while finding oneself unable to explain it, defend it, or articulate it when the moment comes, so that a woman's faith, however real, remains silent, held in the heart but never brought to speech. This means a woman may have a real faith that cannot speak, not because her faith is weak but because she has never learned to put it into words, so that she lives as a silent believer, her genuine belief unexpressed for lack of a voice she has not found. The woman who recognizes a faith that cannot speak names the gap between her real belief and her silence, the first step toward closing it. Faith that cannot speak is common, a genuine and deep belief that remains silent because a woman has never found the words to express it, so that her faith is real but locked within for lack of a voice.

Belief Is Meant to Be Spoken

Faith is not meant to remain forever silent, for belief naturally seeks expression, and the Scripture joins believing and speaking together, so that a real faith is meant to find a voice and not stay locked within. The Scripture says, I believed, and so I spoke, joining belief and speech, revealing that genuine faith naturally seeks to be expressed, that believing tends toward speaking, so that a faith meant to be lived is also meant to be spoken, to find a voice, to be articulated and shared rather than held forever in silence. This means a woman's silent faith is not its final form, for belief is meant to be spoken, to overflow into words, so that she is called not to keep her faith locked within but to find the voice that lets her say what she believes, as belief naturally seeks to do. The woman who understands that belief is meant to be spoken seeks the voice her faith is meant to find, rather than accepting permanent silence. Belief is meant to be spoken, for genuine faith naturally seeks expression and the Scripture joins believing and speaking, so that a real faith is meant to find a voice rather than stay locked within in silence.

The Cost of Staying Silent

A faith that stays silent has a cost, for it cannot teach the children, answer the questions, or witness to others, so that a woman's silence leaves undone the good her voice could do. When a woman's faith remains silent, there is a real cost, for she cannot pass the faith to her children in words, cannot answer the honest questions put to her, cannot witness to a searching friend or stand up for the truth when it is challenged, so that her silence leaves undone much good that a found voice could accomplish. This means finding a voice is not a mere personal enrichment but a real need, for a silent faith cannot do the work a spoken faith can, cannot teach or answer or witness, so that a woman's silence has consequences, leaving others unserved and the faith unspoken where it is needed. The woman who sees the cost of staying silent is moved to find her voice, so that her faith can do the good that only a spoken faith can do. The cost of staying silent is real, for a faith that cannot speak cannot teach the children, answer the questions, or witness to others, so that a woman's silence leaves undone the good her voice could do.

CHAPTER TWO

Why You Hesitate

The Fears That Keep You Quiet

Before a woman can find her voice, she must face the reasons she hesitates to use it, the fears and false beliefs that keep her quiet, for naming these obstacles is the first step to overcoming them. Understanding why a woman hesitates to speak about her faith, the feeling of being unqualified, the fear of getting it wrong, and the sense that it is not her place, frees her to move past these obstacles toward her voice.

Then I said, Ah, Lord God! Behold, I do not know how to speak. But the Lord said, Do not say I am only a youth. — Jeremiah 1:6-7

Feeling Unqualified

A chief reason women stay silent about their faith is the feeling of being unqualified, the sense that they do not know enough, are not theologians, and have no standing to speak, so that they leave the speaking to others they imagine more qualified. Many women hesitate to speak about their faith because they feel unqualified, believing they do not know enough, are not experts, lack the training or knowledge to speak with authority, so that they defer to priests, catechists, or others they imagine better equipped, and keep silent themselves out of a sense of their own inadequacy. This means a woman's silence

often springs from feeling unqualified, from an underestimation of what she knows and an overestimation of what is required, so that she leaves the speaking to others when in fact she has far more to offer than she believes. The woman who recognizes that feeling unqualified keeps her silent can question whether she really lacks the standing to speak, or only believes she does. Feeling unqualified keeps many women silent, the sense that they do not know enough or have no standing to speak, so that they leave the speaking to others they imagine more qualified when in fact they have more to offer than they believe.

Fear of Getting It Wrong

Another reason for hesitation is the fear of getting it wrong, of saying something inaccurate or being unable to answer a hard question, so that a woman stays silent rather than risk a mistake. Women often fear getting the faith wrong, saying something inaccurate, misrepresenting a teaching, being caught without an answer to a difficult question, and this fear of error keeps them silent, for it seems safer to say nothing than to risk making a mistake or being exposed as not knowing, so that the fear of getting it wrong silences a voice that might otherwise speak. This means a woman's hesitation often comes from a fear of error that overestimates the danger of a mistake and underestimates the value of an honest, imperfect word, so that she stays silent to avoid a risk that is not nearly as grave as she imagines. The woman who recognizes the fear of getting it wrong can weigh it against the greater cost of silence, and find that an honest, imperfect word is better than none. Fear of getting it wrong keeps a woman silent, the worry of saying something inaccurate or being unable to answer, so that she stays quiet rather than risk a mistake, overestimating the danger of error and the value of silence.

Who Am I to Speak

A deeper hesitation is the sense that it is not a woman's place to speak, the inner voice that asks who am I to say anything about God, which God Himself answers, as He answered those He called, by sending them anyway. Beneath the other fears often lies a deeper one, the sense that it is simply not her place to speak of God, the inner question who am I to say anything, which makes a woman feel presumptuous or out of place in speaking her faith, so that she silences herself before she begins. Yet this is the very hesitation God overruled in those He called, for when Jeremiah protested that he did not know how to speak, God told him not to say so but to go and speak the words God would give, so that the sense of who am I is answered by God's sending. This means a woman's feeling that it is not her place is not the final word, for God calls and sends ordinary people to speak of Him, answering their who am I with His own commissioning, so that she is not presumptuous but sent. The woman who recognizes the who am I to speak hesitation can hear God's answer to it, the same He gave those He called, and be freed to

speak. Who am I to speak is a deep hesitation, the sense that it is not a woman's place to say anything about God, which God Himself answers as He answered those He called, by sending them anyway despite their protest.

CHAPTER THREE

You Know More Than You Think

Starting From What You Already Have

The truth that dissolves much of a woman's hesitation is that she knows more than she thinks, for a lifetime of faith has given her a real knowledge and experience of God that she undervalues, and she can begin to find her voice by honoring what she already has. Understanding that she already possesses a real faith and knowledge, more than she credits herself with, frees a woman to start finding her voice from what she already knows rather than waiting until she knows more.

You have been anointed by the Holy One, and you all have knowledge. — 1 John 2:20

A Real Knowledge Already

A woman who has lived the faith already possesses a real knowledge of God, gained through years of prayer, sacraments, Scripture, and experience, so that she knows far more than the feeling of being unqualified suggests. The woman who has practiced the faith for years has not been idle but has absorbed a real knowledge of God, through her prayer, her reception of the sacraments, her hearing of Scripture, her living of the faith through the seasons of life, so that she has a genuine and substantial knowledge of God, far more than she credits herself with when she feels unqualified. This means a woman starts not from nothing but from a real knowledge already possessed, a lifetime of faith that has taught her much about God, so that she undervalues what she has when she imagines she knows too little to speak. The woman who recognizes a real knowledge already sees that she has far more to draw on than she thought, a genuine knowledge of God gained through years of faith. A real knowledge already belongs to the woman who has lived the faith, gained through years of prayer, sacraments, Scripture, and experience, so that she knows far more than the feeling of being unqualified suggests.

Anointed to Know

Beyond her learning, a woman who belongs to Christ has been anointed by the Holy Spirit, who gives her a real knowledge of the faith, so that she has an interior sense of the

truth that is a genuine qualification to speak. The Scripture tells believers that they have been anointed by the Holy One and have knowledge, revealing that a woman who belongs to Christ possesses not only what she has learned but an anointing of the Holy Spirit, who gives her an interior sense of the faith, a real knowledge of the truth, so that she is anointed to know and not left to her own unaided understanding. This means a woman has, beyond her study and experience, a Spirit-given knowledge of the faith, an interior anointing that is a genuine qualification to speak, so that she is not unequipped but anointed, given by the Spirit a real sense of the truth she can draw on. The woman who knows she is anointed to know trusts the Spirit-given sense of the faith within her, a real qualification beyond her own learning. Anointed to know, a woman who belongs to Christ has been given by the Holy Spirit a real knowledge of the faith, an interior sense of the truth that is a genuine qualification to speak beyond her own learning.

Starting From What You Have

A woman finds her voice not by waiting until she knows everything but by starting from what she already has, speaking the faith she already holds, however simply, and growing from there. The way to find a voice is not to wait until one has mastered theology but to begin from what one already knows, to speak the faith one already holds, simply and honestly, trusting the real knowledge and anointing one already has, so that a woman starts from where she is rather than from an imagined future when she will finally know enough. This means a woman can begin finding her voice now, from the real faith and knowledge she already possesses, speaking what she knows however simply and growing as she goes, rather than remaining silent until a mastery that may never come, so that she starts from what she has. The woman who starts from what she has begins to find her voice now, speaking the real faith she already holds rather than waiting to know more. Starting from what you have means finding a voice by speaking the faith one already holds, however simply, rather than waiting until one knows everything, so that a woman begins now from the real knowledge and anointing she already possesses.

CHAPTER FOUR

Putting It Into Words

Learning to Articulate Your Faith

Finding a voice means learning to put faith into words, to articulate what one believes and why, developing the ability to say clearly and graciously the faith one holds, which is a skill that can be learned and grown. Understanding how to put faith into words, to

articulate belief simply and graciously, gives a woman the practical means of turning her silent faith into a spoken one.

Let your speech always be gracious, seasoned with salt, so that you may know how to answer each person. — Colossians 4:6

Articulation Can Be Learned

The ability to put faith into words is not a gift some have and others lack but a skill that can be learned and developed, so that a woman can grow in articulating her faith through practice and attention. Articulating the faith, finding words for what one believes, is not a fixed talent possessed only by the eloquent but a skill that can be learned, developed through practice, through reflection on what one believes, through finding and refining the words, so that a woman who cannot articulate her faith now can learn to do so, growing in the ability over time. This means a woman need not resign herself to inarticulacy as though it were permanent, for articulation can be learned, developed by effort and practice, so that she can grow from fumbling for words to speaking her faith clearly, acquiring a skill rather than lacking a gift. The woman who knows articulation can be learned sets about developing it, confident that she can grow in putting her faith into words. Articulation can be learned, for the ability to put faith into words is a skill developed through practice and reflection rather than a fixed gift, so that a woman can grow in articulating her faith over time.

Knowing What and Why

Putting faith into words means being able to say both what one believes and why, so that a woman learns not only to state a belief but to give some reason for it, which makes her voice clear and persuasive. To articulate the faith well, a woman learns to say both what she believes and why she believes it, not only to state a teaching but to give some account of its meaning and its grounds, so that her voice carries both content and reason, able not merely to assert but to explain, which makes her articulation clear and able to answer the questions others ask. This means a woman develops her voice by coming to know both the what and the why of her faith, able to state her belief and to offer some reason for it, so that she can speak not only what she holds but why it is true and why it matters, a fuller and more persuasive articulation. The woman who knows what and why can articulate her faith with both content and reason, able to state her belief and give an account of it. Knowing what and why means being able to say both what one believes and the reasons for it, so that a woman's articulation carries content and reason together, able to explain and not merely assert.

Gracious and Simple

A woman's articulation of faith should be gracious and simple, spoken with kindness and in plain words rather than with harshness or jargon, so that her voice draws others rather than repelling them. The Scripture counsels that speech be gracious, seasoned with salt, and this shapes how a woman articulates her faith, with grace and kindness rather than harshness, in simple and plain words rather than in off-putting jargon or argument, so that her articulation is winsome and accessible, drawing others toward the truth rather than repelling them by its manner. This means a woman need not speak as a scholar or a debater but graciously and simply, in her own plain words and with kindness, so that her articulation is both clear and winsome, a gracious speaking of the faith that invites rather than alienates. The woman who speaks graciously and simply articulates her faith in a way that draws others, kind and plain rather than harsh or technical. Gracious and simple is how a woman should articulate her faith, with kindness and in plain words rather than harshness or jargon, so that her voice draws others toward the truth rather than repelling them.

CHAPTER FIVE

Speaking in Relationship

Not a Performance, a Conversation

A woman finds and uses her voice not in grand performances but in the ordinary relationships of her life, in honest conversation with the people she already knows, so that her voice is relational rather than rhetorical. Understanding that the voice is found and used in real relationships, in the kitchen-table conversations of ordinary life rather than in debates or speeches, frees a woman to speak her faith where she actually can, among the people she loves.

Philip said to him, Come and see. — John 1:46

The Voice Is Relational

A woman's voice is not meant mainly for debates, speeches, or performances but for relationships, for the honest conversations of her ordinary life, so that she uses it among the people she already knows rather than on a public stage. Finding a voice does not mean becoming a public speaker or a debater, for a woman's voice is primarily relational, used in the ordinary conversations of her life, with her children, her friends, her family, her neighbors, in the honest and personal exchanges where faith is most naturally

shared, so that her voice is for relationships rather than performances. This means a woman need not imagine her voice as something for a stage or an argument, but can understand it as relational, used in the ordinary conversations of her life among the people she knows, so that she speaks her faith not in performances but in the honest relationships where it belongs. The woman who understands her voice as relational uses it in the ordinary conversations of her life, among the people she loves, rather than on a public stage. The voice is relational, used not in debates or performances but in the honest conversations of ordinary life, so that a woman speaks her faith among the people she already knows rather than on a public stage.

Come and See

The most natural way a woman shares her faith in relationship is not by argument but by invitation, the simple come and see that points another toward an encounter with God, so that her voice is often an inviting rather than a persuading. When Philip wanted to share his discovery of Christ, he did not argue but simply said come and see, inviting his friend to encounter Jesus himself, and this models how a woman shares her faith in relationship, often not by winning an argument but by inviting, by pointing another toward an encounter with God, saying in effect come and see, so that her voice is frequently an invitation rather than a debate. This means a woman's relational voice works often through invitation, through the simple pointing of another toward God, so that she need not win arguments but can invite, sharing her faith by drawing others toward the encounter that convinced her, a come and see rather than a case made. The woman who learns to say come and see shares her faith in relationship through invitation, pointing others toward God rather than arguing them into belief. Come and see is the natural way a woman shares her faith in relationship, an invitation that points another toward an encounter with God rather than an argument, so that her voice is often an inviting rather than a persuading.

Honesty Over Having All the Answers

In relationship, what matters is honesty rather than having all the answers, for a woman's genuine, honest sharing of her faith, including her own questions, is more powerful than a polished performance. In the honest conversations where a woman shares her faith, she need not have all the answers, for what carries weight is her honesty, her genuine sharing of what she believes and why it matters to her, even her acknowledgment of what she does not know, so that honesty is more powerful than a flawless performance, and a woman's real, humble sharing reaches others more than expertise would. This means a woman is freed from needing to have every answer, for in relationship honesty matters more, so that she can share her faith genuinely, admit her

questions, speak from her real experience, and find that this honest voice is more persuasive than any polished argument. The woman who values honesty over having all the answers shares her faith genuinely in relationship, finding her honest voice more powerful than expertise. Honesty over having all the answers is what matters in relationship, for a woman's genuine, honest sharing of her faith, including her own questions, reaches others more than a polished performance would.

CHAPTER SIX

Why It Matters at All

Answering the Question Beneath the Questions

One question a woman will meet, spoken or unspoken, is why any of this matters, especially from those who think faith is a purely private affair, and being able to answer why faith matters is the seed of every deeper conversation. Understanding how to answer the question of why faith matters at all, especially to someone who thinks it is purely personal, equips a woman to speak to the deepest hesitation others carry.

I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes. — Romans 1:16

Faith Is Not Merely Private

Many people today assume that faith is a purely private matter, a personal preference with no claim on anyone else, and a woman finds her voice in part by being able to answer this, showing that faith concerns the truth about reality and so matters to everyone. A common assumption in the surrounding culture is that faith is purely private, a matter of personal taste or feeling that makes no claim beyond the individual, and a woman meets this assumption often, so that part of finding her voice is being able to answer it, to show that faith is not merely a private preference but a claim about the truth of reality, about God and the meaning of human life, which therefore concerns everyone and not only the believer. This means a woman can speak to the assumption that faith is merely private, explaining that it concerns the truth about God and the world, so that it is not a personal taste but a matter of reality that matters to all, answering the hesitation beneath so many others. The woman who can answer that faith is not merely private speaks to the deep cultural assumption, showing that faith concerns the truth and so matters to everyone. Faith is not merely private, for it concerns the truth about God and reality rather than a personal preference, so that a woman finds her voice by being able to answer those who think faith makes no claim beyond the individual.

Why Doctrine Matters

A woman can explain why doctrine matters, not as dry information but as the truth about God and salvation that shapes how a person lives and where a life is going, so that she answers those who wonder why belief should matter at all. Doctrine can seem to many like dry and irrelevant information, but a woman finds her voice in part by being able to explain why it matters, that doctrine is the truth about God, about who He is and what He has done, about the human person and the destiny of a life, so that it is not irrelevant detail but the very truth that shapes how a person lives, what they hope for, and where they are going. This means a woman can answer the question of why doctrine matters by showing that it is the truth about the most important things, the truth that shapes a whole life and its eternal destiny, so that doctrine matters because truth matters and because what a person believes about God shapes everything. The woman who can say why doctrine matters explains that it is the truth about God and salvation that shapes a whole life, not dry information. Why doctrine matters is that it is the truth about God and salvation that shapes how a person lives and where a life is going, so that a woman answers those who find doctrine irrelevant by showing it is the truth that shapes everything.

Not Ashamed

Underlying a woman's ability to say why faith matters is a settled conviction that she need not be ashamed of the Gospel, for it is the power of God for salvation, so that she speaks of its importance not apologetically but with quiet confidence. The Scripture declares, I am not ashamed of the Gospel, for it is the power of God for salvation, and this settled conviction underlies a woman's ability to speak of why faith matters, for she speaks not apologetically, as though faith were an embarrassment to be excused, but with quiet confidence, knowing that the Gospel is the most important truth there is, the power of God for the salvation of all. This means a woman answers the question of why faith matters from a place of unashamed conviction, not shrinking as though her faith were a private oddity but speaking with confidence of the truth that matters most, so that her very lack of shame commends the importance of what she proclaims. The woman who is not ashamed speaks of why faith matters with quiet confidence, knowing the Gospel is the power of God and nothing to excuse. Not ashamed of the Gospel, a woman speaks of why faith matters with quiet confidence rather than apology, knowing it is the power of God for salvation and the most important truth there is.

CHAPTER SEVEN

Growing Into Your Voice

A Voice That Strengthens Over Time

Finding a voice is not a single achievement but a growth, for a woman's voice strengthens over time as she uses it, so that she grows from halting first words into a confident and settled voice through practice and perseverance. Understanding that the voice grows into strength over time, through use and perseverance, encourages a woman to keep speaking even when her voice is still weak, trusting that it will grow.

God gave us a spirit not of fear but of power and love and self-control. — 2 Timothy 1:7

The Voice Grows With Use

A woman's voice in the faith grows stronger the more she uses it, for like any ability it develops through practice, so that each time she speaks her faith she becomes more able to speak it. The voice is not found fully formed but grows with use, strengthening each time a woman speaks her faith, so that her first halting attempts give way, through practice, to greater ease and confidence, her ability to articulate and share her faith developing the more she exercises it, as any skill grows with use. This means a woman should not wait until her voice is strong to use it, for it is precisely by using it that it grows strong, so that she speaks her faith even when it is still weak and halting, trusting that the voice will develop through the very practice of using it. The woman who knows her voice grows with use keeps speaking even when it is weak, confident that practice will strengthen it. The voice grows with use, strengthening each time a woman speaks her faith, so that practice develops what begins as halting into ease and confidence, and she should use her voice even when weak to let it grow.

A Spirit of Power, Not Fear

A woman grows into her voice by relying not on her own courage but on the Spirit God has given her, a Spirit of power and love, so that she overcomes fear not by her own strength but by the Spirit at work in her. The Scripture reminds a woman that God has given her a spirit not of fear but of power and love and self-control, so that she grows into her voice not by mustering her own courage but by relying on the Spirit God has placed within her, who gives the power and the love that overcome fear, so that her boldness is a gift of the Spirit and not merely her own achievement. This means a woman overcomes the fears that silence her not by sheer willpower but by drawing on the Spirit of power and love God has given her, so that she finds her voice strengthened from within by the Spirit, who replaces fear with power and love as she relies on Him. The woman who relies

on a spirit of power, not fear, grows into her voice by the Spirit's strength rather than her own, overcoming fear through Him. A spirit of power, not fear, is what God has given a woman, so that she grows into her voice by relying on the Spirit of power and love within her rather than her own courage, overcoming fear through Him.

Something Solid to Hand On

The goal of a woman's growing voice is that she becomes able to hand on something solid, to give her children and others a faith clearly spoken, so that her voice serves the passing on of the faith to those who need it. As a woman grows into her voice, she becomes able to do what a silent faith never could, to hand on something solid, to give her children and others a clearly articulated faith, to teach, answer, and witness with a voice that has grown strong, so that her developed voice serves the great work of passing on the faith to those who depend on her. This means the growth of a woman's voice has a purpose beyond herself, that she may hand on something solid to the next generation and to all who need it, giving them not a vague or silent faith but a faith clearly spoken, so that her voice becomes a means of passing on what she has received. The woman who grows into her voice becomes able to hand on something solid, giving her children and others a clearly spoken faith. Something solid to hand on is the goal of a woman's growing voice, that she may give her children and others a faith clearly articulated, so that her voice serves the passing on of the faith to those who need it.

CONCLUSION

Speak

The woman whose real faith was silent now has the way to find her voice. We have seen the gap between believing and speaking, and that belief is meant to be spoken; the fears that keep a woman quiet, feeling unqualified, fearing error, asking who am I to speak; the truth that she knows more than she thinks and can start from what she has; how to put her faith into words, graciously and simply; that the voice is found in relationship, through invitation and honesty rather than performance; how to answer why faith matters at all; and that the voice grows into strength over time, until she can hand on something solid.

Through all of it runs a single call: speak. Do not let your real faith remain silent, locked in your heart for lack of a voice, but begin to say what you believe, in your own words, to the people God has placed around you. You know more than you think, you are anointed

to know, and God has given you a spirit of power and love, not fear. The voice you lack is not beyond you. It is waiting to be found and used.

So speak. Name the silence you have lived in, and refuse to let it be permanent. Face the fears that have kept you quiet, and hear God's answer to your who am I. Start from the real faith and knowledge you already have. Learn to put it into words, graciously and simply, knowing both what you believe and why. Speak in the honest relationships of your life, inviting others to come and see, valuing honesty over having every answer. Be ready to say why faith matters at all, unashamed of the Gospel. And keep speaking even when your voice is weak, trusting it to grow strong, until you can hand your children and others something solid. You have a real faith. Now find the voice to speak it, and speak.

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