

Fr. Perozich comments —

I found the first article and sent it out. Then I read a parallel article which now is attached below.

It is important to know God and to be known by Him.

When non Catholic Christians ask, “Have you accepted Jesus Christ as your personal Lord and Savior?”, the response should be a resounding yes by one who prays, receives the sacraments and regularly converses with God just as one converses with human beings.

God knows me better than I know myself: my gifts from Him, my failings against Him.

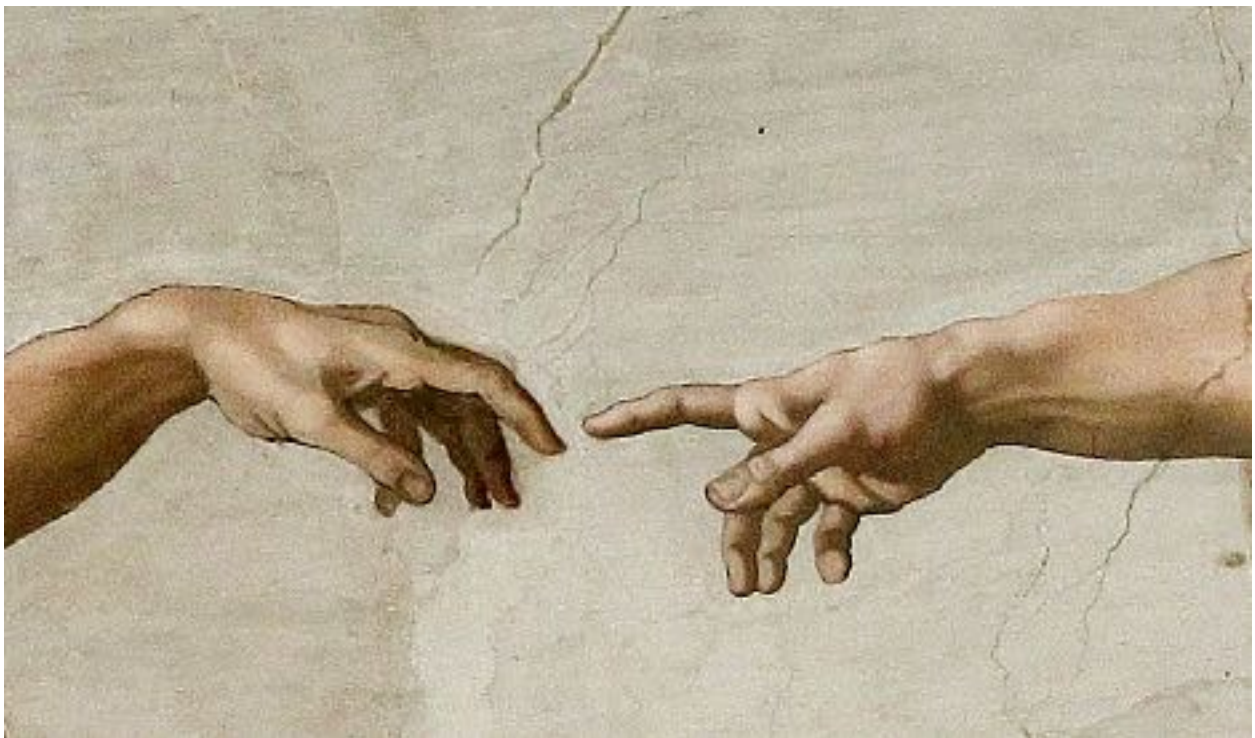
He has come into my life

He has come to heal.

He has come to make Himself known.

He has come to make me know myself as He knows me.

The Blessings of Being Known by God



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By [ALEX CHEDIAK](#)

A deep awareness of God’s knowledge of us and our circumstances is a huge protection against anxiety, against the need to settle the score, and against despair in the midst of suffering.

Against Anxiety

Pilate said to Jesus in John 19, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” These kinds of questions would make most of us anxious. Jesus answered him, “You would have no authority over me unless it had been given to you from above.”

Who says stuff like that in the face of impending death? Only someone totally confident in the power, presence, and providence of God. Seeing God’s hand in the situation makes all the difference. We see something similar in the Sermon on the Mount. “Do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear? For ... your heavenly Father knows that you need them all.”

Against Score-Settling

We read of Jesus in 1 Peter 2 that “when he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.” It’s not just “vengeance is mine, I will repay” as we read elsewhere. It’s the peace that comes from understanding that **“God will judge us rightly, so it’s okay if others don’t.”**

Against Despair in Suffering

Joseph, sold to slavery in Egypt, years later said to his brothers, “You meant it for evil, but God meant it for good.” **Seeing God’s hand behind life’s hardships, using those hardships for good in ways we may not recognize, strengthens us in the midst of inevitable trials.** If it’s not yet good, we know God’s not yet done. Hardship and loss do sting, but Jesus will make all things new.

In Psalm 139, we read of God’s comprehensive knowledge of us: “You know when I sit down and when I rise up; you discern my thoughts from afar. Even before a word is on my tongue, behold, O Lord, you know it altogether.” I doubt any of us would care to be known that well by anyone! It’s way too frightening.

But with God, there’s no reason to fear. **Because the One who knows us fully, even our greatest faults and failures, has and continues to love and uphold us.** If God is for us, who can be against us? While we were yet sinners, Christ died for us. Nothing will separate us from His love. He who began a good work in us will be faithful to complete it.

Notice David’s response at the end of Psalm 139: **“Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting!”** Having reflected on God’s intimate knowledge of him, David has the boldness to **invite God to know him even further. He could only do so if he was certain of God’s acceptance.** Campus ministry worker Chelsea Kelly put it this way, “The Lord searches our hearts not to find reasons to condemn us, but to reveal every nook and cranny that has already received his mercy.”

The God Who Follows Us

Maybe you've attended a dinner with an important speaker. Or a concert. You feel you know the person, have a connection with them. **It's easy to say, "I know so-and-so, whoever the famous person is."** It's something entirely different to say, **"That person knows me."** It's one thing to follow someone famous on social media. It's another thing if that person follows you! Right? Even better, the God of the universe follows us, knows us.

The good shepherd we read about in Psalm 23 or John 10 isn't just leading us through the valley of the shadow of death. **He's walking beside us as our companion. He's with us. He can fully sympathize.** He's been tempted in every way as we are and yet without sin. Think of a child who's scared of the dark. He's probably going to run through a dark corridor to get out of there as fast as possible. The only people who can simply walk through the valley of the shadow of death are those who have no reason to fear.

Knowledge of God doesn't always lead to life change. It can get stuck somewhere between our head and our heart. But a deep awareness of God's knowledge of us and our circumstances can't help but be transformative.

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Answering the Right Question

[Fr. Paul D. Scalia](#)

SUNDAY, AUGUST 24, 2025

Is our Lord avoiding the question? At first glance, it appears so. The man in today's Gospel (Luke 13:22-30) asks a simple yes/no question: "Will only a few people be saved?" Jesus doesn't answer, doesn't say yes or no. Perhaps to the man's disappointment, He doesn't give the stats on the population of Heaven relative to that of Hell. Instead, He gives a stern warning and tells an ominous parable.

Maybe our Lord is abiding by the ironclad rule of public relations: Don't answer the question that was asked, but the question that should have been asked. Instead of a direct response to the questioner's concern, He answers what should have concerned him – and us. Namely, complacency.

For there seems to be a kind of smugness about the questioner. He appears pretty sure about his own salvation even as he remains curious about others. Instead of asking about others, he should have asked about himself: What must I do to be saved? And it is this unasked question that our Lord answers: "Strive to enter through the narrow gate, for many, I tell you, will attempt to enter but will not be strong enough."

The Greek here for "strive" is literally "agonize" or "be in agony." Point being, Heaven is not easily entered. God's grace does not bear fruit in our lives unless we strive – agonize – to cooperate with it. We cannot sit back, relax, do nothing – and then expect to enter Heaven. You can't coast uphill.

So our Lord tells a parable about those who do not strive. They are the ones who know Him only in passing and become satisfied with that insufficient knowledge. When He returns, they will say, "We ate and drank in your company and you taught in our streets." As if mere proximity to Him is sufficient for salvation. As if simply being near Him, in the crowds that followed Him, would suffice. He was in their company, but **they**

never took the time to know Him directly and personally.

Nor did they make an effort to be known by Him. Indeed, the parable's strong words of condemnation focus on just that fact: "I do not know where you are from. Depart from me, all you evildoers!" Or as He says more bluntly on another occasion, "I never knew you." (Matthew 7:23) Apparently, **allowing ourselves to be known by Him is every bit as important as knowing Him.** This shouldn't surprise us, for both knowing and being known are necessary in a relationship. The human heart desires both.

It's interesting to note how Saint Paul associates salvation with knowing God and being known by Him. Indeed, they are caught up with one another: "[I]f one loves God, one is known by him." (1 Corinthians 8:3) The Apostle looks to heaven, where "I shall know fully, as I am fully known." (1 Corinthians 13:12) He reminds the Galatians how they were once in darkness. But now it is different, "now that you have come to know God" – and then he corrects himself – "or rather **to be known by God.**" (Galatians 4:9)

It's significant that this warning and this parable are directed not to those who don't follow Christ but to those who do – people like us, who follow Him. . .but perhaps not as intimately as we should. It's directed to us who might know about Christ because we've been raised that way, because we attend Mass and say our prayers and observe all that's asked of us. . .but who don't know Him. **In the end, it's not knowledge about Christ that saves but knowing Christ Himself – and being known by Him.** To be satisfied with anything less is dangerous.

All of this can be seen as the difference between a personage and a person. **A personage – someone of notoriety and fame – is apart from us.** We know about him, perhaps even a great deal. He might even inspire us. We might even shape our lives according to his example. But we don't have a relationship

with a personage. He remains an historical or cultural figure. We can put him on a shelf where he we can admire him from afar and without fear that he will intrude.

A person, on the other hand, is more than reputation and renown. He can be known directly and intimately. He lives and breathes and seeks a relationship. He doesn't remain a fixed figure on a shelf or a pedestal. He steps into our lives, asking to know and be known.

In short, a personage is safe, and a person is dangerous. And that touches on why we have to strive and agonize to enter the narrow gate. **Knowing and being known is a difficult and even frightening thing. It requires brutal honesty with the Lord and thus the facing of our own sins, vices, and wounds – all the ugliness He has come to heal.**

It likewise demands an equally complete willingness to hear from Him not only the gentle words of mercy but also the severe words that can be just as merciful.

It's a constant struggle in the life of faith – to keep routine from becoming a rut, fidelity from becoming complacency. It requires a constant effort, a recommitment every morning, an examination of conscience every night. There's no life hack for this. **There's only the constant striving and agonizing to respond to the Person of Christ.**

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