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# Made For More: Isn't It Time You Discover The Life God Created You To Live?



## **Synopsis**

While everything you do and every decision you make is aimed at making you happy, you may step back from time to time and ask yourself, Why am I here? and, Is there a deeper meaning to life? To find these answers, you need go beyond the distractions of the world and be open to discovering your true purpose and self-potential. If you find your true purpose, you'll discover that you really are made for more than what our culture has to offer. You will see life as the adventure it's meant to be, and you'll find that you have an irreplaceable role to play in the world. This will set you on a path toward true peace and contentment that will last for the rest of your life and into eternity.

## **Book Information**

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## **Customer Reviews**

Curtis Martin is the president and founder of FOCUS, one of the fastest-growing, most dynamic programs in the Catholic Church. Curtis is an award-winning speaker who uses humor, stories, and his own life experiences to communicate how faith in God is lived out in everyday life.

I liked the first and last chapters the best and was hoping the others would have been more like them. The other chapters were full of biblical facts and I learned a lot. This was a June read for our catholic book club. We all agreed it wasn't as interesting as Matthew Kelly's "A call to Joy"

Excellent book.

This was a Very Inspiring & Reflective Book

It was interesting reading this book. In many ways it took me back to my first time in University. Like Martin I became connected with Campus ministries, and specifically Campus Crusade for Christ. Unlike Curtis I was pushed away from the Catholic church by the Campus director from that ministry. I wish a book like this had been around back then, it might have saved me years as a spiritual nomad. Curtis Martin packs a lot of personal story, and a lot of spiritual guidance into this slim volume. Coming in at under 130 pages it has a lot of great content, the sections in this book are: Introduction Who Do You Say That I Am? Can You Believe What You Read? He is Risen Indeed! The Kingdom of God on Earth Life in the Kingdom A Personal Search for Truth The progression that Curtis travelled is one that I heard many times in my years in campus ministry, as a student and as staff with The Navigators. But Curtis follows it through and does not settle. He becomes convinced and through that conviction he returns to the Catholic Church. This book is also part guide, it was written as a guide for students to help them grow first in a relationship with Christ Jesus. Then through that relationship finding God's plan for our life; and to do both through our church communities. This book would be excellent to young people in our lives heading off to college or universities. It is also excellent for those of us in the work force who need the reminder that we are made for more and some direct points on how to grow in that realization. I highly recommend this book for any believer who wants to grow in their faith. Can you imagine what our schools, our workplaces, our parishes and our families would look like if we read, believed and lived out the message in this book?

Curtis Martin has authored other books that reflect my own concerns, from modern hyper-individualism and the consequent disappearance of virtue, to questions of human meaning. In this book, he does a fair job of surveying the usual arguments, and does so with brevity, so it's quick and straightforward. However, as so often with apologetics, this is a book for believers looking for support of what they already believe. The book makes some good points in regards to several skeptical excesses, and provides issues that deserve pondering, but for serious readers in an honest search for answers, you're not likely to find it convincing. The book begins with a series of imaginary speculations about heaven, where a conversation is envisioned between a recently deceased individual, a saint, and C.S. Lewis. The bottom line is Pascal's Wager (1623-1662), the gamble that one should believe, based on the threat of damnation if they don't. If they believe and there is no hell, or there is simply nothing, then so what? One may as well believe, just in case. Modern thinkers will ask if belief or else• differs from any

other tyranny that demands obedience by threat of punishment, and if such a tyrant should be worshiped? (This is not free will, but coercion in its absence.) Can one truly believe under such a wager, or is it mere pretending? Are reward and punishment sufficient cause to believe in any scripture, or should its doctrine be the guide? After this initial story, Martin's book goes on to present arguments in support of Christianity of the Catholic version. A number of Bible verses are quoted, but these are dependent on which translation a reader adheres to. Much is made of Exodus 3:14 in which God responds to Moses' question of God's identity with, "I AM." But the King James Version has this as "I AM THAT I AM." The New Jerusalem Version: "I am he who is." The New World translation: "I AM Will Become What I Choose." While these particular verses fall in the same neighborhood with slightly different implications, other variant verses have greater impact for orthodoxy, such as, "This bread is my body," or "This bread represents my body." Which one is inerrant? Hence the second biggest issue in Biblical interpretation: what did the original ancient Greek really say (or, in the case of the Old Testament, ancient Hebrew)? Martin notes Jesus' response to the king of the Jews question, with the verse, "I AM" is you who say that I am. Martin claims Jesus has a double meaning here, proclaiming Jesus is in fact God himself because Jesus used the words "I AM." A stretch if ever there was one, though for someone who speaks frequently in parables, perhaps. But if "I AM" is an incorrect translation, Martin's repeated reference to it is meaningless. The author notes thousands of references and manuscripts available with which to double check biblical fidelity as refutation to modification with time. In other words, God has preserved his word unaltered. Yet today we have 50+ translations, 671 Protestant denominations, and how many Catholic subgroups as a result of their disagreements over scriptures and their meaning. Things aren't so certain. How many manuscripts and references by multiple civilizations are there in agreement on the first book ever written, "The Epic of Gilgamesh"? Yet do we really believe Utnapishtim built an arc (or even existed) to save two of every kind before the worldwide flood about to be delivered by the gods, and over a thousand years before the Noah story? Among other defenses are apostle shortcomings, such as Peter's denial of Jesus or cowardice of the apostles. Anyone wanting to look good would leave out such reports. But don't these weaknesses make a stronger story when Jesus stays the course in the face of doubt and death? Remove adversity and Jesus is a less impressive figure. We're also told that martyrs who met their end attest to the integrity of the message. While this may attest to the integrity of martyrs, this does not vouch for the message as history is full of fanatics who end their lives for a belief, like David Koresh and his

Branch Davidians. The most important thing for Martin is, understandably, the resurrection of Jesus. But resurrections of the dead, virgin births, miracle workers, and human sacrifice are common in the ancient world (Sumerian Tammuz, Egyptian Osiris, Greek Dionysus, Hindu Krishna, Mayan Quetzalcoatl). While all this may seem cynical nit-picking, the serious reader wants a sound foundation to start from before sinking decades of effort into study. If the reader is unaware of other religious traditions, or ancient beliefs, Martin's book will go down easy. Of course Martin means well, but he's fighting that long battle between faith and reason with mismatched tools not up to the task. He's mixing faith which needs no evidence with reason that does. Martin replaces "right reason" with (in Michael Shermer's terminology) "motivated reason" that accepts evidence for what's already believed, rejecting evidence that refutes that belief. For a more rigorous defense of Christianity, try Ernst Troeltsch (1865-1923), though he is significantly more dense than Martin. Troeltsch does not shy away from religious comparisons, scientific reasoning, or his disdain for miracles, and yet he comes away convinced of Christianity's ultimate truth.

Curtis Martin sets out to instruct readers on finding more of God in life and the path each should choose. It offers biblical references to key features of who God is and how God works through the life of Jesus. Each chapter ends with a conclusion as to the question posed at the beginning, showing proof that God is God. The book needed more personal advice. If the goal of the book was to help the reader to discover the life God created for each person, then ideas about how to find that direction would have been very helpful. This book stopped short of providing that next step from the biblical references to everyday application of these messages. As a study of biblical claims about God, it is sufficient. As a guide to bring the reader to find God's purpose for his or her life, it needs more personal advice.

This is one of my favorite books. I think it is a solid Catholic book that is straight to the point! I have given multiple copies to people. I think Curtis Martin does a great job showing that Jesus Christ is God!

Very simple read for those who know nothing of Catholicism

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