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67. in the gospel there is a direct reference to the community of man; there is a reference to the family of man; there is a reference to every being which is not god. this makes all differences crucial. this means that while every thinking person has his or her own ideas, opinions and beliefs about the world and the god of the bible, it is impossible to speak of a unique 'truth' or 'beliefs' in the broadest sense of the words. for there is no one who is outside god, and who does not belong to the family of man. 188. the church is not, and does not wish to be, an organization like others. it was born into the world and by its very nature it continually seeks renewal. like any other organization, it can act in

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different ways and with different success and merits. we must welcome all those who go to the church because they are searching for god. they ought to be helped to discover what is at the centre of our faith, the things which unite us and inspire us. they ought to be supported to realize the profound and active hope which is at the heart of the gospel. but there is no interest in pitting the church against the world. and there is no place for an arrogant pride which assumes that what belongs to the church is invalidated and useless for the world. for the church, being the offspring of god and the gateway to him, is the family of the human race. [93] she must therefore be particularly sensitive to the existential questions of our time, and by her own witness she ought always to proclaim the contemporary perspective of the gospel, its fundamental love for the human race. in this proclamation she must be close to all who are presently alienated and in search of true life. she ought to make known in all the world, by her

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living and evangelizing presence, the Jesus whom she introduces into every people's heart. In this way, she will be the Church which is the true heart of the world, the one who knows the heart of Jesus and therefore serves him with the same constancy of love. This is what the Church always proclaims and it is to her, and through her, that we turn to grow in virtue and holiness.

[142] We find an example of this attitude in another story from the New Testament. In the home of his cousin, Lazarus, for whom Jesus had performed his greatest miracles, the Lord had commended him with these words: come out of this mortal life, as I have done to you. [128] St.

Augustine, reflecting on these words, immediately understood that death and resurrection were the conversion of a whole life. We believe that the Church has truly understood this if, like the cousin, she emerges from life and offers herself to life, to the truth and to God.

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[3] see the documents issued by the pontifical council for the laity, particularly *habemus unitas*. here it is recalled that the bishops, as the primary visible signs of the church, are the centres of unity and unity in diversity. in particular, as is very clear from the document, the bishops are not identified with the whole church; they, as shepherds, are called to exercise the care of souls. 66. let us not forget, then, that in our christian faith we are called to be hungry for justice, and let us not forget that our life is a mission of peace. but peace will not come of itself. it will not come from the avoidance of conflict; it will not come merely by planning to convert the peace-breakers in a malignant world. our efforts for peace will seem sterile and vain, since in the end they must be measured against the inalienable right to life of the human being. and in this context, every

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human being is to be remembered. yet we must not forget that, in a violent world, peace can only be found when the violent are being converted or killed. if people are converted, peace will follow. if people die, peace must follow. if people learn to accept the love of god for their human family, and to accept their own intrinsic worth, only then can the world be converted into a world which is holy and peaceful, since only then can people be found ready and willing to be converted. we must still remember that the peace of the world today can only be established in our churches through the conversion of people. let us not forget that the most prominent image of christ is the image of the crucified, which is the sign of ultimate peace. he was crucified, because peace is only possible for the fully accepted. the knowledge that he gave his life for us, and that he is risen, speaks of our full acceptance. it is only when we are accepted fully that we can be fully at peace with ourselves and with god. we can only become

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fully at peace with god by having our sins removed, and we can only become fully at peace with ourselves by having life given to us for our faith, and our love and service to god. this is the christian message, and it is the message of peace. yet, the gospel of peace must be discerned, preached and lived as a challenge to the spiritual and political ordering of the world. the gospel is the light which converts darkness into the kingdom of heaven. love cannot be satisfied by things which it necessarily rejects. love cannot be satisfied by the esteem of the world, but it can be satisfied by the absolute and irreducible truth. this is the reason why the world cannot and must not be satisfied by all the things which the christian faith might offer. it cannot and must not be satisfied with a universal peace, since this means the peace of those who are content with the rejection of god. it cannot and must not be satisfied by material wealth, because this means the peace of those who live in the possession of a god and of others who are

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viewed as possessions, and are therefore expendable. it cannot and must not be satisfied with an economic order in which a small group of people have more and more wealth and in which poverty and starvation remain a way of life, but at the same time the earth cannot be treated as a simple commodity. 5ec8ef588b

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