

142. the spirit of the gospel is one of love, but at times this love may turn itself into a fire, an enthusiasm to which nothing can be indifferent. yet it is no good being all fire and no water, a passion for a kind of poverty which is incapable of fostering any creativity or development. we cannot become fixated with a kind of energy which, rather than making us grow, means merely taking us back into a helpless passivity, basing itself on faith, the church continues her journey, and we must accompany her from day to day. to preach christianity to people who are indifferent to it or hostile to it is a duty, but to introduce it to those who accept it is a joy. but it is in the joy of the sacrifice of god himself that we find the true consolation of hope: jesus christ has conquered death (acts 15:36). it was through faith that jesus overcame death, and he led us to the same victory. 103. we cannot forget what i am telling you. making matters worse, many are so caught up in the system that they do not want to leave it even to die. they cling obstinately to it as though it were something great and eternal. their attitude leads them to participate in a murder, in the very murder of the parish in a spiritual sense, and who knows, perhaps also that of the church as a whole. 83. the tendency to individualism and autonomy is not just limited to the clergy, to catholic theology, and to catholic pastors. it also seeps into the entire church. while we are working hard to deepen our personal faith and to live out our total personhood, we should also be attentive to the other members of the body of christ, and we must not let down our guard or fall into the temptation of identifying with and being absorbed by our own interior experience, at the expense of others, especially those of our brothers and sisters. there is a danger that we may do the same thing in the church, because we may be tempted to attend to our own interior journeys, which are of much greater importance, rather than to the internal journey of the whole church, which is also important. we must never let ourselves get carried away by the foolishness of persons who believe that they have secured salvation by going to a confessional!

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46. in recent years, attention has been paid to the question of dialogue between the churches and islam. the catholic church has not been indifferent to this question, and has even established a permanent office for dialogue with islam. [50] it is clear that genuine dialogue can only be possible between friends who share a common set of fundamental convictions. such convictions, which are implicit in the very nature of faith, are: respect for god and for his revelation, for jesus christ, and for the church, both as the "pillar and ground of the truth" (1 timothy 3:15), and for the other religions. they also include respect for persons, for human dignity and for the rights of the individual, and the recognition of the need for solidarity between peoples. [51] it is regrettable that in many parts of the world, particularly in the middle east, and in other parts of the world where the catholic church has a presence, there are still places where christians and muslims, or their representatives, do not meet, and where they do not even live together peacefully. it is time that the church took the necessary steps to ensure that conditions for dialogue are created, and that both christians and muslims can live in peace and freedom. in the same way that we are grateful for the role of the state in guaranteeing that there is freedom to worship, we must also endeavour to guarantee that there is freedom to practise one's own religion. 256. the bishops repeated that the synod will not be able to undertake its mission of dialogue with islam as long as the christian community in the middle east is gravely harmed by the dramatic humanitarian situation. in this regard, they emphasized the need to respect human rights, to ensure access to basic services, and to ensure freedom of movement. the bishops also emphasized the need for a sincere and authentic dialogue between muslims and christians, one which is based on respect for the dignity of all persons, their freedom to choose and their right to be considered equal before the law, without any form of discrimination. 5ec8ef588b

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