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166. In the context of the Church, the word "love" includes, besides the heart-felt affection that our Lord the King directs to our whole personality, the love for our brothers and sisters in Christ. Like Jesus, we desire to bring all our brothers and sisters to the Father through faith and through the Holy Spirit, and we can be fully present only to our brothers and sisters. Within the community of the Church, this means that we "promote, preserve and defend the unity of the Spirit in the bond of peace" (Eph 4:3). This means that we must speak with wisdom and discernment and avoid the proliferation of technical debates and disputes which too easily poison and divide us. Regarding whatever concerns people of other Churches, we must understand and forgive, in order to lead them all together to the fullness of Christian truth. We must also be careful not to neglect our neighbours, often referred to as the "city of brotherly love". The laity and the clergy must make sure that it is not the case that every time the Church is organised, there are good Catholics but not really Catholics, and that this is not true of the English, of the French, of the Koreans or of the Israelis who are at the heart of the message of Christ. On the contrary, if there is no love in the Church, this will be destructive of the faith and produce a grandiose mess. 152. At the beginning of his ministry, the Lord made it clear to his disciples that the work of the evangelization of the world would consist above all in proclaiming the Good News in such a way that "this Gospel of the kingdom must be heard as I spoke it to you" (Mk4:14). The more perfectly these words have been understood and lived out, the more able the Church will be to proclaim the Gospel to the wider world. However, we must not be lulled into complacency.

Missionaries, even those who work from the cradle to the grave and to the ends of the earth, are not missionaries by profession. The missionary is someone who continually chooses to give himself to the world, to go out of himself, to look from the outside in, and who then suffers the pain and joy of making a new beginning in the midst of an enemy world. But this does not mean that his spirit should be a closed one, that he should close himself off from the world and live shut away in his cabin, which would be to abandon his vocation. So, too, we must not become isolated from the world, shut away in ourselves or cut off from those with whom we live. But rather, the missionary carries to the world within him the message of salvation, for the world must be brought to salvation: "for I desire mercy, not sacrifice" (Mt 9:13). Maintaining the faithfulness and the intensity of our personal relationship with Jesus Christ is absolutely essential. This will allow us to hear, embrace and transmit the apostolic words of the Church to others. At the heart of the missionary, we must find the friendship of Jesus, that is, his heavenly father, who never tires of calling each of us to himself. He wants to engage us in a great life, a Holy life, where we will encounter him, love him and know him in his word. In the relationship between the missionary and Jesus Christ, there is a will to change, a love for others, a desire to constantly grow in love, self-knowledge, self-discipline and prayer. We must always let the love of Christ be present to us. If this love is not deep within us, our missionary work will be at least monotonous, at best lack intensity. If we do not constantly test the reality of our commitment to Jesus Christ, at times when we ourselves are not overwhelmed by the Spirit, then we too will never be fervent, authentic missionaries.

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658. Now more than ever, the Church has an important role to play in preparing the hearts of men and women for the challenges of this new era, when the global family so often seems to be threatened with the disintegration of the family of nations which were founded and built by Christ. 10. If we look at the question of peoples receptivity to the Gospel, we can see that the problem is not a lack of objective conditions but the lack of spiritual preparation in the hearts of people. It is thanks to the poor that the riches of the Gospel are made manifest, and it is thanks to the rich that the poor are prepared for the discovery of the eternal home which the Gospel offers. In the light of these considerations, we believe that it is urgent to renew the spiritual dimension of the mission of the Church, and to make this a more thorough and an integral dimension of the Church in all her

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activities. This requires a spiritual renewal of the Church. In our age, this renewal must go hand in hand with the renewal of the whole world, in order to be effective and visible. A renewal of the Church entails in particular a spiritual renewal of Christians and all the baptized, in order to be born-again again. It means a renewed mind, a heart of love and a will to sacrifice. The world is now more than ever a dark and hostile place, where there is no choice but to be faithful and to love. On our way we are invited to hope, but above all to have charity in our hearts. To these questions we have already referred in the document on evangelization. Here I would like briefly to recall a few aspects of the faith which, we believe, make for the effective and apostolic proclamation of the Gospel.

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