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12. Our urgent need to preach the Gospel means that we, without ceasing, urge the Church to recover the strength of the 'Apocalyptica' which made her a worldwide Church. 'Apocalyptica' can be described as the Church's best of times, full of joy, hope and generosity, but it is also the Church's poorest and most difficult times, when she has to recapture the power to capture hearts, so to speak, by the preaching of the Gospel to this world, speaking tenderly to each person of the Word of God, with fire, salt, light and the Gospel. 114. what is really at stake in this debate is not freedom in the sense of being able to do what we want, but a form of virtuous and fruitful engagement of our sexuality with the divine gift of life. if we surrender ourselves to the lord, he will transform us and give us a face we have never had. our sexual identity is the place where god wants to cultivate us in god's most personal style. [72] in the gospel passage we have just read, jesus deals with sexuality in a way that holds up a mirror to our own desire; he sees it, and appeals to our desire for greater truth, greater love and greater beauty. a similar approach is at work in the readings of today. 95. each of us is born in the image and likeness of god, in such a way that we are capable of realizing that perfect freedom which god the father alone possesses. created for himself, man becomes the greatest of creatures when he is totally submitted to god. this is why the fundamental values by which we try to live are those values which correspond to our basic nature and are rooted in truth.

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163. No atheist can deny that reality exists, which is clear, perceptible and known. Or that, although it is beyond our subjective comprehension, it is visible to reason, to truth and to moral conscience. And no atheist can deny that this reality is personal, that is, that our life is genuinely our own: one is not the slave of one's life. But the atheist is still not free to conclude that the consciousness of

this personal life is a sort of illusion, or a simple misunderstanding. For the atheist is still forced to believe that our life is under the absolute dominion of an impersonal law, which moves all people without exception and which, although invisible, is omnipresent. This law is so subtle and so mighty that it can be known only by a purely rational process, which it uses to direct all human activity. At the beginning of the 20 th Century, and even today, many scientists were happy to proclaim that the laws of nature were entirely beyond the reach of any kind of rational reflection. But all of us can experience and understand the greatness of God, who governs the universe with absolute wisdom and love. We can communicate with this personal God, who knows every man s heart, but it is much more an experience of intuition than of reason. Thus, the atheist cannot but admit that, although he may not know the laws of nature, he knows that something in him is mysteriously ordered by a personal God. And this personal God is real in the deepest and most absolute sense, for God is love. 5ec8ef588b

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