
The Southern Reach Trilogy Epub ((LINK)) Download

14. missionary preaching is not confined to catholics, but is offered to everyone who is open to its message. jesus' example shows that the grace of conversion, accompanied by baptism and the gift of the holy spirit, is a response to god's call to become his own people: 'all men are called to become children of god (mt 5:19). the invitation includes all people of good will, without exception. this invitation is the starting point of the gospel, which is not only the good news for the poor, the needy and sinners, but for all humanity. to refuse it would be to refuse to be god's own people, the only ones among men to whom he has given the promise of salvation. the church cannot be true to her mission, and to the promises made to the people of god, if she does not proclaim the gospel to all. likewise, the church cannot be faithful to her call to be an 'invisible bride', if she does not promote a sharing of mission and service to all. the second area of the church's mission is evangelization. it is the task of all christians to go forth to make the gospel known and to let it penetrate all human hearts, in accordance with the will of god. as such, evangelization is missionary in nature, and its ultimate aim is the full inclusion of all persons into the life and love of god. it involves proclamation, witness and service, and it is connected to all the other activities of the church in which the gospel is proclaimed and received, and thus it is an integral part of christian living. in this regard, the church must remain ever open to new forms of proclamation and new methods of evangelization. the spirit of the gospel, which is essential to the mission, will guide the church's journey. in the light of the gospel, the church must proclaim the whole mystery of salvation, but this does not mean that she is required to communicate everything contained in the holy scriptures. the evangelia of the gospel are the life and light of the church, through which the message of the gospel is fulfilled and brought to its final goal. to the degree that people are receptive to the message and the call of the gospel, the church will be faithful in the proclamation of the gospel. this is the manner in which the church preaches, exhorts and teaches.

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The early works of Paul tend to omit references to non-Christian religions, although Paul clearly differentiated himself from groups that had rejected or even persecuted the gospel, such as the Pharisees

and the Sadducees (Acts 26:9-23; 28:18-20, 22-23). Most later writings by Paul tend to give more attention to demonology, as a means to defend the role of Christ and Christianity. Thus, the author of the Epistle to the Ephesians quotes a scripture that

refers to the fact that those who do not know the truth of God may be wrapped in Satan's bond: “therefore do not lie to each other.” (Eph 5:9) [57] This is a clear reference to the teaching of Jesus, and Paul cites numerous passages from the Old Testament that

teach the same truth:
“The mouth of a fool
brings strife, but the lips
of the wise bring
understanding.” (Prov
15:2) [58] The same
author admonishes:
“Maintain the unity of the
Spirit in the bond of
peace. There is one body
and one Spirit—just as

you were called to the
one hope of your
calling.” (Eph 4:3) [59]
This passage appears in
a passage that refers to
the indissoluble union of
Christ and the church as
the church of the living
God: “We are all one in
Christ Jesus.” (Gal 3:28) [
60] A later writer, the

author of 2 Timothy, refers to the gospel of the “grace of our Lord Jesus Christ,” an expression that might imply that other religions and philosophies are no longer relevant, or not legitimate paths to salvation, and that the force of Christ's life,

death, and resurrection are decisive, even over and above those aspects of it that may be specific to Christianity: “I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice, and I am impressed with a

genuine love for all the saints.” (2 Tm 2:1-2) [61] From this last passage a commentator concluded that Paul would not have made the remark to Timothy had he not been aware that his Christian contemporaries in his letters were friends of

those that had converted before the preaching of the gospel: “He knew his partners in Christ, and he graciously gives the credit to God for his preaching of the gospel to those who had not heard the faith before.” [62] 5ec8ef588b

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