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256. The life of Christians is the life of obedience, of humility and of service. In an age of unbelief, certain Christians have given up being obedient, have withdrawn from the world in order to safeguard their discipleship. And some no longer have humility, but live according to their own desires and feelings. The world has become populated by a great host of people who are experts in maintaining their own comfort and who are not prepared to love. And the Church knows that the greatest care should be taken in maintaining or strengthening the social order. We also know that, thanks to the revelation of God and to the witness of the Holy Spirit, the Kingdom of God is already present in history, and that it can only take shape in the world through our discipleship and mutual commitment. 241. The big difference is that Catholics do not believe in the true freedom of the Church, which means being able to choose our own vision of an authentic Christianity, including the teaching of Jesus Christ and the faith Christians cannot be proud of their destiny. And so, with history in mind, if we wish to really understand the culture of the second millennium, then we must get to the core of the problem. Its like those who believe they can understand oriental mysticism or fable by a few short phrases about Zen Buddhism or Korean mystics. They couldnt do so because they had no respect for the living tradition of Buddhism and the Korean mystics, who created these mystical expressions. With the burning question of the new prophet, Chaldean scribes transcribed the Hebrew writings of the prophets and of the Psalms. They also kept the texts for future generations, omitting nothing and recording the new revelations which the spirit gave to them. With great devotion they drew the Biblical prophecies of the future which were written for the community and for the ages. They taught the new citizens of the old land about the Holy Trinity, and they filled the land with the cry of their longing and of their hope! As Jesus had warned them, God no longer wanted the Temple to be destroyed; he sent Jesus, a sign of his power and of his love for them and for all people. He promised that his Church would spread throughout the world. Since the days of His ministry, Jews and Christians have been the vanguard of Christianity in the area between the Great Mediterranean Sea and the African continent. Christians took the Bible to the people of the Indies, to Africa and to China. When China was conquered by the Manchus, the Gospel of Jesus Christ was carried in their midst, and it began to be practiced by the Chinese people as a part of their spiritual formation. For more than 20 centuries, Chinese Christians have influenced world history. In 1582, Jesuit missionaries brought the Bible to Japan; in the same decade, Spanish missionaries

began proselyting in Japan. In the seventeenth century, the first Japanese Christian converts, led by Shigenori Tozawa, brought new life to the study of the Bible. In the nineteenth century, students and teachers from Anglican and Catholic universities in London visited Japan, stimulating new interest in Western civilization and in the Bible. Christianity has spread over the whole world, and it includes different religions, cultures and peoples. Despite all the difficulties experienced by Christians who went to the Indies and to Africa, they still have a desire to spread the Gospel and the wealth of the Holy Spirit to as many people as possible. [216]

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Importantly, every moment of history reveals new possibilities. There is no closed book on the life of Christ that has been completed by humanity. There is no “end” or a final condition of human nature. Thus, if we look back to the past, we can see that the church’s proclamation of Christ to the people and its relationship with them have always been dynamic and in constant evolution. [53] This is true even of the church’s collective life as a people of God. “The church,” says Saint Teresa of Avila, “is the one called from above. “ It is a sign of its basic unity, within which the other parts of the body mutually depend on each other and cooperate with each other for its common good. [54] Despite disagreements and dissensions that have marked history, the church has always maintained its unity. But this unity has not always been peace. For the bishop of Hierusalem, we remember, reminded Peter not to be troubled by the fact that the churches of Smyrna and Philadelphia were growing in size, because they “represent the other and the other is the first. [55] 282. What we believe about the resurrection of Christ is embodied in his death and its meaning. We believe that it is not the end of history, but a link in a history which is never closed, a history in which our destiny is bound up with that of God. We have received from God the power to die with him and be raised again through him. Each of us is imbued with this power, and each one of us participates with great earnestness in his own death and resurrection, by means of the Word made flesh and the power of the Spirit. 5ec8ef588b

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