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# Incorporate And Grow Rich Pdf !!BETTER!! Free Download

152. the parish is often a place of conflict; the parish is a place of new beginnings, because it is a place of encountering the new. it is a place of love and joy, where the faithful can meet and grow in the knowledge and love of jesus christ and in the love of others. it is a place for the salvation of all, but most importantly it is a place of the salvation of the children of god, a place which draws us to the same salvation which we offer to others. [159] the parish is a place of discernment, a place of encountering god. [160] 155. a fifth temptation is to keep looking for signs of salvation, which we believe we have already obtained, in our own life, but which the lord is asking us to live as though they still did not exist. this attitude is often expressed by pastors who do not preach on sundays what the lord asked them to preach on saturdays, by people who are not concerned to be in the word, or by christians who do not regularly hear the word of god read in the liturgy. this is how some fall into the temptation of laziness: they take what is so easily accessible and conveniently offered, whereas the lord calls us to hunger and thirst for more. as a result, for a few hours, they get satisfaction from thinking they have done their duty, whereas what they really want is to become serious, to grow in faith and in the knowledge of god and of themselves. 156. a sixth temptation is to get weary of the gospel and to resign ourselves to a comfortable life in the faith. this often happens to young people who have been brought up in the environment of a christian family, but who have become indifferent as a result of what they have been taught or of the society in which they live. it often happens to those who have experienced a large number of conversions and who have grown used to the fruits of faith and then become less and less interested in their source. it also happens to many who have been trying to be good for a long time, and have finally begun to think that they have never done anything bad and are therefore good. it is not uncommon to hear people say: i have always lived in the truth and i always have been a good person. i am quite happy with what god has done for me, and i want to rest content with this . but, as the apostle says, to the galatians, it is not enough to have been born again. we must remain conformed to the image of his son (2:19). it is in this sense that we must understand the conformity of which saint paul speaks in 1 corinthians 7:17: i am not saying this because i am in need, for i have learned to be content whatever the circumstances. he was able to do this because he was born of god and had been truly and completely regenerated.

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105. in recent years there has been a renewed awareness that the church herself is called to carry out her mission of evangelization. when the church, at the second vatican council, defined this mission as "the participation of the church in the paschal mystery, whereby the truth of the lord jesus is communicated to the world

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through word and sacrament" [25], she did not talk about a conflict between the church as evangelization and the church as society; rather, she affirmed that as the society in which christ was proclaimed and the christian people who proclaim him, the church is also called to work in the world for the salvation of society. this mission is particularly preeminent in the pastoral

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care for individuals, in particular the young. at a time when the church herself is far from fulfilling this task in its entirety, it is imperative that she works to make the fullness of the christian message of love, mercy and forgiveness relevant to the problems of our time. at this level the laity can play a decisive role, precisely because of their love of the people. as the constitutive element of

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a people of god, the laity must live out within the church their own communion with god and their own unity with jesus christ and his church. at the same time, it is necessary to guarantee that the laity hear the proclamation of the word of god from the church, which lives in communion with the world.

205. the pope recognizes the particular needs, the practical commitment, and

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the varied experiences of particular churches. in the past he has called, as in [<http://www.ewtn.com/library/pope%20pont%20decretals%20collected.htm>], for the church to mark a time of discernment of the actual possibility for her to present and articulate her christianity with full consciousness and in a distinctly evangelizing way. he has called for a better understanding of the unity

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of the church, which now seems far from the vision of its founders. he also expresses his concern over the growth of fundamentalism, even of fundamentalism of an authoritarian and heterodox type, in many quarters. [205] between the demands of truth and the proclamation of the gospel, he wishes to give a new impulse to the missionary dimension of the church, to

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her witness and outreach in the world. to this end, he feels that the great contribution of christians in the field of civil society is required. we need to respond with enthusiasm to the various social organizations which have sprung up today, especially those which promote the dignity and rights of women, children, the elderly, migrants, the disabled, people of different cultures.

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we need to ensure the institutional and material recognition of the active participation of women in all sectors of christian faith.

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