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50. the word means to bind together, but the binding done in the one-to-one communion of love in the eucharist does not make our relations to other men and to god objectively equivalent. within this individualistic world, god can be approached in an objective manner only by a subject which is, however, incomplete by itself. this subject, which is sensitive, finite and radically dependent on the giver of life, can be approached in the eucharist as a free gift, but also as a gift which is received in persona because our relation to god is also a relation in personam. because of this, the rights and duties of love can be preached, but only in persona and for persona, for only in a person can one love another. consequently, our exchange of love for love in the eucharist is not just an exchange of love, but it is indeed a constant exchange, where this love receives a concrete, effective and absolutely radical expression. it is not an abstract or theoretical exchange, because it is more than an exchange of goods. in this exchange, we are given a part of god himself. in the person of the

priest, the adoring people of god become the church, that is, the body of christ, where we must "take up our cross, " namely, do not worry about our own safety and position, but seek the welfare of others and serve them. the gift of love in the eucharist is divine love, because it is not empty, as love is never empty, for it does not lose its impetus or its action by being put in a particular situation. love is a permanent gift of god. it is not the same as those usual christian words which suggest that love is not only a gift but is also a duty. indeed, this other kind of love, the love of duty, does not make the beloved and the loved equal. it lacks the unity of the person who receives in a gift because it is a gift. the good, as it is true, is above all love. this is why charity can rise above all utilitarian calculations. charity is a gift, a great gift, a gift of love, while good is the act of love, which is complete within itself and which gives us the future.

[52]

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32. john paul ii underlined that in the universal church there is always and everywhere an ecclesial community, which is not only the church but also the whole church, the entire people of god. he drew attention to the fact that in the orthodox tradition, the church is essentially embodied in the people of god. [33] at the synod, the holy father underlined that no one should doubt that the primacy of peter, even if it does not imply any institutional unity of the episcopate of the entire church, must always be preserved as a gift of the spirit. in the light of his great and authentic ecumenical spirit, he encouraged the churches of the east to re-evaluate the manner in which their own special experience of christianity has been transmitted to the people and how it can continue to guide them in their

cultural formation. [34] he wanted the orthodox churches to rediscover and re-appropriate their own rich patrimony in the light of their own cultural tradition, their theological legacy and their great history. he hoped that they would not lose their ancient liturgical and spiritual treasures which are part of their treasure of the faith and have enriched the christian patrimony of the world. [35] 131. i have observed with sadness that in many cases believers of other religions have more difficulty in achieving a true, mature and clear ecclesial identity than do those of their own faith. this experience is particularly acute in the western world, with its culture of individualism and separation of church and society. when christians do not know themselves and the role they play in the church, they too often feel that they are “just another” member of the body. this happens not just to outsiders but also to those who have been baptized but for various reasons do not live a life fully and thoroughly marked by the gospel. the pain of such individuals often arises from a confused feeling of belonging, of receiving something, but of being nothing in the church or in society. in this confusion, the church and the way of life of the church are seen and evaluated by the rules of a dualistic vision and of a fragmented ecclesiology. this is understandable: in the liturgical and spiritual renewal of recent years, some churches have had to confront a crisis of the authentic identity of the community of faith. many men and women have sought the church, the sacraments, prayer and the beauty of the gospel, only to be confronted with a frustrating emptiness when they returned home, a world that was the same as it had been before. of course, such a sad experience has given rise to much confusion and uneasiness. this does not mean that many people have failed in their discernment, yet it is necessary to look closely at those who find themselves in this situation and to understand how they have ended up in it. 5ec8ef588b

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