

THE FULLNESS OF LIFE FOR ALL

A call for a prophetic Church

We live in a world which stands ever more deeply in contradiction to the message of the Gospel: “I have come that they may have life and life to the full.” (John 10:10)

We watch the destruction of our planet, we see the plight of a billion people living with hunger and the hopelessness of a youth without a perspective for their future.

As Christians and as a church we cannot remain silent. Our credibility is at stake. The time has come for a radical conversion: “Change your way of thinking!” (Mark 1:15)

Our reality

We live in a time when the survival of humankind on this planet is threatened.

- ➔ Everywhere we can see the signs of climate change destroying the livelihoods of millions of people.
- ➔ Public goods like water and energy, education and health services, yes, nature itself is being privatised and subjected to the law of profit.
- ➔ Powerful financial institutions have caused a worldwide crisis and taken society hostage. They have blackmailed the political powers to place the losses of their speculative games on the shoulders of future generations and refused to take responsibility for the common good.
- ➔ The growing gap between the few who accumulate senseless riches and the many who lack the necessities of life inevitably leads to violent conflicts between citizens and between nations.
- ➔ An economic system that turns money into an idol slowly destroys like a cancerous tumour the rights and the dignity of persons, the sense of solidarity in society and finally also the openness of the spirit for the divine.

The dance around the golden calf is becoming a dance of death for humanity and for nature.

Our hope

As Christians and as a Church we have to vehemently contradict this reversal of all true values and counter it with the biblical-christian vision of a different world view and value order:

- ⊕ A world where people feel respect and responsibility for nature and for their fellow-creatures, use resources carefully and sustainably and preserve the beauty of the earth for future generations.
- ⊕ A world where political powers defend not only democratic liberty, personal freedom and the responsibility of the individual but equally promote the common good and protect public goods.
- ⊕ A world where money serves as a means of exchange, where property has a social obligation, and power and knowledge are at the service of the common good.
- ⊕ A world in which the future of every person is secured through social solidarity, where responsibility, respect and compassion shape human relations, where wisdom and commitment are valued more than possessions.
- ⊕ A world where the economy serves human needs and where growth means more life, more freedom and trust, more hope and love.

Our responsibility

This hope for the fullness of life for all urges us to resist fatalism and resignation and to put our trust in the power of faith which can transform the world.

We will not stop openly and clearly naming the injustices done to human beings, to communities and to creation. We will vigorously contradict all attempts to justify “the structures of sin” (Pope John Paul II.) with the argument that there is no alternative.

There are no simple answers to these urgent problems. Only a long process of deep common reflexion and courageous and creative action can lead to a new and sustainable order.

Here are some questions to stimulate our reflections and discussions:

- ❓ How can we learn to live out of a spirituality of creation and diminish our ecological “footprint” through frugal living and a sustainable use of resources?
- ❓ How can the privatisation of public goods and the patenting of nature be stopped? How can we gradually achieve social security, access to food, education and health care for all?

- ? How do we as a Church use money? What are our criteria when we invest money; what are our priorities when we have to take financial decisions? How can we adjust to the decrease of funds in a spirit of solidarity?
- ? As disciples of Jesus we have made an “option for the poor”. What does this concretely mean in a situation of increasing poverty?
- ? How can we use the principles of Christian social teaching to develop a new economic order based on solidarity and realise it through small concrete steps?

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- ! We confess that the situation of our world obliges us to look for solutions toward global justice.
- ! We commit ourselves to work for the goal for ‘fullness of life’ for all in our prayers,
in our thinking and our actions.
- ! We consider it indispensable to initiate at all levels within the Church in Germany a broad process of common reflection on how to act responsibly within our Church and within society at large.

Signatures ...

We invite Christians as well as groups and institutions within the Church who share our vision to make this call for a prophetic Church their own and become active!

Information and contact:

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