



## Pointers for using the main theme presentation

With this main theme presentation the Evangelical Church of Westphalia is moving onto a new methodological path:

The main theme presentation wants to invite to a conversation within the church as well as to evoke a dialogue with representatives of the different societal realms.

The present text has already originated in a dialogical process with experts from the church, from politics and from the economy. It targets just this dialogue when the 75th anniversary of the Theological Declaration from Barmen will be celebrated in the year 2009. It involves the question: What does the fifth thesis of Barmen mean for the tasks of the state and the church in the age of globalisation? In this way the main theme presentation clearly names challenges and goal perspectives in shaping globalisation, but they can only be attained in listening to Scripture and in remembrance “of God’s kingdom, of God’s commandment and justice”.

On this basis the main theme presentation invites mutual reflection on the necessary consequences. This conforms to the self-understanding of the church as it is expressed in the “Theological Declaration of Barmen”.

The governing board of the church directs three requests to the parishes and church districts, to the agencies and works of the provincial church:

1. It asks that position statements be worked out and reported on the main theme presentation.
2. It asks that a dialogue on the topics of the main theme presentation is to be initiated with people from the various societal realms: for example from politics and economy, labor unions, (consumer) organizations and initiatives. Even so, many others should join the dialogue from their perspective: young people, pupils, vocational trainees, handworkers and other self-employed, people in human service vocations, in management or unemployed, Hartz IV recipients, refugees and people with an immigration background – women and men. Experience reports on this are very much wanted.
3. It asks that manifold ideas for activities for the “Barmen Year 2009” be developed, experiences with projects be described and that these be brought into the total church process.

This process will be accompanied after the beginning of the year 2008 with the internet page: [www.globalisierung21.de](http://www.globalisierung21.de).

The position statements, the experience reports and the project descriptions are requested to be sent to the Head Office of the Evangelical Church of Westphalia up until June 30, 2008.

# Contents

## Shaping Globalisation!

Introduction of the Präses	4
<b>First Part: The times are changing</b>	<b>8</b>
The times are changing – basic insights remain	10
The Bible mirrors the globalized every day life	16
Christians serve God in every day life	24
Globalisation – as old as humanity	30
The church reminds the state of its tasks and supports it	36
The primary task is and remains to protect the dignity of humans	42
<b>Second Part: Liberated for service in the one world</b>	<b>46</b>
Caring for rights and peace	50
Preserving the foundations of life	56
Giving humans a home	60
Permitting all to participate in life	66
The text of the Theological Declaration of Barmen	75
<b>Appendix</b>	<b>78</b>
Church position statements on the theme	80
Members of the commission, Thanks	83

## Introduction of the Präses

“The state and state tasks in the age of globalisation” – for this field of themes, so resolved by the Provincial Synod in 2005, the governing board of the church should prepare a main theme presentation. Already in the year before that the provincial synod passed a position statement on “Globalisation. Economy in the service of life” as an answer to the so-called Soesterberg letter (1) and as a contribution of our church to the ecumenical consultation process. Therewith we put in place a different guiding principle over against the globalisation which is dominated by economic interests:

“It is obligated to the social-ethical principle of solidarity and justice between the strong and the weak, between those living today and future generations.”

But how can the dominance of an untamed economically oriented globalisation be contained politically and democratically? How can that which we demand social-ethically and consider necessary be made politically possible in our country and world-wide at all? In my report to the Provincial Synod in 2005 I asked the question and focused it on the tasks of the state and state action. In the same year of 2005 it became clear in several publications and also in the public debate how controversial this question was evaluated: Some demand world-wide the further curtailment of state tasks in favor of economic growth under the signature of deregulation. Others see the most urgent task in renewing the state (Paul Kirchhof) and warn that the state with its hitherto tasks will become an “outdated model” and will no longer be able to fulfill its duties (Erhard Epler).

As the Evangelical Church of Westphalia we partake in this discussion. Therewith we want to enter into dialogue with those who carry responsibility in politics, economy and society and also with those people and groups who find themselves on the losing side in the process of globalisation. Above all we ask our parish members as Christians and as citizens to get themselves actively involved and look for possibilities of dialogue on their part. Therein we take up the impulse that the Council of the Evangelical Church in Germany and the German Bishops’ Conference established in their common word: “Democracy needs virtues”, on the future of our democratic body politic:

“The insight is lacking that it is the nature of a democratic body politic that all are responsible for its ability to function and accomplish things. And the insight is also lacking

1 The Soesterberg letter to the churches of Western Europe is the result of the ecumenical consultation on economy in the service of life that took place on June 15 to 19, 2002 in Soesterberg (The Netherlands). The consultation was part of a world-wide ecumenical process in which the member churches in the World Council of Churches, the Lutheran World Federation and the Reformed World Alliance together deliberated on the challenges posed by economic globalisation and its effects on the lives of people and their environment and addressed themselves to these problems.

that democracy not only needs reliable structures and procedures, but that it is also at the same time dependent on the active participation of the citizens in forming its political will.” (ibid, p. 5)

Against the impression that democratic participatory rights are vanishing and that the economic and social changes can no longer be influenced politically the churches in their common word encourage “the high esteem for democracy and the utilization of its chances”. (ibid, p. 15)

With the main theme presentation : “Shaping globalisation. State and Church: Challenged to help enact rights and peace in the one world” we set our eyes on the common tasks of formative action in the democratic state as well as in the international interconnectedness of politics and economics. In the second part four concrete fields of action are introduced in exemplary fashion as to how they are already being dealt with in our Westphalian church and how they can be further developed: It concerns the challenge of peace politics, the preservation of the foundations of life, migration and finally the overcoming of poverty by the sharing of all in the goods of life. In all four fields of action it is outlined how the spiritual practice of the church is bound together with social-ethical insights and concrete civil involvement.

The main theme presentation also gives accountability on what foundation we in the evangelical church develop and account for these positions. The basis for this is the Theological Declaration of Barmen (2) and here especially the fifth thesis. The Theological Declaration of Barmen directs itself against the totalitarian national-socialist state. It sharpens the distinction between state tasks and the church commission. The existence of the state is not a purpose in itself. In the still unredeemed world it is necessary. The state exists for that reason and only for that reason by divine ordinance because it has the task to fulfill of which the church ever again reminds it in listening to God’s word: “to care for rights and peace”. Human insight and human capability establish the measuring stick for state action. The state is a task of human formative action.

The Barmen Declaration casts a sober eye on the state; it is directed against the totalitarian state of coercion for the state based on established constitutional rights. Barmen therein marks a change in direction in the history of the evangelical church and theology. It is new in Barmen that both, the governing and the governed, are addressed in one word on the responsibility for the body politic. Many Synod members in Barmen were certainly – as Gustav Heinemann describes it – more formed by their heritage in an authoritarian state which gave the responsibility to the governing who assigned the governed to obedience over against the state and its action. Over against this the door for a democratic understanding of the state is opened with Barmen. In this understanding the state can no longer

2 The text of the Theological Declaration of Barmen is to be found on page 74ff.

be thought of majestically in the juxtaposition between the “governing and the governed”, but exclusively as a formation of the political self-organization of a society.

For the growing consciousness of political co-responsibility by evangelical Christians after 1945 the fifth thesis of Barmen attained crucial significance. On this basis – in knowledge of the history between the state and the Evangelical Church in Germany – a positive relationship with the democratic state with established constitutional rights developed. This can be traced with special clarity in the political career of Gustav Heinemann. He belonged to the Confessing Church, was a participant in the Barmen Synode and was a close friend of the main author of the Barmen theses, Karl Barth. On the background of the witness of Scripture and above all in recourse to the history of biblical rights he interpreted the constitutional law and the order of state from the boundary which is drawn by the inviolable dignity of the human being.

“The biblical history itself is indeed witnessed to as a history of rights. In this history of rights God enacts His right. His justice accomplishes itself in that He elects humans, liberates them from their being bound and leads them to peace. In the royal dominion of Jesus Christ God’s justice is established. Jesus Christ has all power in heaven and on earth. All right of being and living is attributed to humans by God.” (3)

When we today critically analyse the state and the tasks of the state in the age of globalisation then we refer ourselves to this new starting point in the evangelical church which was established with the Theological Declaration of Barmen and then found its continuation as time went on. Thereby I first of all remind us of the memorandum of the Evangelical Church in Germany from 1985: “The Evangelical Church und Democracy based on Freedom. The State of Constitutional Law as an Offer and as a Task”, as well as the theological statement of the Evangelical Church of the Union from 1986: “Caring for Rights and Peace”. In the ecclesiastical position declarations as well as in the theological discussion and in the concrete challenges for the church and the parishes today it becomes clear that we must go “with Barmen beyond Barmen”:

In the place of a static juxtaposition between state and church we acknowledge today a multi-dimensional view of state tasks and state-comparable institutions like, for example, the European Union and the United Nations.

The state task is not only “caring for rights and peace”; the state as a social state also has the task of taking over welfare functions and thereby fostering participatory justice; for future generations it has to secure conditions of life worthy of human beings.

The further development of democratic forms of participation, mainly in the interstate and transnational area, is taking on increased significance.

3 Gustav Heinemann: Glaubensfreiheit – Bürgerfreiheit. Reden und Aufsätze zu Kirche – Staat – Gesellschaft 1945–1975, Reden und Schriften, Bd. II, hrsg. von Diether Koch, 1976, S. 277 (Religious and Civil Freedom. Speeches and Articles on Church – State – Society 1945–1975, Speeches and Writings, Vol. II, ed. By Diether Koch, 1976, p. 277).

The confrontation with the totalitarian state stood in the background of the Theological Declaration of Barmen. The democratic state of established constitutional rights is at this point in time not in the danger of being exalted in such a way. But through the untamed forces of global economic activity it is being significantly weakened and undermined in its tasks and in its perception of its function. In this situation, too, the theology of Barmen can prove itself. For today, too, we as church have the commission to remind the state that it as a “divine ordinance” is to serve life. Such a remembrance of “God’s kingdom, of God’s commandment and justice” is ever so valid for the citizens – for all who shape the body politic and carry responsibility for it.

For this reason the interpretation of the Barmen Declaration stands in the center of the main theme presentation. The way they arrived at their judgements should also undergird and be the measuring stick for our judging and dealing today. Only a church that listens to God’s word has also something to say.

The first Barmen thesis defines faith in a three-fold step of “listening – trusting – obeying”. This sequence is of the greatest theological significance: In the beginning stands listening to God’s word – His consolation and claim in the person of Jesus Christ. This being spoken to and listening opens us up for trust. And this trust is only true when it finds itself ready for obedience through the deed, steps of action towards concrete measures.

The Evangelical Church is distinguished by this that all the baptized are on the basis of the priesthood of all believers destined to full and equal participation. The governing board of the church has its task therein to make this participation possible and give order to it. This evangelical understanding of the church is closely tied to the leitmotif of the citizens come of age who shape the body politic in a democracy. This main theme presentation is different than previous ones: Its goal is to be an outreaching hand, to therefore be a kick-off, so that we in listening to God’s word and trusting in Him find our way to mutually developing concretions and steps of action. The governing board of the church will collect the results which come forth from this discussion process and will present them in adequate form to the Provincial Synod of 2008. (4) Entering into the 75th anniversary of the Theological Declaration of Barmen in the year 2009 the synod will be able to work through them intensively.

To all who enter into a thoroughgoing discussion with the main theme presentation in boards, in parish activities, in instruction, in further education and in political discourses I wish God’s blessing.

Your  
Alfred Buß

4 For the procedure see the back side of the title page 2.

The times are changing – basic insights remain

Life in the one world which changes fast

The function of the state

The spiritual dynamics of faith in  
listening - trusting - doing

## Life in the one world which changes fast

The world changes itself - that was always the case, but the speed and the effects on the world as a whole are new. In economics, in politics, in the culture, in communication, in all realms of life the international interwovenness has increased. The borders of a city or a country are no longer the borders of the world. Economic and political relationships bring countries and people closer together.

### Life in the global village

#### The one side

What effects does globalisation have? For an individual global every day life might look like this: For breakfast I drink coffee from Columbia and eat a kiwi from New Zealand and then drive in my car produced in Spain to the place of my job in the German associate of an American company where I process several orders from China and delivery to Sweden. Around noon I profit from the rising stock markets in Hong Kong. In the evening I sell grandmother's used coffee service over the internet with a computer made in Korea to a collector in India while I am drinking a cold coke and thinking about whether my next vacation will be flying to the Maledives or going on a city tour of St. Petersburg where in any case I can get German beer, a schnitzel and French fries.

#### The other side

For example: Maureen from Manila. She worked in a supermarket, twelve hours a day. She saw how colleagues carried themselves to work with their fever. They can not allow themselves to be sick. Then, whoever is sick doesn't earn anything anymore and has to fear losing the job. Sick leave pay? Health insurance? Pension insurance? Be happy when you have work. When a heavy crate fell on the foot of a colleague she had to go to the doctor. She could hardly pay him, limps since then and is back at work again. It is a miracle that she was taken back once more. Accident insurance? You should have looked out better. Hundreds are waiting.

Maureen finally organized a strike along with several other courageous ones. The risk was known to her. She was fired. Now she is without work. And she can't find another job anymore, not anywhere in Manila. For she now stands on the black list. The international company that owns the supermarket has in this respect a well-organized exchange with other companies.

## The function of the state

The first common witness of faith of the evangelical Christians in Germany since the time of the Reformation, the Theological Declaration of Barmen, will be 75 years old on May 31, 2009. In that former political situation it directed itself against the absolute claim of the totalitarian worldview-state.

Today we live in a democratic state with established legal and social rights that sees itself challenged through the globalized economy. The politics of liberalization, deregulation and privatization of the economy have created empty spaces for the political order. Public tasks are being increasingly privatized. In the face of this situation it is the task of the state to create a framework of order in order to temper the risks of the economy that has become a purpose unto itself. In the final analysis this involves a clear definition of state action and therewith the primacy of politics.

In listening to the word of God the church recognizes that the state has a definite function of which it must always be reminded: Caring for rights and peace. In the state this takes place “according to the measure of human insight and human capability under the threat and execution of force”.

The Theological Declaration of Barmen sees the secular state grounded by the word of God. The state has the task “to care for rights and peace according to the measure of human insight and human capability under the threat and execution of force.” For this reason the Barmen theses demand worldview neutrality of the state. They reject an exaltation of the state which would make itself into “the one and total order of human life”. (1)

### Definitions

Power:	The capability to enact something
Force:	The application of power - legitimate force (potestas) - destructive force (violentia)
Powers:	Appliers of power: In a democratic state with established constitutional rights the law-giving, governing and judicial powers are separated.
Dominion:	Constant exercise of power through established powers. In a democratic state with established constitutional rights the rule of law rules exclusively.

1 According to: May 27, 2004, Bishop Huber for the 70th anniversary of Barmen ([www.ekd.de](http://www.ekd.de))

„Fear God. Honor the emperor.“

1 Peter 2:17

Scripture tells us that the state has the task according to divine ordinance, in the still unredeemed world in which the church also stands, according to the measure of human insight and human capability to care for rights and peace under the threat and execution of force.

The church acknowledges in gratitude to and reverence before God the benefit of this His ordinance. She remembers God's kingdom, God's commandment and justice and therewith reminds the governing and the governed of their responsibility. She trusts and obeys the power of the word through which God bears all things.

An excerpt from the V. Thesis of the Theological Declaration of Barmen

## The spiritual dynamics of faith in listening – trusting – doing

As great as its significance is, so brief is the text of the Theological Declaration of Barmen: An introduction and six theses. These are nothing other than interpretation of the Holy Scripture.

The word of Scripture, the confession and the condemnation of false teaching follow one another. To listen to God, to trust in Him, to obey Him and deal correspondingly - that spiritual dynamic is simultaneously the assertion: On the basis of the word the confessional statements and the condemnations are to be understood.

“The No has no independent significance. It is entirely dependent on the Yes. It can only be spoken aloud in that the Yes becomes loud.”

Karl Barth, co-author of the Theological Declaration of Barmen

God's Yes to His humans liberates them to act. “Jesus Christ, how he is witnessed to in the Holy Scriptures, is the one word of God that we have to hear, that we have to trust and to obey in living and dying” is what is said in the first thesis of the Theological Declaration of Barmen. The obedience over against this one word of God liberates to that end that the whole life is patterned into a “reasonable worship of God” (Romans 12:1). That has church-political as well as state- and society-political repercussions.

“Every one of our sentences begins with a Scriptural passage in which according to our conviction a whole series of Scriptural passages are summarized which step before us summoning obedience and showing that we are not concerned about programatic demands, but that we are called to life and blessedness.”

Hans Asmussen, co-author of the Theological Declaration of Barmen

# The Bible mirrors the globalized every day life

Justice

Confession

God's house

Communion

## Justice

Splitters on the floor!

With her left hand she pressed an icebag on her swollen lip.

In the right hand she held the door knob.

Beside her was the small brown suitcase with which she came from Kosovo.

She swirled around with her eyes one last time.

The apartment had given her security.

Like how she at that time felt secure – in her childhood before the war in Kosovo.

But then the inner security ran into danger.

She knows: Violence always has a history.

Whoever doesn't learn to solve conflicts non-violently resorts to other means.

She locks the door, takes her suitcase and flees.

Where to?

**“Guide our feet into the way of peace!”**

**Luke 1:79**

Peace in the world consists in every one being able to live in peace. Human rights are the measuring stick for it. It belongs to the tasks of the state to protect the rights of humans. But not every state protects human rights. How can human rights be realized globally?



## Confession

Two neighbors: The car shines in the sun. One of them is bursting with pride.

“We bought it new! We finally didn’t want to have a breakdown on the way during vacation!”

He winks at the other one and describes the advantages.

Less CO2 emission than the old one, emission particle filter, two liters less gas per 100 kilometers, there one can drive a car with a good conscience.

After all his wife and he wanted their grandchildren to still have something from the beautiful nature.

When the climate changes there might possibly be desert all over here!

One must surely do something against that!

The other neighbor nodded and wanted to know:

“Where are you driving then on vacation?”

“To Croatia! And you?”

“To the Eifel, with the train!”

**“As long as the earth endures, seedtime and harvest,  
cold and heat, summer and winter, day and night,  
shall not cease.”**

## Genesis 8:22

The world-wide climate change endangers the life of humans and nature.

Humans must go hungry because productive land becomes desolate.

Floods destroy whole strips of land, storms devastate huge areas, the ocean sea level rises.

The only way to stop this global development is through international co-operation.

But powerful interests stand against this.

How can responsibility for creation be grasped world-wide?  
What can the individual citizen do? –

What can governments do and what can the community of states do?



## God's house

A completely normal school class:

Sarfin's family came to Germany from Sri Lanka,

Alma and Sleiman fled with their parents from Kosovo,

Cathreen's father is English,

the parents of Eugen come from Kazakhstan,

Elena and Alex were born there,

Roberto is a citizen of Portugal,

Mehmet's and Sibel's parents and grandparents come from Turkey, but they have been in Germany for a long time already,

Dennis's mother comes from The Netherlands,

Michael's mother is polish.

Franziska, Jessica, Patricia, Verena, Markus, Nils, Sven, Sebastian have German parents,

just like Jaqueline La Roche and Justin Matuszewski.

**“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God.”**

**Ephesians 2:19**

Our country is a room in the global house.

Humans of different origin live here.

The less social ties are present,

the greater the conflicts will become.

How can the state avoid that the society falls apart?

How much protection must the state provide?

How much integration is necessary?

How much integration is possible?



## Communion

In a small alley beside the church

some women and men are waiting. They lean

on the walls of the houses, look at the store windows,

talk with one another - peacefully and unnoticeably.

Suddenly movement comes into the scene.

A worker in the bakery pushes

a cart with bread around the corner. What is not sold

in the evening must be disposed of.

He parks the cart. The grabbing starts hurriedly.

Bread disappears into bags. One looks around a little shamedly

and hurries away.

After a few minutes - the cart is empty.

**“Give us this day our daily bread!”**

**Matthew 6,11**

Ever more humans must be satisfied with leftovers.

Poverty is a reality in our country.

How much social security must the state

offer its citizens? -

When is the dignity of the human being endangered?

Christians serve God in every day life

Worship service in listening – trusting – doing

Liberated to work for the dignity of the human being in the one world

## Worship service in listening – trusting – doing

To live in peace, to rejoice in creation, to have enough to live on and to have a home - many biblical stories deal with how humans experience God's blessing or how they long for it. The Scripture teaches us to understand the gift of life as an expression of God's loving care. God's mercy and the human's gratitude correspond to each other like word and response.

In the beginning of chapter 12 in the Letter to the Romans the apostle Paul comes to talk about God's fundamental action for salvation and the worship service of Christians in the midst of the world.

“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable worship. Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God – what is good and acceptable and perfect.”

Paul in the Letter to the Romans 12:1-2

God touches humans in His mercy; in their hearts, in their most internal humanity. God awakes trust to live according to the love which is received.

Whoever is touched by God's mercy is liberated from slavish and godless ties for the freedom of God's children. God's gift of justice liberates for action.

“Just as Jesus Christ is God's consolation in the forgiveness of all our sins so in the same seriousness he is God's mighty claim to our entire life; through him we experience joyous liberation from the godless ties of this world for the free and grateful service for his creatures.”

An excerpt from Thesis II of the Theological Declaration of Barmen.

## Liberated to work for the dignity of the human being in the one world

“In hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we are saved.”

Paul in the Letter to the Romans 8:21-24

Worship in the every day life of the world leads the human being to serving creation. In baptism a new life has begun for Christians. This life renews the relationship to God, to our fellow human beings and to creation. Christians are not abandoned to the powers who generally determine the happenings in the world. They can protest against the rules of the world as it is.

In the beginning stand listening to the word and receiving the mercy of God. Christians should examine and discern what is to be done at the moment in the sense of God's loving justice. That happens in being bound to God's word in listening – trusting – doing. Human will should never be mistaken for the will of God. Distinguishing the spirits is a gift of God.

Mercy is never abstract. It is encounter in love. In Jesus Christ God's countenance is lovingly turned to us and gives the human being esteem – the esteem and dignity of a child of God.

Christians are challenged to rise up against the disrespect of human dignity through violence and the denial of human rights, through the unjust distribution of goods in the train of globalisation.

The mercy of God contradicts the attitude that judges humans exclusively according to what they achieve and can achieve.

## World population

Data of the World Bank, 2005

Red 15%; blue 85%

Red: rich North

Blue: poor South

Prof. Sampie J. Terreblanche

**“Let justice roll down like waters, and righteousness like an everflowing stream.”**

**Amos 5:24**

## World income

Data of the World Bank, 2005

Red 78%; blue 22%

“We have spoken about poverty in the countries of Africa with a per capita income of 1.1 percent of the income in the USA. An important reason for this continuous poverty are the agricultural subsidies that the European countries, the USA and Japan pay to their farmers. In Europe they are so comprehensive by the requests of the French. In Europe every cow gets a subsidy from the government to the extent of two dollars per day. I tell my students, and I assume that I can remain honest and tell you that too: Where ever you drive in Europe, with a car or a train, and you see a cow: Think about it that this cow gets two dollars per day from the government while humans in Africa must get along with less than 70 American cents per day. ... In the several speeches that Thabo Mbeki holds he describes the world of today as a world of global apartheid in which 15 percent of the world population get 78 percent of the income.”

Prof. Sampie J. Terreblanche (2)

Christians can not extract themselves from unjust structures and ways of behavior in this world. As a part of the still not redeemed world they are guilty too.

Therefore they ask for forgiveness and trust forgiveness. For this they don't need to let themselves be discouraged and silenced.

2 Lecture to the delegation of the governing board of the Westphalian Church on June 28, 2007 in the University of Stellenbosch, South Africa

In October of 1945 representatives of the Evangelical Churches in Germany met in Stuttgart to ponder their role and their deeds during the time of the NS-dictatorship. On October 19, 1945 they published the “Stuttgart Declaration of Guilt” in which is written: “Now a new beginning should be made in our churches. Grounded in Holy Scripture, oriented in total earnestness to the one and only Lord of the church, we go about the task of cleansing ourselves of foreign influences in the faith and re-ordering ourselves. We hope to the God of grace and mercy that He use our churches as tools and will give them the authority to proclaim His word and to create obedience to His will among us and our entire people.

...

We hope to God that through our mutual service the spirit of power and revenge that is becoming powerful anew may be dispersed and that the spirit of peace and love may come to power in which alone the tormented humankind can find restored health.”

# Globalisation - as old as humanity

Faces of globalisation

Global outreach of Christianity

Basic symbol of globalisation

Chances and risks

## Faces of globalisation

Since the 1990ties the concept “globalisation” is in the mouth of every one. At the same time there is today no generally accepted definition of the phenomenon of globalisation. In the realm of the German language it is to be found for the first time in the 1960ties in the usage of the student leader Rudi Dutschke. For him it referred to the globalisation of revolutionary forces.

Globalisation can not be restricted to individual phenomena like international, multi-national oder transnational activities.

### Definitions

International are the connections between states.

Multi-national are the connections between far-reaching institutions that are present in various countries – nearly like confessions or business companies.

Transnational are cross-border social, economic, political and cultural connections between humans through whom neither a state nor a large institution is represented - like in migration. 3

Globalisation expands and intensifies the relationships between states, social systems and enterprises. The more strongly globalized economy sharpens the competition world-wide. The steering capability of national states changes itself. In order to maintain possibilities for activities states among themselves form new supranational areas of political action such as the European Union. The transfer of rights of sovereignty to orders above and beyond the individual state relativizes the influence of the individual member states and of their voters.

An excerpt from “Demokratie braucht Tugenden” (Democracy needs virtues), the mutual word of the Evangelical Church in Germany and the German Bishops’ Conference, 2006

Globalisation has many faces and penetrates into all the realms of life. The phenomenon of globalisation has always been. In the sense of the unity of the world it is an ancient dream of humanity and was present in all times and all peoples.

## Global outreach of Christianity

Since its beginning Christianity has been ecumenical and in that sense with a global outreach. At the very beginning of the history of the apostles the disciples were commissioned to be witnesses

3 According to Portes, Alejandro (2001): Transnational Entrepreneurs: The Emergence and Determinants of a Alternative Form of Immigrant Economic Adaptation 1 (WPTC-01-05). Oxford: Institute of Social and Cultural Anthropology, University of Oxford.

“in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). The Gospel is God’s word to all humans in every place and at all times. So Paul planned to travel to Spain, to the end of the world known to him, to proclaim Christ.

“As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.”

Galatians 3:27-28

Christianity has today with its universal commission global contacts in almost all cultures and other religions. From the very beginning it contained a plurality of life convictions, cultures and ethical concepts among the Christian congregations. Within the fellowship social and cultural differences lose their significance because the unity of all faithful “in Christ” is emphasized which leads to the acceptance of each person as an individual.

### Basic symbol of globalisation

New in the globalisation of the 21st century is how fast it is moving forward. Its point of reference is the whole world. The basic symbol of globalisation is the World Wide Web. The development of computer technology represents the “quantum-leap” in world-wide interconnectedness. To the forms of globalisation appearances belong the fact that transportation possibilities have become cheaper and faster, the fact that migration pressure is rising and the fact that products can be put on the world-wide market.

The one side

New York. Betty Smith is hungry for pizza. She calls the number of the pizza service at the corner of Broadway and 51st Street. On the telephone she hears a polite feminine voice in perfect English - not the garbling jaw-breaking Italian she usually heard. Did she dial the wrong number?

No, the pizza service utilizes the newly established call center for its orders - in Chottanagpur, India. That is indeed far away, but since then there are no more problems with the wrong pizza or the wrong delivery address.

The individual Christians and churches are called upon to grasp the challenges of globalisation as a matter of faith -, to organize resistance against the increasing dominance of economic and cultural globalisation and to look for alternatives to the present economic system.

8th General Assembly of the World Council of Churches, Harare 1998.

20 minutes later Betty Smith's pizza is delivered, by the way, by a joyously whistling speed demon from Jamaica. ...

Utopia? No, reality in our time of globalisation!

In Germany, too, the future has already begun. The architect from Münsterland who sends his drafts and other information per e-mail to India and who gets finished papers with all the calculations he needs for the approving officials on his computer the next morning is a reality meanwhile here also.

### The other side

Hourly wage: 3 Namibian dollars (40 Euro-cents). Work time: up to twelve hours a day; overtime is obligatory. Conditions: The air is full of fine particles that penetrate into the breathing passages; completely inadequate safety equipment, going to the toilet is exactly registered, whoever is gone for more than five minutes is punished. Thereby there are too few toilets where lines build up in front of them.

Reality in a factory that a Malaysian textile company constructed in Namibia's capital Windhoek. Here cotton from West Africa is processed for the US-American market. In the hope of gaining 8,000 jobs the Namibian government not only granted the company comprehensive liberation from taxes and customs but also provided the needed infrastructure, cheaper water and energy. Without hinderance the factory could allow aluminum, copper and boron to get into the drinking water. The infrastructure cost the state and the taxpayers much more than ten million euros - about as much as all the wages the Namibian women workers would earn in four years.

After several waves of layoffs there are today still about 3,000 Namibian women who have jobs in the textile factory. Further layoffs are expected. Just like other transnational companies the company is mobile and can without any problems dismantle the factory buildings in Namibia and build them up again somewhere else.

## Chances and risks

Globalisation has world-wide repercussions for the economy, the work market, ecology and social relationships. It brings chances and risks. It is in itself not good or bad. It is a matter of how it is shaped.

“Economic globalisation has moved forward the most strongly in the realm of the international finance and money system. The relationship between the power of the finance markets and the power of the national states has shifted dramatically. A comprehensive turning toward the profit directed interests of the shareholders (“shareholder value”) has cut the money streams and financial transactions away from the real economy. Capital has because of this become a purpose in itself instead of being a means that serves the needs of humans. Among other developments this has already led to a whole series of devastating financial crises and in its trail to a continuous re-distribution of wealth from the poor to the wealthy, both within and between individual countries. The result is a never before experienced proportion of global inequality and instability.”

An excerpt from: *Wirtschaft im Dienst des Lebens* (Economy in the service of life) – a position statement of the Evangelical Church of Westphalia involving the Soesterberg letter from 2004.

The Church reminds the state of its tasks and supports it

The church points out the significance of the state

Church and state according to divine ordinance

Rights and justice belong together

The condemnations of 1934 and the challenges of today

## The church points out the significance of the state

Decisive significance in constituting the communal life of humans is ascribed to the state. According to the fifth thesis of Barmen it is a good ordinance of God and has correspondingly to care for rights and peace. In the view of today responsibility for a sustained development also belongs to the tasks of the state. The church points out what it means for the relationship between church and state to listen to God's word, to trust in Him and to deal accordingly.

“Fear God. Honor the emperor.”

1 Peter 2:17

Fearing God and honoring the “emperor” means neither uncritical obedience of the subjected nor relationlessness between state and church.

Fear in the sense of a respectful love is due to God alone. The state needs basic acceptance and the active participation of its citizens in order to be able to adequately fulfill its tasks.

“The acknowledgement of state authority has its ground and its boundary in the fear of God. Between the fear of God and the respect for the state there rules an unequivocal and unreversible gradation.”

Prof. Wolfgang Huber (5)

Christians make use of their freedom when they involve themselves as mature citizens in the state of democratically established constitutional rights. With the Theological Declaration of Barmen they point “to God's kingdom, to God's commandment and justice”. In this manner they also turn “the attention to the insults and humiliations of the disadvantaged, to the intolerable, the humanly unworthy and the structural injustices.”

## Church and state according to divine ordinance

The Theological Declaration of Barmen emphasizes that church and state both have their place “in the still not redeemed world”:

“Scripture tells us that the state has the task according to divine ordinance, in the still not redeemed world in which the church also stands, to care for rights and peace according to the measure of human insight and human capability under the threat and execution of force.”

5 W. Huber, Introductory Theses, in: Barmer Theologische Erklärung 1934 – 1984. Geschichte – Wirkung – Defizite (The Theological Declaration of Barmen 1934 – 1984. History – Efficacy – Deficits), ed. By W. Hüffmeier and M. Stöhr, 1984, p. 212.

“Thus says the Lord: Act with justice and righteousness, and deliver from the hand of the oppressor anyone who has been robbed. And do no wrong or violence to the alien, the orphan, and the widow, or shed innocent blood in this place.”

Jeremiah 22:3

## Rights and justice belong together

Rights and peace are undeniable and nevertheless constantly threatened in the still not redeemed world. The state exists because it has a serving task for the human community according to divine ordinance: It has to care for “rights and peace under the threat and execution of force”. In order to fulfill this function it must have the necessary means at its disposal.

“The church acknowledges in gratitude to and reverence before God the benefit of this His ordinance.”

The church points out the criteria of the one who established this ordinance.

“She points to God’s kingdom, to God’s commandment and justice and therewith to the responsibility of the governing and the governed.”

In the perspective of the kingdom of God and His justice the governing and the governed are called to a common responsibility. In the place of authoritarian obedience the Theological Declaration of Barmen puts common responsibility for the formation of the body politic.

“It trusts and obeys the power of the word through which God bears all things.”

In the perspective of the Theological Declaration of Barmen rights and justice belong together. God’s justice is God’s mercy. God turns Himself graciously to the sinner and has mercy on the helpless and poor. For this reason it is the task of Christians in the human society to engage themselves for the rights of those who suffer injustice. But one still has to distinguish between human conceptions of justice and God’s justice. The first question asks therefore: “What is God doing?” The second question asks: “What should I do?” Thereby the concrete conditions of life have their significance. They often consist of a complicated network of circumstances, reciprocal human relationships, political precedents and social conditions.

What does God’s justice mean for our dealing in the one world when, for example, the following is involved?:

- How resources are distributed,
- How societal participation and education are carried out,
- How conflicts between states are solved,
- How individual and social human rights are actively protected.

## The condemnations of 1934 and the challenges of today

The fifth Barmen thesis concludes with two condemnations. They pertain to the religious arrogance of the state as well as to the political arrogance of the church.

“We condemn the false teaching as if the state should or could become beyond its own special commission the sole and total order of human life and also therewith fulfill the destiny of the church. We condemn the false teaching as if the church should or could appropriate to herself beyond her own special commission a state-like stature, state tasks and state dignity and therewith herself become an organ of the state.”

The authors of the Theological Declaration of Barmen lived in a totalitarian state. This state went far beyond the political self-organization of society and removed the peculiarity of the society over against the state.

The church today does not only stand over against the state, but also the society with its various fields of activity. Totalitarian claims threaten when individual segments of society – for example, parts of the globalized economy – declare their views to be absolute.

What does it mean at this time to point to God’s kingdom, His commandment and His justice? The perspective is to further develop the concept of a social market economy in the framework of a transnational order.

In the Federal Republic of Germany the successful introduction of such a model has taken place – an operational political framework of order bound together with the requirements of a market economy, the conception of a social market economy. This model of order understood itself after 1945 as the attempt to mediate between the liberal economic aspirations and the justice envisionments of the Christian churches and the workers’ movement.

Essential for the understanding of social market economy – so the economic and social word of the churches in 1997 – was and is “that economic success and social balance are goals with the same priority and that the one aspect is to be grasped as the presupposition for the realization of the other.”

Excerpt from: *Wirtschaft im Dienst des Lebens* (Economy in the service of life) – position statement of the Evangelical Church of Westphalia following the Soesterberg letter, 2004

Thereby the following viewpoints are to be considered:

- The juxtaposition between state and church has changed into a multi-dimensional reality: The state is not a majestic power independent from society but the political self-organization of the society. Next to the states globally operating companies and non-government organizations step in. Also between the churches the chances and the necessities of ecumenical perception and co-operation have grown.

- In Barmen the welfare function of the state is not explicitly named. The individual support of people in need of help to become self-sufficient has stepped into the place of merciful care. The one time recipients of helps have become bearers of social rights. Under the competition pressure in the marketplace of social services diaconic agencies are looking for reliable rules to fulfill the diaconic commission for the welfare of humans. The social responsibility of the community of states is to be anchored in the European constitution.

- Under the conditions of globalisation the political and citizen form in which common responsibility are undertaken must be reflected upon anew. The privatization of state tasks and the rising influence of economic decision makers diminish the possibilities of citizens to exert influence on the elected representatives of the people. The primacy of politics must be won back and shaped.

- Rights and peace in the one world involve peace and social politics immediately. The international order of rights and peace will have to include ecological concerns. Over and above the remaining responsibility of nation states these questions must be intensified as the task of international alliances that are democratically legitimated and controlled. Already today European institutions and initiatives have such an operational framework of order at their disposal.

The primary task is and remains to protect the dignity of human beings

The dignity of the human being in a state with established constitutional rights

The dignity of the human being in biblical perspective

The dignity of the human being and the task of human rights

## The dignity of the human being in a state with established constitutional rights

The task to care for rights and peace is to be supplemented in the sense of pointing to God's justice. The state does not newly create all rights; it has in respect to human rights a proscribed frame to which it is irrevocably obligated.

“The dignity of the human being is inviolable.” That is the way it is stated in the Constitutional Law of the Federal Republic of Germany.

“In the consciousness of their responsibility before God and human beings, inspired by the will to serve the peace of the world as an equally entitled member in a unified Europe, the German people have given themselves this constitutional law by the authority of their constitution establishing power.”

### Article 1

(1) The dignity of the human being is inviolable. To respect it and to protect it is the obligation of all state power.

(2) The German people commit themselves therefore to the invulnerable and inalienable human rights as the foundation of every human community, peace and justice in the world.

(3) The following basic rights are binding for legislation, for the enactment of power and for the administration of justice as an immediately valid right.

Excerpt from: Grundgesetz der Bundesrepublik Deutschland (The Constitutional Law of the Federal Republic of Germany)

But that which sounds so intelligible and self-understood creates difficulties for the appliers of rights: In the first place one has to ask the foundational question what dignity in the sense of the constitution is and wherein the dignity of the human being consists.

Various starting points to define the constitutional dignity of the human being positively and to grasp it, for example, theologically as a “endowed gift of God” have for that reason not been able to enforce themselves because they are not legally practical.

Usually the dignity of the human being is therefore described from the vantage point of its being endangered or its being violated (6) : Slavery, genocide and torture are viewed as the usual examples of the violation of human dignity.

The “struggle against terror” since the attacks of September 11, 2001 shows how fast human rights can be violated and undermined even by the old western democracies. For instance torture in the prison Abu Ghurayb and the violation of fundamental principles of the constitutional state in Guantanamo stand for this happening.

Carlo Schmid, one of the founding fathers of the constitution, determined a minimal standard for human dignity by pointing out that the individual is to be protected against humiliation, persecution and physical violation. Four aspects can be isolated as the core of his assertions:

- The aspect of equality: The predicate of human dignity is equally attributed to every human being.
- The aspect of the protection thought: Human beings are to be respected as being a purpose in and of themselves and are not to be arbitrarily instrumentalized or used for foreign purposes.
- The aspect of individual personality rights: Every human being who is capable of it should be able to freely determine itself.
- The qualitative aspect: Dignity is attributed to every human being on the basis of its being human so that the protection of dignity can not be made dependent on empirical conditions. (7)

What constitutes dignity in a constitutionally legal sense can not be defined by jurisprudence in and of itself. It remains dependent on the contribution of other disciplines, especially of theology and philosophy.

**“The dignity of the human being is inviolable and on top of that difficult to define.”**

**Werner Mitsch, a German aphorist**

6 See only: Höfling in: Sachs (ed.), Grundgesetz (Constitutional Law), 3rd edition 2003, Article 1 margin number 19ff.

7 Compare Carlo Schmid: Der parlamentarische Rat (the parliamentary council), 1993, Vol. 1.

## The dignity of the human being in biblical perspective

In the biblical perspective the human being is attributed inalienable dignity. Every human being is a creature of God and stands under God's protection. In his dealings Jesus respected the dignity of every human being.

“What are human beings that you are mindful of them, mortals that you care for them? Yet you have made them a little lower than God and crowned them with glory and honor.”

Psalm 8:4-5

The dignity of the human being precedes all its doing and not doing and remains attested to it even against all contradictory experiences. It is inviolable.

## The dignity of the human being and the task of human rights

The inviolable dignity of the human being is also the starting point of the “Universal Declaration of Human Rights” of 1948 and modern international law. Today almost all states acknowledge the human rights formally, even if there are different contextual reasons given for it in the various religions and cultures.

It is the commission of the church to engage itself in the further development and in the enforcement of human rights in the one world on the basis of her image of the human being.

### Article 1

All human beings are free and born with equal dignity and rights. They are gifted with reason and conscience and should encounter each other in the spirit of brotherhood.

### Article 2.1

Every human being has the claim to the rights and freedoms proclaimed in this declaration without any differentiation as according to race, color, gender, language, religion, political or other convictions, national or social origin, according to property, birth and other circumstances.

Universal Declaration of Human Rights by the General Assembly of the United Nations in 1948

## Second part: Liberated for service in the one world

Being liberated for service in the one world means to ask: What can the church do? What can I do? Acting presupposes ethical decisions. The only one who can decide is the one who has made himself or herself competent in the matter at hand.

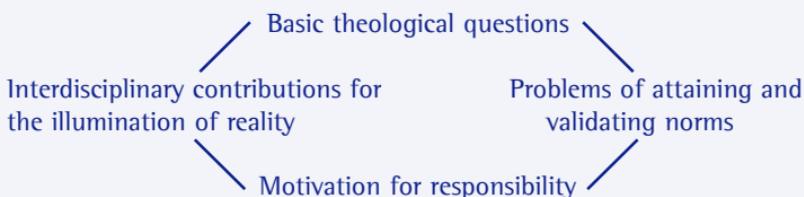
The Synod of the Evangelical Church of Westphalia occupied itself intensively with globalisation in 2004. In the corresponding document it points out the various levels of action as well as the various acting persons:

1. National state and international politics shapes the framing conditions of (world)economic developments (Global governance). State politics shapes the relationship between the economy and society (Ordering politics). The United Nations are responsible for the universal formulation of human rights standards and for their observance. On the political level the human rights standards must also be valid for the dealings of international institutions (UN, World Bank, International Monetary Fund, World Trade Organization).
2. On the middle level the acting institutions and organizations are to be named that have the task in different ways to execute the generally formulated standards and to give them concrete shape. Here in the first line the internationally active enterprises are to be thought of, but also the labor unions, the non-government organizations, the churches and other religious groups. The last ones named are especially expected to exercise public influence in maintaining the human rights standards.
3. Not to the least every individual bears responsibility as a citizen, as a voter, as a consumer. Through our buying decisions we contribute to the enforcement of the human rights standards.

From: *Wirtschaft im Dienst des Lebens – Stellungnahme der Evangelischen Kirche von Westfalen zum Soesterberg-Brief, 2004* (Economy in service of life – a position statement of the Evangelical Church of Westphalia on the Soesterberg Letter, 2004)

The Bochumer social ethicist Prof. Christofer Frey develops four vantage points for the continuation of ethical work in protestantism. (8)

The examples and impulses for action on the next pages follow this model.



8 Christofer Frey: *Die Ethik des Protestantismus von der Reformation bis zur Gegenwart* (The Ethics of Protestantism from the Reformation to the Present), 2nd edition, 1994.

Caring for rights and peace

Challenges for the politics of peace

Aspects of an international politics of peace

Impulses for action

## Challenges for the politics of peace

Rights and peace are correlated to one another. A stable order of peace in the one world can not be realized without a stable order of rights.

Peace is according to the Christian viewpoint an eschatological hope. In the “still not redeemed world” the overcoming of peacelessness and violence is a never-ending task. Presently the politics of peace is among others confronted with the following challenges:

- a new quality of international terrorism
- an ambivalent practice of fighting terrorism
- a one-sided national security doctrine in the USA
- an uncontrolled spread of nuclear technology
- the arming of so-called newly industrializing countries with weapons of mass destruction
- the world-wide increase in armament expenditures
- the collapse of state order in numerous developing countries
- the increase in privatized and commercialized violence.

“Schwellenländer” (threshold countries), in English “newly industrializing countries”, abbreviated NIC, the term for relatively progressive development countries that on the basis of their own economic dynamics are on the threshold of being an industrialized state that is not exactly defined.

...

In numerous threshold countries there are contradictions between economic growth and the social and/or political development as well as the construction of infrastructure.

Definition in Meyer's Lexicon online

## The ten largest exporters of armaments in the world

The Stockholm International Peace Research Institute (Sipri) published in its annual report for 2007 a list of the largest armament exporters in the world for the years 2002 – 2006:

Country	2002 – 2006	2006
1. USA	32.1	7.9
2. Russia	30.8	6.7
3. Germany	9.2	3.9
4. France	8.9	1.6
5. Great Britian	4.5	1.1
6. The Netherlands	3.2	1.5
7. Italy	2.6	0.9
8. China	2.1	0.6
9. Sweden	2.0	0.5
10. Israel	1.7	0.2

The figures are in billions of US-dollars.

Source: [www.tagesschau.de](http://www.tagesschau.de) - June 11, 2007

## Aspects of an international politics of peace

If the international community of nations is to “care for rights and peace under the threat and execution of force” in the face of the perils for peace the following aspects are to be considered:

1. A stable order of peace is directed to a comprehensive maintenance of human rights in the one world. The guiding concept of a “just peace” emphasizes that peace, rights, justice and reconciliation belong together and condition themselves reciprocally.
2. The use of military force must remain strictly in accord with international law. International law is to be further developed in view of the struggle against international terrorism. The position of the Security Council of the United Nations must be strengthened against the particular interests of the nation states.
3. The causes of the new forms of terrorism and of the armament of the newly industrializing nations with weapons of mass destruction lie in the economic, social and ecological problems that accompany globalisation. The one world needs a far-sightedly conceived multi-lateral politics of violence prevention which would help to close the gap between poor countries and rich countries. Development aid and sustained environmental policy are primary formation tasks of the world community.
4. Indispensable for the preservation and solidification of peace and for the dealing with conflicts are preventive diplomacy and civil conflict prevention that demand adequate personal and financial resources. Civil means of conflict prevention are to be amplified over against military means.

The church participates in civil crisis prevention, peace and reconciliation work. In the dialogue of religions she engages herself for tolerance.

“In the face of the pluralities and polarities of states, people and cultures there will be no “world domestic politics”. It would also require a “world government” that one would also have to equip with super-dimensional instruments of power. A world peace troop or a world peace police is also a bizarre concept. (...) What perhaps might have greater prospects is the concept of so-called regionalism, that means the creation of further going political cooperations in greater areas that are overlookable in order to build up political stabilities and economic-social and cultural processes of exchange (see the European model!).”

Prof. Dr. Günter Brakelmann (9)

9 Brakelmann, Günter: Friedensethik und Friedenspolitik (Peace Ethics and Peace Politics). In: Beese, Dieter and others (editors), Günter Brakelmann: Ein Theologe in Konflikten seiner Zeit. Biographische Interviews (Entwürfe zur christlichen Geschäftswissenschaft Band 18) - (Günter Brakelmann: A Theologian in the Conflicts of his Time. Biographical interviews (Drafts for a Christian Social Science Vol. 18), Berlin 2006, p. 131-132.

## **Impulses for action**

The impulses for action are - in the following chapters too - differentiated in three areas:

### **Projects**

In the Evangelical Church of Westphalia there are many projects through the promotional prize DAS SALZKORN (the kernel of salt) that treat the themes of the conciliary process (Justice, Peace and the Integrity of Creation). As a stimulus for practice one project will be presented as an example.

### **Spiritual practice**

The occupation with the topics of this main theme presentation does not take place along side of the spiritual practice of Christians, but it has concrete effects on this. One stimulus respectively is supposed to serve taking a close look at one area.

### **Political discussion**

The biblical-theological perspective is always public and therefore belongs in the political discussion. Here also this should serve as a stimulus for Christians to examine where they can get involved.

## Impulse for action

### An exemplary project

Forum religiöser Begegnung, Witten (Forum of religious Encounter, Witten). Trustful cooperation between persons of different religions need not be a complicated affair. The Forum of religious Encounter in Witten, part of the world-wide “World Council on Religion and Peace”, unites along with Christians and Muslims further religions such as Hindus and Bahai, Jews and Buddhists under one roof. The goal is to build bridges and to evoke understanding by the others for one’s own practice of faith. Dogma does not stand in the foreground of the theological discussion but the quest for commonalities in daily life.

Contact partner: Rev. Dietrich Schwarze, Rheinische Straße 11b, 58453 Witten, Tel.: 02302-878689

### A stimulus for spiritual practice

Questions of the one world are regularly present in the intercessory prayers of worship services.

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### A contribution to the political discussion

In the sense of the guiding idea of “just peace” a public position on actual peace-political and ethical challenges is taken.

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### Projects

In the Evangelical Church of Westphalia there are many projects through the promotional prize Das Salzkorn (the kernel of salt) that treat the themes of the conciliatory process (Justice, Peace and the Integrity of Creation). As a stimulus for practice one project will be presented as an example.

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The occupation with the topics of this main theme presentation does not take place along side of the spiritual practice of Christians, but it has concrete effects on this. One stimulus respectively is supposed to serve taking a close look at one area.

### Political discussion

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# Preserving the foundations of life

Climate change

Common rules

Citizen involvement

Sustained development

Impulses for action

## Climate change

The responsibility for the preservation of creation did not lie in the field of vision of the authors of the Theological Declaration of Barmen. The protection of the environment and the natural foundations of life is a global task. It challenges every citizen, civilian groups and networks as well as state institutions and transnational organizations to decisive action.

The future of life is endangered by the growing destruction of the environment more today than ever before. Global warming is developing more dynamically and more consequentially than was assumed a few years ago. In the next ten or fifteen years climate protection must be driven forward consequentially if the increase in the global median temperature should not lead to catastrophes.

An essential agent of global warming is the unhindered increase in the use of fossil energy bearers by the industrial nations and by the threshold nations. While the consumption of energy constantly increases here about 1.6 billion human beings have no access to modern energies. Many human beings in the southern countries don't have electric energy in order to cook, to conserve food products or to drive water pumps.

The "energy poverty" goes hand in hand with material poverty and poor education and development chances. The human beings affected by this are the main sufferers of climate change. Global warming has the tendency that dry regions get still drier and that wet regions get wetter. Many developing countries in the dry regions are suffering already today through increasing dryness. Simultaneously the small island states of the Pacific are being threatened by the rise of the sea level. Many developing and threshold countries in Africa and Asia don't have the means to protect the densely populated and fertile coastal areas.

Not only the use of energy but also measures to protect the climate in the industrialized countries cause problems in the poorer countries. The increased use of raw materials poor on CO<sub>2</sub> and regenerative for producing energy leads to competition in the production of food stuffs, especially in the developing countries. Through the rapidly growing demand for bio energy the world market price for corn, bread grain and soy beans is rising. Therewith nourishment security in the countries of the South, especially for the poorest of the poor, is being placed in question.

## Common rules

Should the right of the stronger be valid in the one world? The increasing resource crisis and climate change are in the view of Christian ethics neither willed by God nor an unavoidable fate. In them we see the unjust dealing of the industrialized countries over against the societies of the South, the generations to follow and creation.

The struggle against global climate change is a global task. It can only be solved by the world community in solidarity. The one world must learn to behave over against the foundations of life which are principally at the disposal of all human beings in a responsible and just way and to preserve them for future generations.

In the global world politics is enacted in complex multi-level systems. Not only the individual states are the exclusive actors, but transnational organizations influence the development in the countries of the earth continually. In the European countries the European Union, the European Court and the European Central Bank offer a political framework of order to compensate particular national interests for the well-being of all. On the global level transnational organizations like the United Nations, the International Court in The Hague, the World Trade Organization in Geneva, the World Bank and the International Monetary Fund are supposed to serve a stable world order. In the multi-level system of politics a huge number of non-state actors take their place along side the state and transnational institutions. Civil networks, non-government organizations like Greenpeace and ATTAC are just as much a part of this system as transnational corporations and international financial actors who are only in a limited manner dependent on the framework set by the state.

## Citizen involvement

Citizens take over responsibility for the shaping of the body politic. In it the values are living that the state as a political system has as a presupposition. Citizen involvement serves the social connectedness of a society. It can only develop itself when the state sets limits for itself and promotes it.

Christians involve themselves on all societal levels in the political shaping of the one world. An example of the citizen involvement of the church is the formation of the climate alliance, a wide societal network for climate protection which has been initiated by church and diaconic groups and institutions ([www.die-klima-allianz.de](http://www.die-klima-allianz.de)).

## Sustained development

Climate protection can only be improved in a culture of political cooperation together with those who are affected. A sustainable development is directed to making a future worthy of life possible for coming generations. Assuming responsibility for children and their children means that social justice and ecology are not played off against economic goals. It is not a matter of short-term success but of attaining a just distribution of social, economic and ecological life chances for all.

## Impulses for action

### An exemplary project

Forestry on an ecological foundation

The frequency and power of storms have increased in latter times and have also left considerable damage behind in Westphalia. Turned over trees and floods in cities and villages through high water flowing creeks also color the reporting of the media ever more often in the summer months. This is often the consequence of mono-culture with fast growing and high harvest yielding trees in our forests.

That it can be different than that is shown by the ecological cultivation of the church forest in the Evangelical Congregation in Kreuztal in the Siegerland.

Contact person: Kurt Görzel, Ernsdorfstraße 116, 57223 Kreuztal, Tel.: 02732-3824

### An impulse for spiritual practice

Pilgering on the Westphalian Jakobswegen (Jacob's paths).

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### A contribution to the political discussion

Activating the power of consumers in order to set trends, for example in buying a car.

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### Projects

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The occupation with the topics of this main theme presentation does not take place along side of the spiritual practice of Christians, but it has concrete effects on this. One stimulus respectively is supposed to serve taking a close look at one area.

### Political discussion

The biblical-theological perspective is always public and therefore belongs in the political discussion. Here also this should serve as a stimulus for Christians to examine where they can get involved.

## Giving humans a home

Migration: a global phenomenon

Migration: a European obligation

Migration: a German task

Strong non-government organizations

The situation in German schools

Migration: a societal challenge

Impulse for action

## Migration: A global phenomenon

Ever more humans in the whole world leave their home country to relocate the middle point of their life in an other place. It is estimated that more than 175 million humans world-wide live as migrants in a state that is not originally their home country. More than half are women.

International migration has various causes: Deficient economic-social conditions of life, violation of human rights, wars, ethnic conflicts or natural catastrophes. Personal reasons are the desire to improve conditions of life or to bring families together.

Migration is a global phenomenon. It happens voluntarily or it is forced, provisionally or permanently. There is indeed no country that does not register border crossing emigration or immigration (international migration) or movements within the country (domestic migration).

“At the beginning of 2005 the High Commissioner for Refugees of the United Nations registered 9 million refugees. In addition to that there are especially in the countries of the South 25 million domestic migrants. (10) Migrants and Refugees in their majority are received in countries of the South.

An important driving power of these movements is globalisation with its world-wide integration of markets. But humans don't always wander because of economic reasons: The transitions between worker migration and fleeing are fluent.”

On the whole the number of international migrants and refugees is rising much more slowly in the light of the progressive integration of the markets, the increase of world-wide inequality and the insufficient security in many states than would be expected. At the same time migrant movements are by in large increasing, and in many states the insight is taking hold that the therewith connected chances and challenges can only be mastered through more intensive international cooperation.

## Migration: A European obligation

A national asylum and refugee politics, and increasingly also the realms of migration and integration politics, is no longer thinkable without the European Union. The Treaty from Amsterdam from 1999 established important competences of the immigration policy as an issue of the community. EU regulations are obligatory and stand above national law.

For dealing with international migration human rights represent the fundamental frame of reference of international law. The EU is the

10 Source: UNHCR, The State of the World's Refugees 2006, p. 11ff.

authority for the regulations for immigration and for the acceptance of refugees, for the control and protection of the outer borders as well as for the equal treatment of the population living in the EU, but not however for setting the number of migrant workers from third states.

“As church we are called to stand in dialogue ... with the immigrated minorities, to accompany them, to be advocates for them and to bear through the conflicts that ensue. The responsibility lies by the whole church and dare not be delegated to the specialized counseling centers.”

From: Handreichung der EkvW “Ohne Recht auf Aufenthalt - illegal“ (Guideline of the Evangelical Church of Westphalia „Without a resident permit - illegal“), 2000

## Persons with an immigration history in North Rhine-Westphalia at the beginning of 2005

Persons with foreign citizenship  
(1.96 million)

Persons who have immigrated  
since 1950 (2.46 million)

Persons with at least one immigrant  
parent (2.25 million)

## Migration: A German task

In the Federal Republic of Germany there are 15 million persons with a immigration history. This corresponds approximately to one-fifth of the population. They came as foreign workers, as so-called late settlers or as refugees. Law for foreigners is ordering law and is colored by the considerations of security politics. Germany is an immigration country. Since 2005 immigration is being increasingly restricted and integration has been acknowledged as the formative task.

Almost one fourth of the inhabitants of North Rhine-Westphalia with “migration background” (11)

The Provincial Office for Processing Data and Statistics published detailed figures for the residents of North Rhine-Westphalia with a migration history for the first time in 2005. According to it almost every fourth resident in North Rhine-Westphalia (22.9 percent) has in the meantime a migration background. That means approximately 4.1 million persons. Up until now one had only presumed three million.

11 [http://www.laga-nrw.on.spirito.de/xd/public/content/index\\_cG1kPTE4Mw\\_.html](http://www.laga-nrw.on.spirito.de/xd/public/content/index_cG1kPTE4Mw_.html)

Looking at the details there live in North Rhine-Westphalia

- 1.96 million persons with foreign citizenship;
- 2.46 million persons who have immigrated from outside the Federal Republic since 1950 ( so-called late settlers, naturalized);
- 2.26 million persons with at least one parent from a foreign country.

The figures are based on the first evaluations of the “micro-census” that beginning with this year – other than in previous years - are continually raised over the whole year and for the first time contain questions of migration status. This is important for example when promotional measures for school children are involved. 12

### **Strong non-government organizations**

Non-government organizations that are active in the realm of asylum and refugee politics, but are also active in migration and integration politics, have an important influence in European legislative procedures. Thereto organizations like legal and welfare agencies that dedicate themselves to other fields of work besides migration are counted, and also such groups who dedicate themselves primarily to the lobby work in questions involving asylum and refugee rights, like on the part of the church the CCME.

12 Source: Presseerklärungen des Ministeriums für Generationen, Familie, Frauen und Integration des Landes NRW sowie des Landesamtes für Datenverarbeitung und Statistik (Press releases of the Ministry for Generations, Family, Women and Integration of the Province of North Rhine-Westphalia as well as of the Main Provincial Office for Data Processing and Statistics) from July 20, 2005.

The Church Commission for Migrants in Europe was founded in 1964 to support the church all across Europe in their efforts for migrants. In the meantime the mandate has been enlarged. It now includes the advocacy for the rights of migrants and the protection of refugees, persons seeking asylum and ethnic minorities. The effort for refugees and migrants belongs to the core of the diaconic work of the church.

The non-government organizations have accounted for the increasing social responsibility of the political field, for example that they are transnationally networked and present in Brussels. They advise the organs of the European Union and are represented in various boards who involve themselves with the issues of migrants.

### **The Situation in German schools**

In several larger cities of, for example, the Ruhr area already half of the school beginners come from families with a migration history. Elementary school classes with up to 90 percent non-German speaking school beginners are no single case in Westphalia. Education is the key to integration and for the compensation of social inequalities. The result of the PISA studies weighs that much more: In almost no other industrial country social origin decides so much about school success as in Germany. Children from poor and less educated or migrant families do poorer in the PISA achievement comparisons throughout. (13)

13 Source: <http://bildungsplus.forumbildung.de/te,üöates/imfokus.php?ctgid=4> Sommer 2007.

When elementary school children do not competently use neither their mother tongue nor the German language they are from the very beginning in terms of school and socially at a disadvantage. Learning the language has priority therefore.

## Migration: A societal challenge

In many industrialized countries integration is being intensively discussed because it has become obvious that integration problems contain considerable societal explosiveness. Especially the overproportional low school and vocation attainments and the high unemployment of non-qualified immigrants pose questions to the system of education. A sustained integration politics goes beyond the promotion of the German language and is cross-sectionally orientated. Then in its core integration involves the same rights and the same chances for societal participation. The inter-cultural opening up of communal and ecclesiastical institutions is an important presupposition for this.

Access to education and further education, participation in the economy and work market, sufficient living conditions and the residential environment are just as important as the legal position of immigrants.

Also an active and expanded politics of religion on the national and European level can positively account for the fact of increasingly multi-religious societies.

“As church we help all those who are forced by difficult political, economic and social ties to leave their country and their culture – independent of the designation that others give them.”

World Council of Churches 1995 (14)

14 “A Moment of Decision, Solidarity with the Uprooted”, publication of the World Council of Churches from 1995.

## Impulses for action

### An exemplary project

Internationaler Frauentreff (International womens' meeting), Olsberg  
To be a woman asylum searcher in a foreign country without knowing the language and the customs of the people - a difficult situation. How depressing must it be when one is the only woman asylum searcher who must live in a small part of town far away from the larger cities. Women in Olsberg grasped the problematic. They invited the women asylum searchers who were scattered throughout the residential areas of Olsberg in several valleys - to get to know their respective habits, to learn the German language, to cook together, to dance, to talk ..., simply to break through the isolation.

Contact person: Anne Batholome, Am Kittelbusch 19, 59939 Olsberg,  
Tel.: 02962-881435.

### A stimulus for inter-religious dialogue

Encounter with mosque congregations and common cultural activities.

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### An example for the political discussion

Making position statements of our church on emigration, immigration and the right of resident permission known.

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### Projects

In the Evangelical Church of Westphalia there are many projects through the promotional prize DAS SANDKORN (the kernel of salt) that treat the themes of the conciliary process (Justice, Peace and the Integrity of Creation). As a stimulus for practice one project will be presented as an example.

### Spiritual practice

The occupation with the topics of this main theme presentation does not take place along side of the spiritual practice of Christians, but it has concrete effects on this. One stimulus respectively is supposed to serve taking a close look at one area.

### Political discussion

The biblical-theological perspective is always public and therefore belongs in the political discussion. Here also this should serve as a stimulus for Christians to examine where they can get involved.

# Permitting all to participate in life

## Poverty and wealth in Germany

The feeding of the 700,000

Income developments

## The connection between globalisation and poverty

Global trends

Global challenges

Social guidelines as a state task

Social guidelines as a task of civil society

## Impulse for action

## Poverty and wealth in Germany

### The feeding of the 700,000

Depending on the calculation model used there are between five and eight million persons in Germany living in (income-) poverty. Their income is for a large part needed for covering the elementary needs of life. With a so or so restricted budget larger expenditures can mostly only be avoided in terms of nourishment. Especially households with less income forego buying certain groceries.

Many of the affected live on about 4.50 Euros per day that have to be sufficient for breakfast, lunch and dinner.

Not all persons have their daily bread – and there are nevertheless groceries in overabundance. In Germany there are in the meantime more than 700 Tafeln (food tables or food shelves) that are kept going by more than 32,000 volunteer workers. They collect groceries that can no longer be sold and distribute them to persons in need. The food shelves help persons in this way to bridge over a difficult time, and they give them through this motivation for the future. Here church congregations and diaconic agencies are involved.

### Description of Poverty

The second poverty and wealth report grasps poverty and wealth as poles on a scale of participation and realization of chances as they were developed conceptually by the bearer of a Nobel Prize Amartya Sen on a capability scale. With the utilization of this concept the enlarged understanding of the report becomes clear that reckons with the circumstance that poverty and wealth as societal phenomena are inseparably tied together with value judgements. Behind every interpretation of the poverty and wealth concept and behind every measuring procedure based on this stand value convictions. For that reason the task of making poverty “measurable” can not be solved in a strictly scientific sense.

It is possible however to depict a differentiated view of a society, of social inequality and of the expressions of social marginalization, of poverty and wealth as aspects of the distribution of affluency and of the realm of an average standard of life. Herein the manifoldness of poverty and wealth are mirrored that are on the one hand in the distribution of material and immaterial resources, but that on the other hand are manifested in the individual and collective situations of life. In the frame of reference of a differentiated poverty and wealth report not only the question of disposable resources is asked, but also the question of what the persons can do with and make out of them. In a society like ours the average level of affluency lies considerably above the minimum of physical existence.

Here a relative concept of poverty is meaningful in order to recognize the different levels of the problem. Poverty is viewed as a disadvantage measured on the basis of an average standard of living. The size of income can be a central indicator of the standard of living and the quality of life. Even if poverty is presented as a multi-dimensional and not only financial disadvantage it can be indirectly concluded from the disposable financial means to what extent social participation is successful. (15)

Within two years the number of those being cared for rose by a full 40 percent to something like 700,000 weekly according to the report by the Bundesverband Deutsche Tafel (the Federal Agency German Food Shelf) in Dortmund that was given on the side of its annual meeting in 2006. (16) Simultaneously however the volume of the distributed groceries in the same time span only increased by around 25 percent to a total of 120,000 tons in 2006. According to the information of the agency almost every fourth customer of the food shelf is a child or a young person.

## Income developments

Already in the first poverty and wealth report of the federal government the continual rise in the quotas of poverty risks from 1983 to 1998 was confirmed. This trend has continued according to the second poverty and wealth report. The quotas of poverty risks after the public transfer payments rose from 12.1 percent in 1998 to 13.5 percent in 2003 (Basis: Einkommens- und Verbrauchsstichprobe, EVS - base: income and consume random survey). Nevertheless Germany belongs – in spite of high unemployment – in a European comparison after Denmark and Sweden to the countries with the lowest quotas of poverty risks and with relatively modest poverty and social marginalization.

In the memorandum of the Evangelical Church in Germany “Gerechte Teilhabe” (Just Participation), 2006, the following calculation is presented:

“At the end of the year 2005 more than seven million persons – of them around two million children and young people under 18 years of age – were living in Germany from the achievements on the level of social aid. (...)

15 Zweiter Armuts- und Reichtumsbericht der Bundesregierung (The Second Poverty and Wealth Report of the Federal Government), p. 5f.

16 Süddeutsche Zeitung (Southern German News) from June 1, 2006.

Only a part of the recipient households were still dependent on help for their livelihood over a longer span of time. After a span of time of 2.5 years 43.7% of the households receiving social aid were still getting help.

A further 6.8% were able to get out of getting help temporarily, and about half of the households (49.5%) were able to get out of receiving social aid completely. They were helped in getting out of social assistance above all by getting a job again or so to say by overcoming unemployment. (17)

Persons who have been placed under a heightened poverty risk over an extended period of time frequently exhibit a relatively low qualification level. They are often single parents or living in households with three and more children, are separated or divorced, are themselves unemployed or are living in households with unemployed and non-working persons. It is to be confirmed that the Gini index with which the inequality of income is measured has risen in Germany as a whole in the comparison of 1998 and 2003 from 0.449 to 0.472.

Workers from the church counseling centers and institutions for youth help report that they have to do increasing with problem situations that will continue and be multiplied in families in the next generations.

## The connection between globalisation and poverty

### Global trends

World-wide 1.2 billion humans – therefore one fifth of the world's population – are living in absolute poverty. Since the beginning of the ninties both the number of poor and also their percentage of the world's population are sinking. But behind this development there are large regional differences that are concealed. Between 1987 and 1998 the number of those humans living in absolute poverty in China has sunk by a good 80 million, in the whole of East Asia by something like 140 million humans. In the same span of time the number in absolute poverty in Africa south of the Sahara rose by 73 million, in Southern Asia by 48 million, in the former socialist countries by 23 million and in Latin America by 15 million.

17 Gerechte Teilhabe. Befähigung zu Eigenverantwortung und Solidarität (Just Participation. Being Made Capable of Personal Responsibility and Solidarity), Memorandum, 2nd edition, p. 35f., 2006.

19 Zweiter Armuts- und Reichtumsbericht der Bundesregierung (The Second Poverty and Wealth Report by the Federal Government), 2006.

## Global challenges

The effects of globalisation on poverty and wealth are therefore of contradictory nature. Countries and regions that are successful in integrating themselves into the world economy profit from the dynamics of the global economy: They can utilize the large markets and the economic specialization advantages, integrate themselves in the global value creating chains, learn from the world-wide technological innovation processes, raise their work productivity and in so doing create spaces for real salary increases. Economic globalisation is in this perspective a motor to enhance the prosperity of the nations.

But there are also problems which follow in the train of globalisation for which solutions must be found in order to work preventively against international instabilities, conflicts and legitimation crises of the “global players” as well as against the new tensions between the rich and the poor regions of the world and to hinder protectionistic lapses.

In this way the poorest countries – especially in Africa below the Sahara, and also in South Asia – fall ever further back in the world economy; drastically rising inequality and income polarization characterize the world society; globalisation weakens the traditional social binding powers and the integration mechanisms in all societies.

### Social guidelines as a state task

Globalisation is also dependent on social innovations. During the United Nations summit in September 2000 in New York 189 governments passed the “millenium declaration” in which they obligated themselves to fight poverty, to secure peace and to sustain development.

“In this way we can not tackle the problem of inequality. We can not attain social justice if we do not at first change the inequal distribution of property. In the world today three billion humans live with less than two dollars a day. Three billion humans are the potential work forces of the world. One billion humans who want to work are unemployed. The market does not designate them with a price. According to the market they are worthless, unuseable and they are “non-humans”. Three billion humans receive money from the most varying sources of money in order to spend two dollars a day. They have no power to participate in the market economy. That is the world in which we live. All power and all property are concentrated on the one billion humans in the rich North. The market designates them with a high price, and they have the ability to buy and to pay high prices for goods while three billion humans (the other two billion are in situations lying somewhere in between) are completely excluded for the small god of our time: the market.”

Prof. Sampie J. Terreblanche

Together with other international organizations the United Nations formulated eight millenium development goals out of the declaration which are quasi social guidelines to be reached by 2015:

- To cut the portion of the world population that suffers under poverty and hunger in half
- To make an elementary school education possible for all children
- To promote the position equality of the sexes and the political, economic and social participation of women, especially in the realm of education
- To reduce child mortality
- To improve the health of mothers
- To fight HIV/AIDS, malaria and other contagious diseases
- To improve the protection of the environment
- To build up a world-wide development partnership.

### **Social guidelines as a task of civil society**

In the past years multi-national enterprises that produce in the developing countries in cooperation with non-government organizations have negotiated a number of social, health and ecological standards that in part are being very effectively re-examined: Examples are the projects "Transfair", "Rugmark", "Eco-Text", "Ethical Trade Initiative" and "SA 8000".

## Impulses for action

### An exemplary project

Luthers Waschsalon (Luther's laundry room)

Poverty has been becoming more visible in inter-cities for years. A last resort for many persons to go are the open charity offerings which really have a different circle of persons in mind – like for example the Bahnhofsmission (the railway station mission). In cooperation between a congregation and the diaconic works an offer for persons in need originated in the inter-city in Hagen: Luthers Waschsalon (Luther's laundry room). Here they can shower, wash their clothes or exchange them, get something to eat or have medical care, find counseling or simply someone to listen.

Contact person: Heike Spielmann-Fischer, Rev. Thomas Hammermeister-Kruse, Martin-Luther-Str. 3, 58095 Hagen, Tel.: 02302-3480642

### A stimulus for spiritual practice

The collection for the work with needy in one's own congregation (Klingbeutel – the collection bag) is to be maintained obligatorily.

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### A contribution to the political discussion

The “Xertifix – Siegel” (Xertifix – Seal) for “Grabsteine ohne Kinderarbeit” (gravestones without child labor) is to be discussed for communal and confessional cemeteries.

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The original of the Theological Declaration of Barmen is present in the Head Office of the Evangelical Church of Westphalia.

# The Theological Declaration of Barmen

The Theological Declaration of the Confessing Synod of Barmen from May 29 until May 31, 1934

**1. Jesus Christ says: I am the way, and the truth, and the life. No one comes to the Father except through me. (John 14:6)**

Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. (John 10:1+9)

Jesus Christ is as he is witnessed to us in Holy Scripture the one word of God that we are to hear, whom we are to trust in living and in dying and whom we are to obey.

We condemn the false teaching as if the church as a source of her proclamation could or should acknowledge as God's revelation outside of and beside this one word of God still other events and powers, figures and truths.

**2. He is the source of your life in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption. (1 Corinthians 1:30)**

As Jesus Christ is God's consolation of forgiveness for all our sins, so and with the same earnestness he is also God's powerful claim to our whole life; through him we experience joyful liberation from the godless ties of this world for free, grateful service for his creatures.

We condemn the false teaching as if there were realms of our life in which we don't belong to Jesus Christ, but to other lords, realms in which we do not need justification and sanctification through him.

**3. But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, from whom the whole body is joined and knit together. (Ephesians 4:15,16)**

The Christian church is the congregation of brethren in which Jesus Christ is presently working as the Lord in word and sacrament through the Holy Spirit. She has to witness with her faith as well as with her obedience, with her message as well as with her order in the midst of this world of sin as the church of graced sinners that she is his property, lives and desires to live solely from his comfort and from his instruction in the expectance of his appearance.

We condemn the false teaching as if the church could abandon the shaping of her message and her order to the arbitrariness or the change of the respective dominate world view and political convictions.

**4. Jesus Christ says: You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servants. (Matthew 20:25-26)**

The various offices in the church do not found any dominion of the one over the others, but the enactment of the entrusted and demanded service of the entire congregation.

We condemn the false teaching as if the church could or should give herself or allow herself to be given special leaders equipped with ruling authorizations other than this service.

## **5. Fear God. Honor the emperor. 1 Peter 2:17**

Scripture tells us that the state according to divine ordinance is to care for rights and peace in the still not redeemed world in which the church stands according to the measure of human insight and human capability under the threat and execution of force. The church acknowledges in gratitude toward and reverence before God the benefit of this His ordinance. She points to God's kingdom, to God's commandment and justice and therewith to the responsibility of the governing and the governed. She trusts and obeys the power of the word through which God bears all things.

We condemn the false teaching as if the state should and could beyond its special commission become the sole and total order of human life and thereby also fulfill the destiny of the church. We condemn the false teaching as if the church should and could assume beyond her special commission state stature, state tasks and state dignity and therewith become an organ of the state.

## **6. Jesus Christ says: And remember, I am with you always, to the end of the age. (Matthew 28:20)**

The word of God is not chained. (2 Timothy 2:9)

The commission of the church in which her freedom is founded consists therein that she in Christ's stead and also in the service of his own word and work through preaching and sacrament is to deliver the message of the free grace of God to the whole people.

We condemn the false teaching as if the church in human arrogance could place the word and work of the Lord in the service of some arbitrarily chosen wishes, purposes and plans.

## Position statements of the church on this theme

- 1) Aufgaben und Grenzen kirchlicher Äußerungen zu gesellschaftlichen Fragen (Tasks and Limits of Church Statements on Social Questions), a memorandum of the Evangelical Church in Germany (in the following EKD), Gütersloh, 1970

This memorandum reflects on the practice of position statements of the church on social questions that are founded by pointing to the proclamation commission of the church which is to be understood comprehensively. The memorandum names as the criteria of evangelical position statements the “scriptural and subject matter appropriateness” of the argumentation.

- 2) Frieden wahren, fördern und erneuern (Preserving, Promoting and Renewing Peace), a memorandum of the EKD, Gütersloh, 1981

This memorandum appeared at the beginning of the peace movement and once again took up the classical EKD-formula of the “Heidelberg theses”: “Friedensdienst mit und ohne Waffen“ (In the Service of Peace with and without Weapons).

- 3) Verantwortung wahrnehmen für die Schöpfung (Perceiving Responsibility for Creation), ed. by the Council of the EKD and German Bishops' Conference (in following DBK), Hannover/Bonn, 1985

This is – after a common position statement on basic values – the first common social-ethical position statement of the EKD and DBK and emphasizes emphatically the responsibility of the Christian faith for creation.

- 4) Evangelische Kirche und freiheitliche Demokratie (Evangelical Church and Democracy based on Freedom), ed. by the Kirchenamt (Church Office) of the Council of the EKD, Gütersloh, 1985

This memorandum takes up the tradition of Barmen, Thesis V, and discusses democracy as a form of state in evangelical perspective. The affinity between the Christian faith and democracy as well as the reform impulses for the further development of the democracy of the Federal Republic are worked out.

- 5) Gemeinwohl und Eigennutz (The Common Good and Personal Gain), a memorandum of the EKD, Gütersloh, 1991

Since questions of the economy were consciously foregone in the democracy memorandum (1985) this memorandum now takes up the topic of the order model of social market economy which is on the whole positively evaluated. Thereby questions of democracy affinity and the threats to democracy by economic workings are respectively delineated, and the thought of co-determination is emphatically demanded as a defense of participation.

- 6) Verantwortung für ein soziales Europa – Herausforderungen einer verantwortlichen sozialen Ordnung im Horizont des europäischen Einigungsprozesses (Responsibility for a Social Europe - Challenges for a Responsible Social Order in the Light of the European Unification Process), a memorandum of the EKD, Gütersloh, 1991

This memorandum develops for the first time the concept of a “social Europe” and points out the perspectives for a “Europe in solidarity” both at home and abroad.

- 7) Der christliche Glaube und die heutige Weltwirtschaft (The Christian Faith and the Present World Economy), a study document of the World Council of Churches, Geneva, 1992

This is the first position statement which takes up the new challenge of globalisation and evaluates developments in the world economy critically.

- 8) Mehr Gerechtigkeit wagen (Risking more Justice), ed. by the Governing Board of the Evangelical Church of Westphalia, Bielefeld, 1993

This position statement demands a better distribution justice in the face of unequal societal developments and develops suggestions for financing tasks of the total society.

- 9) Für eine Zukunft in Solidarität und Gerechtigkeit – Wort der DBK und des Rates der EKD zur wirtschaftlichen und sozialen Lage in Deutschland (For a Future in Solidarity and Justice - Word of the DBK and the Council of the EKD for the Economic and Social Situation in Germany), Hannover/Bonn, 1997

This position statement that came out of a widely scaled consultation process of both large churches brought especially the question of justice anew into the societal debate. The world economic challenges are briefly addressed, but overall the word argues in the national state frame of reference.

- 10) Wirtschaft im Dienst des Lebens (Economy in the Service of Life), ed. by the Governing Board of the Evangelical Church of Westphalia, Bielefeld, 2004

The Evangelical Church of Westphalia is the first provincial church that composed an answer to the Soesterberg Letter of the ecumenical movement with this position statement. In the sense of a further going perception of the human rights concept (that means that along with the citizen also the social, economic and cultural human rights are called upon) it is demanded that globalisation is shaped appropriately according to human rights. Also important are the self-obligations of the church for a shaping of globalisation according to the demand to respect human rights.

- 11) Gerechte Teilhabe – Befähigung zu Eigenverantwortung und Solidarität (Just Participation – Enablement for Personal Responsibility and Solidarity), a memorandum of the Council of EKD, Gütersloh, 2006  
This memorandum reacts to the scandal of increasing poverty in Germany, whereby points of reference are established with the international development. The memorandum demands distribution and enablement justice; that means the disadvantaged – especially through education – are supposed to experience equality of opportunity, and there must be enough money allotted for social services.
- 12) Ohne Recht auf Aufenthalt – illegal. Eine Handreichung der Kirchenleitung der EKvW (Without Right of Residence – illegal. A Guideline of the Governing Board of the Evangelical Church of Westphalia), Bielefeld, 2000  
The guideline is an invitation to discuss the situation of refugees without legal status of residency. It sensitizes for situations of life. It is shown in many examples what the witness of Scripture means that foreigners and refugees are to be granted protection. In the part on resident laws the guideline is no longer up to date.
- 13) Leitfaden für nachhaltige Geldanlagen. Materialien für den Dienst in der EKvW (Guideline for Sustained Investments of Money. Materials for Service in the Evangelical Church of Westphalia), Bielefeld, 2/2006  
This guideline for sustained investments of money in church budgets offers helps for dealing with church finances in which ethical criteria can find application. It ties into the position statement “Wirtschaft im Dienst des Lebens” (Economy in Service of Life), see No. 10!
- 14) Frieden durch Recht und Gerechtigkeit. Materialien für den Dienst in der EKvW (Peace through Rights and Justice. Materials for Service in the Evangelical Church of Westphalia), Bielefeld, 2/2003  
This position paper on the ethics of peace ties the promotion of peace to rights and justice. It analyses at the same time the new forms of non-state violence as well as the world-view and religious reasonings for violence and terrorism.
- 15) Europäische Kirchen leben ihren Glauben im Kontext der Globalisierung (European Churches Live their Faith in the Context of Globalisation), ed. by the Commission Church and Society of the Conference of European Churches, Brussels, 2005  
The document understands itself as a contribution to the world- wide ecumenical process. It consists of a memorandum of the European delegates to the General Assembly of the World Council of Churches in Porto Alegre and a position paper to the questions of globalisation. The document as a whole does not describe a final position, but it is a further step in a process. Not all the aspects of globalisation are taken up. A concentration on the European experiences with the model of a “social market economy” takes place.

## Members of the Committee and Thanks

The following persons made up the committee that was called by the Governing Board of the Church to prepare this main theme presentation:

Heinz-Georg Ackermeier, pastor  
director of the Institute for Church and Society of the Evangelical Church of Westphalia, Schwerte

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