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(Let me express my deep gratitude that I may share some reflections with you. I will switch to my mother-tongue, German: )

Walking together, listening, creating home: These invitations of the working document are not addressed to a collective or an institution, but to each one of us: whether we walk with Christ, whether we listen, serve, love: This is not decided by a collective; this is decided by each individual believer, every day, in every encounter.

Therefore, at the heart of the challenges we face as a family, as the people of God on our journey, is the personal relationship with Christ of each baptized person: does the Church create space for encounter with the Lord? Does a lifestyle of worship prevail in our communities? Do catechists teach the doctrine of the faith? Does our social commitment flow from the love of Christ? Or: are we shifting our responsibilities to committees; perhaps even seeking redemption in structures rather than in the cross?

If our way is not a way of radical following of Christ, authority, the empowerment to serve, is confused with power. Then participation means exercising power. But this is not the logic of the Gospel! Participation in the church is not participation in positions or offices, but participation in the vocation to live with Christ.

Some voices call for sociological answers to spiritual questions. But the church is not a sociological construction. The history of the Church is a history of grace: after all, the tent we want to make wide is not our invention. It is a gift from God. We want to make it wide because Jesus dwells in the center of this tent. So that everyone can be close to him, to him who is love.

But real love exists only in union with truth. "You are loved, therefore what you do is good, stay as you are, live as you will: What does it mean? In the end, it is indifferent to our deep need, the longing for redemption of all creation. What sounds so inclusive sociologically excludes my fellow man spiritually: I exclude him from the common path of conversion to Christ.

The Gospel says: You are loved. Therefore you can set out on the way to Christ. You can dare to let yourself be changed. This promise is for every person without exception.

Let us look: We have a mission! People in Europe suffer from ideologies that are hostile to life and love. They have a right to this Gospel. They have a right to know that we do not make ourselves comfortable, that the Church shares their suffering, does not wipe it away. They have a right to know that Jesus wants to and can renew us. Let us ask him how we can concretely invite others to the common pilgrimage after him and towards him.