

theses 2017:

1. When Jesus Christ our Lord says, “**No one can serve two masters**“ (*Matthew 6, 24*), He is dead serious. Between Christian faith and the money religion there is a fundamental contradiction which cannot be overcome. One definitely excludes the other.
2. The duty of the churches as servants of Christ therefore cannot be attempting to harmonize Capitalism and the Christian faith, but raising awareness of this contradiction to enable people to decide.
3. Although “Christian“ is not a registered trademark, we are called to protest against neo-liberal politicians calling themselves Christians if they go easy on the rich and protect them at the cost of wage earners.
4. Christian belief means love for all mankind irrespective of nationality, skin colour or religion. We can confidently leave it to Christ Himself whether or not He recognizes other religions. We for our part are called to care for the "**least of these brothers and sisters**" of His (*Matthew 25, 40*) and his warning, “**Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven**“ (*Matthew 7, 20*).
5. Christian belief has a political motive as it must demand justice for the poor and equals care for the poor acquiring a treasure in Heaven: “**Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will never fail, where no thief comes near and no moth destroys**“ (*Luke 12, 33*).
6. Equidistance to all political parties irrespective of how they treat people is not possible: “**unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven**“ (*Matthew 5, 20*).
7. As our Lord Jesus Christ says, “**in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you**“ (*Matthew 6, 2*), we are obliged to protest wherever someone foments hatred against human beings due to their origins, skin colour, religion or sexuality. We are obliged to state and retain that:
A society which tolerates hatred and agitation against “the others“ has forfeited any right to label itself “Christian“.

8. It is imperative to watch the actions of anyone presenting themselves as shining lights among leaders. Jesus says, **“By their fruit you will recognize them. Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven“** (*Matthew 7, 20-21*).
9. Jesus says, **“Every good tree bears good fruit, but a bad tree bears bad fruit“** (*Matthew 7, 17*). Politicians whose actions and decisions do not relieve but increase the pressure on working people while indulging the rich with treats and tax reliefs cannot camouflage themselves as „good trees“ in the Christian sense.
10. In our current situation Jesus‘ warning against hypocrisy in *Matthew 6, 5*: **“And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others“** translates as: „A Christian culture is not characterized by crosses in public buildings or women being banned from covering their hair in public - these are formalities which gratify hypocrites alone.”
11. A Christian culture is defined by everyone being treated fairly and respectfully, regardless of their origins and the length of their residence in the country.
12. A Christian culture is defined by its insistence that those who do not possess property but work for their living must equally be able to live in dignity and without constant threat of destitution. In a Christian culture the strong take pride in helping the poor.
13. A Christian culture takes care that nobody need be destitute, not even those incapable of working, abandoned, or inefficient.
14. A Christian culture is concerned with all children‘ wellbeing, not letting it depend on their parents‘ material, mental or personal assets: **[Jesus] took a little child and had him stand beside him. Then he said to them, “Whoever welcomes this little child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For it is the one who is least among you all who is the greatest.”** (Luke 9, 47-48)
15. Recipients of large incomes who want to reduce hard-won social benefits for earners of low wages should heed Jesus‘ comment to the experts in the law, **“You load people down with burdens they can hardly carry, and you yourselves will not lift one finger to help them“**, (*Luke 11, 46*).
16. Governments are entrusted with the nation‘ wellbeing. Therefore they are to keep Jesus‘ warning in mind: **“Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing**

so when he returns. Truly I tell you, he will put him in charge of all his possessions. But suppose the servant says to himself, ‘My master is taking a long time in coming,’ and he then begins to beat the other servants, both men and women, and to eat and drink and get drunk. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers“, (*Luke 12, 42-46*).

17. Believing in the God of the Bible equals longing and striving for social and economic justice and support for the poor while calling the rich to responsibility: **“Let justice roll on like a river, righteousness like a never-failing stream!”** (*Amos 5, 24*)
18. Throughout the Bible God presents Himself as God of Liberation. But He specifies Liberation as liberating the poor from oppression and want, not relieving the rich of responsibility: **“Take your evil deeds out of my sight; stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow!”** (*Isaiah 1, 16-17*).
19. In the course of history the church has often neglected this partisanship of God’s for the poor, either from ignorance or on purpose, because the Church was often dependant on those who had the power, but it has

learned from its mistakes.

20. Setting against each other the wage-earners who do not possess wealth and those who rely on the public help may be acceptable to a majority nowadays, but it is still equivalent to destroying our country’s Christian tradition.

Knittelfeld, 31st October 2017



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