

Towards a New Solidarity

The vocation of the Church is to gather into the peace of Christ women and men and children of all languages, of all nations, throughout the world. The Church is the sign that the Gospel speaks the truth; it is the Body of Christ, animated by the Holy Spirit. It makes the “Christ of communion” present.¹⁶

“When tirelessly the Church listens,¹⁷ heals, and reconciles, it becomes what it is at its most luminous—a communion of love, of compassion, of consolation, a limpid reflection of the Risen Christ. Never distant, never on the defensive, freed from all forms of severity, the Church can let the humble trusting of faith shine right into our human hearts.”¹⁸

TRYING TO BE “SALT OF THE EARTH”

The Christ of communion did not come to set Christians apart and form an isolated society out of them; he sends them out to serve humankind as a leaven of trust and peace.¹⁹ A visible communion among Christians is not an end in itself but a sign in the midst of humanity: “You are the salt of the earth.”²⁰

By his cross and resurrection Christ has established a new solidarity between all human beings. In him the fragmentation of humanity into opposing groups is already overcome; in him all form one family.²¹ Reconciliation with God entails reconciliation among human beings.²²

But if the salt were to lose its saltiness.... It must be recognized that we Christians often obscure this message of Christ. In particular, how can we radiate peace if we remain divided?

We are at a point in history when we need to revitalize this message of love and peace. Will we do all we can so that, freed of misunderstandings, it can shine out in its original simplicity?

Can we, without imposing anything, journey alongside those who do not share our faith but who are searching for the truth with all their heart?²³

In our attempt to create new forms of solidarity and open up ways of trust, there are, and there always will be, trials. At times they may seem to be overwhelming. So what then should we do? Is not our response to personal trials, and to those which other people endure, to love still more?

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¹⁶ The “Christ of communion” is an expression of Brother Roger’s. Similarly, the theologian from Berlin, Dietrich Bonhoeffer, when he was very young, 21 years old, coined the expression “Christ existing as community.” He wrote that “through Christ humanity is truly integrated into communion in God.” (Bonhoeffer, *Sanctorum communio*)

¹⁷ Everywhere in the Church, a ministry of listening could be practiced by men and women who would devote themselves to it. There are lay people able to undertake such listening, which is complementary to that of the ordained ministry.

¹⁸ Brother Roger, *Peace of Heart in All Things*.

¹⁹ Though this service means taking the opposite tack from all that dehumanizes society, it is undertaken above all and always in a respectful and constructive dialogue with the different cultures of the world and of each historical period. “The leaven does not show its strength until it is brought close to the dough, and not just close, but mixed with the dough until it is indistinguishable from it.” (Saint John Chrysostom, *Homily 46 on Matthew*)

²⁰ Matthew 5:13.

²¹ Christ said: “When I am lifted up from the earth, I will draw all people to myself” (John 12:32). And the apostle Paul: “There is no longer Jew or Greek, slave or free, man and woman” (Galatians 3:28).

²² See Ephesians 2:14-18. Christ destroyed the dividing-wall between God’s people and the others; all have access to God. Solidarity cannot be limited to one family or nation; it reaches beyond all local and particular interests.

²³ For instance by sharing about questions such as: What is the meaning of my life? What gives it a direction? What aim unifies my existence?

For three and a half years, our “pilgrimage of trust on earth” is searching for ways to put into practice the themes of this letter for a new solidarity.

A new solidarity that can bring together all who are pilgrims of peace, pilgrims of truth, whether believers or non-believers.

Three and a half years to enable young people from every continent to mobilize their energies, to gather together their longings, intuitions and experiences.

2012: Opening ways of trust among human beings.

2013: Uncovering the wellsprings of trust in God.

2014: Seeking visible communion among all who love Christ.

2015: Becoming “salt of the earth.”

And, to recapitulate this search and to acquire new momentum,

in August 2015:

At Taizé,
gathering for a new solidarity

the 75th anniversary of the Taizé Community
the 100th anniversary of Brother Roger’s birth

So that as many young people as possible can be listened to, preparatory meetings are being held on every continent.

For a new solidarity among human beings to spring up at all levels—in families, communities, towns and villages, between countries and continents—courageous decisions are needed.¹

Aware of the perils and the suffering that weigh upon humanity and the planet, we do not want to give in to fear and resignation.²

¹ Although human solidarity has always been necessary, it needs to be constantly renewed and rejuvenated by being expressed in new ways. Today perhaps as never before in history, it is vital for the younger generations to prepare a fairer sharing of the resources of the earth, a more equitable distribution of wealth, between continents and within each country.

² An impetus towards a new solidarity is possible. It is nourished by the conviction that the history of the world is not predetermined. Let us recall these few examples, among others: after the Second World War, a handful of political leaders, hoping against all hope, believed in reconciliation, and began courageously to build a Europe in solidarity; in 1986 a peaceful revolution accomplished a profound transformation in the Philippines; the great Polish popular movement Solidarność prepared, without violence, a road to freedom for several European countries; the fall of the Berlin wall in 1989 was unimaginable a few years before

And yet a fine human hope is constantly threatened by disenchantment. Economic difficulties which are increasingly burdensome, the sometimes overwhelming complexity of societies, and helplessness in the face of natural disasters all tend to stifle the fresh shoots of hope.³

To create new forms of solidarity, could the time have come to make a greater effort to uncover the wellsprings of trust?

it happened; at the same time, Latin American countries set out on the road to democracy and began an undreamt of economic development, from which it is hoped that the very poor will be able to benefit without delay; the end of apartheid in South Africa and Nelson Mandela’s outstretched hand led to a reconciliation beyond all hopes; more recently, we have witnessed the end of political violence in Northern Ireland and in the Basque countries.

³ The upheavals of the world economy pose questions for us. The geopolitical balance of power is changing. Inequalities are growing. The securities of yesterday have proven they no longer hold today. Could this be a reason to reflect more on the choices we make for our lives?

No human being, no society can live without trust.

When trust has been betrayed, the wounds leave marks that go deep.

Trust is not blind gullibility; it is not a facile word. It is the result of a choice, the fruit of an inner struggle. Each day we are called to set out once more from worry towards trusting.

TRUST AMONG HUMAN BEINGS

Opening ways of trust responds to an urgent need: although communication is becoming easier and easier, our human societies remain compartmentalized and fragmented.

Walls exist not just between peoples and continents, but also close to us, and even within the human heart. Think of the prejudices between different nationalities. Think of the immigrants, so near and yet often so far away. Religions are still ignorant of one another, and Christians themselves are divided into a host of different denominations.

World peace begins in our hearts.

To initiate solidarity, we need to go towards others, sometimes with empty hands, listening, trying to understand the man or woman who does not think like us... and already a deadlocked situation can be transformed.

Let us try and be attentive to the weakest, to those who find no work.... Our attentiveness to the poorest can be expressed by getting involved in some form of social action. On a still deeper level, it is an attitude of openness to all: those close to us are also, in a certain sense, poor people who need us.⁴

In the face of poverty and injustice, some end up by revolting or are even tempted by aimless violence. Violence cannot be a way to change society.⁵ But we need to listen to the young people who

express their indignation in order to grasp the basic reasons for it.⁶

The impetus towards a new solidarity is nourished by deeply held convictions: the need for sharing is one of them.⁷ This is an imperative that can bring together believers of different religions as well as believers and non-believers.

TRUST IN GOD

Solidarity between human beings can find a solid foundation in a reference to God, and yet trust in God is often called into question. Many believers have this negative experience in their places of work or study, and sometimes in their families.

There are many people unable to believe in a God who loves them personally. There are many too who, with great honesty, ask this question: how can I know if I have faith?

Today faith appears as a risk, the risk of trusting.

Faith does not mean first and foremost adhering to truths; it is a relationship with God.⁸ It calls us to turn towards the light of God.

⁶ Young Spaniards involved in the movement of the *indignados* in Madrid wrote to me: "Anything can happen if the situation does not get better. Many people are unemployed; they are losing their homes and their basic human rights. There is a lot of confusion and anger because of an unfair legal, economic and social system, a false democracy that does not guarantee citizen's rights, written in our constitution, to proper housing and to physical and mental integrity.... You asked what Taizé could do for us. Our answer: you can do what you are already doing, show us how to keep inner peace. We need your prayer and all the affection you have shown us. You can also help to share information with other young people who have the same concerns as we do."

⁷ Understanding for example that Western countries are not called so much to give humanitarian aid to Africa as to ensure justice to that continent. The same thing is true for other countries such as Haiti; the Haitian people, with so much dignity and such an authentic faith, has been one of the most mistreated and humiliated in history.

⁸ On many occasions, Pope Benedict XVI has emphasized that a personal relationship with God is the foundation of faith, for example when he wrote: "Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction." (Benedict XVI, *Deus caritas est*, Introduction, no. 1)

⁴ Poverty does not only concern material life. It can consist in a lack of friends, an inability to find meaning in life, having no access to riches such as poetry, music, art—all that opens us to the beauty of creation.

⁵ In 1989 in East Germany, on the eve of the fall of the Berlin wall, the organizers of street demonstrations asked everyone to carry a lighted candle. One hand was needed to hold the candle, the other to protect it from the wind, and so there were no hands free for an act of violence.

Far from leading to servility or stifling our personal fulfillment,⁹ faith in God makes us free—free from fear, free for a life of service to those whom God entrusts to us.¹⁰

The more trust in God grows, the more our hearts widen to encompass all that is human everywhere in the world, in all cultures. Our hearts also become able to welcome the sciences and technologies which can alleviate suffering and allow societies to progress.

Like the sun, God is too dazzling for us to look at. But Jesus allows God's light to shine through. The whole Bible leads us to this trust: the absolutely transcendent God enters into our human reality and speaks to us in an understandable language.

What is distinctive about the Christian faith? The person Jesus, and a living relationship with him. We will never have finished comprehending this.

THE CHRIST OF COMMUNION

We are all pilgrims, seekers after truth. Believing in Christ does not mean possessing truth, but letting him, who is truth, take hold of us, and heading towards its full revelation.

What is and will always remain utterly and surprisingly new is that Jesus communicated God's light through a simple life. The divine life made him still more human.¹¹ By expressing himself fully in the simplicity of a human life, God renewed

⁹ Our faith needs to be constantly purified of projections and fears, sometimes through an inner struggle between doubt and trust. Our mind takes part in this combat and is not satisfied with simple learning by rote. That is why many young people today are not content just to refer to Church traditions; to motivate the trusting of faith, personal participation and conviction are indispensable for them.

¹⁰ Commenting the words of the apostle Paul, "free with respect to all, I have made myself a slave of all" (1 Corinthians 9:19), Martin Luther wrote: "The Christian is a free man, the master of all things; he is not subject to anyone. The Christian is a servant full of obedience; he is subject to all." (Luther, *The Freedom of a Christian*)

¹¹ Jesus was not a great ascetic. He performed miracles, especially acts of healing, but at the decisive moment when he could have proved that he was the one sent by God, on the cross, there was the silence of God, a silence known to all who suffer and that he agreed to share. It was hard for the disciples to understand that Jesus was a poor messiah. They may have hoped that he would change the social or political conditions of the time; they did not realize that he had come principally to eradicate evil at its roots.

his trust in human beings; he enabled us to believe in humankind. Ever since then, we can no longer despair either of the world or of ourselves.

By accepting a violent death without responding with violence, Jesus brought God's love where there was only hatred.¹² On the cross, he refused fatalism and passivity. He loved to the very end and, despite the absurd and incomprehensible character of suffering, he kept on trusting that God is greater than evil and that death would not have the last word. Paradoxically, his suffering on the cross became the sign of his infinite love.¹³

And God raised him from the dead. Christ does not only belong to the past; he is here for us in each new day. He communicates the Holy Spirit, who enables us to live with God's own life.

The center of our faith is the Risen Christ, present in our midst, who has a personal bond of love with each person. Turning our eyes towards him awakens wonder and a deeper understanding of our existence.

When we look towards his light in prayer, it gradually begins to shine within us. The mystery of Christ becomes the mystery of our own life. Our inner contradictions and our fears may not be eliminated. But by the Holy Spirit, Christ enters fully into what worries us about ourselves, so that light is shed on the dark places in us.¹⁴

Prayer leads us at one and the same time towards God and towards the world.

Like Mary Magdalene who, on Easter morning, saw Christ alive, we are called to share this good news with others.¹⁵

¹² "When he was abused, he did not return abuse; when he suffered, he did not threaten, but entrusted himself to the one who judges justly." (1 Peter 2:23)

¹³ When confronted with the incomprehensible suffering of the innocent we are often at a loss. And the question, the cry that echoes throughout human history touches our hearts: where is God? We have no ready-made answers, but we can entrust ourselves to Christ who has conquered death and who is with us in our suffering.

¹⁴ Prayer, the contemplation of God's light, is also listening. Through the Scriptures we understand that God is the one who speaks to us and who sometimes questions us. And at times, Christ is for us the poor man who wants to be loved and who tells us, "I stand at the door and knock." (Revelation 3:20)

¹⁵ See John 20:11-18.