

# Benharmonia

Peace  
through a Revolution  
of Giving

**A Call to the Church**

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[Deutsche Version](#)

# 1. INTRODUCTION:

## THE WORLD AT A CROSSROADS

Is the end of the world nigh once again?

Many people feel that something has fundamentally gone out of balance. The challenges we face – whether social inequality, environmental destruction or the increasing division of society – seem to be becoming ever more pressing. Yet despite all the discussions and political debates, there is a lack of viable solutions that could show us a way out of this crisis. Parties of the left and centre often rely on ‘powering on’, while those on the right lure with supposed alternatives that offer no real answers. Society is drifting apart, and the search for real solutions often remains unsuccessful.

It is no longer just about the fact that inequality in our world is constantly growing. Today we are faced with the frightening reality that wars and climate change may not stop because they have become drivers of economic growth. This was not the case 2000 years ago – but then, as now, people's longing for peace, justice and a life in harmony with creation remains unchanged.

But despite all the challenges, we now have the conditions for the Kingdom of God – or at least an approximation of it – to become a reality in our world. We live in enlightened times and humanity produces more than it can consume. The resources and knowledge are available to create a fairer and more sustainable world. A 'Kingdom of God today' could become a reality if we as a society actively shape both the spiritual and structural

conditions. It is up to us to turn this vision into reality – in a spirit of charity, solidarity and responsibility for creation.

In this time of crisis and uncertainty, the church is challenged more than ever. As a moral authority and a beacon of hope, it has the task of providing people with orientation and hope. But how can the church proclaim its message of love and solidarity in a world driven by greed and profit?

High-ranking politicians and church representatives alike know that pious hopes alone are not enough to break the destructive dynamic that arises from the close connection between the financial system and the economy. But the question that should concern us all is: how can we help people

break out of this vicious circle and create a fairer, more sustainable society?

As a church, our task is not only to provide spiritual guidance, but also to actively participate in shaping a world that reflects the values of the gospel – a world in which justice, peace and the preservation of creation are at the centre. It is our responsibility to work with politicians, business representatives and civil society to find ways to overcome this impasse and to enable a future that is in line with God's will.

The vision presented here is radical, but it is also necessary. It is the vision of an economy freed from the stranglehold of the financial system, based on voluntary work and mutual giving. It is the vision of a world in which people no longer work for money, but for the

sake of meaning and fraternal coexistence. It is the vision of a world in which the 'Kingdom of God' on earth becomes a reality.

In the Bible, we find numerous parables and teachings that describe a world in which justice, solidarity and love form the basis of coexistence. One particularly inspiring parable is that of the labourers in the vineyard (Matthew 20:1-16). Here, all workers receive the same wage, regardless of the hours they have worked. This wage is not determined by how much they have worked but by what they need. This parable shows that the Kingdom of God is not determined by market logic or competition, but by the generosity and grace of the Lord.

'Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your

heavenly Father feeds them. Are you not of more value than they?’ (Matthew 6:26). These words of Jesus invite us to place our trust in a world in which people provide for each other, without fear of scarcity. What if we could extend this vision to the whole of society? A world without the constraint of money, where work is done voluntarily, could be a step towards the Kingdom of God.

The Church is facing a historic decision. Will it support and actively shape this vision? Will it have the courage to take the first step and call on people to join together to usher in a new era in human history?

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## 2. THE REAL CAUSE OF GLOBAL PROBLEMS: THE ECONOMY OR THE FINANCIAL SYSTEM?

Actually, it should be the case that the economy produces exactly what people need. That would be the role of the economy. When many people are born, more needs to be produced for a while. But when the demand is met, the economy can rest. Of course, if certain production steps are automated, fewer people are needed to work. That would be the normal case for an economy.

But why isn't it like that? It's not that easy to find out, but if you think about it a bit, you can work out the reasons. About 300 years ago, a man called Adam Smith invented competition. Goods were given flexible prices, also known

as their exchange value. Someone who could produce cheaper could sell more. This boosted the productivity of the economy. It also brought about great progress.

About 50 years ago, the point was reached where humanity produced more than it could consume. The economy therefore had to ensure that the goods produced broke down sooner and sooner so that something new could be bought more quickly. This is also called planned obsolescence. Unfortunately, this also had effects such as a scarcity of raw materials and the warming of the atmosphere due to the increasing emission of carbon dioxide.

Scientists from the Meadows team at the Club of Rome were already warning people at the time, unfortunately without success. Even

today, the amount of carbon dioxide emitted annually continues to rise steadily. The US government's Global Monitoring Laboratory found that the carbon dioxide content of the Earth's atmosphere rose further from 417 ppm to 420 ppm over the past year. In 1980, it was still at 335 ppm. This leads to an ever faster global warming.

The economy does these things not out of fun and high spirits, but it is driven by the financial system. The task of the financial system is to multiply the money and if the economy does not play along, then the companies are simply turned off the tap of money. Then there is a crisis, the result of which is mass unemployment and social unrest, and of course nobody wants that.

To illustrate the power of this system, one has to imagine that the global gross domestic product of currently 110 trillion dollars is growing by 6 trillion dollars annually. For the financial system, it does not matter in which area of our world and by what means this money is generated. With the demand for consumer goods falling, wars and climate change will have to contribute more and more to enabling this growth in the future.

This system is based on greed and competition, and the values of charity and solidarity have no meaning because this system is an institution that cannot think and feel humanly.

The Church has repeatedly warned of the dangers of materialism and greed. In his encyclical *Laudato Si'*, Pope Francis urgently

warns of the consequences of an unbridled economic system that ignores the “cries of the earth and the poor”.

He calls on us to preserve creation and create a more just economic order. But how can this be done when the financial system continues to drive the economy?

## **Decoupling the financial system from the economy**

The answer lies in decoupling the financial system from the economy. But how can we do this without causing chaos? How can we ensure that people do not suffer hardship when the financial system loses its dominant role?

As Christians, we know that true freedom and fulfilment do not lie in the pursuit of material

wealth, but in a willingness to serve one another and to use the gifts we have been given by God for the benefit of all. A society based on voluntary work and mutual giving is in line with what Jesus taught us in the Gospel: 'Give, and it will be given to you' (Luke 6:38).

Such a society would not only meet people's material needs, but also fulfil their spiritual and social needs. [Table of contents](#)

### 3. THE SOLUTION: AN ECONOMY

#### WITHOUT A FINANCIAL SYSTEM

*Work today: a means of survival*

In today's world, the primary purpose of work is to make a living. People work not out of joy or purpose, but out of the necessity to earn

money. They get up every morning to go to work not because they love their jobs, but because they need to pay their bills and feed their families.

This form of work is not God-given. It is a product of the financial system that keeps people dependent and forces them to spend their time and energy on things that have nothing to do with what God created them for, because God gave each person a very specific talent. Work today is just a means of survival, a compulsion that alienates people from their true potential and calling.

God has given each person unique talents and abilities so that they can enrich creation and give meaning to their lives. Yet in today's world, these gifts often go unrealised because many are forced to do work just for the

money. They have to put their calling on hold in order to simply survive, instead of contributing to the good of the community with joy and dedication. Imagine a society in which no one is limited by financial constraints and everyone can freely use their talents for the common good. Wouldn't that be a step towards the Kingdom of God that Jesus promised us in his parables?

The financial system not only influences the economy, but also acts as a clever tempter, keeping people in dependency and tempting them to act selfishly. It suggests that happiness and security lie in accumulating wealth, although in doing so it obscures the true values of life. Through its rules and constraints, it manipulates people's decisions, often against their conscience and their true calling. It alienates us from creation and from



one another by promoting competition over community. Yet God calls us to break these chains and return to the principles of fraternity, love of neighbour and trust.

**Why does the financial system have such a stranglehold on the economy?** It's

actually quite simple. All the raw materials and energy needed for the economy are gifts from God. We can take the raw materials without having to pay the earth anything for them, and the sun doesn't charge us for using its energy either.

The only reason why the goods we produce have to cost something is the fact that people **get paid for their work.**

A very good example is soup kitchens. The 'raw materials' come free of charge from supermarket containers (they have of course

already had a life cycle but here it is only about **free availability** for the kitchens).

People working **on a voluntary basis** prepare the meals from these ingredients, and these meals can thus be given to the needy **free of charge**. This is possible because no money is involved in this 'production process'.

Now, please imagine what would happen if all the work in the world were done on a voluntary basis?

No, that wouldn't be a problem at all, because just like the meals from the soup kitchens, all goods could then be given away for free, so that no one needs money at all.

This is the principle of a voluntary economy, a Benharmonia. Such an economy could truly produce as needed. Everyone would be

unconditionally cared for, the curse of unemployment would have disappeared.

Anyone who has ever helped out at a soup kitchen also knows that everyone takes only as much as they need to satisfy their hunger. They also know that there is no envy of those who scoop their plates really full because they are very hungry. Greed has no place there.

No one is tempted to take more than they really need, and no one is excluded. It is as Jesus taught us: 'Give us this day our daily bread'.

An economy like this works perfectly well without a financial system.

## *Voluntary work as liberation*

In an economy without the constraints of the financial system, work would change completely. No one would be forced to do any kind of work just to survive. Over time, people could choose an occupation that matches their talents. It would then no longer be a constraint, but an expression of creativity, a contribution to the community and a service to others. People would no longer work for money, but for the sake of purpose and solidarity. They would develop their talents and abilities and engage in activities that fulfil them and make them happy.

Would anyone want to rule out the possibility that God would ensure that all people receive exactly the talents needed to provide for everyone worldwide?

Voluntary work would not be a sacrifice, but a liberation. It would give people the opportunity to shape their own lives and participate in meaningful projects. Work would become a part of life, a source of joy and fulfilment.

If the economy is freed from today's constraints, then every person starting their career could freely choose an occupation that matches their talents and abilities, which were given to them by God.

When each person can work according to the gifts and talents given to him or her by God, work becomes a vocation and a joy. It fulfils the soul when one is allowed to do what one is called to do and at the same time contributes to the good of the community. Work that comes from the heart becomes a source of creativity and gratitude to the Creator. In such

a society, service to one's neighbour is not done out of compulsion or financial necessity, but out of love and the desire to help shape God's plan for the world. There is no need to worry that people would not work without pay – when they see themselves as instruments of God, they will fulfil their tasks with devotion and joy.

### *Real-life examples*

The idea of voluntary work is not utopian. It is already a reality in many areas of society today. Projects such as soup kitchens show that people are willing to work without pay if they know that they are helping others.

Voluntary work in the church and civil society proves that people can act out of personal motivation and social responsibility.

We must be aware that basically everything that does not take place directly within the economy, i.e. everything that happens at home, the education of our children, the care of our working people, the care of our relatives or the help for friends, that all happens on a voluntary basis. It is fair to say that on average half of all activities performed by humanity are already carried out on a voluntary basis.

These examples make it clear that voluntary work is not only possible, but also self-evident. The people who participate in it experience a deep sense of joy and satisfaction that they often lack in their paid work. They experience that work does not have to be just a means of survival, but can also be a contribution to the community and an expression of love for one's fellow human beings.

## *The role of technology*

In such a voluntary economy, robots and artificial intelligence could finally fulfil the role for which they were designed. They could perform unpleasant or strenuous work, while people could focus on creative and meaningful activities. Technology would no longer be subordinated to the pursuit of profit, but would serve the good of the community.

The fear that robots would destroy jobs would be irrelevant in such a system. Since everyone would automatically be provided for because all goods and services would be available free of charge, there would no longer be any unemployment in the conventional sense. Everyone would have a roof over their heads and would receive the medical care they need



without question. The pressure to make a profit would no longer force hospitals to close.

Work would be done voluntarily and as needed, and technology would relieve people of the burden of unpleasant work.

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#### 4. THE TRANSITION:

##### A 'WORLDWIDE DAY OF GIVING'

The transition to a non-financial system, to a "**Benharmonia**", could be achieved by declaring a 'Worldwide Day of Giving'. On this day, people would continue to work, but in the future they would renounce their wages. As a result, the goods and services produced would no longer have a monetary value and the financial system would become obsolete.

The Church could play a central role in organising and spiritually guiding this transition. A major Church festival such as Easter, Pentecost or Christmas would be the perfect time to observe this day and give it a deeply symbolic meaning.

The “Worldwide Day of Giving” would be an act of charity and solidarity, in line with the values of the Gospel. It would call on people to take a step together into a new era of human history and create a society of fraternity and peace.

### **A vision of change in the light of Christian values: the society after the transition**

Imagine a world in which solidarity and justice are the foundations of social life. Such a transition must be happen immediately and worldwide – not gradually, but simultaneously in all nations, so that raw materials, products

and services are freely available everywhere, at no cost.

## **The transition: Continuation of the work in the service of the community**

What is special about this kind of transition to the new society is that no technical preparations would be necessary. At the moment of the changeover, the economy initially remains unchanged. Supply and labour contracts that previously secured the flow of goods retain their validity – only the payments are cancelled. It makes no difference to the goods produced whether they are manufactured by paid or voluntary work. This stability gives society the security and time it needs to embrace change.

What will change overnight, however, are the social conditions, because the day after this transition, we will give each other gifts.

The immediate changes will be visible in the following way:

### **The new society: from greed to charity**

With the abolition of the financial system, the pressure to make a profit will disappear. There will be no more profits driving companies. Instead, people will give each other what they need, and live in a society based on charity. A world where solidarity and generosity prevail reflects the Christian message: it is more blessed to give than to receive.

In this new order, the economy will shrink naturally, as production will no longer be at any cost. The exploitation of natural resources

and the intensification of climate change will end, and people will gain valuable time for themselves, their families and their service to the community. Basic services will be provided by industries that continue to operate as usual, supported by workers from sectors that have become redundant, such as the financial sector.

### *An example: the lessons of the lockdown*

During the first Covid-19 lockdown, the world already experienced that certain sectors of the economy could come to a standstill without endangering the supply of necessities to the population. At that time, the future was characterised by fear and uncertainty. But in the new order, there are no more worries about making a living, because everyone is unconditionally provided for.

## **A new way of working: joy instead of fear**

In the new society, people will no longer work out of compulsion, but out of joy and gratitude. Employees, even those from formerly redundant industries, can help where their talents are needed. This will make it possible to switch to a two- or three-day week within a few weeks. At the same time, products will become more durable and repairable, since sustainability, not efficiency, will be the priority. This will ease the raw materials situation and show that God's creation can be preserved with wisdom and care.

## **An economy in the service of the community**

Even without tax revenues, the functioning of state and social structures remains

guaranteed. People who work in administration, education or culture will continue to be provided for unconditionally, as the community values and supports their work.

This vision is not utopian, but a practical expression of the Christian message of charity, justice and solidarity. It invites us not only to proclaim the Kingdom of God, but also to make it a reality – here and now.

*What do these changes mean for the 'rich'?*

The transition to the new society will also bring about profound changes for entrepreneurs and the wealthy – not in the sense of loss or expropriation, but in the sense of liberation from constraints and a new way of life and economic activity. What is special about this transition is that nothing is taken away from

anyone. The rich and the business owners will also have unhindered access to everything they need. This is also in line with the verse 'It is more blessed to give than to receive'. They will quickly realise that they need much less for a happy and fulfilled life than they might believe today.

*Liberation from the compulsion to show off and demonstrate power*

In today's society, wealth and power are often closely linked. Rich people and entrepreneurs are under constant pressure to demonstrate their status through expensive cars, luxury goods, ostentatious houses or exclusive events. This not only serves personal representation, but also the competition for influence and recognition in business and society.



Entrepreneurs today are under enormous pressure to generate profits and drive the growth of their companies. This often leads to difficult decisions that go against ethical values – whether it's the exploitation of workers, the neglect of environmental standards or prioritising profit over people.

In the new society, this competition will no longer exist. Since there will no longer be a financial system geared towards profit and growth, the pressure to demonstrate power and wealth will also disappear. The rich will no longer be forced to prove their status through material goods. Instead, they can focus on what really matters: a fulfilled life in community with others.

Nevertheless, there will be many opportunities for leadership in the new society – not in the

sense of exercising power or control, but as a service to the community. Leaders will be valued for their ability to inspire people, coordinate projects and find solutions to common challenges. Their role will be to foster the talents and gifts of others and ensure that everyone's needs are met. In a society based on solidarity and mutual giving, leadership becomes a task of stewardship and service—very much in the spirit of the Christian calling to put 'the last first' (Matthew 20:16).

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## 5. THE ROLE OF THE CHURCH:

### FROM WORD TO ACTION

The church has the moral authority and global reach to make this vision a reality. It can spread the idea of volunteering and Worldwide

Day of Giving in its sermons, writings and social media. It can call on people to participate in this historic transition.

The church can also provide theological justifications for this transition by referring to the teachings of Jesus, the Jubilee and the encyclical *Laudato Si*. The parable of the labourers in the vineyard shows that justice does not mean rewarding everyone according to their effort, but according to their needs. Similarly, the jubilee year (Leviticus 25) illustrates how property can be redistributed to reduce social inequality. These principles could help us to shape a society that is characterised not by competition but by cooperation.

It can emphasise that this step is an act of faith and hope for a better future.

The church can act as a global network to coordinate the transition and ensure that all regions of the world participate equally. It can mobilise local communities to organise the transition at the community level and ensure that no one is left behind.

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## 6. THE NEW SOCIETY:

### THE KINGDOM OF GOD ON EARTH

In a world without a financial system, we would live in a society based on solidarity, justice, and charity. People would help each other as in a large family, and the exploitation of natural resources would end. All people would have access to the resources they need to live with dignity.

This society would be the kingdom of God on earth—a world where the values of the gospel become reality. It would be a world where people are no longer dominated by material constraints but can live in freedom and dignity. In this society, Jesus Christ could truly be among us. He will ensure that this economy of mutual giving, the “**Benharmonia**”, will function permanently.

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## 7. EPILOGUE: A CALL TO ACTION

The world is on the brink of disaster, and we have no time to lose. The Church has the chance to play a central role in shaping a new, fairer society. It can give people hope and call on them to join together in forging a path to a future based on solidarity, justice and charity.

The vision of an economy without a financial system is more than a utopia – it is a necessary step towards a better future. It is up to us to take this step and change the world. The church can show the way and call on people to work together to realise the Kingdom of God on earth.

May the Holy Spirit give us the strength and courage to walk this path – a path that brings us closer to God and to one another. Amen.

Berlin, 4 January 2025

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