



## North Americans welcome refugees, immigrants

**T**he flow of refugees to Europe may have been curtailed in the past month, but it never even started to North America. This has frustrated many in the United States and Canada who have witnessed the crisis from a distance. At the same time, immigration, especially in the United States, has become a contentious political issue.

“While Native American populations have lived in North America for millennia, the rest of us are the descendants of immigrants,” said Charles Wiley III, coordinator of the Presbyterian Mission Agency’s office of Theology and Worship. “But more than just being immigrants, we have embraced our migrations. It is important for us to recognize that immigration is not a new phenomenon but integral to our very history from the very beginning.”

Understanding the foundations upon which their churches have been built (and through which many still grow), WCRC member denominations and their congregations continue to respond to both the justice issues and practical needs in a variety of ways. Below are just a few examples.

### Partnering

An ecumenical group in upstate New York used an already existing connection to a congregation in Germany to send money for the German-based “Bicycles For Refugees” programme. “People donate used and broken bikes, and the group finds parts to repair them and work with the refugees,” Lyn Barrett, a retired minister with the United Church of Christ, told *The Sun*, of Elizabethtown, New York. “They train the



refugees in the repair and care of the bikes, along with teaching them traffic laws in Germany.”

### Advocating

The Christian Reformed Church in North America’s “Immigrants Are a Blessing Not a Burden” campaign empowers individuals and congregations to change the conversation about immigrants in the U.S. and Canada. The programme provides resources, workshops and advocacy materials to its congregations.

“Immigration is a very real issue in communities such as ours,” said Kelsey Herbert of Sunnyside Christian Reformed Church in Sunnyside, Washington.

### Welcoming

Shadow Rock United Church of Christ, in Phoenix, Arizona, both advocates for immigration reform and provides physical sanctuary for two men. “If someone breaks the law by crossing our borders without authorization, permission or legal status they are a criminal regardless of circumstances. Such an approach is simplistic and punitive and does not reflect our values as Americans or people of faith and conscience,” said Ken Heintzelman, pastor of

Shadow Rock. “I am working through all the legitimate channels available to raise awareness and advocate for immigration reform. However, in those circumstances when people’s lives are on the line, I will push the boundaries and appeal to the higher moral law of our faith.”

The United Church of Canada (UCC) has long coordinated a refugee sponsorship programme through a formal agreement with the Canadian government. In 2015, the Canadian government asked the UCC to sponsor 700 refugees, and the UCC asked its congregations to help.

Annual costs to a congregation begin at 12,600 Canadian dollars for an individual and grow to more than 30,000 for a family. “No one chooses to be a refugee,” said Alexa Gilmour of Windemere United Church. “We’re all made in the image of God, and God’s children need support now.”

The Reformed Church of Highland Park, New Jersey, is a proud participant in the “Take Ten Campaign.” The campaign was created to help tackle the growing global refugee crisis by starting at the local level. The coalition is committed to helping newly arriving refugees during their initial transition in the United States, calling on its local community and communities throughout New Jersey to sponsor refugee families from the Middle East and North Africa and commit to resettling at least 10 families in each town. “We’re resolutely committed to getting families set up here as quickly as we can,” said Seth Kaper-Dale, pastor of the Reformed Church of Highland Park. ●

# Consulta de Accra+10 en América hace un llamado a la acción

La segunda consulta birregional centrada en la Confesión de Accra tuvo lugar en Cuba durante el mes de enero. Los participantes de la Alianza de Iglesias Presbiterianas y Reformadas de América Latina (AIPRAL) y el Consejo del Área del Caribe y Norteamérica (CANAAC por sus siglas en inglés) se reunieron bajo el tema “Lectura de género sobre las señales de los tiempos.”

“Nuestro territorio geográfico común de América crea un espacio natural para conversar sobre experiencias a nivel histórico, cultural, económico y político que afectan a cada uno,” dijo Yvette Noble Bloomfield de la Iglesia Unida en Jamaica y las Islas Caimán y vicepresidenta de la CMIR en el Caribe y América del Norte. “Aún estando geográficamente cerca, hay una rica diversidad que necesitamos respetar y celebrar.”

La extensión geográfica y la diversidad del continente americano desafiaron a los participantes a contextualizar sus conversaciones. El contexto caribeño bajo el cual se congregaron, y de donde la mayoría de los participantes provenían, fue también una herramienta esencial en las discusiones. Estos contextos reunieron participantes con la capacidad de desarrollar conversaciones coordinadas entre las iglesias del hemisferio sur y norte con temas sobre violencia, dignidad humana y respeto del medio ambiente.

Tanto la Confesión de Accra como la de Belhar, facilitaron un marco desde el que se analizaron diversas reacciones a la violencia. Un pasaje en específico de cada confesión fue particularmente importante:

Now we proclaim with passion that we will commit ourselves, our time and our energy to changing, renewing and restoring the economy and the earth, choosing life, so that we and our descendants might live. (Accra, artículo 42)

La Iglesia, la cual pertenece a Dios, debe ubicarse donde el Señor se ubica, es decir, en contra de la injusticia y con el agraviado; que la iglesia, como seguidora de Cristo, debe testificar en contra de todos los poderosos y privilegiados, quienes egoístamente buscan sus propios intereses y así controlan y dañan a otros. Por tanto rechazamos cualquier ideología que desee legitimar formas de injusticia y cualquier doctrina que no esté dispuesta a oponerse a dicha ideología en nombre del evangelio. Creemos que la iglesia, por obediencia a Jesucristo, su única cabeza, ha sido llamada a confesar y a llevar a cabo todas estas cosas, aunque las autoridades y las leyes humana se le opongan y aunque como consecuencias de ello se sufra castigos y padecimientos. (Belhar, conclusión del artículo 4 y comienzo del artículo 5)

El proceso del discernimiento de la consulta se enfocó con mayor detenimiento en seis perspectivas que fueron desarrolladas a través de estudios bíblicos, lecturas y aprendizajes.

1. Estudios de género como instrumento de empoderamiento y equidad
2. La realidad de la discriminación basándose en la raza y el origen
3. Discriminación basada en el estatus económico, la pobreza y la creciente diferencia entre ricos y el resto de la población
4. Correlación entre la pobreza, el racismo y la subestima hacia de las mujeres
5. Manifestaciones de violencia, especialmente en las vidas de mujeres, niños y aquellos que han sido privados del derecho a votar
6. Acciones para proteger y reconstruir el medio ambiente.

“La Iglesia tiene que aceptar que históricamente, como institución, fue cómplice y partícipe de la marginalización de personas,” dijo Bloomfield. “La Iglesia, desafortunadamente, también ayudó a que se cometieran atrocidades al permanecer en silencio por tanto tiempo. Ahora la Iglesia debe tratar de educar y empoderar personas que se conviertan en defensoras del cambio y la transformación.”

Con tal fin, la consulta “tuvo como resultados planes y compromisos concretos que mejorarán nuestro trabajo tanto en los consejos regionales como de manera global,” dijo Dora Arce Valentín, secretaria ejecutiva de justicia y participación de la CMIR.

La declaración final resumió el trabajo de los participantes y también hace un llamado a la acción:

Somos llamados a una misión por la justicia de incidencia pública que denuncie las injusticias y que genere acciones justas y equitativas, que formule alternativas de relacionamiento, y que camine junto con el pueblo en pro de la paz. Somos llamados a denunciar la manera en que los medios de comunicación continúan creando imágenes que fomentan la discriminación y la cosificación de las personas. Para esto es necesario un liderazgo pastoral y laico que afirme los distintivos de la fe y misión reformadas, y que esté consiente de y comprometido con estos proyectos en incidencia local, nacional y regional.

La declaración final también pidió que la CMIR “afirme que la unidad esencial de la familia Cristiana Reformada a través del esfuerzo en conjunto en pro de la paz, la solidaridad, la dignidad humana y la implementación de justicia a lo largo de nuestros continentes y el mundo.”

“Hemos sido llamados para ser la sal y la luz del mundo y ese llamado implica compromiso y responsabilidades con la comunidad que nos rodea,” dijo Arce Valentín. “Si no actuamos para hacer la diferencia en el mundo que tanto ama Dios, sólo seremos gente reunida en edificios llamados iglesias.” ●

# 인턴을 움직이게 하는 에큐메니칼 활동

**W**CRC(세계개혁교회 커뮤니티)의 두 인턴을 소개한다. 방법은 다르지만, 두 사람 모두 에큐메니칼 운동에 대한 관심을 갖고 WCRC의 인턴 과정에 참여하고 있다.

"저는 이전의 다른 사역을 통해 작은 지역적 수준의 에큐메니즘을 경험해본 적이 있습니다." WCRC로 오기 전, 대만 장로교회(PCT)의 에큐메니칼 청소년 인턴 프로그램 담당자로 일하였던 린완주의 말이다. 그녀는 또한 이번 인턴십을 통해 에큐메니즘의 더 넓고 깊은 통찰력을 키우기 위한 교회들과 교단들 그리고 국가들 사이의 대화를 시작하는 방법을 배우길 소망한다고 밝혔다.

한국기독교장로회(PROK) 소속의 정도영은 좀 더 학문적으로 에큐메니즘에 접근한다. "사람들은 흔히 에큐메니칼 운동이 20세기에 들어서서 시작되었다고 여깁니다만, 역사적으로 보면 사실 최초의 에큐메니칼회의는 예루살렘 공의회였습니다(행 15:1-29)."

"에큐메니칼 운동은 인간관계에서 시작한다고 생각합니다. 이번 인턴과정을 통하여 세계 곳곳의 사람들과 새롭고 다양한 종류의 관계를 맺을 수 있길 기대합니다." 그는 이번 인턴십이 끝나면 에큐메니칼과 관련된 주제로 Ph.D. 과정을 밟을 예정이라고 하였다.

두 사람 모두 다양한 에큐메니칼 경험을 갖추고 있다. 두 사람은 2013년 대한민국 부산에서 개최된 WCC(세계교회협의회) 제10차 총회에 참가했다.

정도영은 한국기독교장로회의 WCC 한국준비위원회소속으로 일했으며, 린완주는 대만장로교회의 청소년 팀 전시회를 이끌었고, 총회의 청소년 준비위원회 모임에도 참석했었다.

그들은 공통적으로 에큐메니칼 활동 경험을 통해 그리스도 안에서 형제자매가 함께 모여 하나되는 사역의 중요성을 깨달았다고 한다.

"에큐메니칼 운동의 일환으로서 오늘날 교회가 세상과 소통하고 교제하는 것은 더이상 선택이 아니라 필수입니다."라고 정도영은 말한다.

린완주는 "우리는 예수 그리스도 안에서 한 가족입니다. 우리는 그리스도 안에서 한 가족이 되기 위해서 서로를 품어야 합니다."라고 말한다. "우리가 서로에게 팔을 벌릴 때, 그 순간 우리는 서로에게 배타적이지 않고 다른 사람을 적대시하지 않으며 자기 자신의 마음을 열고 그들이 응답하기를 기다립니다. 그것은 축복이 되기도 하지만, 때론 고통이 따르기도 합니다. 우리가 다른 사람을 우리 품에 안는 것은 그 사람을 우리 삶 가운데 받아들이는 것을 의미합니다."

두 사람은 서로 다른 성장배경을 가지고 있다. 정도영은 4대째의 목회자 집안에서 자랐지만, 린완주의 집안은 완전한 기독교 집안은 아니었다고 한다.

정도영은 "제가 초등학교를 마친 후, 아버지께서 한국기독교장로회로부터 스위스로 파송을 받게 되셔서 온 가족이 함께 스위스로 이주하게 되었습니다."라고 말했다. 그는 취리히에서 중고등학교 시절을 보냈다. "저는 어렸을 적 스위스에서 살 때에 다양한 종류의 문화를 경험했습니다. 특히 오늘날에는 종교를



포함하여 다양한 문화가 상호간의 교류와 소통을 통해서 서로를 이해하려고 노력하는 것이 매우 중요하다고 생각합니다."

스위스 생활 이후, 그는 한국으로 귀국하여 그의 조부모님이 바라셨던대로 신학을 공부했다고 한다. 신학공부를 하며 그는 신학의 학문적 가치를 발견하였고, 때문에 신학공부를 계속 하게 되었다고 한다. 그는 WCRC에서 인턴을 시작 하기 전, 함부르크 시내에 위치한 함부르크 한인교회에서 청소년 사역을 담당하기도 했었다.

린완주는 자신의 신앙이 발전하게 된 요인을 두가지로 꼽는다. 그 첫번째는 자신 스스로가 가족 구성원 모두가 크리스천이 아닌 가정에서 첫째로 자란 것이라고 한다. "가족의 첫째로 태어나는 것은 축복이지만 동시에 부담이기도 합니다."라고 그녀는 말한다. 그리고 두번째는 가정에서 첫째의 역할이 책임을 갖고 어려움을 극복하는 일이라면, 대만의 기독교인들의 역할 또한 어려움에 맞서 문제를 해결할 책임을 갖는다는 것이다.

린완주는 완전한 기독교 가정 출신이 아니기 때문에 문제가 있을 때 마다 논쟁과 갈등을 넘어 이를 해결하려고 노력하였고, 이는 또한 어지러운 세상에서 평화와 정의의 핵심을 발견할 수 있도록 도와주는 통찰력 갖는데 도움이 되기도 하였다고 말했다. "제가 기독교 가정 출신이 아니라는 점은 때로 제 신앙과 충돌하기도 합니다. 그러나 이러한 부분 또한 하나님을 믿는 과정의 하나라는 것을 깨달았습니다. 그리고 아무리 우리가 흔들리고 시험에 들어도 하나님은 더 확고한 방법으로 우리를 붙잡아 주실것입니다."

두 사람은 올해의 새로운 사역과 활동들을 통해 다양한 변화를 맞이하게 될 것이다. 두 사람은 이미 지난 2월 헝가리에서 열린 "세상의 세속화"와 관련된 에큐메니칼 컨퍼런스에 참석하였고, 또한 앞으로도 다양한 여러 국제 회의와 협회에 참석할 예정이며 WCRC가 계획하고 있는 다양한 프로그램에도 함께하게 될 것이다. 그들은 또한 독일 하노버에 위치하고 있는 WCRC 본부 에서 함께 일할 예정이다.

# Mission und Heil im Mittelpunkt des Dialogs zwischen Pfingstlern und Reformierten

Die zweite Runde der Gespräche im Dialog zwischen Pfingstlern und Reformierten hat im Dezember 2015 im Sankt Paulus Kulturzentrum im türkischen Antalya zum Thema „Mission und Heil – den Bedürfnissen der Welt dienen.“

„Angehörige reformierter und pfingstlerischer Kirchen begegnen einander weltweit in unterschiedlichen Zusammenhängen. Solche Begegnungen sind oftmals von falschen Unterstellungen und Vorurteilen über einander bestimmt. Der Dialog ist wichtig, weil er es möglich macht, Vorurteile zu überwinden und die Kenntnis der jeweils anderen Tradition zu vertiefen“, meinte Karla Ann Koll, die Leiterin der reformierten Delegation.

Veli-Matti Kärkkäinen (Pfingstler) und Setri Nyomi (Reformiert) hielten die beiden Hauptreferate. Der Finne Professor Veli-Matti Kärkkäinen, für den Mission im Mittelpunkt pfingstlerischer Spiritualität steht, unterstrich die theologischen Aspekte, die die leidenschaftliche missionarische Orientierung der Pfingstler erzeugt und nährt: Das christozentrische „ganze Evangelium“, die eschatologische Dringlichkeit und die geistliche Vollmacht.

Seinem Vortrag folgte eine Aussprache über das Wesen und die Auswirkungen der ganzheitlichen und umfassenden missionarischen Ausrichtung der Pfingstler. Es kamen Themen wie Evangelisation, Verkündigung, soziales Engagement und missionarische Aktivität zur Sprache. Professor Kärkkäinen sprach auch das an, was er „die größte Herausforderung für die pfingstlerische Mission“ nannte, nämlich den religiösen Pluralismus und die interreligiösen Beziehungen. Zum Schluss seines Vortrags äußerte sich Professor Kärkkäinen selbstkritisch in Bezug auf gewisse Schwachstellen, die mit dem pfingstlerischen Missionsverständnis verbunden sind.

Dr. Setri Nyomi aus Ghana skizzierte das Verständnis von Mission und Heil aus reformierter Sicht. Er stellte auch dar, wie sich die beiden Begriffe zueinander verhalten, und unterstrich drei Aspekte von Mission, die für die meisten afrikanischen Kirchen große Bedeutung haben: Evangelisation, Leben vermitteln und die Förderung von Initiativen und Strukturen, die dem Leben dienen. Indem sie auf diese und ähnliche Weise auf Gottes Liebe antworteten, würden Christen der göttlichen Berufung entsprechen, Salz und Licht (Matthäus 5,13-16) ihrer Gesellschaften zu sein, sagte Dr. Nyomi.

Er berief sich auf Johannes Calvin, um zu verdeutlichen, dass Reformierte an Fragen der Gerechtigkeit, einschließlich der Sorge um die Umwelt als Bestandteil von Mission, interessiert sind. Er gab auch einen kurzen Überblick über die soziokulturellen Rahmenbedingungen für das missionarische Engagement in Afrika. Sein Referat kam zu dem Ergebnis, dass für reformierte Christen die Erlösung zur Dankbarkeit gegen Gott führt, welche sich im Wunsch ausdrückt, an der Mission Gottes (*missio dei*) teilzuhaben. Diese Mission ist ganzheitlich wenn sie auf das Leben in seiner Gänze ausgerichtet ist: Das Evangelium verkündigen und leben, indem man Lebensfragen anspricht, die für Gott ein Anliegen sind.

Während der ersten beiden Tage der Konsultation

wurden die beiden Hauptreferate im Plenum besprochen und jede Delegation richtete Fragen an die andere, so dass Ähnlichkeiten und Unterschiede herausgearbeitet werden konnten. Die Teilnehmerinnen und Teilnehmer sollten insbesondere Beispiele dafür benennen, wie in ihren jeweiligen Kontexten missionarisch gehandelt wird.

Die Delegation der Pfingstler fragten vor allem nach der Bedeutung von Evangelisation als Verkündigung in der missionarischen Arbeit und deren Ziel, nach dem Verständnis von Bekehrung in der reformierten Missionstätigkeit und nach den Gründen für Mission unter Migranten und Flüchtlingen. Von reformierter Seite wurde nach Sinn und Inhalt des Heilsbegriffs gefragt sowie nach der Einladung zum Glauben, nach Proselytismus und dem Stellenwert des Dialogs mit Menschen anderen Glaubens, sowie nach der Beziehung zwischen Mission und Wortverkündigung.

Streckenweise war es ermutigend festzustellen, wie nahe sich die Dialogpartner in diesen Fragen waren. Die Gespräche wurden jeweils morgens und abends von Zeiten des Gebets, des Singens, der Bibellektüre und der Andacht eingerahmt. Auch wenn manche Diskussion recht scharf verlief, waren sich alle Teilnehmerinnen und Teilnehmer darin einig, dass die Gespräche in einer Atmosphäre des guten Willens und der Einigkeit in Christus verlaufen waren.

„Unsere Traditionen befruchten einander auf verschiedene Art und Weise. Das muss zur Kenntnis genommen



*weiter auf Seite 7*

REFORMED PARTNERSHIP FUND

# Rescuing Syrian children

**D**uring the five years of the Syrian conflict more than a quarter million Syrians have been killed and 11 million have been forced from their homes, according to the BBC. The United Nations has said that over 5 million refugees have left the country, with more than a million seeking refuge in Lebanon.

WCRC member churches in Lebanon and Syria have been at the heart of providing relief aid to the refugees. Last summer the National Evangelical Synod of Syria and Lebanon (NESSL) identified another need: providing a “normal” life to refugee children.

In its application to the WCRC’s Reformed Partnership Fund, the NESSL said: “Children are surely



the most miserable victims of all. Over a million children among the refugees have been denied their normal childhood, denied their normal life and rightful school time. Indeed, it is a fact that a generation or two may become lost unless a miracle happens to rescue them.”

The NESSL decided that they could be part of the miracle by setting up schools for refugee children. The first of these was proposed to be



in the Beqaa Valley, serving several refugee camps based there.

Even with contributions for the schools coming from several WCRC members—including the Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church (USA), the United Church of Christ and the Uniting Church in Sweden—the money needed to begin the school exceeded the amount the Reformed Partnership Fund could provide.

The WCRC reached out to other members in North America, knowing of their desire to help refugees regardless of where they were located. The Reformed Church in America (RCA) responded immediately, providing enough money to finish funding the project.

“Nearly every RCA pastor and church member I have talked with said it is important to them to show solidarity with every refugee in need,” said Duncan Hanson, supervisor of RCA mission in Europe, the Middle East and India. “They consider it theologically and ethically essential that the circle of their solidarity includes all people, regardless of their religious or ethnic background.”

Despite a series of logistical challenges two schools were operating by the end of February with a third being planned, all connected to

Christian churches but welcoming children of all religious backgrounds.

The children are taught Arabic, arithmetic, sciences and ethics. They are provided with books, stationary and a meal each day, as well as transportation by bus between their temporary homes and school.

“All the children seem happy and joyful,” reported Mary Mikhael for the NESSL. “God is great and what God wills God makes happen.” ●

The Reformed Partnership Fund provides small grants and other resources to churches that carry out mission-related projects important to the life of a church and its surrounding community, particularly in the Global South.

Contributions to the Reformed Partnership Fund come primarily through a grant from *Brot für die Welt*, but contributions are welcome from anyone, including for specific projects, as shown in this article.

For more information, including applications for funding projects, please visit [wrcr.ch/mission/partnership-fund](http://wrcr.ch/mission/partnership-fund)

# Migrasi dan Agresi di Eropa Menjadi Fokus Konferensi Internasional

Sisa-sisa bangunan Gereja Agung Emden, sebuah konstruksi dengan gaya Gothik yang sangat indah yang dihancurkan oleh bom-bom Sekutu pada Perang Dunia ke-2, diubah menjadi sebuah perpustakaan khusus mengenai teologi dan sejarah Gereja Reformed pada tahun 1990-an. Dalam perjalanannya, Perpustakaan Johannes a Lasco menjadi sebuah pusat konferensi Reformed dan forum seni dan kebudayaan yang terkenal. Pada tanggal 17-19 Februari 2016, tempat ini menjadi tempat diselenggarakannya konferensi internasional tentang “Migrasi dan Agresi di Eropa” yang diadakan oleh Aliansi Reformed di Jerman dan WCRC Eropa.

Sejumlah 60 orang peserta dari berbagai negara di Eropa merasakan bagaimana kota Emden, yang pernah menjadi suaka bagi ribuan orang Kristen Reformed yang diburu pada tahun 1500 dan 1600-an, merupakan tempat yang sarat makna untuk merefleksikan dan mendiskusikan isu-isu terkini tentang migrasi. Hingga saat ini, Gereja Agung di Emden masih dikenal dengan sebutan terhormat “Moederkerk” (gereja ibu) karena pada tahun 1600-an ia menyelamatkan komunitas Reformed di Belanda yang hendak dimusnahkan.

Konferensi ini dimulai dengan analisa terhadap situasi politis yang menyebabkan terjadinya migrasi massal dari Timur Tengah ke Eropa Barat. Dalam presentasi pembukanya, seorang jurnalis Jerman, Andreas Zumach, memprediksi akan adanya aliran pengungsi yang terus menerus dari Syria dan sekitarnya untuk dua hingga tiga tahun ke depan. Tidak adanya stabilitas politik di Timur Tengah dan Afrika Utara akan menyebabkan lebih banyak lagi migrasi dalam jangka panjang. Zumach menekankan bahwa komunitas dunia telah gagal mendukung Badan Pengungsi PBB yang tengah menghadapi tantangan kemanusiaan terbesar sejak didirikannya badan tersebut pada masa setelah Perang Dunia ke-2.

Beberapa pembicara menunjukkan fakta bahwa Yohanes Calvin secara khusus memberikan perhatian terhadap masalah pengungsian, karena ia sendiri beserta ribuan orang Protestan dari Perancis lari dari ancaman dan tinggal dalam pengungsian. Ini sangat memengaruhi

teologi Reformed, yang menurut Helman Selderhuis dari Belanda, menciptakan “sebuah model gereja yang cocok untuk migrasi, yang dapat dipindahkan dan diekspor.”

Achim Detmers, sekretaris umum Aliansi Reformed di Jerman, dalam paper “Teologi Migrasi Menurut Calvin” berdasarkan tafsiran Calvin atas kitab Keluaran (1563), menunjukkan bagaimana Sang Reformator itu membandingkan pergumulan orang-orang Israel di Mesir dengan penderitaan yang dialami sesama orang percaya di Perancis dan mengambil posisi politik yang jelas men-

genai tema-tema kepedulian terhadap yang miskin, penolakan terhadap tirani kekuasaan, dan ketidaktaatan sipil.

Berdasarkan khotbah Yohanes Calvin mengenai Galatia 6:9-11, teolog Afrika Selatan Robert Vosloo menjelaskan konsep “pengenalan”, yaitu bagaimana kita

“mengalami pengenalan akan kemanusiaan kita di dalam diri yang liyan, yang miskin dan yang tidak disukai, dalam diri orang asing.”

Pendalaman Alkitab memberikan pintu masuk yang lain untuk topik migrasi. Misalnya, dalam pendalaman terhadap Ayub 1:15 (“Hanya aku sendiri yang luput, sehingga dapat memberitahukan hal itu kepada tuan”), Pdt. Sabine Dressler menggarisbawahi pentingnya mendengarkan cerita para penyintas dan menyediakan tempat serta pendengar bagi mereka untuk membagikan pengalaman dan trauma yang mereka alami. Gusztav Bölcskei, dari Debrecen (Hungaria), mengingatkan para peserta akan pentingnya Mazmur dalam spiritualitas dan ibadah Reformed, dengan secara khusus menunjukkan bahwa Mazmur merupakan sumber kelegaan yang paling sempurna bagi mereka yang mengalami tekanan dan penderitaan.

Dalam paper-nya, Herman Selderhuis menjabarkan pentingnya melindungi sang liyan dan memberi perhatian kepada “orang-orang asing di dalam pagarmu” menurut Perjanjian Lama. “Teologi Reformed memandang tinggi terhadap Perjanjian Lama, ini membantu kita untuk memahami isu migrasi secara teologis,” kata Profesor Selderhuis yang menekankan bahwa dalam kitab Ulangan dan kitab Mazmur “orang asing” seringkali



disebut bersama dengan anak yatim piatu dan para janda sebagai mereka yang berada dalam perlindungan khusus dari Tuhan. Selain pengamatan ini, ia juga menyampaikan dimensi eskatologis dari topik tersebut terkait keyakinan Kristiani bahwa “dunia ini bukanlah rumah kita dan kita adalah kelompok yang berjalan bersama mengikuti Yesus.”

Dengan menggunakan pendekatan sejarah, Profesor Susanne Lachenicht dalam paper mengenai “Teologi Reformed Perancis dan Identitas Huguenot dalam Pembuangan” menunjukkan bagaimana para pengungsi Protestan dari Perancis mengalami penolakan dan xenofobia maupun keramahtamahan di berbagai tempat pengungsian.

Profesor Paolo Naso, dari Universitas Roma, berbicara mengenai “dinamika lama dan baru dari Imigrasi dan Integrasi.” Ia menggambarkan berbagai model integrasi, seperti model “melting pot” Amerika, model asimilasi Perancis, model multikultural Inggris dan model integrasi berpusat pada pekerjaan yang terjadi di Itali, yang menurut Profesor Naso semuanya gagal. Berbicara mewakili Federasi Gereja Protestan Italia, ia menawarkan sebuah paradigma baru untuk integrasi berdasarkan mutualitas dan pertimbangan terhadap semakin pentingnya faktor religius.

Martina Wasserloos-Strunk menyampaikan sebuah paper mengenai pentingnya “keanehan” atau “keliyanan” dalam pemikiran modern berdasarkan penelitian sosiologis dan empiris, dan konferensi ini ditutup dengan diskusi panel yang berfokus pada peranan gereja-gereja Protestan di Eropa dalam menghadapi isu ini. Yang mengambil bagian sebagai panelis adalah Martin Dutzmann, perwakilan dari Gereja-gereja Protestan di Jerman (EKD); Doris Peschke, dari Komisi Gereja untuk Para Migran di Eropa; Günter Krings, anggota Parlemen Federal Jerman; Paolo Naso, Federasi Gereja Protestan di Itali, dan Robert Vosloo, mewakili Fakultas Teologi di Stellenbosch, Afrika Selatan.

Jamuan minum the di balaikota Emden yang diadakan oleh walikota Andrea Risius menjadi bagian penting dari pertemuan ini. Dalam sambutannya, Risius menjelaskan bagaimana pelabuhan Emden mendapatkan kekayaan dan pengaruhnya di tahun 1600an karena migrasi ribuan pengungsi Reformed, dan pelabuhan tersebut memiliki kapal lebih banyak daripada Inggris Raya. Kapal-kapal tersebut membawa barang dari seluruh dunia ke wilayah Frisia Timur, termasuk teh. “Dalam beberapa bulan terakhir, Emden kembali menyambut ratusan pengungsi,” katanya. “Dalam hal ini kami mempertahankan tradisi kami, namun juga dalam hal menawarkan kepada semua pengunjung secangkir teh khas Frisia Timur dengan krim kental dan gula-gula (Kluntje).” ●

### 3 페이지로부터 이어짐

WCRC의 총무 크리스 퍼거슨 목사는 이번 인턴십 프로그램을 통해 미래를 이끌어갈 회원교회들의 새로운 지도자들에게 다양한 경험과 지식을 쌓게 하고 에큐메니칼 활동에 대한 그들의 참여가 더 늘어나는 계기가 되길 기대한다고 하였다. 끝으로 크리스 퍼거슨 목사는 “우리는 특히 다가오는 2017년 총회를 준비하면서 이렇게 뛰어난 두 청년이 우리와 함께 하는 것에 대해 대단히 기쁘게 생각합니다.”라고 말하였다.

WCRC의 인턴십 프로그램은 대만장로교회의 부분적 지원을 포함한, *Evangelische Missionwerk* (독일 개신교선교연대)의 후원으로 진행되고 있다. WCRC의 인턴과 관련된 자세한 사항은 다음 링크를 통하여 찾아볼 수 있다.

[wrc.ch/leadership-development/internships](http://wrc.ch/leadership-development/internships) ●

### *weiter von Seite 4*

und gewürdigt werden“, erklärt die reformierte Delegationsleiterin Karla Koll, die darauf verweist, dass Professor Kärkkäinen in seinem Vortrag den pfingstlerischen Theologen Carlos Sediles Real zitiert habe, der in Nicaragua ihr Student gewesen sei. Sie stellt fest: „Theologische Ausbildung weltweit ist eine der besten Möglichkeiten, ökumenische Beziehungen herzustellen und eine Vision von der Einheit der Kirche Jesu Christi zu vermitteln.“

Am Sonntag, den 6. Dezember, beteiligten sich alle Teilnehmerinnen und Teilnehmer am Gottesdienst der St. Paul Union Church mit Pfarrer Dennis Massaro. Die Gemeinde besteht aus englischsprachigen Christen zu denen auch Pfingstler und Reformierte gehören.

Nach Auffassung von Dr. Douwe Visser, dem theologischen Referenten der WGRK, werden diese Begegnungen „zu einem vertieften Nachdenken über Mission heute führen und eine klare Stellungnahme hervorbringen.“

Die nächste Konsultation im Rahmen dieses Dialogs soll Anfang Dezember 2016 stattfinden und den Schwerpunkt auf das Verhältnis von Mission und Pneumatologie legen.

Zur pfingstlerischen Delegation gehörten Cecil M. Robeck (Leitung) von den Assemblies of God, USA; Teresa Chai, Assemblies of God, Malaysia; Jacqueline Grey, Australian Christian Churches; Harold D. Hunter, International Pentecostal Holiness Church, USA; Veli-Matti Kärkkäinen, Pentecostal Church of Finland; Jean-Daniel Plüss, Schweizerische Pfingstmission.

Zur reformierten Delegation gehörten Karla Koll (Leitung), Presbyterian Church USA/Costa Rica; Nadia Marais, Dutch Reformed Church in South Africa; Setri Nyomi, Evangelical Presbyterian Church in Ghana; Bas Plaisier, Protestantische Kirche in den Niederlanden; Gabriella Rácsok, Reformierte Kirche Ungarns; Douwe Visser, Protestantische Kirche in den Niederlanden/WGRK. ●

# Le culte est essentiel au success de l'assemblée generale

Quelque soient leurs origines géographiques ou leurs expériences avec les Assemblées Générales précédentes, tous les membres du comité pour les cultes lors de L'Assemblée Générale en 2017 sont du même avis: Le culte est le fondement sur lequel tout le reste est construit.

«Se rassembler pour une assemblée sert à discuter de toutes sortes de choses et de prendre des décisions, mais en réalité c'est surtout une réunion du peuple de Dieu, » constate le pasteur André Bartlett de l'Église réformée hollandaise en Afrique du Sud « Ainsi le culte doit être une partie intégrale et décisive de l'assemblée. » Le pasteur Bartlett avait déjà été membre du comité pour les cultes du Conseil Œcuménique Réformé qui était une des organisations précédant la CMER.

Chineta Goodjoin, de l'Église presbytérienne (Etats-Unis) qui participe pour la première fois à un tel comité ajoute : « Le culte est à la base de toutes les autres choses que nous faisons. Quand nous nous réunissons pour le culte, nous sommes ensemble sous le signe de la réconciliation, de la compassion et du pardon sous le règne de la Providence divine. Le culte nous relie à notre histoire et représente un tremplin vers l'avenir. »

La douzaine de membres du comité se sont rencontrés, début Avril, à Leipzig, en Allemagne où l'Assemblée Générale de la CMER aura lieu en 2017. Les membres du



comité purent faire connaissance de la ville ainsi qu'entre eux, lors de cette première rencontre.

« C'est tout simplement un groupe de personnes douées, venues du monde entier contribuer leurs dons, leurs cultures et les nuances différentes de leur être au processus qui sert à discerner ce que le culte devra être. Et ce que nous découvrons, c'est que nous avons plus en commun que de différences, » explique Chineta Goodjoin qui elle-même apporte avec elle la culture de l'église afro-américaine avec son témoignage et ses gospels. Un de ces très beaux gospels fit partie du culte que le comité dirigea à l'Église Réformée de Leipzig, le dimanche matin. Ce culte montra la variété des styles et les accents différents que contribuent les membres du comité.

« Je pense apporter une certaine joie au culte, » déclare le pasteur Gerardo Oberman de l'Église Réformée en Argentine, « C'est quelque chose que nous avons en commun avec d'autres églises du Sud. » Le pasteur Oberman participe pour la troisième fois à la préparation des cultes d'une assemblée générale de la CMER et se réjouit toujours de pouvoir « révéler les perspectives latino-américaines ».

Les différentes origines et traditions n'ont pas empêché le comité de se souder rapidement en groupe.

« Nous nous sommes rencontrés cette semaine et déjà nous avons l'impression d'avoir travaillé ensemble depuis des années, » résume le pasteur Bartlett.

Le comité sera responsable des douze cultes qui seront célébrés durant l'Assemblée Générale. Cela inclut un culte d'ouverture et un culte à la fin de l'assemblée ainsi que les cultes publics qui auront lieu au Dôme de Berlin et à l'église du château de Wittenberg. Ces cultes montreront la richesse liturgique des églises réformées avec leurs différentes cultures et traditions. Le comité publiera aussi un recueil liturgique que les églises membres de la CMER pourront utiliser.



Les membres du comité purent visiter le terrain des expositions où se tiendra l'Assemblée Générale et rencontrèrent le pasteur de l'Église Saint Nicolas (*Nikolaikirche*), où le culte d'ouverture de l'assemblée sera célébré. C'est en cette église qu'eurent lieu les prières du lundi soir pour la Paix qui marquèrent le début de la révolution pacifique de 1989. Les membres du comité participèrent aussi à la prière du lundi soir, qui a encore lieu chaque semaine.

Le comité continuera son travail pendant les prochains mois et se retrouvera à Grand Rapids, Michigan, dans le cadre du Symposium on Worship qui chaque année est organisé par le Calvin Institute of Christian Worship et le Centre d'Excellence en Prédication. ●





*WCRC Europe held its annual meeting in Kloster Kappel, Switzerland, at the beginning of March. The meeting focused on the Joint Declaration on the Doctrine of Justification. Participants also learned more about Reformed church-life in Switzerland and the involvement of member churches in refugee and asylum work.*



*Chris Ferguson was pleased to sign an agreement with the Union of Methodist and Waldensian Churches' Otto per Mille programme. The "Eight per Thousand" programme will provide funds for the WCRC's Reformed Partnership Fund, as well as other peace and justice projects beginning later this year.*



*The WCRC's Northeast Asia Area Council held its bi-annual meeting in Seoul, South Korea, at the beginning of February. Professor Yoon-Jae Chang, a member of the Presbyterian Church in Korea and professor of systematic theology, delivered the keynote address, focusing on ecological justice through the story of Noah. Eric So of the Hong Kong Council of the Church of Christ in China was elected as the next moderator.*



*Chris Ferguson visited the Philippines in late March. While there he met with member church leaders and delivered a lecture and the commencement address at Union Theological Seminary.*



*A delegation including Hanns Lessing, general council coordinator, and officials from the Reformed Alliance (Germany) visited the Cantonal Church in Zurich in January. They discussed events commemorating the Reformation anniversaries in both Germany and Switzerland over the next several years.*



*An international conference for peace and reunification on the Korean peninsula was held in Arnoldshain, Germany, in December with participants from South Korea, England, Canada, Scotland, Germany, the United States and Switzerland, representing not only churches but also the WCRC, World Council of Churches and Evangelische Mission in Solidarität. An invited delegation from North Korea was unable to attend.*

Keep up with news from around the Communion, including from our member churches, each Thursday on our blog: [wrcr.ch/blog](http://wrcr.ch/blog)



Chris Ferguson  
General Secretary

## Reformed **communiqué**

April 2016  
Vol.7, No.1

*Reformed Communiqué* is published three times a year by the World Communion of Reformed Churches.

Unless otherwise indicated, the writers for articles are alone responsible for the opinions expressed. Articles may be reprinted freely with acknowledgement.

To receive your free subscription, subscribe online at:  
[www.wcrc.ch/reformed-communicue-newsletter](http://www.wcrc.ch/reformed-communicue-newsletter)  
or send a request by post to:

WCRC  
Calvin Centre  
Knochenhauerstrasse 42  
30159 Hannover, Germany

tel: +49 511 8973 8310  
fax: +49 511 8973 8311

[wcrc@wcrc.eu](mailto:wcrc@wcrc.eu)  
[www.wcrc.ch](http://www.wcrc.ch)  
[facebook.com/worldcommunion](https://www.facebook.com/worldcommunion)  
[twitter.com/reformedcomunio](https://twitter.com/reformedcomunio)

Editor: Philip Tanis  
Layout: CRC Ministry Support Services  
Printed in the United States



World  
Communion  
of Reformed  
Churches

Called to  
Communion,  
Committed to  
Justice

# Conquered Fears

**T**hese are tense times, with terrorist attacks around the world, struggles to end the war in Syria, the unprecedented suffering of refugees, systematic racism, mass incarceration, human trafficking and exploitation of women to name but a few. In the daily grind of much of the world's people we feel close—all too close—to the reality of war and oppression and thus to the Roman occupation that marked Jesus's life and ministry and was the context of his death.

In chapter 16 of Mark's Gospel we read of the women who dared to go and confront the reality of the crucifixion, who went to the tomb, who found the stone rolled away and who met an angel who said to them:

*"There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, he is going before you to Galilee: it is there you will see him, just as he told you." And the women came out and ran away from the tomb because they were frightened out of their wits and they said nothing to anyone for they were afraid (Mark 16:6-8, Jerusalem Bible).*

Many scholars say that the Gospel of Mark originally ended right there with the words "they were afraid." On that first Easter the brave yet fearful women were given the message that Jesus was alive, and the Resurrection meant that death did not have the last word.

Moreover the Risen Christ called them to go Galilee into the heart of conflict and oppression because the struggle to defend the lives of the poor and the dispossessed, the violated and the crucified now continues under the power of the Holy Spirit.

The power of the Resurrection not only conquered death but also fear, releasing us to return to where life is threatened and to embrace life for all in the face of all that threatens life.

Today one of the many places in our troubled global community most threatened by division, conflict and threat of war is the Korean peninsula. Christians in

both the South and North lead in the efforts for peaceful reunification. Our member churches address fears and obstacles to peace. They physically meet together and talk, seeking ways to de-escalate violent confrontation from all sides and instead promote dialogue and peacemaking based on justice and reconciliation.

Recently members of Korean churches—from the South and from the North—met in the face of tremendous fear and threats. They talked and prayed and witnessed together, following Jesus to Galilee, to the heart of the suffering in spite of fear, and from that place emerged with this Easter prayer:

**Oh God,**

*Thank you for letting us know, as we hear the trickling waters beneath the melting ice, that spring is not far away.*

*Thank you for showing us through the life, death and resurrection of Jesus Christ that a new road lies beyond the one that ends.*

*Our people had shared joy, anger, sorrow, and pleasure, but for the last 70 years we have lived separated as North and South embracing our wounds and pains.*

*We have not ended division and conflict only to find out ourselves that such 70 years were not enough. How can it be that 70 years were not enough to end division and conflict? And in fact a higher wall is rising in front of us. Amidst the vicious cycle of division, distrust, dispute and arms race, our land and sea has become a military experimentation field of weapons, not knowing when war will break out. The bridge that once yearned for peace and unification has crumbled and the bird that once flew over that bridge, wet with rain, is no longer able to fly.*

**God,**

*Have we stimulated misunderstanding and enmity even while speaking of reconciliation?*

*Have we aggravated conflict and confrontation even while speaking of ending the division?*

*Have we incited misunderstanding and distrust even while speaking of faith?*



*Have we been blind to our own self-interest even while speaking of co-existence?*

*Have we chosen the road that threatens our life even while speaking of our people's survival and security?*

**God of grace,**

*Please let us see ourselves rightly, we who have gone against the path of life and taken part in destruction instead of peace. Have mercy on us and forgive us when we repent our foolishness and change our paths with tears in our eyes.*

*When we fail to realize our wrongs and continue to drive community to the cliff, please stop our steps and with your whip of love lash our obstinacy and ignorance.*

**God,**

*We yearn that compatriots of the North and South unlock the latch of separation and mightily soar on two wings.*

*For this hope to be fulfilled, the churches in the North and South will*

*build a bridge of forgiveness and reconciliation where there is hate and division,*

*let rivers of dialogue flow where there is distrust and confrontation,*

*plant trees and create forests where there is violence and destruction.*

**God of resurrection,**

*let the churches of the North and South hunger and thirst for righteousness,*

*Lead us to cultivate such desires and will into courage and wisdom and become communions of faith that make peace.*

*In this cold and bleak season, let our people and our neighboring countries meet the tidings of spring and lights of life that break free from the icy ground.*

*In Jesus Christ's name we pray. Amen.*

May this prayer lift up the family of churches in our Communion to proclaim with joy, "He is Risen!" Indeed he is risen and conquering our very real fears so that we may go with him to Galilee and, like our brothers and sisters in Korea, witness to the power of the Resurrection as peacemakers and bearers of hope. ●

*(Originally sent to WCRC member churches as an Easter message.)*

# LIVING GOD RENEW AND TRANSFORM US

26th General Council – 27 June to 7 July 2017  
Leipzig, Germany



World Communion  
of Reformed Churches