

Reformed communiqué

Articles in Bahasa Indonesia, Deutsch, English, Español, Français

AUGUST 2019

Kampanye Zakheus menyerukan keadilan pajak

Tetapi Zakheus berdiri dan berkata kepada Tuhan: "Tuhan, setengah dari milikku akan kuberikan kepada orang miskin dan sekiranya ada sesuatu yang kuperas dari seseorang akan kukembalikan empat kali lipat. —Lukas 19:8

Sebuah kampanye ekumenis baru yang menyuarakan keadilan perpajakan diluncurkan pada tanggal 11 Juli di gedung Persatuan Bangsa-Bangsa di New York City.

"Proyek Zakheus" merupakan bagian dari inisiatif Arsitektur Finansial dan Ekonomi Internasional yang Baru (New International Financial and Economic Architecture/NIFEA), sebuah usaha bersama Dewan Misi Sedunia, Federasi Lutheran Sedunia, *World Communion of Reformed Churches* dan Dewan Gereja se-Dunia.

"Iman kita mendorong kita untuk memiliki dunia yang adil," kata Philip Vinod Peacock, Sekretaris Eksekutif WCRC untuk Kesaksian dan Keadilan, "dan salah satu cara untuk mencapainya adalah melalui sebuah sistem perpajakan yang adil yang mengarah pada kebutuhan mereka yang miskin dan kehilangan harta milik, bukan kepada keinginan beberapa golongan saja."

Proyek ini menyerukan sebuah sistem ekonomi dan perpajakan global yang bertindak seperti Zakheus, pemungut cukai yang bertobat dari cara hidupnya yang buruk, yang memberikan keseimbangan dan membuat perbaikan terhadap eksploitasi dan ketidakadilan.



Foto disediakan oleh Federasi Lutheran Sedunia.

"Cara hidup Zakheus yang berubah merupakan tanda dari perubahan yang dibutuhkan sistem-sistem kita sehingga melalui buah pekerjaan dan kekayaan kita, orang-orang miskin dapat terangkat dan mereka yang mengalami eksploitasi mendapatkan kompensasi. Perpajakan adalah sebuah alat yang penting untuk berbagi kekayaan secara seimbang di dalam sebuah negara maupun antar negara, selain juga memastikan agar perusahaan dan anggota masyarakat bertanggung jawab dalam mengusahakan kepentingan bersama, termasuk memberikan perhatian terhadap kesamaan ekologi global," demikian pernyataan yang disampaikan dalam catatan konsep proyek tersebut.

Kampanye ini menyuarakan keadilan pajak, mengatasi hutang sosial dan ekologis, termasuk memberikan perbaikan terhadap kolonialisme dan perbudakan pada level lokal, nasional, maupun global.

Kampanye ini bertujuan memberikan edukasi kepada gereja-gereja mengenai isu-isu terkait sekaligus menyuarakan dan membela keadilan pajak serta perbaikan-perbaikan pada tingkat tertinggi.

Seruan spesifik dari Kampanye Pajak Zakheus antara lain:

- Kami menyerukan diterapkannya pajak kekayaan progresif pada level global dan nasional untuk menghentikan penumpukan kekayaan yang terpusat di tangan segelintir orang yang memiliki kekuasaan, berjalan bersamaan dengan peningkatan pengeluaran publik untuk menghentikan kemiskinan.
- Kami menuntut berhentinya penghentian penggelapan pajak dan penghindaran oleh perusahaan multinasional dan individu yang memiliki kekayaan.

Continued on page 10

Executive Committee issues message, discusses new policies

The Executive Committee of the World Communion of Reformed Churches met 9-15 May 2019 in Kappel am Albis, Switzerland, under the theme, “Let Your Light Shine Forth: Seeking Shalom in the midst of Empire,” graciously hosted by the Cantonal Church of Zürich and the Federation of Swiss Protestant Churches.

In her address, President Najla Kassab called on the Communion to be “shalom makers” (see page 4). General Secretary Chris Ferguson, in his report, focused on the progress being made in implementing the 2018-2024 Strategic Plan.

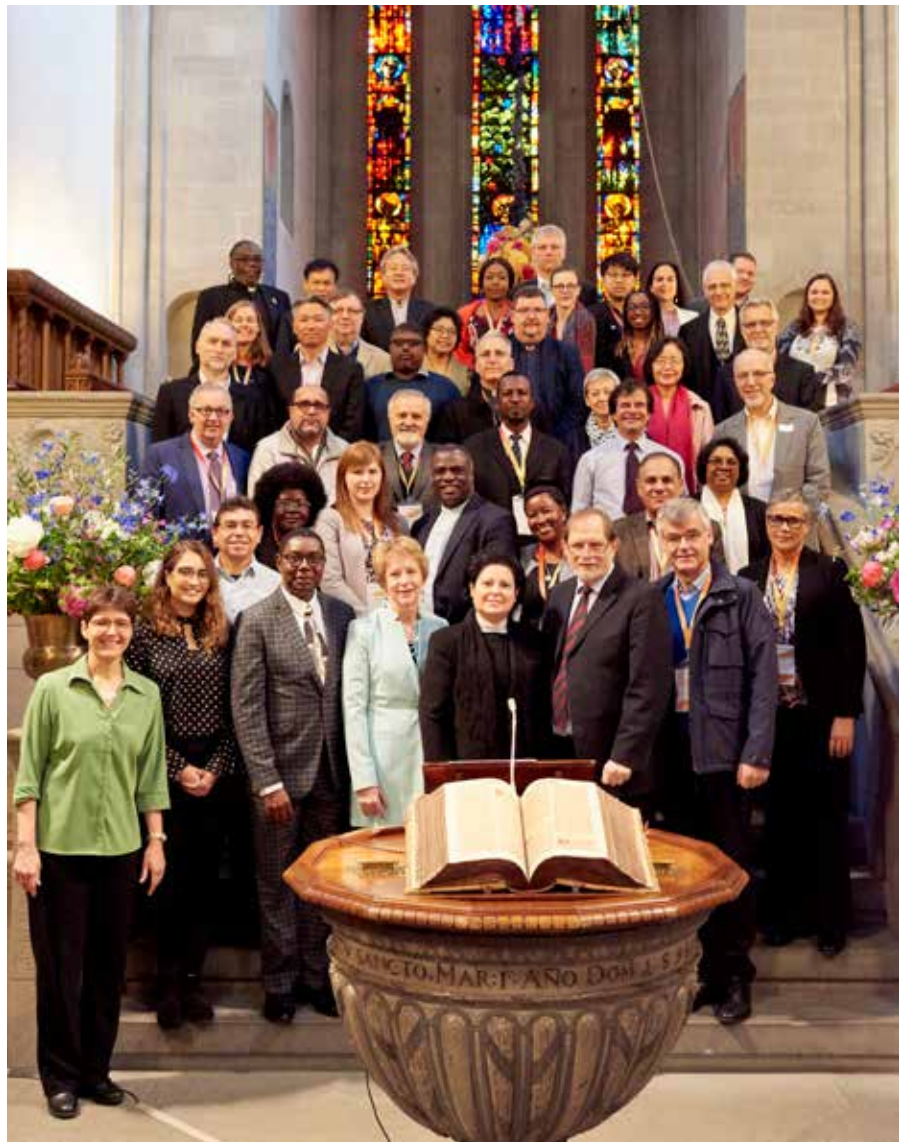
Engaging in the local context, Executive Committee members participated in a conference on “Church, State and Politics: Cooperation or Protest” (see page 5), worshiped at the Grossmünster in Zürich and toured the city and learned more about Ulrich Zwingli in this 500th jubilee year (which included a visit to the site of his death). WCRC officers also met twice with Swiss church officials.

A panel presentation launched a new ecumenical dialogue with the Mennonite World Conference (see page 10), and the Executive Committee accepted four churches into the Communion as full members and a seminary as an associate member (see page 7).

The Executive Committee again used a discernment and consensus decision-making process for the majority of their business, which included adopting an official message and considering policies on ethical investment and gender.

Message

Inspired by its location, interactions with Swiss Church leaders in worship and at the “Church, State and Politics: Cooperation or Protest” conference and through a viewing of a new



Zwingli film (see page 6), the Executive Committee adopted a message that committed the WCRC “to a continual reforming of our churches and communities through peace and reconciliation efforts. We once more commit ourselves to a reformed spirituality and the spirit of continually reforming the church and the world. We are also encouraged to continue in ecumenical dialogue and partnership.”



The message also stated, “As a body called to communion and committed to justice, we reaffirm our commitment to emphasizing justice that leads to peace, healing and reconciliation. We believe that our distinctive contribution is to discern the signs of the times in order to live faithfully and witness prophetically to the God of life.

“We call on our member churches, our ecumenical partners and all communities of faith to act towards the just transformation of the world. As Ulrich Zwingli encourages us, ‘For God’s sake, do something brave’” (Read the full message on pages 8-9).

Ethical Investment Guidelines

The Executive Committee adopted an enhanced ethical investment policy while requesting additional research be done on several topics before deciding on their inclusion.

Since its move to Hannover, Germany, the WCRC, through several generous donations and fiscal guarding of its expenditures, has been able to rebuild its reserves to a considerable degree. These “reserves” are invested through a variety of financial institutions in Europe and North America.

While the investment of the funds have followed basic ethical investment

criteria, the Finance Committee has been developing a more comprehensive policy. Karin Bassler, an expert in ethical investing working with the committee to enhance the guidelines, made a presentation to the Executive Committee, introducing the investment policy of the *Evangelische Kirche in Deutschland* (EKD) as an example and outlining several proposals for consideration.

The Executive Committee agreed to proceed with a more comprehensive investment policy while requesting the Finance Committee further research several topics, which could not be agreed to by consensus, including genetically modified crops (GMOs) and embryonic cell research. It was noted that GMOs could “ensure food security under climate change scenarios, [and] provide nutritionally-enhanced yields” and that embryonic cell research is

“carried out under strict guidelines and legislation” in many countries.

Gender Policy

The Executive Committee requested that the Gender Policy Working Group continue to refine the proposed Gender Policy.

The 2017 General Council instructed the Executive Committee and Secretariat to develop a Gender Justice Policy by 2019 that “shall delineate issues of gender-based violence within church and society... [and] include an action plan for the implementation of the policy and accountability metrics.”

A Gender Policy Working Group began work in 2018 and presented a draft policy to the Executive for consideration. The introduction notes that “the development of a gender justice policy for the WCRC is part of the journey for churches of the Reformed tradition. Beyond formal equality, we are challenged to examine the deeper questions of substantive equality, that is, of achieving equitable outcomes, and thus creating a true community for all. Our continuing concern and commitment to transformative gender justice is firmly rooted in the story and mission of the church. The Gender Justice Policy was created to transform who we are, what we do and how we act.”

The draft policy includes background information, vision, purposes and objectives, identification of gender issues, principles, calls to action for both the WCRC and its member churches and an implementation strategy.

In the discernment process Executive Committee members surfaced sufficient questions to conclude that the WCRC would be best served by having the Gender Policy Working Group continue its work on the document with the intention of adopting it at its meeting in 2020. ●

President Kassab calls on Communion to be “shalom makers”

“**T**o let our light shine and become shalom makers is such a challenging task,” said President Najla Kassab in her annual address to the Executive Committee.

“Many times people perceive peace—shalom—as merely the absence of war or troubles,” she said. “Some understand peace as keeping the status quo, no problems and all is smooth. On the contrary, peace is linked to the well-being of the people, flowing out of God’s will for all to have ‘fullness of life.’

“To work towards shalom is to have our eyes focused on human dignity. That is why when we work for justice and peace we could get upset and angry and strive to do something to overcome all pain and restore the dignity of the people. We become concerned with living out God’s will for God’s people and to defend them with all that this commitment requires.”

As a Communion called to justice, we must be “actively involved through discerning, confessing, witnessing and being reformed together,” she said. “Discerning the signs of the times is a vital step towards the journey in living up to our Reformed identity where we are invited to confess and witness and be shaped anew as a Communion in the hands of God.

“Discerning the signs of the times urges us to hold responsibility and get involved even when that means pronouncing statements that do not sound popular or favoured in the eyes of many,” said Kassab.

“As a Communion, we are challenged to take the risk and be a sign of hope, even if in small steps of crossing boundaries, challenging all cultures of fear that separate us and create borders,” she said. “We are the people of hope, not because we trust that we will change policies, but rather because we stand as a paradigm of hope.”



She went on to detail many of the places and ways in which the WCRC is active in working for justice and bringing hope, including the Korean Peninsula, Colombia, South Sudan and the Middle East.

Kassab noted the WCRC Strategic Plan is designed to focus the work of the organization. An extensive process has been engaged in over the past year to develop an implementation plan to achieve the goals contained within the plan.

“The evaluation of the work of the Strategic Plan will not be measured by the amount of activities, but rather what impact these activities create on the life of the Communion and the world around us,” she said, raising up an official visit to churches in Iraq as an example that brought not only hope but concrete support.

President Kassab also delivered the sermon at the Sunday worship service in Zürich's Grossmünster.

She concluded her address with a tribute to “two friends who taught us a lot about being committed, zealous, Reformed servants of the Lord,” Robina Winbush and Peter Borgdorff, both of whom have passed away since the last Executive Committee meeting.

“These two precious, strong voices challenged us always to secure the free space in this Communion, the freedom to speak and the power to be transparent and speak for the struggle,” she said. “We cannot take life for granted, but rather it is time to rise, shine and live peace and justice.” ●

Conference looks at relations between church and state

For many Reformed and Anabaptist churches throughout the world, Reformation anniversaries are opportunities to explore their roots more deeply.

This year marks the 500th anniversary of Ulrich Zwingli becoming the pastor of the Grossmünster in Zürich, where he began to preach ideas on reform of the church. Thanks to Zwingli's work, Switzerland—and especially Zürich—played an important role as places of origin of the Reformation.

Zwingli's reforming ideas moved beyond the church into society and politics. For instance, he promoted assistance to the poor, who he believed should be cared for by a truly Christian community.

Thus inspired by Zwingli's movement, a conference on "Church, state and politics: cooperation or protest?" was held in Horgen, Switzerland, within the meeting of the WCRC Executive Committee.

Dr. Meehyun Chung, of Yonsei University (Seoul, Republic of Korea), presented the keynote address, taking up the theme with a focus "on the relationship between church and state and how the Reformed heritage pertains to the global context today."

"For Zwingli, God's Word is the key element to effect for transforming society in a political sense," said Chung. "The Gospel is not just an instrument for politics.

Zwingli was concerned about God's wrath and judgment on his people in a national sense pursuing common goodness. Zwingli became not only a pacifist in the Erasmusian sense in terms of humanism, but also a transformer in a sense of socio-political economic system in terms of reformation.

"Overall, Zwingli is socially oriented toward common goodness (*bonum commune*). [We cannot literally apply Zwingli's 16th century view of] Christendom to today's multireligious and multicultural society. The solution

imposed by the Zürchers in the 16th century probably would not work today. However, his idea that the realm is governed according to God's will and not by human, arbitrary acts could be reinforced. No one is perfect to be righteous except God. In the light of Divine righteousness to seek constantly for human righteousness remains as a task of Reformed-oriented Christians," she said.

After using Karl Barth and the Barmen Declaration as a bridge from the 16th to the 20th centuries, Chung turned her attention to the 21st century where "the [largely secular] modern state has assumed responsibility for every aspect of life in its jurisdiction—social, economic, political, moral and physical wellbeing. ...We live in a multifaceted reality where conflicts within the society are diversified."

She offered several examples of how Zwingli's ideas could be applied to today. "For instance the heritage from the 16th century Reformation regarding bias to priesthood of all believers is one of the key elements; hence government by council, not authoritarianism. ...Exercise of power measured by how it serves those who have none, notably the least among us," she said. "A society based on respect for every human member as bearer of the image of God regardless of their race, gender, class, sexual orientation and so on, with a floor beneath which it will not allow any member to sink."

"In order to pursue global justice where global injustice has expanded, the convergence of theology and political science is required," she continued. "In recognition of the imperfection of human justice, those who want to follow Christ will be constantly seeking justice for redistribution and recognition, speaking as representatives on behalf of the oppressed. It could be as a response to global injustice, oppression and exploitation of humans by

Continued on page 10



Zwingli brings Reformation to life

Urich Zwingli is given a fresh look through the eyes of his wife, Anna Reinhard, in a new film.

Stefan Haupt, the director of *Zwingli* (also known as *The Reformer. Zwingli: A Life's Portrait*), wanted to “dig up the figure of Zwingli and see him in a new light, how he demanded that what is in the Bible should be taken seriously” in both the church and society.

“The figure of Anna Reinhard helps us to better understand the people of that time and at the same time build a bridge to today,” said Haupt, admitting that “it also offers creative freedom because you know very little about her.”

Anna, a young widow, lives a barren life in Zürich in 1519, caught between the stark doctrines of the Church and her concerns about raising her three children. Into this steps the young Zwingli, taking up his position at the Grossmünster, the people’s church. As his revolutionary preaching is put into charitable practice, Anna becomes fascinated with him.

“The more I read about Zwingli, the more he interested me,” said Haupt, a native of Zürich who grew up in the Methodist Church, even as his father was a choral conductor in the Reformed Church. “He was a cosmopolitan and urban reformer, who worked hard for the poor, the sick, the refugees, and thus laid important foundations for a just society.”

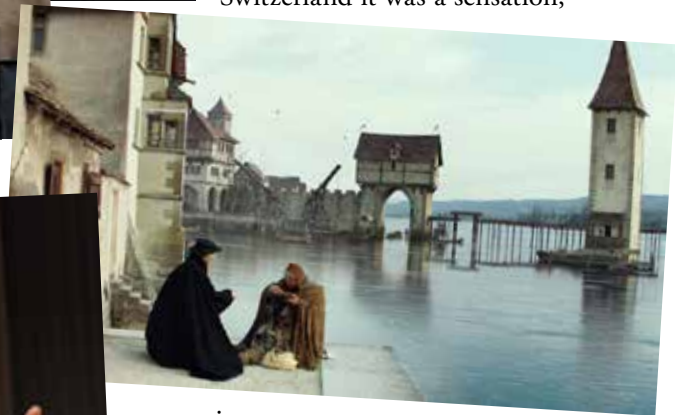
As a Reformation movement grows around Zwingli, he and Anna grow closer, finally marrying as Zwingli and his followers break with many of the doctrines of the Catholic Church.

The film also shows how Zwingli’s religious convictions were fought politically through the city council of Zürich, ultimately making an impact on society as a whole—and offer a model for today.

“Zwingli stands open and honest, even with a certain boldness, for his convictions,” said Haupt. “You should do what you preach, take the Bible seriously, and put it into practice without hiding behind practical constraints. These are things that I still consider to be very relevant and important. What does it mean to be a Christian if, for example, you take the task seriously of championing a just world?”

The film doesn’t flinch from the harsher circumstances, including the split between Zwingli and the Annabaptists and the violent repercussions this sparked. And (spoiler alert!) it follows Zwingli to his death in battle—and the impact that has on Anna and their family.

When *Zwingli* opened in Switzerland it was a sensation,



Director Stefan Haupt.

topping the box office. It continues to be released in cinemas around the world and is also available for exclusive showings. More information on the film can be found here: www.zwingli-film.com ●

Meet our new members

At its meeting in May, the Executive Committee accepted the following churches into the Communion as full members:

The **Mexican Communion of Reformed and Presbyterian Churches** (*Comunion Mexicana de Iglesias Reformadas y Presbiterianas* (CMIRP)) is located in Mexico. Consisting of congregations formerly a part of the National Presbyterian Church of Mexico, CMIRP was established in 2012, established with a renewed vision of the presbytery of John Calvin. CMIRP respects the gifts and ministries that God gives to each woman and man, in a Reformed, ecumenical spirit. In total, they have nearly 400 baptized members. Their communion includes six Indigenous communities in the jungle of Chiapas where they have worked since 2012. They became members of AIPRAL (the WCRC's regional body in Latin America) in August 2016. They have stated seeing their task as expanding their vision through mission work and evangelizing. Learn more: cmirp.org

The **Moravian Church of Cuba** (*Iglesias Morava de Cuba*) was founded in 1997 by a group of Christians from various Christian denominations. Having studied materials on the history, doctrine, principles and work of the Moravian Church the church leaders determined that the presence in Cuba of this ancient Christian tradition would have a positive impact on the spiritual life of their people. The work began in a single home in Havana and in the course of the first years it was extended to other locations in the city. The church has only a few premises dedicated entirely to its activities since in most cases it carries out its work in the homes of its members. In spite of these and other material limitations, various activities are regularly carried out, including liturgical services, biblical studies, training workshops, work with the youth and caring for the elderly and other vulnerable groups. At the national level, the Moravian Church in Cuba received its legal recognition in January 2013; internationally it was recognized by the Synod of the Worldwide Moravian Unity in 2009. Currently, its membership is 1,000.

The **Evangelical Churches Association** (ECA) is located in north eastern India. The roots of ECA can be traced back to 1910 when Watkin Roberts, an independent Welsh Presbyterian missionary, landed at Senvon village, Churachandpur. He founded an Indigenous mission agency known as the Thadou-Kuki Pioneer Mission, which was later rechristened as the North East India General Mission. The work carried out under this mission agency resulted in complete transformation of the land and its people. ECA is a church rooted in evangelical tradition and has 203 congregations with a member-

ship of more than 35,000 spread across two states of India, Manipur and Assam. ECA strongly emphasizes the propagation of the gospel message of Jesus Christ. To this end ECA has five mission fields, spread across the whole of India, with 80 missionaries who are either fully or partially sponsored by the church. ECA has also started a theological training institute, the Discipleship Theological Seminary, where students can enroll for diploma and B.Th. courses. This seminary also provides missionary training and refresher course for pastors every year. Learn more: eca.org.in

Baraka Presbyterian Church is located in Bethlehem and Shepherd's Field (West Bank). Baraka Bible Presbyterian Church was established in 1946 by Dr. Thomas Alexander Lambi (1885-1954) of the Independent Board for Presbyterian Foreign Missions of the United States. He and his wife established a sanatorium with 90 beds in Aroub, about 13 km south of Bethlehem. At the same time they built a church in the town and a church in Bethlehem. Since 1990 Baraka Presbyterian Church has been an independent church under the leadership of Rev. George Awad. Even though the church has lost many members due to emigration, they still have three different locations in the Bethlehem area: Baraka Presbyterian Church, Shepherds Field Presbyterian Church and Baraka Educational Center (Nursery and Day Care). They currently have a total of 60 members. Their reason for joining the WCRC includes their desire to be a member of a broader Reformed body to strengthen their presence in and outside Palestine. Learn more: barakachurch.com

The Executive Committee also accepted an affiliate member:

Trinity Theological Seminary is located just outside of Accra, Ghana. Trinity College, now Trinity Theological Seminary, was founded in November 1942 as an ecumenical effort in ministerial training by three sponsoring churches: Methodist Church Ghana, Presbyterian Church of Ghana and the Evangelical Presbyterian Church, Ghana. It was known then as the Joint Theological College and sited in Kumasi. In 1964 the college was moved from Kumasi to its present site near Accra and renamed Trinity College. The name of the institution changed to Trinity Theological College and then to Trinity Theological Seminary. The seminary trains approximately 700 students with a staff close to 80. They have been training women since 1979. Learn more: www.trinity.edu.gh ●

Message from the 2019 Executive Committee Meeting

Kappel am Albis, Switzerland

You are the light of the world. A city built on a hill cannot be hidden. —Matthew 5:14

But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare. —Jeremiah 29:7

The Executive Committee of the World Communion of Reformed Churches met from the 9th to the 15th of May 2019 in Kappel, Switzerland, under the theme, “Let your Light Shine Forth: Seeking Shalom in the midst of Empire.” We were graciously hosted by the Federation of Swiss Protestant Churches and particularly the Evangelical Reformed Church of the Canton of Zürich. We met at a time when all the Swiss churches are particularly committed to looking for ways to respond to the increasing number of people without religious belonging or affiliation. As the entire country celebrates the jubilee of the reformations they are seeking ways in which they can find inspiration and confidence in addressing this issue. We celebrated, along with Swiss Protestant Churches, the five hundredth anniversary of Ulrich Zwingli and the hundredth anniversary of the ordination of women in Zürich at the Grossmünster in Zürich.

We are inspired by the courage and the resilience of the Reformers, including Ulrich Zwingli, and commit to a continual reforming of our churches and communities through peace and reconciliation efforts. We once more commit ourselves to a reformed spirituality and the spirit of continually reforming the church and the world. We are also encouraged to continue in ecumenical dialogue and partnership.

During the meeting of the Executive Committee, we had the opportunity to engage with our hosts, on “Church, State and Politics: Coop-

eration or Protest.” We also heard about the specific contexts of Brazil, Cameroon, Colombia, Hungary, the Korean Peninsula, Nigeria and Syria, and were sensitized to global movements towards populism and authoritarianism.

At our meetings, we were also moved by stories of violence, abuse, forced migration and the denial of human rights of marginalized communities in many other situations around the world, particularly Cuba, Palestine and Venezuela.

We recognize the growing machinations of Empire that continue to commodify all of life, and which grow through the exploitation of people and the disruption of shalom. We confess our complicity and silence. In the midst of the growing threats to all of life that Empire creates, we recognize Jesus’ offer of the fullness of life and the call to courageous discipleship and a mutually transforming hospitality.

As we met in Kappel we were reminded of our rich Reformed heritage and the call to be continually reforming. We acknowledge the unfinished agenda of the Reformation and commit to the full and just participation of all, particularly in the area of gender justice.

We remember all the Reformers, and we also acknowledge our own violent heritage. We recognize how theological and spiritual understandings can foster hostility and violence. We commit to the dismantling of such false theologies and spiritualities and to the advancement of theologies that seek the dignity and respect of all life. It is from this

stance that we take up a dialogue with the Mennonite World Conference.

As a body called to communion and committed to justice, we reaffirm our commitment to emphasizing justice that leads to peace, healing and reconciliation. We believe that our distinctive contribution is to discern the signs of the times in order to live faithfully and witness prophetically to the God of life.

We call on our member churches, our ecumenical partners and all communities of faith to act towards the just transformation of the world. As Zwingli encourages us, “For God’s sake, do something brave.” ●

Botschaft von der Sitzung des Exekutivausschusses 2019

in Kappel am Albis, Schweiz

Ihr seid das Licht der Welt. Eine Stadt, die auf einem Hügel gebaut wurde, kann nicht verborgen bleiben. —Matthäus 5,14

Und sucht das Wohl der Stadt, in die ich euch in die Verbannung geführt habe, und betet für sie zum HERRN, denn in ihrem Wohl wird euer Wohl liegen. —Jeremia 29,7

Der Exekutivausschuss der Weltgemeinschaft Reformierter Kirchen hat vom 9. bis 15. Mai 2019 in Kappel, Schweiz, unter dem Motto getagt: „Kirche, Staat und Politik: Zusammenarbeit oder Widerspruch?“ Wir wurden freundlicherweise vom Schweizerischen Evangelischen Kirchenbund und insbesondere von der Evangelisch-Reformierten Kirche des Kantons Zürich empfangen. Wir trafen uns zu einer Zeit, in der alle Schweizer Kirchen besonders engagiert nach Wegen suchen, um auf die wachsende Zahl von Menschen ohne religiöse Zugehörigkeit oder Bindung zu reagieren. Während das ganze Land Reformationsjubiläen feiert, suchen sie nach Wegen, wie sie Inspiration und Zuversicht finden können, um dieses Thema anzugehen. Wir haben zusammen mit den Schweizer Evangelischen Kirchen den fünfhundertsten Geburtstag von Ulrich Zwingli und den hundertsten Jahrestag der Weihe von Frauen in Zürich im Grossmünster in Zürich gefeiert.

Wir lassen uns vom Mut und der Widerstandsfähigkeit der Reformer, darunter Ulrich Zwingli, inspirieren und verpflichten uns zu einer kontinuierlichen Reform unserer Kirchen und Gemeinschaften durch Friedens- und Versöhnungsbemühungen. Wir verpflichten uns erneut zu einer reformierten Spiritualität und dem Geist der ständigen Reform der Kirche und der Welt. Wir werden auch ermutigt, den ökumenischen Dialog und die Partnerschaft fortzusetzen.

Während der Sitzung des Exekutivausschusses hatten wir Gelegenheit, mit unseren Gastgebern über das Thema „Kirche, Staat und Politik: Zusammenarbeit oder Widerspruch?“ zu diskutieren. Wir haben auch von den spezifischen Kontexten Brasiliens, Kameruns, Kolumbiens, Ungarns, der koreanischen Halbinsel, Nigerias und Syriens gehört und wurden für die globalen Bewegungen in Richtung Populismus und Autoritarismus sensibilisiert.

Bei unseren Treffen haben uns auch Geschichten über Gewalt, Missbrauch, Zwangsmigration und die Verweigerung der Menschenrechte marginalisierter Gemeinschaften in vielen anderen Situationen auf der Welt, insbesondere in Kuba, Palästina und Venezuela, bewegt.

Wir erkennen die wachsenden Machenschaften des Imperiums, die weiterhin das ganze Leben kommerzialisieren und die durch die Ausbeutung von Menschen und die Zersetzung von Shalom zunehmen. Wir bekennen unsere Mitschuld und unser Schweigen. Inmitten der wachsenden Bedrohungen für das ganze Leben, die das Imperium hervorbringt, erkennen wir Jesu Angebot der Fülle des Lebens und den Ruf zu mutiger Nachfolge und einer sich gegenseitig verwandelnden Gastfreundschaft an.

Als wir uns in Kappel trafen, wurden wir an unser reiches reformiertes Erbe und den Ruf erinnert, uns ständig zu reformieren. Wir anerkennen das noch nicht abgeschlossene Projekt der Reformation und verpflichten uns zur vollen und gerechten Beteiligung aller, insbe-

sondere im Bereich der Geschlechtergerechtigkeit.

Wir gedenken aller Reformatoren, und wir räumen auch unser eigenes gewalttätiges Erbe ein. Wir sind uns dessen bewusst, wie theologisches und spirituelles Denken Feindseligkeit und Gewalt fördern kann. Wir verpflichten uns zum Abbau solcher falschen Theologien und Geisteshaltungen und zur Förderung von Theologien, die die Würde und den Respekt allen Lebens suchen. Aus dieser Grundhaltung heraus nehmen wir einen Dialog mit der mennonitischen Weltkonferenz auf.

Als zur Gemeinschaft berufenes und der Gerechtigkeit verpflichtetes Gremium bekräftigen wir unser Engagement für die Betonung von Gerechtigkeit, die zu Frieden, Heilung und Versöhnung führt. Wir glauben, dass unser unverwechselbarer Beitrag darin besteht, die Zeichen der Zeit zu erkennen, um treu zu leben und den Gott des Lebens prophetisch zu bezeugen.

Wir rufen unsere Mitgliedskirchen, unsere ökumenischen Partner und alle Glaubensgemeinschaften auf, auf den gerechten Transformationsprozess der Welt hinzuarbeiten. Wie Zwingli uns ermutigt: „Tut um Gottes Willen etwas Tapferes!“ ●

Kampanye Zakheus menyerukan keadilan pajak

continued from page 1

- Kami menyerukan segera diterapkannya pajak karbon dan polusi progresif di berbagai tingkat untuk melindungi satu-satunya rumah planet kita.
- Kami menyerukan penerapan segera pajak transaksi keuangan atas perdagangan ekuitas, obligasi, mata uang dan derivatif untuk mengekang kegiatan spekulatif yang berbahaya.

Sebagian dari proyek Zakheus dibiayai oleh Otto per Mille, melalui dukungannya terhadap NIFEA. ●

Conference looks at relations between church and state

continued from page 5

humans, nature by humans and so on. Therefore, to keep the eyes of a sentry and to take action globally are important. That's the way to follow the Reformed tradition today."

Responses to Chung's keynote address were offered by Hanspeter Jecker (Conference of the Mennonites in Switzerland) and Odair Pedroso Mateus (World Council of Churches), followed by a panel discussion featuring Christoph Weber-Berg (president of the Reformed Church in Aarau, Switzerland), Uma Agwu Onmunta (president of the African Communion of Reformed Churches) and Chris Ferguson before participants broke into workshops which focused on case studies in Brazil, Cameroon, Hungary, the Korean Peninsula and Syria.

All the addresses, including the case studies, can be found online here: www.conference-wrcr.ch/english

●

La CMIR da inicio al diálogo con La Conferencia Menonita



La Comunion Mundial de Iglesias Reformadas (CMIR) y la Conferencia Mundial Menonita (CMM) dieron inicio a un nuevo diálogo bajo el título "Buscando un testimonio común: Restaurando la integridad de nuestra familia".

Este título apunta a las prioridades del diálogo: adecuada memoria, reconciliación mutua y una colaboración intencionada.

"Considero que el título en sí es profundamente significativo, y conlleva un desafío igualmente profundo. Cuando decimos familia, compartimos una ascendencia común", dijo Tom Yoder Neufeld, miembro de la Comisión de Fe y Vida de la Conferencia Menonita Mundial. "Espero con ansias este peregrinaje de reconciliación junto a ustedes".

La comienzo de la historia de las tradiciones reformadas y menonitas (anabaptistas), especialmente en Suiza, estuvo cargado de violencia.

"Aquí estamos juntos hoy, reformados y menonitas, sentados en una mesa común y, a su vez, separados por una historia común", dijo Philip Vinod Peacock, secretario ejecutivo de justicia y testimonio de la CMIR. "Hay una historia violenta que es parte de nuestro pasado. Pero también hay señales de esperanza y de reconciliación que se han dado en varios niveles".

"Ambas comuniones son ahora iglesias globales y aunque nuestros orígenes en el siglo XVI son importantes para muchos de nuestros hermanos y de nuestras hermanas, ese ya no debe ser el punto de partida, y ese no ha de ser el principal punto de referencia", manifestó John Roth, secretario de La Comisión de Fe y Vida de la CMM.

"Creemos que es importante poder participar en este diálogo con un énfasis en el testimonio común, y que podamos dilucidar en qué lugar de la iglesia global existen hoy en día países con grandes concentraciones de menonitas y reformados, y cuáles son las preguntas comunes que surgen en esos contextos", dijo Roth.

El anuncio sobre el diálogo se produjo durante una sesión plenaria especial del Comité Ejecutivo de la CMIR, que tuvo su reunión en el Monasterio Kappel, en las afueras de Zürich, Suiza.

"Aprendiendo un poco más sobre el año zwingliano, la contribución de la iglesia y la Reforma desde el punto de vista de la Iglesia Protestante Suiza, pensamos que sería importante dar inicio a un diálogo con los y las menonitas", expresó Chris Ferguson, secretario general de la CMIR.

Este diálogo dará comienzo hacia finales de este año. ●

Unterzeichner der Gemeinsamen Erklärung zur Rechtfertigungslehre blicken auf eine gemeinsame Zukunft

Die fünf Unterzeichner der Gemeinsamen Erklärung zur Rechtfertigungslehre (JDDJ) blickten auf eine Zukunft, „die eine tiefere Gemeinschaft auf dem Weg zur vollen sichtbaren Einheit der Kirche verwirklicht und das Wachstum der Gemeinschaft, das wir bereits erlebt haben, sichtbar macht“.

„In einer zerbrochenen, gewalttätigen und verängstigten Welt ist es dringend erforderlich, dass die Kirche Zeugnis von der Möglichkeit der Einheit und Versöhnung ablegt und den Mut zum Ausdruck bringt, in Werken der Verkündigung, Gerechtigkeit und des Mitgefühls zusammenzuhalten“, sagte Anna Case-Winters, Mitglied der Delegation der Weltgemeinschaft Reformierter Kirchen (WGRK), bei einer Konsultation der konfessionellen Zusammenschlüsse vom 26. bis 28. März 2019 auf dem Campus der Notre Dame Universität (Indiana, USA).

Ursprünglich von den Verantwortlichen der Katholischen Kirche und des Lutherischen Weltbundes (LWB) unterzeichnet, wurde der Kreis der JDDJ-Unterzeichner um den World Methodist Council, die Anglikanische Gemeinschaft und die WGRK erweitert, die sich alle auf die Kernbotschaft der Erlösung in und durch Christus einigten.

„Diese Begegnung ist ein Meilenstein in dem Sinne, dass die fünf Gemeinschaften vereinbart haben, besonders bei Aktivitäten zusammenzuarbeiten, die sie zusammenbringen und die Einheit inmitten der geteilten, gebrochenen Welt mit so viel Unrecht und der Erniedrigung der gesamten Schöpfung Gottes zu fördern“, sagte Peggy Kabonde, Mitglied der Delegation der WGRK.

In einer abschließenden Erklärung hoben die Teilnehmenden hervor, wie

der JDDJ-Prozess zur Überwindung jahrhundertalter Kontroversen geführt hat. Sie stellten auch fest, wie ihre Methode des differenzierten Konsenses, eine Kernübereinstimmung unter Beibehaltung unterschiedlicher konfessioneller Äußerungen ermöglicht, und dazu genutzt werden kann, um mit vergangenen, gegenwärtigen und zukünftigen Hindernissen im Zusammenhang mit Fragen der Lehre und der Ethik umzugehen.

„Wir sind vereint im gemeinsamen Bezeugen des Gottes des Lebens, damit wir Unterschiede und Meinungsverschiedenheiten annehmen können, ohne dass sie uns trennen“, sagte Chris Ferguson, Generalsekretär

Es ist auch geplant, „eine Reihe von katechetischen Werkzeugen und Materialien in verschiedenen Formen, schriftlich und bildlich, einschließlich einer speziellen gemeinsamen Webseite, zu entwickeln, die in allen Bereichen des kirchlichen Lebens und der theologischen Ausbildung verwendet werden sollen“.

„Wir sind auf eine neue Weise eine globale Koinonia des gemeinsamen Zeugnisses der befreienden Kraft der Gnade Gottes in einer Welt, die unter die Diebe gefallen ist“, sagte Ferguson. „Gottes Rettungswerk berührt die ganze Schöpfung und alle Menschen, so dass Einheit und Gerechtigkeit untrenn-



der WGRK. „Das ist möglich durch die gemeinsame Bestätigung, dass es Gott allein ist, der die Gabe der Erlösung und die Gerechtigkeit, die in und durch sie herrscht, bewirkt!“

Die Teilnehmenden einigten sich darauf, einen Lenkungsausschuss einzurichten, „um die durch unser Treffen erzeugte Dynamik durch Förderung und Überwachung des Prozesses der Entwicklung von Beziehungen zwischen den Unterzeichnern der JDDJ voranzutreiben.“

bar miteinander verbunden sind.“

„Die JDDJ hat die Grundlage für eine Neuausrichtung auf einander geschaffen. Wir beginnen nicht mehr am Ort der Spaltung, sondern am Ort der Einheit“, sagte Case-Winters. „Wir suchen nicht mehr nach dem, was dem anderen fehlt, sondern nach den unverwechselbaren Gaben, die wir alle mitbringen.“

Vielen Dank an den LWB für seine Beiträge zu diesem Artikel. Bilder von Steve Toepp. •

Une délégation de la CMER appelle à une réforme des frontières

Une délégation internationale chrétienne à la frontière entre le Mexique et les États-Unis, conduite par la Communion mondiale d'Églises réformées (CMER), appelle à des réformes radicales pour s'attaquer non seulement aux causes de la migration mais aussi à la manière dont les migrants sont traités pendant leur voyage.

« En tant que chrétiens, nous devons nous engager à démanteler les structures injustes qui séparent les gens. Nous ne pouvons pas ignorer ceux qui sont dans le besoin », a déclaré Chris Ferguson, secrétaire général de la CMER et pasteur de l'Église Unie du Canada. « La situation à la frontière est compliquée, impliquant de multiples acteurs et issue de la violente histoire du colonialisme et de l'impérialisme. Par conséquent, notre réponse doit se concentrer sur des actes concrets de compassion, de solidarité et de revendication qui sont bien coordonnés et orientés vers la transformation. »

La délégation, composée de représentants des Églises membres et des partenaires de la CMER, s'est rendue à la frontière pour témoigner directement de la situation à laquelle sont confrontés les réfugiés et les demandeurs d'asile.

Mexique, et a été témoin du travail accompli par les migrants et de l'hospitalité des églises des deux côtés de la frontière. On lui a parlé des difficultés auxquelles les gens ont dû faire face en route vers les États-Unis d'Amérique et des situations désastreuses qui ont entraîné ce mouvement de population à grande échelle dans leurs contrées d'origine. Elle a été témoin des luttes des personnes emprisonnées dans le centre de détention de *Immigration and Customs Enforcement* (ICE) à El Paso, Texas.

La délégation est parvenue aux conclusions suivantes :

- La migration est une crise mondiale qui doit être traitée avec compassion et justice
- Le témoignage chrétien exige l'accueil de tout étranger.
- Les causes profondes de la migration résident dans l'impérialisme et le colonialisme, auxquels il faut s'attaquer.
- La justice réparatrice est la clé du bien-être et de la sécurité dans le monde

Elle a lancé les appels suivants :

- Nous appelons au démantèlement des murs, des frontières et des installations qui contribuent à la déshumanisation, à l'exclusion, à l'isolement et à la victimisation des personnes.
- Nous appelons nos nations à promulguer des lois justes qui garantissent les droits de l'homme et la justice et qui font preuve de dignité humaine, de probité et de compassion.

La délégation transmettra ce message non seulement aux membres et partenaires de la CMER, mais aussi à Washington, DC, où elle se joindra à d'autres chrétiens lors des *Ecumenical Advocacy Days* 2019.

« Ce mouvement de population à grande échelle montre de façon frappante les situations critiques qui mettent en danger la vie de nombreuses personnes en Amérique centrale, en particulier dans ce qu'on appelle le Triangle du Nord, » a déclaré Dario Barolin, secrétaire exécutif de l'Alliance latino-américaine des Églises presbytériennes et réformées (AIPRAL), un conseil régional de la CMER. AIPRAL et l'Église Presbytérienne (USA) travaillent ensemble pour créer un plan de travail pour s'attaquer aux causes profondes qui produisent la migration forcée.

D'autres membres de la CMER ont également pris des mesures concrètes en rapport avec cette situation. La Communion mexicaine des Églises réformées et presbytériennes, en collaboration avec la Communauté théologique du Mexique, fournit un accompagnement pastoral et psychologique aux personnes qui font escale à Mexico City. L'Église Presbytérienne (USA), l'Église Unie du Christ et d'autres Églises membres aux États-Unis remplissent depuis longtemps une mission de solidarité, d'accompagnement et de conseil aux frontières, notamment en fournissant des conseils juridiques à ceux qui demandent le droit de refuge et d'asile. Les consistoires et les paroisses offrent leurs lieux de culte comme sanctuaires.

La police des frontières américaine n'a pas autorisé les partenaires mexicains à participer à un culte qui devait avoir lieu des deux côtés de la barrière frontalière, de sorte que la délégation a dû célébrer son culte du côté des États-Unis.

Les personnes suivantes ont fait partie de la délégation de la CMER: Dario Barolin (AIPRAL), Amanda Craft (l'Église Presbytérienne (USA)), Chris Ferguson (CMER), Jennifer Flett (Council for World Mission), Hugo Gallardo (CMIRP), Doug Leonard (Conseil Œcuménique des Églises), Angela Martins (Conseil régional des Caraïbes et d'Amérique du Nord de la CMER), Ken Neevel (Église Réformée en Amérique), Philip Vinod Peacock (CMER), Ryan Smith (l'Église Presbytérienne (USA)), Melissa Stek (Église Réformée Chrétienne en Amérique du Nord) et Lisa Vander Wal (CMER et Église Réformée en Amérique). ●

Conferencia internacional pone foco en los Objetivos de Desarrollo Sostenible

Alrededor de 500 representantes religiosos participaron de la Conferencia Internacional sobre Religiones y Objetivos de Desarrollo Sostenible (ODS). La misma se celebró en la Ciudad del Vaticano a principios de marzo y se centró en cómo las religiones del mundo pueden colaborar en la implementación de los ODS.

La Asamblea General de las Naciones Unidas adoptó en el año 2015 la Agenda 2030 para el Desarrollo Sostenible, que incluía los ODS. Los 17 ODS interrelacionados - que abordan desafíos mundiales que incluyen la pobreza, la desigualdad, el clima, la degradación ambiental, la paz y la justicia - están destinados a ser un plan original para el desarrollo sostenible para todas las personas.

La conferencia, que tuvo una duración de dos días y que se organizó en torno a las „cinco P“ de personas, prosperidad, planeta, paz y asociación, incluyó una audiencia con el Papa Francisco, quien describió el objetivo de la conferencia como „escuchar el grito de la tierra y de los pobres“. Las ponencias estuvieron a cargo del cardenal Peter Turkson (prefecto del Dicasterio para la Promoción del Desarrollo Humano

Integral), Martin Junge (secretario general de la Federación Luterana Mundial) y Michael Møller (director general de la Oficina de las Naciones Unidas en Ginebra), entre otros.

Este fue „un esfuerzo único para llamar la atención sobre la urgente necesidad de ayudar a las vidas de miles de millones de personas que viven en un mundo confrontado con el escándalo de desigualdades que aumentan y profundizan la pobreza, además de empeorar los efectos del cambio climático, que causan gran perjuicio a nuestra casa común „, remarcó Humberto Shikiya, quien asistió a la conferencia en nombre de la Comunión Mundial de Iglesias Reformadas, CREAS y Act Alliance.

La conferencia destacó la necesidad de cooperación entre comunidades religiosas en áreas tan diversas como el cambio climático, la salud, la educación, la inclusión, la desigualdad y los cambios sociales, así como las consecuencias de la 4ª revolución industrial.

Matthew Ross, un ministro de la Iglesia de Escocia, asistió a la conferencia en su calidad de ejecutivo del programa del Consejo Mundial de Iglesias para la Diaconía y el Fortalecimiento de Capacidades.

„La urgencia de acciones necesarias para enfrentar el cambio climático está fuera de toda duda“, dijo Ross. „El hecho que una gran mayoría de la población mundial pertenece a alguna tradición de fe, implica que las comunidades religiosas tienen una profunda responsabilidad de trabajar por el desarrollo humano y de combatir el cambio climático“.

„Las diferentes religiones y espiritualidades deben unirse para la cooperación y para la acción desde un fundamento interreligioso y con base en un diálogo que promueva una nueva narrativa de esperanza, proclamando que otro mundo es posible“, expresó Shikiya.

„Creo que la CMIR puede realizar un aporte único basada en la Confesión de Accra, particularmente en relación con su comprensión de la justicia económica, social, climática y de género“, dijo Shikiya.

„Hay algunos enfoques complementarios y similitudes entre la Confesión de Accra y la carta encíclica Laudato Sí, que bien podrían enriquecer una alianza estratégica entre la CMIR y la Iglesia Católica Romana“. „La Confesión de Accra es muy clara cuando llama a trabajar junto con otras comuniones, la comunidad ecuménica, la comunidad de otras expresiones de fe, la sociedad civil y los movimientos populares que luchan por la justicia económica y la integridad de la creación, y apela a nuestras iglesias miembros a hacer lo mismo“, dijo Shikiya.“

Se agradece la contribución del Consejo Mundial de Iglesias a este informe. ●

News from around the Communion

The **Ecumenical Forum for Peace, Reunification and Development Cooperation on the Korean Peninsula** (EFK) met in July in Bangkok, Thailand. Among the 46 participants from 11 countries were members of the World Communion of Reformed Churches, including General Secretary Chris Ferguson and Hong Jung Lee, WCRC Executive Committee member and general secretary of the National Council of Churches in the Republic of Korea.

The EFK issued a communiqué summarizing the current situation and making several statements intended to move the peace process forward. The WCRC commends the EFK Communiqué (available on the WCRC website) to its members for consideration and action, especially to “uphold in prayer and to accompany in solidarity Korean Christians, and actively seek alliances with all organizations and people of good will who seek peace on the Korean Peninsula, in the region, and the world.”



General Secretary Chris Ferguson joined other ecumenical leaders at the Anglican Communion Consultative Council in Hong Kong in April. The WCRC and Anglicans are currently holding a formal dialogue on the topic of “communion.”

President Najla Kassab represented the WCRC at a variety of events around Europe these last few months, in which she led Bible studies, preached the Word, spoke on panels and met with Communion members. These included:



The Common Synod of the Hungarian Reformed Church, which celebrated the 10th anniversary of the declaration of Hungarian Reformed Unity.



The bi-annual Kirchentag, Germany’s largest Christian gathering, this year held in Dortmund.



Himmelske Dage (Heavenly Days), the largest church conference in Denmark, over Ascension Day weekend.

The WCRC global office in Hannover, Germany, was pleased to welcome numerous visitors this spring, including:



Leonardo Schindler, president of the Iglesia Evangélica del Río de la Plata (IERP). The WCRC strategic plan was discussed along with the work IERP is doing in Argentina, Uruguay and Paraguay—the three countries in which it has churches. Pastor Schindler joined WCRC staff, along with the EKD’s Marcus Garras, for #ThursdaysInBlack, advocating for a world without rape and violence.



A delegation from our member church, the National Evangelical Synod of Syria and Lebanon. The delegation was composed of church leaders, lay and ordained, from both Syria and Lebanon. WCRC executive staff presented an overview of the Communion, along with highlights of its current work, driven through the strategic plan which envisions a renewed economy and earth, so that all might live life in its fullness.



Cylone Idai brought unprecedented devastation to Mozambique, Zimbabwe, Madagascar and Malawi. The Reformed Partnership Fund responded with emergency financial aid (made available through Otto per Mille) to member churches assisting the thousands of victims.

Photo: Simon Chambers/ACT



Philip Vinod Peacock, WCRC Executive Secretary for Justice and Witness, represented the Communion at a worship service celebrating the 20th anniversary of the signing of the Joint Declaration on the Doctrine of Justification, held in Geneva in June. Through a prayer service, leaders of Lutheran, Roman Catholic, Methodist, Reformed and Anglican global church bodies reaffirmed their commitment to unity, joint witness and service.

Photo: LWF/Albin Hillert



Meeting in June, the United Church of Christ’s General Synod affirmed Karen Georgia Thompson as their Associate General Minister of Global Engagement and Co-Executive of Global Ministries. Karen Georgia, between Paul Tche (Christian Church (Disciples of Christ)) and Angela Martins (convener of the Caribbean and North American Area Council (CANAAC)), has been the UCC’s Minister for Ecumenical and Interfaith Relations and an active leader in the WCRC and CANAAC.



Chris Ferguson

From the General Secretary

Good reason for hope

Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an account for the hope that is in you.

—1 Peter 3:14b-15 (NRSV)

It is so striking that the famous text in 1 Peter about always being ready to account for the hope within you is framed in the call to do good and resist evil, to seek peace and pursue it, all in the context of doing what is right even if it brings suffering. I was once again startled by reading that immediately before enjoining us to a humble accounting for hope in the face of overwhelming adversity, we are called not to fear what the evildoers fear and not to be intimidated.

I had always read this text as simply saying do not be afraid. Now in the context of growing authoritarianisms and nationalisms and racisms where there is the normalized use of fear and intimidation to oppress and divide the human family, I see new light in this text. We should of course own up to our legitimate fear, but we must not take on the fear of the other, the fear of difference, the fear of diversity, the fear of freedom. That fear is the weapon used to ruthlessly divide us, and such fear displaces in our hearts the sanctity of Jesus Christ as Lord.

The fear of evildoers should never be our fear. Fear abounds and is overwhelming in our current context because it is actively being fueled and manufactured. We remember the Psalmist famously reminding us that we shall fear no evil. And here in the passage from 1 Peter we find that the contrast is not between fear and courage—our fear and our faith—rather, between spreading the fear that evildoers spread with the defense of the hope with in us.

The text is compelling because it is addressed to “those who desire life” (verse 10). The call then is to actively engage in life-affirming works by turning from evil and seeking peace. The hope that is within us is to be announced and defended as we simply and profoundly do not allow ourselves and our communities and God’s creation to be intimidated by evil in the face of our desire for life! Keeping that desire for life and “to see good days” (1 Peter 3:10) draws us to embrace Jesus as Lord. Our hope is rooted in the irrepressible desire for life that is God’s gift to us, the Spirit’s work with in us and the aim and fulfillment of Jesus’ redeeming love, “so all may have life, and have it abundantly” (John 10:10).

War and conflict escalate and fearmongering spreads as the powerful nurture their own fear of those who oppose them. We are called to re-centre, not to live out the fear they would have us embrace but out of the desire for life and good days—the active and vigorous pursuit of peace as we embrace Jesus as Lord leaving no space to be intimidated, no space to be allies in fear with the fear mongers.

Earlier this month I participated in the Ecumenical Forum for Korea and I saw the reverent and gentle defense of hope in the common witness of Christians in both North and South Korea who in face of overwhelming odds continue to seek peace and pursue it. Calling for an end to the Korean War and a peace treaty to allow the construction of peace and reunification in a way free of foreign interference and interests, they are not intimidated by threats and fearmongering. They welcome the signs of hope even when they come from unexpected places. They show us the fruits that sanctify Jesus as Lord and don’t allow fear to replace the desire for life, for justice and for peace.

In what seems one of the worse years in recent memory a few dozen Christians gathered and lifted up the active embracing of the desire for life, the turning from evil, the pursuit of peace even in the face of fierce opposition...and with gentleness witnessed to hope and not without fruit. There are new possibilities for peace that have come and can only be fulfilled if we reach beyond the fears of the other. This is but one example where in the midst of mounting turmoil the seeds of peace and justice allow us to show good reason for the hope that is within us. ●

Reformed communiqué

August 2019
Vol.10, No.2

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, send an email to wrcr@wrcr.eu 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

wrcr@wrcr.eu
www.wrcr.ch
facebook.com/worldcommunion
twitter.com/reformedcomunio

Editor: Phil Tanis
Layout: CRC Ministry Support Services
Printed in Grand Rapids, Michigan.



World
Communion
of Reformed
Churches

Called to
Communion,
Committed to
Justice