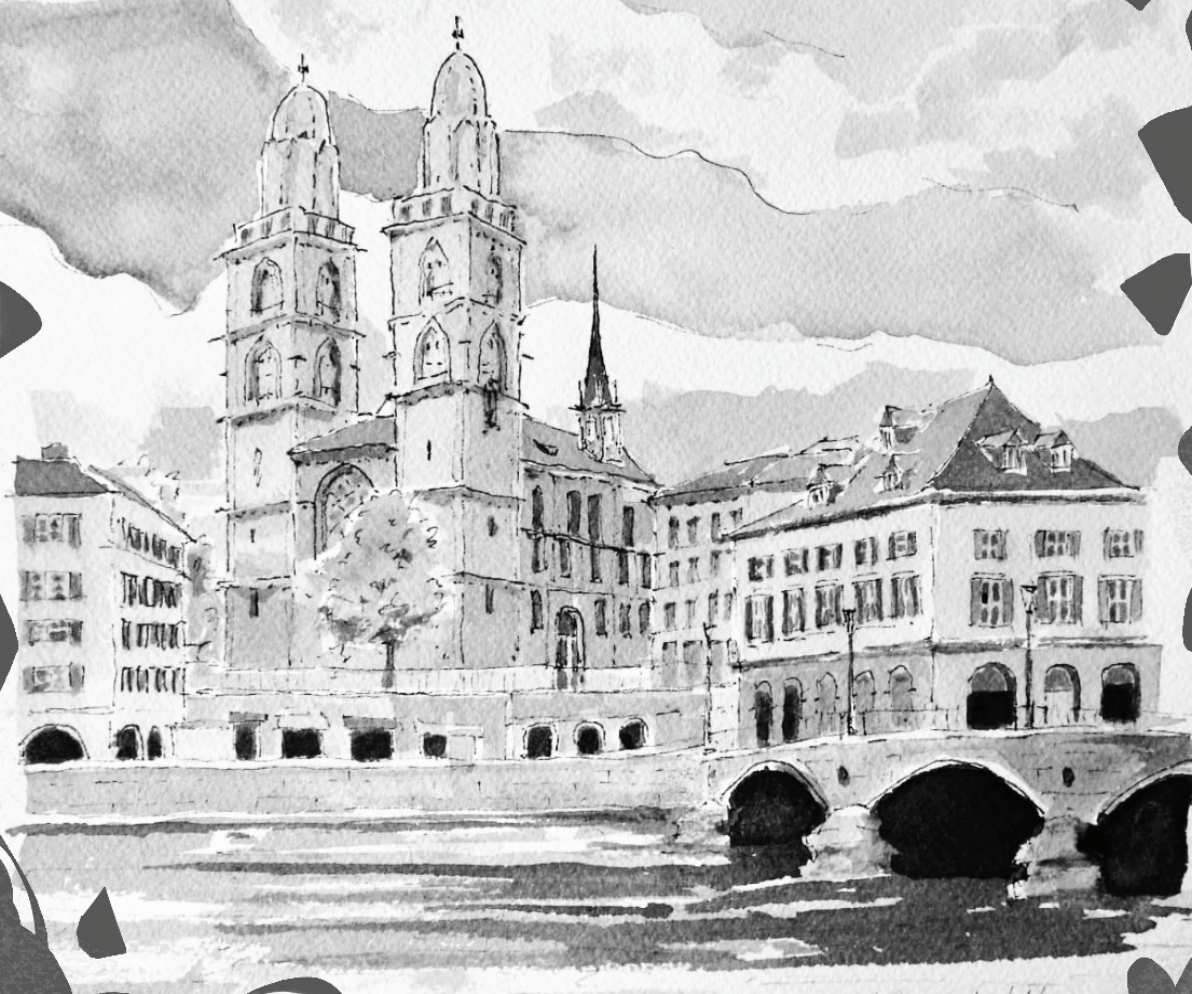


**RESTORING OUR FAMILY TO WHOLENESS:  
SEEKING A COMMON WITNESS**



A Guide for Study, Worship, and Dialogue



*Mennonite World Conference  
& World Communion of Reformed Churches*



# **RESTORING OUR FAMILY TO WHOLENESS: SEEKING A COMMON WITNESS**

*A Guide for Study, Worship, and Dialogue*

## Summary

Introduction.....	3
The Statement.....	4
Remembering the Past – Looking to the Future.....	7
Liturgical Resources.....	10
Prayers.....	12
Testimonies of Churches Working Together.....	16
Suggestions for Reflecting Together.....	18

## **Introduction**

Dear sisters and brothers in the Mennonite and Reformed communions:

As Mennonite and Reformed participants in the dialogue between our two communions we present to you this Common Statement as a means of “Restoring our Family to Wholeness” with a fervent desire for the unity Christ prayed for. It was prepared by the dialogue participants for the 500-year anniversary of Anabaptist beginnings, commemorated in Zurich, Switzerland, on May 29, 2025.

The statement of confession and commitment following was affirmed by the MWC Executive Council at its meeting in Curitiba, Brazil, on April 2024, and by the WCRC Executive Committee during its meetings in Grand Rapids, Michigan (USA) in May 2024.

We invite you as Anabaptists and Reformed to come together to give thanks for the gift of reconciliation, and to join in this God-given task of reconciliation, as we seek to witness together to God’s grace, peace, and justice. In addition to the Common Statement, this resource includes historical background, worship resources, and discussion questions for your use. We invite you to seek opportunities to come together as Anabaptist/Mennonite and Reformed local congregations, to get to know each other, to explore joint opportunities for witness and work, and to collaborate in worshipful commemoration, sharing your liturgies, prayers, or hymns with each other. We are blessed to be diverse global communions. We thus strongly encourage you to find your own words and liturgies beyond those few offered here.



## The Statement

*Restoring Our Family to Wholeness: Seeking a Common Witness  
A Common Statement of Confession, Gratitude, and Commitment*

*Mennonite World Conference*

*World Communion of Reformed Churches*

*29 May 2025*

### *Preamble*

*With all humility and gentleness, with patience, bearing with one another in love, make every effort to maintain the unity of the Spirit in the bond of peace. (Ephesians 4:2, 3)*

We gather today to commemorate the common origins of our global communions and to acknowledge our fractured relationship. The division, sparked by the voluntary baptism of adults in Zurich 500 years ago, soon led to the persecution of Anabaptists and then to a long period of estrangement.

We rejoice that today, building on efforts over many years toward mutual understanding and reconciliation, we can respond to Christ our Peace by living into the unity of the Spirit. Bound together, we persevere in nurturing this unity. We pledge to be humble, patient, truthful, and, above all, loving, as we walk together as one body of Christ.

### *Together, we give thanks*

*Let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful! (Colossians 3:14, 15)*

Together, we give thanks to God, Trinity of love in perfect communion, who offers this koinonia to Jesus' disciples, to humanity, and to all of creation. We do not create this unity but receive it gratefully as a gift from God. Communion is God's self-giving to all creation, and nothing can destroy it. On the eve of his death, Jesus Christ prayed for the unity of his disciples. Today we give thanks that we can respond to Christ's will by making his prayer our own. In Christ, unity between our communions becomes a testimony to the world.

### *Together, we celebrate*

*For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. (1 Corinthians 8:6)*

Gathered under God's loving gaze, we celebrate that our identity is found in our common confession of Jesus as Lord, our shared ancestors in the faith, and our common call to discipleship and gospel witness in a fragmented world. Recognizing our frailties, we surrender ourselves to God's grace and find new strength in the Spirit to take on a shared commitment to peace and fullness of life as a gift from our communions to all of God's creation.

### *Together, we acknowledge, confess, and lament*

*Confess your sins to one another, and pray for one another, so that you may be healed. (James 5:16a)*

Together, we acknowledge that our two traditions, though born in the same renewal movement, have been divided by deeply held convictions concerning baptism, the nature of the church, biblical hermeneutics, and the role of the state. We confess and lament that we have lived alongside each other for many centuries without questioning or exploring this division in the Body of Christ.

As Reformed Christians, we acknowledge that we have largely suppressed the memory of the persecution of the Anabaptists. We confess that this persecution was, according to our present conviction, a betrayal of the Gospel.

As Anabaptist Christians, we acknowledge that we have often overlooked the deep theological roots we share with the Reformed tradition. We confess that too often our convictions, ideals, and memory of martyrdom have fostered self-righteousness and a reluctance to see the face of Christ in our Reformed sisters and brothers.

### *Together, we hear God's call to unity and peace*

*Pursue peace with everyone, and the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God. (Hebrews 12:14-15)*

We receive God's call from our shared beginnings in Zurich, which urged the Church to live anew in obedience to Christ, and in the witness of those who demanded the end of persecution and strived for religious freedom.

We hear God's call to unity and peace when we discern Scripture and partake in baptism and the Lord's Supper – even as we recognize and explore our differences in understanding baptism.

We hear God's call in the voices of those who remind the Church that it is grounded in the Gospel and must not become an organ of the state. The Gospel calls us to work for a world where justice, peace and the wholeness of creation will allow every living being to flourish in fullness.

### *Together, we long for renewed imagination*

*Steadfast love and faithfulness will meet; justice and peace will kiss each other (Psalm 85:10)*

Our traditions have blessed us with a passion for justice and peace. Yet we have often stressed one at the expense of the other, impoverishing our witness. Today, our different emphases can enrich each other as we eagerly work for justice and peace to embrace and kiss, as they do in Christ. May the God of the cross and the resurrection give us the heart and the mind to pursue

peace and to practice the justice that resists violence, oppression, and ecological devastation, a justice that finds its fullest expression in forgiveness, mercy, and reconciliation.

*Together, we commit ourselves to respond*

*By this we know that we love the children of God, when we love God and obey his commandments. (1 John 5:2)*

Today, as Anabaptist and Reformed members of Christ's body we affirm that our witness to the world is nourished and sustained by God's grace, which enables us to love God, each other, and all creation.

Together, we commit ourselves to the sacred mission of proclaiming the Gospel of love in all our contexts, each with their own challenges and demands. We will not let fear, mistrust, or obstacles to dialogue keep us from this calling.

We promise to journey together to heal the wounds of the past and to re-member the body of Christ. We pledge to learn from each other by sharing the richness and diversity of our traditions. We bind ourselves to purposeful cooperation that affirms God's mercy and opens doors to the justice that leads to peace.

*Together, we pray*

*We, who are many, are one body in Christ, and individually we are members one of another. (Rom 12:5)*

Together, we pray for the body of Christ. In Christ we are members of one another, brothers and sisters of the same flesh and the same Spirit. We receive this unity as a gift. In painful awareness that our differences became a source of conflict and division, we now pray for the courage and the creativity to reshape them in ways that enrich our unity in the body of Christ. The One who is creating us anew will bring this great work of peace to completion.

Together, we embrace the gift of unity in the belief that you, O God, are restoring your family to wholeness.

*AMEN*



## Remembering the Past – Looking to the Future

In recent dialogues with other world communions, the Mennonite World Conference has proposed the term “right remembering” as a concept for developing new relationships with other churches. This proposal is particularly relevant for the future of Reformed-Anabaptist relations. In the context of our divided history, the model of right remembering has three dimensions:

1. The dimension of *truth* that is prepared to acknowledge the harshness and cruelty of the condemnations, expulsions, and executions of the early Anabaptists. Our improved relations do not undo the past. We need to find ways to sensitively address this reality.
2. The dimension of our *common ground* in the Zurich Reformation. This shared origin is a strong and rich resource for opening up our identities, scarred by conflict, to each other.
3. And, finally, the dimension of *setting things right*. As people who come from a violent history, we have a shared calling to seek our unity in Christ and to strive together for peace and justice in the world.

### An Anabaptist/Mennonite Remembering

Anabaptists and Reformed groups both emerged out of the tumult of the broader Reformation movement of the early sixteenth century. In the early Swiss Reformation in Zurich, many of the leaders in these developing Anabaptist and the Reformed traditions had been colleagues in the same reform movement. The differences with Ulrich Zwingli that led to the beginnings of the Anabaptists with the first adult baptisms on January 21, 1525, started out as a “family” quarrel. And even after that break Anabaptist and Reformed leaders continued to engage in numerous conversations and theological debates.

In the years since the division in 1525 relations between Anabaptist and Reformed groups have varied widely.

- a. On the one hand, Reformed theologians in Switzerland and elsewhere in the Holy Roman Empire generally defended the violent actions of civil authorities against the Anabaptists that resulted in the execution of 2500-3000 Anabaptists, and the arrest, torture, expulsion, and confiscation of property of many more. Most of the major Reformed confessional statements—including the Scots Confession (1560), the Belgic Confession (1561), and the Second Helvetic Confession (1566)—include harsh refutations or condemnations of the Anabaptists.
- b. On the other hand, there were also voices in the Reformed tradition (e.g., Martin Bucer) who courageously advocated for leniency in the treatment of Anabaptists. Furthermore, the archival records note many examples of local Reformed villagers in Switzerland who extended generous support to their Anabaptist neighbors, sometimes at great risk to themselves. In the Netherlands, the Anabaptists (*Doopsgezinde*) and Reformed coexisted in relative harmony after the 1570s, despite civil sanctions that Anabaptists continued to

endure there. And the Reformed Estates General in the Netherlands spoke out publicly against the mistreatment of Anabaptists in Bern and Zurich, especially in the second half of the seventeenth century.

c. During the last forty years, Reformed and Mennonite groups (modern descendants of the Anabaptists) have participated in various forms of ecumenical engagement. Joint Reformed-Mennonite worship services at the Fraumünster Church in Zurich in March 1983—and again at the Grossmünster Church in June 2004 as part of the 500<sup>th</sup> anniversary of the birth of Heinrich Bullinger—have been occasions for significant symbolic gestures of reconciliation, including a commemorative marker along the Limmat River noting the execution of Felix Manz and several other Anabaptists. Between 1975 and 1978 representatives of the Reformed Churches and “Churches of the Anabaptist Tradition” in the Netherlands engaged in a formal dialogue. In 1984—and again in 1989—the World Alliance of Reformed Churches (WARC) met with the Mennonite World Conference (MWC) for a joint consultation. And in 2006-2009 a significant dialogue took place in Switzerland between the Federation of Swiss Protestant Churches (SEK-FES) and the Conference of Mennonites in Switzerland (KMS-CMS).

Several informal efforts at reconciliation have also taken place at the grassroots level among the various Swiss Reformed individuals and congregations and Mennonites in the United States, beginning around 2003. In 2007, the Canton of Bern sponsored the *Täuferjahr*, a year-long series of events focused on the Anabaptist story; and for many years, representatives of the Reformed Church of the Canton and City of Zurich have extended hospitality to Mennonite visitors and nurtured relationships with Mennonite groups in the U.S. through choir tours and other exchanges.

With this context in mind—and particularly in light of the approaching commemoration of the 500<sup>th</sup> anniversary of Anabaptist beginnings in 2025—the WCRC and MWC committed themselves to deepen their understanding of each other and to explore ways of renewing our common witness. We took as our primary point of departure not a list of theological differences forged in the midst of schism, but rather a recognition of the fact that our two traditions share a common beginning.

### **A Reformed Remembering**

For centuries, relations between Reformed and Anabaptists have been bitter. The legacies of condemnation, execution, persecution, and expulsion of the Anabaptists by the Reformed went deep, making rapprochement very difficult. Even when the Reformed also faced persecution amid the religious geopolitics of the late sixteenth and early seventeenth centuries, the two movements remained estranged. The wounds of separation following their shared beginnings in the Zurich Reformation were too deep to allow the Anabaptists and Reformed to affirm their commonalities or to argue constructively about their ongoing disagreements on baptism, understandings of the church, and the relationship to the state.



For a long time, both groups tended to overemphasize their differences and construct counter-identities that defined themselves in contrast to the other.

This antagonism harmed both movements. Reformed churches repressed their complicity in the violent persecution of Anabaptists and took for granted their positions on theological differences without giving them fresh thought. Anabaptists, on the other hand, have sometimes complacently accepted the divisions within the Church or regarded ecumenical rapprochement with suspicion.

The situation in Europe began to change, however, when the close relationship between Reformed churches and the state started to dissolve. As societies became increasingly pluralistic, the distinction between 'national' churches and 'free' churches slowly lost its edge, and interest in each other began to grow. As early as in 1909, the Reformed theologian Leonhard Ragaz wrote: "In some respects, the Anabaptists wanted a more radical conversion to the Gospel ... than the other Reformers.... They drew the social consequences of the Gospel; they preached and practised brotherhood and social justice. ... In them, the spirit of a new time appears."

This mutual appreciation has marked the spirit in which dialogues between Anabaptists and Reformed have been conducted in the last 50 years. The point of departure for these conversations was not so much the conflicts of the past but rather a desire to reclaim the Reformation spirit of their common beginnings. In this spirit, the disagreements remain but can be expressed in a way that is no longer church-dividing.

### **Finding Common Ground**

Our communions share profound convictions regarding the Lord's Supper, born in Reformation. Reformed and Anabaptists also share much in common with regard to the principal beliefs concerning the contentious issue of baptism. For both traditions, the starting point is God's gracious gift, which precedes all human belief and action. The two groups also agree that God's promise applies to every person from birth and that every person is invited and called to respond to that promise in the course of their life. On the basis of this consensus, Reformed and Anabaptists can perceive baptism as part of a "lifelong process of growing into Christ". In this perspective, baptism is no longer primarily an isolated liturgical act but must be understood as an element of integration into the community of believers, a lifelong development of Christian identity and discipleship. Reformed churches have permitted voluntary adult baptisms for quite some time. Further, out of respect for the intention of those who baptize infants and the unity of the body of Christ, some Anabaptist congregations have not required an adult baptism where a person has demonstrated a personal faith and commitment to church and discipleship.

Conversations on the understanding of the church and church-state relations have yielded similar points of convergence. Both our traditions are trying to come to terms with increasingly pluralist and highly mobile environments. Classical denominational identities

are disappearing. Many of our members go through a process of searching before they join a congregation, and our churches try to receive them with open arms. Likewise, both of our churches engage in active witness for peace and justice, seeking to heal the wounds of an increasingly violent and unjust world. In these endeavours, we have to engage with the world.

In light of these developments, we recognise that the highly segregated worlds of Reformed and Anabaptists at the time of the Reformation no longer exist. In our efforts to confess Jesus Christ as Lord in the midst of these challenges, Anabaptists and Reformed are learning that we have many things to share and to offer each other.



*Saskatchewan, Canada, Mennonite and United Church (WCRC member) at Land Exercise on Israel/Palestine (2025)*



## Liturgical Resources

The following resources are intended to enable Anabaptist and Reformed congregations together to celebrate the unity we have in Christ. They are intended to encourage creativity in the diverse contexts in which Anabaptists and Reformed relate to each other. Our hope and prayer is that you will find your own prayers, songs, and forms of worship to express the gift of reconciliation.

### A Possible Service Outline based on “Restoring Our Family to Wholeness”

*The “Restoring our Family to Wholeness” statement is structured in a way that lends itself well to shaping a worship gathering. Here is a sample service outline. However, the best commemorations will be those shaped to reflect your own setting, customs, and language.*

#### ❖ Gathering and Call to Prayer

#### ❖ Welcome

#### ❖ What Brings us Here?

Use the **Preamble** as well as **Together we Give Thanks** and **Together we Celebrate** sections of the **Statement** to invite the worshipers to this commemoration, to give thanks to God in prayer for the efforts towards reconciliation and collaboration that have brought us to this place, and to celebrate the gift of living into unity that we share in Christ. The “Remembering the Past—Looking to the Future” section above will offer some content for thanksgiving.

#### ❖ Remembering and Confessing our Divisions

A Time to recall local Mennonite/Reformed divisions, where applicable

Use **“Together, we acknowledge, confess, and lament”** to shape a prayer of confession and assurance of pardon and forgiveness.

Songs/Hymns/Sung Prayers of Confession and Lament

#### ❖ Hearing the Word Together

Expand the reading of the Scripture citations used in the “Restoring our Family” statement, or other biblical texts calling for restoration, wholeness, unity, such as the following:

- Psalm 133 – *“How very good and pleasant it is when kindred live together in unity!”*
- Ezekiel 34:25-31 – *“I will make with them a covenant of peace”*
- Mark 9:38-41 – *“Whoever is not against us is for us.”*
- 2 Corinthians 5:16-21 – *“All this is from God, who ... has given us the ministry of reconciliation”*
- Other biblical and/or texts/poems/stories significant to each community

Reflections/Homily on the word as it calls “our family to wholeness”

Songs/Hymns of the word: life in Christ, restoration

❖ **Responding to God’s Call for Unity, Peace, and Renewal**

Use “**Together, we hear God’s call to unity and peace**” and “**Together, we long for renewed imagination**” to acknowledge the ways we already work in unity and peace

Bring forward and share symbols of the gifts we share: Bible, water (baptism), bread/wine and others significant to your context

Describe ways you work individually and together for justice, peace, and the wholeness of creation

Bring forward symbols/stories of forgiveness, mercy, and reconciliation

Songs/Hymns to reflect unity, peace, renewal

❖ **Acts of Commitment and Sending**

Use “**Together, we commit ourselves to respond**” and “**Together, we pray**” to create a joint litany of affirmation and prayer for unity to be said together by all.

Formal actions: receiving a covenant to work together; exchanging banners or other signs reflecting commitment to common witness; celebrating the Lord’s Supper or an Agape Meal together

Prayers for ourselves, this community, the world; Lord’s Prayer

“Sending” blessings

Songs/Hymns of commitment, sending, blessing



*Service of reconciliation, Mennonites and Presbyterians in Buenos Aires*



## Prayers

The prayers below can either be used in a service of commemoration or can serve as an encouragement for collaboration in creating prayers. The first prayer is by Ulrich Zwingli, the reformer of Zurich and mentor to the earliest Swiss Anabaptists before they parted ways. The others were jointly composed by Mennonites and Reformed.

### ❖ Prayers from the 16th century

Living God,  
by the power of your Spirit,  
help us to hear your holy word,  
that we may truly understand;  
that, understanding, we may believe;  
and believing, we may follow  
in faithfulness and obedience,  
seeking your honor and glory in all that we do,  
through Jesus Christ. Amen.

*Ulrich Zwingli, Zurich, Switzerland*

God dearly love us,  
and through Christ left us an example,  
that we might follow in his footsteps.

Christ is the light  
that has come into the world,  
may God grant that this light  
shine around you,  
and that you walk in it.

*Mayken Boosers (present-day Netherlands, 1564 adapted by Mennonite Worship and Song Committee, 2019)*

### ❖ A Prayer by Swiss Reformed and Mennonites from their dialogue in 2009

I      Glory be to God, kind and generous,  
source of grace, truth and peace.

II     God awakens trust and hope in our hearts.

His love opens us to our brothers and sisters.  
He has freed us from guilt  
through Jesus Christ, His Messenger, the Master.

II His Word calls all to the freedom of the children of God.  
Those who believed before us followed the call.  
They found the grace that God grants  
without the help of human work and power.

II Through misunderstanding and strife, their unity broke.  
Powerful people abused power,

I persecuted and killed brothers and sisters in the faith.  
Pride made some look down on others.

II In truth and humility we look  
on the burden and promise of our history,  
absolve each other of old guilt,

I leaving behind suspicion and striving for power  
in the name of the One who give his life for us.

II We hear God's call anew  
to make our unity and peace in Christ visible.  
We give thanks for the gifts of the Spirit,  
which he distributes in many ways to individuals and communities.

II We want to serve one another  
with the special gifts that God gives us,

I+II and joyfully building together  
the kingdom of God in this world,  
To the glory of God alone. Amen.

*(Translated from "Christus ist unser Friede," the report on the Swiss dialogue)*



❖ **A Prayer composed by Korean Presbyterians and Mennonites**

Lord, who does not break a bruised reed or extinguish a fading wick, we thank you for your presence with the people of the Republic of Korea through the tragedies of war and civil conflict, the suffering of poverty and hardship, and the scars of military dictatorship.

We thank you for the freedom to practice our Christian faith, and for the opportunity for Mennonites and Presbyterians on the Korean Peninsula to grow together into a community of faith that remembers our common roots and practices your love.

In this land with the largest Presbyterian population in the world, let us acknowledge that you have given Mennonites their unique expressions and emphases of faith in their own voice. Help us move beyond seeing our differences as divisions, recognizing instead our unique roles and finding joy in being united as one.

Here, where conflicts over ideology, generations, gender, and regions have led to a divided society and political polarization, help us create a culture of respect for differences, celebration of diversity, and a spirit of reconciliation and cooperation. Help us all to desire and practice peace, which you gave through your body and blood to break down our dividing walls.

As we look to the heavens in awe of you, may we also honor your creation here on earth, releasing our greed for exploitation to embrace spirits full of gratitude and care. May we reach beyond the boundaries of our hearts, living lives of welcome and generosity toward our neighbors in need, so that this becomes our everyday practice.

We pray in the name of Jesus Christ, who is our peace. Amen.

*(Meehyun Chung, Presbyterian theologian, and Korean Mennonites)*

❖ **A Prayer for the Reformed-Mennonite reconciliation celebration in Argentina**

Thank you for having allowed us to travel the long road that brought us to this meeting.

Thank you that in many ways those who have gone before us have accepted your call and have given witness to it with dedication, despite persecution and exile. Thank you that beyond this human history of pain, mistakes and brokenness they were able to be a vehicle of grace and peace in Jesus Christ.

Allow us to learn from the visions and also from the shortcomings of our forefathers and foremothers, healing us in solidarity in the process.

Allow us to celebrate in our living together the good of being with one another and also of being different.

Allow us to desist from judging each other and to value our disagreements as part of training in love.

Allow us to renew this gift of reconciliation daily.

Save us, then, from the barriers that we so easily erect and then find so hard to break down.

Save us from our resentments and our vanities.

Save us from our forgetfulness and our procrastination.

Like our Reformed sisters and brothers who have gone before us, may we walk the way together, knowing that even the poorest person can share something of value.

And may we seek not the honour of humankind but always - and above all - your glory.

In memory of our Anabaptist brothers and sisters who have gone before us, may we share the gospel faith that clothes the naked, feeds the hungry, comforts the afflicted, shelters the miserable, helps and comforts all the oppressed.

That if we ourselves are scattered, we may know that in Christ we are gathered together.

And so may we recognise and accompany one another as part of your broad and generous communion.

Because we tend to separate ourselves, may the love of your motherly embrace be our support; because we tend to falter in our undertakings, may the faith of the Risen One - who is none other than the Crucified One - be our only steadfastness; because we tend to backslide in our closed-mindedness, may the hope that comes from the Spirit be the breath of life for the blessing of the church and all your creation.

Amen.

*(Marisa Strizzi, Buenos Aires)*

❖ **A Prayer-poem by Reformed co-chair of the MWC-WCRC Dialogue, Gerardo Oberman of Argentina, composed for this step of reconciliation**

*Of water, by water*

From the beginning,  
before everything was born,  
your spirit moved over the waters.

The waters were already there  
from the beginning of the beginning,  
hiding in its perennial blue  
all the life yet to be born.

It was those same waters,  
companions of your eternity,  
the chosen ones to seal your alliance  
of love without borders with humanity.



From water and through water  
you include us in the open and diverse  
family of faith.

It is the water and your grace,  
the gesture and your love,  
your triune name invoked  
and your mercy  
those who embrace our lives  
in the mystery of baptism.

We are not owners  
of the breadth of your heart,  
neither are we from the water.

That in the water and by the water  
may we let ourselves be embraced  
for your eternal tenderness  
and learn to embrace each other  
in unbreakable siblingship.

## **Testimonies of Churches Working Together**

These brief testimonies expand on the testimony to reconciling collaboration inherent in the prayers above, jointly composed by Anabaptist and Reformed members of Christ's body.

### ***From Buenos Aires--***

In a fragmented world it is an encouraging sign that Reformed and Mennonite families have begun a process of reconciliation. That is why we took this initiative very seriously and began to build spaces of communion that were not only limited to liturgical gestures, but also to diaconal and prophetic projects. Urgent times, affected by state violence, public policies that give preference to the most powerful, need churches committed to the most vulnerable, faithful to the liberating message of Jesus of Nazareth, which walk together with social organizations, trade unions, the feminist movement and the human rights movement so that, together, from each one's identities and traditions, we can build Another Possible World.

If grassroots communities, both Mennonite and Reformed, do not accompany with concrete actions the reconciliation process that both MWC and WCRC are carrying forward, we will miss the enormous richness of this initiative. And in the case of the Mennonites, who emphasize so much that 'reconciliation is the centre of our mission', we would not be being faithful to our identity as peace churches. And in the case of the Reformed, we would be forgetting that the call to unity is a sacred call that must never be renounced.

Today, in the city of Buenos Aires, Argentina, Mennonite and Reformed communities share their vocation of service through the Evangelical Social Ministry and share their voice and prophetic witness in the Ecumenical Movement for Human Rights, as well as sharing regular liturgical gatherings to sustain a spirituality that affirms life and its fullness according to the teachings of Jesus.

### ***From Indonesia--***

Indonesian Mennonites and Reformed churches and leaders have a long and fruitful relationship with each other. Among numerous examples, Charles Christano, former president of the MWC, studied under Reformed professors at the Jakarta Theological Seminary. More recently, Nindyo Sasongko, a Mennonite pastor and theologian from the Anabaptist/Mennonite GKMI Synod has taught at the same seminary. He has also served Presbyteries as both guest preacher and as a resource person and facilitator for the Church Ministry Development program of several Presbyteries in 2016. Along with pastors from various Presbyterian churches, Nindyo actively participated in nonviolent demonstrations across from the presidential palace in Jakarta in 2016-2017 in response to the closure of the Indonesian Christian Church Taman Yasmin (Presbyterian) in West Java, whose church building was forcibly shut down by local authorities despite having won their case in the Supreme Court. Andi Santoso, presently chair of the MWC Deacons Commission and



Regional Director for Asia/ME, Mennonite Mission Network, was born and baptized in a Reformed church before rededicating his life and receiving "sidi," being sprinkled with the water at 17 years old in a Mennonite (GKM) congregation. Later, as General Secretary of GKMI Synod, he engaged with Reformed churches and leaders in support of a threatened Presbyterian congregation (GKI Taman Yasmin, August 5, 2018).

### *From Canada –*

In early 2024 Mennonite and United Church of Canada Christians in Saskatchewan, Canada, came together to demonstrate our grief at Gaza's unfolding genocide and to express solidarity with the Palestinian people. We participated in the worldwide Lenten "Gaza Peace Pilgrimage," walking the length of the Gaza Strip in Saskatoon over two days. The Roman Catholic Diocese of Saskatoon invited us to offer reflection and prayer for Gaza at a station of its Outdoor Way of the Cross, a procession of several hundred people who walk each year on Good Friday through the streets of downtown Saskatoon to pray for causes of justice and peace.

We continued our joint efforts with a program focused on the olive harvest. Through films and presentations on reading biblical history and the work of people in our context to provide food aid to Gaza, we made links between the deep connections of Palestinians with the land and the extensive harvest of grains, oilseeds, legumes, and pulses that occurs in our region for export across the globe. And in Lent 2025, people of both churches worked to bring to life a new version of the "Palestinian Land Exercise," a powerful and embodied way to immerse ourselves in a painful history of occupation and displacement. These events have helped us to proclaim together the justice and peace of Jesus' good news, and to grow closer as Mennonite and United Church Christians – a small but powerful step in restoring our family to wholeness.



*Bible study on peace with Mennonites, Baptists, and Presbyterians, Busan, South Korea*

## **Suggestions for Reflecting Together**

“Restoring our Family to Wholeness” is best studied with Mennonite and Reformed Christians coming together to discuss and reflect on the statement and the other resources included in this booklet. Here are some questions that might help spark conversation:

1. What part or words of the Statement particularly caught your attention? What was your reaction to it?
2. What part of the Statement is easy for you or your group to affirm? What part is the most challenging?
3. How has the history of division and reconciliation between Mennonite/Anabaptist and Reformed Christians, described in the section “Remembering the Past—Looking to the Future,” affected you or your community?
4. How might the brief “testimonies” to Mennonite/Reformed dialogue, prayer, and witness inspire you to find ideas for collaboration in your own context?
5. What is your own hope and prayer as you reflect on the relationship between Reformed and Mennonite Christians?
6. What steps might you take to live into restored relationship and Christian unity between Mennonite and Reformed Christians in your community?



*Mennonites and Reformed at service of solidarity with threatened Reformed congregation in Jakarta, Indonesia*



## **MWC-WCRC Dialogue Participants**

***Mennonite participants:*** Thomas Yoder Neufeld (co-chair; Canada), John D. Roth (co-secretary; USA), Anne-Cathy Graber (France), Tigist Tesfaye (Ethiopia), Rafael Zaracho (Paraguay)

***Reformed participants:*** Gerardo Oberman (co-chair; Argentina), Hanns Lessing (co-secretary; Germany), Sandra Beardsall (Canada), Meehyun Chung (Korea), Philip Peacock (India)

***Cover Image:*** Thomas Yoder Neufeld

***Brochure Design:*** Angélica María González Slovasevich



**World Communion  
of Reformed Churches**



**Mennonite  
World Conference**

A Community of Anabaptist  
related Churches

**Congreso  
Mundial Menonita**

Una Comunidad de  
Iglesias Anabautistas

**Conférence  
Mennonite Mondiale**

Une Communauté  
d'Eglises Anabaptistes