

I. Introduction

For me to deliver a lecture about Zwingli in his home country is truly an honor and a pleasure, but also a challenge and an adventure. I am a Korean Presbyterian rooted in a modern missionary movement, struggling to find its own identity in relation to the Swiss Reformation and the socio political context of the 16th Century. I am also a Korean Christian based in reformed faith through my pastor Kang Won-young in Seoul and later my Doktorvater Jan M. Lochman in Basel who pursued the third way for reconciliation between two kinds of ideology—communism and anti-communism. Additionally, I am affected by the theology of Karl Barth, with my own deep experience in Third World realities, especially from a woman's perspective.

I also want to thank Professor Peter Opitz and his team at the Swiss Institute of Reformation project which gives access to the primary resources of the Swiss Reformation, even in digital forms. My gratitude extends to the people and Church of Zürich for their support in that important work.

Our aim today is to reflect on the relationship between church and state and how the Reformed heritage pertains to the global context today. The historical details and complexity of this theme exceed the range of this lecture. But I wish to address the subject in four steps:

1. The legacy of the Swiss Reformation in Zürich
2. Karl Barth's Theology as revitalizing Reformed legacy in 20th Century
3. How the Zwinglian heritage with a feminist twist connects to the global challenges of seeking justice
4. Some aspects of the Korean Church as a test case "sprout" in the Reformed tradition

II. The legacy of the Swiss Reformation in Zürich

The challenge of the Swiss Reformation was to create a working society permeated with Christian values. The task was strikingly different in Zürich under Zwingli than under Luther in Germany. In Germany Luther had to rely upon the local states for protection against the Church and Empire that sought to crush the young movement of reform. But in Zürich the

alliance between Church and State was already very close and collaborative. Zwingli did not have to establish a place for the Church. And the City of Zürich did not have to worry about the Church's overreach. They worked together.

Although Zürich has been identified as “the first Protestant state by magisterial initiative,”¹ the city did have a problem. Zwingli was faced with opponents who wanted to keep the Catholic system as papist, but also by radicals who wanted to introduce speedy reforms. This caused tension between Zwingli and his multiple opponents, especially the Anabaptists. They supported adult baptism, and the rapid abolition of icons, the mass, tithes and interest charges and so forth, while Zwingli defended infant baptism and the social order in Zürich 1526. Here Zwingli was not insisting uniformity, but the unity of Christians through the Holy Spirit, the uniformity through introducing a baptismal register in every parish led to technical membership in the state/cantonal Church. Those who refused infant baptism were expelled from the city of Zürich.² It reinforced an institutional church system, but not the free will and resolution of individual believers. Nevertheless, the emphasis on Covenant theology by Zwingli and later Bullinger, based on an eternal covenant between God and humanity, implies an interconnectedness between the Old Testament and the New Testament. Zwingli's argument for infant baptism should be understood in the frame of God's eternal covenant of grace instead of as a structural tool for systemic uniformity.³

How can we understand the relationship between Church and State in the time of Zwingli and in his mind-set more precisely? Zwingli's perception of city/state was affected by his understanding of the Bible⁴ (Romans 13:1-7; Matthew 22:15-22). The geopolitical landscape for Zwingli was related to “a city-state within the Swiss confederation with rule exercised by a council.”⁵

Zwingli understanding of the Church can be found in his article “Commentary on True and

¹ Bernd Moeller, *Imperial Cities and the Reformation*, translated by Erik Midelfort and Mark U. Edwards, (Philadelphia:Fortress Press, 1972), 54.

² Timothy George, *Theology of the reformers* (Nashville, Tenn:Broadman Press, 1988), 143.

³ Emidio Campi, “Theological Profile,” *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 476-486; Emidio Campi, Lecture on Theological Profile of the Swiss Reformation, delivered at Hapsin Seminary Suwon, Korea on November 2015, 40.

⁴ Huldreich Zwingli, “Wer Ursache zum Aufruhr gibt (1524),” *Zwingli Schriften*, Bd.I, hrsg. von Thomas Brunnschweiler, Samuel Lutz, (Zürich:TVZ, 1995), 351, 359.

⁵ W.P. Stephens, *Zwingli. An Introduction to His Thought* (Oxford:Clarendon, 1994), 126.

False Religion, 1525” in particular. In his perception Church is an assembly of God in which people listen to the Word of God, not the Roman institutional Church. Within Zwingli’s 67 articles (1523) the relationship between Church and State/magistrate is indicated between articles 34 and 43,⁶ where Zwingli closely associated the Christengemeinde with the Bürgergemeinde. For him a sort of cooperation between Church and State is rather possible as his famous statement, “The Christian man is nothing else but a faithful and good citizen and the Christian city nothing other than the Christian church.”⁷

This relationship between Church and State by Zwingli could be interpreted as a subsidiarity.⁸ The Word of God and the sword are instruments of God that belong together, but not merely remain in one person. It seems contradictory that the reformer who thought the sword is a matter of the magistrate, and not of the minister, while the Word of God is the matter of the minister, would then grasp the sword to fight against opponents of Reformation as the statue of Zwingli by the Wasser Kirche in Zürich depicts.⁹ For Zwingli, God’s Word is the key element for transforming society in a political sense. The Gospel is not just an instrument for politics.

Zwingli’s Reformation aimed to reform not only the Christian community, but also the socio-political system in Zürich. Thus, a long-term alliance between State and Church emerged. However, this kind of league doesn’t mean merely close relationship without having any critical mutual reflection. Zwingli’s approach could raised critical voices against corrupt leaders in State and Church.

For Zwingli the City Council as a governing body stays in relation to Church, and vice versa. In Zwinglian thought there is certain overlapping between Church and society as well as State. They have a common goal as it is indicated in his writings “Divine and Human Righteousness” (June 24, 1523) which is basic for Zwingli’s ethical thought.¹⁰ Zwingli’s thoughts on divine and human righteousness and his distinguishing between the spiritual and

⁶ <https://zwingliusredivivus.wordpress.com/2010/02/17/the-67-articles-of-huldrych-zwingli> (accessed on March 29, 2019).

⁷ Z14, p.424. quoted by Timothy George, *Theology of the reformers* (Nashville, Tenn:Broadman Press, 1988), 134.

⁸ Cf. Jordan J. Ballor, “State, Church, and the Reformational Roots of Subsidiarity,” ed.by Peter Opitz, *The Myth of the Reformation* (Göttingen: Vandenhoeck&Ruprecht 2013), 156.

⁹ W.P. Stephens, *Zwingli. An Introduction to His Thought* (Oxford:Clarendon, 1994),123.

¹⁰ The “67 Articles” was produced in January 1523 and developed “An Exposition of the Articles” in July 14, 1523.

temporal realm seem similar to Luther's Two Kingdoms doctrine. However, Zwingli underlined the two kinds of justice instead of its division and mutual relationship.¹¹

The role of the preacher concerns divine righteousness which should be congruent to God's will, while the magistrate should take care of human righteousness. "Thus, human righteousness is related to divine righteousness. They both help each other—the preacher by preaching the word of God, and the magistrate by protecting that preaching and by ordering the life of society in conformity with God's law. For his God-given task the magistrate has the sword, whereas the preacher has the word."¹² For Zwingli it was very important to underline "the Kingdom of Christ is also external."¹³

Zwingli pursued gradual reforms, not radical changes in the political and economic system. The farmers who lived in countryside under oppressed circumstances were hoping to improve their lives by reducing their interest payments and tithe, or even to abolish all interest, private property and subordinate relations to the city as contrary to Scripture. Zwingli defended them in two senses like divine and human righteousness "in a dialectically dynamic relationship."¹⁴ Although Zwingli tended to keep the feudal tithes, he criticized the heavy burden on people in the countryside.¹⁵ Zwingli saw that the pursuit of profits without temperance and the exploitation of the poor as contradictory to the reign of God which is indicated in the Bible.

In order to understand the differences between Magisterial Reformation and Radical Reformation in detail it is essential to look at the Schleithem Confession of 1527, the oldest theological statement of Anabaptism prepared by Michael Sattler (1490-1527) and Zwingli's reaction to it.¹⁶ The Schleithem Confession consisted of seven articles. For our general theme

¹¹ Emidio Campi, Lecture on Theological Profile of the Swiss Reformation, delivered at Hapsin Seminary Suwon, Korea on November 2015, 19-20.

¹² W.P. Stephens, *Zwingli. An Introduction to His Thought* (Oxford:Clarendon, 1994), 136.

¹³ Z9:451-67:454.14:Christi Regnum etiam esse externum quoted by Emidio Campi, lecture on Theological Profile of the Swiss Reformation, delivered at Hapsin Seminary Suwon, Korea on November 2015, 20; Hans-Ulrich Delius et al., eds., *Reformatorenbriefe* (Neukirchen-Vluyn: NeukirchenerVerlag, 1973), 270, quoted by Timothy George, *Theology of the reformers* (Nashville, Tenn:Broadman Press, 1988), 133.

¹⁴ Emidio Campi, "The Reformation in Zurich," *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 75.

¹⁵ Emidio Campi, "The Reformation in Zurich," *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 75.

¹⁶ Leland Harder, "Zwingli's Reaction to the Schleithem Confession of Faith of the Anabaptists," *The Sixteenth Century Journal*, vol. 11, no. 4, 1980, 51–66.

the directly related articles are the fourth, sixth, seventh regarding membership of the Christian community, Christian pacifism and denial of the oaths as quoted in the following PowerPoint slides.

Zwingli's argument against Anabaptist thoughts has been shown in the letter to Bertold Haller (1492-1536) on April 28, 1527¹⁷ as a first draft against Schleithem documents, and published on July as an expanded elaboration against it in the form of Elenchus.¹⁸ Additionally his other writing with the title "Refutation of the Tricks of the Baptists"¹⁹ argued against the Anabaptists. The content was composed in four parts: to legitimate infant baptism; to react to the Schleithem Confession; to develop covenant theology; and to reject Anabaptist teaching.²⁰ It should be noted that Zwingli made a clear separation from his old friends as Anabaptists,²¹ he didn't blame the radicals as an origin of tumult.²² Rebellion occurred due to oppression and economic injustice. He pointed out and criticized primarily the bishops and clergy, and also the princes, the powerful and the wealthy in society.²³ Zwingli couldn't find all integral solutions for rural people at once, he wanted to seek ways for socio-political alternative in order to practice justice gradually.²⁴

Overall, Zwingli is socially oriented toward common goodness (*bonum commune*).²⁵ His 16th century perspective envisioned Christendom in a way which we cannot just literally apply 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 act could be reinforced. No one is perfectly

¹⁷ Letter Nr. 610: <http://www.irg.uzh.ch/static/zwingli-briefe/?n=Brief.610> (accessed on March 29, 2019).

¹⁸ Leland Harder, "Zwingli's Reaction to the Schleithem Confession of Faith of the Anabaptists," *The Sixteenth Century Journal*, vol. 11, no. 4, 1980, 54.

¹⁹ http://lf-oll.s3.amazonaws.com/titles/1682/Zwingli_0763_EBk_v6.0.pdf (accessed on March 29, 2019).

²⁰ Huldrych Zwingli, "Wider die Ränke der Wiedertäufer," *Auswahl seiner Schriften*, hrsg. Edwin Künzli, (Zürich: Zwingli Verlag, 1962), 266.

²¹ Emidio Campi, "The Reformation in Zurich," *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 81.

²² Huldreich Zwingli, "Wer Ursache zum Aufruhr gibt (1524)," *Zwingli Schriften*, Bd.I, hrsg. von Thomas Brunnschweiler, Samuel Lutz, (Zürich:TVZ, 1995), 332-426.

²³ W.P. Stephens, *Zwingli. An Introduction to His Thought* (Oxford:Clarendon, 1994), 135.

²⁴ Emidio Campi, "The Reformation in Zurich," *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 76.

²⁵ Peter Winzeler, "Zwinglis sozialökonomische Gerechtigkeitslehre - heute wiedergelesen," *Zwingliana* 19/1(1992), 431.

righteous except God. In the light of Divine righteousness to seek constantly for human righteousness and to raise prophetic voice and action (Wort und Tat) of the Church remains a task for Reformed-oriented Christians.

III. Karl Barth's Theology as Revitalizing Reformed legacy in 20th Century

In the Reformed tradition we focus on the Word of God, not bounded in the words of confession literally, because it is contextual and contains some particularity. In one of the important documents of the Reformed tradition, the Second Helvetic Confession, written by Heinrich Bullinger in the spirit of Zwingli, we find clear definition about magistracy. The acceptance of magistracy by Zwingli as well as Bullinger was following with Pauline interpretation. Magistracy is instituted by God in order to keep the peace and tranquility of the human race.

As Karl Barth and the Swiss Reformed theologians helpfully elaborated, just to look back to 16th century with romantic eyes doesn't help. All important confessions to which Reformed fathers committed were the products of that time.²⁶ “(Die reformierten Bekenntnisse waren schon rein tatsächlich keine solch gegebenen Grössen, sondern offenkundig das Werk der betreffenden Kirchen... Das hatte aber auch seine Wirkungen in Bezug auf den Charakter der Verpflichtung darauf. ‘Was hände bauten, können Hände stürzen.’)” “The Reformed confessions were actually not such given sizes, but obviously the efforts of the Reformed confessional churches ... but this also had its effects in relation to the character of the obligation. ‘What hands built, hands can overthrow.’”²⁷

However, there is some universality which we could apply to our modern context. Like Karl Barth, we can adapt the theological grammar of Zwingli and applied his theology to the 21st century. Emphasis on listening to the Word of God regarding Barth positively recaptured ideas of Zwingli in the first article of Barmen Declaration.²⁸ Furthermore, Barth traced

²⁶ Cf. Karl Barth, “Die Theologie der reformierten Bekenntnisschriften,” *Gesamtausgabe II*, ed. by Eberhard Busch, (Zürich:TVZ, 1998), 62.

²⁷ Karl Barth, “Die Theologie der reformierten Bekenntnisschriften,” *Gesamtausgabe II*, ed. by Eberhard Busch, (Zürich:TVZ, 1998), 58. Translated by Meehyun Chung.

²⁸ G.W.Locher, “Die Stimme des Hirten,” *Reformierte Kirchenzeitung*, 95. Jg., Nr. 24, Neukirchen 1954, 535ff. quoted by

Zwinglian Reformed ideas regarding the relationship between State and Church especially in Barmen article 5. It doesn't imply a disconnection between God and humans, the relationship between State and Church doesn't mean hybrid sterility. It could be a function for mutual correction and critical solidarity with each other. Overall, the Reformed legacy and Christian Church should be reinterpreted in each context and shouldn't be reduced as Cultural Protestantism (*Kultur Protestantismus*) as Karl Barth properly argues.²⁹ Christian membership doesn't guarantee to be a real people of God. To speak with Karl Barth:

“(Der doppelte Gebrauch des Begriffs ‘Gemeinde’ zum vornherein darauf aufmerksam machen, dass wir es in ‘Kirche’ und ‘Staat’ nicht nur und nicht in erster Linie mit Institutionen und Aemtern, sondern mit Menschen zu tun haben, die zur Bearbeitung und im Dienst gemeinsamer Aufgaben in einem ‘gemeinen Wesen’ zusammengefasst sind.) With the two-fold use of the concept, ‘community,’ as Church and State, let it be said that we do not have to do only or in the first place with institutions and offices, but with humans who are bound together in a common essence for the cultivation and in service of common tasks.”³⁰

“(Die ihrer politischen Verantwortlichkeit bewusste Gemeinde wird es wollen und verlangen, dass die Predigt politisch werde; sie wird sie politisch verstehen, auch wenn sie mit keinem Wort ‘politisch’ wird!) The conscious, politically responsible congregation will want and demand that the preaching is political. It [Preaching] will be politically understood also without the word ‘political.’”³¹

Karl Barth revitalized the power of resistance in the Reformed tradition in the 1930s, and worldwide many churches followed this example. Afterward this kind of legacy was disseminated within the Reformed family as in the 38 declaration of assembly by the Presbyterian Church in the Republic of Korea 1953, the Belhar Confession in Africa 1982 and, last not but least, the Accra Confession of World Alliance of Reformed Churches 2004.

Fritz Büsser, “Zwingli und die Kirche: Überlegungen zur Aktualität von Zwingli's Ekklesiologie,” *Zwingliana*, 16/3(1984), 188.

²⁹ His objection against infant baptism could be appropriately accepted. Because it shouldn't be just culturally reduced as ceremony for taking membership of Christian community.

³⁰ Karl Barth, *Christengemeinde und Bürgergemeinde* (Zürich:TVZ, 1989), 49. Barth introduced his thought in frame work of *civitas coelestis et terrena* by Augustin and *göttliche und menschliche Gerechtigkeit* by Zwingli, Karl Barth, *Christengemeinde und Bürgergemeinde* (Zürich:TVZ, 1989), 49.

³¹ Karl Barth, *Christengemeinde und Bürgergemeinde* (Zürich:TVZ, 1989), 49.

IV. How the Zwinglian heritage with a feminist twist connects to the global challenges of seeking justice

Furthermore, the situation today differs radically than that of the 16th century. We live in an era of nation states which are largely secular and have no special interest in fostering the values of a Christian society. The modern Pietistic separation of Church from World has largely adopted the Anabaptist approach to State and civil society. And the modern state has assumed responsibility for every aspect of life in its jurisdiction—social, economic, political, moral and physical wellbeing. The modern state faces enormous challenges in justice for people (especially minority), urbanization, cosmopolitanism and the 4th Industrial Revolution with artificial intelligence like smart cities and so on. Overall, we live in a multifaceted reality where conflicts within the society are diversified.

What does the Christian faith/Reformed tradition lead us to do in the current situation? For instance the heritage from the 16th century Reformation regarding a bias to priesthood of all believers is one of key elements—hence, government by council, not authoritarianism, in our living communities like region and cities. The exercise of power should be measured by how it serves those who have none, notably the least among us.³²

Zwingli tried to deal with an unjust economic system and injustice in the early dawn of capitalism. The Zwinglian heritage of the Reformation could be combined with a feminist approach. Feminist discourse helps to correct current norms and structures and to find alternative solutions especially embracing diversity.³³ The primary goal pursued by feminist theology is to break the chain of oppression by human beings and the suppression of nature by human beings through the liberating message of God. A Reformed legacy which is based on Zwinglian ethics could be also relevant for feminist discourse. Because Zwinglian innovation

³² I would like to appreciate this insight of Merwyn Johnson; The “freedoms” that derive from the Protestant focus on the community gathered around the Word preached/the sacraments administered like freedoms of religion, speech, assembly, press, seeking redress of grievances. A society based on respect for every human member as a 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. However, a basic question for society is still out there: How do we find a point of unity that holds a society together that does not lapse into uniformity of attitude, belief and behaviour? We have to recognize diversity and to pursue unity in our living context especially within cities which could function as a platform.

³³ The Zwinglian approach regarding justice could be combined with feminist theology or feminist discourse such as German background feminist theologian Elisabeth Schüssler Fiorenza, US feminist political theorist Iris Marion Young and socio-political scientist Nancy Fraser in order to adjust it for the contemporary world. Some aspects of feminist discourse could be explored in Reformed heritage. Meehyun Chung, “Divine and Human Righteousness: Modern Applications of Christian Ethics by H. Zwingli,” *Christian Social Ethics*, 31(2015), 217-249.

was closely related to seeking justice and the whole life of society. The basis of such sanctified ethics is a question of understanding God, which leads to an understanding of human beings.³⁴

The essential ethical components of Zwingli's "Divine and Human Righteousness," which was the foundation of Christian ethics in the Reformed tradition, could be applied for the 21st century in our contemporary world. A Reformed legacy focusing on Christ and feminist discourse are not terms one often mentions in the same breath. Feminist ideas which reflect on intersectionality could be helpful to correct magisterial Reformed tradition as well as radical Reformed tradition. Because in both streams in current forms there is still a certain lack of gender justice to practice, not merely in theory.

Pursuing global justice in the face of global injustice calls for an expanded convergence of theology and political science. In recognition of the imperfection of human justice those who want to follow Christ will constantly be 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 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 Reformed tradition today.

During the sixteenth century a great majority of imperial cities in Switzerland and southern Germany joined the Reformation.³⁵ In those cities "the Reformation reinforced social and political solidarity, enhanced the sense of civic uniformity, and completed the revolution of the guild-dominated middle classes against both external (bishops) and internal (patricians) opponents."³⁶ It was an approach against classism toward economic justice in a certain degree and the development of processes for democratic decision making by citizens.

The efforts of Zwingli in the City-State of Zürich resulted not only in an idealistic theory, but also brought the example of transformation for Swiss society through reformation even though there was a certain limitation of solving problem between city and countryside rapidly. Thus, this historical fact offers useful clues for correcting and overcoming flaws in feminist

³⁴ Meehyun Chung, "Reflection on Epistemology of God from the Feminist Point of View—Contemporary Revisiting Swiss Reformed Tradition," *Korea Journal of Christian Studies*, 107(2018), 279-314.

³⁵ Bernd Moeller, *Imperial Cities and the Reformation*, trans. By Erik Midelfort and Mark U. Edwards, (Philadelphia: Fortress Press, 1972), 41-42.

³⁶ Timothy George, *Theology of the reformers* (Nashville, Tenn:Broadman Press, 1988), 115.

theory.³⁷ The Zwinglian heritage with a feminist twist could show some elements to suggest alternatives toward the global challenges of today.

US feminist theologian Elisabeth Schüssler Fiorenza elaborates politics in her theological discourse, it doesn't mean any partiality, it is rather understood as cosmopolitanism.³⁸ Critical reflection from a feminist point of view aims to reach equity and justice which is also the goal of ideal civic order. Because the final goal is well-being for everyone, political praxis as a subject and active agent of change could be supported by faith-based Christian community for fuller life. Cosmopolitanism³⁹ and cosmopolitan ethos is seeking for universality which accompanied with local particularities.⁴⁰

We are living in an urban world, in reality as well as in imaginary space. Cities produced more profit than fabric in the so-called city factory and the smart city as a living lab in the era of the profit-oriented 4th Industrial Revolution. According to research from McKinsey, 600 cities are expected to account for 62 percent of global growth.⁴¹

Feminist discourse leads us to reflect on current problems critically and alternative solutions. Collective ability for publicity and responsibility across borders for justice within the City is very demanding. The Church is one of the important communities and platforms in which people exercise acting power of change.⁴²

The city alongside with the problem of the urban poor, gentrification and so forth, as a small-scale governing body is an ideal model for improvement of governing toward global cooperation. The Church, which is based on community, could be a good platform to engage in local problems, as well as to be connected on a global scale as a body of Christ toward

³⁷ Toward economic justice I wonder all Swiss civil initiative for a petition to limit "fat-cat" pay or Basic income has been influenced by Swiss reformed spirit.

³⁸ Elisabeth Schüssler Fiorenza, *Transforming Vision. Explorations in Feminist Theology* (Augsburg: Fortress Press, 2014), 17-20.

³⁹ Cf. Kwame Anthony Appiah, *Cosmopolitanism: Ethics in a World of Strangers* (New York: Norton, 2006).

⁴⁰ Elisabeth Schüssler Fiorenza, *Towards a Feminist Wisdom Spirituality of Justice and Well-Being*, the Lieve Troch Felicitatio Volume (Brazil: Nhanduti, 2009), 10. file:///C:/Users/gocmh/Desktop/Fiorenza.Eng.pdf (accessed on March 31, 2019).

⁴¹ McKinsey Global Institute, *Urban world: Mapping the economic power of cities*, 2011, 9. https://www.mckinsey.com/~media/McKinsey/Featured%20Insights/Urbanization/Urban%20world/MGI_urban_world_mapping_economic_power_of_cities_full_report.ashx (accessed on April 10, 2019).

⁴² Iris M. Young, *Responsibility for Justice* (New York: Oxford University Press, 2010), 147.

sustainable development. In the face of global warming and challenges there is a networking of global covenant of mayors which vision and mission says:

“We envision a world where committed mayors and local governments—in alliance with partners—accelerate ambitious, measurable climate and energy initiatives that lead to an inclusive energy access/transition, low-energy and economically inclusive, just, low-emission and climate resilient future, helping to meet and exceed the Paris agreement objectives.”⁴³

Good governance and inclusive decision making is very demanding. City not as structure, but as platform, could be a good place to practice at the local level toward globalism. Church could be an integral part of it in spite of secularization. Not to strengthen the deification of politics, but to promote sincerity of faith. Christian community as the church could work with state and other NGOs toward a commonwealth of their genuine competencies towards common goals.⁴⁴ As a citizen and cosmopolitan citizen it is our common responsibility to work on it together as a living community. Church, State and non-governmental organization are invited to cooperate for fuller life of all from different angles. However, the essential task of Church remains as it is, like Karl Barth indicated: “(Die Christengemeinde darf nicht vergessen: sie redet/gerade in der Buergergemeinde am unmissverstaendlichsten durch das, was sie ist.)” The Christian congregation may not forget: it speaks directly in the civil society in the most unmistakable terms through what it is.”⁴⁵ Because Church is not merely “the democratic assembly of full citizens who come together to decide issues pertaining to their rights and well-being.”⁴⁶ The Church is marching toward the reign of God as *communio viatorum* for status confessionis.

The danger in the subject is that we will define ourselves in terms of an endless array of pluralisms that require only external connections (e.g., Church and world, Church and State, religion and life, science and religion, Christianity and other religions), but we neglect

⁴³ <https://www.globalcovenantofmayors.org/about/vision-and-mission/> (accessed on March 29, 2019).

⁴⁴ Emidio Campi, “The Reformation in Zurich,” *A Companion to the Swiss Reformation*, ed. By Amy Nelson Burnett and Emidio Campi, (Leiden: Brill, 2016), 80.

⁴⁵ Karl Barth, *Christengemeinde und Bürgergemeinde* (Zürich:TVZ, 1989), 80.

⁴⁶ Elisabeth Schüssler Fiorenza, *Transforming Vision. Explorations in Feminist The*logy* (Augsburg: Fortress Press, 2014), 17.

frequently as Christians to get on the inside of these (and other) counterpoints. The Church-State issues before us have become quite complicated in the modern world, but the Reformed heritage with Christ at the centre of life puts us right into the thick of things. Christ at the centre of the heart of the Trinity which is an essential of Reformed heritage is not satisfied with seeking a mere relationship between this and that. At the heart of them all, triunion God promotes diversity in unity instead of uniformity.

V. Some aspects of the Korean Church as a test case of sprouts in the Reformed tradition

Let me introduce briefly the contextual example from the Korean Church as a test case as answering the global challenges for promoting life and peace in the world today. As Karl Barth indicated above all, it is necessary that the doctrine of the churches is reconnected everywhere and again and again to the Holy Scripture. This does not require just naming uniformity of confession, but also entails naming the freedom on confession for all churches.⁴⁷

Korea is a special example where colonialism and imperialism didn't intertwine with Christianity because Korea was colonized by non-Christian Japan. So there is no bondage of a shadow side of Christian colonial heritage in Korea. The March 1st, 1919 peace movement involved non-violent protests against the injustice of the Japanese colonial government. It is an important example of resistance based on cooperation of diverse faith communities.

The Korean Protestant church is very diverse in terms of range. In spite of it being a small minority, churches in terms of numbers contributed a lot to protests against the military dictatorship and seek for justice in the process of rapid industrialization.

Due to division and the militaristic tensions between the two Koreas there are many political incidents and events. There are many kinds of attempt to overcome dualistic ideological conflicts like Korean feminist theologian Park Soon-kyung who is leading theology for unification.⁴⁸ Progressive churches worked together with other faith communities, not focusing on military solutions but on the challenge of how to cultivate peace and promote life.

Overall, it gave some examples of how churches raised clear prophetic voices against a injustice of State and practiced civil disobedience. It was an initiator and agent of changes

⁴⁷ Cf. Karl Barth, "Die Theologie der reformierten Bekenntnisschriften," *Gesamtausgabe II*, ed. by Eberhard Busch, (Zürich:TVZ, 1998), 21.

⁴⁸ Meehyun Chung/Lisa Sedlmayr, "Soon Kyung Parks feministische Theologie als koreanisches Beispiel reformierter Theologie im 20. Jahrhundert," *Reformierte Theologie weltweit*, (TVZ, 2013), 191-210.

within civil societies for different social issues practicing public theology as in many other examples of Churches from the Global south about which we are going to hear in the afternoon.

VI. Closing remarks

My working experiences as a vice-president of Ecumenical Association of Third World Theologians (EATWOT) and Mission 21 helped me a lot to face real realities and challenges in the Global South. Within my task with Mission 21, where I served with pride as one of the management board members, I was very privileged to travel in 2009 and to see the reality of EYN, Nigerian Church of Brethren, which is one of branch of Anabaptism. It was an unforgettable experience for me for many reasons. At that time EYN congregations in North-Eastern part of Nigeria had been attacked by Boko Haram. I have visited even the headquarters of Boko Haram with my Nigerian and Swiss-German colleague. To be faced with attacked EYN Churches by Boko Haram was literally painful. But, under these harsh conditions what I have experienced and heard from EYN Christians is that they didn't want to retaliate. I was very amazed how they try to keep their tradition of non-violence alive. To answer the question as to where they find the power of reconstruction for the churches, their answer was the resurrection of Jesus. It sounds to me, not just a theoretical doctrinal answer, it resonated in me as deeply rooted Christian faith. Afterward, I was interested in Anabaptist tradition as much as I could be.

There are many constructive elements of the Anabaptist movement to evaluate positively in our contemporary global context: The non-violent, peace-oriented stream and naturally friendly tendency of Anabaptism could be reevaluated in our violently militaristic driven society in a global context. Former German president and Reformed Christian Johannes Rau says:

“Minderheiten halten uns einen Spiegel vor. Sie stellen unsere Selbstverständlichkeiten in Frage. [...] Auch wenn man selber zu einem anderen Ergebnis kommt und den Dienst an der Waffe unter bestimmten Umständen für berechtigt, ja für unvermeidbar hält, ist es gut, dass uns Menschen daran erinnern, dass Gewaltlosigkeit ein hoher Wert ist. [...] Ich finde es bemerkenswert, wie Menschen aus ihrem Glauben heraus auf vieles an Konsum und Luxus verzichten, was vielen in unserer Gesellschaft notwendig erscheint. They(=Minorities)

question what seems self-evident to us. ... Even though one comes to another conclusion and sees military service involving armed combat as justified, even

inevitable, it is good for us to be reminded by others that non-violence is of high value. ... I find it remarkable how people, in obedience with their faith, disclaim much comfort and luxuries which many in our society consider important.”⁴⁹

According to Peter Opitz, as Reformed theologian:

“Die religiöse Ernsthaftigkeit mancher Täufer, die bis zur Bereitschaft zum Martyrium ging, ist eindrücklich und verdient Respekt und Würdigung. Sie haben an eine radikale Christusbefolgung angeknüpft, wie sie im Neuen Testament angelegt ist, und damit für alle Zeiten eine Seite des christlichen Glaubens ins Bewusstsein gerufen, die dort, wo Christentum zur allgemeinen Kultur wird, regelmässig Verdrängung erfährt... They (=many Anabaptists) took up a radical emulation of Jesus as presented in the New Testament and thus make us conscious for all times of one aspect of the Christian faith which is regularly suppressed wherever Christianity becomes the prevalent civilization.”⁵⁰

This 500th anniversary of the Zwinglian Reformation is indeed a pivotal moment to come together and celebrate our common root of reformation. To acknowledge the past fault which was even unavoidable in that circumstance is important just like Swiss Church and World Alliance of Reformed Church started since 1989. Both traditions are mutually realizing a certain lack and strength for witness and activity in society. Promoting justice and peace is the ultimate goal from both sides and responsibility as Reformed community in the light of *semper reformanda*.⁵¹ As Gottfried Locher underlined, “the most important contribution to the Reformation is its Biblicism.”⁵² Especially recapturing of the biblical concept of the covenant by Zwingli and Bullinger is very relevant. This perception of biblical covenant promotes responsibility for public affairs which we need more than ever before in our multiple challenged global world. We are facing global visions and obligations without neglecting local

⁴⁹ Johannes Rau, “Spiegel für die Mehrheit,” *Zeitzeichen* 12 (2003), 17, quoted by Marco Hofheinz, “Wider die Ränke der Wiedertäufer. Zwinglis Antwort auf die Schleithimer Artikel” Lecture at the conference Die Zürcher Reformation und ihre Rolle in den europäischen Reformationsbewegungen on February 8, 2019, 1 (unpublished manuscript), translated by Ernst Schmid.

⁵⁰ Peter Opitz, *Ulrich Zwingli. Prophet, Ketzer, Pionier des Protestantismus* (Zürich:TVZ, 2015), 46, translated by Ernst Schmid.

⁵¹ Mennonite-Reformed dialogue. Baptism, peace, and the state in the Reformed and Mennonite traditions, October 11-14, 1989, University of Calgary, Canada.

⁵² Gottfried W. Locher, *Zwingli's Thought. New Perspectives* (Leiden: E.J. Brill, 1981), 29.

differences. In this circumstance we are called to cooperate together to protest the tendency toward death and to promote life. Thank you for your attention.