Public Affairs & Religious Liberty

Understanding Interfaith and Interchurch Relations
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Dr. Ganoune Diop, director of Public Affairs and Religious Liberty (PARL) for the Seventh-day Adventist world church, recently returned from two major international gatherings: a meeting of the Conference of Secretaries of Christian World Communions held in Rome, Italy; and, the African Council of Religious Leaders, Religions for Peace which took place in Abuja, Nigeria.

He sat down with PARL Communication director, Bettina Krause, to talk about why he accepts invitations to represent the Adventist Church at these and many other similar events.

Bettina Krause: Your travel schedule is filled with a wide range of different meetings, including religious gatherings, events sponsored by international organizations such as the United Nations, and visits with secular and political leaders. Why does PARL engage with groups and individuals such as these?

Ganoune Diop: The first two words in the name of our department—“Public Affairs”—succinctly describes a core part of our mission. In all our activities, we seek to position the church to a standing of visibility, credibility, trust, and relevance in the public sphere. That means being prepared to share the mission and values of the Adventist Church with anyone, whether a public official or representative of another faith group. Our department here at the General Conference, and each PARL director in every world church division, has this
responsibility of working to shape public perceptions of our church, and forming helpful
relationships with people of influence in society.

This has become increasingly important with the rapid growth of the Adventist Church over
the past two decades—more than 20 million members at last count—and as the church
continues to expand the reach of its mission. With a growing presence in the world, we need
to tell people who we are, rather than to rely on someone else’s interpretation. We want to
introduce ourselves on our own terms.

**BK:** Many people equate the PARL department with defending religious liberty, which is,
indeed, a large part of what we do. Is this emphasis on the “Public Affairs” work of the
department a recent development?

No, not at all! This responsibility is part of the voted mandate of our department. It’s part of
PARL’s explicit mission, which is spelled out in the General Conference Working Policy. This
policy entrusts PARL with the work of inter-faith relations and with forming relationships with
various people of influence. It’s important to note that this is not ecumenism, in its negative
sense. This is not about diluting the church’s identity or prophetic voice—absolutely not. In
fact, it is actually about being faithful to the mission Christ has given His church. It is
impossible for the Adventist Church to fulfill its mission without mingling with other people. I
believe this is key. We must be prepared to meet political leaders, Christian leaders, other
religious leaders, atheists, and to be able to give an account of the faith that is within us.
There is no way we can complete our biblical mandate if we exclude groups or individuals
from the reach of our witness.

So, as a department, we seek platforms and forums where we can testify about who
Adventists are, and what we do in the world.

**BK:** You’ve been engaged in this work since 2011, first as liaison to the United Nations and
other international organizations, and since 2015 as director of the department. Have you
seen these efforts of mingling and relationship building produce any tangible benefits for the
church or its mission?
Yes, I have! At the most basic level, of course, we benefit simply because we’re being faithful to the mission God has given us to be light and salt in the world. To be obedient to this command, we have to mingle; this is part of witnessing and part of following the example of Christ, who in the words of Ellen White, “mingled with men as one who desired their good.”

Of course, as we seek to be salt in the world, we must guard against the danger of losing our “flavor.” But the fear of losing our message or identity doesn’t invalidate the mission itself! From a logical standpoint, alone, that doesn’t make sense. The risk alerts us to be careful, but it doesn’t revoke our responsibility.

Another tangible benefit I’ve witnessed, many times, is that people hear about us and learn about us from our own words, rather than secondhand or through the interpretation of someone who may be hostile to the Adventist Church. By spending time with religious or secular leaders we can dispel prejudices and build trust. They begin to see that the Adventist Church is not some isolated group that’s focused only on itself. They begin to understand that the church has a whole portfolio of services—humanitarian, health, education, and more—that we offer to society. They see that we support and assist our brothers and sisters in humanity and that we love people, genuinely and authentically, as Jesus did.

**BK:** I suppose someone could ask, “Is having a good public reputation really that important?” Have you seen an instance where this has made a difference for the Adventist Church?

**GD:** In February this year, I was in Moscow, Russia, attending a meeting of the Global Christian Forum. This is a gathering where Christian leaders meet to better understand one another and to talk about common concerns, such as the persecution of Christians around the world. While we were sitting around the table, the previous secretary of the group, Hubert van Beek, spoke about a recent visit he’d made to the Middle East. While there, he’d met with regional Christian leaders and they were discussing a proposal to remove Seventh-day Adventists from the list of official Christian churches. You may ask, “Why would this matter?” Well, if the Adventist Church had no government recognition, its activities would suddenly
become extremely restricted. It would lose its legal status. It wouldn’t even be able to own property—such as a church—for the purpose of worship.

Well, Hubert spoke up. He told these Christian leaders that he had regular contact with Adventists every year at the Global Christian Forum. He said that Adventists were indeed Christians—not a fringe sect. And the result was that the Adventist Church retained its legal status and its ability to function within that country.

I’ve heard many other such examples. It makes a practical difference if the Adventist Church is perceived as a credible, trustworthy, and internationally recognized organization. Our ability to function, to undertake mission, and to establish Adventist institutions can be largely dependent on how we’re seen by the government and other dominant religious groups. I’ve just come back from Nigeria. There, our church is known as a reliable and service-orientated church that is a blessing to society through our hospitals and schools.

Also, just as we want other people to know us on our own terms, it’s important also for us to understand others—including other religious groups—on their own terms. It does not serve us well to view others from a position of ignorance or prejudice. Listening to people, even if we disagree with them, as they share their hopes and fears and aspirations, help us to better understand them. It allows us to know what we can offer them that may resonate with their needs.

We must have a mature understanding of why we mingle and engage with people—whether they’re believers or atheists, pre-modern, modern or post-modern, secular or post-secular. No one is excluded from the ambit of our mission.

**BK:** You receive many different invitations from various groups, as well as requests to speak at events. How do you decide whether to accept an invitation? What criteria do you use to determine what does or doesn’t fit with the mission you’ve just been describing?

**GD:** Well, people invite us because they think Adventists have something to bring to the table. In Nigeria at the African Council for Religious Leaders, the discussion was on building a
more peaceful, tolerant society. And so I was invited to speak because they believed Adventists have a theological, a biblical, perspective that could bring something significant to the discussion of peaceful coexistence.

So, my first criteria is, Can we bring something to benefit these people? And at the same time I have to ask, Is there a benefit for our church, as well? Will it give visibility? Build credibility and trust? Break down barriers of prejudice and misinformation? Will it provide an opportunity to share Adventist values? Help position us as people who don’t want to be isolated from society, but to be a blessing in the communities where we live and share the prophetic biblical message entrusted to us from heaven?

When God called Israel it was for the purpose of being a blessing to the world. I believe the calling of the Adventist Church, also, is connected to God’s desire to bless the world through us. He didn’t call us because we’re exceptional human beings, or because we deserve special treatment. No, He has called us to be a light to the world; to be a tangible expression of Christ’s love for the world. All this is part of what our department—PARL—seeks to express and to embody.

It’s for this reason that I’m committed to meeting with leaders of other Christian denominations, leaders of faith groups, as well as secular and political leaders—no exceptions.

Since 2014, I’ve been entrusted with the role of Secretary of a group called the Conference of Secretaries of Christian World Communions. This is a group of leaders from a broad range of Christian denominations. Yes, there are doctrinal differences that are impossible to reconcile. It cannot happen. But we can still talk together and co-exist peacefully. When I meet with this group I simply share who we are, what we’re doing, and how we help society. Unlike organizations such as the World Council of Churches, there are no shared objectives or membership conditions or fees—we don’t even take minutes. This is purely inter-faith relations—an effort to better understand others, and to make Adventism better understood, also.
In my role with PARL, I meet with many leaders, from both Christian and non-Christian faith traditions. In Nigeria earlier this month, I spent time with the Sultan of Sokoto, who is considered the spiritual leader of the country’s seventy million Muslims. Also this month, in Rome, I met with many Christian leaders, including those from the Anglican Communion, Baptist World Alliance, Lutheran World Federation, Mennonite World Conference, The Salvation Army, the Roman Catholics, and many others. In the next few weeks, I’ll visit with secular political leaders in Central Asia and in West Africa.

The Seventh-day Adventist Church has something unique to share with the world about life. We promote education, health, and justice because we believe God, at creation, imbued human beings with innate dignity and infinite worth. But we also have something to share about life that transcends the here and now—the hope of eternal life to come.

This is what drives and motivates me to meet all these people. And this responsibility to be salt and light to everyone, everywhere, is what drives the work of PARL. The fear of losing our flavor—the fear of syncretistic alliance—should never stifle the vitality of the message and the faithfulness to the Lord of the mission we share with the world before His promised Second Coming.
Truth and Counterfeits

ECUMENISM IN THE CONTEXT OF THE GREAT CONTROVERSY

By Ganoune Diop, Ph.D.

The existence of counterfeits does not make truth irrelevant or unnecessary. According to Scripture, one of the ways the Great Controversy plays out is through the imitation of truth.

The story of the Great Controversy in the heart of the book of Revelation (12-13) reveals to God’s people the following:

1. A counterfeit trinity, trying to imitate or parody the person of the Father, the person of the Son and the person of the Holy Spirit.

2. A counterfeit Christ: In Revelation 13, there is a beast that speaks like a lamb, counterfeiting the work of salvation of the Lamb. Significantly along the same lines, Christ himself warned his disciples that there will be false Christs.

3. A counterfeit Spirit, trying to mimic the work of the Holy Spirit (Revelation 13)

4. Counterfeit three angels’ messages (see Revelation 16), the three spirits like frogs going around the world deceiving

5. Counterfeit ecumenism, but God has given his people religious freedom as an antidote to counterfeit ecumenism.
However, there is a genuine trinity, a genuine Christ, a genuine Holy Spirit, a genuine three angels’ message, and a genuine ecumenism.

All aspects of truth are distorted to deceive and to distract the saints who keep God’s commandments and the faith of Jesus.

The church is described in the New Testament as the pillar and support of the truth (1 Tim 3:15)

In interchurch and interfaith relations, a clear difference should be made between, on the one hand, mutual respect, reciprocal tolerance, reconciliation that Christ taught and, on the other hand, eradication of differences, and abandonment of one’s fundamental beliefs, identity, message and mission. The latter would be reprehensible syncretistic alliance.

Truth can never be sacrificed for that would mean the end of the church and of the truth of which it is a pillar and support.

According to Ellen White, at the core of the mandate, mission and commission of the Seventh-day Adventist church is truth and religious liberty.

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A Case for Interfaith and Interchurch Relations

HOLDING HIGH THE BANNER OF TRUTH

By Ganoune Diop, Ph.D.

The following reflection is purposed to answer the following question: Can and should Seventh-day Adventists develop cordial relations with those with whom we have irreconcilable doctrinal differences—whether theological, anthropological, soteriological and ecclesiological?

At the outset, let me clearly specify that there are official Roman Catholic beliefs that cannot be reconciled with the Seventh-day beliefs. It consists of a man, a woman, a day, and a thing.

Seventh-day Adventists cannot endorse the mediation functions attributed to certain creatures.

1. The leadership of the Papacy over the whole Church
2. Mary’s intercessory role and role in salvation (Co-redemptrice)
3. Mary’s immaculate conception
4. The ascension of Mary
5. The intercession of so-called dead saints in favor of the living
6. The understanding of the role of Christ in the elements of the communion
7. The change of Sabbath to Sunday
8. The form of baptism (Immersion versus aspersion)
9. Purgatory
10. Hell of eternal suffering
11. The immortality of the so-called soul
12. Beatification or canonization of persons to sainthood

These irreconcilable differences should never be downplayed or dismissed as irrelevant; however, their existence should not generate a spirit of hatred, antagonism, or hostility towards Roman Catholics.

More fundamentally and to the point, I am praying and hoping that no one will tempt us to betray the Gospel of Jesus Christ.

Seventh-day Adventists cannot adhere to or adopt these beliefs because of our emphasis on the sufficiency on Jesus Christ, who we believe to a perfect once and for all sacrifice, the all-powerful High priest who has conquered death, and the almighty King of kings and Lord of lords who is coming to restore a perfect universe.

Adventists take the Reformation principle seriously and live by its actuality.

At the outset of my mandate as PARL director, I repeatedly said and wrote that our work consists of providing the Adventist Church with visibility at high level fora with all people of influence, public offices, or public servants – both political and religious leaders.

Should a Seventh-day Adventist be in a leadership position in an interchurch informal organization?

The position of Secretary of the Conference of Secretaries of the Christian World Communions is one of the few privileged fora to achieve our goals of visibility, credibility, trust and relevance. It allows us to present the Adventist Church to key leaders of world communions on our own terms without compromising our biblical beliefs. It is also a forum where we meet genuine human beings, people of faith who have the right to share their beliefs and worldviews. Mingling with people does not mean endorsement of their beliefs or
worldviews. But sharing the same humanity and the same space in a world where we all coexist calls for dialogue and avoidance of unnecessary prejudices.

Satan roars like a “lion,” but he is not the “Lion of the tribe of Judah.” Many people talk about ecumenism, but the real God-centered and biblical legitimate ecumenism should not be defined or hijacked by a false one, which would make us drop the real unity that Christ prayed for. In other words, a parody of ecumenism does not invalidate real ecumenism (See my article of Christian unity in Adventist Review online). I clearly articulated our unique end-time restorationist movement identity, our message, and unique ecumenical mission, calling people to embrace the Blessed Hope and be prepared for the Second Coming of Jesus Christ, who alone will bring peace, freedom, justice, universal harmony and eternal life.

God has opened tremendous opportunities for other leaders to appreciate that Seventh-day Adventists are not a group of obscure, fringe fanatics or delusional people who distort the gospel of Jesus Christ by exclusively focusing on secondary issues peripheral to true orthodox Christianity.

We should extend our outreach and cordial relations to all since our mandate, testimony, or mission is universal, and we are to go into all the world preaching the Gospel and sharing the three angels’ messages of Revelation 14.

According to the Gospel, cordial relations, particularly in the commandment to honor every person, extends to all.

More fundamentally to the core of the gospel and to the distinctive nature of Christianity, love of neighbor transcends any discrimination to include even love of enemies. That is what Jesus Christ has come to model. Partisan hostility and antagonism against even those who have persecuted our fore-parents or ourselves should be clearly overcome and love extended even to enemies. That is the essence of the teachings of our Lord Jesus Christ’s first in the Sermon on the Mount. He even said while experiencing excruciating pain. "Father, forgive them, for they do not know what they do."
We should never let those who have unconsciously developed a passion to hate others on the suspicion that they are evil, dictate and neutralize Jesus' commandment to love even our enemies; even if others consider us as their enemies. Christianity is about love and the last message Ellen White said we must give to the world is the message of God's love.

A minority of terrorists are attempting to define the story of Islam. I hope we will not let a minority of Adventist despisers of other Christians define how we relate and honor all people, as the Bible commands.

Let us fully participate in God's mission of reaching out to the whole world to prepare everyone for the most glorious event, the Second Coming of the Jesus Christ in glory. Do not be discouraged by anyone from taking the unique Adventist message to everyone, everywhere.

As Seventh-day Adventists, we have been entrusted with the responsibility to share the most glorious gospel of the grace of God, the most profound good news of the righteousness of Christ, the most precious promise of the outpouring of the Holy Spirit producing his fruit and displaying through us his gifts to draw many to Christ's righteousness as prophesied.

May God help us overcome any distraction or obstacle as we share the whole counsel of God prior to the Second Coming.

**Christ’s Example**

The various forms of Judaism and pagan Greco-Roman environment Jesus encountered in his days on earth were repugnant in terms of the trampling of human dignity, abuse of power, and accompanying brutality inflicted on helpless populations.

Christ came, nonetheless, and mingled with all.

“Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them,
ministered to their needs, and won their confidence. Then He bade them to follow Him.” E. G. White, MH 143.

Ellen G. White’s counsel

“In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost.” {PH136 14.3}

“Pray for and with ministers of other denominations. --Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock.”

Do not denounce other denominations. --When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. It may seem necessary on some occasions to speak of these things, but in general it only creates prejudice against our work and closes the ears of many who might otherwise have listened to the truth.

If these teachers were connected closely with Christ, they would have divine wisdom to know how to approach the people. --4T 535. {PaM 91.2}

We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us. -- Manuscript 14, 1887. {Ev 144.1}
A Clear Mandate for the Church: Promotion of Truth and Religious Freedom.

“The banner of truth and religious liberty held aloft by the founders of the gospel church and by God’s witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His Word. We are to receive this Word as a supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere.

But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. A “Thus saith the Lord” is not to be set aside for a “Thus saith the church” or a “Thus saith the state.” The crown of Christ is to be lifted above the diadems of earthly potentates. —The Acts of the Apostles, 68, 69. – {ChS 161.3}

We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience … Let there be more earnest prayer; and then let us work in harmony with our prayers. 5T 713,714

The sharing of truth is more critical than ever before. I personally believe this is the reason why our Lord is opening doors to prepare all Christians and the world for the Second Coming, as stipulated in the book of Revelation. Religious freedom is being increasingly challenged and distorted. This is the aspect of our work we are trying to foster among people of influence in the political world—helping to make friends so the proclamation of the three angels’ messages by God’s remnant church can move forward in an even greater way. Even though the beasts of Revelation are both religious and political in nature and scope, there seems to be less worry about meeting political leaders or governments with abysmal records of murders, extrajudicial killings and genocides.

I really think that while trading wisely, education—or making people aware of us and our beliefs—is critical in fostering a comprehensive mission-minded attitude towards the whole
world. I hope this will help explain the direction I have personally embraced in meeting religious and political leaders. This has recently led me to communist China, to meet the president of Al Azhar University in Egypt, to meet the Sultan of Sokoto leader of Muslims in Nigeria, to religious leaders of the Christian world and many others of other faiths or of no faith so that they may have an opportunity to know about who we as Seventh-day Adventists are, our mission and work to make a difference in this world and invite people to life in abundance, eternal life in the soon coming Lord and Savior, Jesus Christ.

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Relations with the Conference of Secretaries of Christian World Communions

A HISTORY AND RATIONALE

By Ganoune Diop, Ph.D.

For more than 40 years the Seventh-day church has been part of the Conference of Secretaries of the Christian World Communions. (CS/CWC). Bert Beach was Secretary for many years and then he was succeeded by John Graz. Two years ago they elected me Secretary. The CS/CWC is probably the most important gathering of Christian leaders.

This group meets once a year in an informal meeting to share about respective identity, work and impact in this world.

This informal organization has no common action, no common project, no doctrine alliance, or syncretism of any kind. It meets to create a platform of interchurch dialogue in order to dispel unnecessary prejudice among Christians without downplaying deep and irreconcilable doctrinal differences.

Every year the Conference of General Secretaries meet at a different location giving each communion an opportunity to explain on their own terms who they are and what they are about.

Meeting with other leaders does not mean endorsement of any kind of their beliefs or agendas. But religious freedom is for all. Next year, the meeting will take place in Colombia, hosted by the Mennonites from the Anabaptists tradition. The Conference of Secretaries of
the Christian World Communions has had an opportunity to be exposed to the Seventh-day Adventist identity, message, mission and wide portfolio of services. It is important that Seventh-day Adventists mingle with leaders of other communions as salt and light without of course losing one’s flavor, that is our distinctive identity, message and mission. This is what my predecessors have done and what I continue in complete loyalty and dedication to the Seventh-day Adventist movement of destiny, Restorationist and end time missionary movement. We can be who we are without discriminating, criminalizing or demonizing others.

Regarding the Reformation issue, many read what has happened in Lund as if Lutherans and Catholics have declared the Reformation is over. That is not the case. They still have doctrinal differences. But even if it was true for them, it is not and would never be so for Seventh-day Adventists. For us, only the Second Coming of Jesus will complete the Reformation. Until then the Reformation continues.

There are those who criticize our church and its leadership and its efforts to share our faith with other religious leaders. However, we should never be intimidated or controlled by these individuals, as we pray that God would grant them the Holy Spirit of Jesus Christ. We must not be unsettled in our determination to share with all who will listen to our deepest biblical beliefs as Seventh-day Adventists. If we do not share with others, who will?

This is background and rationale for our mingling with other Christian communions without discrimination. In another document, I demonstrate that Ellen G. White encourages us to do just that: standing shoulder to shoulder with other Christians where we can agree such as temperance, health, and I believe Religious Freedom. And where we disagree to never compromise our identity, message, mission and fundamental beliefs.

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Remembering the Upcoming Reformation and Restoration of all Things

THE GOSPEL UNDOMESTICATED—POWER
NOTHING CAN STIFLE

By Ganoune Diop, Ph.D

The good news of liberation is expressed through the reality of a journey: An Exodus. “Out of Egypt I called my people.” They were no longer of this world though in the world. They were no longer slaves not knowing or involved in the master’s life but children, sons and daughters of God, participating in his divine nature and life and work.

In its original form the gospel was a compelling call to all persons to come forth out of the economies of society and religions into the kingdom of God, a direct access to God in the immediacy of his presence now made available to those who repent from their old ways, the ways of the present world.

A new reality had dawned upon this world. An eruption of a future world in the midst of this one. The eschatological has burst into the temporal. This intrusion created a sustained crisis, a conflict of perspectives, world views, and mindset.

This was too radical. People attempted to domesticate its revolutionary character. Religion then took its revenge: mediations and sacraments stepped in again, regulating peoples’ aspirations and thirst for God. Management of time through sophisticated rituals punctuated people's lives giving them a sense of conformity to the divine. Even sacrifices found their way
back through the mass; holy languages got reinstated: Latin and later in another context
Arabic gain solemnity status. Bondage broke in again having this time around no bound,
disguised in holy garbs.

Jesus got forgotten and was only remembered through festivals, commemorative events
created for convenience: Christmas and the like. The substance of His immediate presence
now transferred to signs and symbols.

Jesus, however left sufficient traces, footsteps indicating the path he had trodden to
deliver us from our ways.

Jesus came out of Egypt. He modeled the pilgrimage of God's people.
He modeled what it means to be in the world but not of this world.
He lived the values of God's kingdom.
He was very focused. His teaching was very clear.
He mainly preached about the kingdom of God and the righteousness of God.
His teachings and commandments centered on love.
He summarized the whole Torah as love of God and love of one’s neighbors.
The center of his teaching was about the most excellent way of love as later the Apostle
Paul would argue.
    A new commandment indeed Jesus gave to his disciples: to love one another.
The depth of this love has no limits. Jesus we are told, loved his disciples to the end.
The climax of all his teachings in the Sermon on the Mount was to love one's enemy as
oneself.

A new day had dawned upon this world but people preferred night.

The only possible way to see the kingdom was when those who died and were born again
would begin to see through God's eye and feel through God's heart.

A new life mediated by the very Spirit of God alone could perform this miracle.
The core of Christianity is Christ gives us the hope of glory. This is the only way our worship is accepted. Life becomes a song to God’s glory. The Holy Spirit in us produces the fruit of the Spirit. All good gifts come from above. So much so that all glory goes to God.

Christian life is participation in the life of God, the divine nature displaying God's virtues in and through Jesus’ lovers and followers.

Christians have no better testimony than to demonstrate they are resurrected with Christ, living a life of refugees, people of the Exodus sent back to a place of bondage to live out and testify to the life of the kingdom, eternal life in temporal settings. Life in the midst of death and violence, and wars and injustices and chaos.

A quality of life not of this world.
Grace allows us to enter this quality of life, even now.
Jesus is coming to complete the Reformation and restoration He started.
The Reformation will not be completed until nature itself is liberated from vanity, futility and abuse.
This world groans in anticipation of the Revelation of the sons and daughters of God and of its own transformation and ushering into the kingdom.

In the end, the Gospel is the power of God nothing can stifle. It always finds a people ready to not only proclaim it but to live it.

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