

# Reclaiming Jesus

## A Confession of Faith in a Time of Crisis

**W**e are living through perilous and polarizing times as a nation, with a dangerous crisis of moral and political leadership at the highest levels of our government and in our churches. We believe the soul of the nation and the integrity of faith are now at stake.

It is time to be followers of Jesus before anything else—nationality, political party, race, ethnicity, gender, geography. Our identity in Christ precedes every other identity.

When politics undermines our theology, we must examine that politics. The church's role is to change the world through the life and love of Jesus Christ. The government's role is to serve the common good by protecting justice and peace. When that role is undermined by political leadership, faith leaders must stand up and speak out. Rev. Dr. Martin Luther King Jr. said, "The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state."

It is often the duty of Christian leaders, espe-

cially elders, to speak the truth in love to our churches and to name and warn against temptations, racial and cultural captivities, false doctrines, and political idolatries—and even our complicity in them. We do so here with humility, prayer, and a deep dependency on the grace and Holy Spirit of God.

Jesus is Lord. That is our foundational confession. If Jesus is Lord, then Caesar was not—nor any other political ruler since. We pray, "Thy kingdom come, thy will be done, on earth as it is in heaven" (Matthew 6:10). Our faith is personal but never private, meant not only for heaven but for this earth.

Applying what "Jesus is Lord" means today is the message we commend as elders to our churches. We pray that we, as followers of Jesus, will find the depth of faith to match the danger of our political crisis.

The present crisis calls us to go deeper—deeper into our relationship to God; into our relationships with each other, especially across racial, eth-

nic, and national lines; and into our relationships with the most vulnerable, who are at greatest risk.

We need to recover the power of confessing our faith. Lament, repent, and then repair. If Jesus is Lord, there is always space for grace. We believe it is time to speak and to act in faith and conscience, not because of politics, but because we are disciples of Jesus Christ—to whom be all authority, honor, and glory. He is the light in our darkness. "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life" (John 8:12).

Signed: *Bishop Carroll A. Baltimore, Rev. Dr. Peter Borgdorff, Dr. Amos Brown, Rev. Dr. Walter Brueggemann, Dr. Tony Campolo, Dr. Iva Caruthers, Bishop Michael Curry, Rev. Dr. James Forbes, Rev. Wesley Granberg-Michaelson, Dr. Cynthia Hale, Rev. Dr. Richard Hamm, Rev. Dr. Joel Hunter, Rev. Dr. Jo Anne Lyon, Bishop Vashti McKenzie, Rev. Dr. Otis Moss, Jr., Dr. John Perkins, Bishop Lawrence Reddick, Fr. Richard Rohr, Dr. Ron Sider, Rev. Jim Wallis, Rev. Dr. Sharon Watkins, Dr. Barbara Williams-Skinner, Bishop Will Willimon*

**I. WE BELIEVE** each human being is made in God's image and likeness. Racial bigotry is a brutal denial of the image of God in some of the children of God.

**THEREFORE, WE REJECT** the resurgence of white nationalism and racism in our nation on many fronts, including the highest levels of political leadership. We reject white supremacy and commit ourselves to help dismantle the systems and structures that perpetuate white preference and advantage. Any doctrines or political strategies that use racist resentments, fears, or language must be named as public sin.

**III. WE BELIEVE** how we treat the hungry, the thirsty, the naked, the stranger, the sick, and the prisoner is how we treat Christ himself.

**THEREFORE, WE REJECT** the language and policies of political leaders who would debase and abandon the most vulnerable children of God. We strongly deplore the growing attacks on immigrants and refugees; we won't accept the neglect of the well-being of low-income families and children.

**V. WE BELIEVE** that Christ's way of leadership is servanthood, not domination. We support democracy, not because we believe in human perfection, but because we do not.

**THEREFORE, WE REJECT** any moves toward autocratic political leadership and authoritarian rule. We believe authoritarian political leadership is a theological danger threatening democracy and the common good—and we will resist it.

**II. WE BELIEVE** we are one body. In Christ, there is to be no oppression based on race, gender, identity, or class.

**THEREFORE, WE REJECT** misogyny, the mistreatment, violent abuse, sexual harassment, and assault of women being further revealed in our culture and politics, including in our churches, and the oppression of any other child of God.

**IV. WE BELIEVE** that truth is morally central to our personal and public lives. Jesus promises, "You will know the truth, and the truth will set you free" (John 8:32).

**THEREFORE, WE REJECT** the practice and pattern of lying that is invading our political and civil life. The normalization of lying presents a profound moral danger to the fabric of society.

**VI. WE BELIEVE** Jesus when he tells us to go into all nations making disciples. Our churches and our nations are part of an international community whose interests always surpass national boundaries. We in turn should love and serve the world and all its inhabitants rather than to seek first narrow nationalistic prerogatives.

**THEREFORE, WE REJECT** "America first" as a theological heresy for followers of Christ. While we share a patriotic love for our country, we reject xenophobic or ethnic nationalism that places one nation over others as a political goal.

Full statement and resources available at [ReclaimingJesus.org](https://ReclaimingJesus.org).