

## Background

The Reformation was a movement that began 500 years ago in 1517, when Martin Luther published his 95 theses as a protest against abuses in the medieval Catholic Church. It set in motion a chain of events that gave birth to the Protestant Church, divided up the Holy Roman Empire and contributed to a series of religious wars.

On the positive side though, the Reformation went on to have a far-reaching impact on the intellectual, social, cultural and economic outlook of Europe. It can be argued that universal education and literacy, the rule of law, the right of conscience, early capitalism, modern science, the secular state, democratic governance, abolition of slavery and women's suffrage all originated in, or were nurtured by, the ideas of the Reformation.

However, the ideals of a free, just, secure and prosperous society are crumbling today under the pressures of unpayable debt, the threat of terror, mass migration, accelerating climate change, family decay, huge inequalities of wealth and a deep cultural and political malaise.



## 95 Ways to Change the World

To mark the 500<sup>th</sup> anniversary of Luther's 95 theses, the Jubilee Centre, in collaboration with Christian Heritage and KLICE, launched a project to compile a set of new theses for today, or '95 ways to change the world'. We invited anyone who wants to see the gospel transforming society and culture to propose responses to social issues that will lead to 'true human flourishing'.

Each new thesis had to be 100 words or less, with three constituent parts:

- ◆ an *Affirmation* – a positive value or ideal that is held to be good, just and true
- ◆ an *Analysis* – how that good thing is being neglected, abused or spoiled currently
- ◆ an *Action* – a realistic and feasible call to action

This structure reflects the Creation/Fall/Redemption framework of a biblical worldview, and was intended to encourage contributors to reflect theologically on both the causes and responses to the issue they care about.



## Results

Well over 100 ideas were submitted by individuals from all around the world during 2017, and this exhibition displays the final 95 theses that were selected. A number have additional background material, which can be read on the website. The guidelines were minimal and so the contributions vary widely in their scope, depth of argument and intended audience. The theses have been loosely arranged into categories to make them easier to browse.

Overall, these 95 'ways to change the world' reflect the vision, dreams, passions and concerns of the participants. The project is intended to stimulate conversation and encourage the next generation of Christian leaders (Luther was 33 when he posted the original theses) to think biblically about issues in society, and form strategies for engagement that lead to personal and social transformation.

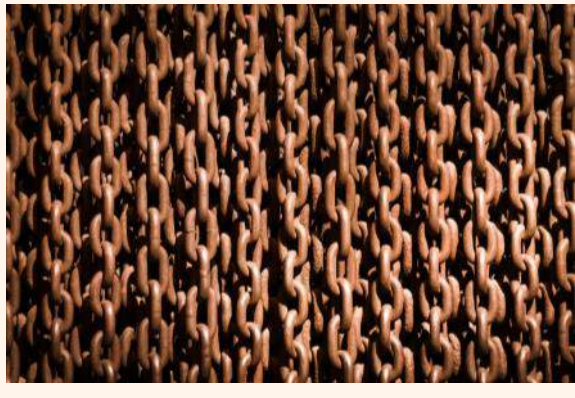
If you would like to discuss any of these theses further, each one has its own page on the [www.reformation2017.org](http://www.reformation2017.org) website, where you can write your own views and comments.



# 8,880 words—95 New Theses—69 authors—11 categories—1 big idea

The 95 New Theses project forms part of the *Reformation2017* initiative of the Jubilee Centre, supported by Christian Heritage and the Kirby Laing Institute of Christian Ethics. The theses proposed reflect the views of each author, and are not necessarily endorsed by the organisers.



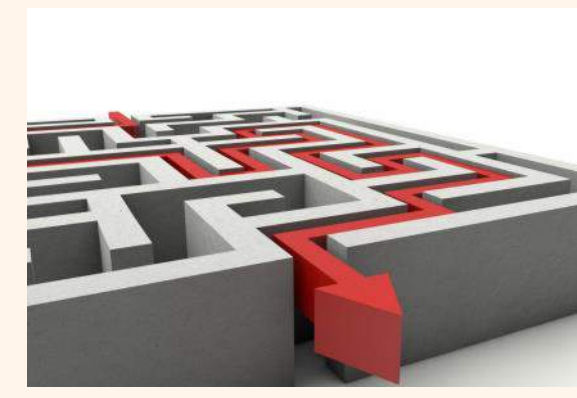


## FREEDOM FROM DEBT SERVITUDE (Paul Mills)

All humans, made in the image of God, should be free from bondage to live freely.

But increasingly, people (especially the young) are enslaved in heavy debt to pay for education, housing or necessities. Companies and governments are evermore indebted. Consequently, we are reverting to debt-slave societies where some may never be free of debt in their working lives.

We urgently need to reverse the tax breaks for company debt, remove subsidies to banks and replace mortgages with lease-to-buy arrangements. More would then enjoy ownership responsibilities rather than debt bondage.



## LONG-TERM COMMITMENTS (David McIlroy)

Affirmation: Financial services can spread risk and benefits in ways which are good for everyone. Insurance represents a pooling of risk against life's tragedies and other uncertainties.

The provision of medium and long term finance enables businesses to grow.

Analysis: The financial sector has become self-serving, devoting too many resources to trading for trading's sake and making decisions on too short-term a basis. The financial sector has failed to spread risks fairly.

Action: Financial services firms should have a clear commitment to the long-term interests of their customers and should be held accountable for that commitment.



## INVESTOR RELATIONS (Alexander Hoare)

Affirmation: We need capitalism to serve society.

Analysis: Done well, capitalism is the best method we know of creating wealth and raising communities out of poverty. The narrow pursuit of short-term shareholder profits damages human relationships and trust, and gives rise to poor and often scandalous outcomes. It is also destroying the environment. B Corporations, social enterprises, and many family businesses all have stakes in the community, and seek better long term outcomes.

Action: Guide and encourage savers to ethical banks, and investors to social and impact investments, and consumers to enlightened suppliers.



## THE NEW NORMAL – FROM DEBT TO CREDIT (Andy McWilliam)

Affirmation: God has and does adequately provide for the needs of all mankind in and through his creation.

Analysis: The distribution of this provision has become hugely polarised, largely as a result of the debt-based money system espoused by most nations. At all levels from international to individual it has become normal to live in debt.

Action: Transform both the money system, and cultural expectations. Creation and lending of commercial money by banks needs to be largely replaced by the saving and investment of 'genuine' money. In consequence the new normal will be living adequately in credit.



## REDEEMING INFLUENCE AT WORKPLACE (Benjamin Levi Moses)

Christ gave himself to redeem us from all lawlessness, which includes every domain of society.

However, today there is a big disconnect between the secular and sacred within churches and Christian community concerning one's professional calling. We as Christians have abandoned our rightful position to the world and allowed it to set standards for us: in politics, education, media, etc.

Therefore, we urge professionals to recognize that it is an act of worship when we work with integrity, diligence, fairness and excellence. We can be a redeeming influence in our own professional calling as salt and as light.



## FROM CAPITALISM TO RESPONSIBLE INVESTMENT (Jubilee Centre Team)

We acknowledge the worth of putting surplus capital/resources to good use and sharing the rewards of enterprise between providers and users of capital.

However, capitalism has been uprooted from this relational context to focus increasingly on maximising short term financial profits for shareholders at the expense of other stakeholders.

Therefore, the value of relationships should be restored to the inner workings of capitalism. We must convince investors and companies that long-term growth, stability and stakeholder benefits depend on healthy relationships. There should be "no reward without responsibility, no investment without involvement and no profit without participation".



## A NEW ECONOMIC QUALITY GOAL (Andy McWilliam)

Genesis 1:28 mandates careful resource management to supply mankind's needs.

But history indicates that one person's need and greed is often satisfied at the expense of others and of the environment. The current economic goal of constantly increasing growth exacerbates this behaviour, leading to increasing disparity of well-being within and between nations.

We therefore need to establish a new, internationally recognized, economic goal to replace GDP growth as the major policy driver. This must be a (quantitative) quality index which safeguards environmental sustainability, and encourages human flourishing for all.



## FROM CONSUMERISM TO SUSTAINABLE STEWARDSHIP (Jubilee Centre Team)

We affirm the conscientious use and enjoyment of our planet's resources with regard to other people and future generations and the importance of exercising responsible

choice in personal lives.

However, the immense range of options available coupled with the tenacity of advertising create an atmosphere of discontent & an overwhelming pressure to purchase. This leads to resource waste and a tendency to conflate personal identity with what we consume.

Therefore the obligations of stewardship should be prioritised over the flexibility of consumerism. This could entail legislation to curb wasteful consumption and campaigns to favour high-quality and local products.



## GOOD WORK? (Shirley Jenner)

While each person is gifted with an unique capacity to enhance family and community life through their work, activities and relationships, something else is also at play.

A toxic cocktail of workload, pressure and precarious employment is leaving people drained and disenchanted. Erosion of relationships, health and sense of purpose is becoming the new normal.

We need a biblical perspective on Good Work. A redemptive, grace-filled vision that balances rhythms of service with rest. These theological resources can seed our imaginations to build sustainable systems of employment that enhance the flourishing of all who are touched by them.



## WORK: A MEANS TO AN END? (Vahe Jebejian)

We affirm that work was meant for the human good, for humanity's flourishing, for agents capable of assuming responsibilities and therefore acquiring a sense of dignity.

However, work is exceedingly becoming an idol. Late hours are the becoming the norm, burnouts are multiplying, families are being torn apart.

Therefore, we call employers to a higher awareness of their employees' well-being. Recognise that your employee has a life apart from work and you will be rewarded with more faithfulness and loyalty.



# Community & Diversity

## #95NewTheses

- True human flourishing -



### 'GIVING' PEOPLE MAKE BETTER COMMUNITIES (Lorna Zischka)

We affirm that 'giving' people make better communities. Their willingness to react to the needs and interests of others brings communities together, building positive relationships and enabling people to work together more effectively.

However, our current measures of welfare barely recognize these relational assets, focusing instead on individualistic indicators such as how good I feel or how much wealth I have.

We should therefore start asking ourselves what we give as well as what we get. The willing transfer of time and money between persons and across social boundaries is an indicator of social cohesion we do well to consider.



### EXPLODING THE MYTH OF AFFLUENCE (Drew Gibson)

We affirm that human flourishing is not proportional to our appropriation and consumption of the creation but directly related to our relationship with the Creator.

However, Western people (including Christians) often live as though affluence is the only path to flourishing, then we wonder why many of us are so discontented.

To overcome this, let us listen to our brothers and sisters in the Majority World by building into every short term 'mission' trip a programme of humble listening to those who know how to flourish by being in Christ but not in affluence.

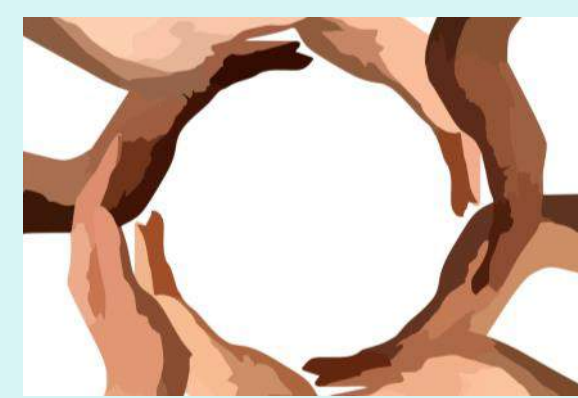


### JOINED-UP LIVING (Daniel Flenley)

We affirm that God created people as threefold beings made of bodies, souls and spirits, and sets each of us in societies, communities and families.

However, our actions often fail to match our words and our good intentions, while social inequality is rising, many communities are divided and families are fracturing at unprecedented rates.

Therefore, let us model consistent, holistic living by consciously doing one thing each day to increase cohesion, both within ourselves and in our families, communities and societies.



### RACIAL RECONCILIATION (Joel Lynn)

We affirm that at the heart of the gospel is the ministry of reconciliation (2 Corinthians 5:17-19).

However, we recognize that our world is torn into divisive factions often based on historical injustices and continuing systemic violence between those of differing races.

Therefore, we urge first of all hope. If even sinful humans have been reconciled to a holy God, it is possible for reconciliation in all areas of life, no matter how hopeless it seems. Secondly, we urge conversations and actions of humility, forgiveness, and patience as the only fitting response to God's humility, forgiveness, and patience towards us.



### FROM INDIVIDUALISM TO INTERDEPENDENCE (Jubilee Centre Team)

We affirm the irreducible worth of every human being. In line with the creation account, we also affirm that individuality is best fulfilled in community.

However, Western culture's focus upon individual rights and freedoms has confused means and ends so that instead of benefitting a community, individuality becomes a self-centred fixation rather than other-centred outlook.

Therefore, interdependent relationships should be espoused as more valuable than the 'freedoms' of individualism. This could be encouraged by teaching (e.g. in schools) the skills to form and sustain relationships conducive to interdependence in families, friendship groups and neighbourhoods.



### DIASPORA AND ETHNIC UNITY (Ebenezer Breman Veerasingam)

We affirm that diaspora communities should be setting examples of ethnic unity for the people in their homeland.

However, many of them fail to convey the newly found ethnic unity they experience in their host lands where various ethnicities would exist with mutual understanding.

Therefore, members of diaspora communities should take advantage of their united ethnic living in their host land and should set an example for the citizens in their own homelands by showing the possibilities of understanding each other as fellow human beings and co-existence.



### TRUST VS. FEAR (David Lawrence)

We affirm peace and security; the ability to live without fear. But the paranoid anger of tabloids and ballot boxes instantiate fears which currently haunt the West. Our 'way of

life', our safety, wealth, communities, are threatened by someone—a faceless stranger. This stranger has distorted features: he is a terrorist, perhaps, or a refugee. We don't trust him. We want to keep her out.

Therefore, we should become more like Christ by willingly risking wealth, security, and reputation to vulnerably associate ourselves with strangers. As a society, we should welcome the migrant and house the refugee.



### PEACEBUILDING IN DIVIDED SOCIETIES (Stephen Johnston)

We affirm Christ-centred peacebuilding to be part of our public discipleship.

However, we confess our failures in peacebuilding and in promoting the counter culture of Christ in a world where cultures clash.

Therefore, let every Christian, in the Spirit of the Prince of Peace, engage as salt and light in their own communities; for reconciliation, peace and the common good. And let us do this in a gospel-centred manner, for the advancement of the Kingdom and to the glory of God.



### A GENDER-BALANCED CHURCH BENEFITS EVERYONE (Annabel Clarke)

We affirm that a church with an equal ratio of men to women is most healthy and able to effectively model God's ways to society.

However, today's church has a 1 man: 2 women ratio. For men, there's a massive need for more effective evangelism, discipleship and ways of doing church. Over 2 million women can't marry a Christian man – do they stay single and childless or marry a non-Christian? Only 11% of today's church's grandchildren will have a Christian father and mother.

We call for church leaders to implement solutions such as signposted by The Engage Network: [www.engage-mcmap.org.uk](http://www.engage-mcmap.org.uk)



### DISCIPLESHIP AT THE HEART OF THE CHURCH (Helene Tame)

We affirm that Jesus calls people to be disciples who make more disciples, and this is the true mark of those committed to following him.

This high calling on lives shaped by the Jesus story has been hijacked by an institutional preoccupation with buildings, numbers and cash flow.

Therefore in response to the calling of God, the builder of his Church, congregations should renew their commitment to community, encounter and discipleship so that the world would know that God's love is real, his ways trustworthy and true, his mercy infinite and his purposes good.



# Environment & Ecology

## #95NewTheses

- True human flourishing -



### BIODIVERSITY MATTERS! (Dave Bookless)

We affirm that biodiversity reflects God's creativity, wisdom and character and has value independently of its usefulness to humanity.

However, we live in an age where human behaviour is driving many species towards extinction, through over-consumption, pollution, habitat destruction, and the inappropriate use of wildlife products.

Therefore, we call for a widespread recognition of the inherent value of nonhuman species, and the implementation of policies and programmes and funding streams which restore and protect species and habitats under threat.



### FOSSIL FUELS (Jonathan Chaplin)

We affirm the intrinsic worth, beauty and integrity of the nonhuman environment – land, air, water, animal and plant species, numerous eco-systems – on which all human and non-human life depend for their flourishing.

However, our society's addiction to energy derived from fossil fuels is wreaking havoc on this nonhuman environment, placing this and future generations—especially the poorest of the world—in great jeopardy.

Therefore, we urge governments, business organisations, trades unions and all economic actors to do all in their power to reduce our dependence on fossil fuels and commit to a comprehensive redirection of energy policy towards renewable sources.



### ANIMAL LIFE AND SENTIENCE (Tim Lornie)

We affirm the beauty and wisdom of God revealed in non-human animals. We affirm their ability to think, feel and live in relationship with humans and one another – yet also to suffer.

Western society has long treated animals as unfeeling machines, as mere commodities. This reaches its climax in today's factory farms.

Followers of the Prince of Peace, we commit to take animal life, happiness and suffering more seriously in our own dietary choices, both as individuals and communities. We commit to campaign against injustice and cruelty wherever it takes place, raising our voice for those who have none.



### SUSTAINABLE FASHION (YWAM DTS Cambridge)

We were not made to find pleasure and identity in consumption alone. Instead, God made us all in his image and entrusted us with his creation; every individual has value and deserves quality of life, and we have the responsibility to both enjoy and steward the Earth.

However, the dominant culture of the fashion industry does not maintain these values: the environment is abused; workers are exploited; fashion labels turn a blind eye; and we have unquestioningly become insatiable consumers.

We call upon everyone to cease the habit of abdicating responsibility and invest in clothing that is people and planet conscious.



### BREATH OF LIFE (Gilly Lacey)

Breath is essential to life, the first thing a baby does at birth, the last thing at death. A breath of fresh air after being cooped up inside is a gift, yet we need to live together

without fear of bad air or breathing difficulties.

However, our cities are polluted with NOx and other particulates which are causing 40,000 premature deaths a year, and that's just the UK.

Therefore, only allow electric vehicles in cities, trams, buses, taxis and lorries so our cities and our citizens can breathe easy.



### RELATIONAL TRAVELLING? (Calum Samuelson)

We affirm the beauty, wonder, and richness of the world's various cultures and the value of experiencing, learning from, and being challenged by them.

However, many aspects of tourism and travel today erode environments, harm human (and non-human) populations, perpetuate intercultural divisions, undermine local economies, and consumerise cultural heritage.

Therefore, we urge travellers to consider how they might leave a place better than it was before they arrived, especially by establishing meaningful relationships by which future resources, knowledge, and assistance can be shared.



### IN DEFENCE OF MATERIALITY (Samuel Johns)

We affirm that the digital world opens new horizons for people. There is a risk that this places a premium on the immaterial and transient.

Parisian thinker Paul Virilio warns that such a trend can volatilize the real and obliterate lived experience. Much thinking in the West undervalues materiality – by promoting disposability.

We should espouse a higher view of material things; recycle, reuse, renew. As Christians, we believe in the incarnation and resurrected body. The world we inhabit is material – with flesh and blood, even e-waste and electricity – so let us reconnect, engaging our hands in craftsmanship.



### A RURAL IDYLL UNDER THREAT? (Anne Heading)

We affirm the dignity of the created order and the responsibility of humans to have dominion over it.

However we notice that some regard the countryside solely as an instrument for their pleasure without reference to either the habitat, nor to the rural community who nurture the land. This may result in roads clogged with cycling enthusiasts, increased littering and disposal of cremated remains at beauty spots.

We invite our government and countryside leisure users to consider their view, whether they believe the countryside is an instrument for their pleasure or a place of intrinsic value.



### THE SCOURGE OF FAMINE (Alan Wilson)

We affirm; God said, 'Let the land produce vegetation: seed bearing plants and trees on the land.'

However; the exploitation of forest across Sub Sahara Africa is causing permanent drought stricken damage for people, animals, and eco systems. The absence of forest reduces vapour laden clouds.

Therefore long term action is a necessity to counter the advance of desert. 'The Green Wall' plan to plant a 5000 mile long forest from West to East across Africa would involve around 25 countries, provide sustainable employment, feed people, and care for the environment.



### TOWARDS A COMPELLING THEOLOGY OF CREATION CARE (Andrew Basden)

We affirm environmental responsibility ('creation care'), and the importance of the natural world, the planet and all non-human creation in the eyes of God. We welcome increasing Evangelical interest in this.

However, Evangelical theology of creation care is still weak and unconvincing. Though stating our responsibility, it is often legalistic, takes little account of insights from Christian movements like the Reformation, Holiness and Pentecostal movements, and sometimes is little different from those of other faiths.

Therefore, we commit ourselves to developing a full-orbed, potent Evangelical theology of creation care in which these are taken into account.





## LIBERATING EDUCATION (Rowan Williams)

We affirm that human beings are called and enabled to become active citizens of their society and active explorers of their environment.

However, we constantly try to confine our children's education to measurable skills and competitive achievement.

Therefore, we must ease the burdens of testing for schoolchildren, keep class sizes as small as possible to enable personal interaction and care, and provide more resource for imaginative and spiritual development and for the learning of stillness, self-knowledge and compassion.

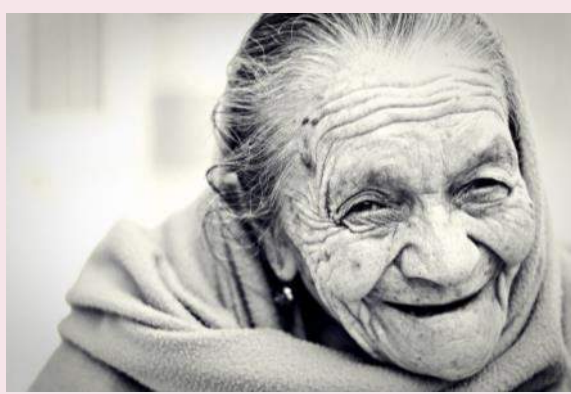


## THE IMPORTANCE OF EMBODIED WISDOM AND MENTORSHIP (Aaron Schmid)

Embodied wisdom (which is distinct from mere knowledge) is an invaluable resource for the flourishing of society.

However, various factors—including the erosion of extended family, mobility of labour and resources, and the atomisation of communities—have contributed to a situation in which embodied wisdom is less accessible.

Therefore, we urge: 1) individuals to make sacrifices which would enable more embodied wisdom to be shared; and 2) communities to facilitate and encourage these types of sacrifices.



## ENDING WELL (Chris Sutton)

We affirm that death has lost its sting. If Christianity speaks of anything it is resurrection and new life.

However in modern society we are unable to talk about ending well. In fact we do not want to talk about death at all. At the same time as longevity increases many people find themselves with more time waiting to die. It is inevitable but we remain unprepared.

Therefore we resolve to equip people of different ages to talk about death, to prepare themselves and others to end well. In particular those with hope need to break the silence.



## MARRIAGE MATTERS (Mary Douglas)

Every child needs a father and mother to raise them, care for them, and nurture them. Together.

Yet we abandon many children to a lifetime of pain, confusion and uncertainty. Some don't even know who their father is. Many are torn between two households, two different ways of doing things, two cultures. Many struggle with debilitating mental health, crippling emotional health problems.

Statistics clearly show that the best chance for staying together is to marry. Public commitment is a strong glue. We need a government which has the courage to say that marriage matters, that care and commitment go together.



## INTERGENERATIONAL FAMILY (Charlee New)

We affirm the value of intergenerational family as a source of love, belonging and support.

However a mobile culture, together with delayed parenthood, result in parents being less involved in their adult children's and grandchildren's lives.

Therefore, we call on individuals to make family planning decisions for the long-term, with their own parents in mind. We call for government and employers to ensure that women are supported and not penalised in the long-term if they chose to have children earlier. Finally, we call for rewarding professional job opportunities to be developed across the country, not simply in London.



## EDUCATING FOR PROGRESS (Ralph Werrell)

We affirm that the ability of every child to learn should be individual and not 'one size fits all.'

However, children who find it too difficult to reach that standard required give up trying and so fall further behind.

To overcome this 'failure complex' we must use their competitive spirit. Tests and exams should be personal for each child and measure the progress he/she has made since the last test/exam. Therefore the child will have confidence in what he/she can do, and look forward to measuring the distance covered since the last test/exam.



## EDUCATION, EDUCATION, EDUCATION (Tim Yearsley)

We affirm that education is a basic human right.

Even in the most developed societies however, education falls drastically short of equipping us to live lives that are resilient, meaningful, and purposeful; instead focusing on the technical abilities we may one day need to earn a living.

We therefore propose an overhaul of our curricula to include teaching on more essential subjects such as what constitutes great art, how to make good decisions, who we should love, and other areas we so desperately need help in.



## SHARED RESPONSIBILITY IN EDUCATION (Calum Samuelson)

We affirm that both parents and teachers are responsible for the education of children, in order to shape and equip them for their positive involvement in society.

However, various changes in society, including both family breakdown and the 'consumerisation' of education, have increasingly shifted responsibility for success from students and parents onto teachers and institutions of education. In many situations, this has greatly increased the strain on teachers and contributed to the decreased effectiveness of education in the West.

Therefore, we challenge educational leaders to enact policies that incentivise parental involvement and minimise the punishment of individual schools and teachers for the failings of individual students.

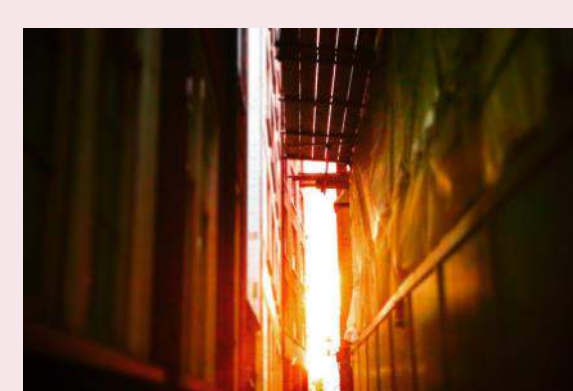


## A CALL AGAINST SEXUALISED ADVERTISING (Jubilee Centre Team)

We affirm the innate beauty of the human body, of which only one part is derived from its sexuality.

However, the advertising industry has distorted the human image by casting women increasingly as objects of sexual gratification, and using that image to sell products and services.

Therefore, we 1) challenge businesses to publicly move away from using sexualised advertising and 2) encourage consumers to demand non-sexualised advertising and boycott organisations that blatantly objectify the human body for commercial gain.



## DEVELOPING LEADERS OF INTEGRITY (Mercedes McGuire)

We affirm that the Church should inspire and pioneer redemptive culture in all areas of a society, demonstrating the multifaceted wisdom of God in beauty and in truth.

However, the Church cannot be who she is destined to be while fragmented/immature in the love of God and without a transformative vision for society and clear/effective strategies for engagement.

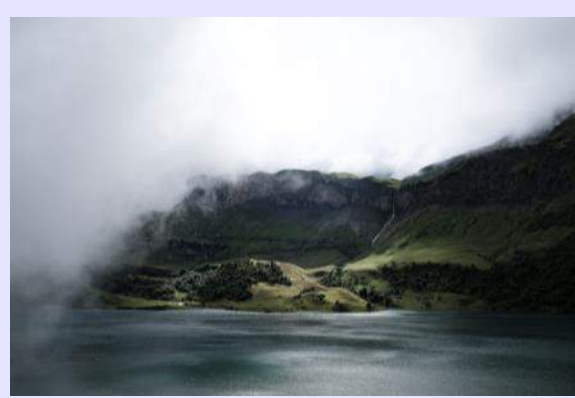
Therefore, may the people of God arise to be and develop leaders of integrity, sound character, wisdom, understanding, and love who carry a global perspective and who are ready to engage in the redemptive work of social reformation as salt and light.



# General & Overarching

# #95NewTheses

- True human flourishing -



## FAITH IN SCIENTIFIC RESEARCH (Church Scientific)

We affirm scientific research as an invaluable human endeavour and celebrate the progress of sciences illuminating every facet of God's world, from subatomic to cosmic scales

and physical, biotic and cultural realities.

But we lament the separation of science from faith. We deplore naive views of finding scientific conclusions in the 'book of God's word', or simply reading the 'book of God's works' as if science were an infallible pathway to truth.

Instead we work together in the search for ever-deepening understanding of how Christ's manifold wisdom imbues the created order, seeking theories and models that bring real new insight.



## UNDERSTANDING > KNOWLEDGE (Aaron Schmid)

We affirm that each human being is more than the sum of their parts. However, modern scientific thinking has continually diminished the human soul to little more than

what is objectively perceived. By increasingly cold and materialistic evaluation, many are led to regard human beings as fragmented collections of mathematical principals, mechanical functions, and/or deterministically 'coded' processes.

Therefore, we call for humility within disciplines of rational thinking – the return of science to its subservient role beneath universal truth – and an openness to recognizing that many important components of our world and human flourishing are beyond measurable assessment.



## RESTITUTION OF ALL THINGS (Thinking Faith Network)

We confess, beneath God's every promise to humankind, His covenant with creation itself, 'with day and night and the fixed laws of heaven and earth' that holds for, embraces and

sustains every kind of human activity.

However, Christian tradition narrows attention to Biblical proclamations addressing human moral need. The watching world sees no under-girding, over-arching concern: history and culture matter to God.

Therefore, we ask church leaders everywhere to frame their thought and teaching with consistent regard to God's everlasting creation project that places human salvation within a restitution of all things.



## THE POSTURE OF COMMUNICATION (Joel Deckard)

We affirm that the sharing of one's individual perspective via online or face to face interaction is essential to the art of communicating.

Regrettably, all too often our own ignorance, desire to be heard, and deep-seated emotion inhibit us from genuinely listening to understand and learn from another individual.

Therefore, we urge: 1) individuals to acknowledge that their perspective and understanding are limited; and 2) intentionally approach communication with other people in a way that seeks to both listen and understand what has led that person to such a position.



## THE MORE WE DO LESS WE ACHIEVE PARADOX (Matthew Cooper)

We affirm that human beings flourish and find fulfillment when they are accepted, valued and productive.

It is a paradox that seeking our value in actions or achievements leads to disappointment and disillusionment. We accept that a disproportionate focus on good deeds over a clear message of forgiveness and hope from Christians perpetuates in society the belief that people are valuable according to achievement.

We believe the church must recover the Biblical imperative to speak out the good news that acceptance, value and therefore true flourishing and fulfillment come first and only from being at peace with God through Jesus.



## WE ARE NOT ORPHANS (Mary Douglas)

We affirm that we are not orphans. We are created by an awesome, loving God, who loves us as a Father loves His child, as a mother loves her child, who gave His very life for us, and wants us to be with Him for eternity.

Yet we live as if we were orphans. We struggle with self-esteem, we strive to define ourselves, we defend our own interests.

Let's decide to discover who God is, to look with new eyes, to read, to ask, to imagine, to see... Let's live every day as beloved children of the living God.



## THE NECESSITY OF TRUTH (Aston Fearon)

We affirm that humankind is made in the image of God; created with reason, understanding and a capacity to know and love truth.

However, modern tendencies often deny that truth exists or can be known. The denial that there is universal truth that applies to all people is toxic, tending to avoid personal and social accountability. Taken to its logical conclusions it fosters hopelessness and meaninglessness.

Therefore we need firm convictions that truth exists and should be pursued. As Christians we believe that God's truth is visible; in nature, in the Bible and in the ultimate revelation of Himself – Jesus.



## WONDERFUL VISIBLE INVISIBLE REALITY (Kelly Hoodikoff)

We affirm the wonders of reality in both its physical and spiritual capacities. God has created a visible and invisible reality that is good and exists for human discovery, cultivation

and benefit.

However, gnostic thinking has led to a division between science and faith causing many to neglect the fulness of creation, either it be the material or non-material world.

Therefore, based on the resurrection of Jesus and God's promise of redemption, the truth of God's creation, both physical and spiritual, can become a wonderful reality where humans can flourish in relationship to God, one another and the created order.



## ENRICHING THE WORLD'S THOUGHT (Faith-in-Scholarship)

We affirm the academic life of building and disseminating bodies of knowledge about every aspect of reality, in all the sciences, from mathematics, natural sciences, humanities and

social sciences to ethics and theology.

However, we believe that Christian communities have made too little contribution in mainstream academic thinking outside theology, because of the pernicious influence of the sacred-secular divide.

So we are working in Christian philosophy and fellowship to make genuine contributions to mainstream thought. We seek neither to antagonise nor to acquiesce but to affirm, critique and enrich discourses within each discipline.



## JESUS IS LORD (Church Scientific)

We affirm the Reformation principle of the separation of the church from other spheres of life such as the state, the business, the school, the university and the family.

However, we are dismayed at the widespread assumption that religious convictions can and should be kept from influencing politics, commerce, education, science and family life.

Therefore we call upon renewed effort among God's people to expose the worldviews that shape our society, to recognise Christ's lordship over every area of human endeavour, and to demonstrate in winsome ways the benefits of applying Christian thinking in all of life.





## SUPPORT OF DISABLED PEOPLE (Sarah Metcalf)

We affirm that all human beings are made in the image of God and thus are of great worth. We also affirm that some people face the challenge of disabilities, and for this reason they have different needs for support from society and/or different capacities to contribute to society, compared with non-disabled people.

However, many disabled people do not receive the support which they need, and many are impoverished.

Therefore, we call for society to provide better support for disabled people, including financial support; and to validate the worth of every person, unconditional upon their perceived contribution to society.



## BIG PHARMA (Andrea Samuelson)

We affirm the value of scientific research and the life-saving treatments and cures that it has the ability to provide.

However, the pharmaceutical industry has lost touch with the truest needs of the public, becoming more profit-driven than wellness-oriented. Collusion between big pharma and so-called independent research bodies contributes to the culture of pill-popping, countless prescriptions, and convenience medicine.

Therefore, we call for changes in the pharmaceutical industry, turning the focus from marketing and profits to prevention and alternative forms of well-being.



## TOWARDS A SUSTAINABLE HEALTH SERVICE (Philip Barlow)

Affirmation: Modern health care has achieved remarkable results, but is very expensive and increasingly unaffordable.

Analysis: The notion that 'Health care is a human right' is a fine-sounding political sentiment, and underlies all Western medical thinking, but is unsustainable ethically, philosophically and practically.

Action: We must move away from the unsound principle that health care is a human right so that rational discussion can take place on the best application of finite resources. Honest and explicit rationing, based on agreed measures of cost effectiveness, would lead to a more equitable, affordable and workable national health care system.



## FOCUS ON FOOD (Andrea Samuelson)

We affirm that food is a practical extension of God's grace, providing sustenance and nourishment for the flourishing of humanity.

However, much of the food industry has become more concerned with convenience and mass production than with nourishment, contributing to the use of chemicals, additives, and wasteful packaging.

Therefore, we call for greater transparency in the food industry regarding ingredients as well as more emphasis on and support of local, organic food production (including community gardens and food cooperatives) in order to provide fresher and healthier food at lower costs and with far less waste from packaging.

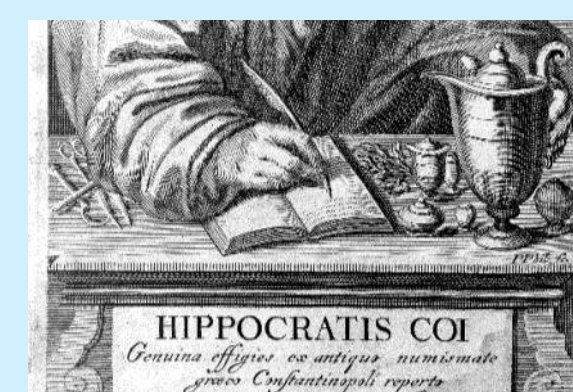


## TOWARDS PARITY OF ESTEEM (Baron Anyangwe)

We affirm that everyone should get the support they need if they have a health problem, whether it pertains to their physical or mental health.

However, there is a lot of stigma, discrimination and ignorance around mental health problems, and those suffering struggle without much support.

Therefore, we need a coordinated national mental health drive to ensure that as a nation: 1) everyone has access to resources (to support themselves and others), 2) everyone is free from discrimination (discrimination should be illegal), and 3) there is a focus on social inclusion (for those with mental health problems).



## THE HIPPOCRATIC OATH (Reformation2017 team)

We affirm the dignity and sanctity of all human life from conception to natural death.

However, the 'consumerisation' of dying is putting pressure on people in the medical professions to accept or even support voluntary euthanasia and physician-assisted suicide, often against their values and beliefs.

Therefore, we call on professional bodies representing doctors and nurses to uphold the Hippocratic Oath, and defend the rights of their members to act according to their conscience on this issue without coercion.



## PLAY IN THE 21ST CENTURY (Charlee New)

We affirm that humans are designed to play, to do things for sheer enjoyment.

However, on reaching adulthood, many lose the joy of play (singing, hobbies, games) and trying new activities, often through busy-ness or self-consciousness.

Therefore, we should try one at least one new activity a year (go mountain biking for the first time, join a choir for three months, take part in your work's Christmas pantomime) and not take ourselves too seriously doing it!



## BALANCE OF WORK/LIFE (Reformation2017 team)

We affirm that an appropriate balance between work and rest (epitomised in the biblical teaching of Sabbath) is vital for personal wellbeing, healthy families and strong communities.

However, the competitive culture of many companies expects employees to continue responding to demands outside normal working hours. This expectation does not respect personal boundaries or the physical, mental, and emotional needs of staff in their lives outside the workplace.

Therefore, we challenge CEOs and other managers to give their employees ample space for rest by enforcing 'no-email' policies after working hours and to set the example themselves.



## WELFARE OF ALL (Jeff Fountain)

We affirm that all humans are God's creation and we are called to recognise God's image in all humans, regardless of race and religion. This is the basis of our declared values of equality, dignity and solidarity.

However, these values are being undermined by recent trends creating an 'us' and 'them' mentality, seeking equality, dignity and solidarity only for 'our sort', and attempts to defend our 'Christian culture' by excluding others.

Therefore, recognising that the Gospel is a universal message based on grace, we must reaffirm our commitment to the welfare of all, especially the most vulnerable.



## CHILD SEXUAL ABUSE (Daniel Flenley)

We affirm the dignity of children, the value of their unique perspective on the world, and the privilege given to us of protecting and nurturing them.

However, many societies across the world struggle with endemic levels of child sexual abuse. When uncovered, the shocking nature of such abuse often leads to offenders being dehumanised without root causes being tackled.

Therefore, let us educate ourselves and others on identifying and preventing abuse whilst also fostering an open environment in which those with child sexual attraction can seek appropriate help without fear of stigma.





## TEACHING ABOUT THE EFFECTS OF PORNOGRAPHY (Florence Gildea)

We affirm that sex is an act of love, trust and vulnerability, and therefore should be reserved for marriage, where husband and wife are committed to loving and serving each other. However, pornography is used by most British and American men, whether married and/or Christian. Porn has been found to increase negative attitudes towards women, decrease empathy for sexual abuse victims, and increase sexually aggressive behaviour.

Therefore, we ask that the neurological and relational effects of pornography are realistically addressed in sex education programmes, and that churches address the issue more directly and encourage accountability among their members.



## NAVIGATING RAPID TECHNOLOGICAL CHANGE (Caleb Woodbridge)

We affirm that technology is an expression of our human creativity and our task of benevolently ruling creation as God's image bearers.

However, technology is powerful both for good and evil. Further, technologies are not neutral, but reshape the world according to values and biases embedded in them. The speed of technological innovations far outpaces our ability to anticipate and evaluate their impact.

Therefore, we call on technological innovators and users to think beyond novelty and efficiency, and to shape and choose our future based on the human, social, relational and spiritual impact of the technology we create.



## CYBER-ANXIETY (Joel Lynn)

We affirm that social media is a useful relational tool.

However, we recognise that fear and anxiety are growing in our lives, contributing to a depression epidemic. The cyber world and social media are exasperating the problem. We often enter the cyber world seeking to avoid the stress of reality, but instead find our anxiety heightened through envy (leading to discontent) and breaking news (leading to gloom).

Therefore, we urge everyone to cast their anxiety upon God to find that perfect love that casts out fear, rather than trying to cope by other means (1 Peter 5:7, 1 John 4:18).



## COMPANION ROBOTS (Florence Gildea)

We affirm that humans were made by God as relational beings, to image his trinitarian character, and that we were made to serve and love others. It is in giving ourselves away in love that we find ourselves.

However, 'companion robots' are set to be used in care for the elderly, child-raising and as sexual partners.

Therefore, we call upon parents to resist outsourcing childcare in these ways, for human employees to be the object of positive discrimination in organisations, and for workers in robotics to prioritise the common good of societies over cost-saving.



## ONLINE SPEECH (Andrew Fellows)

We affirm that language is a gift from God, that 'the tongue has the power of life and death' (Proverbs 18:21), and that God's intention is that words be used to build others up.

However, we observe that the internet is often a platform for gossip, rumour, hate speech, defamation and harassment.

Therefore, we call upon all internet users to recognise that, given its public nature, they cannot control who engages with our online speech, and accordingly, to engage in civil discourse. We also call on website owners to take seriously the need to moderate users' comments and allow for report of abuse.



## SCIENCE AND GOD (Vahe Jebejian)

We affirm that God made Man in His own image. He has given us a mind with which to unleash the mysteries of our universe. Science has achieved wonders in widening our understanding of it.

However, many today believe that science makes God unnecessary.

Therefore, I call my Christian and non-Christian friends to examine the evidence for themselves and decide what makes the most sense of the evidence around us. Are God and science incompatible? Why are the laws of the universe so finely tuned? Why does evolution lead to such increased complexity?



## ONLINE CIVILITY (Calum Samuelson)

We affirm that the ability to communicate is central to what it means to be human.

Unfortunately, although communications technologies have vastly increased the quantity of communications, they have tended to reduce the quality by subverting the weight and meaning of individuals' words.

Therefore, we should draft some type of charter for how to communicate fairly, respectfully, and effectively online. People can refer to this as a source of mutual understanding. This might include: 1) Categories for the type of conversation (private, academic, casual); 2) Categories for the types of relationship involved (friends, acquaintances, strangers).



## RESPECT OF MEDIA OWNERSHIP (Jubilee Centre Team)

We affirm that the ownership of property is an important and necessary reality in our world.

However, the internet has vastly increased the ability of others to misuse, borrow without permission, and even steal property that belongs to others. This is especially true for artists of all kinds who make their living from their original creations.

Therefore, we commit to giving credit to owners/creators for all images, artwork, ideas, and phrases whenever possible and urge all users of this Reformation2017 website to do the same.



## GLOBAL CATASTROPHIC RISKS (Josh Parikh)

Affirmation: the existence of humanity is a valuable state of affairs.

Analysis: there are a number of risks with non-negligible probabilities of taking place which threaten the existence of a very high proportion of humanity, and thus would bring high death rates and cause extreme suffering. These are known as Global Catastrophic Risks (GCRs) and include Artificial Intelligence, antibiotic resistance, climate change and nanotechnology.

Action: we should campaign to influence politics, business and wider society to ensure that the probability of GCRs is reduced as much as possible.



# Miscellaneous



## FROM APOLOGETICS TO CATEGORICS (Michael Schluter)

We affirm that Christians have a way of looking at the world that is distinctive. Based on the relational nature of God, they should be promoting this for public life as well as private life.

However, Christians have got into a defensive mind-set where the focus is on apologetics – defending Christianity from attack.

Therefore, as Capitalist and Socialist ideologies have shown themselves to be unsustainable, we propose that Christians move on to what might be termed ‘categorics’, (based on the Greek word for prosecution in a court case), actively promoting their alternative solution for the economy and public policy.

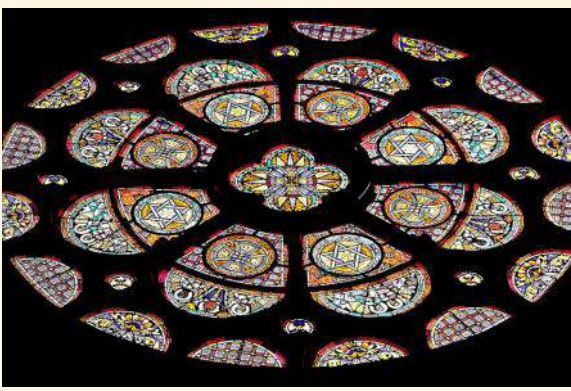


## ENTERTAINING ANGELS (Leila Ong)

We are called to practice hospitality generously to one another as an affirmation of our love for Christ.

However, in our frantic society, the act of inviting guests into our homes can become part of the pressure to perform and to display rather than to welcome and refresh. The constant pressures of modern life threaten to dilute our desire to open our homes.

Therefore, let’s throw open our doors to our friends and strangers and say, take me as you find me and find God’s love in this place.



## TRULY BE THE CHURCH (Annika Greco)

We affirm that the Church is God’s agent for societal transformation on Earth.

However, we acknowledge that instead of truly transforming society, we have busied ourselves with building our own empires and championing our own causes.

Therefore, we repent and seek to exercise kindness, justice and righteousness, so that we may truly know God and love his people as he intended.



## EFFECTIVENESS (Josh Parikh)

Affirmation: doing good is important.

Analysis: we often fail to do the most good we can do, and concentrate on less effective actions than the maximally effective ones. For example, we give to greatly ineffective charities, some of which even cause harm; we spend our time procrastinating and thus neglect our work or relationships; or we fail to concentrate on the most neglected, important and/or tractable moral issues in our political and social engagement.

Action: we must seek to be maximally effective in doing the most good we can do across our work, relationships, giving and political engagement.



## REFORMING HISTORY BROADCASTING (Tim Laurence)

We affirm that it’s essential to celebrate the truth of our story as a nation in order to be wise and realistic about shaping our future.

However, history programmes are often made in a politically correct way that seeks to airbrush out or undermine the Christian foundations of many principles we recognise as essential for a free society.

Therefore we urge broadcasters to widen the remit of their religious affairs teams not just to focus on ‘religious magazine pieces’ but to engage constructively in the programmes developed by other teams, especially historical documentaries and period dramas.

# Arts & Entertainment



## RESTORING THE ARTS IN THE EVANGELICAL TRADITION (Jonathan Tame)

The arts are given to us by God, not just for our pleasure and entertainment, but to help us understand reality better,

including our humanity, God’s word and salvation.

However, the Protestant (especially evangelical) Church has been ambivalent about art since the Reformation. To avoid risk it has ended up diminishing the visual arts in favour of music. Everyone is poorer as a result – both spiritually and culturally.

So church leaders should affirm the artists in their congregations, asking them how they could support core ministries of the church, and commissioning new works of public art.



## A CASE FOR CREATIVE WRITING (Malsawmi Jacob)

God created this beautiful earth through words and passed on His creativity and love of beauty to humans. So they practice different art forms, including word-art. A creative

writer also creates worlds through words, in a sense, and speaks with power to the heart and mind of the reader.

However, imaginative literature is not given enough importance among present day evangelical Christians. It is even frowned upon in some quarters.

We need to wake up! Let’s encourage artistic writing. Let’s also work at producing high quality poetry, fiction and other aesthetic literary pieces that reflect the beauty of our God.



## RESISTING A POST-TRUTH WORLD (Njoki Mahiaini)

We affirm that truth is intrinsic to God’s nature and worthy of pursuit and protection.

However, we recognise our world has corrupted the notion of truth to the point many would deny it exists. Mass media, whilst offering a window into the triumphs, suffering and creativity of people around the globe, has too often abused its power. We condemn its irresponsible marketing, opinion rather than fact-driven ‘news’ and desire to capture our attention for commercial gain.

Therefore we call on Christians to speak truth into public forums using the media as a vehicle for social transformation rather than distraction.



## RESTORING THE PURPOSE OF BEAUTY (Jonathan Tame)

Beauty echoes the goodness of creation and artists have a sacred commission to help others see beauty in a chaotic and broken world.

However, the art establishment tends to turn in on itself and reward sensationalism and originality at the expense of beauty and truth.

Therefore we suggest that a high value art prize is established that places a premium on aesthetic beauty and realism, thereby encouraging artists to serve the needs of wider society.



## FINE ART FOR WORSHIP (Immanuel Bundellu)

Fine arts reflect the creative nature of God in us. Reformation gave us right doctrines and renaissance expressed them with Fine Arts. Artists painted on surfaces that normally would not

even be seen. It was their act of worship.

Nowadays, painting is eclipsed by music and dance as main expressions of worship in church liturgy.

We need to restore drawing/painting as norm in church gatherings. We need congregations expressing the word of God visually, not necessarily skilfully. Drawing on paper should be a spontaneous artistic expression of worshipping God similar to singing a new song unto God.





## FROM AID TO ENTERPRISE (Peter Heslam)

The true and ultimate purpose of business is to increase human wellbeing for the glory of God. When people are empowered to create wealth in accord with this ideal they experience a sense of dignity and responsibility towards society.

Unfortunately, the wealthy tend to regard their responsibilities towards the poor in terms of aid. This often gets misdirected, breeds dependency, encourages corruption and pays little respect to local cultures/norms.

Therefore, we urge individuals, organisations and states to focus on enabling, creating and facilitating long-term indigenous enterprises, which will foster independence, dignity and a strong sense of ownership and responsibility.



## CHRISTIAN CHARTER CITIES (Graham Brown)

We affirm that the Church of Jesus Christ is the original supranational community. Whilst Christians are to be respectful of national governments and international organisations, the Church is above and beyond such entities.

However, this reality has not been used or acknowledged by many Christians. This failure can be illustrated by the failure of the Church to prevent the persecution of its children, and the co-opting of 'Christianity' by nationalist and populist politicians.

Therefore we should create Christian 'Charter Cities', that protect persecuted Christians, and demonstrate that Christianity is beyond the scope of temporary worldly institutions such as sovereign states.



## FAIR HANDLING OF RESOURCES (David McIlroy)

Affirmation: The resources of the world exist for the benefit of everyone in the world.

Analysis: Businesses use tax rules and other devices to transfer wealth from one country to another, depriving the countries in which goods are produced and sold of revenue which ought to be expended for the benefit of the people in those countries.

Action: Businesses ought to commit to ensuring that countries which produce the materials or the products receive a fair share of the ultimate price for those products.



## FROM STATISM TO PARTICIPATORY GOVERNANCE (Jubilee Centre Team)

We affirm the role of government in maintaining peace, order and justice for the nations, societies and communities of our modern world.

However, many governments have increasingly centralised decision-making and control of public services, undermining local politics. This removes responsibility and ownership away from the public being served, and puts relational distance between government and citizens, making it difficult to hold them to account.

Therefore, we should prioritise localism over centralised statism. This will involve rebuilding the capacity of mid-level government and the recognition of civil society's role in governance.



## A JUST AND PEACEFUL INTERNATIONAL ORDER (Philip Powell)

We affirm God created the nations of the world, big, small, colourful and different. God is sovereign over all nations and each is accountable to him. God envisions a just and peaceful

international order, the basis for peaceful relations between nations.

However, because of evil and the arrogance of man, nations seek dominance over and exploitative relations with other nations, warring for territory and resources, resulting in international anarchy.

Therefore, as Christians, according to God's promise to end war 'nations will not take up sword against nation' (Isaiah 2:4), we should work to bring about the transformation of international relations.



## EQUALITY IN GOVERNMENT (Ralph Lee)

We affirm the equality of all mankind before God, and in society, specifically in their contribution as adults to the election of government and to the shaping of policy.

However, the association of power with wealth and 'elite' groups, and the disenfranchisement of others through lack of motivation, poverty, or poor education denies this equality.

Therefore, we call for reform: reformed party funding that prevents wealth from having undue influence; policy formed through a dynamic interaction with the population using information technology not elite lobbying; reform of the voting process to form government that reflects the nation's voting.



## BREXIT AND GOOD NEIGHBOURS (Ian Cooper)

We affirm the fundamental importance of being a good neighbour.

However, in the fraught times occasioned by Brexit, this has often been marginalised in preference of procuring Britain's own prosperity.

Therefore, the opportunity should be taken to show that while Britain is not part of the EU—rightly or wrongly—it can be a good neighbour. To this end why not return Berwick-on-Tweed to Scotland, Gibraltar to Spain and the Elgin Marbles to Greece? To Germany a container load of art could be sent to Dresden in view of its wartime destruction.



## HOUSING MONEY (Andy McWilliam)

The right of all people to have access to a secure home meeting minimum quality standards is affirmed.

However, unrestrained application of the free market has transformed housing into an investment, leading to vast over-pricing and the unjust financial exclusion of many from appropriate quality homes.

The establishment of 'housing money' is proposed. This would be separated from the normal money system, and could only be used to buy and sell homes, or to be passed efficiently to the next generation. This proposal should over time produce stable, affordable house prices, and a significant reduction in housing debt levels.





## RESPONSIBLE POWER (David McIlroy)

Affirmation: People are more likely to wield power effectively and responsibly when there are effective mechanisms which hold them to account.

Analysis: Some businesses, particularly banks, have become too large for anyone to control or understand how they are operating.

Action: Businesses which are too big should be taxed more heavily or should be broken up.



## BROKEN CHAINS (Katherine Ladd)

We affirm freedom, not only as the absence of exploitation and fear, but as a positive quality which engenders right relationships and the potential for flourishing.

Yet, slavery is more widespread today than ever before. Human trafficking, forced labour, debt bondage and child marriage bind millions in chains. Exploitation is woven not only into corrupt governments, but into the clothes we wear. Slavery profits are not just poured into distant economies but our coffee cups.

This demands both personal and collective action, by examining our own slavery footprints and by mobilizing our circles of influence to demand specific, effective change.



## INDIGENOUS PEOPLE GROUPS (Tim Lornie)

Every culture reflects God's glorious creativity. God reveals himself in diversity.

We deeply regret the history of oppression and exclusion of indigenous groups and voices, and the church's role in these processes. We reject the idea that Western culture is 'superior'. Every culture is both brilliant and broken, beautiful and hurting.

We choose to celebrate diversity and pursue reconciliation. We commit to fight for political justice for indigenous groups, and seek to alleviate the extensive socio-economic problems faced by many. We humble ourselves, excited to discover what the West might have to learn from the indigenous peoples of the world.

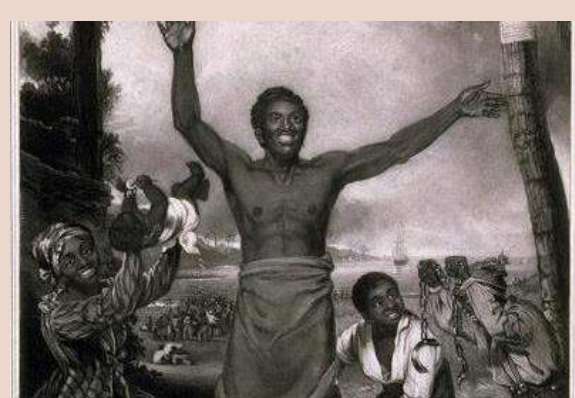


## JUSTICE VS. PROGRESS (Janina White)

We affirm that the possibility of progress is a good and fundamental feature of the world over which we have been given dominion.

However, even though rapid changes in technology and other areas of society can give the impression of progress, justice is not progressing at the same pace and, in fact, is often diminishing rather than progressing (especially in legal, financial, and governance areas).

Therefore, we need to help people realize/understand the ways that the systems around them do *not* ensure their safety/wellbeing so that individuals and communities may reclaim more responsibility and control over their lives.



## RESTITUTION AND BRITISH REPARATIONS FOR SLAVERY? (Ian Cooper)

The Old Testament affirms the principle of restitution, compensation for wrong done and in the New Testament,

Zacchaeus, the tax collector gives a charming example.

In the 1830s Britain gave the slave owners £20m compensation for the abolition of slavery but the slaves got nothing.

Might restitution imply reparations even today? The big objection is why should a present generation pay for past and distant sins. But as a gracious gesture couldn't the £20m be updated to modern values and be given to the West Indies to fund, say, technical and commercial education?



## CORRUPTION IN PUBLIC SERVICE (Annika Greco)

We affirm that public service should be conducted with righteousness and integrity so as to improve a population's quality of life.

However, we have allowed corruption to impede development and thriving and exacerbate poverty and dysfunction.

Therefore, we call upon our public servants, our security officials and our civil society to end every corrupt practice and pursue righteousness and transparency in every undertaking.



## PROGRESSIVE TAXATION, A TAX ON RESIDENTIAL PROPERTY (Ian Cooper)

In Luke 12 we get the principle of 'to whom much is given much is expected' and this underlies the idea of progressive

taxation—the wealthy pay more.

But because of fixed indirect taxes and tax avoidance/evasion on income tax, UK tax is less than progressive.

So let's tax residential property. It can't be avoided—you can't hide a house; it could be cheap to collect—collected with council tax; it would discourage buy-to-let and homes as investment; taxes on wealth creation like VAT could be reduced and it would be progressive, socially and regionally.



## PRIVILEGE, POWER AND STEWARDSHIP (Zolile Mlisana)

We affirm that our world has been created with rich variety and diversity. Additionally, we affirm a sort of 'divine differential' (shown by different levels of giftedness, privilege and power), which was purposed for diligent stewardship and benevolence for humanity's symbiosis.

However, self-centeredness continues to beguile the divine differential, and is currently at best ego-driven as 'philanthropy'.

Therefore, true religion needs to nudge the gifted, privileged and powerful toward selfless stewardship and cross-subsidization among humanity.