

SEPTEMBER 14, 2026

PUBLIC SERVANT QUOTE 2

Dr. Ben Carson
Founder & Chairman of American
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Department of Housing and
Urban Development

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ABOUT CAPITOL MINISTRIES 8



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FOCUSED ON THE WORD

Slaying the Sin of Slander



Joseph and Potiphar's Wife, Guido Reni (Italian, 1575–1642)
Oil on canvas, The J. Paul Getty Museum, Los Angeles

American elections are way too nasty. Political ads and campaign speeches are filled with attacks, condemnations, criticisms, verbal assaults, unproven accusations, and even false charges that candidates from all major political parties—including incumbents—lob at each other. Our Constitution guarantees us free speech, but that right should never be taken as a license to slander. Like falsely yelling “Fire!” in a crowded theater, slander is not protected free speech.

We now live in a highly loquacious, instantaneous, intractable, mediated culture, and a cowboy named Steroidal Slander is on the loose. When the character of another is involved, he’s quick on the draw.

What’s the remedy? For one, someone needs to model a higher standard! And of all people, those who name the name of Christ and hold public office ought to be the ones who model that higher standard! Christ must make a difference in the communication of the believer. Ephesians 4:31 states, *Let all ... slander be put away from you.* This passage is our study for this week; as we better understand what putting away slander means, we can holster our guns. Read on, friend!

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WEEKLY BIBLE STUDIES

White House Cabinet and Governors: Wednesdays 8am (EST), light breakfast served

Senate Members: Tuesdays 8am, rotating offices, hot breakfast served

House Members: Thursdays 8am, Natural Resources, Longworth 1334, hot breakfast served



PUBLIC SERVANT
QUOTE

Dr. Ben Carson

Founder & Chairman of
American Cornerstone Institute

Former Secretary of the U.S.
Department of Housing and
Urban Development



“At a time when many are trying to minimize the influence of the Judeo-Christian foundation of our nation, the work of Capitol Ministries in spreading the Good News is more important than ever.

“Having enough perspective to realize that people who disagree with you are not automatically your enemies and learning how to treat each other and the constituents of this nation with respect will go a long way toward healing our nation.

“The work of Capitol Ministries is interwoven into those goals.”

I. INTRODUCTION

This week we examine Ephesians 4:31–32. This summary passage relates to the practical aspects of being saved and called in Christ (which in Chapter 1 represents the crux of the Epistle). At the start of chapter 4, Paul begins the practical portion of his epistle by saying that in order to *walk in a manner worthy of the calling* in Christ (4:1) believers must demonstrate *all humility and gentleness, with patience, showing tolerance* (4:2).

These words must describe the Spirit-filled believer (see Ephesians 5:18) in general, and by way of application in D.C., they must characterize those whom He assigns to public office so that they may be effective ambassadors for Christ in His institution of civil government. In this vein of thinking, Paul would later address the elements of an opposite spirit—and he does by the end of the chapter under study this week. In our home passage, he admonishes us against the manifestations of a contrary spirit and then in summary comes full circle. Note the simple contrast of the passage with this context in mind.

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you (Ephesians 4:31–32).

Living out these verses makes for your good witness for Christ while in public office to a populace dead in their sins (cf. Ephesians 2:1). This is biblical instruction to the micro and macro attitude every true believer and community of believers must possess if we are to be good witnesses. This week let’s examine each of the above specific characteristics in detail to gain a better understanding of what the Bible means by what it says. Learning and demonstrating who we already are in Christ is essential to spiritual growth.

Slaying the Sin of Slander

II. CHARACTERISTICS TO PUT AWAY

In writing this passage, the apostle Paul is not as interested in the objective of reformed and refined moral conduct (although that is in view) as he is in providing a Spirit-led list of indicators that reflect the characteristic elements of the believer’s present new life in Christ. The positive elements of these attitudes and actions are incumbent in a life indwelt by God!

The intent of all apostolic instruction is not to moralize us in a heavy-handed legalistic sense, but to illuminate what will always be attributes of true and genuine regeneration!

What follows in the first portion of this passage are the habits of the old, pre-Christian, unregenerate man—the believer’s former self that needs to be *put away*.

A. BITTERNESS

The Greek word for the noun *bitterness* is *pikria*. It denotes the emotional status of a person who can’t get over the pains associated with past disappointments. All who are unregenerate, and some of those who are regenerate—some believers—can find themselves struggling with *bitterness*. Characteristic of fallen human nature is a desire to some degree to nurse past injustices and dwell on them. One of the compulsory features of man’s fallenness is the deliberate rehearsing of hurts—hurts that are sometimes real, sometimes imagined, or sometimes speculative. States one commentator:

Bitterness is a state of the spirit. It denotes a sort of persistent sourness and an absence of amiability. It is an unloving condition. Indeed, it is a condition



which never sees any good in anything, but always contrives to see something wrong, or some defect or deficiency. ... Because the person himself is jaundiced and bitter, everything he looks at is tinged by the same thing; it is looking through coloured spectacles.¹

Paul states herein that believers should *let all bitterness* (along with the four other descriptors that follow) *be put away from you*. *Put away* (*airo*) in Greek means, “to raise, take up, lift.” Paul is saying when we become followers of Christ, God gives us the power to rise above being *bitter* all the time! Rather than dwelling on *bitterness*,

The believer is to form new habits of mental discipline. Simultaneously, the Holy Spirit appropriates and empowers the believer to forgive and forget!

The opposite of *bitterness* is *forgiveness*—the new, indwelling Holy Spirit characteristic nature of someone who has been called by Christ! The apostle Paul personally illustrates his own victorious living patterns in this regard when he says, *forgetting what lies behind* (Philippians 3:13). You may have heard the saying that holding a grudge over a past injustice is letting the devil live rent-free in your heart. Paul didn’t do that, nor should you. In contrast, Paul states in Philippians 4:8:

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.

Believers are not to be cynical spoilsports who continually dwell on defects in oth-

ers as a way of life. Rather, forthrightly and clearly, believers are *commanded* here to *put away all bitterness*! To refuse to put away *all bitterness* is to be disobedient to God’s clear instruction in and for your life; it is a desire to supersede what God’s Word says about how you ought to live your life for your own good and instead wallow in sin! In a practical sense, your obedience to *put away* your past will lead today to a genuinely better life! *Forgetting what lies behind and reaching forward to what lies ahead*! The past is finite; the future is infinite! Spend your energies on things that will benefit you!

In relation to the sovereignty of God and the foreordination of the believer, Christians have no basis for being bitter at any time.

It is only by allowing the above theology to inform your thinking that you will find victory over bitterness, friend. Consider this Old Testament (OT) biblical illustration regarding good theology informing your thinking and emotions: Joseph had concluded in his mind after his brothers had thrown him in a pit and left him to die, that, *“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive”* (Genesis 50:20). Wow! Joseph inculcated his living with theology—he was a doer of the Word, not merely a hearer (James 1:22–25). The Word informed and governed his life and emotions. Now that’s spiritual maturity!

B. ANGER AND WRATH

These two words are often used together in Scripture, as is the case in this parallel passage, Colossians 3:8: *But now you also, put them all aside: anger, wrath*. The Greek words for *anger* and *wrath* are *orge*

VERSE OF THE WEEK



Ephesians 4:31–32

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.



Be a good witness for Christ!



MINISTRY UPDATE

Ministry Leaders to Missouri Legislators Focus on Evangelism and Unity Among Christians



In the six years he's served as Missouri Ministry Leader, Pastor Matt Goodsell has seen spiritual growth among public servants who participate in the weekly Bible studies, and this year he and ministry partner Pastor Robert Hayden are building on that fruit by encouraging evangelism and unity among Christians in the Capitol.

"Unity is important. We see so much disunity, we see such hatred. We see individuals who profess Christ and yet they will do things that show they are out of fellowship," Pastor Goodsell said. "We are trying to establish unity between the Christians in this building."

Pastor Goodsell and Pastor Robert Hayden (a CapMin Assistant Ministry Leader for one year), lead three separate Bible studies in the Missouri State Capitol and are working to expand participation.

"It is great that we are reaching those who are biblically minded and have a biblical worldview, but

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and *thumos*, respectively. Whereas the former has to do with an internal smoldering and deep-seated negative emotion with an aim to exact punishment and get even, the latter relates to wild rage and passion for the moment. **Wrath** in this context is the acting out on inner **anger**. It is a common unregenerate person's response to injustice (and unfortunately, of some who name the name of Christ).

Further, note that in Titus 1:7 the same root word for **anger** appears: *orgilos*. In this context, Paul is saying to pastor Titus that a believer who is still **quick-tempered** is characterized by spiritual immaturity, and this keeps him (per the context of the passage) from being qualified to lead in the Church. Note in furthering our word study, Galatians 5:20: **outbursts of anger** (*thumos*) is used in conjunction with the Greek word translated **jealousy**. Together they connote the idea of a strong, manifest selfish desire. In other words, the Bible teaches

People who get easily upset are self-centered people.

Conversely, when believers understand theologically that they have been "**cru-cified with Christ; and it is no longer** [they] **who live, but Christ lives in** [them]" (Galatians 2:20), they possess no biblically legitimate reason to harbor **anger** or jealousy or to react violently every time someone hurts them! Why? Because *they are already dead to self anyway!* For them to live is Christ! Theology informs and governs the thinking and emotions of the spiritually mature. Theology trains them over time.

C. CLAMOR

When **bitterness**, **wrath**, and **anger** exist inside the heart of a person, it will inevitably

come out in his speech. **Clamor** (*krauge*) denotes such resulting verbal enunciations: **clamor**, also translated as **brawling** in other English Bible translations, denotes shouting and violence. The Greek word is *onomatopoeic*² in the sense that speaking the word sounds like the crowing of a raven. It is used in Acts 23:9, *And there occurred a great uproar* [*krauge*]; *and some of the scribes of the Pharisaic party stood up and began to argue heatedly*. The Pharisees were crowing! **Clamorous** speech then, is when people raise their voices and are out of control.

No believing public servant should be characterized by crowing speech in front of the camera, in their district, on the floor, in his or her office, or at home.

To do that is to deny your new identity in Christ! Conversely, one of the fruits of the indwelling Holy Spirit in the life of the regenerate is **self-control** (Galatians 5:22–24). As a believer, you are empowered by your Heavenly Father to manifest restraint in your speech. By way of your new nature in Christ you are an apt ambassador, not a **clamoring** crow. Scripture must not only be informative but must be the final arbiter of a public servant's acceptable style.

D. SLANDER

Next in his collage of terms depicting the speech of the unregenerate old nature of man, Paul instructs the Ephesian believers to **put away slander** (*blasphemia*) which is included in the title of this Bible study for apt reasons. This is a compound Greek word consisting of: *blapto* meaning "to injure" and *pheme* meaning "to speak," that is, "injurious speech." **Slander** is "the action or crime of making a false spoken



statement damaging to a person's reputation."³ It is also translated as **railing**. All are English synonyms. To **slander** is to defame someone; it is evil speech that arises out of a **bitter** heart. Jesus states (Luke 6:45) regarding this progression:

"The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart."

Slander is the attempted cool and calculated form of self-centered communication with the evil intent to build up the slanderer by putting down someone else.

But **slander**, as heard by anyone worth influencing, one who is discerning and mature, hurts the purveyor in a much greater way because the wise man can see through the **slandering** man. Don't be a part of the **slanderous** cowboy culture of the Capitol. Put away your misaimed guns.

Slander is rampant in the public servant industry. Not only via the whisper campaigns, hit mail during elections, clandestine blackballing, or all-out assaults on cameras by colleagues, but by the media itself. Scripture labels it all as sin.

Let me be clear: **slander** is a political tool and worldly technique that is off-limits to the believer. Whereas **slander** is com-

mon fare in the world, it can damage the body of Christ and its witness when believers resort to it. God will not bless you like he did Joseph if you don't respond like Joseph. Remember,

Joseph went from sure death in a ditch to the commander in a kingdom!

How did he do that? He didn't; God did it! Why? Because in part, Joseph did not seek his own revenge which includes verbal vengeance (for more guidance, see Romans 12:18-21).

E. MALICE

As if the aforementioned were not enough, the apostle adds **malice** (*kakia*) to his list of undesirable characteristics. It means "ill will." *Kakia* is an all-encompassing word denoting evil in the New Testament (NT). Its root word is used fifty times in the NT. Bible commentator Martyn Lloyd-Jones has this to say about the word:

Malice means wicked desires with respect to others, a determination to harm others, again a kind of settled spirit which so hates others that it thinks of ways of harming them, plots such ways, gloats over them, and then proceeds to put them into practice; it is a kind of malignity.⁴

A biblical understanding of the Greek word for **malice** parallels the English definition: "intention or desire to harm another usually seriously through doing something unlawful or otherwise unjustified willfulness in the commission of a wrong: evil intention."⁵

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we are also called to reach out to those who are lost," Pastor Hayden said. "So this year we are reaching those people to speak the Gospel to them."

The two-by-two ministry approach, which CapMin is encouraging in all state capitol ministries, has allowed the men to reach more people in the Capitol, support each other, provide back-up when necessary, and minister to more people.

On Monday mornings, Pastor Hayden leads the legislative aide Bible study which has 8-10 regular participants. Pastor Goodsell leads the Wednesday morning study to 3 regularly attending Senators, and the Thursday mornings study to an average 17 Representatives who meet in the office of Chad Perkins, the Speaker Pro Tempore.

Participants in each study number about 10 percent of their respective groups in the Capitol. "That means, we still have 90 percent of people who are doing the work for the citizens of Missouri that we need to reach with the Gospel," said Pastor Hayden.

The pastors are also building relationships. Arriving early, they have opportunities to talk with Capitol Police who man the doors and with building staff who they often see throughout the building. "The opportunity for relationships are all around us," Pastor Hayden said. "Matt has been here for six years, and we are starting to see the fruit of the energy he has expended."

The pastors are also seeking out office holders and staff. "We are in the minority, but you turn a light on, and it dispels darkness," Pastor Hayden said. "Sometimes, right to your face people say, 'I don't want

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anything to do with any of that (Christianity), but we still make an effort to stop by every month with a Bible study. And then you see others who are questioning, who are seeking, and we are there to answer questions and invite them to Bible study.”

Their secondary goal for this year is to create unity among Christians so that bonds may be established that will provide a source of support in the workplace that transcends political differences.

“We have a solid group of men and women who are in Bible study every week, and those who are humble understand that they may not vote the same way on issues, but that none of that is eternal,” Pastor Goodsell said. “What is eternal is the salvation of the people we’ve shared the Gospel with, the people who come to Christ. And I am very much encouraging them to be evangelistic and invite their colleagues to Bible study.”

While many participants are freshmen and new to the Bible studies, the senior lawmakers who have studied the Bible with Pastor Goodsell for years are showing a rekindled awareness of their calling in the political arena.

“They have a renewed understanding of what it is to be a child in the kingdom of God and that wherever God places you is your mission field. They understand that those who are around them are the ones they are called to evangelize—and that is their number 1 calling.”

The pastors are teaching Capitol Ministries’ Bible studies in the Capitol, which has been met with enthusiastic response.

“Every single one of them has been received very well,” Pastor

Bitterness, wrath, anger, clamor, slander and *malice* are all characteristics of those who are *dead in ... trespasses and sin* (Ephesians 2:1) and are to be *put away* from the practice of believers. People in the Capitol will know you are a Christian because of your attitude and resolve to never resort to such oral and behavioral patterns. It follows that those who continually, habitually practice the above are not believers, no matter what they personally profess. Fortunately, Paul now goes on to explain what the believer should *put on* in replacement.

III. CHARACTERISTICS TO PUT ON

In continuation, Paul lists three contrasting characteristics that a Christian should be defined by. Notice that he does not leave us with a list of negative commandments, but rather a set of positive replacements. Thomas Chalmers called this, “the expulsive power of a new affection.” How appropriate! Here’s a good illustration of that concept: i.e., putting on in order to *put away*.

Lesson from a Red Oak Tree

The way in which the dead leaves of winter are removed from a red oak is not through tedious plucking, but by the power of the spring buds; the new shoot replaces the old. So it is with new life in Christ. As you concentrate your energies on putting on what follows, the old nature will pass from sight by itself over time. For more information on progressive sanctification, see the study, “How to Effect Change and Growth in Your Life.”

The blossoming characteristics of new life in Christ include the following.

A. KINDNESS

What is *kindness*? In the original Greek and Hebrew, it meant, “to be useful, to be helpful.” In contrast to *bitterness*, which takes and detracts from, *kindness* is to give and be of value. Whereas *bitterness* is on a mission to find fault, *kindness* is forbearing and seeks to give praise. *Kindness* is characteristic of our Lord; therefore, it should be a quality that is growing in every true believer. The Greek word is *chrestos* and is used to describe God Himself in Luke 6:35, “*for He Himself is kind to ungrateful and evil men.*” This passage signals something important relative to our deeper understanding of what God is communicating here.

Kindness carries the idea of an unconditional attribute that, when you possess it, is totally independent from the way you are treated.

For example, Jeremiah the prophet speaks of the *kindness* of God toward the unrepentant sin of Israel: “*Give thanks to the LORD of hosts, for the LORD is good, for His lovingkindness is everlasting*” (Jeremiah 33:11). It is this unrequitable characteristic of God, His continuous, immutable *kindness* that motivated our salvation according to Titus 3:4–5. (To best remember what immutable means, think of *mutation* which means changing, and then negate that with the *im-* at the front of the word: incapable of changing His nature; literally, God is incapable of mutating.)

But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.

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Since God's response to a rebellious and sinful mankind, nonetheless, was to give *kindly* to the point of the redemption and salvation of lost souls, so should the believer possess similar attitudes and actions in speech toward those who are undeserving. Importantly, in order to achieve *kindness*, you do not need to sacrifice truth or principle. Truth and *kindness* must exist simultaneously. These qualities are often held in tension. Note for instance Proverbs 3:3: **Do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart.** Similarly, Paul states in 1 Corinthians 13:6, love **does not rejoice in unrighteousness, but rejoices with the truth.** Jesus Christ expects every one of His followers to be both *kind* and *truthful* simultaneously! In actuality, *kindness* devoid of *truth* is spinelessness, and *truth* devoid of *kindness* is harshness. The mature believer is to be both.

B. TENDER-HEARTEDNESS

Tender-heartedness is the next attitude Paul mentions that the believer is to put on. The root word *splagchnon* means "the inward parts, the emotions."⁶ This word can also be translated "compassionate," and it has to do with the feeling of empathy and pain relative to another's needs or situation. The believer is to be genuinely sympathetic toward others even if he does not feel like it. This stems from the realization of your conversion and the undeserved imputation of God's love. Cold-heartedness and dispassionate disconnectedness are not Christlikeness.

Cold-hearted people are those who are so occupied with themselves that they are unconcerned about *regard[ing] one another as more important than yourselves* (Philippians 2:3). Someone who attempts to excuse cold-heartedness with, "but I am not very emotional," is attempting to avoid the real issue. Something is wrong. To put it bluntly,

To lack compassion is to communicate being self-absorbed.

The degree to which you are others-centered is the degree to which you are *tender-hearted*. Discipline yourself to be more interested in others, and you will blossom with compassion! A public servant who is absorbed in his career and self-advancement is also a struggling mate and a bad parent. Every Christ-filled temperament has a place for *tender-heartedness* toward others!

In Philippians 1:8, we find this quality existing in large measure in the apostle Paul, who in turn was emulating Christ when he states, **For God is my witness, how I long for you all with the affection of Christ Jesus.** While pagans may be hard-hearted and self-centered, believers are instructed that in Christ they possess the indwelling Holy Spirit Who is *tender-hearted* and others-centered. Summarily, if you have no desire to change in this area, if what you are reading here in strong terms doesn't move you in the least, then you should **Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test?** (2 Corinthians 13:5). True believers are others-centered and are deeply convicted when they are not.

C. FORGIVENESS

The final characteristic that Paul lists in this *put away*, put-on section of Ephesians is *forgiveness* (*charizomai*). It means, "to bestow a favor unconditionally."⁷ The necessity of the believer capturing and holding on to this imbued attitude is singled out by the author of Ephesians with specialized, compelling reasoning—just as God in Christ also has *forgiven* you.

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Goodsell said. "Humility has been hit pretty hard this year. We've had discussions about what it means to be humble and that their primary goal should not be to build their political careers.

"Some people may be challenged by that, but overall, they see that there is a bigger purpose to their being at the Capitol. If they want to do well in office, they'd best know the Word of God and be directed in the right way. In Bible study, there is a lot of accountability.

"I've just seen a renewed hunger for the Word of God. Many of them know if they want to do well in office they need to learn the Word of God and be directed in the right way.

"Just this week I was asked about a bill that they had to vote on. I answered that I don't get into any of that as we don't discuss legislation. And a few of them answered, 'That's great! That's the best answer you could give.' I am sticking to what I am called to do and that is to bring the Word of God to them."

This year, the pastors are also hoping to partner with more supporters who can help defray some of the costs of ministry. The cost of printing high-quality four-color Bible studies alone can range from \$1,200 to \$2,400 every month.

CapMin Ministry Leaders are self-supporting missionaries. Please visit capmin.org to support their ministries.



Matt Goodsell



Robert Hayden



*Making Disciples
of Jesus Christ
in the Political Arena
Throughout the World*



Capitol Ministries® provides Bible studies, evangelism, and discipleship to political leaders.

Founded in 1996, Capitol Ministries has started ongoing ministries in more than forty U.S. state capitols and dozens of foreign federal capitols.

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IV. THE COMPELLING CULMINATION

Perhaps the most poignant illustration of the necessity of God's *forgiveness* being emulated in the life of the believer is underscored by the parable found in Matthew 18:21–35. You may recall this parable: someone who had been forgiven for a massive amount of money would not forgive the debt of someone who owed him a little. The parable serves to illustrate the incongruity of any believer's unforgiving heart. The Lord severely chastised the man who was unforgiving. Matthew's instruction is stereophonic to the concluding Pauline clause we are examining. The believer, who has been *forgiven* much by God, must not be hypocritical in the way he treats others.

V. SUMMARY

A deep understanding of Christian theology directly aids and benefits personal behavior. Short of learning biblical truth, there will be no change, there will be no spiritual growth. We will become *kind, tender-hearted, forgiving* people to the degree we understand the biblical instruction and underlying theological truths

that remind us that God has been the same to us. Apart from that, there is no reason or impetus to change. May God grow your *kindness, tender-heartedness, and forgiveness!* They are the normative demeanor of every bona fide believer! May these characteristics push out your old selfish nature as you put them on! This is who you are in Christ! Model these virtues to an onlooking world in the upcoming 2026 elections!

1. Martyn Lloyd-Jones, *An Exposition of Ephesians: Darkness and Light* (Grand Rapids: Baker, 1982) 279.
2. The formation of words in imitation of natural sounds: the naming of a thing or action by a more or less exact reproduction of the sound associated with it. (*The Merriam-Webster Dictionary*).
3. *Merriam-Webster*.
4. Lloyd-Jones, 282.
5. *Merriam-Webster*.
6. The ancients invariably placed the physical seat of emotions in the region of the bowels. Paul herein is literally saying, "Have strong bowels of compassion." When Jeremiah cried out with suffering anguish in his feelings he said in Hebrew, "*my bowels, my bowels.*" And truly, when you do feel deeply about something it reflects a feeling which seems to stem from deep in the stomach.
7. W.E. Vine, *An Expository Dictionary of New Testament Words* (Nashville: Thomas Nelson, 1952) 452.

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Bangui CENTRAL AFRICAN REPUBLIC • San Jose COSTA RICA • Yamoussoukro COTE D'IVOIRE • Kinshasa DEMOCRATIC REPUBLIC OF THE CONGO
Quito ECUADOR • Malabo EQUATORIAL GUINEA • Mbabane ESWATINI • Addis Ababa ETHIOPIA • Brussels EUROPEAN PARLIAMENT
Helsinki FINLAND • Suva FIJI • Libreville GABON • Strasbourg GERMANY • Accra GHANA • Conakry GUINEA • Port-au-Prince HAITI
Tegucigalpa HONDURAS • New Delhi INDIA • Rome ITALY • Nairobi KENYA • Riga LATVIA • Monrovia LIBERIA • Vilnius LITHUANIA
Antananarivo MADAGASCAR • Lilongwe MALAWI • Mexico City MEXICO • Chisinau MOLDOVA • Maputo MOZAMBIQUE • Nauru • Kathmandu NEPAL
Wellington NEW ZEALAND • Abuja NIGERIA • Skopje NORTH MACEDONIA • Oslo NORWAY • Ngerulmud PALAU • Port Moresby PAPUA NEW GUINEA
Warsaw POLAND • Brazzaville REPUBLIC OF THE CONGO • Bucharest ROMANIA • Apia SAMOA • Edinburgh SCOTLAND • Belgrade SERBIA • Freetown SIERRA LEONE
Bratislava SLOVAKIA • Honiara SOLOMON ISLANDS • Pretoria SOUTH AFRICA • Seoul SOUTH KOREA
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