



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

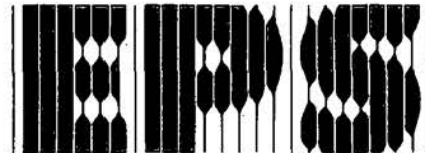
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SPECIAL COVERAGE  
WCC SIXTH ASSEMBLY  
24 JULY - 10 AUGUST 1983  
VANCOUVER, BRITISH COLUMBIA, CANADA

24 July 1983

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## S H O P T A L K

This is the first of eight special issues of EPS projected for the period of the WCC sixth assembly. The next issue (28 July) includes items on the moderator's and general secretary's reports, and presentations to the assembly on its theme and subthemes. (Journalists at the assembly receive EPS items daily, as they are written.)

Contributing to the item in this issue on the pre-assembly women's meeting was Janet Crawford, a New Zealand Anglican priest and consultant to the WCC women's sub-unit. Reporter at the pre-assembly youth event was Matthias Schmale, a West Berlin university student and assembly steward.

The EPS assembly telephone in Vancouver is 604/228 4549. It is staffed from approximately 1600 till approximately 0500 daily (less on Sundays).

Thomas Hartley Dorris  
Editor

VANCOUVER 24 July, (EPS) - Two celebrations marked the opening day (24 July) of the sixth assembly of the Geneva-based World Council of Churches.

In the morning, upwards of 3,000 delegates and others here for the assembly attended a two-hour opening service at the assembly site, the University of British Columbia. In the afternoon, several thousand more area residents were expected to join them at a public arena downtown for an opening celebration.

The morning service was held in a large white-and-yellow-striped tent topped with a cross - the primary place for worship during the 18-day assembly. There, broadcast journalist and British Methodist Pauline Webb, a member of the WCC executive committee and moderator of its assembly planning committee, preached on the "word of life".

In her prepared text, Webb, director of religious programming for the external services of the British Broadcasting Corporation, recalled areas of conflict since the fifth WCC assembly, in Nairobi in December 1975. "We have seen...blood spilt in the Streets of Soweto and the camps of Beirut, on the mountains of northwest Asia and in the seas of the South Atlantic, in the bomb blasts of Northern Ireland and the continuing carnage of Central America," she said. "All over the world, it seems, people are engaged in the bloodletting fanaticism of our time as though human lives were disposable counters in the games of power politics...And not even the churches have clean hands in the midst of all this bloody mess.

"We have not spoken in very clear language," she continued, "And even those prophets who have gone into the front line of engagement in the struggle to restore sanity to our world have sometimes had to fight rearguard action with critics in their own community who have questioned their actions or been suspicious of their motives."

She urged Christians to be like "good secretaries (who) know how to take the right initiatives because they know the mind and the will of the one for whom they work."

Delivering the message in the afternoon on the "holy city" was Jean Vanier, founder of L'Arche, a worldwide organisation of 60 communities providing homes for mentally handicapped persons. Begun and centered in France, it now includes communities in India, Honduras, Denmark, UK, Haiti, Upper Volta, Australia, US, and Canada.

Leading the morning service was Ted Scott, Anglican archbishop of Canada and moderator of the WCC central committee. In the afternoon, the liturgist was Lois Wilson, immediate past moderator of the United Church of Canada. Canadian national, provincial, and local government representatives attended the arena event. It was planned by a committee on behalf of the Canadian host churches. Seven WCC member denominations - Anglican, Quaker, Disciples, Lutheran (2), Presbyterian, and United - have Canadian headquarters. Other Canadians, notably Eastern and Oriental Orthodox, belong to WCC members with US headquarters.



3,000-PLUS IN VANCOUVER  
FOR SIXTH WCC ASSEMBLY

Ecumenical Press  
Service 83van.02

VANCOUVER, 24 July (EPS) - Only representatives chosen by its member churches are among the 900 or so voting delegates gathered here for the sixth assembly of the World Council of Churches /24 July - 10 August/. But about 300 more church people are included among the assembly's "official participants".

The approximately 30 "delegated observers" come mainly from the Roman Catholic Church, but also from a few other non-member churches with which the WCC has a working relationship. Regional and national councils of churches associated with the WCC, world ecumenical organisations which work with the WCC (such as the World Ys and the World Student Christian Federation), and international organisations of different Christian traditions (Lutheran, Reformed, Anglican, Baptist, Methodist, Salvation Army, etc.) send "delegated representatives."

Other participants include observers representing other councils of churches, ecumenical or international organisations, churches or religious bodies; guest representatives of the Canadian host churches; nearly 100 advisers invited by the WCC central committee to aid assembly deliberations; and the six WCC presidents and several other members of the retiring central committee. (Some committee members are voting delegates.)

Also among participants are 10 guests invited in a personal or individual capacity. These include several with many decades of ecumenical involvement; Walter Makhulu, president of the All Africa Conference of Churches and Anglican archbishop of Central Africa; and Brother Roger, prior of the Taizé community in France.

The two retired WCC general secretaries -- W.A. Visser 't Hooft and Eugene Carson Blake -- did not attend for reasons of health.

In a prepared statement in Amsterdam, evangelist Billy Graham, who said scheduling difficulties kept him from the assembly, urged the WCC to give "renewed emphasis to...the priority of biblical evangelism. He told a news conference there at the close of a 10-day conference he sponsored for about 4,000 traveling evangelists, that that meeting compelled him to "send a message" to the WCC event.

Besides the official participants, the 3,000-plus persons registered for the assembly include about 175 stewards (young people from all over the world who assist with assembly operations), members and volunteers from the local planning committee, about 150 regular WCC staff members, about 150 temporary staff members (primarily translators and interpreters), several hundred accredited visitors (present at their own expense for the entire assembly, and for whom a special parallel program was arranged), day visitors, and about 700 accredited media representatives.

In addition, three "related events" take place during the assembly -- the summer session at the Vancouver School of Theology, a special conference of theological students, and a forum sponsored by US churches. The latter meets across the border in Bellingham, Washington. Some forum participants are to visit the assembly on different days.



VANCOUVER, 24 July (EPS) - Local planners established three centers on the campus of the University of British Columbia to accommodate a wide range of concerns during the 18-day World Council of Churches assembly which met there in July and August.

Housed in the Lutheran campus center is the Well, described as a "place for refreshment, the exchange of ideas, and program focussing on issues of concern to women." A series of lunches, conversations, and films were scheduled to include such subjects as health; ordination; "women building a new society"; the situation of Native Canadian, Cuban, South African, Nicaraguan, Eastern European, Guatemalan, Botswanan and Italian women; women as church leaders; women in liturgy and worship; female office workers; violence against women; women and racism; female theologians; and international tourism and prostitution; women in Judaism.

Housed in two adjoining buildings - the graduate student center and international house - the Ploughshares Coffeehouse for Peace and Justice included programs featuring "experts in the fields of science and technology, theology, and international affairs, as well as church leaders, victims of militarism, persons respected for their activities of peacemakers, and performing artists."

The armory is the site of the Agora, "a place for special interest groups to present their particular concerns by way of display and multi-media presentations." It also included noon-hour performances and a gallery for the work of local artists.

Among the 60 listed Agora exhibitors are such diverse groups as the Boy Scouts, Amnesty International, Friends of the International Christian Embassy, Creation Science Association, an organisation for homosexuals in the United Church of Canada, the Interchurch Uranium Committee, Orthodox Church in America, Southern Africa Action Coalition, United Nations Association, All Africa Conference of Churches and Vancouver Right to Life Society. The planning committee noted that Agora exhibitors "do not necessarily reflect the beliefs, policies, or programs of the WCC or any of its member churches."

Also scheduled in connection with the assembly were many musical presentations, the third "ecumenical film fortnight", and several arts exhibitions.

Others, less in tune with the WCC, promised to make their presence felt here during the assembly. These included US Fundamentalists Bob Jones and Carl McIntyre, and Ulster politician and preacher Ian Paisley. One Vancouver Baptist pastor was quoted in the Vancouver Sun newspaper as raising the possibility that the anti-Christ would be attending the assembly. Zurich-based Christian Solidarity International held a five-day "world conference on the persecuted church" which overlapped the first days of the assembly.



GUESTS OF OTHER FAITHS  
AT CHRISTIAN ASSEMBLY

Ecumenical Press  
Service 83van.04

VANCOUVER, 24 July (EPS) - Fifteen guests of other faiths have been invited to attend the sixth assembly of the World Council of Churches here, 24 July - 10 August. In addition, the local assembly planning committee has set up an interfaith centre on the University of British Columbia campus, where the 18-day assembly is meeting, and has announced six public programs with an interfaith theme.

The guests include three Hindus, four Buddhists, two Jews, four Muslims, a Sikh, and an adherent of Native Canadian spirituality. Among them are Shri Shrivatsa Goswami, a North Indian renewal movement leader, Anant Anand Rambachan, A Trinidadian researcher interested in social implications of Hinduism, Fung Wing Ming, a Hong Kong scholar and head of Por Yea Buddhist Nunnery, Marc Tanenbaum, interreligious affairs director of the American Jewish Committee, Inamullah Khan, Burmese-born general secretary of the World Muslim Congress, Shaykh Yusuf Khan Shakirov, a Soviet Muslim leader, and Gopal Singh, a Sikh who chairs an Indian government panel on minorities and scheduled castes.

The interfaith public programs include Jewish and Hindu perspectives on the life of the world, Muslim and Native Canadian perspectives on life in community, Buddhist and Sikh perspectives on witnessing in a divided world, and peace and justice issues and dialogue among Judaism, Christianity, and Islam.

Last February, after an interfaith pre-assembly consultation organised by the WCC dialogue sub-unit (DFI), representatives of various religions from 19 countries prepared a message for the assembly commending a multi-religious approach to current world challenges. "We must not imagine," the group said, "that such global issues as peace and justice can be undertaken or even addressed in a meaningful way by any one religious tradition alone." /EPS 83.02.52, 75/

EPS

ASSEMBLY PUBLIC PROGRAM  
REFLECTS NATIVE HERITAGE

Ecumenical Press  
Service 83van.05

VANCOUVER, 24 July (EPS) - This part of Canada, in which the sixth assembly of the World Council of Churches takes place, is a center of Native Canadian culture. Local planners arranged several parts of the public program to reflect that.

A native arbor, "a sacred meditative area amongst the trees", was set aside on the campus of the University of British Columbia, where the assembly met. Scheduled in the arbor for early the opening morning (24 July) of the assembly was the lighting of a sacred flame by a Native elder. The flame was to burn till the assembly's close (10 August).

At the end of the assembly's first week, a 15-meter totem pole carried by Native men from Agassiz Mountain Prison, was to be raised as part of Canadian Native Day (29 July). Also planned during the assembly were eight opportunities for assembly participants to take part in a Native purification ritual in a sweat lodge. The public program included a series of Native forums on such topics as oral history, resource development on sacred lands, land claims, Native spirituality, and Natives in the Canadian justice system.

EPS



VANCOUVER, 24 July (EPS) - Affirming a continuing need now for special programs and organisations for women, the head of the women's sub-unit of the World Council of Churches says that a goal of such things must be an inclusive community.

During the opening session of a meeting for women and a few men participating in the sixth assembly of the World Council of Church (here, 24 July - 10 August), Bärbel von Wartenberg also expressed hopes that women would "move out of the women's corner to participate as women in the whole church" and that deep divisions between women because of geography, confession, wealth, age, or marital status would be overcome. "We need global sisterhood," she said, "not against men but among us."

Also greeting the approximately 300 participants in the women's meeting was Canadian Anglican Archbishop Ted Scott, moderator of the WCC central committee. He called this decade a "kairos" period, a time pregnant with possibilities for women to share fully in shaping society and the church.

Former United Church of Canada Moderator Lois Wilson introduced decorated fabric panels made by hundreds of Canadian women as gift "windows into Canada" for assembly delegates.

Several Canadian assembly participants noted that the windows emphasize the country's wealth, natural beauty, and cultural diversity, but tend to ignore deep divisions within Canadian society, the needs of ethnic and other minorities, and the relationship of Canada to the rest of the world.

WCC Deputy General Secretary Marie Assaad noted the increase in women's participation and leadership in WCC affairs over the years. She reported that of the women registered for the pre-assembly meeting, nearly half have some previous ecumenical experience, two-thirds are involved in volunteer church work, and a third are employed by the church (including one bishop, US Methodist Marjorie Matthews).

The meeting included periods of worship and Bible study, small groups discussing issues to come before the assembly, a joint meeting with assembly-related youth, sessions on assembly program, procedures, and structures, and a panel on women in the ecumenical movement. At it, WCC General Secretary Philip Potter paid tribute to female ecumenical pioneers, including Madeleine Barot, first director of the WCC women/men cooperation department, who attended the meeting here.

Potter also suggested the importance of putting the question of the ordination of women in the context of a wider debate about the role of women in the church. "Ordination is not an answer," he observed, "if it still leaves women to do the dirty work."

Three women - Australian Council of Churches General Secretary Jean Skuse, WCC President and Ghanaian high court judge Annie Jiagge, and WCC executive committee member and British broadcaster Pauline Webb - spoke of their own experiences of church and ecumenical leadership.



VANCOUVER, 21 July (EPS) - Committing themselves to "stand with the poor and oppressed in their struggle for peace and justice" participants in a World Council of Churches youth gathering /here, 17-21 July/ have called on their churches to be "resisting communities recognizing the presence of evil in the world and therefore being able to offer hope."

In a message to the WCC sixth assembly /here, 24 July - 10 August/ the approximately 200 young people urge that economic problems "not be permitted to undermine ecumenical programs for peace and justice." Expressing support for the WCC anti-racism program (PCR) and its study of the community of women and men in the church, the youth say "unjustified criticism should not be permitted to deter concrete and effective action."

Several peace and justice questions dominated discussions at the event held on the University of British Columbia campus. Based on several regional reports, participants say in a working paper that "we must share experiences of oppressions where the forces of death threaten the survival of us all and align ourselves with mass movements of people seeking liberation." In that context, the statement rejects violence, but notes that in some circumstances, people may conscientiously consider violence their only recourse for liberation.

The youth paper calls on the church to take seriously a theology that seeks liberation and to avoid positions of cheap solidarity. It suggests that the church needs to play a full role in peace movements seeking to prevent the development, possession, deployment and testing of nuclear weapons. The meeting denounced superpower interference in many parts of the world, citing as an example the current US role in Central America.

Participants reported that in many of their countries young people are not taken seriously in the church. "We look forward to the day when we are fully integrated, a day when youth pre-assemblies and 15-percent quotas are no longer necessary reminders of our place," they say. They noted that many of the young assembly delegates and stewards are an elite, "whether because of the process of selection, our knowledge of language or our availability of time." They "challenge the relevancy of the church to youth today, which so often has not been able to answer the questions which youth are asking, whilst at the same time recognizing the irrelevancy of the church to many young people."

Describing current means of communication as distorted by vested interests, the young people also stressed the need for genuine means of information exchange. In this connection the WCC youth sub-unit was charged with responsibility to build up networks that promote participation. An increased role for regional youth structures in WCC youth work and particular attention to exchanges between youth including those in isolated regions and situations were also endorsed.

Among the events organized spontaneously during the meeting was an act of solidarity for the people of Nicaragua on the fourth anniversary of their revolution. Participants were challenged to support the efforts of the Nicaraguan people to protect results achieved by the overthrowing of the former government. The youth sent a message to the Vancouver peace movement supporting the protests against testing US nuclear missiles on Canadian soil. Also, the gathering expressed its solidarity with the local Native Indian community.



The following was prepared by a meeting of youth -- delegates and stewards -- in Vancouver in connection with the WCC sixth assembly.

We are the young people at the WCC Assembly in Vancouver. We have gathered from many churches all over the world to form new relationships, to work together, to share our experiences, and to witness to our faith in Christ who struggles with us, who compels us to act, who unites us, and who gives us life.

We come from Nicaragua, where we struggle for survival and for freedom from US intervention.

We come from Africa, where the reality of poverty, disease and oppression by outside forces, and human justice and dignity is being denied, particularly in South Africa where the heresy of apartheid is being justified as biblical.

We come from the Middle East where Lebanon's demands for national sovereignty are being ignored by those who wage war on her soil and where the right of the Palestinian people to return to their homeland in the occupied territories is being denied.

We come from the Pacific, where our home is being turned into a dumping ground for nuclear wastes.

We come from Europe, where the deployment of nuclear arms and militarization bring us daily closer to Armageddon.

We come from Asia, where transnational corporations abound and militarization rages on, supported by the superpowers, which results in the unabated violation of human rights and dignity.

We come from the Caribbean, where we are caught in the midst of superpower rivalry and foreign intervention which threatens our daily lives.

We come from North America, where we are burdened by capitalistic ideals of consumerism and militarism.

We come from many broken churches and broken communities in a broken world. Our world appears to be far from the one body of Jesus Christ. Christ's desire is to reconcile us to God in one body through the cross.

We have come together in Vancouver and among the many issues that confront and concern us, one emerges with compelling urgency.

#### WE WANT PEACE:

- NOT as the doctrine of national security defines it -- repression, covert violence, the absence of war, BUT as God's shalom built on social justice;
- NOT as the escalation of nuclear armaments, BUT as the affirmation of human dignity and the meeting of basic human needs;
- NOT as comfort and complacency, BUT as gospel-rooted conviction and action.

We recognize that we ourselves are caught up in the structures of oppression and alienation, and at the same time we express our gratitude to God for those of us who are participating in the liberating struggles. We come with anguish and desire to be instruments of the manifest power of the gospel.

(more)

We therefore commit ourselves to participate with the poor and oppressed in their struggle for justice in order to live in peace. To this end we commit ourselves to go beyond mere proclamations and to search with determination for the means of concrete action in our own situations, in community with others, keeping alive the international and cross-confessional friendships we have formed at this meeting.

We challenge each member church through its delegates at this Assembly to work for unity and the realization of these goals.

We challenge the WCC Sixth Assembly to reinforce the ecumenical priorities outlined in this statement. The economic crisis should not be permitted to undermine ecumenical programmes for peace and justice. Unjustified criticism should not be permitted to deter concrete and effective action. In this context, the Programme to Combat Racism must be continued. We commend the Study on the Community of Women and Men in the Church, recognizing the dual nature of the oppression of women in society and the barriers to full participation of women in the church.

Furthermore, WCC initiatives in the following areas must remain priorities:

- literacy education and liberation through an ecumenical Christian education;
- disarmament and the opposition to militarism;
- human rights;
- communication networking among world youth.

Together we must move forward in the conviction that the One who wills life, wills it for all. The One who wills life is our life. The One who kindles our passions for justice and mercy is the One of whom the scriptures say:

God will judge between many peoples, and will settle disputes for strong nations far and wide. They will beat their swords into ploughshares, and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore. People will sit under their own vines, and under their own fig trees, and no one will make them afraid, for the Lord Almighty has spoken. All the nations may walk in the name of their gods; we will walk in the name of the Lord our God, for ever and ever. (Micah 4:3-5)



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## SPECIAL COVERAGE

### WCC SIXTH ASSEMBLY

24 JULY - 10 AUGUST 1983

VANCOUVER, BRITISH COLUMBIA, CANADA

## AMERICAN JEWISH ARCHIVES

7 August 1983

Issue Five

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## SHOP TALK

The next EPS (9 August) is to include results of elections for the WCC presidents and 145-member central committee. Also planned are items on the assembly's "witness for peace and justice" and statements and reports approved by the assembly as a whole.

The EPS telephone in Vancouver (604/228 4549) is staffed through 12 August from about 1600 till about 500 GMT.



ASSEMBLY ROUNDUP (2):  
WEEK 2 WORSHIP, ISSUES

Ecumenical Press  
Service 83van.36

VANCOUVER (EPS) - Major acts of worship marked the start and the end of the second week of the World Council of Churches Sixth Assembly on the campus of the University of British Columbia, here.

The week opened on Sunday (31 July) with a eucharistic celebration of commitment to Christian unity. Upwards of 3,500 people filled the worship tent to overflowing to celebrate the "Lima liturgy."

At week's end, during a series of gatherings for worship and witness that took more than 12 hours from Friday evening through Saturday morning, thousands highlighted concern for peace and justice.

In between, the 835 delegates and hundreds more visitors and observers tackled many issues before the assembly - among them peace, unity, justice, participation, healing - in groups that ranged in size from under 10 to several hundred.

Canterbury Archbishop Robert Runcie was presiding celebrant for the Lima liturgy, assisted by six other clergy from different continents and Christian traditions.

Like the baptism, eucharist and ministry (BEM) text approved by the WCC Faith and Order Commission in Peru in 1982, the liturgy reflects theological convergence in the spectrum of Christianity from Roman Catholic to Orthodox to Reformation churches.

"This eucharist," Runcie said, "is what unites a badly divided and broken world" and "points to our future unity." Among the readers and leaders of prayer were West German Roman Catholic Bishop Paul Werner Scheele and Russian Orthodox Archbishop Kirill.

Later in the week official Roman Catholic observers at the assembly said the Vatican has sent the BEM text to each diocese and has asked its ecumenical officers to arrange for study at all levels. A two-third response rate was projected.

The "witness for peace and justice" took place Friday evening (5 August) through the next morning, the 37th anniversary of the nuclear bombing of Hiroshima. At the vigil's opening worship participants were invited "to uphold, uplift and respect the lives of persons and peoples, the life of all creation." Following a two-hour opening interfaith "public witness," participants processed to the worship tent where Swedish Lutheran Archbishop Olof Sundby led Christian "worship for peace and justice" for two hours, with WCC General Secretary Philip Potter presenting a meditation. Around midnight the throng was to be addressed by Bishop Desmond Tutu, who was scheduled to arrive earlier in the day after finally getting the South African government's permission for a trip to the assembly.

Through the night representatives of each region and continent took turns leading a prayer vigil in the tent. At 7:30 Saturday, North American Greek, Orthodox Archbishop Iakovos celebrated the eucharist, assisted by other Eastern Orthodox hierarchs. From 9:30 worship, song and dance continued at Ploughshares, a coffee house at the assembly. The assembly itself had a schedule of hearings, small-group, committee and plenary sessions.

(more)



Outside of the special services and the four daily worship services, assembly participants spent most of the week delving deeply into the assembly's many issues. Eight masked figures drew applause and laughter as they dramatized assembly issues at a Monday morning plenary. Wearing larger-than-life masks and appropriate costumes, the dramatists portrayed emotions ranging from boredom with ecclesiastical speech-making to joy at being part of the church community.

After the introduction to the eight issues - witnessing, unity, participation, healing, peace, justice, learning and communicating - Oriental Orthodox (Armenian) Catholicos Karekin II, a WCC vice-moderator, urged delegates to enter vigorously into the issue group discussions. "When one's personal faith and one's unequivocal and committed conviction are involved (in the discussion)," he said, "then the quality of attitude becomes quite different from the purely academic, intellectual, practical, technical, professional approach."

And enter into the discussions they did. Almost since the assembly began each participant has been part of one of about 60 small groups for discussion and Bible study. These groups in turn formed eight cluster groups to share their experiences. Finally the fruits of the cluster groups were brought to the entire assembly. Besides this, delegates selected one of the eight issues and then held sessions on those topics and sub-topics. These groups summarized their concerns in the form of resolutions during the final days of assembly.

At one of the two plenary sessions reporting results of the small and cluster groups, Church of England delegate Ruth Etchells said her cluster resolved tensions between approaches to issues in six words: "Christ resolves conflict; Christ activates change."

Swedish-American theologian Krister Stendahl provided a theological reflection on the cluster group reports by saying the theology handed down to us "is being chastened to a new awareness." He said, "Jesus said you don't live by bread alone, but he never said that to a hungry person. You never find Christ acting only as a pastoral counselor; he usually did something."

Among the many concerns voiced in the group reports were the problem of hunger, the caste system in India, the Armenian question, the Ku Klux Klan, the disabled, the role of "worldwide Christian communions" in the WCC, participation of women and youth, and the ordination of women.

One approach to solving problems came from New Zealand Anglican Bishop Whakahuihui Vercoe, a Maori, who said churches should approach more problems through careful listening. He said, "Let's get under their skin and not impose a philosophy which we don't understand anyway." And in the communication issue group, Elizabeth Okwenje of the All Africa Conference of Churches urged a search for "media that are truly ours to manage and afford, media that do not talk down to people, media that not only instruct but call for participation."



VANCOUVER, 7 August (EPS) - What kind of statement on peace and justice should the Sixth Assembly of the World Council of Churches make? As delegates debated a draft of such a statement different tendencies were clear. Some want a statement they would consider more nuanced and balanced. Others favor wording which could at least be interpreted as a call for unilateral nuclear disarmament.

Taking the former stance was English Anglican Bishop John Habgood. He moderated the November 1981 WCC nuclear disarmament hearings in Amsterdam. "In some ways," he said, "this statement distorts the balance of that report. Where the report is carefully worded, this statement exaggerates. Where the report draws a careful distinction between theological judgments and practical recommendations, this statement confuses the two." He asked that the statement be "much more respectful of the various conditions in our various countries and various churches."

Supporting his position was US Lutheran Bishop David Preus. "I understand that this statement calls the churches to support unilateral disarmament. Many of us do not believe unilateral disarmament is a constructive move toward peace," he said.

The specific paragraph mentioned by Preus does not use the words "unilateral disarmament." It does ask the churches to declare unequivocally "that the production and deployment as well as the use of nuclear weapons are a crime against humanity and must be condemned on ethical and theological grounds." In a later press conference, US Presbyterian Co-Styled Clerk William P. Thompson said the draft "could be interpreted as a call for unilateral disarmament." Thompson moderates the committee which prepared it.

Calling for a stronger statement was (US) United Church of Christ President Avery Post. "This paper could have even a sharper cutting edge," he said. "It is urgent - but far less urgent than it should be. It is declarative, but I suggest that there should be more imperative statements in the prophetic tradition."

"Peace and injustice cannot coexist," said Kenya Anglican Bishop Henry Okullu. He responded to the draft on behalf of issue group 6, "struggling for justice and human dignity." "There will be no peace in the whole of Africa," he said, "with the increasing militarization of the area by the Soviet Union and the United States. There will be no peace while millions in Africa die of hunger while million in the North die of overeating. Those people will fight for their lives."

Responding to the draft on behalf of issue group 5, "confronting threats to peace and survival," Russian Orthodox Archbishop Kirill agreed that the churches must "proclaim the link between peace and justice" and must develop a "clear and theologically credible position of security and peace."

Christian peacemaking must be active and courageous, said Aruna Gnanadason of the Church of South India, responding to the draft from the pre-assembly women's meeting. "Women know, out of our own lives, that relationships can be healed between two people if one person takes the first step. This is also true between nations," she said. "Churches must advocate first steps toward reconciliation and disarmament."



VANCOUVER, 7 August (EPS) - "Peace requires a new international order based on justice for and in all the nations, and respect for the God-given humanity and dignity of every person," says a draft statement on peace and justice presented to the Sixth Assembly of the World Council of Churches, meeting here until 10 August.

Observing that an ecumenical approach to peace and justice is based on the belief that "without justice for all everywhere we shall never have peace anywhere" the statement says, "What is demanded is a deliberate fusion of the struggles for peace and justice."

Focusing on growing threats to justice and peace, the statement notes that the present economic crisis has resulted in even greater injustice for the developing countries, denying millions basic needs of life. "The failure of UNCTAD VI has dashed hopes for meaningful North-South dialogue," it observes.

Referring to growing "rampant militarism," the statement says the survival of millions of people is now threatened by effects of nuclear bombings, weapons testing, the dumping of nuclear wastes, raging wars, oppression and repression. Observing that security is inseparable from justice it says, "No nation can pretend to be secure so long as others' legitimate rights to self-determination, sovereignty and security are neglected or denied."

"True security for the people demands respect of human rights, especially social and economic justice for all within every nation, and a political framework that would ensure it," it adds.

Following a session during which assembly delegates offered reactions and comments, (EPS 83van.37) the statement was sent back to a 35-member committee. It returned a revised statement to the assembly for action during its last days.

EPS

#### 12 MORE SEATS ON NEW WCC CENTRAL COMMITTEE

Ecumenical Press  
Service 83van.39

VANCOUVER, 7 August (EPS) - The new World Council of Churches central committee, to serve from now until the next WCC assembly in 1990 or 1991, has been increased in size from 133 to 145. Though the intent of the nominations committee was to reflect the sex, confessional and age distribution of the assembly, the proposed central committee falls short of the goal in the categories of youth and women.

Women were 29.5 percent of delegates projected for the assembly. The proposed central committee would have 26.2 percent women. Youth were 13.4 percent of projected delegate totals. On the proposed central committee 9.7 percent would be 30 or under.

Thirty-three members of the new central committee would be Orthodox (Oriental and Eastern), 28 Reformed, 21 Lutheran, 15 Anglican and 15 Methodist. The West Europe delegation would be the largest with 29 members, followed by East Europe (24), Africa (23), United States (23), Asia (20), and the Middle East (10).

Proposed for election as WCC presidents were Anglican Archbishop W.P.K. Makhulu (Botswana), Oriental Orthodox Metropolitan Paulos Mar Gregorios (India), Methodist health consultant Nita Barrow (Barbados), Lutheran Bishop Johannes Hempel (GDR), Reformed educator Marga Bührig (Switzerland), former United Church of Canada Moderator Lois Wilson, and Eastern Orthodox Patriarch Ignatios (Syria).

EPS



CHURCH REPS MEET  
FROM UK, ARGENTINA

Ecumenical Press  
Service 83van.40

VANCOUVER, 7 August (EPS) - In an interview after a meeting of British and Argentine participants in the World Council of Churches Sixth Assembly here, Canterbury Archbishop Robert Runcie said he is "pleased with the creation of an atmosphere for further dialogue".

The closed meeting of about eighty people brought together people from Britain and Ireland, on the one hand, and Argentina and other Latin American countries on the other. It follows an earlier meeting in June in Rio de Janeiro between a small number of representatives from the Argentine Consultative and British Councils of Churches.

Runcie, who is also president of the BCC, did not attend the earlier meeting but said he was impressed with the discussions as reported back to assembly participants. "The character of the questions and comments revealed the problems in a Christian spirit. The subjects touched upon the ways people saw the historical questions and the problems for the future, and revealed that areas of fear and conflict may be tackled with hope for the future", he said.

Argentine theologian José Miguez-Bonino, a WCC president who visited Britain last year on a WCC pre-assembly visit at the height of the conflict in the South Atlantic, said the meeting "provided an opportunity to report the contents of the discussions" which have gone on between the two councils of churches "since the very beginning of the conflict."

BCC General Secretary Philip Morgan, who was refused an entry visa by the Argentine government when he tried to meet church representatives there earlier this year, emphasised that the series of meetings is not an attempt at negotiation, but rather a way of communication between Christians, sharing perceptions and information. "The meeting was happy and cordial", he reported. "It fulfilled the hopes for its success that we had, and shows the value of the conversations we carry on amongst ourselves", he continued. He reported that at the meeting he presented Miguez-Bonino with an invitation for Argentine church representatives to attend the BCC Assembly early next year.

EPS

ASSEMBLY WORSHIP  
SEEN AS CENTRAL

Ecumenical Press  
Service 83van.41

VANCOUVER, 7 August (EPS) - "This is the Lord's doing. It is marvellous in our eyes." WCC staff member Wesley Ariarajah expressed surprise and delight. He and others involved in planning for worship at the Sixth Assembly of the World Council of Churches had hoped it would have a much stronger presence than at other assemblies, but they hadn't dared expect the impact worship would have at this event.

"We're surprised that so many people have understood what we intended," Ariarajah told a press conference. "This is a praying assembly. And the worship is at the centre of our life here."

The special worship tent is one factor in the positive assessment. Not all those involved in the planning felt it either appropriate or practical. At one point, there were suggestions that the whole idea be scrapped and that worship take place in the plenary hall as at previous assemblies. "The tent has helped show that worship is central," Dieter Trautwein, assembly worship advisor from the Federal Republic of Germany, told the press conference.

EPS



VANCOUVER; 7 August (EPS) - After more than a week of prepared programs, delegates to the World Council of Churches Sixth Assembly here had the chance at plenaries (2, 3 August) to have their say on the WCC and the ecumenical movement. The sessions included summary statements from the eight "cluster groups" in which the 835 delegates met for discussion.

Aaron Tolen (Cameroon Presbyterian Church) reported that his cluster group sees the WCC as catalyst that permits things to happen at the member-church level. But, he said, the power to act and decide remains with the member churches. Antoinette Panhuis (United Protestant Church of Belgium) reported her cluster said the "main obstacle to unity is distrust" of motives, ideologies and hidden purposes of others. She said there is a need to go "through a process of healing" before the ecumenical movement can do much.

Swiss Reformed Marga Bührig said it all boils down to "who has the power." She said little power has been given to people to forge their destiny. Her cluster group wanted delegates to ask if "we are a church who can challenge the power of the world." "We need to be clear on the kind of power we use," she said.

Another cluster-group reporter focused on theological concerns. Swedish Lutheran Per Erik Persson said his group urged thorough study of the recent theological convergence text on baptism, eucharist and ministry. If Christian unity is a gift of God, he asked, why "do we hesitate to act on what has been given to us?"

British Eastern Orthodox George Dragas outlined tensions churches face in dealing with theological issues. He illustrated one of the problems of unity by citing the issue of women's ordination. In a spirited reply, during the open discussion, Swiss Reformed Nicole Fischer said, "The price of unity is very expensive. Don't put it all on the question of ordination of women."

Czech Brethren delegate Josef Smolik said participation of youth goes beyond inclusion in assembly delegations. Youth need to see, he said, that "ecumenism is not just a structure based in Geneva, but a dynamic movement." Finnish Lutheran John Vikström said issues of unity and renewal of human community should be taken together and not competitively. "We need to pay special attention to the biblical basis of these two concepts," he said. "We want to be involved in one ecumenical movement, not two."

EPS

CONCERN EXPRESSED ON WCC  
DELEGATE TOTALS, RATIOS

Ecumenical Press  
Service 83van.43

VANCOUVER, 7 August (EPS) - Midway through the Sixth Assembly of the World Council of Churches; the credentials committee reported that 75 delegate spaces were unfilled. It noted "with concern" that as a result only 835 delegates from WCC member churches are here for the gathering.

The committee also expressed concern that there are fewer young people and women than the central committee asked for (women 33% and youth 20%) and that "churches still try to include young women in two categories instead of nominating young women and women separately."

Delegates 30 and under are 13.53% of the assembly; female delegates are 29.58%; ordained delegates total 52.93%.

EPS



WCC Sixth Assembly

Third Edition

3 August, 1983



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WORLD COUNCIL OF CHURCHES  
Department of Communication  
P.O. Box No. 66  
150, route de Ferney  
CH-1211 GENEVA 20

Telephone: (022) 98 94 00  
Telex: 23 423 OIK CH  
Cable: OIKOUMENE GENEVA





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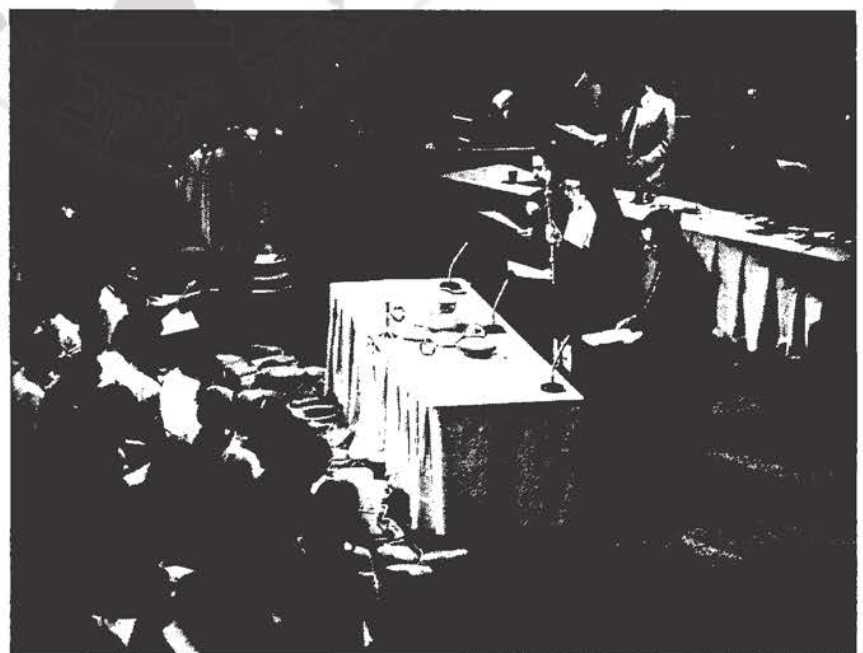
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(3018) The elements used at the Lima liturgy: Unleavened bread was baked on campus by a residence-hall cook; the ceramic goblets and plates with ecumenical logo were handmade by a local potter. (3019) A large crowd attended the assembly's opening worship. (3020) Leaders of the Lima liturgy (from left): Livingsten Thompson, Moravian, Jamaica; Harry Henry, Methodists, Benin; Elisabeth Lidell, Lutheran, Denmark; Robert Runcie, Anglican, England; Caroline Pattiasiana-Torch, Reformed, Indonesia; Jesudasan, United, India; Robert Wallace, United, Canada. (3021) Gifts are brought forward during the celebration of the assembly eucharist. (3022) Brother Roger of Taizé greets Wendy Chamberlain (US). (3023) Native Canadian volunteers and honorary rope-pullers raise totem pole. (3024) The totem pole being raised. (3025) The eight assembly issues introduced by a dramatic presentation. (3026) Slides, music and live presentations were used to portray concerns of the Pacific people. (3027) Actors tell the assembly the story of Canada's history. (3028) John Francis, nuclear physicist from Scotland, speaks to the assembly. (3029) Darlene Keju-Johnson of the Marshall Islands, a public health worker, describes the effects on her people of nuclear-test radiation. (3030) Jan Pronk, deputy general secretary of UNCTAD, speaks to the assembly. (3031) Plenary presentation by Vitaly Borovoy, Russian Orthodox representative at the Ecumenical Centre in Geneva. (3032) Linda Katsuno, third generation Japanese Canadian, reads a lesson during assembly worship. (3033) Metropolitan Chrysostomos of the Ecumenical Patriarchate leads the rite of sharing blessed bread.



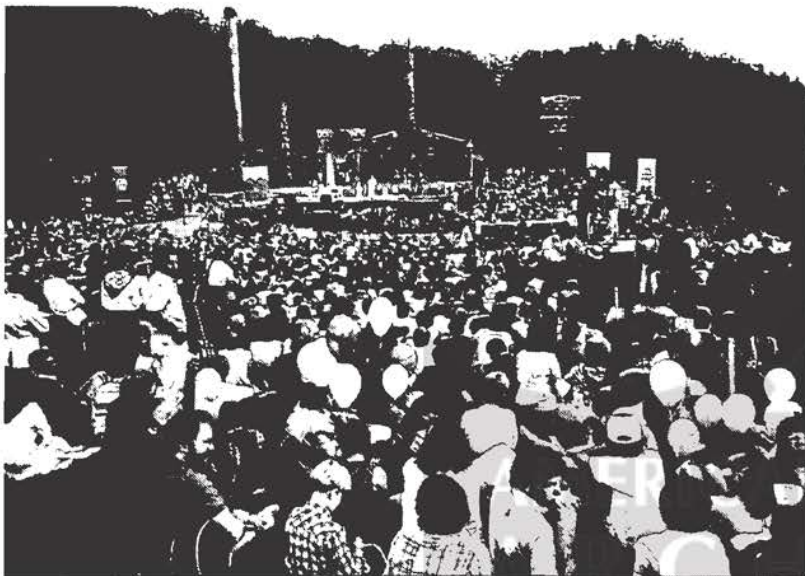
WCC Sixth Assembly

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Fourth Edition

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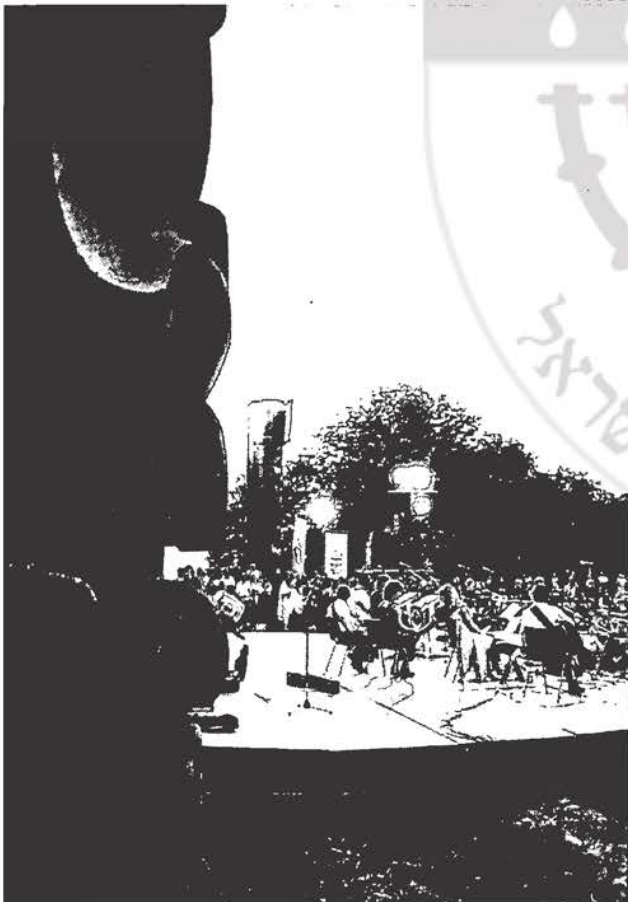
10 August, 1983



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WORLD COUNCIL OF CHURCHES  
Department of Communication  
P.O. Box No. 66  
150, route de Ferney  
CH-1211 GENEVA 20

Telephone: (022) 98 94 00  
Telex: 23 423 OIK CH  
Cable: OIKOUMENE GENEVA





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(3033, 3034, 3035, 3036, 3037, 3038) Peace Witness and Vigil. Believers from around the world joined in a public witness for peace and justice on August 5. An all-night prayer vigil was followed by the celebration of an Orthodox eucharist the next morning, the anniversary of the destruction of Hiroshima.

(3039) An Orthodox delegate, Bishop Elias Kurben, Antiochian Orthodox Lebanon, takes part in the eucharist Saturday morning. (3040) Archbishop Iakovos, Greek Orthodox Archdiocese of North and South America with two celebrants during the Orthodox liturgy at WCC Assembly. (3041) Archbishop Iakovos, Greek Orthodox Archdiocese of North and South America. (3042) General Secretary Philip Potter (right) distributed symbols of life at the peace vigil. Receiving is Brother Robert of Taizé. (3043) Bishop Desmond Tutu, South African Council of Churches, made a moving post-midnight address. (3044) Dr. Philip Potter (left) and Bishop Desmond Tutu. (3045) Sharing a symbol of peace during the vigil.

Among Issue Group moderators were (3046) Metropolitan John of Helsinki, Orthodox Church in Finland; (3047) Ms Margareta Ingelstam, Sweden; (3048) Metr. Paulos Mar Gregorios, Orthodox Syrian Church of the East, India; (3049) Ms Mercy Oduyoye, Methodist Church Nigeria; (3050) Bishop Johannes Hempel, Federation of Evangelical Churches in the DDR; (3051) Ms Theresa Hoover, United Methodist Church, U.S.A.



VANCOUVER, 15 August (EPS) - Reports on "struggling for justice and human dignity" and "witnessing in a divided world" have been sent by the World Council of Churches central committee to the 301 WCC member denominations. The WCC assembly, which ended here 10 August, had referred the reports to the newly elected committee.

The assembly asked those who drafted the reports to make major changes in them and did not have time to deal with the revised versions before adjourning 10 August. The assembly did forward reports on six other issues to the churches.

The justice report calls on churches "to resist demonic powers of death inherent in racism, sexism, class domination, caste oppression and militarism." Among suggestions made to churches dealing with "unjust economic structures," the report suggests "exposing the role of transnational corporations." Among the tools suggested for churches are covenanting, "exploring forms through which Christian spirituality is manifested," networking, and financing anti-racism and development work.

"Let us not be misled into pessimism," the report says, over the emerging abuses of power in the world. "As a gift of God, power is used and should be used to countervail those who worship the idols of death. ... People seek liberation with justice, with creativity and courage which are the signs of hope in our time. We must affirm the right to share power with equity, because it is shared life."

The witnessing report builds on the 1982 WCC mission and evangelism affirmation, which the report encourages churches "to translate and distribute widely." It draws special attention to witnessing among children, among the poor and among people of other faiths.

In dealing with the latter the report urges that witness not be a one-way process "from us to them." It says there is also a witness "from them to us." And "while affirming the uniqueness of the birth, life, death and resurrection of Jesus, to which we bear witness, we recognise God's creative work in the seeking for religious truth among people of other faiths."

Among actions on staff, the committee approved the following WCC sub-unit directors: Faith and Order, Günter Gassman (interconfessional dialogue and ecumenical research secretary, studies department, Lutheran World Federation); World Mission and Evangelism, Eugene Stockwell (associate general secretary, overseas ministries division, National Council of the Churches of Christ in the USA); Church and Society, David Gosling (lecturer in Asian religion, University of Hull, England); and Christian Medical Commission, Eric Ram (CMC associate director). Respectively, they succeed William Lazareth, Emilio Castro, Paul Abrecht, and Stuart Kingma, who are retiring or taking new positions by the end of 1983.

Also approved were Thomas Best (associate professor of religion, Butler University, Indianapolis, Indiana, USA) as a faith and order executive secretary; Gerhard Linn (a pastor from the GDR) as secretary for education and mission; and Stuart Brown (regional program officer in Dakar, Senegal, for the social sciences division of the International Development Research Centre) as program secretary for Christian-Muslim relations.

In other action, the committee elected a new Faith and Order Standing Commission, and appointed US Methodist John Deschner commission moderator. The committee also appointed several "core groups". They are to meet next January to begin to implement new program mandates given by the WCC Sixth Assembly.

Referred to the WCC staff for followup were proposals dealing with religious liberty in Albania, new US missiles in Europe, and a superpower summit meeting.



VANCOUVER, 15 August (EPS) - Heinz Joachim Held, president of the foreign relations office of the Evangelical Church in (West) Germany (EKD), is the new moderator of the 145-member central committee of the World Council of Churches.

Held was elected during a closed session of the new committee following the conclusion of the WCC Sixth Assembly, here, 10 August. The committee governs the WCC between assemblies, which are held every seven or eight years.

Elected vice moderators were Sylvia Talbot, a US health education specialist, and Chrysostomos of Myra, metropolitan archbishop and president of the panchristian affairs commission of the Ecumenical Patriarchate.

Held, 55, is ordained and a member within the EKD of the (United) Evangelical Church in Hessen and Nassau. Talbot, 49, belongs to the African Methodist Episcopal Church. Chrysostomos, 62, is Eastern Orthodox.

Held, a committee member since 1968, has been on its finance committee since 1975. He has headed the EKD foreign relations office since 1975, after work in Argentina as a theology professor (1964-68) and as president of the Evangelical Church of the Rio de la Plata (1968-1974).

Talbot became a member of the WCC's Christian Medical Commission in 1973, and has been its moderator since 1976. Since 1972, she has been responsible for youth and women's work in two AME districts - Caribbean and South America (1972-80) and Georgia (since 1980). Chrysostomos has been on the central committee since 1961, and its executive committee since 1971. He has been a member of the patriarchal holy synod since 1972, and a theology professor since 1951.

Besides the officers, the committee also elected 16 more of its number to its executive committee: Joyce Kaddu (Anglican, Uganda), Aaron Tolen (Reformed, Cameroon), Bena-Silu (Kimbanguist, Zaire), Annathai Abayasekera (Anglican, Sri Lanka), Soritua A. E. Nababan (Lutheran, Indonesia), Puafitu Faa'alo (Reformed, Tuvalu), Jean Skuse (United, Australia), Janice Love (Methodist, USA), J. Oscar McCloud (Reformed, USA), Meinard Piske (Lutheran, Brazil), Bishop Athanasios (Oriental Orthodox, Egypt), Archbishop Kirill (Eastern Orthodox, USSR), Metropolitan Antonie (Eastern Orthodox, Romania), Harry Ashmall (Reformed, UK), Gunnar Stalsett (Lutheran, Norway), and Karoly Toth (Reformed, Hungary). Also on the new executive committee are the seven WCC presidents: Anglican Archbishop W.P.K. Makhulu (Botswana), Oriental Orthodox Metropolitan Paul Mar Gregorios (India), Methodist health consultant Nita Barrow (Barbados), Lutheran Bishop Johannes Hempel (GDR), Reformed educator Marga Bührig (Switzerland), former United Church of Canada Moderator Lois Wilson, and Eastern Orthodox Patriarch Ignatios IV (Syria).

The executive committee voted to appoint a search committee next February to recommend a candidate to succeed retiring general secretary Philip Potter. Before that, nine members of the executive committee, chaired by Wilson, are to suggest search procedures. Potter's successor is expected to be elected by the central committee by the end of 1984.



VANCOUVER, 15 August (EPS) - The US government has been criticized by the Sixth Assembly of the World Council of Churches for its military policies in Central America, policies the assembly said increase chances for a potentially devastating war in the region.

Saying that Central America "is caught up in an agonizing struggle to recast the foundations of its people's life," the assembly "vigorously opposes any type of military intervention by the United States, covert or overt, or by any other government, in the Central American region."

Several attempts to amend that section to delete reference to the United States or include mention of the USSR failed.

The statement says, "The current United States administration, acting on its perception of the nation's security, has adopted a policy of military, economic, financial and political initiatives designed to destabilize the Nicaraguan government, renew international support for Guatemala's violent military regimes, resist the forces of historic change in El Salvador, and militarize Honduras in order to insure a base from which to contain the aspirations of the Central American peoples."

The statement calls attention to massacres in Guatemala, human rights violations in El Salvador, and policies of harassment against its neighbours by Honduras. About Nicaragua, the statement draws attention to "the life-affirming achievements of the Nicaraguan peoples and its leadership since 1979," mentioning especially the abolition of the death penalty, the literacy programme, an effective land reform scheme, and openness to acknowledge "the inappropriateness of some policies."

EPS

WCC ASSEMBLY CALLS FOR  
SOUTH AFRICAN SANCTIONS

Ecumenical Press  
Service 83van.68

VANCOUVER, 15 August (EPS) - The Sixth Assembly of the World Council of Churches has affirmed the need for mandatory and comprehensive sanctions against South Africa because of its policy of apartheid (race separation). At the same time, the assembly urged governments to give highest priority to the establishment of an effective oil embargo.

A companion statement calls on the 301 WCC member churches to deepen their solidarity with forces opposed to apartheid and racism and struggling for liberation, including UN-recognised liberation movements. (This designation is held by SWAPO, fighting fighting for majority rule in Namibia.)

The statement reiterates that apartheid is "condemned by the gospel of Jesus Christ." Any theology supporting it is deemed "heretical."

New constitutional proposals by the South African government are condemned as "fraudulent and racist" because they do not provide for real sharing of power and exclude blacks from the political process.

On Namibia, the assembly supported immediate implementation of UN Resolution 435 calling for independence. WCC member churches were asked to discourage their people from immigrating to South Africa.

At the suggestion of Anglican Bishop Desmond Tutu of South Africa, mention in the final version is to be made of white South Africans, with an indication the world church loves and cares for them and is not anti-South Africa but anti-injustice and apartheid.

EPS



VANCOUVER, 15 August (EPS) - With 400 million people in the world inadequately nourished, churches of the World Council of Churches have been asked to take action to change the underlying causes of hunger.

In its closing session, the WCC Sixth Assembly also passed resolutions on the situation in Cyprus, the problems of people in the South Pacific, and the struggle for land rights of Canada's aboriginal peoples. Four short items to be placed in the minutes of the meeting were also adopted.

The statement on "international food disorders" says "food must not be used as a political weapon," noting that it is often used for bargaining among and within nations. WCC member churches are asked to undertake a 13-point programme to alleviate the international food crisis. Among the points are calls to strengthen ecumenical response for emergency food needs: to continue educational programmes about the causes of hunger; to monitor food-related policies of governments, international agencies and transnational corporations; and to support efforts for peace, justice and human rights.

In its resolution on Cyprus, the assembly said it is "deeply concerned about the lack of progress toward a peaceful and just solution" created by the military intervention there of Turkish forces. It calls for "immediate implementation of all relevant UN resolutions on Cyprus" and for a resumption of negotiations.

As a result of testimonies during the assembly from Christians of the South Pacific, delegates adopted a resolution expressing concern about continued nuclear-weapons testing in French Polynesia, the dumping of nuclear wastes by outside powers, maneuvers of the great powers' nuclear weapons-carrying submarines, and self-determination for the Melanesian inhabitants of New Caledonia.

The federal and provincial governments of Canada were urged to "recognise and enact aboriginal title, aboriginal rights and treaty rights in the Canadian Constitution in a manner and form acceptable to the aboriginal peoples themselves" in another resolution.

The assembly asked member churches to support the aboriginal peoples of Canada and the Canadian churches, which delegates commended for their consistent support of the aboriginal peoples' struggles to "gain recognition within Canada as distinct peoples uniquely attached to their traditional lands."

The negative effects of US military bases in the Philippines, violence in Sri Lanka, violations of human rights in Lesotho, and the continuing world silence about the massacre of Armenians at the beginning of the century were the subjects of four short items of concern addressed by the assembly with the instruction that the concerns be placed in the official minutes of the meeting.

The business was concluded at an unexpected plenary session on the last night of the 18-day meeting. At its end, Canadian Anglican Primate Ted Scott, outgoing WCC moderator led participants in prayer and the singing of a hymn. Then, on a count of three, the thousand-plus throng threw into the air the colourful seat cushions they had been using the past 18 days.



Media attention focused on those statements dealing with peace and with the super-powers. One of the most debated resolutions supports UN efforts for peace in Afghanistan, including withdrawal of Soviet troops and an end to aid to anti-government forces. Though some argued for a resolution calling for "immediate" Soviet withdrawal, in the end the majority agreed with a Soviet Baptist who asked for wording church representatives from the USSR could agree to. US involvement in Central America was sharply censored, with attempts to delete reference to the US or include a mention of the USSR defeated. The vote was 479-21 with 142 abstentions.

A statement on peace and justice urges churches to speak out more boldly on the nuclear arms race and it recognised that "without justice for all everywhere we shall never have peace anywhere." A statement on human rights calls for such activities as advocacy, calling on governments to develop new legal instruments and "a pastoral approach," which combines prayer, preaching and practical efforts in action.

A Middle East resolution encourages churches to have a wider awareness of the justice of the Palestinian cause. Another statement calls for mandatory and comprehensive sanctions against South Africa. A companion statement calls on member churches to deepen their solidarity with forces opposed to apartheid (race separation) and racism, including UN-recognised liberation movements like SWAPO in Namibia.

The assembly also expressed concern about nuclear testing in French Polynesia, endorsed aboriginal rights in Canada, called for "immediate implementation" of UN resolutions on Cyprus, and expressed concern for the world's 400 million under-nourished.

Participation was a strong theme that ran through the assembly, resulting in an issue group report which called on churches to use the "special gifts" of laity, women, youth, the elderly, children and the disabled. Women had a higher profile in this assembly than in previous ones. Many of the key speakers - British broadcaster Pauline Webb, German theologian Dorothee Sölle, Australian physician Helen Caldicott, and Bolivian labor activist Dmofila Barrios - were women. There were increases in youth and women delegates both at the assembly and on the new central committee, and it was the first time major provision was made by an assembly for the disabled.

In addition to the official programme for delegates, dozens of speakers addressed various public events for visitors. A meeting place for women, the Well, offered a programme that drew overflow crowds throughout the assembly. Ploughshares was set up as a coffee house to highlight peace and justice concerns. Books, materials and displays from five dozen groups were available in the Agora and in a WCC bookstore. And a film festival screened movies related to the assembly themes, half from women directors.

The assembly received attention from scattered picketers opposed to WCC actions or attitudes. The Canadian Broadcasting Corporation provided television coverage of the sessions, the worship services and the daily press conferences, which went via satellite to cable systems throughout Canada and in the northern US. Both audio and video tapes of assembly highlights are also being made available. The assembly even had its own daily newspaper, which covered both the proceedings and the many extra events delegates were unable to attend.

The assembly business was concluded in an extra plenary session on the last night of the 18-day meeting. After retiring moderator Ted Scott (Canadian Anglican primate) offered a prayer, lead a hymn and the benediction, participants threw into the air the colourful seat cushions Canadian women made for all participants.



VANCOUVER, 15 August (EPS) - More than anything else the World Council of Churches Sixth Assembly, which met here 24 July - 10 August, was a worshipping assembly. Upwards of 4,000 - including 840 delegates from WCC member churches - gathered on the University of British Columbia campus to tackle a number of spiritual, social, and organizational issues. And what bound everything together was the rich and diverse religious life held in a huge yellow-and-white striped tent.

"This assembly, more than any I've been to, was an assembly of the people of God," WCC General Secretary Philip Potter said at a press conference on the final day. "We had a deep sense of the church around the world, from different cultures, able to celebrate faith in Christ at a time when everything else in the world seems to point in a contrary direction," the Caribbean theologian observed.

In their message, delegates said, "we have been called to grow together and to struggle together." Christians, they added, are called to "tell the good news that Jesus-Christ, God and Saviour, is the life of the world" (the assembly theme) and to renew their "commitment to justice and peace... Since Jesus Christ healed and challenged the whole of life, so we are called to serve the life of all."

Delegates spent a good part of the first half of the assembly listening to a wide range of ideas from an international array of speakers, and then discussing the ideas and engaging in Bible study in small groups, clusters of small groups, issue groups and hearings. By the final week a score of resolutions, reports and official statements came to the plenary sessions for discussion and approval.

Opening worship in the tent was a service of singing, drumming, music and prayers in six languages. British broadcaster Pauline Webb preached against the "bloodletting fanaticism of our time" and urged Christians to identify with each other and share one another's suffering.

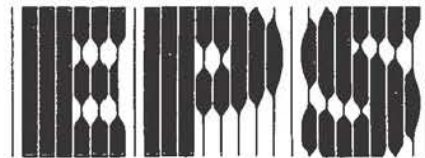
The "Lima liturgy," celebrated by Archbishop of Canterbury Robert Runcie, was an introduction for most delegates to a new worship order that reflects the theological convergence affirmed at the WCC Faith and Order Commission in Peru in 1982 (EPS 49/02). "This eucharist," Runcie said, "is what unites a badly divided and broken world" and "points to our future unity."

There were morning eucharists, three general services, and a prayer vigil daily during the assembly. Word and action were symbolised at the end of the second week by a 13-hour "witness for peace and justice." At a service that ran past midnight during the peace vigil, South African Anglican Bishop Desmond Tutu, general secretary of the South African Council of Churches, told worshipers in the tent: "When one looks at the state of the world today, one says with relief, thank God I'm not God! When you stand in this place where so many of God's children are gathered together, you say, thank you God, that you are God! It is one of the most wonderful things to belong to the Church of God."

In the context of their worship and discussions, delegates spent the final days of the assembly debating and passing a series of policy statements and resolutions. They also received reports on eight issue groups that met during the 18-day period. A new 145-member central committee was elected. It is the WCC governing body until the next assembly, probably in 1990 or 1991. It received a number of reports on activities since the last assembly in Nairobi (1975) and approved policy guidelines for the work of the council for the rest of the decade.

(more)

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P.O. Box No 66, 150 route de Ferney, 1211 Geneva 20, Switzerland. Telephone (022) 988988 or 9894 00. Telex 23 423 OIK CH. Cable Oikoumene Geneva.

## SPECIAL COVERAGE

### WCC SIXTH ASSEMBLY

24 JULY - 10 AUGUST 1983

VANCOUVER, BRITISH COLUMBIA, CANADA

15 August 1983

Issue Eight

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## S H O P T A L K

This is the last of the eight special issues of EPS with coverage of the Sixth Assembly of the World Council of Churches. They would not have been possible without much help from many, not least those in the typing and production pool, and stewards assigned to the EPS operation.

Besides the editor, three journalists were on the EPS staff fulltime these weeks - Roger Kahle (Lutheran World Federation), Frances Smith (United Methodist Communications), and Harriet Ziegler (National Council of Churches). Editor Bruce Best and the staff of the assembly newspaper also contributed material, as did other journalists here for the assembly, and two of the EPS stewards - Matthias Schmale and Stephen Brown.

That some stayed in Geneva also made EPS in Vancouver possible. Kathy Lowe edited the August and first September issues of EPS mailed from Geneva. Jenny Thom and Giles Semper looked after Geneva office operations. Colleague Monique McClellan is responsible for the second September issue, thus allowing the editor to prolong a post-assembly vacation by a few days.

Thomas Hartley Dorris  
Editor

MEMORY CLEAR

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ATT MARC TANENBAUM

## THE MIDDLE EAST

1. THE INCREASINGLY DANGEROUS SITUATION IN THE MIDDLE EAST THREATENS THE PEACE OF THE WHOLE WORLD AND PLACES HEAVY DEMANDS ON ALL THOSE STRIVING FOR JUSTICE AND FREEDOM.

THE MIDDLE EAST IS A REGION OF SPECIAL INTEREST AS THE BIRTHPLACE OF THREE MONOTHEISTIC RELIGIONS. THE CHURCHES IN THE AREA HAVE THEIR ROOTS FROM APOSTOLIC TIMES. THEIR CONTINUED PRESENCE AND ACTIVE PARTICIPATION IN THE LIFE OF THE WHOLE AREA, DESPITE SUFFERING AT VARIOUS PERIODS, IS A REMARKABLE WITNESS TO THE FAITH. THEY ARE FACING NEW CHALLENGES AND ATTEMPTING TO RESPOND THROUGH NEW FORMS OF WITNESS. WHILE ONLY THE CHURCHES OF THE MIDDLE EAST CAN DETERMINE THE NATURE AND FORMS OF THEIR WITNESS, IT BEHOVES ALL CHURCHES TO STRENGTHEN THEIR PRESENCE AND SUPPORT THEIR MINISTRY, ESPECIALLY THE ~~MINISTRY OF RECONCILIATION AND WITNESS FOR PEACE~~. HISTORICAL FACTORS AND CERTAIN THEOLOGICAL INTERPRETATIONS HAVE OFTEN HINDERED CHRISTIANS OUTSIDE IN EVALUATING THE RELIGIOUS AND POLITICAL DEVELOPMENTS IN THE MIDDLE EAST.

2. RECENT DEVELOPMENTS IN THE REGION HAVE FURTHER PUSHED BACK PROSPECTS FOR PEACE. THE ABOY OF THE LEBANESE WAR IS NOT YET OVER. THE INTEGRITY AND INDEPENDENCE OF LEBANON ARE IN GREATER DANGER THAN EVER. THERE ARE RUMOURS OF A NEW WAR. THE ISRAELI SETTLEMENT POLICY ON THE WEST BANK HAS RESULTED IN A DE-FACTO ANNEXATION GIVING FINAL TOUCHES TO A POLICY OF (SEPARATE) DEVELOPMENT OF PEOPLES THAT FLAGRANTLY VIOLATES THE BASIC RIGHTS OF THE PALESTINIAN PEOPLE. THERE ARE FEARS OF RELOCATION OF THE INHABITANTS ON THE WEST BANK AND THEIR EXPULSION. A LARGE NUMBER OF PALESTINIANS ARE UNDER DETENTION IN THE PRISONS IN THE WEST BANK AND IN CAMPS IN LEBANON. THERE IS ESCALATION OF TENSION IN THE OCCUPIED TERRITORIES. THE CONSENSUS AMONG THE ARAB NATIONS APPEARS TO HAVE BEEN LOST. EXTERNAL PRESSURES HAVE CAUSED SERIOUS RIFT WITHIN THE PALESTINIAN MOVEMENT. THE IRAN-IRAQI WAR CONTINUES TO CLAIM AN INCREASING TOLL OF LIVES AND COMPLICATES INTER-ARAB RELATIONS. TENSION IS INCREASING IN RELATION TO CYPRUS. THE ANNEXATION OF EAST JERUSALEM HAS PUT SERIOUS LIMITATIONS ON ACCESS TO THE HOLY CITY, ESPECIALLY FOR ARAB MUSLIMS AND CHRISTIANS. THERE IS GREATER INVOLVEMENT OF THE USA AND THE USSR IN THE REGION TODAY.

### 3. ISRAEL PALESTINIAN CONFLICT

1) WE REAFFIRM THE PRINCIPLES PREVIOUSLY ENUNCIATED BY THE MCC AS THE BASIS ON WHICH A PEACEFUL SETTLEMENT CAN BE REACHED. ~~THE UN RESOLUTION 242 NEEDS TO BE REVISED TO TAKE INTO ACCOUNT CHANGES THAT HAVE OCCURRED SINCE 1967 AND THAT SUCH ALTERATIONS SHOULD EXPRESS THE FOLLOWING PRINCIPLES:~~

A) WITHDRAWAL OF ISRAELI TROOPS FROM ALL TERRITORIES OCCUPIED IN 1967 AS WELL AS FROM LEBANON;

B) THE RIGHT OF ALL STATES, INCLUDING ISRAEL AND ARAB STATES, TO LIVE IN PEACE WITH SECURE AND RECOGNISED BOUNDARIES;

C) THE IMPLEMENTATION OF THE RIGHTS OF THE PALESTINIANS TO SELF-DETERMINATION INCLUDING THE RIGHT OF ESTABLISHING A SOVEREIGN PALESTINIAN STATE.

2) WE REAFFIRM THAT THE MIDDLE EAST CONFLICT CANNOT BE RESOLVED THROUGH THE USE OF FORCE BUT ONLY THROUGH PEACEFUL MEANS. NEGOTIATIONS FOR A COMPREHENSIVE SETTLEMENT IN THE MIDDLE EAST SHOULD INCLUDE ALL THOSE PARTIES DISCONNECTED



## CONNECTED

### VDLVED:

ISRAEL, THE PALESTINIAN LIBERATION ORGANIZATION, NEIGHBOURING ARAB STATES, ~~THE USSR AND THE USA~~, THE INTERESTS OF THE WORLD AT LARGE ARE BEST REPRESENTED THROUGH THE UNITED NATIONS. ↙

### 3) CHURCHES SHOULD UNDERTAKE THE FOLLOWING WITH A VIEW TO FACILITATING PROCESSED TOWARD NEGOTIATIONS:

- A) BUILD GREATER AWARENESS AMONG THE CHURCHES ABOUT THE URGENCY OF THE PALESTINIAN ISSUE. IN THIS CONNECTION ACTIVE SUPPORT SHOULD BE ESTENDED TO THE UN CONFERENCE ON THE QUESTION OF PALESTINE TO BE HELD AT THE END OF AUGUST 1983 AND ALL STATES BE URGED TO PARTICIPATE IN IT:
- B) BROADEN AND DEVELOP THE DIALOGUE BETWEEN PALESTINIANS AND ISRAELIS WITH A VIEW TO ENABLING MUTUAL RECOGNITION:
- C) FOR CHRISTIANS IN THE WESTERN WORLD TO RECOGNISE THAT THEIR ~~BUILT OVER THE FATE OF JEWS IN THEIR COUNTRIES~~ MAY HAVE INFLUENCED THEIR VIEWS OF THE CONFLICT IN THE MIDDLE EAST. THIS HAS OFTEN LED TO UNCRITICAL SUPPORT OF THE STATE OF ISRAEL, THEREBY IGNORING THE PLIGHT OF THE PALESTINIAN PEOPLE AND ~~REPLACING ONE WRONG BY ANOTHER~~. IN THIS CONTEXT WE WELCOME THE MORE OPEN AND CRITICAL STANCE ADOPTED BY CHRISTIAN CHURCHES IN THE TRADITIONAL JEWISH-CHRISTIAN DIALOGUE AND THE SEARCH FOR ADDITIONAL PARTNERS IN DIALOGUE AMONG THE JEWISH COMMUNITIES.

## 4. LEBANON

I) WE REITERATE THAT THE RECOVERY OF LEBANESE TERRITORIAL INTEGRITY AND SOVEREIGNTY IS A KEY TO PEACE AND JUSTICE IN THE REGION AND THAT FOR THIS TO BE REALIZED ALL FOREIGN FORCES MUST BE WITHDRAWN FROM LEBANESE TERRITORY.

### II) WE APPEAL TO THE ECUMENICAL COMMUNITY:

- A) TO SUPPORT THE EFFORTS OF THE LEBANESE GOVERNMENT TO REASSERT THE EFFECTIVE EXERCISE OF ITS SOVEREIGNTY OVER ALL LEBANESE TERRITORY:
- B) TO ASSIST THE CHURCHES WITHIN LEBANON IN THEIR ATTEMPTS FOR RECONCILIATION WITH A VIEW TO ACHIEVING HARMONY AND UNITY AMONG ALL COMMUNITIES IN THE COUNTRY:
- C) TO CONTINUE TO SUPPORT GENEROUSLY THE MIDDLE EAST COUNCIL OF CHURCHES AND THE CHURCHES IN THE AREA IN THEIR HUMANITARIAN PROGRAMMES OF RELIEF:
- D) TO COLLABORATE WITH THE CHURCHES IN THE AREA IN ENSURING JUSTICE AND HUMAN RIGHTS INSIDE LEBANON, INCLUDING THE RIGHT, SECURITY AND WELLBEING OF PALESTINIAN AND OTHER NON-LEBANESE UNDER LEBANESE LAW.

## 5. JERUSALEM

- I) WE REAFFIRM THAT "JERUSALEM IS A HOLY CITY FOR THREE MONOTHEISTIC RELIGIONS: JUDAISM, CHRISTIANITY AND ISLAM. THE TENDENCY TO MINIMIZE JERUSALEM'S IMPORTANCE FOR ANY OF THESE THREE RELIGIONS SHOULD BE AVOIDED" (UTH ASSEMBLY, NAIROBI 1975). THE WCC AND THE MECC SHOULD IMPLEMENT THE PROPOSAL OF THE WCC CENTRAL COMMITTEE (AUGUST 1980) THAT DIALOGUE BE INITIATED WITH JEWS AND MUSLIMS SO THAT MEMBERS OF THE THREE RELIGIONS CAN UNDERSTAND EACH OTHER'S DEEP RELIGIOUS ATTACHMENT TO JERUSALEM AND SO THAT TOGETHER THEY CAN EXPLORE MEANS OF TURNING THEIR COMMON CONCERN INTO PROPOSALS FOR SHARED CONTROL OF THE CITY. THE CHURCHES SHOULD GIVE PRIORITY TO THIS WHILE CONTINUING EFFORTS TO SECURE A GENERAL SETTLEMENT OF THE MIDDLE EAST CONFLICT.

### II) A) WE CALL THE ATTENTION OF THE CHURCHES TO THE NEED FOR:

- ACTIONS WHICH WILL ENSURE A CONTINUING INDIGENOUS CHRISTIAN PRESENCE AND WITNESS IN JERUSALEM;
- HIGHER ECUMENICAL AWARENESS OF THE PLIGHT OF THE INDIGENOUS MUSLIM AND CHRISTIAN COMMUNITIES IN EAST JERUSALEM AND OTHER OCCUPIED TERRITORIES.

- B) WE CALL UPON ALL CHURCHES TO EXPRESS THEIR COMMON CONCERN THAT ALTHOUGH ISRAELI LAW GUARANTEES FREE ACCESS FOR MEMBERS OF ALL RELIGIOUS TRADITIONS ROOTED IN JERUSALEM TO THEIR HOLY PLACES, THE POLITICAL REALITY CREATED BY THE CONTINUING ISRAELI OCCUPATION OF EAST JERUSALEM AND WEST BANK MEANS THAT ARAB MUSLIMS AND CHRISTIANS CONTINUE TO EXPERIENCE SERIOUS DIFFICULTIES IN AND ARE OFTEN PREVENTED FROM VISITING THE HOLY CITY.

6. WE UPHOLD THE CHURCHES IN THE MIDDLE EAST IN OUR INTERCESSIONS AS THEY RESPOND TO THE NEW CHALLENGES IN THE DIFFICULT CIRCUMSTANCES THROUGH THEIR WITNESS IN THE SERVICE OF CHRIST. WE ASSURE THEM OF THE SOLIDARITY OF THE COMMUNITY OF FAITH AROUND THE WORLD AS WE HAVE GATHERED TOGETHER HERE IN THE NAME OF JESUS CHRIST - THE LIFE OF THE WORLD. WE PRAY FOR THE HEALING OF THE WOUNDS IN THE NATIONS OF THAT REGION.

WE STAND TOGETHER WITH OTHER RELIGIOUS COMMUNITIES IN A SPIRIT OF SERVANTHOOD SEEKING TO BE FAITHFUL IN OUR COMMON CALLING TO BE PEACE-MAKERS AND RECONCILERS AND TO BRING HOPE FOR ALL.

30 JULY 1983

IN 3. NUMBER 2 PLEASE INSERT THE WORD INVOLVED AFTER MOST INTIMATELY

OUR TELEX NUMBER IS 04-4 CORRECTION THE NUMBER IS 04-55282

CJA UCR

AMJENCOMH

DISCONNECTED





Vancouver

7th August '83

Dear Marc,

I want you to know how very sorry we are to hear of your anxious time at home. We would assure you & your family of our thoughts and prayers for prompt & successful medical treatment.

I can personally recall the difficult period when my young sister-in-law had a brain tumour diagnosed and operated upon fifteen years ago. We held our breath for months & then years but then there has been no recurrence & she is a healthy mother of healthy children. May it be the same with you.

With the assurance of our thoughts & prayers Always, John

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Job 42 : 2-4



# CHRISTMAS FOR PEACE

International Ecumenical Action  
24, rue Gourgass

1205 GENEVA

Telephone 022/28 14 20  
Telex 429 307 GREN

Coordinator:  
Rev. M. Graber

C/o Pearson

Prof. A. Tannenbaum

Vancouver, August 7, 1983

Dear friends,

Following the information circulated during the Assembly, I would like to have your reaction to a very concrete proposal for Christmas 1983.

Would your local congregation or other congregation in your country be interested to associate with parishes in Geneva or elsewhere in Switzerland, in participating to this Christmas 1983 ecumenical action?

It would be an excellent way to communicate what we have learned in Vancouver and to develop ecumenical fellowship and solidarity at a very local level.

Please, let me know your feeling about this proposal before the end of the Assembly.

Best regards.

Rev. A. Graber

Messages: message-centre, press room (box 922), Token (r. n° 54) or after plenary sessions, in the lobby, on the left side, by the TV set.



# memo

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Marc -

I thought you  
would appreciate Marty's  
article. It seems to me  
keeping clear the theology  
of the fundamentalists will  
help emphasize the  
justice advocacy we share



LUTHERAN COUNCIL IN THE USA

475 L'Enfant Plaza West, S.W.  
Suite 2720  
Washington, DC 20024  
202 / 484-3950

Chuck B

A commentary  
on the interaction  
of religion and culture

# Context®

MANET  
LUTHERAN COLLEGE OF THE USA  
475 L'Enfant Plaza W., Suite 100, Washington, DC

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## ► Jewish-Christian church relations

It is time to update the story of Jewish-Christian church relations in the U.S.A. Historically, the churches we call "mainline Protestant" were always most friendly to American Jews and Judaism. They knew Judaism through contact for many decades with Reform rabbis, most of whom were not Zionists. After the birth of Israel in 1948 and especially after the Six-Day War of 1967, when it was clear that the survival of Judaism was somehow connected with Israel, almost all Jews joined ranks in strong support of Israel. Between and after those years it was clear that many mainline Protestants were ambiguous about the subject. Yes, they had strong interests in Israel. But often they disagreed with Israeli policies, spoke up for Palestinian interests, and thereby complicated their connections with many American Jews.

Catholics and Jews were often at ease with each other in progressive domestic policies and by Vatican II (1962-65) had come to better theological understandings than ever before in their history. Yet the Vatican had more ties to Christians in Arab lands than to the few in Israel, took internationalist views of Palestine which alienated many strong Zionists, and found themselves also seen as ambiguous.

By the turn of this century, as conservative Protestants more and more turned to views of Jesus' Second Coming, views which saw a restoration of (political) Israel in the plot, the people who today are evangelical and, even more so, are fundamentalist, came to be pro-Zionist, sometimes proto-Zionists. There were passionate premillennial "fundamentalist" Zionists in Protestantism before there were many in American Judaism!

It took Jews a long time to notice this, because this cohort of Protestants had been typed as domestically anti-Semitic. It took these premillennialists a long time to notice that Jews were noticing them. Then new alliances formed in the 1970s. The public came to be puzzled by almost fanatic support of Begin's Israel by the furthest-right fundamentalists. Jews did not know quite what to make of the strong and needed support they got from people who saw Judaism as an actor in a three-act drama, but an actor for whom the scripts in Acts Two and Three (after Christ, and before the Second Coming) were being imposed on Judaism. Still, one gets help from where one can get help, and many pro-Begin Jews, in a lonely world, accepted fundamentalist support, however uneasily.

In this chaos and confusion some responsible people tried to promote dialogue where there had been merely alliance, understanding where there had been tactical coming together for causes. My sources for staying up to date on this set of trends which have world-historical importance, however petite these trends seem on the home front, have included people like Rabbi Yechiel Eckstein, a good friend and tutor, director of interreligious affairs of the Anti-Defamation League of B'nai B'rith in Chicago. He took advantage of the presence of intelligent agents of evangelicalism at Wheaton College and thereabouts to promote conversation. They began to have symposia and to



publish the papers therefrom. Eckstein is writing at book length on the subject. Closely monitoring them is religion writer Bruce Buursma of the *Chicago Tribune*, who has shared the Eckstein and Wheaton table fellowships while keeping up his critical guard on the subject. To complete this update, then, let me cite a recent roundup by Buursma; it's one person's opinion, but one I think is reliable.

The Jewish-evangelical alliance, says Buursma, though it "has taken a brief but thrilling roller coaster ride over the American interfaith terrain, appears to have been derailed for the moment." Fundamentalist TV preachers, of course, still pledge total allegiance to Israel and Jewish organizations respond with awards for them, "but there is a growing sense that the bright promise and passion attending the rapprochement between Jews and conservative Christians in this country has faded dramatically in recent months."

Why? There's the continuing issue of Christian missionary campaigns, often by evangelicals who are politically for Israel on Second Coming grounds. The conversation partners have recently found deeper problems with "interpretations of God's covenant with His people" and the state of Israel as an expression. Many Jews do not like the apocalyptic theological scenario of conservative evangelicals "who hold that Jews worldwide will be 'gathered' in Israel in the last days of human history and then converted to Christianity. . . ."

Eckstein says that the dialogue has become "kind of incidental." And, "I think we've peaked in evangelical-Jewish relations. It's no longer a hot item. It remains for those who really believe in it and whose motives are pure." In the future, it will be the less apocalyptic, more moderate evangelicals who will stay on the scene while, Buursma reports, "the once-serious flirtations with fundamentalists are about to end."

Buursma also quotes old-pro historian Timothy Smith of Johns Hopkins, a man of evangelical sentiment: "There is a fascination on the part of the evangelical Right with Israel" and a belief that politically it can do no wrong. But recent Middle-East policies have led to second thoughts. So what's ahead? Will Jews stand alone, if the fundamentalist front grows too complex?

Buursma and his sources think not. The diminished ardor on one front has muddied things. But observers suggest that the key partner for the Jews by the end of the 1980s will be the 51-million member Catholic Church. The new generation of Catholic bishops are too alert not to take responsibilities. Meanwhile, "the positively icy relationship" between Jews and mainline Protestants of the National Council of Churches stripe is thawing. People like Paul Van Buren of Temple see signs of that thaw in theological meetings. Catholics and mainstream Protestants more and more "have scrapped the old teaching that God has ended his covenant with the Jewish people and made a new covenant with Christians. Now, the main body of Christians believes God's covenant with the Jews is still in effect and will endure forever."

Where does this update leave Jews and others? Some of the Jews say and act as if they can go it alone, friendlessly. More know that that is a strategic folly and a theological non-necessity. And too many Christians relating to Jews have given and gotten too much to give up. Instead we shall probably see a pattern of greater flexibility and internal diversity. The Jewish dilemma: Shall we accept strong political support from people who do not really honor our covenant and faith on the terms we understand? Or shall we be open to and with Christians when we are less sure of their uncritical support for Israel in the Begin era but who affirm our covenant and faith on the terms we understand — apart from their full comprehension of the role of the state of Israel? Watch this space for updates. No doubt I'll continue to be influenced by Eckstein-Buursma-Smith-Van Buren, who helped us this time. (*Chicago Tribune*)

# WASHINGTON OFFICE ON LATIN AMERICA

110 MARYLAND AVENUE, N.E., WASHINGTON, D.C. 20002

(202) 544-8045

## HUNGER STRIKE BEGUN URUGUAYAN PRIESTS

MONTEVIDEO, AUGUST 12, 1983 - FATHERS LUIS PEREZ AGUIRRE AND JORGE OSORIO FROM "SERVICIO PAZ Y JUSTICIA" IN URUGUAY, BEGAN A FAST YESTERDAY (AUG. 11) TO CALL ATTENTION TO THE GRAVE POLITICAL SITUATION FACING URUGUAY AND TO CALL TOGETHER A NATIONAL DAY OF REFLECTION FOR AUGUST 25.

"WE HAVE TAKEN THIS MEASURE TO BREAK FROM THE PROCESS THAT HAS BEEN CARRIED OUT IN THE COUNTRY, SEEING THE DIFFICULTIES, WE WANT TO FIND A STABLE AND DEFINITE ANSWER", EXPRESSED FATHER PEREZ AGUIRRE.

PEREZ AGUIRRE AND JORGE OSORIO ARE REPRESENTATIVE AND CO-ORDINATOR, RESPECTIVELY, OF "SERVICIO PAZ Y JUSTICIA" IN URUGUAY.

"WE HAVE OFFERED THE COUNTRY OUR OPTION WITH THIS NON-VIOLENT ACT, OF ASSIGNING AUGUST 25 AS A NATIONAL DAY OF REFLECTION, "HE ADDED.

"BY THIS ACT, WE ARE HOPING TO JUSTLY STABILIZE ALL THE SECTORS OF THE COUNTRY IN A WAY THAT THEY WILL BE DISPOSED TO MAKE A DEEP REFLEXION AND TO FIND AT THE SAME TIME, AN ANSWER FOR THE COUNTRY.", HE ADDED.

IN AN INTERVIEW WITH REPORTERS, THE TWO PRIESTS DEMONSTRATED THAT "THIS FAST PERMITS US TO BREAK MANY CHAINS", EXPRESSING THAT, "THE CUSTOM OF NOT LISTENING MUST BE BROKEN, ALONG WITH THE DISCUSSION WITHOUT DIALOG, AND THE TAKING WITHOUT SHARING". -

PEREZ AGUIRRE MAINTAINED THAT "THE MEASURE TO STOP US MAY LEAD TO MORE VIOLENT REACTIONS, AND ARRIVE AT A SITUATION THAT WE DO NOT WANT".

FINALLY, THEY STATED THAT THEIR OBJECTIVE IS THAT "THE MILITARY FEEL OBLIGATED AND CAUSED SO THAT THEY WILL PERMIT A TOTAL SOLUTION TO THE PRESENT SITUATION".

SERVICIO PAZ Y JUSTICIA IS AN CHRISTIAN ORGANIZATION COMPELLED TO THE DEFENSE OF HUMAN RIGHTS, WHOSE INSPIRATION CAME FROM NOBEL PRIZE WINNER, ADOLFO PEREZ ESQUIVEL.

VARIOUS MEMBERS OF SERVICIO PAZ Y JUSTICIA BEGAN TO JOIN THE INITIATIVE THAT THE TWO PRIESTS ARE UNFOLDING. (END).



## A Fast to Begin in Uruguay

This morning Father Luis Perez Aguirre S.J. and Senor Jorge Osorio will begin a fast in Uruguay.

This nonviolent act and call to solidarity will be carried out in a national context where fundamental rights are not protected. The persecution of our Servicio Paz y Justicia and the detention of its members and the beginning of a summary trial of our colleague Luis Perez Aguirre by military courts makes us fear the possibility that our fast will not have positive results.

Therefore, we make an urgent call of solidarity in accordance with the following points:

- 1) To help them in this concrete act of fasting which represents a gesture of courage and sacrifice and which has as its objective to make a call to national reflection;
- 2) To solicit members of the Uruguayan Episcopal Conference to support this call to reflection which seeks a means for the Uruguayan people to build a country where the will of the majority is respected; and where justice prevails and all would live in peace.
- 3) To demand that authorities of the Uruguayan government enforce human rights in order to build a pluralist democracy based on social justice and participation of the people.

Servicio Paz y Justicia is grateful for your interest and assistance. You may direct letters and telegrams expressing your solidarity with the fast to the following:

Presidente de la Republica  
de Uruguay  
Gral. Gregorio Alvarez  
Casa de Gobierno  
Montevideo , Uruguay

Servicio Paz y Justicia  
Mexico 470  
1097 Buenos Aires Rep. Argentina

Presidente de la Conferencia  
Episcopal de Uruguay  
Monsenor Parteli  
Avenida Uruguay 1319  
Montevideo, Uruguay

Servicio Paz y Justicia  
General Flores 4050  
Montevideo, Uruguay

08-15-83

## Woman rabbi's election in New Jersey called a Conservative Jewish precedent

By Religious News Service

Rabbi Beverly Magidson, a Conservative Jew who had been denied membership in the all-male Conservative Rabbinical Assembly, has been elected rabbi of a Conservative synagogue in Clifton, N.J.

While Conservative synagogues have hired women rabbis before, Rabbi Magidson is the first who identified herself as a Conservative Jew. Her unanimous election by the 106-family Congregation Beth Shalom was viewed as encouraging by advocates of women's ordination within Conservative Judaism.

"Now that Beverly has found acceptance, other women will try for acceptance," said Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly which includes 1,200 rabbis representing 1.5 million congregants. The Rabbinical Assembly's placement committee had recommended Rabbi Magidson to Beth Shalom. The Conservative movement doesn't ordain women rabbis but Conservative congregations have the autonomy to elect women rabbis.

Since the Conservative movement's Jewish Theological Seminary doesn't ordain women rabbis, Conservative women seeking to be rabbis must enroll at seminaries of either the Reform or Reconstructionist movements, which have ordained women rabbis for more than a decade. Rabbi Magidson was ordained by Hebrew Union College of the Reform movement. The first woman rabbi to serve at a Conservative congregation was Rabbi Linda Joy Holzman, a Reconstructionist ordained by the Reconstructionist Rabbinical College. She was appointed in 1979 to Beth Israel congregation in Coatsville, Pa.

Earlier this year, the annual convention of the Rabbinical Assembly narrowly defeated a motion to admit Rabbi Magidson to the assembly. The assembly's membership committee had unanimously endorsed Rabbi Magidson's credentials based on academic, religious and personal qualifications.

"The only issue was her gender," Rabbi Kelman said. One of the arguments used was that it would be improper to admit her to the assembly since the Jewish Theological Seminary won't ordain women. The seminary in 1979 tabled a study that would have approved women's ordination. Another discussion and vote is scheduled this fall.

The Conservative movement is the largest of the four major branches of Judaism and includes about 50 percent of all Jews, Rabbi Kelman said. "There are more Conservative congregations than members of the Rabbinical Assembly," which means some 20-50 congregations a year must obtain rabbis ordained at Reform, Reconstructionist and Orthodox seminaries, he said. Most of them apply to become members of the Rabbinical Assembly and some are admitted. About 15-20 percent of Rabbinical Assembly members were trained at seminaries other than Conservative.

More than 70 women rabbis have been ordained by Reform and Reconstructionist seminaries in the last 10 years, but there is no count on how many were Conservative women. Hebrew Union College has ordained some 60 women rabbis, a representative said. She said some 200 rabbinical students are enrolled in the five-year program and 35-40 percent are women. Hebrew Union has branches in four cities.

The Reconstructionist college in Philadelphia enrolls 40 students, half of them women, said a college official, Rabbi Rebecca Alpert. She said 14 women have been ordained since the school opened in 1968.

08-15-83

## West German theologian is elected WCC's central committee moderator

By Richard L. Walker

Religious News Service Correspondent

VANCOUVER, British Columbia (RNS)--Dr. Heinz Joachim Held, a West German theologian who heads the foreign office for the Evangelical Church in Germany, has been elected moderator of the World Council of Churches' central committee.

Dr. Held, 55, of Frankfurt, is president of the Office for Foreign Relations of the Evangelische Kirche in Deutschland (EKD). The author of several theological volumes, he has been a member of the WCC central committee since 1968 and for six years was president of the Evangelical Church of the Rio de la Plata in Argentina.

The election was announced after a closed central committee session following the Aug. 10 adjournment of the WCC's sixth assembly, which attracted delegates from most of the 301 Protestant, Orthodox, Anglican and independent churches which belong to the ecumenical agency. Dr. Held succeeds Archbishop Edward Scott, primate of the Anglican Church of Canada, as presiding officer for the WCC's supreme policy-making body between the delegate assemblies that are held every seven or eight years.

The moderator is chief official of the 145-member central committee, which meets annually, and a smaller executive committee, which convenes more frequently. Two vice-moderators, seven regional presidents elected by the assembly and 16 others elected by the central committee will make up the executive panel.

Elected as vice-moderators were Metropolitan Chrysostomos of Myra, 62, who represents the Orthodox Ecumenical Patriarchate, based at Istanbul, Turkey; and Sylvia Talbot, 49, of Atlanta, a representative of the African Methodist Episcopal Church and former moderator of the WCC Christian Medical Commission. Elected to the executive committee were:

--Mrs. Joyce Kaddu, (Anglican) Church of Uganda.

--Dr. Aaron Tolen, Presbyterian Church of Cameroun.



- M. Bena-Silu, Church of Christ on Earth by the Prophet Simon Kimbangu, Zaire.
- Ms. Annathaie Abayasekera, Church of Sri Lanka.
- Dr. S.A.E. Nababan, Batak Protestant Christian Church, Indonesia.
- The Rev. Puafitu Faa'alo, Church of Touvalu (Oceania).
- Ms. Jean Skuse, Uniting Church in Australia.
- Dr. Janice Love, United Methodist Church, U.S.
- The Rev. J. Oscar McCloud, Presbyterian Church (U.S.A.).
- The Rev. Maynard Kiske, Evangelical Lutheran Church in Brazil.
- Rt. Rev. Athanasios, Coptic Orthodox Church, Egypt.
- Archbishop Kirill of Leningrad, Russian Orthodox Church.
- Metropolitan Antonie of Ardeal, Romanian Orthodox Church.
- Harry Ashmall, Church of Scotland.
- The Rev. Una Staslett, (Lutheran) Church of Norway.
- Bishop Karoly Toth, Reformed Church in Hungary.

08-15-83

## Court orders television preacher to pay tax on college and church

By Steve Haner  
Religious News Service Correspondent

LYNCHBURG, Va. (RNS)--Television evangelist Jerry Falwell said here that his organization will appeal a court decision that it must pay local real-estate taxes on most of its holdings, declaring that "any Sunday school child knows this is unfair." He asserted that if the ruling stands, Liberty Baptist College will be the only college in America paying real-estate taxes to its local government. The taxes on the college are about \$115,000 a year.

The ruling on Aug. 12 by Lynchburg Circuit Court Judge William Sweeney also covered property used by other parts of Mr. Falwell's operation, including a building housing a food and clothing ministry for the poor and a home for unwed mothers. The current annual tax on all the property is \$130,000.

All the land in question is owned by Old Time Gospel Hour, Inc., the non-profit corporation that produces and distributes Mr. Falwell's television and radio programs. The donations Gospel Hour collects beyond its expenses are used to support the other operations, especially the college. Gospel Hour filed suit challenging the taxes in 1980 and hasn't paid them since. The total amount it owes Lynchburg in back and current taxes may be as much as \$400,000.

In his opinion, Judge Sweeney noted that Virginia law exempts religious, educational and charitable institutions from the tax, but only for property they own and use exclusively. He said Liberty Baptist College would be exempt from taxes if it owned its land and buildings, but it leases them from Gospel Hour.

For similar reasons, Gospel Hour also owes taxes on property it owns and leases to Thomas Road Baptist Church, Lynchburg Christian Academy, and other divisions of the Falwell ministry. Gospel Hour even owes taxes on the \$190,000 parsonage used by Mr. Falwell because it holds the title, not the church. If the church owned the house, it would be exempt.

Judge Sweeney granted exemption only to the two parcels used for Gospel Hour's offices and parking lot, and granted partial exemption to a warehouse shared by Gospel Hour and the church.

Old Time Gospel Hour, the church and college are exempt from income taxes, and the main buildings of the church, held in its name, are exempt from property taxes.

In a statement, Mr. Falwell called Judge Sweeney's decision "a very bad one." But he added in a telephone interview later that the problem was with state law, and "Judge Sweeney really had his hands tied." Under Virginia and local laws which Mr. Falwell called archaic, churches cannot own more than 10 acres of land. That forces big churches to form separate corporations to hold their excess land. Thomas Road Baptist Church formed Old Time Gospel Hour in 1967.

Mr. Falwell said Virginia law unconstitutionally discriminates against churches and Gospel Hour may appeal Judge Sweeney's ruling directly to federal court, instead of the Virginia Supreme Court. The preacher said he also felt Lynchburg was discriminating against his church. "I have to feel that it was because it is Thomas Road Baptist Church and Liberty Baptist College they decided to kick us in the teeth," he said.

But Walter Erwin, the Lynchburg assistant city attorney who handled the case, said property at other colleges has been taxed when put to non-exempt uses. "I don't understand why he thinks we are picking on him," Mr. Erwin said.

The attorney noted that Liberty Baptist College used to hold title to its land and buildings, and they were not taxed. But over several years in the mid-1970s the titles were transferred to Gospel Hour and the city began taxing them. Gospel Hour paid the tax for a few years without protest, Mr. Erwin said.

In his ruling, Judge Sweeney said Gospel Hour could avoid the taxes if it changed the titles back. But Mr. Falwell said the church, through Gospel Hour, wants to retain control over the college. At the time the case was filed, Mr. Falwell told his congregation that Gospel Hour owned the land so that "if the college ever goes liberal we can shut it down."

Following the ruling, Mr. Falwell said Liberty Baptist would also have had trouble getting accreditation if it had taken out the mortgages for its new buildings, instead of Gospel Hour. The accrediting agency might have considered the school financially unstable, he said.

When it was filed, the suit also sought exemption for houses Gospel Hour leased on the open market and buildings it leased to unrelated groups and businesses. One of its tenants was a bar. But earlier this year, Gospel Hour removed those parcels and several vacant lots from the suit. It has already been billed for the \$60,000 in current and back taxes it owes on them, Mr. Erwin said.

## WASHINGTON OFFICE ON LATIN AMERICA

110 MARYLAND AVENUE, N.E., WASHINGTON, D.C. 20002  
(202) 544-8045

August 17, 1983

The WOLA Office received a wire last Thursday concerning this hunger-strike. We have sent out many calls and letters asking for support of this fast. Your letters and calls would be greatly appreciated.

Number to call in Montevideo: 23-42-35  
Call solidarity

Thank you so much.

WOLA



# **“Peace on earth!”**



## **Christmas 1983**

### **A world-wide ecumenical call**

**“Christmas for Peace”, international ecumenical action  
24, rue Gourgass, 1205 Geneva, phone: 022/28 14 20  
Telex: Geneva 429 307 GREN**

# Christmas 1983

## A world-wide ecumenical call

A UNIVERSAL MESSAGE  
OF JUSTICE AND PEACE

December 18  
4th Sunday  
in Advent

WORLD-WIDE ECUMENICAL  
CALL

A UNIVERSAL ACT  
OF REPENTANCE AND  
SOLIDARITY

December 19-23

WORLD-WIDE WEEK OF  
FASTING AND PRAYER

A UNIVERSAL GESTURE  
OF FRIENDSHIP AND  
HOPE

December 24  
21 h. 00  
(local time)

LIGHT THE FLAME  
OF PEACE!



# **A chain of peace and light in the darkness of poverty and violence**

AMERICAN JEWISH  
ARCHIVES

---

LET US FORM "TRIANGLES OF PEACE"!

In responding to this call, congregations and Churches are invited to form "triangles of peace", associating three congregations - from North, South, East and West - united

- . in a common celebration of the birth of Our Lord Jesus Christ, Life of the World
- . in a common expression of our commitments to peace, justice and unity.

The W.C.C. 6th Assembly is a unique opportunity to establish such ecumenical links or bridges: "triangles of peace" can be established immediately between individual participants and the congregations to which they belong. To begin with and to open the way...

---

# SOUTH AMERICA

- Consejo Latinoamericano de Iglesias

CAMPINAS/Brésil

Peru/Pérou/Peru

## Argentina/Argentine/Argentinien

- Obispado de Goya
- Obispado de Reconquista
- Paroisse San Antonio

GOYA  
RECONQUISTA  
COLONIA CAROLINA (Goya)

- Arzobispo
- Paroisse d'Asuncion

HUANCAYO  
ASUNCION

Santo Domingo

Arzobispo de

SANTO DOMINGO

## Brazil/Brésil/Brasilien

- Diocese de Nova Friburgo
- Paroisse Sante Mar Goretti
- Arcebispo de Rio de Janeiro
- P. Omar Kaste
- Curia Diocesana
- Justice & Paix
- Diocese de Assis
- Père Martins
- Diocese de Santos

NOVA FRIBURGO  
JARDIM AMERICA  
RIO DE JANEIRO  
IJUI  
BARU  
RIO DE JANEIRO  
ASSIS, Est. de Sao Paulo  
RIO GRANDE  
SANTOS

Uruguay

- C.I.P.F.E. - Centro Franciscano y Ecologico

MONTEVIDEO

## Chile/Chili/Chile

- Obispado T. Gonzalez
- Conferencia Episcopal

PUNTA ARENA  
SANTIAGO DE CHILE

## Colombia/Colombie/Colombia

- M.A. Sierra

SINCELEJO

## Costa Rica

- A C E P
- Eglise Evangelique Methodiste

Cartago  
CIUDAD QUESADA

## Ecuador/Equateur/Ecuador

- Fundaciones Brethren & Unida

QUITO

## Honduras

Diocese de Comayagua

COMAYAGUA



SOUTH AMERICA



# EUROPE

=====

## Austria/Autriche/Osterreich

- Diakonisches Werk Für Osterreich

VIENNA

## Democratic Reuplic of Germany/République Démocratique d'Allemagne/ Deutsche Demokratische Republik

- Evangelisches Konsistorium der Kirchenprovinz Sachsen
- Evangelische Pfarramt
- Evangelische Pfarramt

MAGDEBURG  
PREMNITZ  
GRUNEBERG

## Federal Republic of Germany/République Fédérale d'Allemagne/ Bundesrepublik Deutschland

- Evangelische Kirche Im Rheinland
- Evangelische Kirchengemeinde Dusseldorf/Gerresheim
- Evangelische Kirchengemeinde

DUSSELDORF  
DUSSELDORF  
FREIBURG-TIENGEN

## France/France/Frankreich

- Paroisse de Lunel
- Pasteur Carpentier
- Paroisse d'Anemasse
- Mgr. Meletios - Patriarche Ocuménique
- Justice et Paix
- Else Serres

LUNEL  
NIMES  
ANNEMASSE  
PARIS  
PARIS  
NANTES

## Greece/Grèce/Griechenland

- M. Denis Koulentianos

PIRAEUS

## Italy/Italie/Italien

- Pax Christi
- Caritas Italiana
- Caritas
- Caritas
- Commissione Pace & Disarmo
- Mrs. A. Giribaldi
- Il Vescovo di Pontremoli
- Parrocchia S. Maria della Colonna
- Croce Rossa Italiana
- Archivescovo di Lucca
- Parrocchia SS Giovanni & Paolo
- Gruppo Pax Christi
- Federazione delle Chiese Evangeliche Italiane

VENICE  
ROME  
LUCCA  
CALTANISSETTA  
PACHINO  
CUNEO  
PONTREMOLI  
BARI  
ROME  
LUCCA  
RIMINI  
VALDESE  
ROME

## Luxembourg/Luxembourg/Luxemburg

- Mgr. Bernard - Office Catholique des Communications Sociales

LUXEMBOURG

## Poland/Pologne/Polen

- Archiepiscopus Metropolita

WROCLAW

## Spain/Espagne/Spanien

- Comunidades Cristianas
- Paroquia San Ildefonso

CASTELLON DE LA PLANA  
BRAZATORTAS (C. Real)

## United Kingdom/Grande Bretagne/Grossbritannien

- National Council of Y.M.C.A.s
- St. Paul's Church
- Rev. Lewis
- Mr. David Smith
- Baptist Union
- Rev. Anthony Perry
- The Rectory
- St. Peter & St. Paul Church
- The Ockenden Venture
- Helmes United Church
- Church of Scotland
- Scottish Episcopal Church
- Bishop of Worcester
- Diocese of Aberdeen
- Diocese of Manchester
- Bishop of Leeds
- Rev. G. Lindley
- Union of Welsh Independants
- Archdeacon, Gerald Hollis
- Bishop of Hereford
- Mr. N.E. Divian

LONDON  
ST. ALBANS - Hert.  
WATFORD - Hert.  
STEVENAGE - Hert.  
LONDON  
PRESTEIGNE, Powys  
ELFORD - Staffs.  
NOTTINGHAM  
WOKING, Surrey  
HEMCHURCH, Essex  
EDINBURGH  
PERTH  
WORCESTER  
ABERDEEN  
MANCHESTER  
LEEDS  
OXFORD  
SWANSEA  
BIRMINGHAM  
HEREFORD  
EDMONTON

## Yugoslavia/Yougoslavie/Iugoslavia

- Serbian Orthodox Church

BEOGRAD

## Switzerland

- Federation of Reformed Churches
- Conference of Roman Catholic Bishops
- 200 Congregations

EUROPE

# ASIA/OCEANIA

=====

- Christian Conference of Asia
- Pacific Conference of Churches

SINGAPORE

SUVA/Fiji

## Philippines

- Archbishop of Manila
- Diocese of Taudag

MANILA  
TAUDAG

## Australia/Australie/Australien

- St Mary's Cathedral
- Human Rights First

SYDNEY  
CRANBOURNE

## Singapore/Singapour/Singapur

- Methodist Message
- Christian Conference of Asia
- U N H C R

SINGAPORE  
SINGAPORE  
SINGAPORE

## India/Indes/Indien

- Lutheran Church
- Bishop of Kerala
- Bishop of Sagar
- Bishop of Tiruchirappalli
- Bishop Conference

MADHYA PRADESH  
KERALA  
SAGAR  
TIRUCHIRAPPALLI  
NEW DELHI

## South Korea/Corée du Sud/Südkorea

- Presbyterian Church

SEOUL

## Indonesia/Indonésie/Indonesien

- Mr. A. Socbrodjo
- Gnim Sentang
- Sr. Jacintho Dahler
- Mr. Korbaffo

JAKARTA  
SULAWESI  
BALI  
LALIAN

## Mauritius

- Church of the Province of Indian Ocean

MAURITIUS

## New Zealand/Nouvelle Zélande/Neuseeland

- Christian World Service
- Presbyterian Church

CHRISTCHURCH  
MT. ALBERT

## Pakistan

- Church of Pakistan

SIALKOT

## Papua New Guinea/Papua Nouvelle Guinée/Papua Neuguinea

- Frère Louison

Papua

ASIA/OCEANIA

=====



## NORTH AMERICA

=====

- Council of Reformed Churches in Canada BURLINGTON/Canada
- National Concurrence of Catholic Bishops WASHINGTON/USA
- National Council of the Churches of Christ in the USA NEW YORK/USA

### Canada/Kanada

- Sisters of Charity

ALBERTA

### United States/Etats Unis/Vereinigte Staaten

- Lutheran World Ministries NEW YORK
- Diocese of Galveston-Houston HOUSTON
- First Christian Church BURBANK
- Monroe United Methodist Church MONROE
- United Presbyterian Church NEW YORK
- United Methodist Church ARLINGTON
- Community Church HO HO KUS
- St Peter's United Church OSGOOD
- Council of Churches of the Mohawk Valley NEW YORK
- Methodist Church NORMAL
- The Lyme Town Ministry LIME TOWN
- Olsburg Walsburg Parish KANSAS
- St Columbkille Parish PAPILLON
- American Lutheran Church IOWA
- First United Presbyterain Church CANFIELD
- Westminster Presbyterian Church FORT WAYNE

### Bahamas

- Bishop of Nassau

NASSAU

### Jamaica/Jamaïque/Jamaika

- Moravian Church

KINGSTON

# AFRICA

=====

- Symposium of Episcopal Conferences of Africa & Madagascar

ACCRA/Ghana

South Africa/Afrique du Sud/Sudafrika

- All Africa Conference of Churches (AACC)

NAIROBI/Kenya

- Evangelical Lutheran Church
- Society of Precious Blood
- Mr. D. Bailey

BRAAMFONTEIN  
LESOTHO  
TRANSVAAL

Algeria/Algérie/Algerien

- Evêché de Laghouat

LAGHOUAT

Tanzania/Tanzanie/Tansania

- Parokia Kigoma

KIGOMA

Angola

- Diocese de Novo Redonda

NGUNZA

Uganda/Ouganda

- Bishop of Mbarara
- Ugando Episcopal Conference

MBARARA  
KAMPALA

Benin/Bénin

- M. Honvou Toussaint

COTONOU

Zaire/Zaïre

- Eglise du Christ
- Communauté des Disciples du Christ
- Communauté Episcopale Baptiste

KINSHASA  
KINSHASA  
LUBUMBASHI

Cameroon/Camroun/Camerun

- Mgr. J. de Bernon

MAROUA

Zambia/Zambie/Zambia

- Archidiocese of Kasama

KASAMA

Gabon

- Père Gérard

LIBREVILLE

Malawi

- Qrima Secrétariat

DEDZA

Mozambique/Mosambik

- Igeria Presbiteriana

MAPUTO

Nigeria

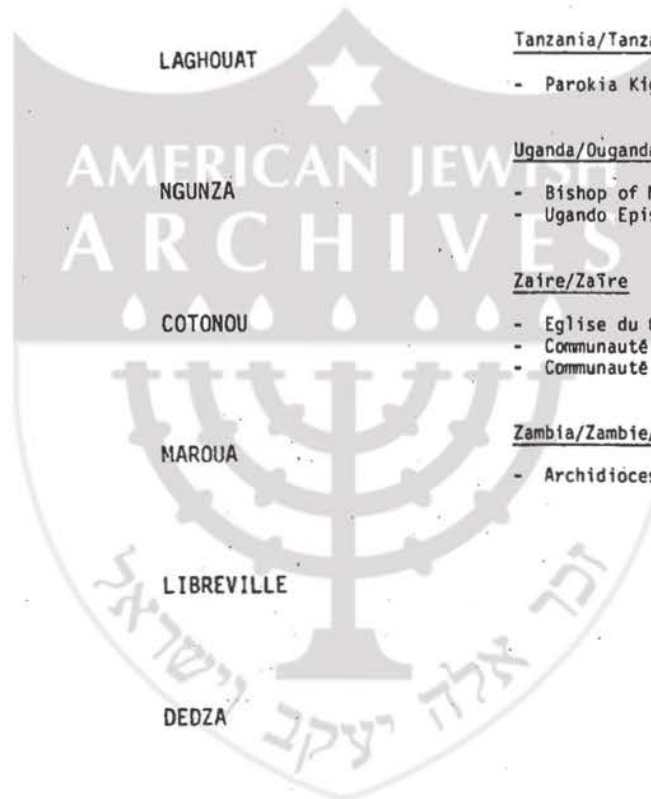
- Presbyterian Church

ABA

Seychelles/Seychellen

- Diocese of Seychelles

SEYCHELLES



AFRICA  
=====



## INTERNATIONAL ORGANISATIONS

### CHURCHES

- World Council of Churches
- Ecumenical Orthodox Patriarchate of Constantinople
- The Lutheran World Federation
- World Alliance of Reformed Churches
- Anglican Consultative Council

### United Nations Organizations

- U N (General Secretariat)
- U N I C E F
- U N H C R
- F A O
- I L O
- U N E S C O
- W H O

CHURCHES, COMMUNITIES, ORGANIZATIONS INVOLVED



EGLISES, COMMUNAUTES, ORGANISATIONS PARTICIPANTES



a kind of world-wide ecumenical referendum - that a part of the huge resources intended to finance armaments should be devoted to win the war against poverty and hunger in the world.

The year 1983 - marked, among others, by the opening of the Holy Year and by the General Assembly of the World Council of Churches - is a new opportunity to make one step towards the aim.

Real peace supposes the development of a spirit of peace.  
No effective disarmament is possible without a disarmament of minds.  
No real justice is possible, if we don't feel responsible for each other, above all social, political, and religious frontiers.

This is the challenge the 1983 world-wide ecumenical call (see last page's pre-announcement) will invite us to take up,  
through a same word of justice and peace  
a same act of conversion and solidarity  
a same gesture of friendship and hope.

Through a chain of concrete and living relationships between communities of the five continents, that will encourage them to know, love, and help each other, through a "chain of light" that clearly manifests the reality and the requirements of life in unity and solidarity between christians and all men.

\* \* \* \* \*

LET US FORM "TRIANGLES OF PEACE"!

In responding to this call, congregations and Churches are invited to form "triangles of peace", associating three congregations - from North, South, East and West - united  
. in a common celebration of the birth of Our Lord Jesus Christ, Life of the World  
. in a common expression of our commitments to peace, justice and unity.

The W.C.C. 6th Assembly is a unique opportunity to establish such ecumenical links or bridges: "triangles of peace" can be established immediately between individual participants and the congregations to which they belong. To begin with and to open the way...

\* \* \* \* \*

- making of lanterns and candlesticks bearing the inscription "Peace on earth",
- transmission of light from the interior of the sanctuary to the exterior,
- processions of people holding candles,
- making of candles.

These are only a few examples of active participation - both personal and communitary - for creating this "chain of peace and light".

The fact that, in several countries, this gesture already corresponds to an established tradition can only strengthen its spiritual and popular basis. World-wide peace and justice (oikoumene) are what the flames kindled in every home (oikos) announce and ask for.

#### 1983 : REINFORCING AND EXTENDING THIS CHAIN OF PEACE ...

---

What happened in 1982 is but a start. We can dream of the day when we shall see the "flame of peace" go around the world : satellites will give us the possibility to follow it. Then we will discover, with both emotion and gravity, that we form a same and unique family, - the human family - and that we all live in a same and unique home : the earth.

"They shall beat their swords into plowshares  
and their spears into pruning-hooks;  
Nation shall not lift sword against nation,  
neither shall they learn war any more."

Esaiah 2 : 4-5

This vision of the conversion of the tools of death into tools of life, this demand for peace and justice show us the aim and the way. Let millions of "flames of peace" make clear the common decision of all Christians, believers and men of good will to choose life and not death, solidarity and not egoism, dialogue and not confrontation.

Such a chain of peace will help the power of reason to triumph over the reasons of power, and replace the balance of nuclear terror by the balance of trust.

The deepening and the development of this network of solidarity and friendship will allow to demand and obtain, in the coming years - through



## LEARNING FROM THE EXPERIENCE ...

---

Comments, critics and suggestions could permit to develop, deepen and improve the quality of the action.

### 1. Information

The leaflet has been very much appreciated, for its content as well as for its presentation.

But as the material was dispatched late in the year, many Churches and organizations could neither undertake a suitable action, nor ensure the coordination between the programs that had been arranged for that time of year.

In spite of that, the approval met by this enterprise, the numerous 1982 participations, as well as the announcements of participation for 1983 show that it was time for such a world-wide ecumenical call to be launched - without waiting for the ideal circumstances to come.

But some basic information should be communicated to all interested partners in September at latest.

### 2. Fasting-day and financial campaign

The idea of a common act of conversion and solidarity, which took shape in a day of fasting and prayer, has been widely welcomed. It has been suggested, though, that the day for such an action to take place should not be a Sunday, which is the Resurrection Day.

Concerning the invitation to give the equivalent of one meal to support the actions of UNICEF and UNHCR - or any organization pursuing similar aims -, the experience shows that most Churches and parishes have felt free to support the project of their choice.

Nevertheless, in several countries, the month of December is traditionally reserved for the financial campaigns intended for the support of Church aid agencies.

In these circumstances, it is advisable to avoid any kind of competition, and to leave Churches and the other concerned organizations to find the formulas that best fit their local, regional, or national situations.

### 3. The "flame of peace"

All over the world, many communities have prepared this gesture of friendship and hope in an original and communitary way :

## CREATING A CHAIN OF PEACE AND LIGHT ...

---

This chain has been created ! All over the five continents, in about fifty countries, thousands of "flames of peace" have been kindled ...

Supported by most international Church organizations and international organizations, this world-wide ecumenical call has been heard - thanks to the efforts of many regional or national bodies (among which are regional and national Church Conferences, Episcopal Conferences, National Committees of UNICEF and Branch Offices of UNHCR), and also of media.

Of course, it is impossible to give here a full account of all the actions that have been undertaken during this campaign. But the list of Churches, parishes and organizations that took part in this world-wide ecumenical action attests to the reach and effect of this enterprise.

A more extensive report is available on request: it includes letters, documents, or press cuttings that explain how this call has been grasped, adapted and experienced, in all kinds of situations.

## A SIMPLE IDEA, CONCRETE AND UNIVERSAL ...

---

The reactions that have been recorded, all unanimously favourable, can be summed up in the following way :

- This world-wide ecumenical call allows everybody to contribute at building peace and justice in a simple and concrete way.
- The program that has been simultaneously proposed to all Churches - a common word, a common act, a common gesture - helps to develop the awareness of the Christians' unity and of the whole human family, and reinforces friendship and solidarity between all men.
- Such an action must continue and grow from year to year : it will help to support all kinds of endeavours to promote peace and justice, to create an atmosphere of confidence and cooperation, and - by gathering energies and wills - to prepare the way of a common action for a more solidary world.





Dear Max,

I have picked up the mail  
addressed to you from your box.

I thought it was for you to throw the  
stuff away — not me.

I very much hope that things will  
be gradually improving with you  
soon

as ever

John



# Temple Sinai Congregation of Toronto

210 WILSON AVENUE

TORONTO, ONTARIO M5M 3B1

(416) 487-4161

To: WJC; IJCIC; Vancouver Jewish participants

From: Jordan Pearlson

Enclosed are the documents leading up to the Middle East resolution passed yesterday (10 August 1983) by the plenum of the World Council of Churches in Vancouver.

To speed the documents to you has meant some compromise with retyping. I am available to you for any further clarification.

I am most grateful to Moderator Ted Scott, Primate of the Anglican Church of Canada for his friendship and courtesies. Archbishop Scott deliberately changed a pressing and complex schedule so that this debate ~~might~~ might take place with a representative of IJCIC still present (Zvi Werblowsky had teaching commitments in Tokyo, H. Tannenbaum was called home by family illness and I was scheduled on an afternoon flight. The issue was a full day late in coming to the floor.)

I am at your disposal for further inquiries.

*Rabbi of the Congregation*

JORDAN PEARLSON, B.A., M.H.L. Jur.D., D.D.

JEFFREY ABLESER, B.A., M.A.H.L. (Assistant)

*Cantor*

SEVERIN WEINGORT

*Director of Music*

BEN STEINBERG, MUS. BACH.

*Temple Administrator*

MICKI BRUDNER, B.A., M.A.

*Fiscal Director*

NELSON SPECTOR

*Director of Education*

SANDRA FEINSTEIN RABEN, B.A., M.A.

*President*

SHIER BOSSIN