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A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

**MS-630: Rabbi Alexander M. Schindler Digital Collection, 1953-1996.**  
Series A: Union of American Hebrew Congregations, 1961-1996.

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World Conference on Religion and Peace, 1984-1995.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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**WCRP/International Memorandum: URGENT**

To: Members of the WCRP Governing Board  
From: Dr. William F. Vendley  
Secretary General  
Date: 09/13/1995  
Subject: WCRP statement on Children and Violent Conflict

*faxed*  
*9/13*

Greetings.

I seek your approval on the attached three page statement titled *Children and Violent Conflict* so that the document may be issued as a formal position of the WCRP International Governing Board.

The background of the statement is as follows. The United Nations General Assembly instructed the UN Secretary General to conduct a *Study on the Impact of Armed Conflict on Children*. The Secretary General in turn secured the services of Ms. Graca Machel to implement the Study. UNICEF approached WCRP and asked that we assist Ms. Machel to delineate the underlying moral issues that the Study should address, and determine what advocacy roles would be appropriate for religious communities to consider on behalf of children in situations of violent conflict.

As a response to UNICEF's request, WCRP convened a representative group of religiously affiliated child-care experts in Geneva from 2-4 August 1995. The attached statement, *Children and Violent Conflict*, is the product of that meeting. The document in its present form has been thoroughly examined by the UNICEF Office of Legal Affairs, and has received approval today from UNICEF to be translated into three languages and distributed worldwide through the UNICEF network. The WCRP statement will also form a portion of Ms. Graca Machel's report to the UN General Assembly for inclusion in the *Study on the Impact of Armed Conflict on Children*.

My request to you is that you review the statement and fax to me your willingness to assent to the document by Monday, 18 September 1995. UNICEF asks that WCRP respond by Tuesday, 19 September 1995, in time for the opening of the 50th Anniversary Session of the UN General Assembly.

Thank you for your quick and decisive action in this matter on behalf of children worldwide.

Please fax to WCRP at the following number: 1-212-983-0566

☒ Yes, I give my assent to the statement *Children and Violent Conflict*.

☐ No, I regret that I am unable to give my assent to the statement.

Your Name: A.M. Self INOLEK

Date: 9/13

*Thank you.*

cc: WCRP Honorary Presidents

*WCRF*  
**WCRF**

Rabb Alexander Schindler

World Conference  
on Religion and  
Peace/USA

**From:**

*To:*

Ms. Courtney Goto

Date : Apr 25 1996, 02:16 PM

Subject : Second request for May-June calendars

*4/25*  
Please accept my apologies for the faulty calendars I sent out  
previously. Again, please indicate your availability to meet in May or

*2 Page Fox*

*Sorry for delay.*

777 United Nations Plaza  
New York, NY 10017  
tel. (212) 687-2163

From: 10491 002 0000

*only possible dates  
May 14 - 28 - 29*

*Alexander M. Schindler*

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From: Dr. William F. Vendley  
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Your Name: A.M. Self INOLEK

Date: 9/13

*Thank you.*

cc: WCRP Honorary Presidents





Name:

**Direction:** Please indicate when you are **NOT** available to meet by marking an "X" over those days. You may also comment on your best dates to meet. Please send or fax to Ms. Courtney Goto at (212) 983-0566 by **Wednesday, May 8.**

# June 1996

## Monthly Planner

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Printed by Calendar Creator Plus on 4/25/96

WCRP

October 24, 1995  
30 Tishri 5756

Dr. William F. Vendley  
World Conference on Religion and Peace  
777 United Nations Plaza  
New York, NY 10017-3521

Dear Bill:

Thank you for your candid response to my suggestion that I be replaced as an International President of WCRP. I truly appreciate your kind comments.

As I told you, I feel a bit guilty being named to so important a post when my frenetic schedule precludes my ability to attend meetings. While I am retiring as President of the UAHC on July 1, 1996, I will still be involved in the Union's work after that date for I will be heading an effort to secure Endowment and other funding for the Union to assure the continuation of our critical work.

Be that as it may, your plea has not fallen on deaf ears and I have given considerable thought to your appeal. Since you understand my situation and my inability to attend most meetings, yet remain willing to have me stay on as an International President so I might provide advice and counsel, I will abide by your wishes and withdraw my letter of resignation.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

# WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)

777 UNITED NATIONS PLAZA

NEW YORK, N.Y. 10017-3521 U.S.A.

Telephone: (1) 212-687-2163    Telefax: (1) 212-983-0566

Office of the Secretary General

October 19, 1995

Rabbi Alexander M. Schindler, President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

Dear Alex:

Warmest thanks for your recent letter sent 10 October 1995. I appreciate greatly the concern expressed in your letter and the letter which you sent prior to it, to which I have failed to respond.

I can well appreciate the enormous demands that are upon your shoulders in your final year as the president of the UAHC, as I further understand your hesitation to lend your name to causes to which you are unable to give time and effort. Let me attempt to persuade you to remain an International President of the World Conference on Religion & Peace. I shall make my appeal in two points.

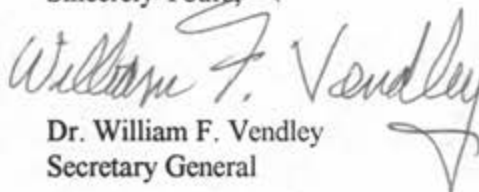
First, both of the events which prompted your note to me were events which we did not anticipate you to attend. They were WCRP/USA events, and as a courtesy I had requested my staff to keep all of the International Presidents informed of the local events. Unfortunately, these were not clearly marked as USA events and therefore you and your staff would have quite naturally anticipated that we were hoping for your presence at them. In fact, it would have been a joy to have welcomed you but quite beyond our reasonable expectation. Therefore, may I ask you to recognize that we shall not have to call upon you as frequently as you might have understandably expected given the communications from our office.

Second, your wide experience and personal attributes suit you quite perfectly as an International President of WCRP. Surely you are quite busy these days. But when crises or issues of particular concern for the Jewish community arise, I can think of no one who could offer us more sage counsel and advice and help steer us in more useful ways. You are really eminently qualified to serve as our President and I would personally judge it to be in your and WCRP's good interest.

I will of course respect your deepest wishes. However I implore you on the basis of a common good to which we are both committed, to remain an International President of WCRP.

Again with every good wish and grateful for our association, I am

Sincerely Yours,

  
Dr. William F. Vendley  
Secretary General

**HONORARY PRESIDENTS:** Metropolitan Athanasios (Turkey); Dame Ruth Nita Barrow (Barbados); Rev. John A. Boehrens (USA); Dr. Rodrigo Carazo (Costa Rica); Most Rev Remi De Roo (Canada); Don Silvio Franchi (Italy); Rabbi Albert Friedlander (United Kingdom); Metropolitan Kirill (Russia); Ms. Norma Levitt (USA); Ms. Chiara Lubich (Italy); Rev. Toshio Miyake (Japan); Dr. Abdullah bin Omar Nasseef (Saudi Arabia); Rev. Nikkyo Niwano (Japan); Mrs. G. Bagoes Oka (Indonesia); Ms. Shobha Prabhat Pandit (India); Mr. Zhao Puchu (China); H.E. Virko Cardinal Pulic (Bosnia-Herzegovina); Sir Paul Reeves (New Zealand); Rev. Dr. Malcolm R. Sutherland (USA).

**PRESIDENTS:** Dr. Kamil Al-Sharif (Jordan); Dr. Ahmed Mohammad Ali (Saudi Arabia); H.E. E.J. Korthals Altes (The Netherlands); Dr. M. Aram (India); Dr. A.T. Ariyaratne (Sri Lanka); Dr. Elizabeth Bowen (USA); Rev. Joan B. Campbell (USA); Dr. Diana Eck (USA); Bishop Björn Fjälstedt (Sweden); Mr. Gabriel Habib (Cyprus); Dr. Won Yong Kang (Republic of Korea); Dr. Hans Küng (Germany); Rabbi John Levi (Australia); Rev. Rainer Lingscheid (USA); Ms. Olive D. Luena (Tanzania); Archbishop Luna Tobar (Ecuador); Rev. Tatsuo Miyake (Japan); Imam Wallace Deen Mohammed (USA); Dr. Adamou N'Djam N'Joya (Cameroon); Mr. Tarlok S. Nandhra (Kenya); Rev. Nichiko Niwano (Japan); Archbishop John O. Onaiyekan (Nigeria); Mrs. Saba Risaluddin (United Kingdom); Rabbi David Rosen (Israel); Ms. Maritza Salazar (Costa Rica); Rabbi Alexander Schindler (USA); Bishop K.H. Ting (China); Dr. Abdurrahman Wahid (Indonesia).

**PRESIDENT EMERITUS:** Archbishop Angelo Fernandes (India).

**SECRETARY GENERAL/INTERNATIONAL:** Dr. William F. Vendley (USA); **ADMINISTRATIVE ASSISTANT:** Ms. Melissa Chase (USA)

**ASSOCIATE SECRETARIES GENERAL/INTERNATIONAL:** Rev. John Baldock (Australia); Dr. Günther Gebhardt (Switzerland).

we p

October 10, 1995  
16 Tishri 5756

Dr. William F. Vendley, Secretary General  
World Conference on Religion & Peace  
777 United Nations Plaza  
New York, NY 10017

Dear Dr. Vendley:

Alas, I am unable to attend the December 18-19 meeting at Maryknoll Center as I have a schedule conflict which cannot be changed at this time.

It is for just this reason that I wrote to you and offered to step down as a president; for I feel it is not fair to so fine an organization as the WCRP/USA to have among its president's one who has been and continues to be unable to attend meetings. I usually hesitate to lend my name to causes when I am unable to give the time and effort needed to further the organizations' work. I made an exception in the case of the World Conference on Religion and Peace/USA but I do feel guilty as my inability to attend any of the meetings. Please give thought to making a change as I have requested.

With every good wish, I am

Sincerely,

Alexander M. Schindler

## WCRP/USA Memorandum

To: Members of the Executive Council  
From: William F. Vendley, Secretary General, WCRP/USA  
Date: 10/04/1995  
Subject: December 18-19 Meeting

1) Greetings. We hope you had a good summer and look forward to seeing you all soon. After reviewing your calendars, we have selected December 18 and 19 as the next meeting dates.

2) The Executive Council meeting has been scheduled as a two-day event in order to provide adequate time to review and discuss major steps in the development of the USA chapter. I know that your schedule is busy, but hope that you'll be able to set aside both days for this important meeting. **We will begin with lunch on Monday, December 18th and continue through lunch on Tuesday.** This will give most people time to travel to the meeting on Monday morning and return home after lunch on Tuesday. Overnight accommodations will be available at the Maryknoll Center. I am writing now so that you can hold these dates. More information on the meeting and logistical details will follow.

### Next WCRP/USA Meeting

<u>Days</u>	<u>Dates</u>	<u>Place</u>
Monday & Tuesday	Dec. 18	Maryknoll Center, Ossining, NY

3) Ms. Courtney Goto has joined us this fall in the WCRP/USA office. She and Dr. Peter Laurence will be making the arrangements for this meeting. Please do not hesitate to contact them if you have any further questions.

Tell them once again

I have prior  
commitment

Tell bad  
reiterate my  
feeling that  
I should  
step down

Wendley  
St. Joseph

WCRP

August 23, 1995  
27 Av 5755

Dr. William F. Vendley, Secretary General  
World Conference on Religion and Peace  
777 United Nations Plaza  
New York, NY 10017

Dear Bill:

Thank you for sharing the minutes of the WCRP/USA  
Executive Council's June 16 meeting. They are well done,  
brief yet informational.

As I reviewed the calendar for dates when I might be  
available to meet, I realized that my forewarning to you  
might not have been strong enough. My frenetic travel and  
meeting schedule really overwhelms my calendar, as you can  
see from the very few dates available at this time. The  
UAHC has its Biennial General Assembly this Fall and time  
has been blocked off to prepare my major address to the  
convention, indeed my final President's Message prior to  
my retirement. Add to that the forthcoming High Holy  
Days for which I must prepare sermons as I will be in the  
pulpit, as well as meetings in Israel in late October and  
you can see why there are so many's xxx's on the calendar.

All of this causes me distress for it means I simply  
cannot give to the WCRP the time and effort it merits.  
Bill, I would be the first one to understand if you would  
determine it best to name a replacement for me as a WCRP  
president. It would be much fairer to this worthy  
organization to have someone who can do more than lend  
his/her name to so important a cause.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler



**WCRP/USA EXECUTIVE COUNCIL  
DRAFT MINUTES  
June 16, 1995**

**Attendance:**

Mr. Dawud Assad, Mr. Edward Doty, Dr. Jane Evans, Mrs. Betty Golomb, Mr. P.N. Bawa Jain, Ven. Chung Ok Lee, Mrs. Norma Levitt, Rev. John McAuley, Ms. Edna McCallion, Rev. Robert McClean, Imam W. Deen Muhammed, Dr. Anand Mohan, Ms. Mary Jane Patterson, Ven. Piyatissa, Rev. Robert Smylie, Dr. David Stowe, Dr. Malcolm Sutherland, Dr. William Vendley.

**Regrets:** Dr. John Borelli, Dr. Hamdani, Ms. Judith Hertz, Rev T. Kenjitsu Nakagaki,  
Rev. Margaret Thomas

**Guests:** Mr. Amir Al-Islam, Dr. Peter Laurence, Imam Alfred Mohammed,  
Wali Amin Muhammed

**Proxy:** Dr. Anastasios Zavales (for Rev. Dr. Milton B. Efthimiou)

**MINUTES**

The assembled Executive Council members were called to order after having attended the morning multireligious service for the Day of the African Child, sponsored by WCRP and UNICEF. Mary Jane Patterson, President, opened the meeting at 10:45 am with a period of silence, followed by introductions of members and guests. The minutes of February 7, 1995 were accepted with the addition of the phrase "and appreciation for his life" after "regret the death of Rev. Herschel Halbert", and the addition of the word "Executive" before "Director of UNICEF" in reference to Mr. Jim Grant.

A motion made by Dr. Jane Evans to avoid statements in the minutes which limit the agenda of subsequent formal meetings of the Executive Council was **passed**.

**Treasurer's Report**

Rev. Bob McClean presented the Treasurer's Report which was accepted with the correction by Dr. Evans to the name "Women of Reform Judaism" in the list of donors.

**Guests**

Dr. Vendley introduced Imam W. Deen Mohammed, a WCRP/International President, who was the keynote speaker in the morning's service. Imam Mohammed had several Muslim colleagues with him, who were also introduced to the Executive Council.

**WCRP/USA Planning Committee**

The WCRP/USA Planning Committee submitted the "Draft Interim Standing Rules" of WCRP/USA to the Executive Council for adoption. The report was introduced by Dr. Stowe.

Following his explanation of procedure, a detailed introduction by Dr. Peter Laurence, and expressions of thanks to members of the committee and the hard work of the staff, the Executive Council engaged in extensive discussion of the full significance of the draft and numerous specifics.

In the discussion, Rev. Robert Smylie stated that the purpose of WCRP should continue to be focused on religion and peace issues. Dr. Sutherland and Mrs. Norma Levitt suggested that the purpose of the organization be stated at the beginning of the Standing Rules, instead of at the end. Rev. McClean and

Dr. Evans stressed the importance of keeping the exact wording in the preamble for IRS tax exemption purposes, and to remain in sync with relevant documents of WCRP/International. It was noted that significant written interventions were received from Dr. John Borelli, Rev. Peggy Thomas, and Mr. William Thompson.

### **Lunch Break**

Before lunch, Imam Mohammed expressed his goal of working more closely with WCRP/USA and to continue his interfaith work. Rev. McClean emphasized that the role of WCRP at the state and local levels was not to support viable interfaith groups, but to strengthen them. Mr. Ed Doty asked the Muslim guests to help WCRP be more sensitive to the different perspectives within the Muslim community.

*(Due to a previous commitment, Ms. McCallion was excused as Secretary, and replaced by Rev. Smylie after lunch.)*

### **WCRP/USA Planning Committee**

Following this discussion, it was **moved, seconded and passed** without dissent that the Standing Rules as presented by the WCRP/USA Planning Committee be provisionally adopted with adjustments to be made in light of the questions raised and changes recommended. This action was taken with the following understandings:

- ♦ that the Committee revise the provisional Standing Rules as discussed;
- ♦ that the specific concerns of persons not present but providing significant input should be noted and that opportunity be assured for further consideration of their points regarding the provisional Standing Rules;
- ♦ and that a draft should be submitted as appropriate for final discussion, amendment and adoption.

Expressions of thanks were given to Dr. Stowe and the committee and all who had helped in the process.

Dr. Vendley shared brief comments on the developments of working relations with varying UN bodies.

The meeting was adjourned at 3:00.

World Conference on Religion and Peace  
777 United Nations Plaza  
New York, N. Y. 10017, U.S.A.

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## *WCRP/USA Memorandum*

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*To: WCRP/USA Executive Council Members*  
*From: William F. Vendley, Secretary General*  
*Date: 08/17/95*

1) Greetings. Please find enclosed a copy of the draft minutes from the WCRP/USA Executive Council meeting of June 16. You will also find enclosed blank calendars for the fall and winter. Please write your name on this calendar, and cross out any days that you would not be available for our next meetings. Please return these to our office in the enclosed self-addressed envelope. Thank you.

2) WCRP/Intenational, in special cooperation with Rev. Chung Lee and the Won Buddhist Community, will be sponsoring an event to mark the 50th anniversary of the UN on Friday, September 22. We hope you can mark your calendar for this event, and look forward to seeing you soon. A draft flyer is enclosed.

Encl.: June 16, 1995 minutes  
Fall and Winter blank calendar  
Return Envelope  
Draft Sept. 22 flyer

(DRAFT)

**In Commemoration of the UN 50th Anniversary:**

***The United Nations  
and  
The Development of World Community***

**H.E. Dr. Boutros Boutros-Ghali\***

*Secretary General, United Nations*

(Suggested topic: Welcoming remarks and The Role of the UN in a World Community)

**His Holiness Patriarch Filaret**

*Metropolitan of Minsk*

(Suggested Topic: Religion and World Community)

**His Excellency Dr. Ahmed Mohammed Ali**

*Secretary General, Muslim World League*

(Suggested topic: Religion and World Community)

**Professor Dr. Tu Wei Ming**

*Professor, Harvard University*

(Suggested topic: The Politics of Community)

**Ambassador Juan Somavia**

*Chilean Mission to the United Nations*

(Suggested topic: The Political Structures of World Community)

**His Holiness Chwasan Lee Kwang Jung**

*Head Master of Won Buddhism International*

(Suggested topic: The Role of Multireligious Cooperation in World Community)

(\* invited)

**DATE:** Friday, 22 September 1995

**TIME:** 10:00 am - 1:00 pm

**PLACE:** Conference Room 3  
United Nations Headquarters  
(use Visitor's Entrance at 46th Street)  
New York City

*for further information, contact*

**WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)  
777 UNITED NATIONS PLAZA, NEW YORK, N.Y. 10017; Tel: 212-687-2163**

well

free

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## WCRP/International Memorandum

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*To: WCRP/International Presidents*  
*From: William F. Vendley, 777 United Nations Plaza, NY, NY 10017 USA*  
*Tel: 1-212-687-2163; Fax: 1-212-983-0566*  
*Date: 07/07/1995*  
*Subject: Newsletters*

1) Greetings. Please find enclosed WCRP's newsletter *Religion for Peace*, Issue 66, June 1995. If you or your office would like more copies, please let Ms. Melissa Chase know how many additional copies you would like.

2) We look forward to hearing from you soon.

# RELIGION FOR PEACE

A newsletter on multireligious dialogue and action for peace, issued by  
The World Conference on Religion and Peace (WCRP), 777 United Nations Plaza, New York, NY 10017 USA  
June 1995. Issue 66

## WORLD SUMMIT FOR SOCIAL DEVELOPMENT

March 1995, Copenhagen, Denmark

By Dr. Günther Gebhardt

This major UN Conference was the occasion for WCRP to bring more than 60 of its officers (*including those pictured at right, top*) and activists to the capital of Denmark for a wide range of public events and internal meetings. The UN Secretariat of the World Summit had in fact invited WCRP to provide a platform where the ethical and spiritual perspectives of the world's religions on social development could be brought forward. At WCRP VI in Italy, this invitation had been extended by Ambassador Juan Somavia himself, the Chairman of the Social Summit, who stated, "The human being must be in the centre of development," and "Societies must meet the spiritual needs of individuals, as well as the material ones." Such slogans are not taken from religious documents but from those of the UN Summit. They challenge the religions of the world to join hands and to co-operate with each other and public institutions towards eradicating poverty, creating productive employment and promoting social integration, as ways to implement their deepest teachings. *Pictured at right, WCRP Moderator, H.E. N'Dam N'Joya offers Ambassador Somavia the WCRP Copenhagen Declaration. (See page 5 for text.)*

The official events which WCRP organized for the Social Summit included a symposium on "Ethical and Religious Perspectives on Social Development" and a multireligious service. The Youth Leadership of WCRP organized a number of activities at the NGO Forum. The official events were preceded by a two day meeting of the WCRP Governing Board and by a small meeting of representatives of major Christian and Muslim relief agencies, convened by WCRP.

### "Ethical and Religious Perspectives on Social Development"

Held, like the Governing Board, in a beautiful historic warehouse, transformed into a Foreign Ministry Conference Centre, this all-day symposium was attended by about 80 participants. They listened to speakers representing Christianity, Confucianism, Hinduism, Judaism, and Islam, including several WCRP Presidents, as well as an economist and a UNICEF representative. The presentations focused both on concrete examples of religiously inspired social development activities and on the underlying ethical values. Several speakers emphasized the responsibility of religions to recall the basic insight which Gandhi expressed in the words "There is enough for everybody's need but not enough for everybody's greed." ■

(See related articles pages 4 - 6.)



President Nelson Mandela and  
WCRP officer Rev. Gerrie Lubbe (See article page 8.)





### What is WCRP?

The World Conference on Religion and Peace (WCRP) is dedicated to promoting cooperation among the world's religions for peace. A worldwide movement based on respect for religious differences, WCRP has members in over 100 countries. Accredited to the United Nations, WCRP engages in vigorous peace promoting

initiatives throughout the world on a multireligious basis. Leaders and believers of the following religions regularly participate in WCRP: Baha'ism; Buddhism; Christianity; Confucianism; Hinduism; Islam; Jainism; Judaism; Shintoism; Sikhism; Taoism; Traditionalism of the indigenous cultures of Africa, the Americas, Australia, and Oceania; and Zoroastrianism.

### Why is religious cooperation essential today?

Regional conflicts today remind us that religious differences have often been misused in promoting conflict and warfare. The world's religious communities, however, do have unique capacities to function as powerful agents of change in the pursuit of peace. In our interdependent world, multireligious cooperation for peace can be more effective than the efforts of a single religious group. Moreover, cooperation among religious groups can serve to promote tolerance in circumstances where religious people, tragically, contribute to conflict and violence.

### What do we do?

WCRP provides a potent base on local, national, regional, and global levels for a variety of peace related activities. Examples include: promoting religious tolerance; assisting in conflict resolution; working for disarmament; developing peace studies and peace education; encouraging equitable and sustainable development; furthering human rights; fostering the welfare of children and youth; caring for refugees and displaced persons; and sponsoring environmental projects.

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**WCRP/International Headquarters**  
777 United Nations Plaza  
New York, NY 10017 USA  
Phone: [1] (212) 687-2163  
Fax: [1] (212) 983-0566

Please submit reports for the next issue to the address above, c/o Ms. Melissa Chase, or Rev. John McAuley, Assistant Editors.

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### OTHER WCRP INT. OFFICES

**WCRP/Australia and International**  
5 Barkly Avenue, Armadale, VIC 3143,  
Australia. Tel: [61] (3) 531-1562;  
Fax: [61] (3) 525-6841

**WCRP/Europe and International**  
14, ch. Auguste-Vilbert, CH-1218, Grand  
Saconnex, Geneva, Switzerland  
Tel: [41] (22) 798-5162;  
Fax: [41] (22) 791-0034

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(\* Members of the Executive Committee)

## WCRP Prepares for a new Center on Religion and Conflict Transformation



### *European and Middle Eastern Consultation on Religion and Peacebuilding in Bellagio, Italy, September 1994*

(back row, from left to right) WCRP Secretary General William F. Vendley, USA; Rabbi David Rosen, Director of Inter-Religious Affairs, Anti-Defamation League, Israel; Dr. Derick Wilson, Director, Understanding Conflict Project, Northern Ireland; Dr. Luc Reyckler, Professor of Political and Social Sciences, University of Leuven, Belgium; Mr. Jonathan Sisson, Steering Committee Member, International Fellowship of Reconciliation; Dr. Roger Williamson, Assistant Secretary (International Affairs), Board for Social Responsibility, Church of England, United Kingdom; Mr. Bernt Jonsson, Director, Life and Peace Institute, Sweden; Mr. Mohammed Sammak, Adviser to the Sunni Mufti of Lebanon, Hariri Foundation, Lebanon; Dr. Paul Mojzes, Professor of Religious Studies, Rosemont College, USA; Dr. Johan Galtung, Professor of Peace Studies, University of Hawaii and European Peace University, France. (front row) Mr. Gabriel Habib, then-General Secretary, Middle East Council of Churches, Cyprus; Ms. Cynthia Sampson, Program Associate, Religion and Peacebuilding Program, WCRP, USA; Sister Margorie Keenan, Pontifical Council for Justice and Peace, Vatican; Ms. Elizabeth Salter, then-Executive Secretary, Commission of the Churches for International Affairs, World Council of Churches, Switzerland; Ms. Lynn Szwaja, Senior Research Associate, Rockefeller Foundation, USA; Dr. Geraldine Smyth, Director, Irish School of Ecumenics, Ireland and Northern Ireland.

While the frequency and types of involvements by religious communities in conflict resolution have increased markedly in the last couple of decades, so too, on other fronts, has religion more frequently been perceived as a flashpoint in intercommunal violence. A recent collection of case studies, *Religion: The Missing Dimension of Statecraft*, by Douglas Johnston and Cynthia Sampson, eds. [New York: Oxford University Press, 1994], reveals that efforts at religiously motivated peacemaking have, in fact, had their greatest impact in conflicts in which religion is not an important defining characteristic. A pressing need today is to transform conflicts -- including those in which religious communities themselves may be engulfed -- in the cause of peace and reconciliation.

Religions, in fact, possess powerful social and moral characteristics that, if mobilized, would uniquely equip them to act as constructive forces for peace. Dispersed throughout the world and reaching into every village, religious communities are often organized at the national and international levels, representing significant potential channels for communication and action. In addition, religious traditions establish ethical visions that can summon those who believe in them to powerful forms

of committed action. Many religions provide moral warrants for resistance against unjust conditions, including those that give rise to conflict. Thus the moral claims of those religions, if effectively pressed by religious leadership, could provide an impetus for adherents to take responsibility for preventing, ameliorating, or resolving conflicts nonviolently. Moreover, given the psycho-social nature of most conflicts in today's world, the social and moral characteristics of religious communities are all the more significant as potential resources for conflict resolution.

In recognition of this enormous potential, WCRP is embarking on an initiative that will call religious communities to rise to the challenges of peacemaking in today's world. With funding from the Rockefeller Foundation, planning is underway for a new International Center for Religion and Conflict Resolution to be established within WCRP. The Center is envisioned as a catalytic service that will work to mobilize the tremendous moral and sociological assets of religions for peacemaking. Three research questions are driving the planning process for the Center: (1) What are the "assets" -- the special qualities and potentials -- for peacemaking possessed by religious communities by way of their teachings,

institutions, structures, leadership, and membership? (2) What would it take to mobilize these assets more effectively? and (3) How might assets of different communities be brought into effective multireligious cooperation? These questions are being asked initially of five case studies (Sri Lanka, South Africa, Lebanon, Northern Ireland, former Yugoslavia) through three international consultations. It is clear, however, that planning for the Center will continue well beyond the designated one year planning-in-action, and the questions will continue to be the relevant ones to be asked in many different settings.

At the first consultation, held in Sri Lanka in June 1994, representatives of that country's four major religious communities -- Buddhism, Hinduism, Christianity, and Islam -- wrestled with the questions in an effort to discover how the religious sector might contribute more effectively to the resolution of conflict between the Sinhalese majority and the Tamil minority. At the conclusion of the meeting, WCRP/Sri Lanka was asked to take the lead in convening further multireligious sessions for the purpose of identifying priorities and strategies for joint action. The second meeting was held in South Africa in August, and the third at the Rockefeller conference center in Bellagio, Italy in Sept. ■

## *More on Copenhagen Events:*

### **Christian and Muslim Relief Agencies Meet for Interreligious Development Action**

Representatives of three Christian and three Muslim relief agencies met on March 6 in Copenhagen under the auspices of WCRP in order to launch a joint committee on interreligious development action. Its aim is to promote more effective humanitarian service and testimony to the shared values of Islam and Christianity, including their commitments to reconciliation, justice, peace and care for human beings. The co-chairpersons of the new committee are Rev. Lawrence Turnipseed (USA) of Church World Service and Dr. Kamel Al-Sharif (Jordan) of the International Islamic Council for Daw'a and Relief. Through common agreement, the committee will expand to become fully multireligious.

### **WCRP/International Governing Board**

The first meeting of the new Governing Board after the World Assembly was held March 7-8. Twenty-five Governing Board members and numerous guests and observers from all continents made the journey to Copenhagen. The Board started to evaluate the World Assembly, heard and discussed reports from the Women's Committee and the Young Leadership Committee, encouraged steps towards Standing Commissions on Conflict Transformation, Peace Education, and Dialogue/Ethics, and adopted a budget for 1995. Dr. Adamou N'Dam N'Joya, a Muslim from Cameroon, was elected Moderator of the Governing Board, with Dr. Edy Korthals Altes, a Christian from the Netherlands, as Vice-Moderator. Mr. Simon Guerrand-Hermès (France/USA) was elected Treasurer of WCRP/International. The Board further elected an Executive Committee, with the same Moderator and Vice-Moderator. (Executive Committee members are noted by an asterisk on page 2.) A major task of the Governing Board consisted of discussing and adopting a WCRP Declaration for the Social Summit, which was delivered the following day to Ambassador Somavia, Chairperson of the Summit, and distributed to all government delegations. (See text of the "WCRP Copenhagen Declaration," page 5.)

The evening before the Governing Board meeting participants shared a joyful welcome dinner and afterwards were invited to attend the Christian Ecumenical Service for the Social Summit in the Lutheran Cathedral. Several WCRP leaders were asked to sit among the guests of honor on that occasion.

This was a week of intense activity for WCRP on various levels. It would not have been possible without the excellent partnership and assistance of the UN Secretariat for the Social Summit and of many Danish friends and colleagues in the Inter-Church Council of the Evangelical Lutheran Church in Denmark, the Danish Ecumenical Council, the Ministry of Foreign Affairs and the Copenhagen City Administration. They all deserve WCRP's sincere gratitude.



### **Multireligious Service in Copenhagen**

The impressive City Hall of Copenhagen provided the prestigious setting for the closing evening of the official WCRP events in Copenhagen. Nearly 300 people attended the service in which representatives of nine religions, including religious leaders from Copenhagen, expressed the commitment of all religions to social development by prayers and other texts from their different traditions. Pictured above is Shinto priest Rev. Tatsuo Miyake of Konko Church of Izuo, Japan. A reception followed, hosted by the City of Copenhagen.

### **The Contribution by Religions to the Culture of Peace Second UNESCO Seminar held in Barcelona**

As a follow-up of a seminar held in April 1993, 50 religious representatives (including Bishop Michael Fitzgerald of the Pontifical Council for Inter-religious Dialogue, Rabbi Meir Lau, Ashkenazi Chief Rabbi of Israel, and Sheikh Mahmoud Zagzoug, Dean of Al-Azhar University), personalities from interreligious and peace organizations and academia (including Professors Masao Abe, Johan Galtung and Raimón Panikkar) were invited by the UNESCO Centre of Catalonia to mark the beginning of the "International Year for Tolerance" on 12-18 December 1994. WCRP members Dr. M. Aram (India), Rabbi Ehud Bandel (Israel), Archbishop Emeritus Angelo Fernandes (India), Dr. Günther Gebhardt (Geneva) and Archpriest Alexander Koja (Russia) participated, each in an individual capacity. After a broad range of presentations and inspiring discussions, the seminar issued a "Declaration on the Role of Religion in the Promotion of a Culture of Peace." The Declaration was presented in a ceremony at the Catalanian Parliament in the presence of the Dalai Lama and of Dr. Federico Mayor, Director General of UNESCO, who were among the first signatories. The text, which is understood as a kind of basic charter of co-operation between UNESCO and religions towards a culture of peace, states that "Unless we recognize pluralism and respect diversity, no peace is possible" and, "Neither the meaning of peace nor of religion can be reduced to a single and rigid concept, just as the range of human experience cannot be conveyed by a single language." The text of the two page Declaration can be obtained from the Geneva Office of WCRP.

*All of the articles on this page were contributed by  
Dr. Günther Gebhardt.*



**The WCRP Copenhagen Declaration**  
*8 March 1995, Copenhagen, Denmark*  
*(at the time of the UN World Summit for Social Development)*

World Religions are deeply concerned about the betrayal of humanity. The current economic development paradigms very often contradict the essence of social development. We have profound yearnings for peace with justice as the spiritual foundation for social development. Poverty, unemployment, and marginalization cause tremendous human suffering and social dislocation, resulting in the dehumanizing of people and destruction of communities, especially in the developing world. The magnitude of these conditions has created a crisis of global proportions.

The Governing Board of the World Conference on Religion and Peace (WCRP) meeting in Copenhagen, Denmark, 7-8 March 1995, expresses appreciation to the United Nations for convening the World Summit for Social Development, to address these concerns. We anticipate that an alternative paradigm of development will emerge.

We understand social development to be a process leading to the enhancement of human dignity and social harmony. This includes expanding the freedom and moral development of persons in ever more inclusive and interrelated humane communities. Such communities must be marked by just and humane governance at all levels, the acceptance of individual and collective responsibility, the guarantee and protection of human rights, the provision of common security, the assurance of economic justice, and the sustainability of the environment.

The realization of these conditions demands the dynamic cooperation of the full range of institutions in society: familial, educational, economic, cultural, humanitarian and religious. This cooperation requires the cultivation of shared values that can orient these diverse institutions toward the development of the common good. This

translates into a moral imperative to nurture, care for, and protect life and to hold all human structures accountable to that central value.

While recognizing the failure of religious communities to live in full accordance with their visions, religious teachings do strive to give meaning and value to human life and its relationship to reality as a whole. Each religion has sought to shape particular communities in order to try to be faithful to its values. Today, the urgent challenges of social development call all religious communities to act together in the spirit of their respective traditions.

The contemporary challenge to establish a common ethic and shared values committed to the common good is matched by the concrete task of re-structuring the basic institutions of society, in accordance with those values. These essential tasks require the collaboration of all of the various institutions of society.

**We call upon all religious communities:**

1. To support the work of the United Nations, and of other international, regional, national and local organizations committed to social development.
2. To join forces in reinforcing the concepts of self esteem, the inherent worth of human beings, and the understanding of work as a means of spiritual fulfillment and service.
3. To monitor the progress of the world community in the fulfillment of the Plans of Action that have received the moral commitment of the world's leadership.
4. To promote interfaith, intergroup, and intercommunity dialogue to develop mutual respect and cooperation in order to transcend historical divisiveness and abandon

intolerance, persecution and exclusiveness.

5. To develop models to help communities in conflict, particularly those with long tragic histories requiring reconciliation and trust building.
6. To facilitate the creation of alternative models of community development.

**Further, we call upon the member states of the international community:**

1. To strengthen the international instruments essential to the promotion of economic and social development.
2. To provide the legal framework and coherent structures of global governance to regulate international social and economic activities, and to promote a global fiscal and monetary structure to ensure equitable distribution of resources.
3. To increase the resources of the United Nations for development assistance and to resolve the global debt crisis in ways that promote empowerment and do not foster further dependencies.
4. To honor the moral commitments made in the Declarations and Plans of Action emerging from the global conferences on human rights, women, environment, population, and social development, and to mobilize the human and financial resources necessary to implement those Plans of Action.
5. To promote literacy, universal education and the status of women and children.
6. To find ways of reducing international tensions and conflicts, to abandon militarism, and to consecrate the enormous energy wasted on wars to meeting basic human needs. ■

## **The Standing Commission on Peace Education**

*By Dr. Günther Gebhardt*

As a follow-up to the decision of the World Assembly in Riva to establish standing commissions in order to ensure the continuation of activities in the main program areas of WCRP, a project proposal for a "Peace Education Programme" (PEP) was submitted to the Governing Board in Copenhagen.

The proposal, elaborated by Mr. Hans van Willenswaard (Secretary, WCRP/Netherlands) and Dr. Günther Gebhardt (Secretary-General, WCRP/Europe), focuses on reinforcing existing activities in the field of peace education at local, national and regional levels through communication and exchange. The area of interreligious education is of special relevance. WCRP can draw upon a number of qualified experts among its members. Other priority areas may include: training in active non-violence and constructive socio-economic action, and environmental education. Encouraged by the Governing Board, the project authors convened an exploratory meeting in The Hague 13-14 May 1995, the outcome of which will be reported in the next issue of "Religion for Peace."

## **United Nations International Conference on Population and Development**

*by Mr. Patrice C. Brodeur*

The eleven days spanning 3-13 September 1994 saw over 5,000 people gather for the UN International Conference on Population and Development (ICPD) in Cairo, Egypt. WCRP was very much in evidence with a strong program, including a multireligious statement, resource booklet, and multireligious roundtables on a wide range of population and development issues.

WCRP held seven roundtables during the NGO Forum at the ICPD. Amerindian, Baha'i, Buddhist, Christian, Hindu, Jewish, and Muslim speakers shared a variety of religious perspectives. WCRP's consensus-based "Statement from the Multireligious Consultation on Issues of Population and Development," which was formulated a month earlier in Switzerland, was distributed to the public at large during the ICPD. In addition, a booklet entitled "Religion, Population, and Development: Multireligious Contributions" was distributed to the roundtable participants as well as to government delegations.

Religious voices were heard more clearly at the ICPD than in previous UN conferences, from the Vatican's observer seat in the governmental section to the many display tables in the NGO Forum. WCRP's roundtables provided a unique setting: an hour and a half every day where various religious voices could be heard, appreciated, and challenged; all conducted in an atmosphere of mutual respect. The many riveting conversations, at times full of passion and ethical concerns, demonstrated the great interest and growing need for a space within UN forums where constructive multireligious conversations can take place around issues critical for the survival of humanity. ■



## **WCRP Youth at the World Summit for Social Development Copenhagen, Denmark**

*by Mr. Nersey Rastan*

Twenty WCRP youth, who had only recently met at the World Assembly in Italy last November, managed to assemble again in Copenhagen for the World Summit for Social Development (WSSD) in March 1995. The youth came from far and wide: Canada, Croatia, Egypt, France, Germany, England, India, Israel, Japan, Lebanon, Namibia, and of course Denmark. Ten of these youth are members of the newly elected International Youth Committee (IYC) of WCRP. The schedule of work was quite intense and centered on four activities: 1) U'th Forum '95, which brought together 450 youth from around the world on projects based on themes of the Summit; 2) International Youth Consultation on Social Development, which comprised some 200 youth representing international youth NGOs from around the globe; 3) NGO Forum, where WCRP youth organized a roundtable of interfaith dialogue on themes of the Summit, a meditation room, a small exhibit where specially made T-shirts were sold and WCRP literature was handed out; 4) the governmental Summit, where the youth were responsible for a peaceful, though small meditation room for official delegates.

Despite all this activity, the ten IYC members managed to meet to discuss their plans for youth camps, peace buses, special commemorative events for the coming year, the youth newsletter 'Bridges', and much more. These IYC meetings were held at quite odd times. In fact, one began at 11 PM and ended at 3 AM! All of this activity was made possible through the tireless and invaluable work done by the Danish youth both before and during the Summit events. The World Student Christian Federation, the Baha'i '95 Task Force, and U'th Forum '95 were instrumental in negotiating space for WCRP youth events, securing funds and accommodation, and much more. Special thanks also go to my employer, Otis Elevators, UK, for being so understanding during the preparatory months and allowing me use of their equipment. (Editor's Note: Mr. Nersey Rastan acted as the central coordinator for the logistical and programmatic planning of WCRP Youth at the WSSD.) ■

## EDUCATION FOR TOLERANCE AND MUTUAL UNDERSTANDING: THE ROLE OF RELIGIONS

*By Dr. Günther Gebhardt*  
**European Secretariat of WCRP  
Organizes Roundtable in Geneva**

In preparation for the International Year of Tolerance (1995) high level experts in education from six world religions shared the concerns and contributions of their religious traditions for an education for tolerance and mutual understanding. This Roundtable was organized on 4 October 1994 by the Secretary-General of WCRP/Europe, Dr. Günther Gebhardt, in cooperation with the International Bureau of Education (a UNESCO affiliate, based in Geneva), within the framework of the international conference of Ministers of Education. The moderator, Prof. Johannes Lähnemann (Christian; Head, Dept. of Religious Education, Nuremberg University, Germany), introduced the following panelists: Dr. Vinu Aram (Hindu, India; Youth Coordinator, WCRP), Dr. A.T. Ariyaratne (Buddhist, Sri Lanka; Founder-President, Sarvodaya Shramadana Movement), Prof. Mrs. Beyza Bilgin (Muslim, Turkey; Faculty of Islamic Theology, Ankara University), Mr. Trevor Finch (Baha'i, United Kingdom; teacher and playwright), Mrs. Jana Marcus (Jewish, Switzerland; responsible for ethical and religious aspects in teachers' training at the Dept. of Education, Canton of Bern). In addition to these religious representatives, the UN Special Rapporteur on Religious Intolerance, Prof. Abdelfattah Amor, and the Minister of Education of the Philippines, Dr. Ricardo Gloria, completed the panel, which was attended by more than 120 participants in a crowded hall, among them many members of government delegations, NGO representatives and local religious figures. The panelists addressed the various motivations for tolerance and understanding which can be found in the different religions and identified problems amid challenges which the religions are faced with in their educational efforts. They also mentioned concrete initiatives and projects being carried out by religious institutions, and formulated suggestions to improve educational activities. Strong emphasis was laid on "educating the educators" in teachers' training amid in-service-training, and on the role of education in counteracting fanaticism. The UN Special Rapporteur repeatedly expressed his conviction that religious extremism is one of the major threats to peace in our day. The final report of the Roundtable (4 pages, available from the Geneva Office of WCRP) closes as follows: "The global aim of religious education for tolerance and mutual understanding is that adolescents as well as adults show respect for their fellow human beings, that they feel responsible for the animate as well as inanimate nature, and that they are sensitive to hate, violence and the developments which threaten life and the community. Thus they will be prepared for a way of living together which will provide our planet with prospects for the future." ■

## 1995: International Year of Tolerance

*By Rev. John J. McAuley*

Under the leadership of UNESCO, the UN is marking 1995 as the International Year of Tolerance. To celebrate this year, the Presbyterian Church (USA) and the United Methodist Office for the UN invited WCRP to sponsor an event which would demonstrate multireligious concerns for and contributions toward tolerance.

On 9 January 1995 WCRP, with the coordination of the Presbyterian UN Office and the United Methodist Office for the UN, sponsored a reception to honor Shaikh Dr. Muhammad Sayyid Tantawi, Grand Mufti of Egypt, and Rev. Dr. Samuel Habib, President, Protestant Churches of Egypt. Both Shaikh Tantawi and Rev. Habib were in the United States to receive Honorary Doctorates in Peacemaking from Westminster College, Pennsylvania.

Rev. Robert Smylie, Vice-President of WCRP/USA, hosted the reception. Rev. Habib and Shaikh Tantawi were greeted by Mr. Raffaeudin Ahmed, special representative from the UN Secretary General and Associate Administrator of the UN Development Programme (UNDP), and by Mr. Jorge Wertheim, special representative from UNESCO. The guests of honor in turn addressed the gathering of religious leaders and representatives of various UN missions. They stressed the important roles that religions had in modeling coordinated efforts which would support an atmosphere conducive to tolerance. They also remarked that individual religions must not become so sectarian in their self-expressions as to allow themselves to be misused as instruments of intolerance.

UNESCO will sponsor several events throughout 1995 to mark the International Year of Tolerance. It is also seeking to investigate with religious bodies the various roles that religions play as effective international instruments of peace, tolerance and understanding. ■



One of the Governing Board members who met in Copenhagen, Ms. Nyaradzai Gumbonzvanda (of Zimbabwe) serves as a Coordinator of WCRP's Women's Coordinating Committee. (She is pictured here with her daughter who accompanied her to WCRP's Sixth World Assembly in Italy, Nov. 1994.)



## *Moving into the new South Africa, By Rev. Gerrie Lubbe*

The past year has been a time of great excitement in South Africa. We have finally moved into the New South Africa with a democratically elected President in the person of Dr. Nelson Mandela.

Looking back over the past months one cannot help but be filled with deep gratitude for the way in which God has helped us over the many stumbling blocks and almost insoluble problems which cropped up as we prepared for a new dispensation.

In April 1993, WCRP/South Africa (WCRP/SA), in conjunction with the South African Catholic Bishops Conference and the South African Council of Churches, formed a Panel of Religious Leaders for Electoral Justice. This Panel was to create confidence in all the people in the election process, to act as a liaison between people on the ground and the election authorities and to keep an eye on the moral integrity of the election process. This Panel consisted of 23 religious leaders and represented the Christian, Baha'i, Buddhist, Hindu, Jewish and Muslim Communities in our country. Initially Dr. Frank Chikane and I were elected as Co-chairpersons, but when Dr. Chikane was appointed to the Independent Electoral Commission, the role of Chairperson fell on my shoulders. WCRP was prominently involved in this Panel. Besides myself, one of our officers, Ms. Yasmin Sooka, was appointed Executive Secretary, and all our associate organizations were represented on the Panel. It was therefore indeed an interfaith undertaking which in itself sent out a message of unity and reconciliation to the nation.

All sponsoring bodies of the Panel also sponsored the Ecumenical Monitoring Programme in South Africa, known as EMPISA. During the final days of the election, EMPISA brought an Eminent Persons Group to South Africa. Amongst the members of this group were two of the Presidents of WCRP International--namely Dr. M. Aram and Archbishop Paul Reeves. They were posted to different areas in the country and acted as Observers.

On Wednesday, 20 April 1994, a week before the elections, the Panel of Religious Leaders organized interfaith prayer meetings country-wide. I attended the Prayer Meeting in Johannesburg and was struck by the wonderful spirit of unity and peace which prevailed. In all these prayer meetings WCRP members featured prominently and formed the backbone of organizing committees.

During the elections the members of the Panel were deployed country-wide to oversee the election process and, in many instances, to act as mediators in conflict situations. Virtually all WCRP members country-wide acted either as Election Monitors, Presiding Officers or Counting Officers. It has indeed been a wonderful experience to see people of different faiths acting together in the interests of their one country. Shortly before the elections commenced there was a crisis regarding the participation of the Inkatha Freedom Party and the position of the Zulu King. There again religious leaders and WCRP played an important role in defusing a potentially dangerous situation. Whilst the ultimate solution was a political one, there is no doubt that the interventions of

religious leaders were of great importance in paving the way for a settlement.

With the elections over, there were, of course, more things to come: the Constitution of the National Assembly and the Inauguration of the new President. We are happy to say that at least three of our active WCRP members are part of new governing structures. Our Chairperson for the Johannesburg Region, Mr. Mohammed Dangor, is a member of the Provincial Parliament of Pretoria-Witwatersrand-Vereeniging (PMV) Province, Transvaal.

Mr. Ebrahim Rasool, who at one time served as our National Co-ordinator, has been appointed member of the Executive Committee of that Province. His portfolio is Health and Welfare. Ms. Ela Gandhi, a very active member of WCRP Durban, is now a member of the National Assembly, one of a considerable number of women serving in the chamber.

In my capacity as then President of WCRP/SA, I was invited to serve on a Sub-committee of the National Inauguration Committee. This Sub-committee was particularly involved in the Religious Aspects of the Inauguration. We organized a visit for Dr. Mandela to a Mosque and to a Synagogue, (both of these in Cape Town), and to a huge Christian Thanksgiving Service in Soweto. Unfortunately a visit to a Hindu Temple could not be included, but will follow in due course. We also arranged for the first session of the National Assembly, where members were sworn in and where Dr. Mandela was officially elected, to be opened with a Christian prayer and concluded with a Muslim prayer.

During the Inauguration Ceremony of Dr. Mandela at the Union Buildings in Pretoria, Hindu prayers were led by Mr. PV Lakhani, Chairperson of the South African Hindu Maha Sabh. A reading from the Koran was given by Shaykh Nazeem Mohammed from the Muslim Judicial Council, and Chief Rabbi Cyril Harris read from the Old Testament. Archbishop Desmond Tutu concluded with a prayer. All of these religious leaders are, of course, closely associated with WCRP, and we were very grateful that, for the first time in the history of our country, all major faiths in South Africa were represented at such an event.

Within the ranks of the Panel of religious leaders, the view has already been expressed that this Panel should continue since there is so much that religious leaders in our country can do jointly. We are still discussing appropriate ways of continuing the Panel. It has been suggested that there be a more formal link between the Panel and WCRP/SA. Time will teach us which way to go. What is certainly important is the whole election process. Such historic events emphasize the need and the possibility for religious leaders to co-operate in such affairs. This will certainly add to the spirit of tolerance and respect which our country so urgently needs and which is beginning to appear like welcome blossoms at the beginning of Spring.

We wish to thank all members of WCRP who have so earnestly been praying for our country in these crucial times. ■



## THE DAY OF THE AFRICAN CHILD



**Mrs. Donna Hanover Giuliani and New York City Mayor Giuliani greet Archbishop Desmond Tutu at WCRP's multireligious service, 16 June 1994. (Photo credit: Edward Reed)**

On the "Day of the African Child", 16 June 1994, Archbishop Desmond Tutu of Cape Town and a member of WCRP/South Africa, pleaded in New York with the countries of Africa to rid themselves of armies and follow the move toward freedom which started in South Africa. Noting that every single army has been used against its own civilians, Archbishop Tutu asked at a multireligious prayer service, "For goodness' sake, why don't you demilitarize? ... Please, please, for the sake of the children."

The annual multireligious service sponsored jointly by WCRP and UNICEF commemorates the massacre on 16 June 1976 when schoolchildren were gunned down in Soweto, South Africa, as they protested apartheid.

At a joint WCRP-UNICEF panel discussion after the service on the topic *Web of Violence: How Religious and Political Leaders Can Cooperate for the Protection of Children*, Archbishop Tutu, winner of the 1984 Nobel Peace Prize, said that the world should address the difficulties of African countries, besieged by revolt that results in civilian slaughter, because "this is a moral universe." He said, "We have a God who cares about right and wrong, about feelings, about injustice, about praying. Each one of us carries an important role. God has not created us for war, for violence, for injustice. God has created us for harmony, for peace, for loving." Archbishop Tutu, a longtime advocate of racial equality, spoke of the changeover to a new government in South Africa as "a deeply spiritual, a deeply religious" event. "You walked into the polling booth one kind of person; you came out transformed," he explained. "You walked in a lesser person, and you walked out shouting 'I'm free! I'm free!'"

Wars in the world have taken the lives of more than 500,000 children and permanently disabled many more in the past 12 months alone. Another 5 million children are in refugee camps waiting for the wars to end, while 12 million have lost their homes entirely. There have been 150 conflicts since the end of World War II, and among the casualties 80% have been civilians, half of them children. ■

(The above article is taken from an article by Gerard J. Hekker, *Catholic New York*, 23 June 1994, pg. 23.)

## "Global Ethics"

*By Rev. John J. McAuley*

The Dag Hammarskjöld Library Auditorium at the United Nations was filled to standing room capacity on 26 May 1994 as Prof. Dr. Hans Küng delivered an address titled *Global Ethics* to UN Delegates and NGOs. The event was under the joint sponsorship of WCRP and the Pacem in Terris Society of the UN Social and Recreational Council.

Dr. Küng's writings on Global Ethics were major sources for Global Ethic documents issued by the Parliament for the World's Religions in Chicago in August 1993. At the UN Dr. Küng challenged the international community by stating that far from a new world order, many nations and peoples were gripped by a new world disorder, and that the strongest undercurrents in this turbulence involved religion. He claimed, "People no longer define themselves simply in terms of nations, peoples or civilizations, but in terms of nations, peoples and civilizations built around religion. And what we see is not that religions are coming together. On the contrary, age old frontiers of confessional lines seem to be re-emerging. Religion continues to play a major role in world affairs. We cannot simply modernize it and get rid of it."

Dr. Küng warned that the challenges facing world peace and world order are twofold. On the one hand, "There will not be peace among nations, peoples and civilizations until there is first peace among religions," he stated. Religions must tell their own members what is in their tradition strongly and clearly, for religions already possess an ethic that can bring world order. The uninformed or improperly informed believer can be the unwitting channel for misuse or abuse of faith by others in support of violence.

On the other hand, with their own houses in order, religions can help address a problem that is facing all civilizations at the present: a moral and spiritual vacuum that is unprecedented in human history. Dr. Küng said, "Charters of rights are not enough. We need also a Charter of Ethics. Armistices do not work in Yugoslavia and elsewhere because there is nothing behind it morally. We need human values and human obligations. We need basic principles for care and commitment. And that is what ethics is: agreement; agreement on principles which foster a culture of nonviolence, respect for life, solidarity, tolerance and equal rights. The search for a common ethic (Global Ethic) is nothing less than a search for the transformation of human consciousness. And it is possible. Momentous changes have already begun."

In WCRP's Sixth World Assembly in Riva del Garda last November, Dr. Küng continued the dialogue through an address to the Assembly in relation to the Assembly sub-theme *Isolation and Indifference: Searching for a Global Ethic*. ■

## News from WCRP Chapters

### **WCRP/USA**

The Dag Hammarskjöld Lounge in the Church Center for the United Nations, New York City, was alive with the voices of debate on 16 February 1994 as WCRP/USA hosted another symposium in the Miyake Lecture Series on *Regional Conflicts and Religion*. The focus this time was Kashmir.

Those present at the event included members of the WCRP/USA Executive Council, representatives from national missions to the UN, a number of religious NGOs, peace organizations monitoring developments on the Indian subcontinent and interested individuals. The panel was moderated by Dr. William Vendley, Secretary General of WCRP/USA, and consisted of three speakers: Dr. Ainslee Embree, Senior Scholar, Columbia University; Dr. Ghulam Nabi Fai, Executive Director, Kashmiri-American Council, Washington DC; and Dr. Anand Mohan, Executive Director of the Hindu Temple Society of North America, and a member of the WCRP/USA Executive Council.

Dr. Embree sketched the political and religious history of the Kashmiri valley, emphasizing particularly the sociological origins and periods of coexistence of Buddhism, Hinduism and Islam in the region. Dr. Fai provided both a current description of modern Kashmir and a vision for a greater Kashmir, outlining some of the political and legal precedents in British, Indian, Pakistani and international agreements that could form the basis of this vision. Dr. Mohan argued that religious, ethnic and political claims to self-determination must be interpreted as legitimate and necessary claims to the self-autonomy of all parties in question, but that self-determination should not serve as the legitimization of divisiveness between peoples. He contended that absolutist claims to a divisive self-determination are countervailed by the universalism inherent in so much religious thought, and are also countered by the deleterious consequences of separatist extremism found in the historical, political and social records of so many peoples.

A quite lively and impassioned discussion period ensued. Before the concluding remarks of the speakers, Mr. A.K. Singh, Counselor of the Permanent Mission of India to the UN, contributed some observations on the social, political and religious issues surrounding the question of Kashmir. Many responded vigorously.

### **WCRP Members in Zimbabwe**

About 80 Christians, Muslims and Baha'is convened in Harare for a project to assist homeless children. A local children's home was also involved in mounting the project. Money was collected to assist 'street kids' who were in dire need, although the main aim was that of rehabilitation.

### **WCRP/Germany**

WCRP/Germany has many active local units. Their activities are summarized below. (The chapter address is c/o Franz Brendle, Staffelseeweg 37, D-70378 Stuttgart, Germany.)

Berlin: Opened the house "Space for Silence" at the Brandenburger Tor. WCRP/Berlin also held interreligious prayers during the UN Climate Summit in March and April.

Frankfurt: Hosted interreligious prayer meeting on the occasion of the 1200th year anniversary of the city of Frankfurt, with an information stand about WCRP activities.

Regensburg: Concentrated on intensification of the contacts between the Abrahamic religions: prayer services and dialogue between Muslims, Jews and Christians.

Stuttgart: Working on supplying food and medicine for the refugees from the former Yugoslavia.

Tübingen: Thanks Giving Day: Meeting with representatives from 12 nations and various religions to discuss the theme "World Ethos."

Witten: Intercultural week on the theme: "World Religions: Basic Information for Interested People." Dialogue with the local religious communities on the theme "Hope in the Midst of Crisis."

Youth: Conducted role-playing with the theme of "non-violent communication" as a component of interreligious dialogue.

### **WCRP/Canada at 20 Years**

WCRP/Canada was founded in Ottawa in 1975 by a group of delegates who attended the WCRP's Second World Assembly in Leuven, Belgium. Mgr. Remi De Roo, Catholic Bishop of Victoria and WCRP/International Honorary President, was among the founders. The Cold War was at its peak and religious communities had no platform to voice their concerns collectively. WCRP found its first homes in Toronto, as well as in Victoria and Vancouver on the West Coast. Its first National Convention, held in Toronto in 1980, attracted members from various religions from all parts of Canada. That year the Montreal chapter of WCRP was set up and three years later it hosted the Second National Conference. Since 1993, three new chapters were established: in Sudbury, Ottawa, and Waterloo. In addition, a youth section has been formed in Quebec. More information on WCRP/Canada can be found in their newsletter. Contact WCRP/Canada, 319 av. Berkshire, Beaconsfield, Quebec, H9W 1A6 Canada.

### **Asian Conference on Religion and Peace (ACRP)**

In their latest newsletter (no. 2, Vol. 4), ACRP reports on an number of events from different chapters, including Pakistan, Indonesia, India, Sri Lanka, and Singapore. January 15 marked the World Religion Day in Singapore with an event entitled, "Religions Should Be the Cause of Unity." Nine religious communities spoke before a crowd of 1,000 in the Singapore Conference Hall. One of the speakers was WCRP International Council member Dr. Mehervan Singh who offered an address on Sikhism. Copies of the ACRP newsletter can be obtained through individual chapters in Asia, or by contacting Bogoda Premaratne, 296/2c Shanthi Mawatha, High Level Road, Kirulapone, Colombo 6, Sri Lanka. ■

### ***Congratulations to Dr. Abdullah bin Omar Nasseef***

Dr. Abdullah bin Omar Nasseef, an Honorary President of WCRP/International, recently became the Vice President of Majlis Al-Shura (the consultative council for the Custodian of the Two Grand Mosques, H.R.H. Fahd bin Abdel Aziz Al-Sa'ud, King of Saudi Arabia.)

### ***Dr. M. Aram wins Niwano Peace Prize***

Dr. M. Aram, a President of WCRP, is the twelfth recipient of the Niwano Peace Prize. The Niwano Peace Foundation, located in Japan, established the Niwano Peace Prize to honor and encourage individuals and organizations that have contributed significantly to interreligious cooperation in the spirit of religion, thereby furthering the cause of world peace.

### ***A Message from Mrs. Inge Jack***

Dear Friends,

*Since it is not possible for me to respond to each of you who so kindly sent messages of condolence at the death of my husband, Dr. Homer Jack, I would like to assure you that your kind expressions of sympathy were deeply appreciated and are gratefully acknowledged.*

*- Inge Jack, Swarthmore, PA*

### ***In Memoriam, Rev. Herschel Halbert***

It is with sadness that we report that Rev. Herschel Halbert passed away of natural causes in his home on August 2, 1994 at age 78. Rev. Halbert was one of the founders of the World Conference on Religion and Peace (WCRP), and one of the bearers of the original vision of interreligious cooperation for peace on both a national and a global scale. His contributions to both were made primarily through trailblazing trips across the USA and around the globe to seek the cooperation of religious bodies and religious leadership on issues of peace, and also by giving years of service to translating and concretizing the goodwill of religions into effective organizational instruments.

Since that first World Conference, Rev. Halbert had been active in WCRP both nationally and internationally. He has attended in the capacity of staff or delegate five WCRP World Assemblies, including Kyoto in 1970, Belgium 1974, Princeton 1979, Nairobi 1984, and Melbourne 1989. He also served the WCRP/USA Chapter in various capacities.

### ***In Memoriam, Archbishop Rivera Damas***

We regret to inform you that one of our newly elected Presidents, Most Rev. Arturo Rivera Damas, Roman Catholic Archbishop of El Salvador, died on November 26, 1994 of a heart attack. The Archbishop, a tireless critic of human rights abuses, negotiated for peace settlements in El Salvador.

### ***In Memoriam, Priest Kawai***

It is with deep sadness that we report the death of Rev. Kiyotoshi Kawai, Secretary General of WCRP/Japan, who died of peritoneum cancer on June 21, 1994, at the age of 73. Dr. M. Aram offered the following eulogy to him on July 23, 1994:

*"Rev. Kawai has rendered invaluable service in the cause of world peace as Secretary General of WCRP/Japan, Associate Secretary General of WCRP/International and Executive Member of ACRP.*

*"Rev. Kawai was a man of deep spirituality. I vividly recall my visit to the Shinto Shrine of which he was Chief Priest. I participated in the Worship Service and experienced the vibrant spiritual atmosphere prevailing in the shrine. I learned from him firsthand about the principles and practices of the Shinto Faith.*

*"Rev. Kawai was also a man of practical wisdom. He thought deeply about the future of the WCRP Movement. Out of his creative thinking he gave new ideas from building up the finances of WCRP. ...*

*"Rev. Kawai, above all, was a good soul, a kind and noble human being, a loving and lovable person. We will miss him very much for a very long time. His memory will remain a perennial inspiration."*

### ***In Memoriam, Ven. Vishuddhananda Mahathero***

It is with deep regret that we inform you that Ven. Vishuddhananda Mahathero, the President the Bangladesh Chapter, Executive Committee member of ACRP, Supreme Patriarch of the Buddhists of Bangladesh, a participant in WCRP and ACRP Conferences held in different part of the world, founder of orphanages, schools, colleges, monasteries and many social religious organizations in Bangladesh passed away on March 2, 1994 at the age of 87.

He was awarded the Peace Prize by Mongolia and the Gandhi Peace Prize by the Gandhi Peace Foundation, Norway. He extensively toured many countries with a message of peace and nonviolence.

### ***In Memoriam, Dr. John Humphrey***

On March 14, 1995, Dr. John Humphrey, past-president of WCRP/Canada (1992-1994) died at the Royal Victoria Hospital in Montreal at age 89. Dr. Humphrey was well known throughout the world as the writer of the final text of the Universal Declaration of Human Rights, adopted by the United Nations in 1945. Born in New Brunswick, the eminent jurist taught for forty years in the Faculty of Law at McGill University.

One of the most remarkable aspects of his presidency of WCRP/Canada was his ability to challenge us with the following question: "How do you explain that religion can be an agent of peace and a catalyst toward war at the same time?". A few months prior to his death, Dr. Humphrey traveled the world from Tokyo to Gaza in his quest to rid our planet of violence. ■





## WCRP WORLD CALENDAR

☐ Yes, I would like to know more about the World Conference on Religion and Peace. Please send me additional information.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

*Please send to your local WCRP chapter.*  
**Contact Address of Local WCRP Chapter:**

If you do not know your local WCRP contact, you may write to:  
WCRP/International  
777 United Nations Plaza  
New York, New York 10017 USA

*Thank you.*

**Date:** 30 August - 15 September 1995

**Event:** NGO Forum and World Conference on Women

**Place:** Beijing, China

**Date:** September 1995

**Event:** WCRP/International Executive Committee Meeting

**Place:** New York, USA

*WCRP Chapters and members are encouraged to send articles and photos about WCRP events. You may mail them to our New York address, or FAX us at:  
1-212-983-0566.*

*Thank you.*

*Deadlines: Dec. 1, March 1, June 1, Sept. 1*

*From: WCRP/International  
777 United Nations Plaza  
New York, New York 10017  
United States of America*

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## WCRP/USA Memorandum

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To: WCRP/USA Executive Council Members  
From: Dr. William F. Vendley  
Date: 05/04/1995  
Subject: Next Meeting: Friday, June 16



1) Greetings. We wish to inform you of the next WCRP/USA meeting and event as follows:

<u>Date</u>	<u>Time</u>	<u>Place</u>	<u>Event</u>
Friday, June 16	8:45 - 9:45 am	Holy Family Church (315 E. 47 Street)	Day of the African Child Service
Friday, June 16	10:00 - 2:00 pm	Room 10-H 777 United Nations Plaza	WCRP/USA EC Meeting

The Day of the African Child multi-religious service will feature new WCRP/Intenraional President, Imam Wallace Deen Mohammed of Chicago, as the keynote speaker.

At the Executive Council meeting, among other agenda items, Dr. David Stowe will present a report from the sub-committee which has been meeting concerning the "Development of WCRP/USA." This report will consist of a draft model and Standing Rules of an expanded WCRP/USA. These materials will be sent to you shortly and we hope that you will find time to carefully review them before June 16's meeting. Once an agreeable chapter model and Standing Rules are determined, the Secretariat will begin steps, including seeking financial support from appropriate sources to implement the expansion.

We hope you can join us for both events.

2) Please find enclosed the minutes from our last meeting on February 7, 1995 and a draft agenda for the next meeting. We look forward to seeing you soon.

Encl.: Feb. 7, 1995 Minutes  
Draft Agenda for June 16, 1995

cc: WCRP/Internaional Presidents residing in the USA

## WCRP/USA EXECUTIVE COUNCIL MINUTES

February 7, 1995

### Attendance:

Mr. Dawud Assad, Dr. John Borelli, Mr. Edward Doty, Dr. Jane Evans, Mrs. Betty Golomb, Mr. P.N. Bawa Jain, Rev. John McAuley, Rev. Robert McClean, Dr. Anand Mohan, Rev T. Kenjitsu Nakagaki, Ms. Mary Jane Patterson, Rev. Robert Smylie, Dr. David Stowe, Rev. Margaret Thomas, Dr. William Vendley.

**Regrets:** Bishop Thomas Costello, Ms. Judith Hertz, Mrs. Norma Levitt, Ms. Edna McCallion, Ven. Piyatissa, Dr. Malcolm Sutherland.

**Guests:** Ms. Melissa Gillis.

### MINUTES

Mary Jane Patterson, President, opened the meeting at 10:15 am with a period of silence.

The minutes of September 28, 1994 were accepted with the addition of a statement of regret for the death of Rev. Herschel Halbert.

### Treasurer's Report

Rev. Bob McClean presented the Treasurer's Report, set forth in two documents: "1994 Income, Expenses and Account Balances Report, Dec. 31, 1994" and "1995 Income, Expenses and Account Balances Report, Feb. 7, 1995". He noted the existence of an asset of WCRP/International in the form of a fund of approximately \$70,000 with at present only one stated signatory for checks. Dr. Vendley should be added as a signatory. It was voted to request WCRP International to replenish the Miyake fund from this source.

Dr. Vendley described the complicated way in which expenses in the NY office are split between WCRP/USA and WCRP/International. He then reported, in an informal manner, the interest of the Pew Foundation in funding a study of proselytization in Africa with \$600,000 focusing on legal questions relating to freedom of religion. WCRP was asked by the Carter Center and Emory University for advice and possible collaboration.

### Reports on Assembly VI

Each member present who had attended the Assembly made an oral report. All agreed that this was the best Assembly they had experienced, with a number of positive aspects noted: among these were the broad and energetic participation, the Jewish Sabbath service which many attended, the fine contribution of Ms. Melissa Gillis (for which she was thanked), the value of the meals shared at lunch by the entire Assembly, generally outstanding presentations, the very hard and excellent work by the New York staff, the delightful experience of hearing an Orthodox Christian speak on multireligious relations, the obviously increasing interest of Muslims in active multireligious participation.

Constructively critical comments were made on a variety of subjects, including the aggressive tenor of some procedural discussions; the need for more time in subcommissions; the push made to simply adopt the Common Ethic statement from the Chicago Parliament and the mistake of relying too heavily on a single framer (Hans Küng); the difficulties and failures of representativity (e.g., the relative absence of Traditional Buddhists as against New Buddhists); and the need for a better balance of East and West.

Dr. Vendley spoke of successes achieved in relation to goals for the Assembly:

- ♦ the transition in WCRP paralleling the transition taking place in the world of the religions regarding their willingness to cooperate at international levels;
- ♦ the significance of the Standing Rules, produced by a committee chaired by Dr. Sutherland;
- ♦ the degree to which real and strong representativity was achieved in the leadership of WCRP, with evident commitment to significant participation.

Weaknesses arose mostly from the great differences among the regions in ability to participate effectively. In this regard WCRP/USA offered something of a model both of competence and representativity.

Two areas of significant development were noted: (1) the proposal for permanent Standing Commissions to do continuous expert work in at least five areas: Common Ethic, Conflict Prevention, Economic Justice, Children, and Environment; and (2) a new Peace Education program, on which initiative has already been taken by WCRP/The Netherlands.

How are such new program activities and structures to be related to the general governance structure of WCRP, and to the secretariat? This question will be considered in the Governing Board meeting in Copenhagen in March 1995. Perhaps a beginning might be made with Conflict Resolution (utilizing the WCRP/USA Rockefeller grant), and with Multireligious Dialogue, under Japanese leadership.

In all these areas there is great disparity between the task and the capacities of WCRP in itself. Its role must be as convener/catalyst, enabling existing organizations and interests to function more effectively and cooperatively.

### **Copenhagen Events in March 1995**

At the end of the morning Dr. Vendley described the March 6-10 events planned for Copenhagen including (1) the meeting of the WCRP/International Governing Board; 2) the symposium and multi-religious service for the UN World Summit for Social Development; and (3) a meeting of Muslim and Christian Relief Agencies.

### **Future of WCRP/USA**

The afternoon was devoted to a wide-ranging free discussion of the future of WCRP/USA. Dr. Vendley spoke of the need to somehow relate WCRP more effectively to the many religious groups now active in our society. A structure is needed to provide, in the changed religious and sociological climate of the '90s, what the National Council of Churches provided in "Protestant America" of the 1950s. Should there be an "American Conference on Religion and Peace" (pace our Canadian friends!)? Existing structures of the several religions working on peace and other social problems need to be effectively linked together.

Rev. Thomas reported a conversation in which a possible model emerged involving: (1) a senior leaders forum ("heads of denominations") to meeting infrequently but provide effective oversight and lend clout; (2) middle management level for program formation and management; and (3) significant grassroots participation. Dr. Vendley noted that WCRP/Japan exhibits a strong senior leadership model; WCRP/USA has had a middle management model; and Germany exhibits effective grassroots activity. Can the USA learn from the others?

Rev. Smylie then moved, and it was **voted** that the President, Mr. Mary Jane Patterson, appoint a committee of approximately 5 to 9 members to study the future of WCRP and report, hopefully, within six months. It was noted that this the committee might consider various options for future models, staffing and finance questions, the involvement of consultants, etc.

### **Death of James Grant of UNICEF**

By unanimous consent the council expressed its deep regret at the death of Mr. James Grant, the able and creative Director of UNICEF.

### **Program for next meeting of WCRP/USA Executive Council**

WCRP/USA needs a better understanding of the lively current ferment of ideas and activities concerning interfaith relationships in the US. It was agreed that the program of the next meeting should center in presentations and discussion on that subject. The topic of a National Assembly of WCRP/USA was discussed briefly, with the suggestion that such an event be thought of as preparation for the next World Assembly. The meeting was adjourned at 2:17 p.m.



DRAFT AGENDA  
WCRP/USA EXECUTIVE COUNCIL MEETING

Friday, June 16, 1995

10:00 - 2:00 WCRP/USA EC Meeting

- |      |   |  |
|------|---|--|
| I.   | Welcome                                 | Ms. Mary Jane Patterson                          |
| II.  | Discussion of Minutes                   | Ms. Edna McCallion                               |
| III. | Treasurer's Report                      | Rev. Robert McClean                              |
| IV.  | Report on the "Development of WCRP/USA" | Dr. David Stowe<br><br>and sub-committee members |
| V.   | Other                                   |  |

WCRP →

Rabbi David Rosen

(o) 972-2-251 171  
Fax 250-308

(h) 972-2-724-596  
Fax 719-782

## WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)

777 UNITED NATIONS PLAZA

NEW YORK, N.Y. 10017 U.S.A.

Telephone: (1) 212-687-2163    Telefax: (1) 212-983-0566

OFFICE OF THE SECRETARY GENERAL

Memorandum to:                    Members of the WCRP Governing Board  
From:                                Dr. William F. Vendley *WV*  
Date:                                25 April 1995  
Regarding:                        Draft Minutes of the WCRP Governing Board Meeting in  
   Copenhagen, March 1995

- 1) Greetings. Your participation in the WCRP Governing Board Meeting in Copenhagen was sincerely appreciated.
- 2) Enclosed please find for your review and possible approval draft minutes of the Governing Board Meeting.
- 3) A comment on the arrangement of the draft minutes may be useful. There are three sections:
  - a) the list of participants on page 1
  - b) a list of motions and decisions on pages 2 - 5, and
  - c) the narrative minutes of the meeting on pages 6 - 20.
- 4) In order to proceed with the business of WCRP, it would seem advisable to adopt the minutes prior to the next meeting of the Governing Board, which may not take place for over one year. Therefore, I would respectfully recommend the following procedure:
  - Please examine the draft minutes and submit any corrections to me in writing before the end of May 1995. Enclosed for your convenience you will find both an envelope and a relevant form.
  - If I have not received word from you by the end of May, I shall assume that you approve of the minutes as written.
- 5) If the draft minutes are adopted, the minutes -- together with relevant annexes -- will be sent to all officers of WCRP International, Regional Moderators, and National Chapters.
- 6) Please accept my appreciation for your helpful cooperation with this matter.

**HONORARY PRESIDENTS:** Metropolitan Athanasios (Turkey); Dame Ruth Nita Barrow (Barbados); Rev. John A. Buehrens (USA); Dr. Rodrigo Carazo (Costa Rica); Most Rev Remi De Roo (Canada); Don Silvio Franchi (Italy); Rabbi Albert Friedlander (United Kingdom); Metropolitan Kirill (Russia); Ms. Norma Levitt (USA); Ms. Chiara Lubich (Italy); Rev. Toshio Miyake (Japan); Dr. Abdullah bin Omar Nasseef (Saudi Arabia); Rev. Nikkyo Niwano (Japan); Mrs. G. Bagoes Oka (Indonesia); Ms. Shobha Prabhat Pandit (India); Mr. Zhao Puchu (China); H.E. Vinko Cardinal Pulic (Bosnia-Herzegovina); Sir Paul Reeves (New Zealand); Rev. Dr. Malcolm R. Sutherland (USA).

**PRESIDENTS:** Dr. Kamil Al-Sharif (Jordan); Dr. Ahmed Mohammad Ali (Saudi Arabia); H.E. E.J. Korthals Altes (The Netherlands); Dr. M. Aram (India); Dr. A.T. Ariyaratne (Sri Lanka); Dr. Elizabeth Bowen (USA); Rev. Joan B. Campbell (USA); Dr. Diana Eck (USA); Bishop Bjorn Fjærstedt (Sweden); Mr. Gabriel Habib (Cyprus); Dr. Won Yong Kang (Republic of Korea); Dr. Hans Küng (Germany); Rabbi John Levi (Australia); Rev. Rainer Lingscheid (USA); Archbishop Luis Alberto Luna Tobar, OCD (Ecuador); Ms. Olive D. Luena (Tanzania); Rev. Tatsuo Miyake (Japan); Imam Wallace Deen Mohammed (USA); Dr. Adamou N'Dam N'Joya (Cameroon); Mr. Tariok S. Nandhra (Kenya); Rev. Nichiko Niwano (Japan); Archbishop John O. Onaiyekan (Nigeria); Mrs. Saba Risaluddin (United Kingdom); Rabbi David Rosen (Israel); Ms. Maritza Salazar (Costa Rica); Rabbi Alexander Schindler (USA); Bishop K.H. Ting (China); Dr. Abdurrahman Wahid (Indonesia).

**PRESIDENT EMERITUS:** Archbishop Angelo Fernandes (India).

**SECRETARY GENERAL/INTERNATIONAL:** Dr. William F. Vendley (USA).

**ASSOCIATE SECRETARIES GENERAL/INTERNATIONAL:** Rev. John Baldock (Australia); Dr. Günther Gebhardt (Switzerland).

## RESPONSE FORM

**Draft Minutes  
of the  
Meetings of the Governing Board  
Copenhagen, Denmark  
7-9 March 1995**

**Name** \_\_\_\_\_

Date \_\_\_\_\_

**I approve of the draft minutes as submitted (if yes, please check)\_\_\_\_\_.**

**Suggested changes or comments:**

This image shows a full page of blank, lined paper. It features approximately 20 evenly spaced horizontal grey lines across its entire width, typical of notebook or composition paper. The background is white, and there are no margins, text, or other markings present.

(please feel free to use additional paper as required)

## **Draft Minutes**

# **World Conference on Religion and Peace (WCRP) GOVERNING BOARD MEETINGS**

**7 - 8 March 1995  
and  
SPECIAL SESSION  
9 March 1995**

**Copenhagen, Denmark**

## **PARTICIPANTS**

### **Meetings of the Governing Board Copenhagen, Denmark 7-9 March 1995**

#### ***Voting Members of the Governing Board:***

*Dr. Kamil Al-Sharif, Dr. Ahmed Mohammed Ali, Dr. M. Aram, Dr. Vinu Aram, Rev. John Baldock (proxy for Rabbi John Levi), Dr. Elizabeth Bowen, Mr. Eitan Eliram, Dr. Jane Evans (proxy for Rabbi Alexander Schindler), Ms. Nyaradzai Gumbonzvanda, Dr. Gabriel Habib, Mr. Simon Xavier Guerrand Hermes (after his election as Treasurer), Dr. Won Yong Kang, Dr. Norbert Klaes, H.E. E.J. Korthals Altes, Rev. Rainer Lingscheid, Ms. Olive Luena, Rev. Tatsuo Miyake, Imam Wallace Deen Mohammed, Dr. T. S. Nandhra, President Nichiko Niwano, Dr. Adamou N'Dam N'Joya, Ms. Saba Risaluddin, Rabbi David Rosen, Ms. Maritza Salazar, Dr. William F. Vendley*

#### ***Excused Absences:***

*Bishop Ting (China), Dr. Ariyaratne (Sri Lanka), Dr. Eck (USA), Dr. Hans Küng (Germany), Mrs. Norma Levitt, Archbishop John Onaiyaken (Nigeria), Bishop Biörn Fjärstedt (Sweden), Rev. Joan B. Campbell (USA)*

#### ***Honorary Presidents:***

*Ms. Natalie Dallapiccola (proxy for Ms. Chiara Lubich), Don Silvio Franch, Dr. Abdullah bin Omar Nasseef, Rev. Dr. Malcolm R. Sutherland*

#### ***Guests, observers, staff, and aids:***

*Mr. Tsutomu Aikawa, Mr. Amir Al-Islam, Dr. Mohammed Al-Najaffi, Mr. Ahmad Al-Shariff, Mr. Kimio Arakawa, Ms. Brittany Betts, Ms. Melissa Chase, Imam Plemont El-Amir, Mr. Marcello Farina, Dr. Günther Gebhardt, Rev. Ralf Geisler, Mr. Michael Hallundbaek, Professor Yoshiaki Iisaka, Ms. Cristina Lee, Mr. Michel Leonard II, Rev. Nobutoshi Masuda, Rev. Yoshinobu Miyake, Mr. Kazuhiko Nagamoto, Mr. Nobuhiro Nemoto, Mr. Nersey Rastan, Mr. Harbaksh Singh Nanda, Rev. Robert Smylie, Mr. Kunio Sonoda, Rev. Kotaro Suzuki, Mr. Akitaka Tsuburaya, Rev. R. L. Turnipseed, Mr. Holger Wielsch*

## DRAFT SUMMARY OF MOTIONS AND DECISIONS

Meetings of the Governing Board  
Copenhagen, Denmark  
7-9 March 1995

### MOTIONS

*Motion(1): Be it resolved that the above noted apologies [of those Governing Board members unable to attend the meeting] be recorded.*

Moved: Dr. V. Aram  
Seconded: Ms. N. Gumbonzvanda  
Accepted: Consensus by acclamation

*Motion(2): Be it resolved to file as received the minutes [of the previous Governing Board meeting], conscious that unfinished actions noted in those minutes may be completed or acted upon by the Governing Board as it is presently constituted.*

Moved: Dr. M. Aram  
Seconded: Imam W.D. Mohammed  
Accepted: Consensus by acclamation

*Motion(3): Be it resolved that Dr. A. N'Joya and Mr. E. J. Korthals Altes act as Interim Moderator and Interim Vice-Moderator respectively until these positions are filled by election.*

Moved: Mr. T. Nandhra  
Seconded: Dr. W.Y. Kang  
Accepted: Consensus by acclamation

*Motion(4): Be it resolved that WCRP authorize the establishment under its auspices of a Committee on Interreligious Development Action to initiate interreligious cooperation among religious humanitarian aid and development agencies in specific places to meet urgent human needs and to promote peace and justice.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(5): After consultation with relevant religious agencies, be it resolved that the WCRP Executive Committee be empowered to send, if deemed appropriate, a delegation to Moscow and, if possible, Chechnya, to discuss questions related to humanitarian aid for Chechnya and to urge access and free flow of aid.*

Moved: Mr. E. J. Korthals Altes  
Seconded: Dr. M. Aram  
Accepted: Consensus by acclamation



*Motion(6): Be it resolved that Dr. A. N'Joya serve as the Moderator of the Governing Board and Executive Committee.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(7): Be it resolved that Mr. E. J. Korthals Altes serve as the Vice Moderator of the Governing Board.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(8): Be it resolved that the nomination of Mr. S. Hermes as Treasurer be accepted.*

Moved: Dr. M. Aram  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(9): Be it resolved that the following five members of the Governing Board be elected as members of the Executive Committee: Dr. A. Ali, Mr. E. J. Korthals Altes, Dr. W. Y. Kang, President N. Niwano, and Rabbi D. Rosen. (These to serve on the Executive Committee together with additional ex officio members: Dr. Vinu Aram [IYCC], Ms. N. Gumbonzvanda [IWCC], Mr. S. Herme [Treasurer], Dr. A. N'Dam N'Joya [Moderator], and Dr. W. Vendley [Secretary General].)*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(10): Noting that the 1994 WCRP Financial Report presented to the meeting was an internal report and not an audited statement of WCRP accounts, be it resolved to file the 1994 Financial Statement as received.*

Moved: Rev. J. Baldock  
Seconded: Dr. J. Evans  
Accepted: Consensus by acclamation

*Motion(11): Noting that the Assembly Financial Report presented to the meeting was an internal document and not an audited statement of account, be it resolved to file the Assembly Financial Report as received.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(12): Be it resolved that the following persons be appointed to act as signatories to the WCRP Templeton Fund: Dr. A. N'Joya, Dr. W. Vendley, and Mr. S. Hermes.*

Moved: Rev. J. Baldock  
Seconded: Dr. J. Evans

Accepted: Consensus by acclamation

*Motion(13): Be it resolved that Mons. Luis Alberto Luna Tobar, OCD, Archbishop of Cuenca, Ecuador, be elected as a President of WCRP to serve as the replacement for the unexpired term of the deceased WCRP President, Mons. Rivera y Damas, Archbishop of San Salvador, El Salvador.*

Moved: Dr. J. Evans

Seconded: Ms. O. Luena

Accepted: Consensus by acclamation

*Motion(14): Be it resolved that the matter of the formation of a Consultative Council be referred to the Executive Committee.*

Moved: Rev. J. Baldock

Seconded: Dr. J. Evans

Accepted: Consensus by acclamation

*Motion(15): Be it resolved that the Executive Committee be authorized to establish Standing Commissions, paying specific attention to the definition of their agenda and composition, the process of their establishment, their accountability to WCRP governance and executive structures, and their budgeting, in consultation with those WCRP chapters willing to undertake a major initiative in forming them.*

Moved: Rev. J. Baldock

Seconded: Ms. O. Luena

Accepted: Consensus by acclamation

*Motion(16): Be it resolved that the 1995 Budget be approved for implementation, subject to future evaluation by the Executive Committee when possible, and noting especially the support from the international budget for \$5,000 funding for both the IYCC and the IWCC.*

Moved: Rev. J. Baldock

Seconded: Dr. V. Aram

Accepted: Consensus by acclamation

*Motion(17): Be it resolved that the matter of the WCRP International Newsletter be addressed at the by the next Executive Committee.*

Moved: Dr. V. Aram

Seconded: Imam W.D. Mohammed

Accepted: Consensus by acclamation

*Motion(18): Be it resolved that the Executive Committee be assigned by the Governing Board to define the job description and term of office of Trustees, to commission qualified candidates as Trustees, to assist them in their work, and to report on these developments to the next Governing Board.*

Moved: Dr. A. N'Joya

Seconded: Rev. J. Baldock

Accepted: Consensus by acclamation

## DECISIONS OR AGREEMENTS

(ACCEPTED BY THE SENSE OF THE MEETING, BUT NOT FORMULATED AS MOTIONS)

Agreement(1): It was agreed that the Treasurer and the Secretary General would consult with each other further before transferring the funds from the Templeton account to the Miyake Fund.

Agreement(2): It was agreed that Dr. Vendley would investigate and obtain a liability insurance policy designed to protect WCRP/International officers and staff when they are formally operating in the name of WCRP at the request of the organization.

Agreement(3): It was agreed with regard to the specific proposal from WCRP/Netherlands, that Dr. Vendley would express on behalf of the Governing Board appreciation of efforts to date and encouragement to continue with their initiative in an *ad hoc* capacity.

Agreement(4): Regarding the future of the Geneva International Office, it was agreed that WCRP/Europe will take full responsibility for funding the Geneva Office.

Agreement(5): Regarding Dr. G. Gebhardt's work with WCRP International as an Associate International Secretary General, it was noted that his term of office would expire on 30 April 1995. It was agreed that with respect to the possible renewal of this status, that the Standing Rules make it clear that such matters are to be considered by the Executive Committee.

Agreement(6): Regarding any future recognition of the WCRP Europe Office in Geneva as an international office, it was agreed that this should take place according to the normal procedures for recognition outlined in the Standing Rules. It was also agreed that similar procedures apply to all Associate Secretaries General and all WCRP offices which function as part of the International Secretariat.

Agreement(7): It was agreed that Dr. Vendley would correspond with Dr. Habibur Rahman Khan, communicating the fact that the Governing Board had taken note of his letter and would offer a clarification of the procedures for nomination and election of International Presidents at the last Assembly.

Agreement(8): It was agreed that Dr. Vendley would correspond with Dr. Lukman Harun from Indonesia and would offer a clarification of the procedures for nomination of International Presidents at the last Assembly.

Agreement(9): It was agreed that the Executive Committee decide the date of the next Governing Board meeting.

## DRAFT MINUTES

### Meetings of the Governing Board Copenhagen, Denmark 7-9 March 1995

#### 7 MARCH

#### First Session

##### **1. Convening of Meeting and Welcome**

Dr. N'Joya called the meeting to order. A minute of silence was observed. Voting members of the Governing Board introduced themselves, followed by the Honorary Presidents, guests, observers, staff, and aids. In welcoming the participants, Dr. N'Joya noted that this was the first opportunity for the Governing Board to meet following the Assembly VI, and that therefore the gathering had particular importance. He noted that the meeting would substantially set the direction for WCRP over the next few years, and hence should be seen as an historic moment within the history of the organization.

##### **2. Apologies**

The following members of the Governing Board sent written apologies indicating that they could not attend the meeting: Bishop Ting (China), Dr. Ariyaratne (Sri Lanka), Dr. Eck (USA), Dr. Hans Küng (Germany), Archbishop John Onaiyaken (Nigeria), Bishop Biörn Fjärstedt (Sweden), Rev. Joan B. Campbell (USA) (verbal).

*Motion(1): Be it resolved that the above noted apologies be recorded.*

Moved: Dr. V. Aram  
Seconded: Ms. N. Gumbonzvanda  
Accepted: Consensus by acclamation

##### **3. Minutes of the Previous Governing Board**

Noting that the Minutes of the previous Governing Board were related to the previously constituted Governing Board (elected by Assembly V), the Governing Board took the following action:

*Motion(2): Be it resolved to file as received the minutes, conscious that unfinished actions noted in those minutes may be completed or acted upon by the Governing Board as it is presently constituted.*

Moved: Dr. M. Aram  
Seconded: Imam W.D. Mohammed  
Accepted: Consensus by acclamation

#### **4. Agenda for the Governing Board Meeting**

The draft Agenda was agreed to by consensus, with the following added for consideration:

- i. Commission on the Future
- ii. 25th Anniversary of WCRP
- iii. Preparations for Assembly VII
- iv. Communication within WCRP

Concern was also expressed as to whether sufficient time had been allocated to the consideration of pragmatic planning matters and the functioning of the commissions of the organization. It was suggested that participants be attentive to these matters in the discussion of individual items of business.

#### **5. Appointment of Interim-Moderator**

The history of a group of WCRP Presidents requesting, at the conclusion of the Sixth Assembly, Dr. A. N'Joya and H.E. E. J. Korthals Altes to serve respectively as the interim moderator and vice moderator was reviewed. It was recalled that the "interim" character of the request was made due to the fact that a quorum for election was not possible at the time of the meeting immediately following the Assembly. It was agreed to appoint an interim moderator and vice moderator to assist the Governing Board meeting until formal elections could be held.

*Motion(3): Be it resolved that Dr. A. N'Joya and Mr. E. J. Korthals Altes act as Interim Moderator and Interim Vice-Moderator respectively until these positions are filled by election.*

Moved: Mr. T. Nandhra  
Seconded: Dr. W.Y. Kang  
Accepted: Consensus by acclamation

#### **6. Overview of WCRP Meetings in Copenhagen**

Dr. Vendley presented an overview of the meetings planned to occur during the stay in Copenhagen, focusing especially on those directly involving WCRP. Dr. Vinu Aram supplemented the report by mentioning WCRP youth involvement in the Social Summit, drawing attention in particular to the WCRP youth leadership in organizing meditation rooms for both the Bella and Holmen Centres.

#### **7. Secretary General's Report**

Dr. Vendley made an oral report and indicated that he would address two issues of fundamental importance to WCRP, namely WCRP's (1) identity (who we are) and (2) mission (what we do).

With regard to identity (who we are), Dr. Vendley suggested that WCRP was challenged to become more inclusive in its membership by reaching out to different levels of religious community to encourage their respective roles in multi-religious cooperation. As an example, he presented a chart which noted leadership, middle management and experts, and grass root levels of religious community. While noting that each community has its own particular way of organizing itself, he suggested that typically each of these levels can be found in religious communities and each level has its own potential for cooperating for peace and, therefore, could



be understood -- in principle -- as complementary in character. He noted that within WCRP, different chapters had typically succeeded in developing the participation of one level of religious community more than another. As examples, he noted the Japan chapter's success in involving senior leadership, the United States chapter's success in involving middle management levels of leadership, and the German chapter's success in building up grass root units. Again speaking at the level of example, he noted that each of these chapters have developed highly important areas of strength. Today however, he suggested that every WCRP chapter is challenged to grow in ways that can both build on their existing strengths and extend and complement their strengths by involving levels of religious community which -- to date -- have not yet been strongly included by their chapter.

With regard to WCRP's mission (what we do), Dr. Vendley reviewed briefly the historic commitments of WCRP. He suggested that fidelity to that historic mission required WCRP to forge ever more adequate institutional instruments for multi-religious cooperative action for peace. He suggested that the development of Standing Commissions could be of cardinal significance in assisting WCRP to become a more effective action oriented organization. These commissions could draw on a wide range of commitment from around the world and would remain active between the ordinary meetings of WCRP.

After discussion on WCRP's identity and mission, Dr. Vendley presented a chart which outlined the relationship between the various levels of organization within WCRP: units, chapters, regional conferences, and world conference. It was recognized that different levels of WCRP organization could initiate activities at their respective levels of organization in accordance with the purposes of WCRP. International programs, however, should be correctly related to both the international governance and secretariat structures.

During more general discussion, it was urged that greater attention be given to the promotion of local level activities in WCRP. It was also noted that each level of the organization held a responsibility to communicate its action programs to the International Secretary General.

## **Second Session**

The second session of the Governing Board began with a period of silence.

### **8. Report on Meeting with Representatives of Religious Development Agencies**

Dr. Al-Sharif reported on a meeting held on 6 March convened by WCRP involving the development agency of the German Protestant Churches (EKD), the United States based Catholic Relief Services, the United States based Church World Service, the Saudi Arabian based Muslim World League, the Saudi Arabian based International Islamic Relief Organization, and the Egyptian based International Islamic Council on the subject of religious cooperation for social development. He indicated three areas of agreement: a) that religions should be further utilized to promote justice and peace, b) that religions should cooperate in practical ways to promote

social development, and c) that religious agencies involved in relief work should seek to cooperate in joint activities wherever possible.

Rev. R.L. Turnipseed, the Director of Church World Service, added to Dr. Al-Sharif's report and introduced, on behalf of the committee participants, recommendations which were then formulated as the following two motions:

*Motion(4): Be it resolved that WCRP authorize the establishment under its auspices of a Committee on Interreligious Development Action to initiate interreligious cooperation among religious humanitarian aid and development agencies in specific places to meet urgent human needs and to promote peace and justice.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(5): After consultation with relevant religious agencies, be it resolved that the WCRP Executive Committee be empowered to send, if deemed appropriate, a delegation to Moscow and, if possible, Chechnya, to discuss questions related to humanitarian aid for Chechnya and to urge access and free flow of aid.*

Moved: Mr. E. J. Korthals Altes  
Seconded: Dr. M. Aram  
Accepted: Consensus by acclamation

#### **9. Roles of WCRP Presidents at International and Regional/Chapter Levels**

Dr. Vendley presented a worksheet designed to assist Presidents in planning their involvement in WCRP. Presidents were invited to respond by indicating potential areas of involvement in future WCRP activities. It was suggested that forthcoming regional meetings of Presidents would also assist in a further delineation of responsibilities among the Presidents. It is anticipated that Presidents will forward the completed President's worksheet to the Secretariat.

### **Third Session**

The session began with silent meditation.

#### **10. Elections**

##### **a. Election of Moderator and Vice-Moderator**

Following a lunch meeting, the Presidents recommended Dr. A. N'Joya and Mr. E. J. Korthals Altes to the Governing Board for the positions of Moderator and Vice-Moderator respectively. The recommendations were proposed as motions.

*Motion(6): Be it resolved that Dr. A. N'Joya serve as the Moderator of the Governing Board and Executive Committee.*

Moved: Rev. J. Baldock



Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

*Motion(7): Be it resolved that Mr. E. J. Korthals Altes serve as the Vice Moderator of the Governing Board.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

**b. Election of Treasurer**

*Motion(8): Be it resolved that the nomination of Mr. S. Hermes as Treasurer be accepted.*

Moved: Dr. M. Aram  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

**c. Election of Members of the Governing Board to the Executive Committee**

The Governing Board appointed a small *ad hoc* committee (Dr. M. Aram, Dr. Jane Evans, Mrs. N. Gumbonzvanda, and Dr. William Vendley) and requested it to propose to the Governing Board five members of the Board to be members of the Executive Committee (in addition to those already on the Executive Committee *ex officio*). Upon concluding its work, the *ad hoc* committee reported its recommendation to the Governing Board. This recommendation was then formulated as a motion.

*Motion(9): Be it resolved that the following five members of the Governing Board be elected as members of the Executive Committee: Dr. A. Ali, Mr. E. J. Korthals Altes, Dr. W. Y. Kang, President N. Niwano, Rabbi D. Rosen. (These to serve on the Executive Committee together with additional ex officio members: Dr. Vinu Aram [IYCC], Ms. N. Gumbonzvanda [IWCC], Mr. S. Hermes [Treasurer], Dr. A. N'Dam N'Joya [Moderator], and Dr. W. Vendley [Secretary General].)*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

**d. Election of a President for an Expired Term**

The name of Mons. Luis Alberto Luna Tobar, Archbishop of Cuenca, Ecuador, was presented to the meeting for potential election as President following the death of Mons. Rivera y Damas, Archbishop of San Salvador, El Salvador. Archbishop Luna Tobar was recommended by a number of Latin American participants at the Assembly after being sounded by the Secretary General. Concern was raised regarding the procedure for making a recommendation or nomination, and it was noted that according to the Standing Rules the Executive Committee is clearly charged with that responsibility. The fact that the Executive Committee was not formed immediately after the last Assembly (due to the absence of a quorum) was noted. The Secretary General indicated that the sounding was taken in order to assist the members of the Governing

Board which most probably would not meet again for a rather extended period of time. Dr. Vendley indicated that the members of the Governing Board should feel under no obligation to consider the matter if they felt unprepared to do so. After discussion on the procedure for nomination, the matter was referred to the Executive Committee for their consideration and possible recommendation.

**e. Election of Honorary Presidents**

This matter was also referred to the Executive Committee for their consideration.

**Fourth Session**

The session began with silent meditation.

**11. WCRP Finances**

Dr. Vendley reviewed WCRP's financial situation through the presentation of a series of detailed reports. The following matters were agreed upon:

**a. Acceptance of the 1994 Financial Report**

*Motion(10): Noting that the 1994 WCRP Financial Report presented to the meeting was an internal report and not an audited statement of WCRP accounts, it was resolved to file the 1994 Financial Statement as received.*

Moved: Rev. J. Baldock  
Seconded: Dr. J. Evans  
Accepted: Consensus by acclamation

**b. Provisional Acceptance of the Assembly Accounts**

*Motion(11): Noting that the Assembly Financial Report presented to the meeting was an internal document and not an audited statement of account, it was resolved to file the Assembly Financial Report as received.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

**c. Adoption of 1995 Budget**

Following introductory remarks by Dr. Vendley and discussion around various matters, it was decided to defer consideration of the final approval of the budget until later in the meeting.

The history of the status of the WCRP/International office in Geneva was discussed from the time of the Brazil Governing Board to the present. Following considerable discussion on the matter, the question of the future of the Geneva office was referred to the Executive Committee for later reporting to the Governing Board.

**e. Signatories of the Templeton Fund and the use of these funds to replenish the Miyake Fund**

Dr. Vendley informed the Governing Board that a formal motion of the Governing Board was required to change the signatories of one of the WCRP accounts, an account maintained with the Templeton Mutual Funds.

*Motion(12): Be it resolved that the following persons be appointed to act as signatories to the WCRP Templeton Fund: Dr. A. N'Joya, Dr. W. Vendley, Mr. S. Hermes.*

Moved: Rev. J. Baldock  
Seconded: Dr. J. Evans  
Accepted: Consensus by acclamation

Dr. Vendley drew attention to that part of the WCRP Financial report that noted borrowings of WCRP/International from a WCRP/USA designated account, the Miyake Fund. Dr. Vendley explained that monies were lent to WCRP/International from the Miyake Fund as an expression of goodwill from WCRP/USA. The reasons for the loan were a) shortage of cash flow, b) difficulty accessing the Templeton Fund, and c) the depressed value of the stock in fund. Dr. Vendley noted that current stock values were high and suggested that the Templeton Fund be cashed out and the assets transferred to the WCRP/USA accounts as a way of beginning to repay the loan. Mr. Hermes raised questions as to whether or not the assets in the Templeton Fund were restricted by the original donor. Dr. Vendley answered that the donor of these funds left the decision on how the funds might best be used to the International Governing Board. It was agreed that the Treasurer and the Secretary General would consult with each other further before transferring the balance from the Templeton Fund to the Miyake Fund.

**f. Liability of WCRP Officers**

Mr. E. J. Korthals Altes raised the question of the liability of WCRP officers. Dr. Vendley indicated that a liability insurance policy could be purchased which could protect officers and staff when then are formally operating in the name of WCRP at the request of the organization. It was agreed that Dr. Vendley would investigate and obtain such a policy.

**g. Discussion on the Formation of Trustees for WCRP**

Due to insufficient time, discussion on the matter was deferred.

**12. Report on the Social Summit**

Mr. E. J. Korthals Altes introduced the subject of the Social Summit and WCRP's potential response to the gathering. An oral report was offered on informal meetings held in Würzburg and Bonn in January 1995 to help prepare WCRP for the Social Summit. A previously distributed statement drafted by Mr. Altes was received with appreciation and discussed. It was noted that different kinds of statements were needed for different audiences. On the one hand, it was recognized that an expression of urgent concern framed in moral terms should be presented to an audience that goes far beyond the one interested in the technicalities of the formal United Nations text. Mr. Altes' draft was recognized as moving in this direction in a most helpful fashion. On the other hand, it was recognized that there could exist the need for a more limited

WCRP document focused on more technical aspects of UN deliberations. The possibilities and limitations of combining both approaches in a single document were noted. It was agreed that a small *ad hoc* working committee be formed to work on a Declaration for possible presentation to the Social Summit. Further consideration of this matter was deferred to the following morning.

## **8 March**

### **Fifth Session**

The session began with silent meditation.

#### **13. Report from the Executive Committee on Nominations for President and Honorary President**

The Executive Committee unanimously recommended to the Governing Board that Mons. Luis Alberto Luna Tobar, Archbishop of Cuenca, Ecuador, be elected as a President of WCRP, following the death of Mons. Rivera y Damas, Archbishop of San Salvador, El Salvador.

*Motion(13): Be is resolved that Mons. Luis Alberto Luna Tobar, OCD, Archbishop of Cuenca, Ecuador, be elected as a President of WCRP to serve as the replacement for the unexpired term of the deceased WCRP President, Mons. Rivera y Damas, Archbishop of San Salvador, El Salvador.*

Moved: Dr. J. Evans

Seconded: Ms. O. Luena

Accepted: Consensus by acclamation

The Executive Committee reported further that additional time would be taken to clarify criteria for nominating persons as Honorary Presidents.

#### **14. Assembly Evaluation**

Dr. Gebhardt introduced a document designed to assist in the evaluation of the Assembly VI. It was noted that the instrument would be distributed to all participants of the Assembly. Considerable discussion ensued with the following issues being raised.

It was acknowledged that the organization of the Assembly placed unreasonable demands upon a small Secretariat, with the staff being commended for their dedication and the professionalism of their work. It was noted that WCRP was a victim of its own success, in the sense that interest in the Assembly had become so large. An Assembly of 950 or so persons may be too large and may actually hinder the desired level of interaction and discussion.

In terms of Assembly content, it was suggested that there exists a great need for delineating practical models for religious cooperation and action, and that addressing this need should have gained greater emphasis within the program.

The opinion was also expressed that the Assembly suffered from a surplus of talent in the sense that there were too many speakers and few chances to involve speakers creatively beyond their formal interventions. The desire for creative interaction among speakers and the other Assembly participants was noted. It was suggested that in the future, time could be set aside in the program for individual presentations by Assembly participants, and for regional and chapter reports.

Comment was also made that there appeared to be a lack of spirituality during the Assembly, especially in the closing ceremony, and that a greater emphasis on spirituality in small groups may be a remedy for this. In this context, a youth participant suggested that the Youth Camp might provide a helpful example of how an Assembly might be conducted.

In terms of Assembly procedures, the need for a procedurally clear opening was commented upon. It was emphasized that a first presentation of the Credentials Committee Report should have been the first item of business for the Assembly.

In terms of participation in the Assembly, comment was made that the process of inviting delegates was lacking in the sense that some areas were under represented relative to other areas. In response, it was noted that WCRP is at present more fully developed in some areas compared with others.

Other matters raised included concern over the level of politicking at the Assembly. Concern was also expressed over the lack of transparency and communication between the generations at the Assembly. It was suggested that more emphasis should be placed upon communication among the participants, especially in explaining the business agenda of the of the Assembly.

The establishment of the International Women's Coordinating Committee was commented upon as one of the more significant decisions of the Assembly.

Considerable thanks were also expressed to the Italian hosts, especially to Don Silvio and the Focolare movement who provided magnificent assistance during the event.

In response to these and others comments, Dr. Vendley noted that WCRP as an organization was in a period of transition and that, consequently, there was the need for a heightened sensitivity to the legitimate demands for growth within the organization. First, he drew attention to the fact that chapters in different parts of the world are in different stages of organization, involving people with highly different roles within their respective communities. As a result, he mentioned that there was a wide diversity of experience and background on issues among the participants. This was an important factor for consideration in the further development of the organization.

Second, with regard to Assembly preparatory concerns Dr. Vendley noted that he believed that there existed some confusion between the relevant consultative and decision making instruments. He suggested that on the one hand widely representative consultative instruments are a requirement for good Assembly preparation in WCRP. On the other hand, smaller, professionally competent implementing structures, marked by an ease of regular communication, are also essential. To the extent that a confusion of roles existed between the broader consultative



and more narrow implementing instruments, time, energy and goodwill were to some degree misplaced.

Finally, Dr. Vendley commented that major efforts had been made to involve youth in the preparation of the Assembly by including them in key positions with major responsibility on the Secretariat staff. Dr. Vendley praised the skill, dedication, and positive contribution of the youth staff. He noted, however, that some of the youth staff were also vigorous participants in the Assembly. At times, he suggested, a conflict in roles was apparent. Fundamentally, he suggested that the staff should be solely dedicated to serving the Assembly participants. When some of the staff also assumed the roles of Assembly participants by lobbying for particular concerns during the Assembly, some confusion would seem to be inevitable. This potential conflict in staff roles should be avoided in the future.

#### **15. Consideration of Governing Board WSSD Declaration**

Dr. Robert Smylie introduced a Draft Copenhagen Declaration for the consideration of the Governing Board. Considerable discussion ensued. The draft Declaration was referred to a small working group for further refinement.

#### **16. Actions Arising from the Previous Governing Board**

##### **a. Commission on the Future**

With regard to the establishment of a Commission on the Future, it was pointed out that the new Standing Rules provided for the establishment of a Consultative Council, one of the functions of which might involve strategic planning for the future. It was suggested, therefore, that the establishment of a separate Commission would be superfluous. Comment was also made that time during future Governing Board meetings could be set aside to discuss the direction and development of the organization.

*Motion(14): Be it resolved that the matter of the formation of a Consultative Council be referred to the Executive Committee.*

**Moved: Rev. J. Baldock**

**Seconded: Dr. J. Evans**

**Accepted: Consensus by acclamation**

##### **b. Standing Commissions**

The notion of international Standing Commissions organized around the major program commitments of WCRP was reviewed. It was recognized that the development of such organizational instruments in WCRP could further assist in the realization of WCRP's action oriented goals, as such commissions would remain in continuous operation between governance meetings of WCRP. It was recalled that the Assembly recommended that the Governing Board take into consideration the possibility of implementing such commissions. With respect to the establishment of standing commissions, it was suggested that the matter of coordinating the work of the commissions also needed to be considered by the Executive Committee. Prominent in the discussion was the need to clarify the relationship of the commissions to the governance structures of WCRP and to the Secretariat. In this context, it was noted that the development of the standing commissions might require further expansion of the Secretariat. Dr. Vendley noted

that a movement to expand the Secretariat in different parts of the world was already underway in WCRP. The importance of a strong relationship of the standing commissions to both the chapters and to qualified persons not yet in a WCRP chapter was also noted.

Five potential areas of activity were identified in relationship to the possibility of forming new standing commissions: Disarmament proposed by WCRP/Japan, Dialogue and Shared Ethics also by WCRP/Japan, Peace Education by WCRP/Netherlands, and Conflict Transformation by WCRP/USA. The possibility of forming a standing commission on Development was also noted, particularly the possibility of relating such a commission to the cooperation of religiously affiliated development agencies.

While there was strong interest in forming standing commissions around these areas of concern, there was general agreement that the Governing Board was not yet in a position to make a final decision on the establishment of particular commissions. In this context, it was suggested that the Executive Committee should take particular regard of the need for sponsoring chapters to take initial responsibility for funding their proposals.

*Motion(15): Be it resolved that the Executive Committee be authorized to establish Standing Commissions, paying specific attention to the definition of their agenda and composition, the process of their establishment, their accountability to WCRP governance and executive structures, and their budgeting, in consultation with those WCRP chapters willing to undertake a major initiative in forming them.*

Moved: Rev. J. Baldock  
Seconded: Ms. O. Luena  
Accepted: Consensus by acclamation

With regard to a specific proposal from WCRP/Netherlands on Peace Education, it was agreed that Dr. Vendley would express on behalf of the Governing Board appreciation of efforts to date and encouragement to continue with their initiative in an *ad hoc* capacity. As to the possibility of financial assistance from WCRP International for a preparatory meeting, Dr. Vendley stated that the International Secretariat was in principle open to discussion on the subject. It was noted that the Secretary General should be able to exercise executive discretion in such matters, taking into account WCRP's financial position.

## **17. Youth Report**

A Youth Report was presented by various youth participants present in Copenhagen. The report indicated various activities currently being undertaken by the International Youth Coordinating Committee (IYCC), together with their hopes for the future. A request was made for WCRP International to meet the expense of a youth meeting in 1996, at a cost of \$7,500, and to cover the costs of producing the Youth Newsletter, at a per issue cost of \$2,000. It was also suggested that the IYCC be allocated funding within the core budget of WCRP International. On this latter subject, while no commitment to funding was made, Dr. Vendley expressed the hope that \$5,000 could be made available from within the International Budget as core support money. He expressed the hope that this money could provide a basis from which the IYCC could secure its own working and project budgets. A similar point was made in terms of the IWCC budgets.

## **18. Women's Report**

A report from the Coordinator of the International Women's Coordinating Committee (IWCC) was presented for the consideration of members. A request was made that, as the IWCC had not yet been able to meet as a group, funding be found to enable such a gathering to take place as soon as feasible. The importance of this meeting was noted by various members of the Board. A request was also made to incorporate women's programs into the proposed Standing Commissions of the organization.

Regarding future initiatives of the IWCC, the importance of WCRP involvement in the Beijing Women's Meeting was stressed, together with the need for preparation before the gathering. In this context, Rev. Baldock expressed his hope WCRP/Australia may receive funding from a potential donor to allow for a limited preparatory meeting. Confirmation of this possibility should be forthcoming in three weeks time. The value of long term planning in relationship to participation in UN related gatherings was noted. While this observation received support, it was noted that the IWCC had only recently been established, and that therefore Beijing presented WCRP with special circumstances.

As with the IYCC, it was also suggested that the IWCC be allocated funding within the core budget of WCRP International. Again, while no commitment to funding was made, Dr. Vendley expressed the hope that \$5,000 be made available from within the International Budget for the IWCC. As in the case of the IYCC, Dr. Vendley expressed the hope that this money could provide a basis from which the IWCC could secure its own working and project budgets.

Regarding the request for funds to be made available for an initial meeting of the IWCC, Dr. Vendley asked that a proposal be prepared by the Women's Coordinator to assist in soliciting support from among Governing Board members and their related institutions. He stressed the need for the development of financial resources beyond those already noted in the existing international budget if such a meeting was to be secured.

## **19. Confirmation of the 1995 Budget**

Following on the earlier Budget discussions, the following matters were considered:

### **a. Regarding the Continuation of the Geneva Office**

Regarding the future of the WCRP Geneva Office, Dr. N. Klaes stated that WCRP Europe will take full responsibility for funding the Geneva Office.

Regarding Dr. G. Gebhardt's work with WCRP International as an Associate International Secretary General, it was noted that his term of office would expire on 30 April 1995. With respect to the possible renewal of this status, it was noted that the Standing Rules make it clear that such matters are to be considered by the Executive Committee. Similarly, regarding any future recognition of the WCRP Europe Office in Geneva as an international office, it was stated that this should take place according to the normal procedures for recognition outlined in the Standing Rules. It was made clear that similar procedures apply to all Associate Secretaries General and all WCRP offices which function as part of the international secretariat.

Dr. Vendley noted that the entire discussion was to be properly understood as a discussion of "procedure." He noted further that in his judgment the normal concern for procedure was heightened by the special circumstances of the Geneva office dating back to the Governing Board meeting in Brazil. Dr. Vendley noted that he felt strongly that the presence of an international office in Europe was of enormous importance to WCRP. He also noted the value of the Geneva location, but mentioned that WCRP International should be particularly attentive to the views of WCRP/Europe on this matter.

In conclusion, Dr. Vendley praised the high quality of Dr. Gebhardt's work and dedication to WCRP in often highly demanding circumstances. This was acknowledged with acclamation.

**b. Regarding Core Funding for the IYCC and IWCC**

Dr. Vendley expressed his commitment to find \$5,000 of seed money for both the IYCC and the IWCC. Again he stressed the importance of both these groups developing funding support for their activities from beyond the funding noted in the WCRP International budget.

With respect to the preparation of a budget for youth activities, it was noted that a mechanism for this was set out in the minutes of the Brazil Governing Board meeting. The suggestion was made that this procedure should be adhered to. A request was also made that consideration be given to providing financial assistance for WCRP's work in Africa and Latin America.

*Motion(16): Be it resolved that the 1995 Budget be approved for implementation, subject to future evaluation by the Executive Committee when possible, and noting especially the support from the international budget for \$5,000 funding for both the IYCC and the IWCC.*

Moved: Rev. J. Baldock  
Seconded: Dr. V. Aram  
Accepted: Consensus by acclamation

**20. Issues of Concern from Chapters**

It was noted that a letter from WCRP/Pakistan had been included with the documentation for the Governing Board Meeting. In commenting on the substance of the letter, Dr. Vendley noted his appreciation of the good intentions of the Pakistani chapter and its desire for clarification. He pointed out that it was a decision of the previous Governing Board that nominations for the positions of President within WCRP be sought from as wide a number of sources as possible. Accordingly, the Governing Board had decided that WCRP Regions, Chapters, individuals, and fraternal organizations be approached to offer nominations for the Presidium. Moreover, International Presidents are elected by and serve the entire World Conference. While chapter nominations were to be duly considered by the Assembly Nominating Committee, that committee's fundamental task was to prepare a slate to serve the wider concerns of the international body. It was noted that this procedure had caused some tension during the Assembly, but that there was general agreement that this approach had resulted in securing a strong Presidium for the coming years.



In concluding this discussion, it was suggested that Dr. Vendley correspond with Dr. Habibur Rahman Khan communicating the fact that the Governing Board had considered his letter, taking full regard of his concerns.

It was noted that a similar concern had been received from Mr. Lukman Harun from Indonesia, and that the same principles as noted above applied. Dr. Vendley will communicate with him as well.

**21. Recognition of WCRP's 25th Anniversary**

Dr. Vendley reported negotiations were underway for a possible day-long seminar to commemorate WCRP's 25th anniversary.

**22. Date of the Next Governing Board**

Dr. Vendley suggested for consideration that the next Governing Board meeting be held in Istanbul in June 1996, coinciding with the UN Habitat meeting in that city. An opinion was expressed that WCRP need not always coordinate its meeting schedule in relationship to UN meetings and that thought should be given to holding meetings in other locations as well. It was also suggested that holding meetings in locations where WCRP was not yet well developed might have the effect of helping to build-up support and interest in the organization. The comment was also made that many Chapters which are not able to contribute financially to the international budget may still be in a position to host gatherings within their own countries. It was agreed that considering these matters, the Executive Committee decide the date and venue of the next Governing Board meeting.

Further to this discussion, comment was made that WCRP needed to have a longer time range for planning, especially with regard to participation in major UN gatherings. It was suggested that planning for such gatherings should normally begin up to three years before such meetings take place.

**23. World Assembly VII**

The need for an early decision about the location of the next WCRP World Assembly was stressed by some. Representatives from WCRP/Japan expressed the hope that the next Executive Committee may be able to make a decision on the location of the next Assembly.

**24. Communications within WCRP/International**

While discussion on this subject covered a broad range of issues, two matters were specifically recommended. First, that a commitment be made to developing the means for communicating by electronic mail within WCRP. And second, it was resolved that:

*Motion(17): The matter of the WCRP International Newsletter be addressed at the next meeting of the Executive Committee.*

Moved: Dr. V. Aram  
Seconded: Imam W.D. Mohammed  
Accepted: Consensus by acclamation



**25. Close of the Meeting**

The Moderator closed the meeting with thanks to the participants for their involvement and input over the past few days. He encouraged members of the Governing Board to actively participate in building a strong future for the organization.

**9 March**

**Sixth (Special) Session**

**26. Formation of Trustees for WCRP**

The Moderator called the Governing Board into a special session mid-day on 9 March. It was noted that the Governing Board meeting which had concluded on 8 March had not been able to conclude an important item of business due to the pressure of time. The issue of defining a job description for potential WCRP Trustees, and of taking initial steps to commission a group of Trustees was raised. It was recognized that the potential importance of a group of Trustees for the development of WCRP was considerable and that such development should not wait until the next Governing Board. The following action was taken:

*Motion(18): Be it resolved that the Executive Committee be assigned by the Governing Board to define the job description and term of office of Trustees, commission qualified candidates as Trustees, assist them in their work, and report on these developments to the next Governing Board.*

Moved: Dr. A. N'Joya  
Seconded: Rev. J. Baldock  
Accepted: Consensus by acclamation

Following the above action the Moderator closed the meeting.



**WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)**

777 United Nations Plaza  
New York, N.Y. 10017, U.S.A.

World Conference on Religion and Peace  
777 United Nations Plaza  
New York, N. Y. 10017, U.S.A.



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

*Mar Omy*

June 11, 1991  
29 Sivan 5751

Rabbi W. Gunther Plaut  
Holy Blossom Temple  
1950 Bathurst Street  
Toronto, Ontario  
Canada M5P 3K9

Dear Gunther:

What a splendid idea! By all means nominate the Religious Action Center. I would certainly appreciate putting the name of this organization in nomination.

You might consider giving this honor to Al Vorspan. As you know, he is finishing his last year as a staff member of the Union - though of course, he will continue to serve in a consultative capacity. He would assuredly deserve this honor.

If I am not mistaken, Al actually addressed the World Conference on Religion and Peace at its last assembly.

Cordial regards to Elizabeth and from Rhea, too.

Sincerely,

Alexander M. Schindler

Rabbi W. Gunther Plaut, o.c.

J.D.S., D.D., LL.D., H.Litt.D.  
Senior Scholar, Holy Blossom Temple  
1950 Bathurst Street  
Toronto, Ontario, Canada M5P 3K9  
(416) 789-3291 / Fax (416) 789-9697

#6

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June 4, 1991

Rabbi Alexander M. Schindler  
President  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y.  
U.S.A. 10021

Dear Alex,

You are probably familiar with the Niwano Peace Foundation. Every year, it awards a fairly substantial prize to an individual or organization that has made a substantial contribution to international amity. In the past, the awards have included Archbishop Helder Camara, Homer A. Jack and the World Muslim Congress.

It occurred to me that a Jewish person or institution should be nominated, and I would suggest that perhaps the Religious Action Center in Washington be singled out. If you consider this a possibility, do advise me and I shall be glad to put the name of the organization in nomination. I am enclosing the general guidelines with this letter so you may see the scope of what apparently is being intended.

I am not sure why I was asked to be one of the nominators, but perhaps it was because of my early connection with the World Conference on Religion and Peace. Nikkyo Niwano, the chairman of the Peace Foundation, is also the president of the Japanese committee of the World Conference. Nominations must be submitted by June 30th, and therefore some speed is of the essence.

With cordial regards to Rhea and the family.

As ever,

*Gunther*

WGP/et

## GENERAL GUIDELINES

1. Please type all information.
2. Please fill in all sections of the form except those marked with an asterisk.
3. Please write all numbers in Arabic numerals.

## GUIDELINES ON EACH SECTION OF THE FORM

### 1. Nominee

- In the case of an individual, please give the individual's full name, home address and telephone number, religion, sex, and date of birth (month, day, and year).
- In the case of an organization, please give the organization's name, address, and telephone number. In place of date of birth, please give the month, day, and year of the organization's foundation.

### 2. Organization of affiliation

- Please give the name, address, and telephone number of the institution with which the nominee is most closely affiliated within the organization to which the nominee belongs, as well as the name of the leader of that institution.

### 3. Position in organization

- Please give the nominee's position or post within the above-mentioned institution.

### 4. Nominator

- Please give the address and telephone number that you wish the Foundation to use in communicating with you.
- Please be sure to sign your name yourself.

### 5. Organization of affiliation and position

- Please give the name of the appropriate institution with which you are affiliated within the organization to which you belong, as well as your position or post within that institution.

### 6. Reasons for nomination

- Please describe clearly the nominee's philosophy of interreligious cooperation and the achievement of peace.
- Please enumerate, as specifically as possible, the nominee's activities so far based on this philosophy, especially any activities of a nonsectarian nature.
- Please attach any reference materials in connection with the above that you may have.

### 7. Brief résumé of nominee's personal background, career, and major achievements

- Please list the major points of the nominee's educational history (higher education) and career.
- Please list any awards the nominee may have received, giving the name of the award, the year of presentation, and any other relevant information.
- Please list any other honors the nominee may have received.
- Please list any organizational positions or posts that the nominee may have held down to the present, together with the dates of such service (in years).



April 3, 1995  
3 Nisan 5755

Dr. William Vendely  
World Conference on Religion and Peace  
777 United Nations Plaza  
New York, NY 10017

Dear Bill:

Jane Evans suggested I share with you the enclosed address which I gave at a recent Convocation of Muslims and Jews held at North Shore Congregation Israel, Glencoe, Illinois. I trust it will be of interest to you.

With warm regards and best wishes to you and your dear ones at this Easter season, I,am

Sincerely,

Alexander M. Schindler

Encl.



*file*

*draft*

## PROJECT PROPOSAL

concerning a

'Peace Education Programme'

and

the establishment of a

Standing Commission on Peace Education

submitted to

the Governing Board of WCRP/International

by

Dr. Günther Gebhardt and Hans van Willenswaard

# PROJECT PROPOSAL

## POSSIBLE OUTLINE WCRP 'PEACE EDUCATION PROGRAMME'

1995 - 2000

### Introduction

The programme should in the first place reinforce existing activities at local, national and continental level, by means of communication and exchange.

Secondly a set of new (pilot) projects could be developed, in close interaction with existing programmes and organisations. Some projects could be worked out based on the principal of 'twinning', or exchange and co-operation between a small number of core groups. Experiences could be multiplied among the wider membership and interested groups by creative use of communication media.

The 'projects' together constitute the 'programme'. The programme should be understood as a network, with its main emphasis at the local level.

In this proposal several Chapters are suggested (not excluding others) to possibly take up the challenge of responsibility and engagement in a co-operative structure. For each project 1-3 Chapters should act as co-ordinating groups, with backing from an international 'Peace Education Team'. Intensive co-operation with 'fraternal' NGOs, Universities, Colleges and agencies should be pursued.

Concentration areas mentioned in the proposal are subject to discussion.

Conditions should be created for Staff input in an international 'Peace Education Team' in order to assist local and national team members in operationalising projects and in order to co-ordinate actions. Global co-ordination in a holistic perspective will create 'added value' to the single activities.

The following are examples of areas, providing a context for identification of concrete pilot projects, and their formulation, submittance for financing, realisation and evaluation; six project areas have been tentatively identified:

Some projects have been worked out in more detail, because they are proposed to be subject to further planning during the intended 'Seminar on Peace Education', 13 and 14 May 1995 in The Hague, the Netherlands.

A progress report based on the responses received to the Questionnaire concerning the Peace Education Programme will be available at the Governing Board meeting in Copenhagen.

## **Projects description**

**1- Inter-religious education as part of the primary and secondary formal education systems; related to moral education and development of shared ethics.**

**Concentration area: Europe (to start with)**

**Responsible WCRP Chapters: Germany, U.K., Eastern European countries, France, the Netherlands**

**Project objectives:**

- to undertake research into existing practice in religious and interreligious education in (public and private) primary and secondary schools in various countries; to collect and compare educational materials concerned
- to make an inventory of legislative and constitutional provisions regarding (inter-)religious education
- to inquire about, and analyse educational principles behind respective approaches to religious and inter-religious education
- to analyse possible relationships between material and social conditions and various educational principles
- to guide and initiate experiments in this field, and evaluate the experiences, in the total context of existing practice and legislative framework
- to discuss findings among religious lay people (parents), leaders and educators (through WCRP Chapters); to recommend provisions for aims and objectives of policy development to educational, religious and government bodies concerned
- to stimulate interreligious dialogue in a general sense

NB. The United Nations Special Rapporteur on Religious Intolerance, Prof. A. Amor, issued a questionnaire on religious freedom and tolerance in school education. Not only governments but also relevant NGOs are asked to respond to this questionnaire. It could be of great value to link the WCRP Peace Education project no. 1 to the Special Rapporteur's initiative.

## **2- Training in active non-violence and constructive, socio-economic action**

**Concentration areas: Africa, Asia, Europe**

**Responsible WCRP Chapters: South- Africa, Zimbabwe, Tanzania, India, Thailand, Indonesia, the Netherlands, Germany (-Youth) and U.K.**

**Project objectives:**

- to promote tolerance and co-operation between a variety of cultural and ethnic groups, with special regard to the influence of culture and religion on individual attitudes, in socio-economic perspective
- with special attention to the enthusiasm of age groups 15 - 35 years to undertake initiatives; and to the integration in a co-operative structure of participants of university background, vocational and basically skilled background, including an important margin of unemployed
- by dialogue and multi-disciplinary experiential learning, explore the way attitudes are linked with expectations towards **1- personal development, 2- the world of work, and 3- ideals (goals for humanity)**
- with special attention to the relation between majority and minority cultures, the role 'sense of origin' may play and the effects of gaining experiential knowledge about cultural 'origin'
- to identify objects of service and needs of target groups to be accommodated
- formulate projects and programmes serving the needs of target groups; with effect on community building, especially by creating work and (small scale) business opportunities
- to analyse, by exchange of experiences, the causes of conflict in intercultural relations; and the assets of intercultural and interreligious co-operation
- to identify the resources for overcoming conflict by non-violent constructive action and interreligious co-operation, in the context of a 'global service network'
- (as a possible alternative for investment in military soft- and hardware, while observing a similar serious concern towards security)
- (as a means of conflict prevention and rehabilitation in post-conflict development)



### **3- Research and training in religion and conflict resolution; humanitarian action in conflict areas**

**Concentration areas:** Central Asia and Central Europe, East Asia, Middle East and Northern Africa, Central Africa, Caribbean area

**Responsible WCRP Chapters:** WCRP/International, USA, U.K., Germany, Japan, South Africa, Thailand, India, Egypt, France, the Netherlands, Costa Rica

This project may be developed as a consequence of training needs arising from the project of WCRP/International on Religion and Conflict Resolution, submitted to the Rockefeller Foundation. At this moment it is not known whether the subsequent consultations and preparations at this stage can be co-ordinated with the 'Peace Education Programme', and the 13 - 14 May 1995 Seminar in The Hague.

### **4- School rehabilitation and transformation; support for teachers in primary education threatened by 'structural adjustment'**

**Concentration areas:** Bosnia, Africa, Asia, Latin America

**Responsible WCRP Chapters:** Germany, the Netherlands, South Africa, Tanzania, Zimbabwe, India, Thailand/Cambodia

This project could arise from projects 1 and 2 as a more concrete objective. It requires a sound, professional approach, and therefore may be taken up in a later stage of planning.

### **5- Environmental education, rural development and role of women**

**Concentration areas:** Costa Rica, India, Thailand, Africa, Europe (the Netherlands)

**Responsible WCRP Chapters:** Costa Rica, Peru, Japan, Nepal, India, Thailand, Indonesia, Tanzania, South Africa, WCRP/International Women, Europe (the Netherlands, Italy, France, Germany)

**Project objectives:**

- to analyse the relationship between religions -including indigenous beliefs- and attitudes towards nature
- by exchange of experiences, add to the understanding of how these attitudes influence agricultural practice (micro and macro) and (rural and urban) lifestyle
- to contribute to change of unjust socio- economic and socio- cultural structures determining rural communities, especially where direct involvement of religious bodies is crucial (landownership; justification of exploitation; suppression)
- to strengthen dignity and quality of life of the rural population and especially women; to prevent mass migration to urban centers
- to promote 'organic farming', 'fair trade' of rural produce, and consumption consciousness among religious communities
- to establish harmony between agriculture and nature conservation
- to indicate, from an interreligious point of view, group behaviour responsible for destruction of nature, and introduce adequate sanctions
- to organise elements of research and training concerned, and promote integration of experiences in education systems

## **6- Use of media in support of Peace Education**

**Concentration area: global**

**Responsible WCRP Chapters: Japan, USA, South Africa, Europe (the Netherlands, Germany, U.K., France, Italy)**

It is hoped that WCRP/Japan would take leadership in this project. First consultations with other Chapters could be made during the Seminar on Peace Education, 13 - 14 May 1995, The Hague, or during a separate special meeting.

In Europe an affiliated pilot project could be initiated within the financial mechanism of the European Social Fund (ESF).

**N.B. Other projects may come forward from further consultations with Chapters.**

## **Implementation**

**The 'Peace Education Programme' can be implemented under responsibility of a Standing Commission to be established by the Governing Board.**

The Standing Commission should include approximately 12 Advisors, of which 8 are Presidents or Honorary Presidents. An Executive Board should be established of approximately 4 members, the International Secretariate, and the Peace Education Team consisting of 2-5 Coordinators (and a Co-ordinator of each responsible Chapter). One of the Project- Coordinators should be a participant in the International Secretariate.

**The first meeting to explore:**

- 1- the content of the programme (+ identification of concrete pilot projects)**
- 2- the organizational structure and methodology**
- 3- the determination of tasks and responsibilities**

**is proposed to be organised by WCRP/the Netherlands, in co-operation with WCRP/Europe, as a working 'Seminar on Peace Education' at Saturday and Sunday 13 - 14 May 1995 in The Hague, the Netherlands.**

The Seminar can be attended in conjunction with the Symposium 'Generation, Growth and Resolution of Conflict: the Role of Religion' to take place at the ISS (Institute of Social Studies) in The Hague, Thursday and Friday 11 - 12 May.

Because little time is left for the organisation of the Seminar, much will depend on improvisation and goodwill. (Alternative options may be proposed if the time for proper preparation is considered too short. Another possibility is that meetings concerning several aspects of the programme take place separately in the same period, culminating in a co-ordination meeting shortly after.)

**The (provisional) results of the exploratory Seminar on Peace Education can be transferred into a project proposal to be submitted to the WCRP/International Executive Committee (to be mandated by the Governing Board concerning this issue), guided by the Standing Commission on Peace Education.**

### **Priorities**

Mainly because of operational reasons, three projects are advised to be undertaken with priority:

- \* project 1: interreligious education**
- \* project 2: socio-economic action + non violence**
- \* project 5: environmental education.**

When desired, also project 3: conflict resolution, and 6: use of media could be introduced into the consultations during the Seminar in the Hague. For each pro-

ject, appr. 10 participants would be invited. The total amount of participants being 30 - 50, of which 10 - 15 will be from the Netherlands.

### **Finances**

The finances needed to organise the Seminar (including preparations, travel costs participants, board and lodging, and follow up communications until the submission to the EC) is estimated to be \$ 20. - 25.000. (This is based on the assumption of *pro deo* work). If 30 - 50% of this amount would be provided from WCRP/International and WCRP/Europe sources, WCRP/the Netherlands will be able to raise the remaining sum.

The next steps would be, to submit the project proposal, authorized by the EC, for funding to relevant agencies; and to organise a meeting of the 'Peace Education Team' for further planning of pilot projects and communication with Chapters and 'fraternal organisations' active in Peace Education. From this point salaries will have to be covered from external funding.

A provisional 5 year projection of resources needed to finance the programme will be handed out at the Governing Board meeting.

### **Governing Board meeting Copenhagen**

The Governing Board is kindly asked to consider and to decide on the following:

- 1- To approve the general outline of the Peace Education Programme (and formulate comments, suggestions, conditions
- 2- To establish a Standing Commission on Peace Education and to appoint at least 6 Presidents/members of the Governing Board to guide the initial process, with the mandate: a- to co-opt additional commission members  
b- to appoint an Executive Group c- to appoint project co-ordinators as members of the Peace Education Team
- 3- To mandate the EC and International Secretariate to implement the Peace Education Programme, guided by the Standing Commission
- 4- To stimulate Chapters to engage fully in the Peace Education Programme
- 5- To mandate WCRP/the Netherlands, in co-operation with WCRP/Europe and WCRP/International, to organize an exploratory Seminar on the Peace Education Programme in The Hague, 13 - 14 May 1995

**6- To appoint Günther Gebhardt and Hans van Willenswaard as the initial project co-ordinators and members of the Peace Education Team (it is proposed that Günther takes responsibility for project 1, and Hans for projects 2 and 5, until the team is complete; additional team members are hoped to be appointed from Asia, Africa and the Americas)**

**7- To include an amount of \$ 8-15.000 for the start of the Peace Education Programme in the budget 1995 of WCRP/International and to solicit WCRP/Europe's co-operation in providing part of this amount.**

**8- To mandate the International Secretariate to start fund raising for the programme, and support and co-ordinate fund raising to be undertaken by Chapters (for local, national as well as international activities) in the framework of the Standing Commission.**

It is recommended to ask Prof. Johannes Lähneman, WCRP/Germany and University of Nürnberg, if he is available to be co-opted as a Commission member, and member of the Commissions' Executive Group, with special responsibility for project 1. Other suggestions for the membership of the Standing Commission are submitted to the Secretary General.

Amsterdam/Genève, 26 February 1995.



WCP

February 2, 1995  
2 Adar I 5755

To Whom It May Concern:

Norma Levitt and Dr. William Vendeley have briefed me fully on the important agenda of the forthcoming Governing Board meeting of the World Conference on Religion and Peace. I am truly distressed that my travel schedule precludes my presence.

By means of this letter, I am assigning my full voting rights to Dr. Jane Evans, who shall serve as my legal proxy.

Sincerely,

Alexander M. Schindler

World Conference on Religion and Peace  
777 United Nations Plaza  
New York, NY 10017

January 30, 1995  
29 Shevat 5755



In re WCRP/Governing Body Copenhagen conference: Norma will probably not be able to go - she feels strongly Jane should represent you ...

Jane is willing but needs authorization and will also need some financial assistance

If ok will prepare letter as attached for Jane

OK  
Please authorize

---



January 3, 1995  
2 Shevat 5755

To Whom It May Concern:

Norma Levitt and Dr. William Vendeley have briefed me fully on the important agenda of the forthcoming Governing Board meeting of the World Conference on Religion and Peace. I am truly distressed that my travel schedule precludes my presence.

By means of this letter, I am assigning my full voting rights to Mrs. Norma Levitt who shall serve as my legal proxy.

Sincerely,

Alexander M. Schindler

World Conference on Religion and Peace  
~~777 United Nations Plaza~~  
New York, NY 10017

WCRP

Per J.E.  
Advice  
Stay out!  
Vendely  
Jrcc

January 30, 1995  
29 Shevat 5755

Dr. Habibur Rahman Khan  
Secretary General, WCRP/PAK  
240, Garden East  
Karachi 74500 Pakistan

Dear Dr. Khan:

Many thanks for your warm words of congratulations on my election as a president of the World Conference on Religion and Peace. I am grateful for your thoughtful words as well as your good wishes for this New Year, which I reciprocate fully to you and all your dear ones. May 1995 be a year of peace and plenty for the entire human community.

It was thoughtful of you to share your concerns with me. Since I was not present at the last session, your plaint is new to me. I am sending a copy of this correspondence to Dr. William Vendely unless he is already aware of your letter.

With warm good wishes, I am

Sincerely,

Alexander M. Schindler

cc: Dr. Willlliam Vendely

In the name of ALLAH, the most Beneficent & most Merciful

WORLD CONFERENCE ON RELIGION & PEACE/PAK  
ASIAN CONFERENCE ON RELIGION & PEACE/PAK

President:

Mir Nqwaz Khan Marwat

Kashana-e-Hafeez  
240 Garden East  
Karachi 74500  
Pakistan

Secretary General:

Dr Habibur Rahman Khan (MD)

Tel: 7211426

Date: 21st Jan, 1995.

To,

Rabbi Schindler Alexander,  
UAHC  
838 Fifth, New York,  
NY 10021, U.S.A.

Dear Sir/Madam,

Kindly accept heartiest congratulation on my behalf and on behalf of my colleagues of WCRP/Pakistan on your election as President WCRP.

Wishing you and Family a very happy New Year. We are rather late in sending you this letter of congratulations, as we got your address rather late.

Now great responsibilities lie on your shoulder to guide us all to achieve our goals according to RIVA DEL GARBA Declaration and also to look after the rights and pre-empted of different WCRP Chapters.

WCRP VI Conference has achieved a great success in all fields, management and the standard of the papers presented as well as key note speeches. You are one of those who along with other respected personalities and members of WCRP worked hard to achieve it and you all deserve our heartiest thanks and congratulations.

We also noted some lapses and mistakes during the election meetings. We have compiled a paper "An observation" I am sending you a copy of the same, with the request that if you are inconvenienced of these mistakes, you may kindly take them up in the next meeting of Executive Committee or Governing Body whichever is held earlier.

If WCRP itself cannot conduct its own affairs on the basis of justice towards all its members religions, chapters and individuals how can it expect either to be an influence for World Peace or to be respected when it claims to speak for religions and peace. Both for WCRP itself and for the chapters affected, in our humble opinion, this

P.T.O.



(2)

this is a serious matter and that needs to be urgently addressed  
and resolved, keeping our tradition of Unity, Harmony and justice.

With highest regards,

Yours faithfully,



(Dr. Habibur Rehman Khan)  
Secretary General WCRP/Pak,  
240, Garden East, Kar-74500,

In the name of ALLAH, the most Beneficent & most Merciful

WORLD CONFERENCE ON RELIGION & PEACE/PAK  
ASIAN CONFERENCE ON RELIGION & PEACE/PAK

President:

Mir Nawaz Khan Marwat

Kashana-e-Hafeez  
240 Garden East  
Karachi 74300  
Pakistan

Secretary General:

Dr Habibur Rahman Khan (MD)

Tel: 7211426

Date:

OUR OBSERVATION

Some lapses and open mistakes were noted during VI WCRP Conference and affected people did raise their objections, but were turned down in a most undemocratic way.

We fail to understand that if the theme was as it was "Healing the World religions for peace", why a particular religion in Asia should have been deliberately or unintentionally inflicted wounds rather than healing,

I quote from Registration Form

Who may attend? Registration is limited to those who are officially chosen by their local units, national chapters, regions and International Secretariat. Registration Forms are not transferable

A-1 Primary organization; your report. *You belong.*

A-2 Personal Data on your Role in WCRP.

This all goes to prove that this Assembly was primarily meant for members of WCRP from whatever chapters they may belong, besides a few invited as guests and Fraternal Delegates.

Then it was strange to note a name in Presidents list as well in Hon Presidents list. It may be made clear that on Dr. Inamullah Khan become President WCRP as he was one of the founder members of WCRP and later President WCRP/Pak for 11 years, it was coincident that he was also Secretary General Motamir (World Muslim Congress) but his selection as President WCRP International was only dependent upon his attachment to WCRP and not to Motamir (World Muslim Congress).

In the business Session the question started from bifurcation of Asia into two, East and West so that two chapters having majority of one religion should be bifurcated into two. On strong protest they were forced to make it one.

They selected two, one President and One Hon. President from one chapter of one religion and an other President from other religion from another chapter, but no Muslim was selected from Asia including

Pakistan. We fail to understand the basis of selection. We donot know the names of nomination committee members (whether they had a Muslim Member) We do not know whether Nomination Committee Members were with 5 years activities and porjects collected by each chapter, without which they would remain ignorant. We are forced to think that deliberately that muslims President out of Asia was ignored. Is this healing or inflacting new wounds.

Then some chapter protested the selection of a contravertial personality from Muslim country, name was proposed be christians members and opposed by all muslims members and one christian member of same chapter but was forced into their throat finally, would it be tolerated if a non christian member could propose name of Rev. Moon as President from Korea, the christian members whould have tolerated it? Is it creating a healthy tradition for ignoring chapter.

Then the respected Moderator arbitarily and in a dogtorial manner proposed that either all the recommendations should be accepted or rejected. It was requested to take continental vise but rejected.

Let us make is plan we have not tolerated this, we are forced to think Muslim are not well come in this international organization. We have been degraded and brought down as representative of the chapter in our own countries. How it is possible for us to take further interest in the work of WCRP/Int. What we can offer or talk to people of other religions for better understanding between different religions. They way we have been treated in the business sessions.

You will say we took some Muslim Presidents but how many of them from chapters or work like WCRP activity, while others are taken mostly from chapters. We submit most of them except one or two all are new most of them already pre-occupied with their own duties and responsibilities. How much time and attention they will be able to give to this additional responsibility has to be seen.

Intenationally some one who knew the working and already divoted so much time and energy in last five years, if not mention of last fifteen year have been ignored.

It may also be pointed out that Pakistan had 5 delegates, one observer and one guest including one Hindu and one christian. An

*In the name of ALLAH, the most Beneficent & most Merciful*  
WORLD CONFERENCE ON RELIGION & PEACE/PAK  
ASIAN CONFERENCE ON RELIGION & PEACE/PAK

President:

Mir Nawaz Khan Marwat

Kashana-e-Hafeez  
240 Garden East  
Karachi 74500  
Pakistan

Tel: 7211426

Date:

Secretary General:

Dr Habibur Rahman Khan (MD)

(3)

other chapter had 25 delegates, but no Muslim though a large population of Muslims reside within that chapter.

We feel inconvenienced we have been deliberately ignored and intentionally put out and we have started thinking whether to continue with this degraded status and continue to take ineffective interest as before.

Why activities and projects collected by different chapters were not published during the Assembly or at least brought out before the members of nomination committee. What was the basis of this selection. 30 was the limit of Presidents. Why stop at 28? We note personalities were given importance, not chapters, then why have chapters at all? It can be understood to select personalities where chapters do not exist, but to select a non-member is degrading the existing chapters. Kindly place this before the governing body members or the Executive Committee Members at the earliest. We will be waiting to hear about it before taking next action.



(Dr. Habibur Rahman Khan)  
Secretary General WCRP/Pak.

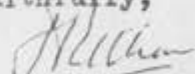
The points raised in my paper "Our observation" further clarification are needed from our standing rules.

- 1) Who could attend the conference.
- 2) Who can contest as President or Non-President whether members of WCRP or non members.
- 3) Whether members of chapters are important or non-members say some personalities.
- 4) Who have the right to nominate President and Hon. President.
- 5) When names were invited and letter published and circulated how some one who rename was not circulated in the list, could be proposed, during the business meeting, what about his or her consent not mentioned in the names circulated.
- 6) When a chapter exists, how one who is not a member of chapter could be proposed during the meeting, or before the meeting.
- 7) Who proposes the names, members of the chapters or some one outside the chapter and also not belonging to the religion of majority of that chapter.
- 8) When chapters does not exist, non member or personalities could be proposed, can be understood.
- 9) Why the activities and projects collected by different chapters of last five years, were not published.
- 10) What is the composition of Nomination Committee and who select them.

The clarification all these will once for all clear most of misunderstood events of the last conference.

We again assure you of our full cooperation in carrying out responsibilities of WCRP in our chapter.

Yours faithfully,



(Dr. Habibur Rehman Khan)  
Secretary General WCRP/Pak,  
240, Garden East, Kar-74500, Pak.



## WCRP/INTERNATIONAL

Meeting of the Governing Board, Copenhagen, 6 - 8 March 1995

WCRP Events at the Social Summit, Copenhagen 9 March 1995

## Registration Form

Please return this Registration Form as soon as possible but no later than February 8 to

Dr. Günther Gebhardt

WCRP/Europe &amp; International

14, ch. Auguste-Vilbert

CH-1218, Grand Saconnex, Geneva, SWITZERLAND

Phone 41-22-798-5162; Fax 41-22-79-10034

201 1/23

Your Name:

Address:

NEW YORK NY

10021

Phone:

212-249-0100

Fax:

212-570-0895

1) I shall attend the Governing Board Meeting: 6 March ☐ 7 March ☐ 8 March ☐ None ☒2) I shall attend the 9 March WCRP events at the Social Summit: Yes ☐ No ☒

3) I shall arrive at Copenhagen on \_\_\_\_\_ (day/date) at \_\_\_\_\_ (hour)

- ☐ by airplane: flight no. \_\_\_\_\_ from \_\_\_\_\_
- ☐ by train from \_\_\_\_\_
- ☐ by car

4) I shall depart from Copenhagen on \_\_\_\_\_ (day/date) at \_\_\_\_\_ (hour)

- ☐ by airplane: flight no. \_\_\_\_\_ to \_\_\_\_\_
- ☐ by train to \_\_\_\_\_
- ☐ by car

5) I would like WCRP to make hotel reservations for a single ☐ or shared ☐ room from \_\_\_\_\_ (date) to \_\_\_\_\_ (date). (Sharing with \_\_\_\_\_).6) I am able to cover my own travel costs: Yes ☐ No\* ☐

(\*If not, please send the New York Secretariat (Fax: 1-212-983-0566) a copy of your ticket receipt, your bank name, address, and account name and number so that funds can be transferred. Please note that only Economy Class tickets may be subsidized by WCRP.)

7) I have the following dietary requirements:

8) Other remarks:

I truly regret to  
my inability to  
attend. Long standing  
speaking engagements  
make the trip to  
Copenhagen  
impossible.

---

**WCRP/Governing Board Memorandum**

---

**To:** *Members and Guests of the Governing Board*  
**From:** *William F. Vendley, FAX: 1-212-983-0566; 777 UN Plz, NY, NY 10017 USA.*  
**Date:** *01/18/1995*  
**Subject:** *Copenhagen Meeting*

1) **Greetings.** We look forward to seeing you soon in Copenhagen. Many of you have already informed the Secretariat of your travel plans to Copenhagen. Both our Governing Board meeting and our program in the Social Summit should be highly significant. Please return the enclosed Registration Form to Dr. Günther Gebhardt in Geneva no later than February 8 so that we may make the necessary hotel and local travel arrangements.

2) **Dates.** Please plan to arrive early on 6 March and to depart on 10 March or thereafter. We will have an opening dinner and first session of the Governing Board from 6:30 - 9:00 pm on 6 March. The meeting of the Governing Board will continue on both the 7th and 8th of March. The WCRP program in the Social Summit and the multi-religious service will take place on the 9th of March. Participation on the 10th of March is optional, so departures may be made on the 10th or thereafter.

3) **Payment of Tickets.** If at all possible, please have a sponsoring organization cover the cost of your travel. If this is not possible, please contact our office as soon as possible regarding the necessary subsidy. Should financial assistance be necessary, please inform the New York Secretariat of your bank name, address, and account name and number so that funds can be transferred. Please note that only Economy Class tickets may be subsidized by WCRP.

4) **Hotels.** The sooner we have your travel itineraries, the sooner we can secure hotel reservations. We are currently reserving rooms in the City Hotel, Excelsior Hotel and others in Copenhagen. We will assign you to one of these hotels. Full contact information will be sent to you once we receive your travel itinerary.

5) **Visas.** Please refer to the enclosed page regarding visa requirements. If you need a visa for Denmark, please contact immediately the Danish Embassy or Consulate in your country in order to clarify the procedure to follow. Should you need a formal letter of invitation from WCRP please contact Dr. Gebhardt in Geneva. Should you need a formal letter of invitation from a Danish institution please contact

Rev. Ane Hjerrild  
Vestergade 8  
DK-1456 Copenhagen K  
DENMARK  
Fax 45-33-1195-88

6) We look forward to hearing from you soon.

Encl: Registration Form; Visa Country List



COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS  
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

December 14, 1994  
11 Tevet 5755

Dr. William F. Vendley  
Secretary-General  
/ World Conference on Religion and Peace  
777 United Nations Plaza  
New York NY 10017

Dear Dr. Vendley:

Many thanks for your most gracious letter of congratulations on my election by the Sixth World Assembly as a President of the World Conference on Religion and Peace. WCRP is a critical organization and I am honored to serve its cause.

Much to my regret, however, is the fact that I am unable to attend the first post-Assembly Governing Board meeting in Copenhagen from March 8 to 11, 1995. Unfortunately, my calendar is booked for this period of time with speaking engagements on the West Coast which simply cannot be rescheduled. I do hope you understand my predicament and in understanding, forgive my absence at this very important meeting. It is my fond hope that I will be able to attend future meetings.

Thank you for sharing with me the full list of members of the WCRP Governing Board. I appreciate your thoughtfulness.

With every good wish and warm regards, I am

Sincerely,

Alexander M. Schindler

WORLD CONFERENCE ON RELIGION AND PEACE

777 United Nations Plaza  
New York, NY 10017 USA  
Tel. 1-212-687-2163; Fax. 1-212-983-0566

30 November 1994

Rabbi Alexander Schindler  
UAHC  
838 Fifth Avenue  
New York, NY 10021 USA  
Fax (212) 570-0895

*Respect*  
*3/8-12 Palm Spgs*  
*+ Ranney Ca.*

Dear Rabbi Schindler:

It is my pleasure to be able to thank you for your willingness to serve the World Conference on Religion and Peace (WCRP) as an International President. Warm congratulations on your election by the Sixth World Assembly as a President. WCRP is most fortunate to have your leadership. A list of the men and women who join you on the Governing Board is being mailed to you.

The Sixth World Assembly gathered approximately 1,000 religious leaders and activists committed to multi-religious cooperation for peace. Our Assembly was strengthened by the presence of many earnest and highly distinguished religious representatives. You will find enclosed a copy of the Assembly Declaration and Commission Reports. After minor editing, these documents will be prepared for wide distribution. The proceedings of the Assembly will also be prepared and published.

I regret to inform you that one of our new Presidents, Most Rev. Arturo Rivera Damas, Roman Catholic Archbishop of El Salvador, died on 26 November of a heart attack. The Archbishop was a tireless critic of human rights abuses and he negotiated for peace settlements in El Salvador. He is well known in UN circles for his institution of "Days of Tranquillity," during which cease fires were arranged so that children might be inoculated against childhood diseases.

We hope you can join us for WCRP's first post-Assembly Governing Board meeting in Copenhagen, Denmark from 8 - 11 March 1995, during the time of the United Nations World Summit for Social Development. Chilean Ambassador Juan Somavia, Chair of the Social Summit, has invited WCRP to hold a full day symposium on 9 March on the ethical issues raised by the Summit, followed by a multi-religious service. On 10 March, it is anticipated that WCRP will formally present a multi-religious declaration on the Summit to the UN Secretary-General. Additional materials regarding these meetings will be sent to you soon.

Again, with appreciation for your willingness to serve as a WCRP President, I am

Sincerely yours:

*William F. Vendley*  
Dr. William F. Vendley  
Secretary-General

Enclosures (by mail):

Address List of the Governing Board; Assembly Declaration and Commission Reports;  
Obituary for Archbishop Arturo Rivera Damas

**HONORARY PRESIDENTS:** Metropolitan Athanasios (Albania); Dame Ruth Nita Barrow (Barbados); Rev. John A. Buehrens (USA); Dr. Rodrigo Carazo (Costa Rica); Most Rev. Remi De Roo (Canada); Don Silvio Franchi (Italy); Rabbi Albert Friedlander (United Kingdom); Metropolitan Kirill (Russia); Ms. Norma Levitt (USA); Ms. Chiara Lubich (Italy); Rev. Toshio Miyake (Japan); Dr. Abdullah bin Omar Nasseef (Saudi Arabia); Rev. Nikkyo Niwano (Japan); Mrs. G. Bagoes Oka (Indonesia); Ms. Shobha Prabhat Pandit (India); Mr. Zhao Puchu (China); H.E. Vinko Cardinal Pulic (Bosnia-Herzegovina); Sir Paul Reeves (New Zealand); Rev. Dr. Malcolm R. Sutherland (USA).

**PRESIDENTS:** Dr. Kamil Al-Sharif (Jordan); Dr. Ahmed Mohammad Ali (Saudi Arabia); H.E. E.J. Korthals Altes (The Netherlands); Dr. M. Aram (India); Dr. A.T. Ariyaratne (Sri Lanka); Dr. Elizabeth Bowen (USA); Rev. Joan B. Campbell (USA); Dr. Diana Eck (USA); Bishop Björn Fjörstedt (Sweden); Mr. Gabriel Habib (Cyprus); Dr. Won Yong Kang (Republic of Korea); Dr. Hans Küng (Germany); Rabbi John Levi (Australia); Rev. Rainer Lingscheid (USA); Ms. Olive D. Luena (Tanzania); Rev. Tatsuo Miyake (Japan); Imam Wallace Deen Mohammed (USA); Dr. Adamou N'Dam N'Joy (Cameroon); Mr. Tariok S. Nandhra (Kenya); Rev. Nichiko Niwano (Japan); Archbishop John O. Onaiyekan (Nigeria); Ms. Soba Risaluddin (United Kingdom); Rabbi David Rosen (Israel); Priestess Maritza Salazar (Costa Rica); Rabbi Alexander Schindler (USA); Bishop K.H. Ting (China); Dr. Abdurrahman Wahid (Indonesia).

**PRESIDENT EMERITUS:** Archbishop Angelo Fernandes (India).

**SECRETARY GENERAL/INTERNATIONAL:** Dr. William F. Vendley (USA).

**ASSOCIATE SECRETARIES GENERAL/INTERNATIONAL:** Rev. John Baldock (Australia); Dr. Günther Gebhardt (Switzerland).

**WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)**

**GOVERNING BOARD DIRECTORY**

(Printed 30 November 1994)

WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)

777 UNITED NATIONS PLAZA

NEW YORK, N.Y. 10017 U.S.A.

Telephone: (1) 212-687-2163    Telefax: (1) 212-983-0566



**Dr. Al-Sharif, Kamil**  
Secretary General  
International Islamic Council  
P.O. Box 591  
Amman  
Jordan  
Fax [962] (6) 611-950  
Home [962] (6) 661-957  
Business [962] (6) 661-907

**Dr. Ali, Ahmed Mohammad**  
Secretary General  
Muslim World League  
P.O. Box 537  
Makkah al-Muka  
SAUDI ARABIA  
Fax [966] (2) 543-6619  
Business [966] (2) 542-2733

**H.E. Altes, E.J. Korthals**  
Retired Ambassador  
WCRP President  
Wassenaarsseweg 269  
2596 CT  
The Hague  
Netherlands  
Business (70) 341-700

**Dr. Aram, M.**  
WCRP President  
Shanti Ashram  
P-17 Kovaipudur, Coimbatore  
Tamil Nadu 641-042  
INDIA  
Fax [91] 422-80271  
Business [91] 422-80271

**Dr. Aram, Vinu**  
WCRP/Youth Coordinator  
Shanti Ashram  
P-17 Kovaipudur, Coimbatore  
Tamil Nadu 641-042  
INDIA  
Business [91] 422-80271  
Fax [91] 422-80271

**Dr. Ariyaratne, A.T.**  
Founder and President  
Sarvodaya Central Office  
98 Rawatawatta Road  
Moratuwa  
Sri Lanka  
Business [94] (1) 647-159  
Fax [94] (1) 647-084

**Rev. Baldock, John**  
Int. Associate Secretary General  
WCRP/Australia & Internat.  
5 Barkly Avenue  
3143 Armadale VIC  
AUSTRALIA  
Business [61] (3) 531-1562  
Fax [61] (3) 525-6841  
Home [61] (3) 509-7184

**Dr. Bowen, Elizabeth**  
WCRP President  
P.O. Box 805  
Union City GA 30291  
USA  
Business (404) 969-4059  
Fax (404) 969-4013

**Rev. Campbell, Joan B.**  
General Secretary  
NCC of Christ, USA  
475 Riverside Drive  
New York New Yor 10115  
USA  
Business (212) 870-2511  
Fax (212) 870-2817

**Dr. Eck, Diana**  
Harvard University  
Center for the Study of Religion  
61 Kirkland Street  
Cambridge MA 02138  
USA  
Business (617) 495-2099  
Home (617) 661-6450  
Fax (617) 496-5798

**Bishop Fjärstedt, Björn**  
WCRP President  
Stiftskansliet  
Box 1334  
Visby S-621 24  
SWEDEN  
Business [46] (498) 21-05-70  
Fax [46] (498) 21-01-03

**Ms. Gumbonzvanda, Nyaradzai**  
Women's Forum Coordinator  
No. 5, 27th Avenue  
Mabelreign  
Harare  
ZIMBABWE  
Home [263] (4) 726-538  
Fax [263] (4) 723-056

**Mr. Habib, Gabriel**

General Secretary  
Middle East Council of Churches  
P.O. Box 4259  
Limassol  
Cyprus  
Fax [357] (5) 324-496

**Dr. Kang, Won Yong**

Chairman  
WCRP President  
Academy House  
Tobong P.O. Box 37  
Seoul 132-600  
KOREA  
Business [82] (2) 900-3944or3954  
Fax [82] (2) 907-9089

**Prof. Klaes, Norbert**

Moderator, WCRP/Europe  
Banatstrasse 3  
D - 97078 Würz  
GERMANY  
Business [49] (931) 888-4875  
Fax [49] (931) 888-4880  
Home [49] (931) 265-27

**Dr. Küng, Hans**

WCRP President  
Waldhauserstrasse 23  
Tübingen D-72076  
GERMANY

**Rabbi Levi, John**

Temple Beth Israel  
76 Alma Road  
St. Kilda Victori 3182  
Australia  
Business [61] (3) 510-1488  
Fax [61] (3) 521-1229

**RevDr Lingscheid, Rainer**

Director, UN Liaison Office  
World Council of Churches  
777 UN Plaza, 9th Floor  
New York NY 10017  
USA  
Business (212) 867-5890  
Fax (212) 867-7462  
Home (914) 683-9436

**Mrs. Luena, Olive D.**

WCRP President  
TANGO  
P.O. Box 1372  
Dar es Salaam  
Tanzania  
Business [255] (51) 35216  
Fax [255] (51) 35216

**Rev. Miyake, Tatsuo**

WCRP President  
Konko Church of Izuo  
3-8-21, Sangenya-nishi  
Taisho-ku  
Osaka 551  
Japan  
Home [81] 6551-0035  
Fax [81] 6553-7073

**Imam Mohammed, Wallace Deen**

W.D.M. Ministry  
266 Madison Ave  
P.O. Box 1061  
Calumet City IL 60409  
USA  
Business (708) 862-5228  
Fax (708) 862-9785

**Dr. N'Dam N'Joya, Adamou**

WCRP President  
P.O. Box 1638  
Yaounde  
CAMEROON  
Business [237] 22-46-20  
Fax [237] 22-46-23

**Mr. Nandhra, Tarlok S.**

WCRP President  
P.O. Box 42180  
Nairobi  
Kenya  
Home [254] (2) 449-254  
Business [254] (2) 449-256  
Fax [254] (2) 449-257

**Rev. Niwano, Nichiko**

President, RKK  
WCRP President  
Rissho Kosei-kai  
2-11-1 Wada, Sugunami-ku  
Tokyo 166  
JAPAN  
Business [81] (3) 33-80-1111  
Fax [81] (3) 33-229-1781

**Onaiyaken, Archbishop John O.**

WCRP President  
Archbishop's House  
P.O. Box 286  
Garki Abuja,  
NIGERIA  
Business [234] (9) 234-0661  
Fax [234] (1) 263-6680

**Ms. Risaluddin, Soba**

WCRP President  
18 Eaton Square  
London SW1W 9DD  
UNITED KINGDOM  
Home [44] (71) 235-0302  
Fax [44] (71) 245-6521

**Rabbi Rosen, David**

Director  
Anti-Defamation League  
Inter-Faith Relations  
30 King David St.  
Jerusalem 94101  
Israel  
Business [972] (2) 251171  
Home [972] (2) 724596  
Fax [972] (2) 719-782  
Fax (2) 250-308

**Prstss Salazar, Maritza**

WCRP President  
906-2150 Moravia  
San Jose  
COSTA RICA  
Home (506) 273-3389  
Fax [506] 253-4601  
Business [506] (234-7115)

**Rabbi Schindler, Alexander**

UAHC  
838 Fifth Avenue  
New York NY 10021  
USA  
Business (212) 249-0010  
Fax (212) 570-0895

**Bishop Ting, K.H.**

WCRP President  
378 Mo Chou Road  
Nanjing 210004  
P.R. China  
Business [86] (25) 446-9759  
Fax [86] (25) 774-1053

**Dr. Vendley, William F.**

Interim Secretary General  
777 United Nations Plaza  
New York NY 10017  
USA  
Business (212) 687-2163  
Fax (212) 983-0566  
Home (203) 254-7650  
Home Fax (203) 255-5869

**Dr. Wahid, Abdurrahman**

Chairman  
Nahdlatul Ulama  
Kramat Raya 164  
Jakarta 10430  
Indonesia  
Business [62] (21) 323-033  
Fax [62] (21) 390-8425

# Arturo Rivera Damas, 71, Dies; Outspoken Salvadoran Bishop

SAN SALVADOR, Nov. 26 (Reuters) — Archbishop Arturo Rivera Damas of El Salvador, a tireless critic of human rights abuses during the country's 12-year civil war, died today. He was 71.

Raúl Zeledón, a doctor at the hospital where Archbishop Rivera Damas died, said he had suffered two heart attacks within two hours.

Archbishop Rivera Damas's predecessor as head of the diocese in San Salvador, Oscar Arnulfo Romero, was assassinated by a right-wing death squad as he said Mass on March 24, 1980.

Archbishop Romero became a target because he had demanded an end to rights abuses by the army and called on soldiers to disobey any orders to kill or to repress the people. His death appalled Salvadorans like no other during the civil war, during which 75,000 people died, most of them civilians.

Archbishop Rivera Damas then took on one of the country's most politically sensitive jobs.

Although less openly combative than his predecessor, he continued Archbishop Romero's tradition of using Sunday sermons to condemn

rights abuses by the army, by right-wing death squads and by leftist guerrillas of the Farabundo Martí National Liberation Front. During the years when death squads were rampant and the army effectively ran the country, the sermons were one of the few public signs of dissent.

Archbishop Rivera Damas was also credited by both rebel leaders and Government officials with playing a key role in pushing the country toward peace accords in January 1992. He had mediated the first peace talks in 1984 and constantly pressured both sides to choose dialogue over war.

The Archbishop, who was born on Sept. 30, 1923, in San Esteban Catarina, a small town in central El Salvador, stood up to threats and pushed relentlessly for those who had ordered the killing of Archbishop Romero to be named and brought to justice. A United Nations report last year concluded that the killing had been ordered by Roberto D'Aubuisson, a former army major who founded the ruling Arena party and was widely accused of running death squads that killed thousands of suspected leftists.



Associated Press, 1993

Arturo Rivera Damas.

When army troops murdered six Jesuit priests in November 1989 during the largest rebel offensive of the war, Archbishop Rivera Damas once again led calls for the killers to be named and punished. "There is a vehement presumption that the priests' killers were elements of the armed forces or were working closely with them," he said.

## Arturo Rivera Damas, archbishop in El Salvador after Romero; at 71

REUTERS

SAN SALVADOR — El Salvador's Archbishop Arturo Rivera Damas, a tireless critic of human rights abuses throughout the country's 12-year civil war, died yesterday of a heart attack. He was 71.

He became archbishop of San Salvador after his predecessor, Oscar Arnulfo Romero, was assassinated by a right-wing death squad as he said Mass on March 24, 1980.

Although less openly combative than his predecessor, Archbishop Rivera Damas continued Romero's tradition of using his Sunday homilies to condemn rights abuses by the army, right-wing death squads and leftist guerrillas.

During the years when death squads were rampant and the army effectively ran the country, the sermons were one of the few open public signs of dissent.

Archbishop Rivera Damas was credited by rebel leaders and government officials for playing a key role in pushing the country toward

peace accords in January 1992.

He mediated the first peace talks in 1984 and pressured both sides to choose dialogue over war.

"His work is immense and all we could say about him would fall short, but he was the greatest defender of human rights," Maria Julia Hernandez, head of the Catholic Church's human rights office, said yesterday.

Archbishop Rivera Damas stood up to threats and pushed relentlessly for those who ordered the murder of Romero to be named and brought to justice.

A UN report on El Salvador's war crimes concluded last year that Romero's death was ordered by Roberto D'Aubuisson, a former army major who founded the ruling ARENA party and was widely accused of running death squads that killed thousands of suspected leftists.

When army troops murdered six Jesuit priests in November 1989, Archbishop Rivera Damas again led calls for the killers to be named and punished.

**THE RIVA DEL GARDA DECLARATION (Final Draft)**  
**WORLD CONFERENCE ON RELIGION AND PEACE**  
**SIXTH ASSEMBLY**  
3-9 November 1994

Nearly 1,000 participants representing many of the world's religions have gathered in Rome and Riva del Garda, Italy for the Sixth Assembly of the World Conference on Religion and Peace, with the theme Healing the World: Religions for Peace. A women's meeting and a youth meeting have formed an integral part of our conference. We who have gathered are of different religions and different countries, we celebrate different traditions and are shaped by different cultures, yet we have all come with a common commitment to seek peace, to pursue justice, and to protect our environment and our future as embodied in our children. We are also committed to the development of a vision of common healing.

In this time of transition, as the world passes from the cold war to a new order yet uncertain, we race to keep up with events and technology. As ideologies collapse and relationships become more ambiguous, signs of brokenness abound. The encounter of richly diverse peoples, languages, religions, cultures and economic systems is providing impetus for a new world community. Yet poverty, injustice, lack of access to resources, oppression, discrimination and violence continue to burden the lives of billions of people. Amidst this, healing is evident, where, after long struggle, injustice is being transformed to justice, oppression to freedom, discrimination to equity and violence to peace.

Many peoples enjoy greater economic, social and political freedoms. But gross inequities still exist and even multiply. Development and technological advances hold out many promises, but too often further separate the rich from the poor and degrade the environment. Never before has there been such an urgent need for an ethics to govern scientific advances, to harness their potential for the greatest good.

Steps have been taken toward nuclear disarmament and more systematic regulation of the arms trade, but arms proliferation remains unacceptably high. The extent of the militarization of our societies gives evidence of skewed values and priorities. The race of research and development continues to produce ever more deadly weapons.

Steps toward healing in such places as the Middle East, Central America and Northern Ireland bring hope of peace. We celebrate the binding of wounds in South Africa. We are joyful that Namibia is newly independent, that the peoples of Cambodia and Haiti have begun to rebuild their countries. We remember those who have sacrificed their lives to bring justice in these situations and others who continue to struggle.

A vision of a world community with rights and responsibilities is taking shape. The human rights of the most vulnerable and marginalized members of our society--women, children and minorities--are increasingly recognized. Yet discrimination persists in our world, indeed even in our religious communities. The sacredness of the earth and our unity with it are deeply felt in



many places and remind us of our responsibility to act as stewards of this fragile ecosystem which nurtures and sustains us. Yet the natural environment is devastated at unprecedented rates.

Great dangers and deep pain remain in the uncertainty of this age. Our global society suffers a spiritual crisis so deep that positive changes are prevented. As the search for identity accentuates the long-repressed differences among peoples, disintegration and exaggerated individualism threaten the international order. Many states are experiencing decreasing social cohesion leading to increased violence and weakened abilities to achieve moral consensus across group lines. Conflict is fueled by nationalistic, ethnic and religious violence.

Our time has seen the break up of the Soviet Union and Yugoslavia, the collapse of social order in such places as Rwanda, Somalia, and Haiti. The world has witnessed the terrible destruction of the Gulf War, the persecution of the Kurdish community, and the atrocities of ethnic cleansing in Croatia and Bosnia Herzegovina. This war must be ended and refugees and displaced persons be allowed and aided to rebuild their lives.

Despite some advances, the people of the world suffer terribly. Civilian casualties in war have increased dramatically. There are 18.5 million refugees and 20 million displaced people in the world today. Women, children and the elderly are especially vulnerable in these times. Famine and disease have accompanied violence in such places as Sudan, Somalia and Afghanistan. HIV and AIDS reach epidemic proportions throughout the world.

As religious peoples, we are particularly saddened that religion is misused at times to legitimize violence and wars and stir hatreds. We strongly condemn destructive religious nationalism and religious extremism as crimes against religion. In response, we call not for uncompromising secularism but for authentic religion, which we believe must be a powerful force for human rights, freedom and non-violent political transformation; the impulse of religion must be toward peace, not war. We also call for increased dialogue between religious and non-religious approaches for healing the world.

On the threshold of the fiftieth anniversary of the United Nations, we honor its accomplishments and note the challenges it faces. Since 1990, it has drawn and will draw together world leaders to discuss children, the environment, human rights, population and development, social development and women. The U.N. has and will draw attention, through year-long emphases, on indigenous people, the family and tolerance.

The work of healing and building peace and security in a fractured world presents new challenges to the U.N. and other international bodies, which are stretched beyond their capacities. We support the work of these organizations and affirm the renewed commitment of WCRP to the UN as it advances a more comprehensive understanding of global security through sustainable human development. *Human security*, which acknowledges the universalism of life, is embedded in the notion of solidarity among people. It acknowledges our interdependence and our broad-ranging needs for security: economic security, food security, health security, environmental security, personal security and political security. Meeting the challenge of human security is essential to establishing peace.



## A CALL FOR COMMON HEALING

We, from each of our religious traditions, envision a harmonious and peaceful universe as the goal of life and spiritual effort of humans. We begin our quest for community and harmony with the experience of a world that is broken and hurt. Each religion analyzes, in its own way, the causes of suffering and disharmony, and proposes concrete means to overcome them and build community. Religious communities have a particular concern for the victims of human systems, the poor and the oppressed, reaching out to them and advocating justice and fellowship.

As religions agree upon the experience of disharmony, they also agree that the causes are human and ethical in nature, and that people can overcome them through individual and social action, in the horizon of an Ultimate. Such action must focus on the various levels in which healing is needed to move from disharmony to community and peace.

### Collaboration in Healing

While, in the past, each religious group may have looked at this need for healing and harmony in the context of its own community, today, people of all religions live together. In such a pluralist context, religions too are sometimes causes for division. This is one more element that needs healing. However, there is a growing conviction that people of all religions must collaborate together in the healing of divisions and in the building of community locally and globally.

### The Process of Healing

The movement toward community from division and brokenness involves a process of healing. Religious groups find inspiration and motivation for this ethical and social project in their own traditions. They must avoid the danger of becoming instruments of economic, social or political agendas, thus losing their spiritual-prophetic dynamism. In conversation with other religious groups, they seek to evolve common perspectives and concerns at the ethical and social levels. Such a convergence is emerging in the contemporary discourse concerning human, social and economic rights and duties, though the process is not always without pain, tension and struggle. A next crucial step is to translate this ethic convergence into plans of common action, inspired and supported by religion, in the social, political and economic fields.

### The Power of Healing

The power of healing in its various dimensions--personal, social, global--must come from religious and other ethical and spiritual resources, in which people transcend their immediate concerns and needs and look from themselves to others, seeing life and the world in the context of an Ultimate. While promoting and profiting from positive resources of their own religion, religious groups should, not only guard against abusing it for narrow political ends, but also highlight and develop its universal perspectives that make it tolerant and actively receptive to the religious experience and perspectives of other groups. Religions themselves need to be healed of any narrow fanaticism and exclusivism, precisely in the broader context of the Whole that

transcends the limited experience of the group. Such healing releases the prophetic and spiritual dynamism of each religion for the transformation of society.

### Personal Healing

The inner personal healing of every person in a social context is facilitated by his or her own religion. Through its experience and ongoing rituals, particularly those that respond to crises in the lives of individuals and of the group, religion provides ultimate significance to the whole of life.

### Healing Society

Religious peoples can engage in conversation and common action for the promotion of shared ethical values for the building of community. Such common action focuses on healing the various ills of society, with reference to the relationships of people to the cosmos and to each other.

### Healing Communication among Religions

Such common action may lead to and be enriched by dialogue and sharing at the religious level. Dialogue can help us learn from history, remove prejudices and promote mutual understanding. In the context of healing, this might involve a confession of sin and shortcoming, on the one hand, and an act of forgiveness, on the other, leading to reconciliation. Sharing of sacred texts, respectful observance of other religious traditions and participation in common meditation can facilitate mutual enrichment and inspiration and even challenge. In this process, religions, without detriment to their identity and truth claims at the properly religious level, may discover themselves as being convergent and complementary at the socio-ethical level.

### A Specific Option

One way of showing the authenticity of one's commitment to promote shared ethical values in society is to champion peace with justice for all, including the poor, the marginalized, the defenseless, women, children and the oppressed. In this manner, attention and effort are devoted to special areas where the healing touch of religions is particularly required. Religions speak of this special attention to the victims of society in terms of compassion, justice, equity and love. Today such an option may include conflict, although we believe resolution of conflict must be non-violent and oriented to peace and harmony.

## ISOLATION AND FRAGMENTATION: SEARCHING FOR A COMMON ETHIC

Dynamic forces in our fast-changing contemporary societies have created a new willingness to seek guidance and inspiration from religions on issues facing humanity.

Humankind is one great family. We have basic spiritual values arising from our common human experience and our shared planetary home. However, as individuals and as groups we have lost touch with the harmonizing spiritual values by which our religious traditions have encouraged us

to live. We have become isolated fragments, often indifferent to what happens to our neighbors and to other groups.

We therefore encourage all members of our human family--whether materially rich or poor, young or old, with or without academic education to join in the process of uncovering and sharing the treasures of their communities. Our hope is that each community may be re-inspired by its own values, that we may be enriched by the sharing of others' traditional values, and that we may seek convergences in our basic ethical principles.

While our ethical criteria are inextricably rooted in our varying spiritual traditions and diverse cultural contexts, we are nonetheless interdependent, not only with other humans but also with other forms of life. This interdependence is expressed in common values such as helpfulness toward others, reverence for life and compassion.

Such common values commit us to put them to work in ourselves, propose them before local, national and international institutions and introduce them to our young generations.

#### VIOLENCE AND WAR: BUILDING PEACE AND SECURITY

Violence and war are further evidences of deep seated social, political, economic and religious ills. Currently more than 40 wars, most of which are civil, are wreaking their destructive powers on virtually every continent. The causes of such conflict are many, found in selfishness and in psychological drives for power and control; economic and political exploitation and domination often manifest in patterns of neo-colonialism and market manipulation; ethnic and nationalistic chauvinism playing on the hatreds and prejudices of the past and manifesting themselves in civil war; ethnic cleansing leading to genocide; and religious fanaticisms stimulated by social and psychic insecurities.

Such conflicts are complicated by two factors. First, the level of violence has been heightened by the increased destructiveness of the arms that are readily available on world markets, with ever more diabolical weapons emerging from the arms research and development laboratories. Second, the instruments of international peacemaking and peacekeeping are insufficiently developed to facilitate the resolution of conflict.

Yet we know that war and violence are preventable. Their prevention requires effort in the spiritual as well as practical realm, both economic and political. In the spiritual realm we need to practice the concepts and processes of reconciliation, which require a willingness to repent, to ask and grant mercy and forgiveness, to acknowledge that the purpose of historical remembrance is not to lay the seeds of future conflict, but to insure the evil of the past is never repeated.

In the political realm the task is to end the arms race, the manufacture and trade in deadly weapons of destruction, and to build the regional, international and inter-religious instruments of conflict prevention, peacemaking, peacekeeping and peacebuilding. In the economic realm the requirement is to redress the economic and social ills that lead to conflict.

In all relations--political, economic, spiritual, social--the building of trust and confidence is essential. Only with such commitments can the world achieve the goal set out 50 years ago in the creation of the United Nations: to end the scourge of war.

#### INJUSTICE AND POVERTY: STRUGGLING FOR EQUITABLE AND SUSTAINABLE DEVELOPMENT

The crying need for a healing touch is evident in the socio-economic condition of the human family, a condition that is characterized by widening inequality between and within nations, reflected in the great disparities of lifestyles and the absolute poverty of a billion people worldwide. Crushing debt and the imposed economic structural adjustment programs burden developing countries, which have inadequate means to eliminate them. The ongoing militarization of many societies with repressive systems reflects the continuing impact of the arms race. Systemic inequities in the distribution of opportunities and resources persists between men and women in all countries. The planet's natural resources are plundered, and ecological devastation is left in the wake of environmental pollution. The exponential growth of the world's population has undermined the capacities of weak political systems to satisfy even the barest of human needs. The absence of sufficient meaningful employment and the continued marginalization of many peoples marks societies worldwide.

These accumulated ills have generated familial and societal discord and degeneration, fostered political mistrust between religious communities, engendered endemic conflict and violence between ethnic groups and contributed to tension between nation-states.

These inequalities are a systemic characteristic of our global community. They mark the condition of an anarchical world society, devoid of effective collective procedures and dominated by an international system that is competitive rather than cooperative. There is a lack of commitment to the common good, embodied in a system that too often uses its resources and power to perpetuate rather than heal inequality. These inequalities also reflect the inadequacy of national sovereignty which must yield to interdependence. Such an interdependence will not only be technical, environmental and economic, but also ethical. One way in which this can be shown is through fair and just trade.

The hopes which millions of idealistic people held that marxist economic theories would build a just society where unemployment and poverty would be eliminated have, with the collapse of the Soviet Union and Eastern European marxism, been dashed. At the same time, the individualistic ethic of capitalism has similarly failed to provide justice and the elimination of poverty, even in the wealthiest and most developed nations. The world religious communities must seek a third way, which respects the communal and interdependent dimensions of humanity; a way based on mutual love and respect for individual rights, but which incorporates an acceptance of communal responsibility for our brothers and sisters.

Aware that the ultimate values of religion are impossible without the eradication of poverty and injustice, we, religious peoples, must work to fulfill the ethical obligation to foster human community which engenders the fullness of spiritual life.



## OPPRESSION AND DISCRIMINATION: AFFIRMING RIGHTS AND RESPONSIBILITIES

Oppression and discrimination are symptoms of the world's brokenness and its need for healing. Victims of human rights abuses remind us that oppression and discrimination take many forms. Murder, massacre, torture, communal and domestic violence especially against women and children, genocidal war, attack and intimidation, imprisonment, displacement, apartheid, destruction and vandalism of houses of worship and private property of religious minorities, oppression of marginalized groups, denial of religious freedom, of citizenship rights, of access to jobs and education and of entry into other countries are powerful examples.

These actions are intolerable denials of that dignity inherent in the very being of the human. We affirm that every human being has both rights and responsibilities.

The right to religious freedom is basic to and inseparable from other human rights. In relation of religion and the state, when an interfaith ethos of pluralism is upheld by the state, the well-being of minorities, as well as that of the whole nation, are fostered.

Religions and religious leaders frequently fail to defend human rights. For religious people, there can be no such thing as neutrality in the face of injustice. Defense against injustice must be done in non-violent and non-repressive ways. People of religious commitment must search for and find constructive ways to build a new world of peace and justice.

## WASTED LIFE: CARING FOR THE CHILD

Our traditions inform us that societies will be judged ultimately by the condition of the most innocent, the most dependent and the most vulnerable members--its children. We are to be held accountable for the impact of violence, including that which occurs in our own homes and in war upon children--maimed bodies, destroyed homes, broken families, spiritual traumas. We are to be held accountable for the ravages of poverty on children--the malnutrition, the toll of preventable diseases, the stunted growth, the lack of education and opportunity, and extinction of hope. We are to be held accountable for the victimization of children--through child labor, sexual exploitation, forced military service. We are to be held accountable for the destruction of their inheritance as the environment is permanently damaged and non-renewable resources are consumed.

The United Nations Convention on the Rights of the Child provides us with a framework to guide our efforts on behalf of children, including a "First Call," which embodies the concept of a priority to save, protect and care for children.

Children's right belong in the mainstream of human rights. Yet they are broader than individual rights. Children have a right, and we have an obligation, to ensure that the environment in which children live is one that supports and nurtures their development.

Educating children about the beliefs and values of both their own religious tradition and that of others is of paramount importance in seeking a peaceful world. Families are the first educators of children, and must be supported, sustained and strengthened by religious communities.

"The sacredness of life, honored in our religious traditions, founds our belief in the ultimate meaning and value of the child. The sacredness of life compels us to be a voice of conscience . . . The grim realities we confront demand our outrage because they exist; they demand our repentance because they have been silently tolerated or even justified; they demand our response because all can be addressed." [Declaration of the World's Religions for the World's Children, WCRP, 1990]

Our goal is the harmony of humankind. In order to realize this objective, we must work collaboratively using every available resource. The children of today and tomorrow will be the torch bearers of a harmonious world.

#### ENDANGERED EARTH: RESTORING ECOLOGICAL HARMONY

Nature groans and all life on earth calls for help to survive. The environment urgently needs healing. The earth's ecological components and its people are interdependent. Each species of life is dependent upon other species. The survival of all is predicated on the maintenance of a subtle balance and harmony. We are called not only to recognize the oneness of all life on earth, but also to protect it. If one element of life is endangered, all will suffer.

Many religious people only belatedly came to realize this ecological interdependency of earth, in spite of relevant teachings in their religious traditions. Often we have been too engrossed in the achievements of modern science and technology, economic development and material consumption and have forgotten the oneness of life and nature. We have dominated nature as if we were entitled to do so. This arrogance is a root cause of the present ecological crisis. In our work to restore harmony and common living, we must begin with repentance for our destructive actions and must effect a paradigm shift from an anthropocentric to a life-and eco-centered model.

Religious communities, working jointly, have much to contribute to the development of a common environmental ethic calling for new ways of thinking and new lifestyles. This ethic will require attitudinal and structural changes so that equitable and sustainable development may be achieved without causing damage to the environment. Further, it will call for just and benevolent relationships between humans and nature, between the more developed and developing worlds and between present and future generations. Religious communities should make it a priority to educate their members, especially their children and youth, in the common environmental ethic.

The voices of women in the development and institution of this ethic must be central, for many of the world's women work and live close to the earth, often tending its fields and gathering its fuel and water for the survival of their families. Moreover, an attitude of caring, nurturing and healing should be encouraged in society in its relation to the environment.



Religious communities are called to stand with the poorest and weakest members of society. Now we must extend this concept of solidarity to the environment. If the air is contaminated, if a species is on the verge of extinction, if the soil is eroded, if the forest is lost, if the water is polluted, all people will suffer with them. We especially, as religious people, must be their voice and their protection in the world, so that all people are urged to work for the healing of ecological infirmities. The elements of nature have a right to claim healing; we have a responsibility to help realize that healing.

Restoring ecological harmony means peacemaking with nature. Accordingly our concern about environment is an integral part of our striving for peace.

### HEALING THE WORLD RELIGIONS FOR PEACE

As this Assembly draws to its close we call upon all members of WCRP to be fully committed to the proposals and creative action plans presented by each Commission. Therefore we take upon ourselves the solemn responsibility of translating the spiritual vision shared by all of us in healing the ills of the world in collaboration with all people of good will. We are critically aware of the serious situations facing humanity. We will vigorously seek to nurture, tap and harness the human spirit to ease suffering and to create families, communities, nations and a world based on reverence for every individual human being. Toward this end may each of us humbly seek courage, patience, wisdom and compassion.

## Report of Commission 1:

### TOWARD A COMMON ETHIC

To help heal our broken world, WCRP seeks to emphasize our common moral commitments rather than our religious differences. We invite all groups, all people of good will to share their basic spiritual values. We recognize that the elaboration of a common ethic is a complex task. A common ethic must respect particular ethics. Nonetheless, we recognize the need for a common ethic to face the challenges of today, such as war, famine, poverty, degradation of humans and of nature, and conflicts between and among religious groups. WCRP recognizes that the elaboration of a common ethic is a provisional process to be continually improved.

WCRP is therefore initiating a five-year project to identify the elements for a common ethic through its national chapters. At the local level, all people - whether rich or poor, young or old, with or without academic education, from East, West, South, or North - will be invited to join in the process of uncovering and sharing the treasure of their faith community's fundamental values. These values are being collected so that they may illuminate our lives and be brought to bear on contemporary issues. Groups will be invited not only to explore their fundamental values, but also to share scriptural passages, stories, parables, liturgies, prayers, spiritual practices, and images which teach these fundamental values. WCRP will collect and share the richness of these contributions through various media and communication channels in preparation for evaluation of the project at its next general assembly.

Because of the interdependence of the spiritual, the human, and the natural dimensions, we recommend a threefold approach which will be *spiritual* (based on inner experience with practices such as meditation, prayer and fasting), developed in *respectful human relationships* (which are dialogic and pluralistic), and *environmentally protective*.

In such a process, elements of a common ethic may be found in our religious traditions, such as the respect for Life in each being and beyond every being, the Golden Rule ("Act toward others as you wish them to act toward you"), the desire for peace and justice for everyone, especially the most fragile, the practice of compassion toward all, an attitude of service, the preferential option for nonviolent means, and careful attention toward one's own consciousness. Concrete applications of such principles include respect for other people's faiths and ways of worship on the basis of our shared humanity, mutual respect and love as a means for creating peace of soul and mind, protection of other life forms, sound education for children, and respect for others' lives, family, property, country, cultural traditions, languages, and health.

As members of WCRP, we especially want to apply such ethical commitments in our lives and put them to work in ourselves, in our respective religious traditions, and in inter-religious collaboration. We also recognize the need to propose and share them before local, national, and international institutions so that they can be brought to bear on contemporary issues. We want to introduce them in schools so that the young generations will become conscious of the ethical bases for choices in their lives.

Because of our religious convictions we affirm our trust in the capacities of the human being to walk toward peace with the human family.

### Invitation to Share Basic Values

To these ends, WCRP invites its member organizations to discuss and explore the basic values for living which their religion calls them to practice, and which might be elements of a common ethic. Members could encourage other groups in their communities to do the same and then share their findings with each other.

As part of this process, groups are invited to develop a simple statement of their basic spiritual values. They are also encouraged to share scriptural passages, parables, liturgies, prayers, stories, spiritual practices, and images which encourage those positive values.

Secular input is also welcomed from individuals and groups. Studies could be prepared on the thesis that religions and secular options need each other.

WCRP will collect such contributions from around the world and share them with the people of the world through various means of communication, including radio, television, print media, and schools.

### Action Proposals

1. WCRP's Governing Board is asked to establish a commission to collect and disseminate these values from a central international coordinating point for the above-described project and arrange for evaluation of this project at its next general assembly.
2. WCRP's International Secretariat is asked to form a high-level reconciliation team for one or two defined conflict areas in which religious groups seem to be involved.
3. WCRP's International Secretariat is strongly encouraged to develop a strategy for WCRP at all levels to support and propagate the idea of a thirty-day global ceasefire, perhaps on the occasion of the United Nations fiftieth anniversary in 1995, as a consequence of the search for common ethics.
4. WCRP chapters could, as part of their local efforts to engage faith communities in searching for their own basic values, prepare interreligious prayer events or celebrations.
5. Local WCRP chapters are encouraged to engage in and reflect on the process of bonding, including the sharing of stories of the heart, out of which arise common values.
6. WCRP chapters are encouraged to catalogue confidence-building measures between religions and to build local and international interfaith infrastructures.
7. In 1997 the United Nations plenary assembly will discuss the problem of sustainable economy. WCRP will prepare its own contribution to this debate which touches on central points of faith and shared values, for an equitable and sustainable approach to development.

### Funding

It is important that we put all of these intentions into practice, and that we deepen our spiritual life. We recognize that doing so has financial implications. We therefore urge WCRP member organizations to double the amount they give to WCRP for the next 5 years compared to their donation for the past 5 years. Chapters might want to use a "Donate a Meal" project to help increase their donation. 70% of these new funds would be earmarked for developing and strengthening local interfaith infrastructures and 30% for strengthening WCRP's ability to have an impact in international fora.

**REPORT OF COMMISSION II:**  
**VIOLENCE AND WAR: BUILDING PEACE AND SECURITY**

DURING ITS WORK IN PLENARY SESSION, THE COMMISSION HEARD FROM THE VENERABLE SULAK SIVARAKSHA, FOUNDER OF THE INTERNATIONAL NETWORK OF ENGAGED BUDDHISTS, WHO SPOKE MOVINGLY ABOUT "NONVIOLENT STRUGGLE FOR SOCIAL JUSTICE". HE EMPHASISED THREE MAIN AREAS OF CONCERN: (1) THE CAUSES OF VIOLENCE AND WAR, (2) PREVENTION OF VIOLENCE AND WAR, AND (3) SPECIFIC REGIONS OF CONFLICT AND WAR IN THE PRESENT WORLD SITUATION.

IT ALSO HEARD FROM DR. HIZKIAS ASSEFA, DIRECTOR OF THE NAIROBI PEACE INITIATIVE, ABOUT THE RELEVANCE OF RELIGION TO PEACEMAKING. DR. ASSEFA ASSERTED THAT THERE ARE CERTAIN PEACEMAKING TASKS THAT CAN ONLY BE ADEQUATELY PERFORMED BY RELIGIOUS ACTORS, AMONG THEM THE WORK RECONCILIATION IN WAR-TORN SOCIETIES. THIS IS BECAUSE THE CONCEPTS AND PROCESSES OF RECONCILIATION--REPENTANCE, CONFESSION, MERCY, FORGIVENESS, AND CONVERSION--EMERGE FROM AND ARE BEST UNDERSTOOD IN THE CONTEXT OF RELIGION.

THE COMMISSION DECIDED TO PURSUE ITS WORK THROUGH THE FORMATION OF THREE SUB-COMMISSIONS:

1. THE SUB-COMMISSION ON THE CAUSES OF CONFLICT IDENTIFIED THE CHIEF CAUSES OF VIOLENCE TO BE: SELFISHNESS, ECONOMIC AND POLITICAL DOMINATION, ETHNIC AND NATIONALISTIC CHAUVINISM, RELIGIOUS BIGOTRY, AND THE ARMS RACE. IT ALSO IDENTIFIED FACTORS THAT CONTRIBUTE TOWARD PEACE: CRITICAL SELF-AWARENESS, UNDERSTANDING THE OTHER, RESPECTING DIFFERENCES, DIALOGUE AND INTERACTION, BASIC ECONOMIC SECURITY, REALIZING THE NEEDS OF OTHERS, AND MECHANISMS FOR RESOLVING CONFLICTS. IT RECOMMENDED A NUMBER OF SPECIFIC PRACTICAL PROJECTS FOR TRANSFORMING W.C.R.P. INTO A MORE EFFECTIVE TOOL FOR PEACEMAKING: (A) ESTABLISHING AN INTERNATIONAL DAY OF PEACE, (B) SUPPORTING THE PROPOSAL FOR A GLOBAL 30-DAY CEASEFIRE ON THE OCCASION OF THE UN 50TH ANNIVERSARY, (C) DEVELOPING TRAINING PROGRAMS FOR W.C.R.P. MEMBERS IN PEACEMAKING AND SPIRITUALITY, (D) DOCUMENTING LOCAL INITIATIVES BY W.C.R.P. CHAPTERS FOR SHARING AMONG THEM.

2. THE SUB-COMMISSION ON THE PREVENTION OF VIOLENCE EXPLORED THE PROBLEMS THAT GIVE RISE TO VIOLENCE, THEORIES AND OTHER WAYS OF UNDERSTANDING VIOLENCE, PERSONAL MOTIVATION IN RESPONDING TO VIOLENCE, AND EXAMPLES OF SPECIFIC CONSTRUCTIVE ACTIONS THAT HAVE BEEN UNDERTAKEN IN SOME SITUATIONS. ITS RECOMMENDATIONS FOR

ACTION INCLUDED: SETTING UP OF A NETWORK FOR INFORMATION SHARING AND SUPPORT, ESTABLISHMENT OF YOUTH CAMPS, FINDING ALLIES IN NON-RELIGIOUS BODIES, IDENTIFYING KEY RELIGIOUS FIGURES AND BUILDING OF FAITH-BASED PEACEBUILDING TEAMS, LOBBYING AND CONSCIENTIZING BUSINESS AND FINANCIAL INSTITUTIONS, LIAISING WITH MANAGEMENT AND TRADE UNIONS, STIMULATING AWARENESS AND SUPPORT WITHIN ONE'S OWN FAITH COMMUNITY, OFFERING CONFLICT RESOLUTION FROM A RELIGIOUS PERSPECTIVE, PROMOTING A PEACE SPIRITUALITY, PLANNING A PEACE DAY AND A GLOBAL CEASEFIRE FOR THE UN 50TH ANNIVERSARY CELEBRATION, AND EDUCATING FOR INTERFAITH DIALOGUE AND AWARENESS OF LANGUAGE BARRIERS.

3. THE SUB-COMMISSION ON RESPONSE TO PARTICULAR CONFLICTS EXAMINED A NUMBER OF SPECIFIC CONFLICTS IN ORDER TO IDENTIFY THE TYPES OF RESPONSES THAT WOULD BE APPROPRIATE TO W.C.R.P. CAPACITIES AND RESOURCES. AMONG THEM ARE THE FOLLOWING: (A) PROVIDE SUPPORT TO GROUPS ON THE GROUND IN SITUATIONS OF CONFLICT THAT ARE ALREADY WORKING FOR NONVIOLENT CHANGE, DIALOGUE, AND RECONCILIATION; (B) SEND MULTIRELIGIOUS TEAMS OF RELIGIOUS LEADERS INTO CONFLICT SITUATIONS TO ATTEMPT TO BRING CONFLICTING PARTIES TOGETHER; (C) IN SUPPORT OF PROJECTS BY W.C.R.P. YOUTH, ENCOURAGE RELIGIOUSLY MOTIVATED VOLUNTEERS FROM BOTH SIDES OF ONE CONFLICT TO TRAVEL TOGETHER TO A DIFFERENT CONFLICT AREA TO OFFER HUMANITARIAN ASSISTANCE, UNDERSTANDING, AND HOPE; (4) ASSIST IN THE REBUILDING OF PLACES OF WORSHIP THAT HAVE BEEN DESTROYED IN WARS.

#### ACTIONS

TO MORE EFFECTIVELY FULFILL THE FOUNDING MANDATE OF WCRP AS SPECIFIED IN ITS ARTICLES OF INCORPORATION, PARTICULARLY

A. "TO SHARE AMONG LEADERS OF WORLD RELIGIONS KNOWLEDGE OF THE SANCTIONS AND TRADITIONS EACH MAJOR RELIGION HAS FOR WORLD PEACE AND JUST INTERNATIONAL RELATIONS"

B. "TO DISCOVER AND IMPLEMENT COMMON RELIGIOUS PRINCIPLES CONDUCIVE TO THE PEACE OF THE HUMAN COMMUNITY ON ITS EVERY LEVEL--LOCAL, NATIONAL, REGIONAL, AND INTERNATIONAL--RECOGNIZING THAT THERE ARE DIFFERENT RELIGIOUS APPROACHES AND BACKGROUNDS"

WE CALL FOR THE CREATION OF A NEW STANDING COMMISSION WITHIN WCRP TO BE CALLED "STANDING COMMISSION ON MULTI-RELIGIOUS COOPERATION FOR CONFLICT PREVENTION AND PEACEBUILDING."



THE PURPOSE OF THE STANDING COMMISSION IS TO MOBILISE MORE EFFECTIVELY THE DISTINCTIVE INSIGHTS AND RESOURCES OF EACH OF THE WORLD'S SPECIFIC RELIGIOUS TRADITIONS IN ORDER TO COOPERATE MORE EFFECTIVELY ON A MULTI-RELIGIOUS BASIS IN THE WORK OF CONFLICT PREVENTION AND PEACEBUILDING.

THE STANDING COMMISSION WILL EFFECT THIS MOBILISATION BY FACILITATING THE CREATION OF SUB-COMMISSIONS FOR EACH OF THE WORLD'S RELIGIOUS COMMUNITIES. THE TASK OF THESE SUB COMMISSIONS WOULD INCLUDE THE FOLLOWING:

1. EACH SUB-COMMISSION WOULD CONSULT WITH A BROAD RANGE OF REPRESENTATIVE RELIGIOUS AND SPIRITUAL LEADERS IN ORDER TO DISCERN THE SPIRITUAL AND THEOLOGICAL TEACHINGS WHICH ARE RELEVANT TO CONFLICT PREVENTION AND PEACEBUILDING IN THEIR RESPECTIVE TRADITIONS.
2. EACH SUB-COMMISSION WOULD SYNTHESISE FROM THESE TEACHINGS THE KINDS OF CONCEPTS, PRINCIPLES, TOOLS, AND PRACTICES WHICH CAN HELP RESOLVE CONFLICTS, HEAL WOUNDED RELATIONSHIPS, AND GENERATE AND SUSTAIN THE KIND OF DIALOGUE THAT COULD PROMOTE COMPASSION, EMPATHY, UNDERSTANDING, FORGIVENESS, AND LOVE.
3. AFTER EXTRACTING THESE CONCEPTS, VALUES, AND TOOLS, IT WOULD BE THE TASK OF THE SUB-COMMISSIONS TO TRANSLATE THEM INTO CONCRETE PROCESSES, PROCEDURES, AND STEPS THAT ARE IMPLEMENTABLE IN REAL CONFLICT SITUATIONS.
4. IN THE CONTEXT OF THE MULTIRELIGIOUS LEARNING COMMUNITY WHICH IS W.C.R.P., ALL SUB-COMMISSIONS WOULD THEN EXAMINE THE KINDS OF LEARNINGS AND INSIGHTS FROM OTHER FAITHS THAT COULD ENRICH THEIR OWN TRADITIONS AND RENDER THEIR OWN APPROACHES TO PEACEMAKING MORE EFFECTIVE AND RELEVANT.
5. EACH SUB-COMMISSION WOULD BE ENCOURAGED TO DEVELOP ITS OWN SPECIFIC AND APROPRIATE MECHANISMS FOR MOBILIZING THINKERS, LEADERS, AND ACTIVISTS FROM THAT FAITH TRADITION TO ADVANCE, PROPAGATE, AND TEACH THE PROCEDURES SO THAT THEY COULD BE USED IN DEALING WITH CONFLICTS AT ALL LEVELS IN THEIR RESPECTIVE SOCIETIES.
6. UNDER THE AEGIS OF THE STANDING COMMISSION, EACH SUB-COMMISSION WOULD BE ENCOURAGED TO DEVELOP CONFLICT RESOLUTION AND RECONCILIATION EDUCATION, TRAINING AND RESEARCH PROGRAMS BASED ON THEIR RESPECTIVE INSIGHTS AND APROACHES.

OTHER FUNCTIONS OF THE STANDING COMMISSION WOULD BE:

1. FUNDRAISING TO SUPPORT THE ABOVE AND ASSOCIATED ACTIVITIES AND PROJECTS;
2. ESTABLISHING A MECHANISM FOR ACCREDITING ACTIVITIES AND PROJECTS IN CONFLICT PREVENTION AND PEACEBUILDING THAT ARE PROPOSED BY W.C.R.P. CHAPTERS AND OTHER STRUCTURES;
3. EMPOWERING AND NETWORKING WITH W.C.R.P. CHAPTERS WITH REGARD TO SUCH ACTIVITIES AND PROJECTS;
4. LIASION WITH THE UNITED NATIONS AND NGO'S WORKING IN THE AREAS OF CONFLICT PREVENTION AND PEACEBUILDING.

IN ORDER TO BRING OUR INFLUENCE TO BEAR ON THE SUCCESSFUL IMPLEMENTATION OF THIS RECOMMENDATION, WE HAVE UNDERTAKEN AS A COMMISSION TO ESTABLISH IN RIVA DEL GARDA AN AD HOC STEERING COMMITTEE TO SUPPORT AND MONITOR THE PROGRESS ON IMPLEMENTATION. THIS STEERING COMMITTEE IS A COLLABORATIVE VENTURE WITH THE SUPPORT OF REPRESENTATIVES FROM THE FOLLOWING W.C.R.P. CHAPTERS: UNITED KINGDOM AND IRELAND, NETHERLANDS, USA, JAPAN, AMONG OTHERS. THE UK/IRELAND CHAPTER HAS VOLUNTEERED TO ACT AS A COORDINATING CENTER FOR THIS STEERING COMMITTEE.

IN ADDITION, GIVEN THE VITAL NEED FOR ACCURATE INFORMATION EXCHANGES IN ORDER TO ENSURE THE SUCCESS OF THIS VENTURE, AN ADDITIONAL INFORMATION NETWORK ON ALL MATTERS RELATING TO THE MULTIRELIGIOUS ASPECTS OF CONFLICT PREVENTION AND PEACEBUILDING, A SUB-GROUP OF THE STEERING COMMITTEE, HAS BEEN FORMED TO FACILITATE THE FULL, OPEN, AND TRANSPARENT FLOW OF INFORMATION. THIS INFORMATION NETWORK IS BEING COORDINATED BY A W.C.R.P. VOLUNTEER IN SAN FRANCISCO.

# WCRP SIXTH WORLD ASSEMBLY

## Commission 3

### *Injustice and Poverty: Struggling for Equitable and Sustainable Development*

If the world were a village of 1000 people, 60 would own half of the wealth, 500 would go hungry, 600 would live in shanties, and 700 would be illiterate. This statement starkly highlights the condition of our world today. Ideological walls have tumbled and a so-called New World Order exists in the world today, which for many is being imposed upon our global village. But the more things change, the more they are the same... and even worse. Over two billion people are living in poverty today. "Poverty is a global human condition" (Fr. Gustavo Gutiérrez). "The worst sufferers are the developing countries which shoulder the effects of the unjust international economic order which is bereft of moral values and a sense of justice, as it is only based upon greed and profit making" (Preparatory Paper, p. 15). Women and children are the major victims of this violence. Of the hundreds of millions of illiterate people, 2/3 are still women. Children are the most vulnerable. 35,000 die every day because of neglect, malnutrition and violence. The scourge of poverty is inextricably related to the fact of overpopulation, as both cause and effect.

"The total impact of these accumulated ills on the fragile fabric of human society has been to generate domestic discord in the family, spawn a miasma of political mistrust between religious communities, engender endemic conflict and violence between ethnic groups and contribute to frictions and tensions between nation states" (Preparatory Document, p. 23).

Poverty is a form of death. Physical death, and cultural death. In the face of this death, we cannot remain silent. Poverty and injustice are the concern of all religious people. Out of our deepest religious convictions, we add our voices to those of many faiths at the 1993 Chicago Parliament of the World's Religions:

"We condemn the poverty that stifles life's potential; the hunger that weakens the human body; the economic disparities that threaten so many families with ruin. We condemn the social disarray of nations; the disregard for justice that pushes citizens to the margin; the anarchy overtaking our communities; and the insane death of children from violence. In particular, we condemn aggression and hatred in the name of religion."

It is not enough to describe, or even denounce poverty. First, we need to understand the root causes of it, so that we can act in concrete ways to overcome it. Poverty is the fruit of social, racial, gender, political, and above all economic injustice. It is the terrible consequence of an unjust and

inhuman social and economic order that imposes itself upon the world, often in the name of religion. There is injustice in the distribution of land and of wealth; injustice in the marketplace. 20% of the world's population controls 80% of the world's wealth and commerce. The rich nations determine the value of the raw materials that they purchase from the "underdeveloped" world, and sell back the finished product at exorbitant prices. Power is used to defend the privilege of the few at the expense of the many. We continue to "live" under the rule of the military-industrial complex in the name of "national security." Military spending by various governments, at the expense of economic security, currently surpasses 1 trillion US dollars per annum. Yet, the only valid form of political security, the only one that will make peace possible, is economic justice for all people.

Our religious and spiritual traditions are a force for change and liberation. Of this fact there are outstanding examples in all our religious traditions. However, we recognize that our religious traditions, in their various forms and cultural adaptations, are also deeply implicated in the perpetuation of poverty and oppression -- by mystifying, justifying or legitimating it.

We condemn the rampant consumerism which enslaves both the North and the South and distorts our deepest human values. "There is an urgency for a "need-based economy rather than a greed-based economy" (Preparatory Paper, p. 19). Conscious of this fact, WCRP pledges to join the struggle for equitable and sustainable development in all the world. "Growth development" is not "sustainable development." Development will be sustainable only when it is separated from purely economic and political interests, and is inclusive of women, minorities, indigenous and marginalized people. All such people can and must have a voice in what they will produce and by what technology, in their own health-care needs, and in their own educational systems. Inclusivity and participation must be the center of any realistic development. Finally, as people of religious commitments, we also insist that true development will need to be grounded in a renewed and shared commitment to foundational ethical principles.

It is with this understanding of development and in the context that we have described, that Commission Three offers the following recommendations to the Sixth World Assembly of WCRP.

- The staggering dimensions of the social crisis moves us to urge that WCRP participate energetically in the World Summit on Social Development (WSSD), Copenhagen, March 1995. Commission 3 has recognized the fact that the participation of NGOs is especially important in the preparatory process. At Social Summit WCRP round tables should address critical issues.

- o The very meaning of sustainable "development."
- o The easing or cancellation of "Third World" debt as essential to moving ahead in the process of the elimination of poverty.
- o Challenging the thesis that economic growth automatically signifies progress.



• Addressing the issue of an unjust economic order, we propose that an Inter-faith Commission for Economic Justice be set up with three specific purposes that might involve separate task-forces. We suggest that such commissions might also be set up by national chapters whenever feasible.

1. A task force to provide a religious critique of the present economic order. It should include members from "developing" countries who have first hand information from the grassroots. This task-force should make a critical contribution to the round-table discussions at WSSD. We ask that this task-force accept the responsibility to lobby for the easing or cancellation of the debt of "developing" countries to the IMF and the "developed" countries, and that it engage in ongoing dialogue with the Business World on structural issues of poverty and injustice, fair and balanced trade policies.

2. A task-force to develop an information network, to facilitate and coordinate the sharing of data and statistics from the grassroots, so that analysis need rely only on the reports of governments and international organizations.

3. A "Watch-dog" task-force with the responsibility for exposing and condemning unjust social and economic structures such as unfair trade policies, unbridled greed and rampant corruption. This Task-force should pay particular attention to the Arms Trade and to the high level of military spending. Approximately 50% of the "Third World Debt" is due to military expenditures. A reduction of these expenditures is imperative if poverty is to be alleviated.

• Poverty and illiteracy are major issues in population growth. Therefore, we urge that continue, at the international and national level, the dialogue of the Cairo Conference on the distinctive religious issues involved in the approaches to family planning, including the education of women and men.

• Because poverty is inextricably related to the issue of consumption, we propose that local chapters of WCRP find culturally appropriate ways to demonstrate our commitment to limiting consumption and addressing all forms of consumerism, through strong symbolic actions and simplified lifestyles. In relation to food consumption alone, this might include the following:

o Since periodic fasting is part of all of our religious traditions, one such joint action might be a commitment to fasting for one meal three times a week or to an alternative diet, on behalf of the poor.

o Another example comes from Germany, where an interfaith group will fast for three days (March 1-4, 1995) in front of the largest German bank to insist upon the cancellation of "Third World" debt.

• Because the burdens of poverty and injustice are often unequally borne by women, we insist that WCRP state unequivocally that men and women are equal in our religious traditions. This



signifies a critical and self-critical discussion and action on gender equality within our religious traditions, and its implications for change in our institutions and societies. Within the context of the WCRP, this also means gender equality and representation at all levels, including decision making bodies and committees.

That WCRP participate energetically in the preparatory process for the coming world Summit on Women in Beijing. WCRP should aim especially at a series of interfaith round-tables to engage the main issues that affect women from the perspective of our various faiths.

- Education of rich and poor is critical in the elimination of poverty and the promotion of justice. Because 2/3 of the illiterate people are women, we urge that WCRP chapters, with the support of the International Office, actively engage in seeking scholarship funds for women and girls. We recommend that WCRP undertake a long term programme on Peace Education, directed at eliminating economic and social injustice, contributing to the empowerment of grassroots peoples, as a way to realize equitable development.

- Because there are tremendous inequalities in wages and standards of living even within the various countries of the world, we propose that national chapters of WCRP investigate and publicize the facts in each case, calling attention to the unacceptable gulf between the salaries of the richest and the poorest, persistently raising the question of justice in the structures of our societies that permit such inequality. That WCRP open an ongoing dialogue on this injustice, locally, with business leaders, and through the media. In the same way that we speak of a minimum wage, we should develop standards by which we might speak of a maximum wage and maximum profit, so that a fair percentage of profits might be used locally social investment.

- This Commission also wishes to address the methodology of WCRP. We suggest

- o That WCRP encourage the pairing of sister chapters from different parts of the world for the purpose of funding and developing joint projects and engaging in common tasks.

- o That WCRP commend the new attitudes and relationships with indigenous peoples which are being pursued in many places, and resolves to encourage their involvement in its work at the local, national and international level. Their ancient religious traditions should be treated as equals among the religions the world. Particular attention should be paid to the linkage of poverty/justice issues to the reality of these peoples, their marginalization and increasing cultural alienation, and keep in mind that all major religious traditions have been implicated in injustice towards indigenous peoples.

In conclusion, we of Commission Three believe that the transcendent vision and spiritual power of the religions of the

world, working together, will make a critical difference as we come to the beginning of a new century and millennium.

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WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)  
6TH WORLD ASSEMBLY COMMISSION ON HUMAN RIGHTS  
REPORT

Members of our Commission came from the following countries: Australia, Austria, Bangladesh, Canada, Croatia, India, Indonesia, Italy, Japan, Korea, New Zealand, Pakistan, Philippines, Russia, Singapore, South Africa, Thailand, United Kingdom, United States, and Zimbabwe, and representing the religious traditions of Buddhism, Christianity, Hinduism, Islam, Shinto, and Shikhism.

Oppression and discrimination are symptoms of the world's brokenness and its need for healing.

In our Commission we have shared our stories of oppression and discrimination in many forms: murder, massacre, outbreaks of communal violence, and genocidal war; attack and intimidation, imprisonment, displacement and apartheid in several countries; destruction and vandalism of houses of worship and private property of religious minorities; oppression of outcaste groups; denial of religious freedom, of citizenship rights, of access to jobs and education, and of entry into other countries. In most cases, the testimony we have heard has come from those who themselves were- - and still are --victims of these abuses of their human rights.

In the face of these tragic happenings, we declare our conviction, founded on our respective faiths, that these things are an intolerable denial of that dignity that is inherent in the very being of the human. This understanding of human dignity leads us to affirm that every human being has both rights and responsibilities.

The condition of religious minorities emerged as the overriding concern of our Commission. We have recognized that the right to religious freedom is inseparable from other basic human rights. In this connection, we have grappled with the intricate problem of the relation of religion and the state. We find that is an "interfaith ethos" of pluralism is upheld by the state, the well-being of minorities as well as that of the whole nation will be fostered.

We have acknowledged with shame and sorrow the frequent failure of religions and religious leaders to stand for human rights, with some shining exceptions. For religious people, there can be no such thing as political neutrality. Not to choose is to choose. Therefore the dominant religions in any society must side with the oppressed, and must practice "positive discrimination, be willing if necessary to give up power in order that the powerless may be empowered.

As people of religious commitment, we have shared the truths of our own traditions and our personal experiences as we have searched for concrete ways we can build a new world of peace and justice. We offer the following recommendations for practical action:

## Action plan

### 1. Education and Dialogue

Our commission has agreed not merely by consensus, but with overwhelming emphasis, that education, dialogue between persons and local programs creating understanding are indispensable for bringing an end to oppression and discrimination. They generate a consciousness of mutual understanding and peace, and dispel prejudice and wrong views before they can lead to conflict — or prevent them from arising at all.

We have discussed the following programs:

- a) education about religions and peace in schools, for children and youth.
- b) higher education in institutes, graduate programs of universities and seminaries, and seminars and courses in community groups.
- c) non-formal education and training in grassroots communities.
- d) encounters and dialogues, "live-ins," and programs co-organized by congregations of different faiths, including festivals and concerts.

### 2. National Human Rights Commissions

We recommend that WCRP National Chapters, working with all people of good will, advocate in their own countries independent human rights commissions where these do not exist.

### 3. Advocacy in Special Cases

We urge the international body of WCRP to take up well-documented specific cases of discrimination against individuals or groups and to use all means at its disposal to see that justice is served.

### 4. Media

We recommend monitoring the media for negative images and stereo-types, and using media positively through programs that promote pluralism.

### 5. Language

We recommend that each religious community examine its own language, and as much as possible transform the vocabulary of triumphalism and superiority.

### 6. Oppression within Religious Communities

We urge that each of our religious communities re-examine themselves to find and to change the forms of discrimination and oppression within communities.

#### 7. International Year of Minorities

We recommend that the United Nations declare an "International Year of Minorities" if it's not yet already planned.

#### 8. International Year of Tolerance

We recommend that WCRP at all levels, in keeping with its mission of peace, support the International Year of Tolerance proclaimed by the United Nations for 1995.

#### 9. International Decade of the World's Indigenous Peoples

Noting that the historic subjugation of indigenous people in all parts of the world has resulted in threats to their survival, destruction of their religious and cultural traditions, and denial of their human rights, we urge WCRP at all levels to support the International Decade of the World's Indigenous Peoples proclaimed by the United Nations and to begin on Dec. 10, 1994.

### Strategy

We have observed that certain strategic approaches may expedite the success of these initiatives.

In general, we must be pro-active, seeking to prevent oppression and discrimination before they occur, or conflict before it erupts.

Successful political action depends on solid community development. Political advocacy should be cast in moral and religious terms to be properly seen by media as a movement for social change and not merely as political confrontation.

WCRP chapters without material resources should be supported by more affluent members.

WCRP national chapters in the Commonwealth of Nations (British Commonwealth) and French Commonwealth should take advantage of the facilities they offer.

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### Conclusion

We propose these actions in a spirit of commitment and hope. Commitment because we believe that all human beings are created for freedom -- freedom to be responsible to the Creator Spirit for the loving care and respect for all creation, including all our fellow human beings. Hope because we believe in the power of that love that encompasses us all in justice and peace, that love which alone provides the answer to the present brokenness of our world.



# Wasted Life: Caring for the Child

## Commission Report

"The sacredness of life, honoured in our religious traditions, founds our belief in the ultimate meaning and value of the child. The sacredness of life compels us to be a voice of conscience ... The grim realities we confront demand our outrage because they exist; they demand our repentance because they have been silently tolerated or even justified; they demand our response because all can be addressed."

- Declaration of the World's Religions for the World's Children, WCRP, 1990

In 1990 we gathered together in Princeton in the World's Religions for the World's Children Conference in support of the World Summit for Children. The importance we place on children is clearly demonstrated as this conference was the only time that we have met to focus on a single issue. Our declaration delineated our many religious and spiritual responsibilities and presented an action plan to help us fulfil them. We acknowledge that we have far to go to achieve our action plan. Let us re-commit ourselves to our declaration and action plan.

We acknowledge the importance of the United Nations Convention on the Rights of the Child as a human rights instrument which (together with the 1990 World Summit for Children goals) provides us with a framework to guide our efforts on behalf of children. This Convention includes a call to action which we cannot fail to answer. We must recognise that to fully understand and appreciate Child Rights, we have to "Know Them, Demand Them and Defend Them." "First Call" for children is not solely a concept to apply to our work in the wider community, but it is also a Call for us to take action within our own religious communities.

As religious communities, our belief in the ultimate meaning and value of the child compels us to be a voice of conscience and a beacon of action wherever children suffer. We are especially distressed about the situation of children who live amidst war and social conflict, whose fundamental ability to survive is depleted.

We believe religious communities have an obligation to ensure that children do survive and thrive. The needs of children who suffer from war, gang violence, child prostitution, sexual and physical abuse and exploitative labour must be addressed. Children in conflict situations - in war, social conflict, trauma, child soldiers and refugees - and the gender inequality that leads to outrageous injustices perpetrated on girl children, even in our own communities, have commanded our attention. Many of these phenomena are symptomatic of acute underlying causes, including poverty, discrimination, oppression and lack of educational opportunities. Although the symptoms call loudly for our immediate attention, we must ensure that we devote comparable energy to addressing the underlying causes.

Children's rights belong in the mainstream of human rights. The future of human rights depends on the attitudes we inculcate in children today; and we, as religious groups, have a key role to play in this area. Children's rights are broader than individual rights. Children have a right, and we have the obligation, to ensure that the environment in which children live is one that supports and nurtures their development. Children are a precious gift of life, our hope for the future, vibrant and creative, with a will to survive and grow. But without an infrastructure that allows for their development, children can wither and their lives can be wasted.

Teaching our children includes grounding them in a religious or cultural tradition that can impart essential ethical values and provide a positive identity. We must impart to our children the centrality of prayer and meditation as a foundation of action. In addition, educating our children about the beliefs and values of others is of paramount importance in seeking a peaceful world.

Families are the first educators of children, and must be supported, sustained, and strengthened by religious communities. Respecting the dignity of life and protecting the life of unborn children is at the core of our common ethic. An essential part of peace education for women and men is learning to value human life. Beyond the family, communities must form a stable climate for the nurture of our children.

Our goal is the harmony of humankind. In order to realise this objective, we must move closer together using every available resource. The children of today and tomorrow will be the torch bearers of a harmonious world.

### ***Recommended Actions***

To improve the situation for children both within and outside our communities we will:

1. Establish an action focused Standing Commission for Children which will promote, encourage, and coordinate actions in the support of the Declaration of the World's Religions for the World's Children and the United Nations Convention of the Rights of the Child.
2. Encourage all our chapters to establish their own Committees for Children which will initiate programs and focus attention on our obligations to children.
3. Urge all national chapters whose respective governments have not ratified the UN Convention on the Rights of the Child to work towards ratification. Achievement of universal ratification of the Convention would be a most fitting gift to the world, especially on the occasion of the 50th anniversary of the United Nations in 1995.
4. Encourage our chapters to establish close working relations with UNICEF, the major international U.N. agency working on behalf of children throughout the world. In industrialised countries our chapters will work with UNICEF National Committees, and in developing countries they will work with UNICEF Field Offices, to implement the Convention on the Rights of the Child and World Summit for Children goals.
5. Education is a key to addressing the needs of children. We can make a unique contribution in the fields of peace education, inter-religious education and basic education services, promoting acceptance of our neighbours and breaking down the barriers of prejudice.
6. Commemorate the 20th of November (the anniversary of the United Nations adoption of the Convention of the Rights of the Child) as a time to give fresh substance and meaning to the furtherance of commitments we made at the Princeton conference. We will mark this day with prayer and fasting.

## ***Commission Declaration***

### **WE DECLARE:**

- that children are a precious gift, our hope for the future, vibrant and creative, with a will to survive and grow;
- that children need the care and structure of family and community supports to survive and prosper;
- that underlying our belief in the ultimate meaning and value of each child is the sacredness of life, honoured in our religious traditions;
- that we are compelled to be a voice of conscience wherever children are suffering;
- that we are especially distressed about the situation of children who live amidst war and social conflict and whose fundamental ability to survive is depleted.

### **WE RECOGNISE:**

- that children in war often are the victims of physical and psychological horrors, of landmines, of displacement from their families, and of direct participation as soldiers in war;
- that children in social conflict often lack a person to care for them, are homeless, and are victims of physical and sexual abuse;
- that parents often lack the strength and time to care for their children and to nurture them with the spiritual and moral values necessary for living;
- that children often lack any basic foundation in their religious or cultural tradition and lack knowledge of the beliefs and values of others.

### **WE AFFIRM:**

- that educating our children for peace and inter-religious understanding is of paramount importance;
- that caring for the child also means caring for the family and community institutions in which children live.

### **WE CALL:**

- for all people to support the Declaration of the World's Religions for the World's Children, WCRP, 1990;
- for religious people to engage together in concrete projects on behalf of the world's children;
- to help children in war, we recommend projects such as the Bosnian Youth Project, a Palestinian-Israeli effort to provide food and medical treatment to Bosnian children;
- to help children in social conflict, we recommend projects such as the children's community center in Wanathamulle, Sri Lanka;
- to help children learn the way of peace, we recommend projects which educate women, because mothers are the first educators of children;
- to help children understand their religion and other religions, we recommend projects such as the Schneller school in Lebanon which teaches tolerance to Muslim and Christian children.

## ***Introduction to sub-commission reports***

The theme "Wasted Life: Caring for the Child" is so broad and covers so many areas that our commission decided to focus on four specific areas, looking at children in conflict and the role of education in providing long term solutions to these problems and their root causes. The sub-commissions that were established were on the following themes:

1. Children in armed conflict
2. Children in social conflict
3. Peace education (including the role of the family)
4. Religious and inter-religious education

Each of these four sub-commissions was asked to look at their theme from five perspectives:

1. the problems concerning their particular theme
2. the needs for change and action to address the problems
3. the spiritual and ethical contributions which religions should give to improve the situation
4. projects which can be used as examples for further ongoing actions
5. recommended actions for WCRP and its national chapters to implement

### ***1. Children in armed conflict***

The child today is far too often brutalised by violence and war - war which is neither the fantasy we dream of when we hear patriotic speeches, nor the pretend games we engaged in as children when we played with toy soldiers and toy guns. Real war is the end of childhood.

War and social conflict increasingly threaten, even target, the world's children. Women and children constitute 80 percent of the victims of today's wars and also account for an overwhelming majority of the world's displaced and refugee population. One and a half million children have lost their lives in the past decade as a direct result of war. Many millions more have been crippled or traumatised, have lost sight or hearing. And even millions more have been torn from their families and their homes, have suffered from hunger and disease, have lost the opportunity to learn, to grow, to create, to love.

Two hundred thousand children under the age of 15 have been enlisted in armies and trained for combat. They have killed and been killed. Children cannot wait. While wars, international and internal, rage, the physical, psychological, social, intellectual and spiritual development of children continues. Every day in the life of a child is precious. One year in the life of a child is the equivalent of five years in the life of an adult. Every child is a gift. Every child is our child - of this world, with its suffering and sorrow, in this world, with its joy and celebration.

The greatest issues concerning children in war discussed by our sub-commission included:

- to protect children from the effect of landmines which are often specifically targeted at civilian populations;

- to ensure that the effects on children of sanctions are always taken into account so that children are not made to suffer even more in conflict situations;
- to protect children from the physical and psychological horrors of war which they are not just forced to witness but also to become active participants;
- to protect children from being turned into child soldiers, often shamelessly exploited, and robbed of their childhood;
- to assist in the reunification of children with their families, recognising that families are the greatest source of strength, protection and security for children;
- to promote religious tolerance and to ensure that religions in themselves do not become the cause of conflict;
- to address the root causes of war so that the situation of children in armed conflict is no longer an issue for us to address.

The sacredness of life, honoured in our religious traditions, underlies our belief in the ultimate meaning and value of the child. The sacredness of life compels us to be a voice of conscience wherever children are affected by war. The fact that we are united in this conviction - of the true value of each child - magnifies our individual voices and efforts as we work together for children.

We are united in our conviction that violence is not a valid way to settle differences and in particular when innocent people are affected. We recognise the importance of preventing conflict by promoting the golden rule which underlies all our religions - that we should respect each other and that we should desire for others that which we desire for ourselves.

### **Current projects**

1. Bosnian Youth Project - food grains and baby food was arranged; Israeli and Palestinian medical doctors provided their services; brought 5 children out of Bosnia for surgical care and rehabilitation.

### **Actions**

We urge the WCRP chapters to observe and celebrate their national children's day by:

- spiritual observances, i.e. prayer, fasting, sacrificial giving to help children;
- working for the universal ratification and implementation of the Convention on the Rights of the Child i.e assuring that the spirit and legal code are translated into laws and action;
- distributing appropriate educational material related to the Convention of the Rights of the Child i.e. UNICEF reports in cooperation religious groups.

We urge WCRP chapters to undertake steps necessary to protect children who are victims of armed conflict:

- seek peaceful means to settle conflict;
- educate and advocate for cessation of manufacture and selling of landmines; transfer of technology to remove the millions of landmines;
- work for the end of use of children as soldiers;



- religious groups should use their unique power to create a “protective environment” for children who are traumatised by armed conflict.

WCRP chapters should declare the importance of the 1990 Princeton declaration, and call for religious bodies to create powerful programs which will benefit the children, based on spiritual discernment and the true needs of children

To train children and youth:

- in non-violent communication;
- inter-religious understanding and tolerance;
- world citizenship through promoting the realisation of the principle of unity in diversity;
- building healthy and sustainable families.

## **2. *Children in social conflict***

We have gathered information from India, Sri Lanka, South Africa, Japan, Australia, Thailand, and the United States. These countries vary in the problems facing children, but we found some common themes. Children who live in poverty, whether in developing countries or in developed countries, often lack the most basic of material goods such as food, clothing, and housing. They also lack access to educational opportunities and ultimately economic opportunities. Their families are often under severe stress, and in many cases the family unit is not intact. Their families are struggling to give the child what the child needs to flourish and grow. Those children who live in more affluent settings also often live in broken or hurting families, some of which are defined by physical and emotional violence and are unable to nurture the spiritual development of the child.

The religious community has a unique contribution to make in helping children to realise their full potential by helping to create and support the environments in which children live. In short, religious communities must support, sustain, and strengthen families. They must create a circle of care around families and provide spiritual, educational, and practical resources. Religious communities must also support, sustain, and strengthen other community institutions in which children can prosper. They must create a circle of care that is broader than families, including schools, community centers, and of course churches, temples, mosques, synagogues, and other places of worship. When children are no longer able to live with their families, because of being abandoned, orphaned, or abused, the religious community must see these children as their own and ensure that a home and stable sustained relationships are found for them.

Following are brief descriptions of some projects, some of which attempt to address the immediate material needs of children and others of which seek to attend to the long-term development of the child. Many of these projects can serve as a model for inter-religious groups organising on behalf of children.

### **Projects for children in social conflict:**

In Sri Lanka, the WCRP chapter has organised the opening of a children's community center in Wanathamulle in which the needs of the whole child are addressed. There is a Montessori

preschool, which teaches the children the skills of life and self-esteem. The school operates using all volunteers and one paid teacher. The community center offers regular free medical treatment for the children and parent support and education. Parents are taught everything from the importance of boiling water before the children drink it to the importance of values and discipline for children. The center organises festivals and entertainment in which the children participate.

In Japan, the WCRP chapter has an inter-religious group of women who organise a bazaar to raise funds for children in Cambodia. They have established a school in Cambodia based on the money raised from this bazaar.

In Thailand, the WCRP chapter has launched two children's projects to address the lack of nutrition and lack of educational opportunity for poor children. They organise a school lunch program for primary schools in remote areas in cooperation with the Ministry of Education and with corporations who donate the funds. They also gather donations of clothes and shoes for these children.

A second program by the Thailand WCRP chapter is an annual fair that raises money for the secondary education of individual students. Each donor sponsors one or two students and establishes a relationship through letter with these children.

In Japan, the Tenshin Housei Religion (whose beliefs are a combination of Buddhism and Shintoism) has adopted the cause of families whose lives have been destroyed by the destruction of the Brazilian forests. Their projects include money for planting trees and education.

In Durban, South Africa, a Catholic church has opened a home where children who have run away from home or have been abandoned can stay. They are brought to school during the day, and form relationships with the staff who become father figures to them. In addition, there are several feeding schemes for children in which different churches provide lunch at the schools. These churches are also engaged in educating mothers for sewing and cooking and other practical life skills.

In the United States, an inter-religious group (with the cooperation of the city of Chicago), is organising conflict mediation for the gangs within the city in which they are trying to forge relationships and peace among the city's youth.

In Korea, a group of Christian women is reaching out to the young female prostitutes and teaching them English and helping them to develop entrepreneurial skills that will enable them to leave prostitution.

In the U.S., there are several non-profit organisations--one of which is called InterACT-St. Louis, dedicated to organising local congregations of different religions to do joint on-going projects for children in poverty. These organisations identify, train religious people, and facilitate these inter-religious activities.

In Australia, a Catholic school teacher who is concerned that parents are not praying with their children tries to form relationships with the parents and encourage them to be actively involved in the education of their children.

### **Other projects for children in armed conflict**

In Israel, the WCRP chapter has organised the Rehabilitation Project for Child Victims of former Yugoslavia. This project is a common effort of Jews and Muslims to bring injured and sick children from Bosnia to Israel for medical treatment and care. Israeli and Palestinian doctors cooperate and refer children to one another's medical institution. This project responds to the immediate medical needs of children.

In northeast India, near Burma, a group of young people organised a relief effort for those victims of tribal warfare which is now erupting between many of the eighteen tribes of this area.

### **Related inter-religious movements**

The Focolare Movement is a Catholic international inter-religious and ecumenical organisation, whose spiritual and practical focus is the building of unity, based on mutual love and respect, in every facet of society. It has an important focus on building unity within the family, which is the fundamental unit of society, beginning with the husband and wife and the immediate family and extending to the wider or extended family and to those structures of society which impact on the integrity of the family. The Focolare spirituality has a special focus on healing families which have suffered or fractured.

Rissho Kosei-Kai is the Japanese lay movement that is a center for inter-religious activities. This movement has close ties with the Focolare movement and there is considerable interchange between the two. Youth from both organisations have exchange programs where they learn about each other.

### **Sub-commission recommendations**

1. WCRP should establish a special children's trust fund, in which WCRP funds which are designated specifically for children's projects can be earmarked.
2. WCRP should create a Children to Children network in which children can reach out and provide concrete assistance to and establish ongoing relationships with children in need.
3. WCRP should be committed to giving whatever technical assistance and training is necessary to engage in inter-religious organising for concrete projects on behalf of children.
4. WCRP should actively publicise the needs of children throughout the world as well as the concrete projects of WCRP which seek to respond.
5. WCRP should coordinate a International Children's Sabbath in which all religions and all religious communities and bodies can join in worship and prayer on behalf of children.
6. WCRP should network with other international, national, and local organisations which are dedicated to serving the needs of children.
7. WCRP should establish a Children's Commission which would coordinate the above activities.

### **3. *Peace education (including the role of the family)***

Our sub-commission focused on 3 key issues relating to peace education and the importance of the family in this area:

- the role of women in achieving peace
- individual approach to learning and meditation of the holy writings
- approach to child centred society

#### **The role of women in achieving peace**

We start from the principle that if a woman has given birth to a new life, it will be very difficult for her to accept war.

There is a need for women's education since, in their turn, they will be the first educators of children. Through education women will acquire more self-confidence in their capabilities and qualities. They will be able to share more responsibilities and learn to participate in the decision-making process.

These qualities will be taught to children. Thus, men will learn to share responsibilities and to accept different views in the decision-making process.

Parents must educate their children to have a deep consideration for others' welfare, others' feelings and needs. The experience of war that some generations have undergone must be used to teach against war. We must consider our life as a gift God gave us and therefore consequently teach this to our children.

Parents must train their own spirituality, which has no gender identification. Peace can be reached also through individual actions. Even small actions, gathered all together, can give a big result.

At a societal level women must be given a wider access to key positions in parliaments and governments. Special curriculum studies similar for all women of the world must be open to them to let them reach those positions with competency.

#### **Individual approach to learning and meditation of the holy writings**

The main issue has been the personal reading of the Holy Writings to acquire spiritual qualities, able to lead to transformation.

Literacy and programs for literacy play a major role and, since we are people of religion, we must recognise the creative power which is infused in the Holy Writings. Therefore programs for literacy and to help a deeper understanding of the Holy Writings must be implemented at school level and family level.

Individual access to the Holy Writings will lead to a spiritual vision of the matters of the world: constancy, steadfastness, strengthening the character and increasing positive qualities.

The reading of the Holy Writings will lead to the strengthening of the family ties which today are endangered by divorce. Divorce creates single-parent families and as a consequence the



education of children is weak. This weakness will lead to other disasters. The reading and studying of the Holy Writings must be accompanied by practice. We cannot say something and act otherwise. This will lead to disunity and to conflict.

We offer these suggested actions:

- Women must start learning in terms of peace education to be able to teach children in terms of peace.
- Peace issues must be introduced in all school books, starting from the very lowest level.
- Peace words and sayings must be reported on many items such as calendars, agendas, copybooks, etc; they should be sayings quoted from the Holy Writings.
- In Kindergartens, there should be available books on peace. Families must share with children books about peace. Children must discuss them among themselves.
- Parents and families with good relationships must visit families where parents quarrel and encourage them to solve their conflicts and save the family.
- We must train people of capabilities who can positively influence others to act in an appropriate manner.
- Youths must be involved in projects of education for junior youth and children. If a youth can be an example for younger generations, they will be able to educate them at their same level, i.e., with an understanding of their problems. Therefore youths must be involved in the process not only as students but also as teachers.

### **Approach to child centred society**

Children are still marginalised, whereas they should be seen as the pivot around which society must structure itself, from political, religious, social and economic points of view. Children are the future of mankind and deserve more than marginal attention.

The following are ideas and suggestions, together with practical proposals:

- It is a duty to promote peace beyond all differences. There should be discussion of inter-religious matters in schools. Teachers must be trained in an inter-religious approach.
- It is necessary to organise inter-religious meetings of children as a joyful party where songs and food from different traditions are shared.
- Funds must be raised to educate children of refugee families and children from families who moved from one country to another. This is to help them to be integrated in the society of the place where they live. Students of different religious backgrounds must study together.
- Children must be taught to strengthen their inner being and soul. A more solid spiritual vision will help them to withstand difficulties coming from society at large; it is important to live in harmony and tolerance.
- The example of saving a meal must be extended to all members of the family in every part of the world. Behind it there is a lesson for self-sacrifice for others. Children as well should do it in order to learn to sacrifice for others.
- Contacts with nature must be increased. Facilities like parks and playgrounds must be accessible to everybody. Families must spend time together in nature in order to receive a higher vision of dignity.



- To identify the needs of one's country is very important in order not to waste resources and energies. There should be a list of priorities of needs for a specific country concerning children. Projects must start from the grassroots in order that everybody be involved in it and the project starts to be effective. If there is a project at the local level, which is easier to realise, local authorities must be involved to receive sponsorship.
- Literacy is also a way to global education and to be acquainted with the matters of all the world, not only the matters of its own place. Education is a way to reach global understanding.

#### **4. *Religious and inter-religious education***

##### **Problems**

The problems which religious and inter-religious education need to address include:

- religious fanaticism on the one side;
- radicalisation of secularism on the other side, especially in West Europe;
- the loss of the values in youth;
- the weakness of family and the educational system in giving religious support;
- materialism and over-consumption in society;
- lack of economic and educational systems in developing countries.

##### **Needs**

The needs to address these problems include:

- educating our children to have respect for their own religions and traditions - being "at home" in their own values systems and open to learning about other value systems;
- need of religious communities which support family and educational system in transmitting religious values;
- need love and understanding at home;
- be guided to responsibility;
- be open to others needs.

##### **Spiritual and ethical contributions**

- Spiritual education is fundamental and needs to be considered in relation to ethical education as it puts ethics into a broader context. The ultimate sense of personal identity and of the world is provided by religions. This emphasises the importance of religious education and the need for religions to impart spiritual understanding in an effective manner.

## Projects

Several projects were described as being effective examples of how we can be involved in religious and inter-religious education:

- The Shap Working Party (UK) on World Religions in Education works in several areas. They develop teaching materials; encourage encounters in schools and congregations; revising text books; teacher training; and a calendar for religious festivals.
- In Germany, state schools have encouraged studies to make children more familiar with their own religious traditions, and to be open to others. Developing also for other religious education.
- Schneller schools in Lebanon worked for tolerance and understanding during the civil war. They are run by Christians for Muslim and Christian children of all denominations, especially orphans and children from poor families. The spirit of tolerance in which the children are educated has remarkable results - they learn to live together and to overcome the hate caused by the civil war. For example, the Muslim students accompany their Christian fellow students when they need to pass through a Muslim region and vice versa. In the month of Ramadan, Christian students get up very early to prepare breakfast for their Muslim fellow students so that they are better able to manage the days of fasting.
- The Ramakrishna Mission in India has successfully linked education about Hinduism with the multi-religious social scenario present in most
- The Focolare movement is an example of community education for young people, making them aware of the meaning of unity and giving them a sense of responsibility for the whole world.

## WCRP SIXTH WORLD ASSEMBLY: "HEALING THE WORLD: RELIGIONS FOR PEACE"

### COMMISSION 6 - ENDANGERED ENVIRONMENT

MODERATORS: REV. YASUO KATSUYAMA AND MARITZA SALAZAR

RAPPORTEURS: LESLEY RICHARDSON, RICHARD JORDAN AND N. ARDHANARI

"The Earth provides enough for every person's needs, but not for anybody's greed." - Gandhi.

The Commission knows that with prayer, all is possible, and thus prayerfully submits these reflections for the consideration of the Plenary. The Commission recognized that both religious and non-religious people acknowledge the interrelatedness of life on Earth. The Commission also agreed that everything in the Universe is related, using examples from Eastern religions and from the lives of St. Francis and Dr. Albert Schweitzer.

It is also necessary to reflect that the creative energy of the human can turn destructive, and that this possibility must be acknowledged. Life-centrism should be the primary focus of our concerns, rather than concentrating on the anthropocentric. The Environment is Life!

A paradigm shift, then, is needed in human thinking and behavior. To begin this shift, a change of lifestyles can be accomplished in a number of ways. Writing textbooks for adult education will help. Weaving of Eastern and Western beliefs together will also help humanity in this process. Using the 101 simple actions found in WCRP's booklet "Project Green" is beneficial. WCRP should summon the will and power of the spiritual traditions of the world to affect achievable, realistic change in government and business for the good of the Environment.

In analyzing the causes of the present crisis, the Commission agreed that any type of "biological imperialism" that sets the human apart from the Environment is wrong. Recognition of the Gaia hypothesis, that the Earth is a living system, will help to correct this perception. Since structures for mediation and reconciliation within communities and institutions are often lacking, people of faith should see that inclusion of these mechanisms is a priority.

Rational knowledge has sadly been substituted for the wisdom of spiritual traditions and indigenous knowledge. Ironically, 300 years ago, science and technology laid the foundation for the Environmental crisis. Today, science and technology helps to predict the crisis. Engaging science and technology in the healing process means scientists and religionists must create a dialogue. An end to the North-South dichotomy and eradication of poverty is also needed.

In terms of action programs, the Commission suggests that at the religious level, WCRP should build a universal consensus for the protection of at least one sacred space/place every five years. WCRP should also create an inventory of projects in interreligious Dialogue that are sponsored by its National Organizations and its youth, and publish this on two-sided, recycled paper. WCRP might also identify non-governmental organizations, such as World Wide Fund for Nature (WWF), International Union for the Conservation of Nature (IUCN), Green Cross International, and Earth Ethics Research Group (EERG) as a few of the partners that have programs that can support WCRP's programs. Influential people able to change other influential people should also be viewed as potential partners.

WCRP should promote the power of symbols in ritual and urge the inclusion of nature in rituals and ceremonies. The Commission suggests that WCRP consider joining celebrations of worldwide observances such as the Forego-A-Meal Campaign, the 125th Anniversary of Gandhi's birth, World Environment Day (June 5), and the 25th Anniversary of Earth Day. WCRP should also identify sister organizations that are commemorating the 50th Anniversaries of Hiroshima and Nagasaki and work with them in marking these observances. Support of organizations that have prepared model environmental covenants should also be looked at.

WCRP should look at innovative programs and concepts such as a World Observance of Silence, either at specified times or on a given day, where we might stop our activity to reflect collectively on the meaning of life. The Commission strongly feels that a permanent Standing Commission on the Environment be created within WCRP, and that WCRP also consider

creating effective communication with grass roots networks of faith traditions with a permanent Standing Commission on Communications.

At the educational level, the Commission suggested that the question of the Environment should be taken up by students and teachers at all levels, in both formal and informal settings, and that the Environment should be included as a subject in every school curriculum. Field visits should be arranged for students to see environmental degradation first-hand. Training programs for youth should be made available for them to take up ongoing work in the environment within their communities. Lastly, the Commission invites everyone to go deep into their faith traditions to find myths and legends involving nature that can be taught to children.

At the political level, the Commission suggests that WCRP and sister organizations should request politicians and parliamentarians to work for nature preservation, and convince them of the importance of a healthy environment. WCRP should also determine how to bring pressure to bear on transnational corporations for taking measures to prevent pollution and for accepting responsibility for their actions, and for encouraging people to patronize corporations whose policies are environmentally responsible. Every effort should be made to preserve the lifestyles of indigenous peoples and for their continued life in harmony with nature, and that the dumping of hazardous waste on their sacred places be prohibited. The creation of a Worldwide Map of Environmental Degradation would aid in this effort.

Small changes in individual lifestyle can have cumulatively great impact on cleaning up our mess. Even the political will of governments is changed by the will of individuals. Thus, at the individual level, the Commission advocates a change in lifestyle and consumption patterns for everyone. Global and international thinking should be encouraged and nurtured, as well as fostering stopping of smoking, choices of vegetarianism and other healthy lifestyles, less frequent use of autos, and diminished use of chemicals. Meditation, accompanied by fasting, is encouraged. The Commission suggests adoption of simple lifestyles, highest thought, and self-discipline, as advocated by Gandhi. A highly-dedicated and devoted zeal for the Environment is necessary.

At the community level, we should create and plan environmentally-friendly communities and encourage children to share their experiences of the Environment with teachers, other adults, and other children. Dialogue among all parties affected by transboundary pollution should occur, and "Peace Rooms" should replace the "War Room" in creating solutions to problems of pollution in communities, where everyone could sit around a common table to dialogue.

At the international level, awareness needs to be raised of the danger of mass tourist facilities near sacred places. Twinning of projects should be encouraged with people in other geographic locations, and the concept of "growth through development assistance" needs to be re-examined. To deal with crimes against nature, we suggest that WCRP look at the work done over the last 10 years in creating an International Court of The Environment in Venice. At the time of the 50th Anniversary of the United Nations, WCRP should join the voices of many international non-governmental organizations in calling for a 30-day cease fire against violence in all parts of the world. The use of mass media must be constant.

At all levels, the role of women as primary environmental managers should not only be underscored, but society should encourage feminine attitudes of caring, nurturing and healing in everyone's work. WCRP should give top priority for the motivation of youth and promote their inclusion in chapters at every level for forging a vigorous aspect to our work. Lastly, the spirit of conservation should be taught from the viewpoint that all living and non-living things have a right to existence, and that a "thank you" to all that is consumed should be offered.

Finally, what is expected of us all as an individual member of WCRP? Will the goals we set for the next five years create a better, healthier, cleaner, more spiritually-attuned world? The Commission suggests that we take this report back to our many and diverse communities and share feedback with the WCRP Secretariat so that this process will remain open and living.

WCRP  
Rabbi Alexander M. Schindler

February 6, 1989  
1 Adar I 5748

Mr. Albert Vorspan

In case I don't get a chance to tellyou, I read your speech to the Conference on Religion and Peace in Australia and it is splendid -- maybe even as good as you think it is.

Love and kisses.



**WORLD CONFERENCE ON RELIGION  
AND PEACE (WCRP)  
777 UNITED NATIONS PLAZA  
NEW YORK, N.Y. 10017 U.S.A.**

Telephone: (1) 212-687-2163    Telefax: (1) 212-983-0566

(1 Oct.-10 Nov. 1994)

*c/o WCRP Assembly Conference Office  
Palazzo dei Congressi, Parco Lido  
I-38066 Riva del Garda, ITALY*

*Tel [39](464)57-01-16. Fax [39](464)57-01-17.*

(28 Oct. - 3 Nov.)

*c/o Domus Pacis, Via Torre Rossa, 94, Rome  
Tel [39] (6) 663-8820. Fax [39] (6) 662-0259.*

14 October 1994

Dear Distinguished Men and Women Recommended for Office in WCRP:

The World Conference on Religion and Peace (WCRP) is deeply pleased that you have agreed to be recommended for nomination for high office in WCRP. Your distinguished record of service to the human family, and in particular, your willingness to promote earnest collaboration among the world's religions on matters dealing with shared concerns for peace is of great importance to WCRP.

As you have been recommended for high office, it is my duty to inform you of the concerns that WCRP has and the procedures that it will follow in relationship to electing people for high office.

As an international multi-religious organization, WCRP is concerned to achieve a leadership team that is balanced in terms of religious and geographical representativity. Great care must be exercised to ensure that good representation is achieved from different parts of the world and from different religious communities. WCRP is also eager to acknowledge the great capacities for leadership among religious women. Some excellent recommendations for nomination may not be able to be honored due to these extremely important considerations and due to the fact that already over thirty outstanding men and women have been nominated.

Procedurally, the Assembly Preparatory Nominating Committee will submit a slate of recommendations for nomination to the Assembly Nominating Committee. This latter committee will, in turn, recommend a slate of candidates to the Assembly. The Assembly will elect candidates for high office, and they will not be able to elect all of the people who have agreed to allow themselves to be recommended for nomination.

Again, on behalf of everyone in WCRP, please accept our gratitude for your willingness to allow your name to be recommended for nomination.

With every good wish, I am

Sincerely yours:

*William F. Vendley*  
Dr. William F. Vendley  
Interim Secretary-General

Norma U. Levitt 15 East 64th Street New York, New York 10021

March 30, 1988

Dr. John B. Taylor  
Secretary-General  
World Conference on Religion and Peace  
WCRP/International  
14, Chemin Auguste-Vilbert  
1218 Grand Saconnex  
Geneva, Switzerland

Dear John:

Thank you very much for sending me a copy of your letter of 18 March 1988 to Sir John Templeton. As you know, I, too, have written Sir John and am awaiting his reply.

It is indeed a painful matter that the announcement of the extraordinarily meaningful Templeton prize to Dr. Khan has brought on such distress for the Jewish community and me.

One of the fundamental questions is to what degree Dr. Khan may have had any influence over the statements or writings of Dr. Maarouf Al Dawalibi. Furthermore, some of Dr. Khan's own remarks regarding Israel's relations with the Palestinians remain open to challenge of their accuracy. As you know, Israel refuses to negotiate not with Palestinians but with the PLO because of the PLO's consistent stand that it is dedicated to the destruction of Israel. Mr. Shamir, the Prime Minister of Israel, has been quoted as stating that he would be willing to meet with Palestinians approved by the PLO, although not with the PLO central leadership.

All of us know that the great tragedy of religious antagonism, to the overcoming of which WCRP is dedicated, unfortunately occurs not only in the Middle East. The nineteen years of Protestant-Catholic tensions and warfare in the North of Ireland or Sikh-Hindu tensions in India are constant examples of how much must still be done. This in no way mitigates the necessity of seeking justice in the Middle East as well as in other areas.

Surely you, Bill Thompson and I will continue for the sake of WCRP, as well as for the advance of interreligious dialogue, to remain in close touch with each other on this difficult disturbing situation.

Dr. John B. Taylor

-2-

March 30, 1988

Enclosed you will find a copy of Dr. Khan's letter to me and my reply. I have deliberately chosen not to enter into point-by-point debate.

With warm greetings,

Cordially,

Enc.

cc: Mr. William Thompson

bc: Rabbi A. Schindler ✓

Norma U. Levitt 15 East 64th Street New York, New York 10021

March 30, 1988

Dr. Inamullah Khan  
World Muslim Congress  
ST. 9/A, Block 6  
Gulshan-e-Iqbal  
Karachi 75300  
Pakistan

Dear Inamullah:

Your letter to me of March 14th was gracious. Understandably, you and I see history from differing points of view. Without entering into extended debate or correspondence, I feel the necessity of pointing out one or two essentials. Israel does not refuse to negotiate with Palestinians, but with the leadership of the PLO, which has so frequently stated and never abrogated its position calling for the destruction of the State of Israel. Granted that in history, one sees wrong on more than one side but two wrongs never make a right. It is indeed true that through proper negotiation, peace could and should come to the Middle East, with continuance of security for Israel and recognition by existing Arab states as well as others of Palestinian needs.

I greatly hope that dialogue on critical inter-group, inter-creed, inter-state issues as fostered by WCRP will continue toward the goal of peace, justice and advancement for all peoples of good will.

With warm regards and best wishes for understanding,

Sincerely,

Norma Levitt

cc: Rabbi A. Schindler ✓

well  
memo

no further  
UNION OF AMERICAN  
HEBREW CONGREGATIONS  
838 FIFTH AVE., NEW YORK, N.Y. 10021  
TEL: (212) 249-0100

from

MISS JANE EVANS

DATE:

6/2/87

TO:

Rabbi A. Schindler

Dear Alex,

You will receive a formal letter of appreciation from the World Conference on Religion and Peace but this note is to tell you how greatly I and Norma Revitt thank you. (She is at the moment in Moscow attending the Governing Board of the agency as the guest of the Filaret of the Russian Orthodox Church, I believe.)

Were Maurice Eisendrath still with us, I hope he would feel satisfaction with the advances the WCRP has made even if peace is still a long way off!



memo

from

MISS JANE EVANS

UNION OF AMERICAN  
HEBREW CONGREGATIONS  
838 FIFTH AVE., NEW YORK, N.Y. 10021  
TEL: (212) 249-0100

DATE:

6/4/87

Page 2

TO:

Rabbi Schindler

Thank you again very,  
very much for the \$500<sup>00</sup>  
to complete \$1,000<sup>00</sup>.

Always with affection to  
Rhea and you Love

Rabbi Alexander M. Schindler

5/21/87

Miss Jane Evans

*ack*

Happily, I was able to arrange for an additional \$500. for our subvention to the World Conference on Religion and Peace. The Union's check is enclosed herewith and I ask that you transmit it to the WCRP. Many thanks.

Rabbi Alexander M. Schindler

May 14, 1987  
15 Iyar 5747

Ms. Jane Evans

Just a note to let you know that I have requested an additional \$500.00 check for the World Conference on Religion and Peace. I will send it to you for transmittal once it is received.

Fond regards.

R&bbi Alexander M. Schindler

May 14, 1987

15 Iyar 5747

Mr. Fred Cohen

Please let me have a check for \$500000 made payable to the World Conference on Religion and Peace from my Discretionary Fund. This is an additional payment on the UAHC contribution to the support of the work of this group. I would like to have the check sent to me for transmittal through Jane Evans.

Many thanks.

Jane Calley

Can you  
send another  
\$ 500



✿ If available  
in time of  
any discrepancy  
Thanks,

OK



## WORLD CONFERENCE ON RELIGION AND PEACE

777 United Nations Plaza, New York, N.Y. 10017, U.S.A.  
Telephone: (212) 687-2163 Cable: Relpeace

Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, NY 10021

December 22, 1986

Dear Rabbi Schindler:

This will acknowledge receipt of your contribution of \$500 in support of the work of the World Conference on Religion and Peace.

Dr. Jane Evans has informed me that this gift is from your personal discretionary fund and that you expect to be in a position to make a similar grant in 1987 when that fund rebuilds. This demonstrates your own endorsement of the efforts of WCRP to work toward a just and lasting peace for which we are deeply grateful.

We seek to keep our valued supporters apprised of our programs as they progress. While we do not wish to inundate anyone with printed material, we do wish to keep you fully informed of the manner in which your funding is being used. I know that our Secretary General, Dr. John B. Taylor was able to give you a first hand account on a recent trip to New York. Either Prof. John Borelli, who is Secretary General of our U.S. Chapter, or I would be very pleased to answer any questions you may have or to meet with you to give you a current report.

Thank you again for your support.

Sincerely,

*William P. Thompson*

William P. Thompson

*cc Jane Evans*

*no funds  
revised me  
to give  
some time  
this year*

Rabbi Alexander M. Schindler

December 2, 1986  
30 Heshvan 5747

Miss Jane Evans

Subject: World Conference on Religion and Peace

Enclosed herewith is a check for \$500.00 as per my memo of  
November 17.

Rabbi Alexander M. Schindler

November 17, 1986

Miss Jane Evans

WORLD CONFERENCE ON RELIGION AND PEACE

Welcome back. I hope your journey to Jerusalem and the visits to Prague and Budapest were meaningful -- enjoyable too!

I'm getting a check for \$500. for the World Conference on Religion and Peace from my Discretionary Fund. This will be one-half of our contribution and as the funds build in my special fund I will request the second \$500. I will ask that you be good enough to transmit these checks for the UAHC as you receive them.

I discussed this matter with Chuck and since he was uncomfortable taking the subvention from the UAHC budget, I determined to handle this via my discretionary fund.

Rabbi Alexander M. Schindler

November 17, 1986

Fred Cohen

WORLD CONFERENCE ON RELIGION AND PEACE

Will you please let me have a check for \$500. from one of my discretionary funds (whichever has the most money available) for the WORLD CONFERENCE ON RELIGION AND PEACE.

I will want to transmit this check myself so have it sent to me when it is prepared.

Thanks.



12/18

April 9, 1987  
10 Nisan 5747

The Honorable Etai Yamada, Honorary President  
Bapan Conference of Religious Representatives  
Tendai Buddhist Administration  
1771-1 Sakamoto Honmachi Otsu-shi  
Shiga-ken 520-01, Japan

My Dear Dr. Yamada:

Your most gracious invitation to participate in the Religious Summit Meeting on Mt. Hiei in August was deeply appreciated. I thank, ~~you~~, too, for your warm words of commendation for my efforts to seek world peace.

Much to my regret, my own frenetic travel schedule this Spring and Summer preclude my coming to Japan for this most worthy gathering of world religious leaders. It would have been my great pleasure to be present, to share in the sessions as well as the 1200th anniversary of Mt. Hiei. Alas, it simply cannot be and I am truly sorry.

Please accept my warm good wishes for an inspirational and meaningful gathering. This dialogue between religious leaders is an important aspect of the search for justice and peace for all humankind. I do wish you well as you gather together in this critical area of concern.

With best wishes and kindest greetings, I am

Sincerely,

Alexander M. Schindler



*Religious Summit Meeting on Mt. Hiei*

比叡山宗教サミット

**Japan Conference of Religious Representatives**

Head Office : Head Office of Tendai Buddhist Administration, 1771-1 Sakamoto Honmachi  
Otsu-shi, Shiga-ken 520-01, Japan

Telephone (0775)79-0022, Fax (0775)79-2516

Tokyo Office : Win Aoyama, Room 713, 2-2-15 Minami Aoyama, Minato-ku, Tokyo 105, Japan  
Telephone · Fax (03)479-4108

March 26, 1987

His Eminence  
Rabbi Alexander M. Schindler  
President of  
Union of American Hebrew Congregation  
838 Fifth Avenue  
New York, N.Y. 10021  
U. S. A.

Your Eminence,

It is a great honor for me to send this letter to you and to have this opportunity to express my profound respect for the exertions you have made towards global peace and the greater welfare of society.

I am writing to inform you that the Religious Summit Meeting on Mt. Hiei will be held under the auspices of the Japan Conference of Religious Representatives on August 3 and 4, 1987. An outline of the conference, including a list of selected participants, has been enclosed. As representatives of various religions in Japan, transcending religious boundaries, we have concerted and united our efforts to organize the Japan Conference of Religious Representatives and humbly seek your participation for the immense contribution which your presence could make to the success of the conference.

Mt. Hiei, the site of the conference, is located on the outskirts of Kyoto, a city steeped in religious history, and is said to be the cradle of Buddhism in Japan. This sacred mountain will celebrate its 1,200th anniversary this year.

As you will agree, increased cooperation is becoming vital throughout the world as the years pass. We will not be able to bring about the true repose of humankind unless we make progress in the dialogue among religions which relates to the fundamentals of humanity. In this respect, it would be of great significance if this summit could serve as a starting point toward prayers, dialogue and everlasting cooperation between prominent religious leaders of the world.

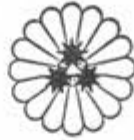
We cordially, and with the greatest respect, invite your attendance as an official delegate of your religious denomination. Your participation will endow us with new hopes and encouragements; therefore, we would truly appreciate your acceptance to attend with due consideration to the cause of the conference.

While sincerely praying for your good health and continued success, we remain,

Faithfully yours,

山田 龜子

Etai Yamada  
Honorary President  
Japan Conference of Religious  
Representatives



*Religious Summit Meeting on Mt. Hiei*

比叡山宗教サミット

**Japan Conference of Religious Representatives**

Head Office : Head Office of Tendai Buddhist Administration, 1771-1 Sakamoto Honmachi  
Otsu-shi, Shiga-ken 520-01, Japan

Telephone (0775)79-0022, Fax (0775)79-2516

Tokyo Office : Win Aoyama, Room 713, 2-2-15 Minami Aoyama, Minato-ku, Tokyo 105, Japan  
Telephone - Fax (03)479-4108

March 26, 1987

His Eminence  
Rabbi Alexander M. Schindler  
President of  
Union of American Hebrew Congregation  
838 Fifth Avenue, New York  
New York 10021  
U.S.A.

*Call from  
Japan 4/9/87  
Hegetsu.*

Your Eminence,

It is a great honor for us to express our profound respect for the exertions you have made towards inner peace for mankind as well as global peace.

We sent the invitation letter to you on October 13, 1986. It was an invitation for the Religious Summit Meeting on Mt. Hiei to be held on August 3 and 4, 1987. However, we heard that you haven't received the invitation letter yet. Therefore, our secretary of Overseas Liaison Secretariat, Miss Hirakawa, called to your secretary, Miss Miller and we have reaffirmed that you haven't received it yet.

We sincerely hope it has not unduly inconvenienced or otherwise insulted either you or your position. Furthermore, we would be very relieved if you would generously accept this situation.

Very late as it might be, we would herewith like to extend to you our official invitation to the meeting. All the religious people in Japan cordially look forward to having the honor of your presence in our country. We would truly appreciate your immediate reply.

While sincerely praying for your good health and continued success, we remain,

Respectfully yours,

江田廣典

Koten Eda  
Secretary-General  
Japan Conference of  
Religious Representatives



## **Japan Conference of Religious Representatives**

The Conference was organized with the devoted efforts of Japanese religious representatives to hold the Religious Summit (A Day of Prayer for World Peace) on August 3 and 4, 1987 at the Enryaku Temple on Mt. Hiei. The inauguration ceremony was held on August 29, 1986 on Mt. Hiei.

At present, business communication institutions organized according to religion in Japan include the Japan Buddhist Federation, the Sectarian Shinto Federation, the United Association of Shinto Shrines, Christian Churches of Japan Federation, and the Union of New Religious Organizations of Japan. The leaders of the above organizations, among others, established the Japan Conference of Religious Representatives with the total cooperation of the Japanese Committee of the World Conference on Religion and Peace (WCRP) and the Japan Religious Committee for the World Federation (JRC-WF), to prepare for the Religious Summit on Mt. Hiei.

## The Boards

### Honorary President

Etai Yamada  
(Head Priest, Hiei-zan, Tendai-shu)

### Honorary Advisor

Ryusho Abeno  
(President, Japan Buddhist  
Federation; Head Priest, Koya-san,  
Shingon-shu)

Asajiro Satowaki  
(Archbishop of Nagasaki, Cardinal)

Naohi Deguchi  
(Spiritual Leader of Omoto,  
Sectarian Shinto Federation)

Muneyoshi Tokugawa  
President, The United Association of  
Shinto Shrines)

Nikkyo Niwano  
(Chairman, Board of Directors, Union  
of New Religious Organizations of  
Japan; Chairman, Board of Directors,  
Japan Committee, World Conference on  
Religion and Peace (WCRP))

### Presidential Board

Shoji Kametani  
(Chairman, Christian Church of Japan  
Federation)

Hiroyuki Soejima  
(Deputy Chief Priest, Meiji Shrine)

Yasusaburo Tazawa  
Vice Chairman, board of Directors,  
Union of New Religious Organizations  
of Japan)

Shocho Hagami  
(Chairman, Japan Religious Committee  
for the World Federation (JRC-WF))

Yasumi Hirose  
(Chairman, Board of Directors,  
Sectarian Shinto Federation)

Shudo Wakatsuki  
(Chairman, Board of Directors, Japan  
Buddhist Federation)

Chairman, Standing  
Committee

Kenji Okamoto  
(Chief Priest, Atsuta Shrine)

Secretary General

Koten Eda  
(Director, Religious Affairs, Hiei-  
zan, Tendai-shu)

<Secretariat>

Administrative  
Secretariat

c/o Temple Office, Tendai-shu  
1771-1, Sakamoto Hon-machi, Otsu-  
shi 520-01, Japan  
Tel: (0775) 79-0022  
Fax: (0775) 79-2516

Overseas Liaison  
Secretariat

Rev. Koten Eda  
Secretary-General  
Win Aoyama 713  
2-15, Minami-Aoyama 2-chome  
Minato-ku, Tokyo 107, Japan  
Tel & Fax: (03) 479-4108

## SELECTED PARTICIPANTS LIST

### 1. Buddhism

The Most Ven. Gunaratana Chandananda (Archbishop of Theravada, Sri Lanka)

His Excellency Dr. Sanya Dharmasakti (President of The World Fellowship of Buddhists, Thailand)

Mr. Zhao Pu Chu (President of Chinese Buddhist Association, China)

### 2. Christianity

#### Catholic

His Holiness Pope Joannes Paulus II (Vatican City)

His Eminence Francis Cardinal Arinze (President, Secretariate for Non-Christians, Vatican City)

#### Protestant

President Dame R. Nita Barrow (World Council of Churches, Switzerland)

Dr. Edmond Perrin (Secretary-General, World Alliance of Reformed Churches, Switzerland)

Dr. Gunnar Sraalselt (Secretary-General, Lutheran World Federation, Switzerland)

#### Anglican

His Grace the Most Rev. Robert A. Rucie (Archbishop of Canterbury, England)

Archbishop Paul Reeves (Governor-General of New Zealand)

#### Orthodox

His All Holiness Patriarch Beantitude Diodorosi (Archbishop of Jerusalem, Israel)

His Eminence Metropolitan Filaret of Kiev and Galich (U.S.S.R.)

### 3. Islam

His Holiness Sheikh Gad El Haq Ali Gad El Haq (Sheikh El Azhar, Egypt)

His Eminence Dr. Abdullah O. Nasseef (Secretary-General,  
RABITA Al-Alam Al-Islami, Saudi Arabia)

His Excellency Dr. M.A. Rauf (Rector of International Islamic  
University, Malaysia)

His Excellency Dr. Ekmeleddin Ihsanoglu (Director General, Center of  
Islamic History, Turkey)

His Excellency Dr. Khurshid Ahmad (Ex-minister of Religious Affairs,  
Pakistan)

### 4. Judaism

His Eminence Rabbi Joseph B. Glaser (Executive Vice President of  
Central Conference of American Rabbis, U.S.A.)

His Eminence Rabbi Alexander M. Schindler (President of the Union of  
American Habrew Congregations, U.S.A.)

### 5. Hinduism

His Eminence Dr. Karan Singh (President of Virat Hindu Samaj, India)

Dr. Ranganath R. Diwakar (Gandhi Peace Foundation, India)

### 6. Sikh

Major-General Sujan Singh Uban (Universal Temple, India)

### 7. Daoist

The Very Rev. Li Yuhang (President of the Chinese Daoist Association,  
China)

### 8. Confucianism

Dr. Lee Byoung Joo (Elder of the Confucianism Headquarters, Korea)



9. Multi-Religious Organization

Dr. John B. Taylor (Secretary-General, WCRP/International, Switzerland)

The Very Rev. James P. Morton (The Cathedral Church of St. John  
the Divine, President of Temple of Understanding, U.S.A.)

10. Representatives of Assisi

Very Rev. Father Lanfranco M. Serrini (Minister General of the Order  
of Friars Minor Conventual, Italy)

11. Traditional Religion

Representatives of American traditional religion (U.S.A.)

## Religious Summit Meeting on Mt. Hiei

### Program

- (1) Sponsor: The Japan Conference of Religious Representatives
- (2) Dates: August 3 (Mon.) to 4 (Tue.), 1987
- (3) Place: Enryaku-ji Temple on Mt. Hiei, Kyoto, Japan
- (4) Title of Conference: Religious Summit Meeting on Mt. Hiei
- (5) Official Languages: Japanese and English
- (6) Accommodations: Hotels in Kyoto
- (7) General Program:

Monday, August 3, 1987

Afternoon: Registration  
Welcome Party

Tuesday, August 4, 1987

Morning: Prayer for World Peace  
Inaugural Plenary Session  
Keynote Addresses

Afternoon: Religious Summit Meeting  
Presentation of Summit Statement  
Concluding Plenary Session

Evening: Farewell Party

- (8) Optional Tour:

Wednesday, August 5, 1987

Morning: Visits to multireligious centers

Afternoon: Visit to Hiroshima

Thursday, August 6, 1987

Attendance at the 42nd Anniversary of the  
Hiroshima Peace Memorial Ceremony (Hiroshima)

General Information

- (1) Arrival: Please arrive in Kyoto by Monday morning, August 3, 1987
- (2) Air Fare: Please bear your own air fare for the return trip to Japan. If it is impossible for you to bear your own expenses, please contact to the Sponsor.

(3) Transportation, Accommodations and Other Expenses:

All expenses including transportation, accommodations, and board during your stay in Japan regarding participation in the summit (including the optional tour) will be defrayed by the sponsor, with the exception of personal expenses (telephone calls telegrams, etc.).

(4) Accompanying Persons (Spouse, secretary, etc.):

The sponsor will also bear the expenses for one accompanying person, under the same conditions as in item (3).

Notification of Willingness (or Inability) to Attend

- (1) Reply: We would appreciate your reply on whether you will or will not be able to attend.
- (2) In Case of Attendance:

If you are planning to attend the summit, please inform us of your accompanying person's name (if any).

### Registration

We will begin sending preregistration forms to those interested in participating. All due formalities for participation can be completed with this form.

### Call for Papers

A call for papers will be sent out in April 1987.

Please send your reply to:

Overseas Liaison Secretariat

Rev. Koten Eda  
Secretary-General  
Win Aoyama 713  
2-15, Minami-Aoyama 2-chome  
Minato-ku, Tokyo, 107, Japan  
Tel. & Fax: (03)479-4108

March 17, 1987  
16 Adar 5747

Dr. John B. Taylor  
Secretary-General  
World Conference on  
Religion and Peace  
14 Chemin Auguste-  
Vilbert, 1218 Grand  
Saconnex, Geneva  
Switzerland

Dear Dr. Taylor:

It was good hearing from you and I appreciate your advance notification of the Spiritual Summit of Mount Hiei. I must advise, however, that such an invitation has not yet been received by me. Once it comes and I have an idea as to the date of the summit session I will be in a better position to know if I am able to attend.

I hope all is well with you and I send you my warm good wishes.

Sincerely,

Alexander M. Schindler

8/3.4  
0  
Miller





# WORLD CONFERENCE ON RELIGION AND PEACE

WCRP/International, 14, chemin Auguste-Vilbert,  
1218 Grand-Saconnex, Geneva, Switzerland.  
Telephone: (022) 98 51 62. Cable: Relpeace Geneva.

JBT/JMS

Rabbi Joseph B. Schindler,  
838 Fifth Avenue,  
New York NY 10021.

9th March 1987.

Dear Rabbi Schindler,

I have been asked by the organizers of the Spiritual Summit of Mount Hiei to follow up the invitation which they sent to you. I believe that this invitation, coming from an important Buddhist organization but implemented in cooperation with people of other religions, could be a fitting follow-up of the spiritual summit at Assisi. It seems particularly appropriate to be combining the mountain top experience for meditation and intercession with the "pilgrimage" to Hiroshima on the anniversary of the nuclear bombing of that city. I believe that the organizers will deeply appreciate your favourable response to their invitation for an event which could give renewed impetus to the still somewhat hesitant commitment of religious people to work together for peace and justice.

Yours sincerely,

Dr John B. Taylor  
Secretary-General

*Did not receive  
much depends on  
dates*

**Honorary Presidents:** Shri R. R. Diwakar, Dr. Dana McLean Greeley, President Nikkyo Niwano.

**Presidents:** Dr. M. Aram, Metropolitan Filaret of Kiev, Dr. Inamullah Khan, Dr. Mrs. Norma Levitt, Rev. Toshio Miyake, Dr. Adamu Ndam Njoya, Mme Jacqueline Rouge, Bishop Desmond Tutu, Mr. Zhao Puchu. **President Emeritus:** Archbishop Angelo Fernandes.

**Secretary-General:** Dr. John B. Taylor. **Secretary-General Emeritus:** Dr. Homer A. Jack.

**Associate Secretary-General:** Dr. William Thompson (New York Office)

**Assistant Secretaries-General:** Mr. Günther Gebhardt, Rev. Nobuo Katsuyama (Geneva Office)

**Administrative Assistants:** Mlle Brigitte Dupraz, Mrs. Jean Spechter (Geneva Office), Miss H. Renate Belck (New York Office)

(New York Office: 777 United Nations Plaza, New York, N.Y. 10017, U.S.A. Telephone: (212) 687-2163 Cable: Relpeace Newyork)

**WCRP/USA**  
United States Section

World Conference on Religion and Peace.

777 United Nations Plaza, New York, N.Y. 10017, U.S.A.  
Telephone: (212) 687-2163 Cable: Relpeace

September 28, 1984

**Past Presidents**

Bishop John J. Dougherty  
Dr. Dana McLean Greeley  
Rabbi Israel Mowshowitz

**President**

Rev. Kenryu T. Tsuji

**Vice Presidents**

Dr. Viqar A. Hamdani  
Sister Marjorie Keenan  
Mrs. Norma Levitt

**Secretary**

Rev. Elizabeth Alcaide

**Treasurer**

Dr. R. Lawrence Turnipseed

**Executive Committee**

Mrs. Edna McCallion  
Dr. Robert F. Smylie

Rabbi Alexander M. Schindler  
Union of American Hebrew Congregations  
838 Fifth Avenue  
New York, N.Y. 10021

Dear Alex:

Just a brief note to say that we certainly understand why you couldn't be with us on September 25th, coming as the meeting did just before the High Holy Days.

Let me wish you a Happy New Year and another year of effective work in the Union.

I am enclosing a copy of the Nairobi Declaration, which is an excellent summary of the meetings. Many have spoken of the importance of your attendance and message.

Yours warmly,



Donald Szantho Harrington

DSH:ew

## *The Nairobi Declaration*

In Nairobi in 1984, we of the World Conference on Religion and Peace have met in our Fourth World Assembly. We have come, nearly 600 of us, from 60 countries and from most of the world's religious traditions--Buddhist, Christian, Confucian, Hindu, Jain, Jewish, Muslim, Shinto, Sikh, Zoroastrian, the native traditions of North America, and others. From our diversity of cultures and traditions, we have come to address a theme of urgent common concern: Religions for Human Dignity and World Peace. We address these goals of human dignity and world peace together, for they are inextricably linked and must be pursued together.

Our previous assemblies in Kyoto in 1970, Louvain in 1974, and Princeton in 1979 have been milestones in the growth and work of WCRP as we strive for peace, united by a spirit of cooperation. In Nairobi in 1984, we find ourselves at a major turning point.

In the five years since we last met, the world has seen little progress in either the cherishing of human dignity or the movement toward world peace. While the nuclear arms race has continued to escalate in its staggering expenditures, in its rhetoric, and in its incalculable danger, the massive human needs of poverty, hunger, unemployment, and lack of education have been grossly neglected. Militarization of societies, trade in arms, recourse to violence, religious and ideological intolerance, and assaults on human rights continue. The structures of economic and political oppression which perpetuate the privilege of a few at the expense of the masses are still firmly in place.

We are encouraged, however, by the widening awareness and public consciousness of the danger and costs of our present world situation, and by the worldwide growth of grassroots movements expressing the determination of people everywhere for change. It is time for new strategies and priorities for peacemaking, and for renewed commitment to our work.

We have met in Nairobi as men and women rooted in our own religious traditions, and linked to one another in vision and action. We acknowledge the painful fact that religion too often has been misused in areas of strife and conflict to intensify division and polarization. Religious people have too often failed to take the lead in speaking to the most important ethical and moral issues of our day and, more importantly, in taking practical steps toward change. In meeting together, we have not turned from self-criticism or from very difficult discussions of sensitive issues. And yet our affirmation is one of hope.

Nairobi has changed us. The new participation of over 100 youth delegates has given us the vitality and vision of a new generation, eager to join hands in concrete interreligious projects for peace. The strong and energetic contribution of over 150 women has made clear the necessity of women's equal partnership, not only in family life, but in the leadership of religious communities and social and political institutions. Over half of us here are participants from Asia, Africa, and Latin America, who have called the WCRP to a deeper understanding of our global interrelatedness in working for peace.

We commit ourselves, as religious men and women, to undertaking the work of reconciliation. We must deal with the issues of religious discord where they arise. We must deal with the economic and political struggles which take on religious rhetoric for narrow or chauvinistic purposes. We must take action as a multi-religious body committed to peace in the very areas where religion and peace seem to be in opposition.

#### Disarmament

Disarmament has long been a priority for the work of WCRP, and the urgent necessity of working for disarmament today is undiminished. With one voice, from our various traditions of faith, we insist that nuclear weapons, and all weapons of mass and indiscriminate destruction, are immoral and criminal, and that the stockpiling of such weapons with intent or threat to use them, erodes the very foundation of moral civilization.

We join with scientists, physicians, educators, and statesmen who have taken an active role in opposing the arms race. We pledge our determined commitment to disarmament as we continue our work as a Non-Governmental Organization at the United Nations, and as we work to influence our religious communities and our nations.

Specifically, we call for an immediate freeze on all further nuclear weapons research, production, and deployment; the strengthening of the Nuclear Non-Proliferation Treaty; a Comprehensive Test-ban Treaty; and a No First Use Commitment on the part of nuclear nations as essential initial steps toward the dismantling of all nuclear arsenals.

Conventional weapons are also instruments of death and oppression. Halting the spread of militarization and the commercial exploitation of developing countries by trade in arms leading to military and political dependency is a crucial part of our commitment to disarmament.

It is a sign of our hope for the future that the youth of this Assembly have called for the establishment of ministries and departments of peace to work for the global security that ministries and departments of defense have been unable to realize.

#### Development

Delegates from Asia, Africa, and Latin America have given us all a new perspective on the arms race, as seen through the eyes of the poor. For the poor, survival is not primarily a question of the future in a nuclear world, but an urgent question of the present in a world beset with hunger, drought, and disease. Our common commitment to peace is based upon the clear interrelationship between disarmament and development.

Disarmament means liberation, not only from arsenals of weapons ready for use but from the perpetual fear and insecurity which have accompanied our obsession with the instruments of death. Development means liberation from hunger and poverty; it means a just sharing of the natural and economic resources of the world, and the investment of our energies in life, and in the future.

## Peace Education

Education for peace is more urgent than ever before. As religious men and women, we pledge ourselves to stressing and raising to public consciousness the foundations of peacemaking within our own religious traditions, through education in temples, churches, mosques, synagogues, and homes. This will require our commitment to planning, training and funding for peace education programs. As religious activists for peace, we must deliberately link our personal lives and daily choices to our wider work as peacemakers.

In our religious institutions, and in schools, colleges and universities, we will encourage new initiatives for peace education. Our public and community life must include knowledge and discussion of the realities of the arms race, the conflicts that lead to war, the means and strategies for non-violent resolution of conflict, and the work of the U.N. and UNESCO.

Essential to peace education is learning about and coming to understand those of different religions, ideologies and cultures with whom we share our communities, our nations and our world. In many cases, the opposite of conflict and violence is knowledge, so that fear may begin to give way to trust. We must strengthen and deepen mutual understanding by sustained dialogue, and by undertaking common work together. We need to understand one another. We need one another in order to see and understand ourselves more clearly. And we need one another in order to undertake together the work that will require the resources and energies of people throughout the world.

The spiritual resources of our religious traditions give us strength to dedicate ourselves to the task ahead. We are compelled to turn the faith and hope that sustains us into dynamic action for human dignity and world peace.

Unanimously adopted by WCRP IV, August 31, 1984.

Note: Some minor changes may be made in the printed document that will be issued by the Geneva Office. ktt.

WCP

September 10, 1984

Dear Norma:

Mazal tov! The richly merited honor bestowed upon you by the World Conference on Religion and Peace in naming you a president is a source of pride for the movement and for the Union. You have every reason and right to be pleased and proud!

For myself, and for the Union, I write to express my warm good wishes on this development in your long and active service in behalf of our movement. This area of endeavor, seeking to find world peace through the world's religious community, is one of the most critical aspects of your efforts. We salute you for your work, for giving of your time and talents with unstinting devotion, and for your lifetime of devotion to the great ideals of our faith. We are blessed in having you in a position of leadership within the Union and the Reform movement.

All good wishes and fondest regards from house to house,

Sincerely,

Alexander M. Schindler

Mrs. David M. Levitt  
15 East 64th Street  
New York, NY 10021





Fourth Assembly  
WORLD CONFERENCE ON RELIGION AND PEACE

Nairobi, Kenya, August 23-31, 1984

(WCRP IV)

WCRP/International, 2 bis, chemin Auguste-Vilbert,  
1218 Grand-Saconnex, Geneva, Switzerland.  
Telephone: (022) 98-51-62. Cable: Relpeace Geneva.

*Nairobi*

WCRP/International

President

\*Archbishop Angelo Fernandes

Honorary Presidents

\*Shri R. R. Diwakar  
\*Dr. Dana McLean Greeley  
\*President Nikkyo Niwano

Vice-Presidents

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\*Metropolitan Filaret of Kiev  
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\*Dr. Maria A. Lucker  
\*Rev. Toshio Miyake  
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Secretary-General Emeritus

Dr. Homer A. Jack

Acting Secretary-General

\*Dr. John B. Taylor

Office Administrator

Ms. H. Renate Belck

\*Governing Committee

16 July, 1984

Secretary-General  
(WCRP IV)  
Dr. John B. Taylor

Dear Friend,

Please find enclosed a set of background preparatory materials for WCRP IV. We would like to request you to bring these with you to Nairobi; if you misplace them, or forget them, they will be available at cost at the Assembly. We would like to further request those of you who have already received the report of the Commission on the Future to bring your copy along to Nairobi; in case you have misplaced or lost your copy, it can also be replaced at Nairobi at cost.

We will make every effort to meet all participants to WCRP IV at the Nairobi airport, provided that we have your exact arrival information, i.e., origin of departure, flight number, arrival time in Nairobi, etc.

If you need to be contacted during the Assembly, communications should be addressed to: your name, c/o World Conference on Religion and Peace, Kenya Technical Teachers College, P.O. Box 44600, Nairobi, Kenya; telephone: 520211; cable: Techteach. (The address of WCRP/Africa is: P.O. Box 70394, Nairobi, Kenya; telephone: 29104; but we do not recommend that you use this address during the Assembly, since the staff of the WCRP/Africa office will also be at the Kenya Technical Teachers College.

If you have any further questions or problems, please do not hesitate to contact our Geneva office (until August 10) or Dr. John Taylor who is already in Nairobi, and can be reached in care of the WCRP/Africa office, the address of which is indicated above.

Wishing you a smooth journey to Nairobi, and looking forward to your participation at WCRP IV,

Yours sincerely,

*H. Renate Belck*

H. Renate Belck  
(for Dr. John B. Taylor)

Enclosures

CABLE  
AUGUST 15 1984

DR. JOHN B. TAYLOR  
WCRP IV  
TECHTEACH  
NAIROBI (KENYA)

REGRET PERSONAL CIRCUMSTANCES NECESSITATE CANCELLATION MY  
PARTICIPATION WCRP IV. IF POSSIBLE WOULD APPRECIATE PERMISSION  
FOR DR. JANE EVANS TO READ MY PAPER ~~W~~OOOPENING SESSION. ALL  
GOOD WISHES.

RABBI A.M. SCHINDLER



## Fourth Assembly

# WORLD CONFERENCE ON RELIGION AND PEACE

Nairobi, Kenya, August 23-31, 1984

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Wishing you a smooth journey to Nairobi, and looking forward to your participation at WCRP IV,

Yours sincerely,

*H. Renate Belck*

H. Renate Belck  
(for Dr. John B. Taylor)

Enclosures





WCRP

Jane Evans ---

*P. J. ...*  
*Review.*

will think some more but for now some thoughts:

You are a keynote speaker -- one of many, all representing different religions...therefore, you should speak as a rabbi. Give the Judaic point of view, not merely in terms of the past but applying it to the contemporary scene. Dig below the surface....people of faith who are working toward peace must dig below the surface and speak not only of tolerance...must come to grips with the hard realities and the conflicts on many level----political, socio-economic, religious..... It's not the first time in history nor is it the last time that these conflicts are the challenge to men, women and young people of the religious community.....but there's a vast difference between the past and the present ----- there is the danger of any conflict escalating.... there could be world conflagration, a nuclear holocaust either by means of terror, accident, error, or even design.....the faith community must face these facts and if the meetings are to have true meaning they will deal with these challenges////

From Jane Evans...

It is always necessary to remember in speaking to an assembly of the WCRP that the majority of nations represented are NOT democracys. Of course, I mean that the majority of religious delegates come from countries that are not democracies although all of the Western democracies will be there. Therefore in speaking of Israel, which I am sure you will do, one has to recognize that the frequent phrases we use in the U.S. --- such as "the only democracy in the Middle East" - will fall on many deaf ears. Furthermore it is necessary to speak of Israel and if possible win support for her without forgetting the great sensitivity of many nations and therefore their religious citizens who are in strong opposition to the occupation of the West Bank and the treatment of Arabs there which they see as very, very objectionable. I admit you have a tightrope to walk but I know that you of all people and speakers will be very helpful in overcoming false information and prejudices. I say this even though as you know I, like many persons in Israel itself, am a critic of many Israeli policies.





# Fourth Assembly WORLD CONFERENCE ON RELIGION AND PEACE

Nairobi, Kenya, August 23-31, 1984

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### Secretary-General Emeritus

Dr. Homer A. Jack

### Acting Secretary-General

\*Dr. John B. Taylor

### Office Administrator

Ms. H. Renate Belck

### \*Governing Committee

2 July 1984

Secretary-General  
(WCRP IV)  
Dr. John B. Taylor

Dear Friends,

Please excuse me for addressing to you a circular letter, but I thought that I should send to you the proposals for the timing of the speeches at WCRP IV. I have also suggested that the speakers should serve in particular commissions and working groups and I hope that you will agree to these proposals which have been worked out partly with a view to obtaining religious and regional balances. I shall of course entertain any requests you may convey to me at the Nairobi office (WCRP/Africa, P.O. Box 70394, Nairobi) for change of allocation.

All speakers have been requested to keep within a particular time limit in order that we may have a sufficient spread of speeches and the Assembly. If you wish to go beyond this time limit, you may prepare a written text which is slightly longer, but which should not exceed 8 pages, since people's ability to absorb written matter is inevitably limited. I have already requested some of you to bring as many as 800 copies of your speech if you are speaking on the morning of 23 August, or 500 copies if you are speaking in the afternoon of 23 August or on 24 August. If you are unable to bring these copies with you kindly ensure that your text reaches our Geneva office by 5 August.

I renew my gratitude to you for being willing to serve our World Assembly in this way. I am sorry that production delays in the printing shop have meant that we have still not sent out background materials, but you should be receiving these within the next few days, and you will notice that we have put together a series of background readings for each commission; these are by no means exhaustive but they may help to complement and supplement what the speakers will say at Nairobi.

With warmest good wishes and deep appreciation for your support and understanding.

Yours sincerely,

Dr. John B. Taylor  
Secretary-General

Enclosures

## PROVISIONAL LIST OF SPEAKERS AT OPENING SESSION ON AUGUST 23

### Morning

President Moi (10 minutes)  
Archbishop Fernandes (President's Introductory Speech) (10 minutes)  
Bishop Tutu (25 minutes)  
Dr. Mrs. Erika Wolf (Dr. Maria Lucker Memorial Lecture) (15 minutes)  
Prof. André Chouraqui (10 minutes)  
Dr. Nassif/Dr. Alawi (10 minutes)  
Miss Shobna Obhrai (Message of Youth Meeting) (3 minutes)  
Dr. Mrs. Yamamoto (Message of Women's Meeting) (3 minutes)  
Dr. John Taylor (Secretary-General's Address) (10 minutes)

### Afternoon

#### Theme I: "People of Faith Working Together for Peace"

Dr. Niwano (Honorary President as Moderator) (5 minutes)  
Dr. Soedjatmoko (20-25 minutes)  
+ Msgr. Arinze (15 minutes)  
Rabbi Schindler (15 minutes)  
Ven. Anaruddha Thera (15 minutes)

#### Theme II: "Human Dignity, Social Justice and Development of the Whole Person"

Dr. Diwakar (Honorary President as Moderator) (5 minutes)  
Dr. Njoya (20-25 minutes)  
Mrs. Andriamanjato (15 minutes)  
Mrs. Ramgobin (15 minutes)  
Fr. Precht (15 minutes)

#### Theme III: "World Peace and Disarmament"

Dr. Greeley (Honorary President as Moderator) (5 minutes)  
Amb. Adeniji (20-25 minutes)  
Msgr. Kent (15 minutes)  
Dr. I. Khan (15 minutes)  
Ven. Jugder (15 minutes)  
Dr. Jack (Farewell Address) (15 minutes)

\* \* \*

## PLENARIES OF COMMISSIONS ON AUGUST 24

NOTE: All speakers are requested to keep within the 12-15 minutes allotted.

### Commission I: "People of Faith Working Together for Peace"

Moderators: Dr. Niwano, Mrs. Oka, Bishop Okullu.  
Speakers: H.E. Mr. Belkassim, Ven. Pra Bimaladhamma, Dr. Goldbloom, Sri Goswami, Dr. Hyder, a Chinese.  
Consultant Experts: Prof. Anzai, Prof. Dickson, Prof. Kanaoka, Dr. Mirza, Dr. Rupp.  
Prep Comm Liaison: Dr. Mudgal.  
Coopted Staff: Dr. Ms. Eck, Dr. Klaes, Fr. Radano, Mr. Saito, Mr. van Willenswaard.  
Nairobi Committees: Mr. Kateregga, Mr. Nandhra, Bishop Okullu.

NOTE: Speakers who have already addressed this theme in the opening session (August 23) will also be in attendance: Dr. Alawi, Msgr. Arinze, Dr. Nassif, Dr. Niwano, Rabbi Schindler, Dr. Soedjatmoko, Ven. Anaruddha Thera, Bishop Tutu.

\* \* \*

### Comm. II: "Human Dignity, Social Justice and Development of the Whole Person"

Moderators: Dr. Diwakar, Rev. Miyake, Mr. Mehervan Singh.  
Speakers: Dr. Chaturvedi, Mr. Fry, Ms. McCloud, Chief Onyioha, Dr. Prokosch, and a Japanese on the Buraku problem.  
Consultant Experts: Dr. Beyaraza, Mr. Das, Mr. Radhakrishna, Rabbi Saperstein, Prof. Yamaoka.  
Prep Comm Liaison: Dr. Njoya.  
Coopted Staff: Mr. Durga, Dr. Harrington, Mr. Oyama, Mrs. Taylor.  
Nairobi Committees: Mr. Koor, Mr. Ondeng, Mr. Saini, Dr. Mrs. Sehmi.

NOTE: Speakers who have already addressed this theme in the opening session (August 23) will also be in attendance: Mrs. Andriamanjato, Dr. Diwakar, Dr. Njoya, Fr. Precht, Mrs. Ramgobin, Dr. Mrs. Wolf.

\* \* \*

### Commission III: "World Peace and Disarmament"

Moderators: Metropolitan Filaret, Dr. Greeley, Mme. Rougé.  
Speakers: Ms. Elkayyem/Ms. Haidar/Mrs. Zaru (a panel of 3), Prof. Iisaka, Sr. Vedanti, a Russian, a Swede.  
Consultant Experts: Dr. Geyer, Dr. Hamdani, Dr. Hehir.  
Prep Comm Liaison: Mrs. Brief.  
Coopted Staff: Mr. Gebhart, Mrs. Jack, Sr. Keenan, Mr. Oshima.  
Nairobi Committees: Mr. Maciel, Miss Obhrai, Mrs. Maciel, Dr. Maciel.

NOTE: Speakers who have already addressed this theme in the opening session (August 23) will also be in attendance: Amb. Adeniji, Dr. Chouraqui, Dr. Greeley, Dr. Jack, Ven. Jugder, Msgr. Kent, Dr. I. Khan.

\* \* \*

## RESOURCE PEOPLE FOR WORKING GROUPS

( Officers (O), Speakers (S), Consultant Experts (E),  
Preparatory Committee Members Appointed to Commissions (P),  
plus Coopted Staff (C), and Liaison with Nairobi Committees (N) )

### 1a. "Ethnic and Religious Prejudices"

From Commission I: Dr. Goldbloom (S), Mr. Kateregga (N), Rabbi Schindler (S), Ven. Anaruddha Thera (S).  
From Commission II: Dr. Diwakar (O), Chief Onyioha (S), Dr. Harrington (C).  
From Commission III: Dr. Hamdani (E), Mrs. Zaru (S).

### 1b. "Racial Discrimination"

From Commission I: H.E. Mr. Belkassim (S), Bishop Okullu (N, O)  
From Commission II: Mr. Das (E), Mr. Oyama (C), Mrs. Ramgobin (S),  
Bishop Tutu (S), a Buraku spokesperson.  
From Commission III: Dr. Greeley (O), Mrs. Wanjohi (N).

### 2. "Ideologies and Religions Which Act as Forces of Disunity"

From Commission I: Dr. Alawi/Dr. Nassif (S), Prof. Anzai (E), Sri Goswami (S), Fr. Radano (C), a Chinese (S).  
From Commission II: Mrs. Andriamanjato (S), Dr. Beyaraza (E).  
From Commission III: Metropolitan Filaret (O), Miss Obhari (N), a Russian (S), a Swede (S).

### 3. "Education for Peace and for Multi-Religious Understanding"

From Commission I: Dr. Klaes (C), Mrs. Oka (O), Dr. Soedjatmoko (S).  
From Commission II: Dr. Njoya (P, S), Mr. Saini (N).  
From Commission III: Ven. Jugder (S), Msgr. Kent (S), Mme. Rougé (O),  
Dr. Wanjohi (N).

### 4. "The Particular Contribution of Women"

From Commission I: Prof. Dickson (E), Dr. Ms. Eck (C).  
From Commission II: Ms. McCloud (S), Dr. Mrs. Sehmi (N).  
From Commission III: Mrs. Brief (P), Ms. Elkayem (S), Sr. Vedanti (S).

### 5. "Actual and Potential Regional Conflicts"

From Commission I: Dr. Mirza (E), Dr. Mudgal (P), Mr. Nandhra (N).  
From Commission II: Fr. Precht (S), Rabbi Saperstein (E), Mrs. Taylor (C).  
From Commission III: Mr. Gebhart (C), Ms. Haidar (S).

### 6. "A Fair Sharing of National Resources Within and Between Societies"

From Commission I: Dr. Hyder (S).  
From Commission II: Mr. Chaturvedi (S), Mr. Durga (C), Mr. Fry (S),  
Mr. Koor (N), Dr. Mrs. Wolf (S), Prof. Yamaoka (E).  
From Commission III: Dr. Hehir (E), Sr. Keenan (C).

### 7a. "Planning Multi-Religious WCRP and Other Peace Initiatives"

From Commission I: Ven. Pra Bimaladhamma (S), Dr. Chouraqui (S),  
Mr. Saito (C).  
From Commission II: Mr. Ondeng (N), Dr. Prokosch (S), Mr. M. Singh (O).  
From Commission III: Amb. Adeniji (S), Dr. Geyer (E), Dr. Jack (S),  
Mrs. Jack (C).

### 7b. "Particular Projects for International WCRP Sponsorship"

From Commission I: Msgr. Arinze (S), Mr. Rupp (E), Mr. van Willenswaard (C).  
From Commission II: Rev. Miyake (O), Sri Radhakrishna (E).  
From Commission III: Prof. Iisaka (S), Dr. I. Khan (S), Mr. Maciel (N),  
Mr. Oshima (C).

RESOURCE MATERIALS IN WORK BOOK  
OF PARTICULAR INTEREST FOR CERTAIN WORKING GROUPS

- 1a. "Ethnic and Religious Prejudices"  
Section on Commission I (especially I 3, I 5, I 7, I 11).  
See also II 5, II 11, III 1b.
- 1b. "Racial Discrimination"  
Section on Commission II (especially II 3, II 6, II 8, II 9, II 11).  
See also I 7, III 17.
2. "Ideologies and Religions Which Act as Forces of Disunity"  
Section on Commission I (especially I 7, I 8).  
See also II 6, III 2, III 8.
3. "Education for Peace and for Multi-Religious Understanding"  
Section on Commission I (especially I 1, I 4),  
See also II, 11, III 10, III 15.
4. "The Particular Contribution of Women"  
Section on Commission III (especially III 6, III 8, III 12, III 13, III 17).  
See also I 1, II 3.
5. "Actual and Potential Regional Conflicts"  
Section on Commission III (especially III 14, III 16).  
See also I 5, I 9, II 12.
6. "A Fair Sharing of National Resources Within and Between Societies"  
Section on Commission II (especially II 4, II 13).  
See also I 9, III 17.
- 7a. "Planning Multi-Religious WCRP and Other Peace Initiatives"  
See Section on Commission III (especially III 1-5, III 7, III 11, III 17).  
See also I 6, II 3, II 7.
- 7b. "Particular Projects for International WCRP Sponsorship"  
Section on Commission II (especially II 1, II 5-8, II 11).  
See also I 1-2, III 15.

\* \* \*



Jane reached her N.Y. contact in re WCRP IV.. problems getting mailings out from Nairobi, have a person handling from that end and all kinds of difficulty.

You will probably be asked to speak briefly at the opening session, opening day, I guess greetings from various groupings. If you don't hear within a few days, Jane will send off a cable to Nairobi....

~~I prefer subject~~  
~~of bulletins~~

2/10 Spoke to  
June. She'll  
check. no  
invite. no  
defeat.



# Religion for Peace

A NEWSLETTER ON INTER-RELIGIOUS DIALOGUE AND ACTION FOR PEACE ISSUED BY  
THE WORLD CONFERENCE ON RELIGION AND PEACE.

NO. 38

JUNE 1984

## WORLDWIDE PREPARATIONS FOR WCRP IV.

If all the five hundred registration forms which have been requested for WCRP IV are filled in and lead to active participation there could be record numbers at the Fourth Assembly of WCRP IV. At least there should be between three hundred and four hundred people in regular attendance. Numbers coming from Africa should be larger than from any other continent but will be closely followed by the numbers coming from Asia. There are also large delegations from Europe and North America and a few are expected from South America and Australia. Some countries may be represented by official WCRP delegations whereas in some other cases it may be individuals who are active in other peace movements or inter-faith activities. The majority of participants will stay in the attractive Kenya Technical Teachers College shown below.

It is hoped that worldwide attention will be drawn to the Assembly not least through various symbolic features such as the beautiful set of commemorative postage stamps which will be issued by the Kenyan government on the day on which WCRP IV opens. These stamps will feature the four religions most numerous in Kenya: Christianity, Islam, Hinduism and Sikhism. Anybody who wishes to have a first-day cover envelope should write to the WCRP Nairobi office (P.O. Box 70394, Nairobi, Kenya).



Keynote speakers include President Moi of Kenya and Bishop Desmond Tutu of South Africa. The Maria Lucker Memorial Lecture will be given by Dr. Erika Wolf, former Member of Parliament (a Christian from FRG). Dr. Soedjatmoko, Rector of the United Nations University (an Indonesian Muslim), the Most Ven. Prabimaladhamma of Thailand, and the Ven. Anuruddha Thera from Sri Lanka (both Buddhists), Archbishop Arinze, President of the Vatican Secretariat for Non-Christians (a Christian from Nigeria), and Dr. Chouraqui, Rabbi Schindler and Dr. Goldbloom (Jews from Israel, U.S.A. and Canada) will be among the speakers on the issue of "People of Faith Working Together for Peace." On the second theme "Human Dignity, Social Justice and Development of the Whole Person" it is expected that introductory speeches will be given by Dr. Njoya (a Muslim from Cameroun), Mrs. Andriamanjato (a Christian from Madagascar), Father Christian Precht (a Christian from Chile), Mrs. Ramgobin, the granddaughter of Mahatma Gandhi (a Hindu from South Africa), and others. For the third

## WORLDWIDE PREPARATIONS FOR WCRP IV (cont.)

theme "World Peace and Disarmament" it is expected that speakers will include Ambassador Olu Adeniji (a Christian from Nigeria), Msgr. Bruce Kent (Chairman of the Campaign for Nuclear Disarmament, a Christian from the United Kingdom), Dr. Inamullah Khan (General Secretary of the World Muslim Congress, a Muslim from Pakistan); Dr. Homer Jack will also make a major presentation on this theme and there will be a further contribution from a panel of three women: Mrs. Jean Zaru (a Palestinian Christian), Ms. Elkayam (an Israeli Jew), and Mrs. Haidar (a Lebanese Muslim). Invitations have also been sent for contributions to be made from members of delegations that are expected from China, the U.S.S.R. and from the Asian Buddhists Peace Conference with headquarters in Mongolia. Chief K.O.K. Onyioha (Nigeria) will be among those speaking for traditional religions.

Important preparatory meetings are planned for 20-21 August for young people and for 22 August for women participants. These meetings are not designed to separate youth participants or women participants from the main stream of the conference but, quite the reverse, to involve them more deeply in the activities of the Assembly. It is hoped that the preparatory meetings will involve an especially large number of Kenyan participants since it is among Kenyan youth and Kenyan women that particularly enthusiastic interest and support are being shown during this period of preparation. Youth meetings and women's meetings have been arranged during May and June in Nairobi and have laid foundations for a very good support group for the international assembly and, perhaps still more important, for an ongoing interreligious activity in Kenya. They enjoy some good support from the leaders of the various religious communities who have greatly facilitated both last year's Pan-Africa WCRP Assembly as well as continuing to give active support for WCRP IV.

One question that is frequently asked from the staff and committees preparing the Assembly is whether various statements on world issues are being prepared for endorsement by the Assembly. At this stage it should be clearly understood that the Assembly is being designed essentially as a working conference where the participants, made up of official WCRP delegates together with significant numbers of fraternal delegates and observers from religious and interreligious organisations, plus an encouraging number of visitors and helpers, are in charge of their own agenda. Since this is an assembly which comes fifteen years after the establishment of WCRP/International we feel that it is time to learn as much as possible from our international, regional and more local experiences and to plan together for the future. We hope that we shall be able to agree on cooperative styles of working together for the future, selecting particular projects, study themes, plans for visitation and representation, involvement in U.N. activities and other religious or interreligious organisations. We shall be helped in this by the report of the Commission on the Future but above all we shall need delegates to come with good suggestions from local situations. We hope that even those who do not participate in the Assembly itself will feel a part of it by contributing their ideas and by contributing their prayers and meditations for the success of the meeting.

Last but not least it should be noted that preparations for the Assembly include careful attention to the opportunities for meditation which must give spiritual strength and guidance to the participants. Guidelines on meditation and interfaith celebrations are given in the background materials which will be sent to all participants during the month of July. People who would like to receive such background materials which are a mixture of prayers, speeches, statements, articles and projects, should write to WCRP/International, Geneva office, or should apply to their local chapters to see if they have spare copies. In Nairobi itself local religious communities are being asked to welcome not only their co-religionists from abroad but also people of other faiths. On Sunday, August 25, the whole day will be spent in visiting different religious communities in Nairobi both in terms of their worship services and their humanitarian activities. On that day WCRP groups around the world may wish to engage in some form of supportive action or celebration of local interreligious fellowship and cooperation.

## NEWS FROM REGIONAL CONFERENCES AND NATIONAL CHAPTERS.

ACRP Executive Meeting, Hong Kong, April 1984. The ACRP Executive Meeting was held in Hong Kong from 2 to 5 April, 1984, with about 20 participants from nine countries in Asia. On 2 April, the secretariat met to finalize the agenda for the following three-day Executive Meeting. Chaired by Mr. Jailani of Indonesia, the meeting successfully covered the following items: the relationship between ACRP and WCRP, the number of directors, the action projects in the field of education, human rights, reconciliation and refugees, ACRP III, financial support, and so on. With regard to ACRP III, it was proposed by the representative from Korea and agreed unanimously that ACRP III would be convened in 1986 in Seoul, Korea. As for the financial resources of the fiscal year of 1984, ACRP has reached a remarkable turning point with the conviction that the time has come for each country to make some contribution although without specifying a particular amount. The meeting concluded by adopting a statement which included expression of concern for the situation in the Punjab. (Copies may be obtained from ACRP, 5001 Beach Road No. 07-24, Golden Mile Complex, Singapore 0719, Republic of Singapore.)



Official Registration of WCRP/Japan. The Japanese Committee of WCRP (WCRP/Japan), established in 1972, has been officially registered as a juridical foundation since the beginning of April, 1984. The first Board meeting of the executives and the directors was held on 21 May; it set up a new structure and appointed Rev. Nikkyo Niwano as the President and Priest Kiyotoshi Kawai as the new Secretary-General of WCRP/Japan, to further more effectively its activities and research in work toward human rights, development, disarmament and the reconciliation of regional conflicts.

WCRP/Japan has agreed to send approximately 90 participants to the forthcoming WCRP IV, including 18 official delegates, four fraternal delegates, 38 observers and other staff. Of the 38 observers, 30 are members of the Youth Board of WCRP/Japan who are participating in the Youth Wing for WCRP IV to deepen friendship and promote religious cooperation for world peace.

Three pre-study meetings have already been held for the participants to prepare the role of the Japanese religionists in WCRP IV. One more pre-study meeting is scheduled, and two post-meetings are also planned to share the results of WCRP IV with those who cannot attend it.

Japanese participation is being greatly facilitated by the generous provision of the services of Mr. Ryuichiro Oyama in the Geneva WCRP/International office during the month of May/June 1984.

Establishment of WCRP/South Africa Chapter. The South African Council of Churches called together a meeting of leaders from different faiths on Thursday, 3 April, 1984. The meeting was attended by 19 leaders from four different religions. This interfaith meeting, to our knowledge, the first of its kind in South Africa, was convened for the following purposes:

1. To discuss the formation of a Southern Africa chapter of the World Conference on Religion and Peace.
2. To discuss the composition of a South African delegation to the Fourth World Assembly of WCRP.
3. To plan for on-going dialogue between people of different faiths in South Africa as well as for multi-religious co-operation towards peace and justice in our society.

It was felt to be "a privilege for the South African Council of Churches both to convene and host this historic event. In reaching out a hand of friendship and co-operation towards our friends with whom we share a common humanity and a common motherland, we believe that we have acted in obedience to the command of God: 'Love your neighbour as you love yourself'. The Meeting challenged us to show willingness to learn from each other, to rejoice in the beauty and high aspirations of our respective religions and to sympathize with the earnest efforts of people from different faiths to relate themselves to the needs of the people of South Africa."

New Chapters and Peace Marches in Punjab. Besides strengthening the Chandigarh chapter, new ones were established in Amritsar, Ludhiana, Patiala, and Jalandhar. A chapter was also opened in Simla in the adjoining Himachal Pradesh. All this was done through the tireless efforts of Mrs. Harinder Durga, Secretary (WCRP/North India). Prof. Vishal Singh, Prof. Satish Kumar and Mr. S. A. Ali are deserving of thanks in the inauguration of these chapters.

A massive peace march was organized at Ludhiana on 13 February 1984 led by Mr. L. D. Madan, Mrs. Harinder Durga, Sardar Inderjit Singh, Sri Harbanslal Aurora, General Uban and Prof. Dosanji. This was televised and well covered by the local press. It also set into motion many peace processions in the main cities of Punjab.

Interreligious Activity in Indonesia. The government of Indonesia has formed a national "Inter-Religious Consultative Body" consisting of representatives from the different religions -- Islam, Catholicism, Protestantism, Buddhism and Hinduism. Through such a consultative status body, mutual religious concerns and other issues could be discussed in order to solve any religious problem that might arise.

The Indonesian government has since then adopted the principle called the Trilogy of Religious Harmony among the followers of the different religions as reflected in three objectives:

1. Harmony among people within one religion
2. Harmony among people of different religions
3. Harmony between religious followers and the government.

Field Visit Activity. What was called religious field visit has been started since 1983. Through such visits it is expected that religious leaders from the different religions would periodically visit social projects organized by each religion, such as educational institutions, home care, hospitals and others. The program usually takes a week. Thus, we can expect to have mutual understanding and religious tolerance increasingly grow among the religious leaders. Due to their importance, such programs will be improved in the near future.

Youth Wing. The Youth Wing of ACRP/WCRP of the Indonesian chapter was established on March 14, 1984. Through this Wing it is expected that the young generation all over the world would also be involved in promoting mutual understanding and religious tolerance among the youth themselves. It is through the Youth Wing that we plan to have several important programmes which might be verily advantageous for our religious community, as well as for the nation. Thus, we may hope that the newly formed body -- Youth Wing of ACRP/WCRP of the Indonesian chapter -- could be involved in activities and programmes conducted by ACRP/WCRP.



## 1984 AND HUMAN RIGHTS.

In the Minority Rights Group's 12th Annual Lecture on this theme, Prof. Theo van Boven, the former U.N. Director of Human Rights, made a strong call for recognition of the "Third System." Distinct from the first two -- inter-state and international -- "systems," this is a solidarity network, part of a broad grass-roots human rights movement. This movement, he said, is world-wide, and embraces some NGOs, trade unions, educationalists, the peace movement, women's organisations and other human rights groups. But unless freedom of expression is available to all, the work of these groups in the Third System cannot be effective.

In particular, Theo van Boven called for the widening of human rights issues into a universal system which should apply to all nations and all peoples. Human rights should be seen as interdependent and indivisible. Conditions should be created whereby everyone may enjoy economic, social and cultural rights as well as rights which are political and legal. But this calls for constant awareness in identifying and seeking to remove the structural obstacles that are at the root of patterns of injustice.

Professor van Boven called for support for the Third System, and urged all those who care for human rights to stand up and defend those who are persecuted or repressed for their beliefs. In the lively question and answer session which followed the lecture, he stated that super-power politics of both East and West should not take priority over human rights, and urged the crucial role of both non-aligned governments and the NGOs of the Third System in ensuring that this does not happen.

The full text of Professor van Boven's speech is available from the Minority Rights Group, Ltd., (29 Craven Street, London WC2N 5NT, England) for £1.00 post free.

## FOUR CONTINENT PEACE INITIATIVE.

A "Four Continent Peace Initiative" was launched on 22 May 1984 by Indian Prime Minister Indira Gandhi, Mexican President Miguel de la Madrid, Swedish Prime Minister Olof Palme, Greek Prime Minister Andreas Papandreu, Tanzanian President Julius Nyerere, and Argentine President Raúl Alfonsín.

They hope to break the political impasse by using their combined influence to appeal directly to the United States and the Soviet Union, as well as to the other nuclear weapons states, France, Britain and China, to put a halt to what the leaders call "the rush towards global suicide."

"We come from different parts of the globe, with differences in religion, culture and political systems," the five national leaders stated in their declaration. "But we are united in the conviction that there must not be another world war."

The effort has taken more than a year of intense consultations to prepare, and is intended to begin a process to stem the arms race . . .

All five leaders will be consulting with the heads of government of the nuclear weapon states. They plan to remain in close contact with each other following the declaration in order to track the political response and to review possible next steps . . .

The Four Continent Peace Initiative was born last year when a group of parliamentarians assembled in Church House in London to consider efforts they could undertake to confront the worsening tensions among the nuclear weapon states. The members belonged to a five-year old organisation known as Parliamentarians for World Order. Starting in mid-1983, they dispatched delegations to meet with a select group of government leaders in order to discuss proposals for joint action . . .

NOTE: The text of the declaration is available from Parliamentarians for World Order, 304 East 45th Street, 12th Floor, New York, N.Y. 10017, U.S.A., and will be reproduced in the WCRP IV background papers.

## WEEK OF SOLIDARITY WITH THE PEOPLES OF NAMIBIA AND ALL OTHER COLONIAL TERRITORIES AS WELL AS THOSE IN SOUTH AFRICA,\* FIGHTING FOR FREEDOM, INDEPENDENCE AND HUMAN RIGHTS.

A Week of Solidarity with the Peoples of Namibia and all other Colonial Territories was observed throughout the world beginning 25 May, 1984, Africa Liberation Day. In his report to the Security Council issued on 19 May 1983, the Secretary-General had stated: "I regard the problem of Namibia as a special responsibility of the Secretary-General in view of the unique relationship between the United Nations and the people of Namibia. I believe that the settlement of the Namibian question is of overriding importance for the future peace and prosperity of the entire region. For this reason, I urge that the Namibia problem be regarded as a primary question in its own right, the solution of which will in itself ease other tensions in the region and be in the long-term interest of all concerned."

For additional information contact: Information Service, Office C.333, Palais des Nations, Geneva, Switzerland.

# WCRP/USA

United States Section

World Conference on Religion and Peace

777 United Nations Plaza, New York, N.Y. 10017, U.S.A.

Telephone: (212) 687-2163 Cable: Relpeace

*file*

*June 15, 1984*

## Past Presidents

Bishop John J. Dougherty  
Dr. Dana McLean Greeley  
Rabbi Israel Mowshowitz

## President

Rev. Kenryu T. Tsuji

## Vice Presidents

Dr. Viqar A. Hamdani  
Sister Marjorie Keenan  
Mrs. Norma Levitt

## Secretary

Rev. Elizabeth Alcaide

## Treasurer

Dr. R. Lawrence Turnipseed

## Executive Committee

Mrs. Edna McCallion  
Dr. Robert F. Smylie

*Dear Alexander,*

*Many thanks for your good  
contribution of \$1000.00, which helps  
a lot. It's really great that you  
can be with us all at Nairobi.*

*I'm looking forward to being  
with you.*

*With affection and high regard,*

*Tom Hannington*

June 13, 1984

The Reverend Donald Szantho Harrington  
World Conference on Religion and Peace/USA  
777 United Nations Plaza  
New York, New York 10017

Dear Friend:

Enclosed is a check of the Union of American Hebrew Congregations in the sum of \$1,000.00 as our current contribution to the work of WCRP/USA. We greatly wish that it could be more, especially since WCRP IV is about to be held this summer in Nairobi and, as you know, both my wife and I plan to attend. Please notify Dr. John Taylor that I will be a delegate and my wife, Rhea, a delegate observer.

As you know, Maurice Eisendrath, of blessed memory, was a founder of the World Union and my predecessor in the Office of the President of UAHC. Jane Evans who will also be in Nairobi and who was at the convention in Kyoto, Japan as well as Louvain, Belgium met with me about the enclosed contribution. We regret it cannot be in a larger sum but we are certain that every dollar is of assistance.

It will be a pleasure to see you in Nairobi, if not before.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

On Tape

This is to authorize a check  
for \$1000. - to WCRP-USA.  
Charge to Misc. Subsidies.

20000

World Conf.  
on Religion & Peace  
O/C

United States  
Section  
777 United  
Nations

Plaza  
N.Y. N.Y.  
10617

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7





June 13, 1984

The Reverend Donald Szantho Harrington  
World Conference on Religion and Peace/USA  
777 United Nations Plaza  
New York, New York 10017

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Alexander M. Schindler

Encl.

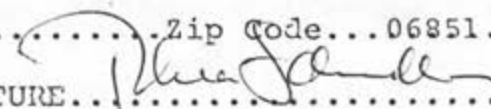


KENYA CONSULATE

424 Madison Avenue,  
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)...SCHINDLER.....
2. First Name...RHEA.....
3. a) Maiden name.....ROSENBLUM.....  
b) Accompanied by (names of other persons travelling on same passport)  
.....
4. Address & Telephone number:  
a) Present.....6 River Lane, Westport, CT 06880 203-227-0232  
b) Permanent.....Same.....
5. a) Nationality....American.....b) Date of birth. 5/25/33.....  
c) Town & Country of Birth..Manchester, New Hampshire, USA.....
6. a) Sex.....Female.....b) Profession...Teacher.....
7. a) Passport No...B.1042320.....b) Date & Place of Issue..10/28/81  
.....New York, NY.....
8. Date of entry into Kenya....About August 19, 1984.....
9. Reason for journey and expected length of stay..Observer-delegate  
at meeting of World Conference on Religion and Peace. 14/15 days.
10. Date of expected departure from Kenya and route of entry to  
country of destination....About August 31 or September 2.....
11. Names & Addresses of relatives or friends to be visited in  
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or  
vessel.....AIR.....
14. ~~Group~~ private travel arrangements made through ~~tour operator~~/  
travel agent.  
Name...Business Travel Unlimited, June Lurie.....  
Address....345 Main Avenue.....  
City....Norwalk.....State...CT.....Zip Code...06851..  
15. DATE....6/14/84.....SIGNATURE.....

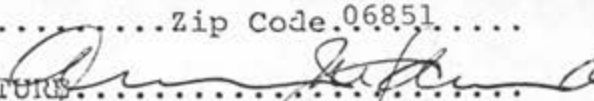
REMARKS OF CONSULAR OFFICER

KENYA CONSULATE

424 Madison Avenue,  
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)....SCHINDLER.....
2. First Name.....Alexander M.....
3. a) Maiden name.....  
b) Accompanied by (names of other persons travelling on same passport)  
.....
4. Address & Telephone number:  
a) Present....6 River Lane, Westport, Ct. 06880 203-227-0232 ...  
b) Permanent....SAME.....
5. a) Nationality..American.....b) Date of birth....10/4/25.....  
c) Town & Country of BirthMunich, Germany.....  
Organization Executive
6. a) Sex.....Male.....b) Profession..Clergyman.....
7. a) Passport No.B 2940568.....b) Date & Place of Issue12/22/81.  
.....New York, NY.....
8. Date of entry into Kenya....About..August 19, 1984.....
9. Reason for journey and expected length of stay.....<sup>Delegate</sup>Meeting of World  
Conference on Religion and Peace.....14/15 days.....
10. Date of expected departure from Kenya and route of entry to  
country of destination...Approximately August 31 or September 3.
11. Names & Addresses of relatives or friends to be visited in  
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or  
vessel.....AIR.....
14. ~~Group~~/private travel arrangements made through ~~tour operator~~/  
travel agent.  
Name..Business Travel Unlimited, June Lurie.....  
Address...345 Main Avenue.....  
City..Norwalk.....State...CT.....Zip Code 06851.....
15. DATE.....6/14/84.....SIGNATURE.....

REMARKS OF CONSULAR OFFICER

C O N F I D E N T I A L

*CV*  
Please return to:

WCRP/International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex  
Geneva, Switzerland

TRAVEL

If you are asking WCRP/International for a travel subsidy, when and how should this be paid?

- a. Before arriving in Nairobi, and, if so, how much? \_\_\_\_\_  
Should this be in terms of:

An airline ticket? \_\_\_\_\_ Remittance to a travel agent? \_\_\_\_\_ Bank Transfer? \_\_\_\_\_

- b. At Nairobi in non-convertible Kenyan Shillings, and if so, how much? \_\_\_\_\_

- c. After Nairobi in convertible currency, and if so, how much? \_\_\_\_\_

NOTE: Such payments should kindly be requested before June 30 in order to obtain necessary authorizations, always dependent on the very limited available income.

REGISTRATION

The suggested registration fees are:

- Delegates from WCRP regional conferences and national chapters are requested to pay \$50.00.
- Full-time observers who would also like to receive documentation are requested to pay \$100.00.
- Youth participants, part-time observers, and visitors are requested to make a voluntary contribution, especially if they need documentation.
- Fraternal delegates and fraternal observers from organisations in relationship with WCRP at international or national levels are invited to consider whether they can make a contribution.

Will you be able to pay the registration fee towards administrative costs of the meeting, documentation, interpretation, etc.? Yes ☒ No ☐

If yes, how much? 50 RRS-AMS

FOOD AND ACCOMMODATION

Further to your answer about accommodation at KITC or in a hotel, and in a double room or in a single, please confirm whether you will pay for your own food and accommodation. Please indicate which category applies.

- Meals at KITC only; approximately \$10.00 per day \_\_\_\_\_
- Meals and shared room at KITC; approximately \$150.00 per person \_\_\_\_\_
- Meals and single room at KITC (if available), approximately \$200.00 per person \_\_\_\_\_
- Meals at KITC and accommodation in a hotel two miles distant, with private bathroom; approximately \$225.00 per person and upwards \_\_\_\_\_

Will you be able to pay for your food and accommodation? Yes ☐ No ☐

If no, how much subsidy will you be requesting? \_\_\_\_\_

NOTE: Such subsidies should kindly be requested before June 30 in order to obtain necessary authorizations, always dependent on the very limited available income.

# WCRP/USA

United States Section

World Conference on Religion and Peace

777 United Nations Plaza, New York, N.Y. 10017, U.S.A.

Telephone: (212) 687-2163 Cable: Relpeace

*Nairobi*

*June 13, 1984*

## Past Presidents

Bishop John J. Dougherty  
Dr. Dana McLean Greeley  
Rabbi Israel Mowshowitz

## President

Rev. Kenryo T. Tsuji

## Vice Presidents

Dr. Viqar A. Hamdani  
Sister Marjorie Keenan  
Mrs. Norma Levitt

## Secretary

Rev. Elizabeth Alcaide

## Treasurer

Dr. R. Lawrence Turnipseed

## Executive Committee

Mrs. Edna McCallion  
Dr. Robert F. Smylie

*To whom it may concern,*

*This is to certify that Mrs. Alexander  
M. Schindler, (Rhea) is an official Visitor  
Delegate Observer to the World Conference  
on Religion and Peace IV at Nairobi,  
Kenya from August 22 to 30<sup>th</sup>, 1984.*

*Sincerely,*

*Donald Gauthier Harrington*  
Executive Director, WCRP/USA

*He got my m.*

# REGISTRATION FORM

For the Fourth Assembly  
of the World Conference on Religion and Peace/International

PLEASE PRINT IN BLOCK LETTERS -- OR PRINT -- AND RETURN TO:

WCRP/International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex, Geneva, Switzerland

Name Alexander M. Schindler

(Please underline family name.)

Mr. \_\_\_\_\_ Mrs. \_\_\_\_\_ Miss \_\_\_\_\_ Other Rabbi

Address: Street or P.O. Box Number 6 River Lane

City Westport State CT Code 06880

Country USA

Telephone 203-227-0232 Telex and/or Cable \_\_\_\_\_

Religion: Jewish

Date of Birth: 10/4/25

Nationality and Passport Number: American B2940568

Education (and Degrees): BSS; BHL; Rabbi

CCNY and HUC-JIR

Occupations (Please list current one first): Organizational Executive

Representing: Union of American Hebrew Congregations

National Delegate? ☒

Fraternal delegate? \_\_\_\_\_

Fraternal Observer? \_\_\_\_\_

Other: \_\_\_\_\_

(e.g., expert, press, speaker,  
spouse, visitor, volunteer, etc.)

Langagues: English; German; Hebrew

(There will be simultaneous interpretation for Chinese, English, French, Japanese  
and Russian.)

Desired Commission: \_\_\_\_\_

Desired Working Group: \_\_\_\_\_

Previous Participation in WCRP Assemblies? Please specify.





3  
U R G E N T  
=====

PLEASE RETURN THIS FORM IN DUPLICATE TO:

Dr. John B. Taylor  
WCRP/International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex, Geneva  
Switzerland

Mr. Wilfred Maciel  
WCRP/Africa  
P.O. Box 70394  
Nairobi  
Kenya

For Visa Application Where Necessary (See note at foot of page)

Name Alexander M. Schindler  
Nationality American  
Passport Number B2940568  
Date of Birth 10/4/25  
Date and Place of Issue of Passport 12/22/81 New York, NY  
Expiration Date of Passport 12/21/86

Excursions (at your own expense)

Would you like us to suggest or arrange excursions before or after WCRP IV?  
If so:

Dates before: \_\_\_\_\_ Dates after: \_\_\_\_\_

Any programmes for a wildlife safari (up to 4 days)?

Any programmes for a beach holiday ( 3 to 7 days)?

Any limit on cost?

Any day trips from Nairobi:

- a. Social welfare activities?
- b. Traditional culture?
- c. Wildlife?

Other Comments

IMPORTANT NOTE Please remember that you must yourself find out whether you need a visa for Kenya and you must apply for this yourself; however, when you let us know the information requested above we shall transmit it to the Kenyan authorities in order to facilitate your application. Please let us have as much time as possible for this process.

REGISTRATION FORM

For the Fourth Assembly  
of the World Conference on Religion and Peace/International

PLEASE PRINT IN BLOCK LETTERS -- OR PRINT -- AND RETURN TO:

WCRP/International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex, Geneva, Switzerland

Name Rhea R. Schindler  
(Please underline family name.)

Mr.        Mrs. X Miss        Other       

Address: Street or P.O. Box Number 6 River Lane

City Westport State CT Code 06880

Country USA

Telephone 203=227=0232 Telex and/or Cable       

Religion: Jewish

Date of Birth: 5/25/33

Nationality and Passport Number: American B 1042320

Education (and Degrees): BA Radcliffe

Occupations (Please list current one first): Teacher

Representing:       

National Delegate?       

Fraternal delegate?       

Fraternal Observer?       

Other: Delegate Observer  
(e.g., expert, press, speaker,  
spouse, visitor, volunteer, etc.)

Langagues: English; French  
(There will be simultaneous interpretation for Chinese, English, French, Japanese  
and Russian.)

Desired Commission:       

Desired Working Group:       

Previous Participation in WCRP Assemblies? Please specify.

Are you making your own arrangements for accommodation? Yes ☒ No ☐

Do you wish to stay at the KTTC with the majority of conference participants at a cost of approximately \$150.00 to \$200.00? Yes ☐ No ☐

Or do you wish private accommodation in a hotel (2 miles away) at an additional cost of approximately \$75.00? Yes ☐ No ☐

Is there a particular person with whom you wish to share a room?  
If yes, with whom? \_\_\_\_\_

Smoking ☐ No Smoking ☐ Indifferent ☐

Is your sleep easily disturbed? Yes ☐ No ☐

Dietary Restrictions: \_\_\_\_\_

Allergies: \_\_\_\_\_

Other Medical Problems: \_\_\_\_\_

Person to be contacted in case of emergency:

Name Lisa Schindler

Address 83 C Riverbend Road

Stratford, CT 06497

Telephone (or cable and/or telex address): 203-241-3035 (office)  
203-375-7546 (home)

Scheduled Arrival

Date: \_\_\_\_\_ Time \_\_\_\_\_ Via \_\_\_\_\_

Will you participate in the preparatory youth meeting on 20-21 August? \_\_\_\_\_

Will you participate in the preparatory women's meeting on 22 August? \_\_\_\_\_

Scheduled Departure

Date: \_\_\_\_\_ Time \_\_\_\_\_ Via \_\_\_\_\_

Other Relevant Information:

U R G E N T  
=====

PLEASE RETURN THIS FORM IN DUPLICATE TO:

Dr. John B. Taylor  
WCRP/International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex, Geneva  
Switzerland

Mr. Wilfred Maciel  
WCRP/Africa  
P.O. Box 70394  
Nairobi  
Kenya

For Visa Application Where Necessary (See note at foot of page)

Name Rhea R. Schindler  
Nationality American  
Passport Number B 1042320  
Date of Birth 5/25/33  
Date and Place of Issue of Passport 10/28/81 New York, NY  
Expiration Date of Passport " 10/27/86

Excursions (at your own expense)

Would you like us to suggest or arrange excursions before or after WCRP IV?  
If so:

Dates before: \_\_\_\_\_ Dates after: \_\_\_\_\_

Any programmes for a wildlife safari (up to 4 days)?

Any programmes for a beach holiday ( 3 to 7 days)?

Any limit on cost?

Any day trips from Nairobi:

- a. Social welfare activities?
- b. Traditional culture?
- c. Wildlife?

Other Comments

IMPORTANT NOTE Please remember that you must yourself find out whether you need a visa for Kenya and you must apply for this yourself; however, when you let us know the information requested above we shall transmit it to the Kenyan authorities in order to facilitate your application. Please let us have as much time as possible for this process.



in the evil ideology of apartheid; religious tensions, competition, and even discrimination occur in some parts of Africa; poverty, malnutrition, and disease are widespread; oppression by those in power and corruption at every level continue to destroy the well-being of many societies. Moreover, natural resources are still being exploited for the economic gain of a few while the majority of people reap little or no benefit from these resources; far too much of the meagre national income of many countries is spent on arms and weapons of destruction which do nothing to alleviate the people's needs. The mass of refugees and uprooted people in Africa is now numbered in many millions and increases daily, providing yet another threat to peace and denial of human dignity.

The second strong reason for choosing Africa as the venue for the Fourth World Assembly of WCRP is a positive one. Africa is endowed with a deep religious awareness, with rich cultural traditions, and with community and family values. These can encourage us all and, if properly implemented and emulated, can be a powerful force for reconciliation and peace in Africa and beyond.

### A Call To Support The Fourth World Assembly of WCRP

We are convinced that WCRP has a unique role to play in the world, both as a multi-religious movement working as a non-governmental organization with the United Nations and also as a distinctive partner with others in human struggles for world peace and for the building of community at every level. We seek to bring to bear upon the issues of the movement the self-critical realism but also the reconciling hopes of our respective faiths. It is our deep religious commitments, both practical and spiritual, which enable us to sustain hope, even under the threat of nuclear holocaust and the ever-proliferating regional or civil wars with which we live. It is our commitments as people of faith which increasingly impel us to find ways to work together for peace and justice.

Accordingly we call upon our fellow Buddhists, Christians, Hindus, Muslims, and adherents of many other less numerous but no less authentic and living religious traditions throughout the world to share our concern and our hope and to join us in prayer, meditation, and work for the success of the Fourth World Assembly of WCRP. We call upon them and upon all people of goodwill to join us in this commitment to the service of peace and human dignity. Only thus can we better fulfill our yearning that each of us in our own way may become a true instrument for peace and find peace in our hearts, in our families, in our nations, and in our one world.

### WCRP IV COMMISSIONS

The theme of WCRP IV is "Religions for Human Dignity and World Peace." The Commissions and Working Groups for WCRP IV will deal with the following topics:

#### 1. People of Faith Working Together for Peace.

- The responsibility of religious people in promoting mutual understanding and acceptance in their multi-religious societies.
- Living together on the bases of inter-cultural respect and cooperation.
- Building unity and sustaining hope for peace at local, national, and international levels.

#### 2. Human Dignity, Social Justice, and Development of the Whole Person.

- Religious and ideological tolerance as a vital contribution for a humane society and for human rights.
- The continuing violation of economic and political rights and the spiralling number of refugees across the world.
- The humanization of technology and development not only in economic but also in cultural and spiritual terms.

#### 3. World Peace and Disarmament.

- Narrow nationalism as a threat to true nation-building, regional stability, international loyalties, and world order.
- The political and economic causes and consequences of militarism and the arms trade.
- Nuclear and conventional disarmament: matters for our human conscience, stewardship, and survival.
- The creation of nuclear-free zones, including Africa, and the implementation of the agreed Zone of Peace of the Indian Ocean.

### WCRP IV WORKING GROUPS

1a. How to dismantle ethnic and religious prejudices which act as obstacles to building and sharing society, as in the cases of many African and Western Asian ("Middle East") countries?

1b. How to combat racial discrimination as it survives in many parts of the world but is still legally imposed by the apartheid system in South Africa?

2. How to overcome competing, destabilizing, and proselytizing ideologies and religions which act as forces of disunity and as threats to peace in Africa and in other parts of the world?

3. How to spread education for peace and for multi-religious understanding (including attitudes of self-criticism, the promotion of reconciling activities, and the use of more effective methods of communication)?

4. How to draw upon the particular contribution of women in cultivating attitudes and realizing values for peace, especially in women's influence upon the younger generation?

5. How to arrest actual and potential regional conflicts, notably in Southern Africa, Latin America, South East Asia, and Western Asia ("Middle East")?

6. How to close the widening gap between rich and poor, and promote a fair sharing of national resources within and between societies (including the challenge of the New International Economic Order, the safeguarding of the environment, the transfer of technology, etc.) in the interests of reducing "North-South" tensions?

7a. How to improve planning and sharing multi-religious WCRP and other initiatives at national, regional, and local levels in order to kindle and express hopes for the peaceful future of humanity — both young and old, both weak and strong?

7b. How to elaborate particular projects for international WCRP sponsorship to symbolize that religions can and must work together for peace?

### WCRP/International

#### President

Archbishop Angelo Fernandes

#### Honorary Presidents

Shri R. R. Diwakar  
Dr. Dana McLean Greeley  
President Nikkyo Niwano

#### Vice-Presidents

Swami Chidananda	Dr. Maria A. Lucker
Metropolitan Filaret	Rev. Toshio Miyake
Dr. Inamullah Khan	Mr. Zhao Puchu

#### Acting Secretary-General

Dr. John B. Taylor, WCRP/International,  
2 bis, chemin Auguste-Vilbert, 1218 Grand-Saconnex,  
Geneva, Switzerland. Tel. (022) 98-51-62.  
(Please use Nairobi address — below — in July and August 1984.)

#### Secretary-General Emeritus

Dr. Homer A. Jack

Temporary Nairobi Office for WCRP/Africa and WCRP IV  
c/o T. S. Nandhra, Bank House, Moi Avenue,  
P.O. Box 42180, Nairobi, Kenya  
Tel. 29104/20927

#### Chairperson, WCRP/Africa

Bishop J. Henry Okullu

#### Secretary-General, WCRP/Africa

Mr. Wilfred Maciel

#### Secretary-General, WCRP IV

Dr. John B. Taylor

### WCRP IV Nairobi Planning Committee

The following people have kindly agreed to chair planning committees; please feel free to address them with your suggestions or questions concerning local arrangements (see above for address of temporary Nairobi office of WCRP):

Hospitality:	Mr. John C. Kamau
Finance:	Mr. Tarlok S. Nandhra
Transport:	Mr. P. S. Saini
Administration:	Mr. Wilfred Maciel
Public Relations:	Mr. Mohammed Koor
Programme/Coordination:	Dr. Gerard Wanjohi
Multi-Religious Services:	Bishop J. Henry Okullu

## Fourth World Assembly

August 23-31, 1984



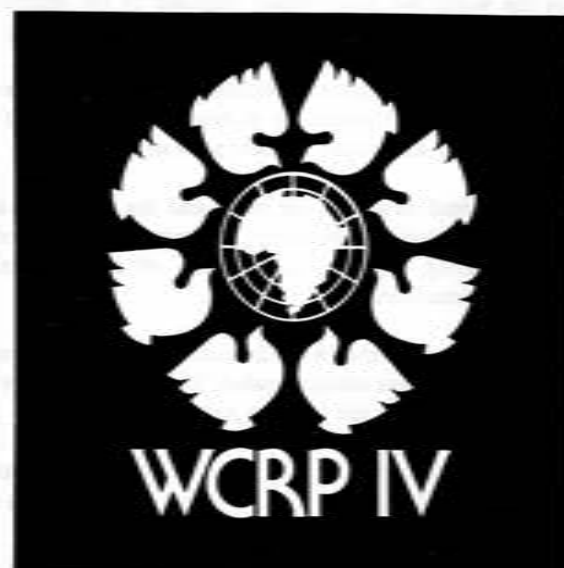
WCRP I  
Kyoto



WCRP II  
Leuven



WCRP III  
Princeton



WORLD CONFERENCE ON RELIGION  
AND PEACE

## THE FOURTH WORLD ASSEMBLY OF WCRP "Religions for Human Dignity and World Peace"

*Five years have passed since the last World Assembly of WCRP was held in 1979 at Princeton, U.S.A. The need for religious people to work together for peace and justice is greater than ever. The willingness to cooperate is growing too; this is testified by WCRP activities at international, regional, and national levels and by the enthusiasm of participants in the preparatory meeting which met at Nairobi in September 1983. They issued the following "call" as well as proposing the following theme and agenda for the World Assembly.*

### A CALL FROM NAIROBI

Greetings from the World Conference on Religion and Peace — WCRP. We, coming from many of the world's religious traditions, greet you: Amani, Peace!

### What Is WCRP?

WCRP is a world-wide movement, consisting of men and women of faith who meet to share their concerns about the many factors and situations which threaten world peace and deny human dignity. While acknowledging that religious elements have aggravated rather than reconciled existing tensions and conflicts, yet we would work together as religious people and with all people of good-will for the realization of a world free from violence — a world in which all people may live in freedom, justice, and peace.

To this end we in WCRP have, over the last 15 years of international, regional, national, and local activities, focussed our attention on promoting dialogue on disarmament, human rights, and development. We have also added our voices to the call for new economic relations, particularly fair trade between nations and especially between those of "North" and "South." Sometimes this has led to concrete multi-religious projects for peace, such as specific help to the "Boat People" in the China Sea and to the Khmer people along the Kampuchean border. We undertook a mission of religious leaders who travelled to Beijing, China, to discuss nuclear disarmament, and we have been active as a non-governmental organization in the U.N. special sessions on disarmament.

We have discovered that the more we are involved in actual service for peace, the more we may grow strong in our respective faiths. WCRP is a common witness of religious people who pray, meditate, and work for peace. In our dialogue we do not seek to ignore our differences, but to respect and understand our convictions and hopes.

### Why Hold A Fourth Assembly Of WCRP?

Three world assemblies of the movement have been held: in Kyoto, Japan (1970), in Louvain, Belgium (1974), and in Princeton, U.S.A. (1979). Most recently, in September 1983, plans for the Fourth World Assembly were made in Nairobi, Kenya, at a preparatory meeting attended by 52 women and men from 24 countries in five continents and from seven of the world's religions. Among those present were many from the recently-concluded All Africa Conference of WCRP at which an African Section had just been inaugurated. More and more the international role of WCRP is to promote sharing and communication between the activities and visions of the various regional sections or national chapters of the movement. A world assembly is one means of stimulating work for peace and reconciliation and bringing influence to bear in many places and on many levels upon governments, public opinion, and religious communities in order to intensify their efforts for the peaceful and just resolution of conflict and injustices.

In the course of this preparatory meeting, we have identified several world issues which urgently need to be further highlighted and discussed on a multi-religious and international basis. These include the need for religious people themselves to harness their endeavors for peace and justice, the need to promote and fulfill our duties to implement human rights, and the need to work through creative diplomacy for conventional and nuclear disarmament. We have therefore decided unanimously to hold the Fourth World Assembly of WCRP in Nairobi, Kenya from 23rd to 31st August 1984. Our theme will be "Religions for Human Dignity and World Peace."

### Why Hold The Assembly In Africa?

There are two main reasons for choosing Africa as the venue for the discussion of this theme. First, the problems faced in Africa today encompass the whole range of concerns felt in the world community. In Africa there is the "East-West" competition between the super-powers which can inflame regional conflicts and could even lead to nuclear warfare. Then, there is racism as found

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or -  
gone  
no more?



# Fourth Assembly WORLD CONFERENCE ON RELIGION AND PEACE

Nairobi, Kenya, August 23-31, 1984

(WCRP IV)

WCRP/International, 2 bis, chemin Auguste-Vilbert,  
1218 Grand-Saconnex, Geneva, Switzerland.

Telephone: (022) 98-51-62. Cable: Relpeace Geneva.

or

c/o T.S.Nandhra, Bank House, Moi Ave., Nairobi,  
Kenya

Telephone: Nairobi 29104/20927

Secretary-General  
(WCRP IV)  
Dr. John B. Taylor

## WCRP/International

### President

\* Archbishop Angelo Fernandes

### Honorary Presidents

\* Shri R. R. Diwakar  
\* Dr. Dana McLean Greeley  
\* President Nikkyo Niwano

### Vice-Presidents

\* Swami Chidananda  
\* Metropolitan Filaret of Kiev  
\* Dr. Inamullah Khan  
\* Dr. Maria A. Lückner  
\* Rev. Toshio Miyake  
\* Mr. Zhao Puchu

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Bishop Bernardino Pinera  
Shri Radhakrishna  
Ven. Havanpola Ratanasara  
\* Rev. Yasuyoshi Sakata  
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Prof. Harmindar Singh  
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Mr. Jerzy Turowicz  
\* Maj.-Gen. Sujan Singh Uban (Retd.)  
\* Dr. Herman Will  
Mr. Rifat M. Yücelten

### Secretary-General Emeritus

Dr. Homer A. Jack

### Acting Secretary-General

\* Dr. John B. Taylor

### Office Administrator

Ms. H. Renate Belck

\* Governing Committee

17 April 1984

Dear Friend,

I am enclosing a series of registration forms for the forthcoming fourth assembly of the World Conference on Religion and Peace/International. We have been glad to have your name as someone who is being invited to attend and hope that you will find it possible to fill in these forms and to return them as requested at your earliest convenience.

Please excuse me for sending this circular letter rather than a more personal confirmation of how pleased we are to see your name among the prospective participants. However you will appreciate that we need a standard approach for all participants regardless of the category in which they will be attending the meeting. Do not hesitate to raise with me any particular problems or questions which I shall try to answer personally either while I am in Nairobi between April 27 and May 9 or upon my return to Geneva on May 12. Please note that I shall be in Geneva for most of the time until the end of June. During July and August I shall be in Nairobi although the Geneva office will still have a secretary in attendance until the second week of August. Please note that you may use the answering machine in the Geneva office for emergency inquiries up to that time.

Please accept my best wishes and my thanks for your interest in our assembly. I hope that you will be receiving before too long some background information in terms of the recommendations of our recent Commission on the Future and also, eventually, in terms of some background reading material which may remind us all of the many converging ventures in the interests of peace and understanding.

Yours sincerely,

Dr. John B. Taylor  
Secretary-General

JBT:rb  
Enclosures



Passport: Required, except for holders of:

1. Identity card for children "Kinder- ausweis" with photo issued by Germany Fed. Rep. (West);
2. Laissez- Passer (travelling on duty) issued by the United Nations;
3. Seaman Book (travelling on duty) issued by any country [1].

#### Admission restrictions:

The Government of Kenya refuses admission to:

1. holders of South African passports, irrespective of residence, except if entering as bona fide delegates to U.N. sponsored conferences only. In that case the visa requirement as described in item 2. applies.

2. alien residents of South Africa arriving from any country and all other passengers arriving directly from South Africa.

They must hold prior to arrival a visa for Kenya, authorized by the Immigration Authorities in Nairobi. However, the normal visa requirements and exemptions in 2. Visa still apply to:

- a. nationals of Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Zambia and Zimbabwe in case they had to transit South Africa for flight connections to Kenya;

- b. those travelling in package or organized tours [1] organized by recognized tour operators/agents in Kenya in collaboration with those overseas. Passengers must show either an itinerary or a letter issued by such a tour operator/agent overseas that they are participating in such a tour.

- c. those stated in 1. Passport item 2.;

- d. the manifested crew of ships and aircrafts.

Those under 1. and 2. are allowed to transit Kenya, provided they continue their journey without leaving the airport.

#### Notes:

- [1] Not applicable to nationals of: Albania, Bulgaria, China (People's Rep.), Cuba, Czechoslovakia, Germany Dem. Rep. (East), Hungary, Korea (People's Dem. Rep.), Mongolian People's Rep., Poland, Romania, South Africa, U.S.S.R., Vietnam (Soc. Rep.), Yugoslavia.

#### 2. Visa: Required, except for:

1. nationals of Kenya;
2. those mentioned under 1. "Passport" 2.;

3. (See also under "Additional Information") British subjects [2] being "Citizens of the United Kingdom and Colonies" and nationals [2] of:

Bahamas - Barbados - Botswana - Canada - Cyprus - Denmark - Dominica - Ethiopia - Fiji - Finland - Gambia - Germany - Fed. Rep. (West) - Ghana - Grenada - Guyana - India - Ireland (Rep.) - Italy - Jamaica - Kiribati (former Gilbert Isl.) - Lesotho - Malawi - Malaysia - Malta - Mauritius - Nauru - New Zealand - Norway - Papua New Guinea - Samoa (Western) - San Marino - Seychelles - Sierra Leone - Singapore - Solomon Is. - Spain - St. Lucia - Swaziland - Sweden - Tanzania - Tonga - Trinidad & Tobago - Turkey - Tuvalu - Uganda - Uruguay - Zambia - Zimbabwe;

4. holders of a re-entry permit or Resident's Certificate, issued by the Kenya Government;

5. passengers of any nationality, except those mentioned under 1. "Passport" - note [1] and holders of Bangladesh passports. See also "Issue 4.;"

#### (TWOV)

6. merchant seamen holding either a passport or a seaman book provided holding a declaration of their shipping company stating:

— the merchant seaman travels on duty to board his ship in a Kenyan harbour;

— the shipping company is responsible for the expenses in Kenya of the merchant seaman;

— the name and address of the shipping company's office or agent in Kenya;

7. those who continue their onward or return journey provided holding confirmed onward/return reservations and valid entry documents for the country of destination. There is no hotel accommodation at the airport.

They may not leave the airport. Those mentioned under 1. "Passport" - note [1] may not leave the transit lounge.

#### Issue

1. by representations of Kenya established in Belgium (Brussels), Egypt (Cairo), Ethiopia (Addis Ababa), France (Paris), Germany - Fed. Rep. (West) (Bonn); also for the Netherlands, India (Delhi), Nigeria (Lagos), Somalia (Mogadishu), Sweden (Stockholm), Switzerland (Zurich), United Kingdom (London), U.S.A. (Washington), U.S.S.R. (Moscow), Zaire (Kinshasa), Zambia (Lusaka) and the United Nations (New York).

Visitors to Kenya wishing to visit Tanzania and/or Uganda and then return to Kenya should request visitor passes for a sufficient period to cover the whole period of their visit to East Africa.

2. by British consulates in non-Commonwealth countries (except in South Africa Rep.) where Kenya has no representation of its own. (Not in the Netherlands; see Issue 1.)

3. Passport and visa issuing authorities of the national Government of the Commonwealth countries below (the list is subject to possible extensions): Australia (Dept. of Foreign Affairs in Canberra and its Passport Offices in the State Capitals), Gambia, Jamaica, Malaysia, Malta, Mauritius, New Zealand (Passport Office, Dept. of Internal Affairs, Wellington), Sierra Leone, Singapore, Tanzania, Trinidad & Tobago and Uganda.

4. on arrival to those mentioned in 2. Visa 5. (max. validity 3 months). However, passengers will experience considerable delay.

#### Additional information

1. Restrictions for persons of Asian [2] origin.

- a. All British Passport holders of Asian [2] origin (including those coming from Kenya's neighbouring countries) must hold a visa, which must also indicate that prior authorization was obtained from Kenyan Immigration Authorities.

- b. All persons of Asian [2] origin must hold the equivalent in convertible foreign currency of the following amounts in KES:

— KES 4000.- for those coming from other countries than Tanzania, Uganda;

— KES 120.- for each day of stay for those coming from Tanzania or Uganda.

In case of non compliance persons will be deported in the same aircraft on which they arrived.

#### 2. General

A visa is not required if passenger is holding a Re-entry Pass for Kenya issued after March 1st 1968.

A deposit of the equivalent of UKL 250.- per person may be required from visitors. In general they may be exempted if they can produce an onward or return ticket.

The deposit is refundable on departure.

The visitor must also hold the minimum equivalent sum of UKL 200.- in convertible foreign currency.

#### Notes:

- [2] Visa exemptions are generally for a stay of 3 months.

- [2] The term "Asian" implies only Indian or Pakistan.

#### 3. Health:

Required — except for transit passengers not leaving the airport — vaccination against:

yellow fever, if arriving in Kenya from abroad within 6 days after leaving or transiting [1] endemic areas outside Kenya (see Terms and Definitions) or infected areas (see General Health Information). Exempt are children under one year.

Persons without valid yellow fever certificate — if required — are subject to quarantine.

#### Recommended:

1. vaccination against:
  - typhoid and paratyphoid fever for all passengers entering Kenya;
  - yellow fever for all passengers visiting any area outside the main cities in Kenya, except children under 1 year;

2. malaria prophylaxis. Malaria risk [2] exists throughout the year in the whole country. There is normally little risk in the city of Nairobi and in the highlands (above 2500 m) of Central, Rift Valley, Eastern, Nyanza and Western Provinces (see Terms and Definitions).

Resistance to chloroquine reported.

#### Notes:

- [1] Not required for those not leaving the airport in the areas concerned.
- [2] The Kenyan Ministry of Health expects you to inform your clients about malaria risk and recommend them to take the necessary antimalaria measures.

4. Tax: Airport Tax: levied on passengers embarking in Kenya for destinations abroad: KES 100.- to be paid in freely convertible currency. Place of payment: Airport of departure in Kenya. Exempt are: nationals and alien residents of Kenya.

5. Customs: Free import: For passengers of 16 years or older:

1.  $\frac{1}{2}$  lb. of tobacco or 200 cigarettes or 50 cigars;

2. 1 bottle of alcoholic beverages;

3. 1 pint of perfume.

Fire arms and ammunition require a police permit.

Prohibited: fruit, plants and seeds, imitation firearms, children's toy pistols etc.

#### Pets:

Cats and dogs must be accompanied by veterinarian good health certificate and rabies certificate issued at point of origin. In addition an import permit must be presented at time of entry.

Same is available through Livestock Officer, Veterinary Department, Post Office, Kabete, Kenya. Allow 30 days from time of application for import permit (Airmail).

Free export: A reasonable quantity of tobacco products and alcoholic beverages. Skin or game trophies require an export permit.

Prohibited: gold and diamonds. Skin or game trophies which are not obtained from the authorized personnel of the Government of Kenya.

6. Currency: Local currency: Kenya Shillings (KES).

Import allowed: foreign currencies:

1. residents of Kenya, Tanzania or Uganda must offer all foreign currency notes for sale to an authorized dealer.

2. other passengers: unlimited, but declaration must be made on arrival.

Prohibited: local currency. However, returning residents of Kenya are allowed KES 100.- for their expenses upon re-entry into Kenya.

Export allowed: foreign currencies:

1. journey to Tanzania or Uganda: — residents of Kenya: nil; — non-residents: the amount endorsed in their passport; — visitors: up to the equivalent of KES 5000.- or that amount endorsed in the passport upon arrival.

2. other journeys: up to the equivalent of KES 4000.- every two years provided the amount is entered in passenger's passport.

Prohibited: local currency. However, returning residents of Kenya are allowed KES 100.- for their expenses upon re-entry into Kenya.

No interchangeability of local currencies between Kenya, Tanzania, Uganda.



# WCRP/USA

United States Section

World Conference on Religion and Peace

777 United Nations Plaza, New York, N.Y. 10017, U.S.A.

Telephone: (212) 687-2163 Cable: Relpeace

May 9, 1984

*Put in  
top folder*

## Past Presidents

Bishop John J. Dougherty  
Dr. Dana McLean Greeley  
Rabbi Israel Mowsowitz

## President

Rev. Kenryu T. Tsuji

## Vice Presidents

Dr. Vigar A. Hamdani  
Sister Marjorie Keenan  
Mrs. Norma Levitt

## Secretary

Rev. Elizabeth Alcalde

## Treasurer

Dr. R. Lawrence Turnipseed

## Executive Committee

Mrs. Edna McCallion  
Dr. Robert F. Smylie

Dear Friend:

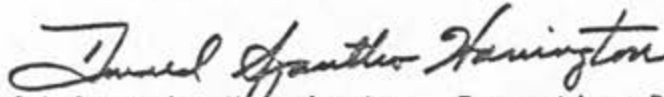
At the last meeting of the Board of WCRP/USA I was asked to try to draw up a summary of the Purposes and Principles and Programs of WCRP as we might try to project them toward the end of the century.

I have tried my hand at this, and a rough draft is enclosed. It, of course, needs discussion, very possibly a total re-working. The program needs to be spelled out in much more detail, indicating what we think local chapters could do and other organizational details.

This is really just a thought-starter, but I am sending it out to try to get your thinking. If you will send me your reactions, I'll try to summarize them and integrate them into the statement, and then we can discuss it at some length at our coming meeting in June.

My best to you as always,

Yours warmly,



Donald Szancho Harrington, Executive Director

DSH:ew

## THE FUTURE OF THE WORLD CONFERENCE ON RELIGION AND PEACE

It has become apparent that the purposes and program of the World Conference on Religion and Peace have become somewhat indistinct. We have had three, successful World Conferences in Japan (Kyoto), Western Europe (Belgium) and the United States (Princeton), and we will have the Fourth World Conference in Nairobi, Kenya in August of 1984.

There are certain facts about WCRP that are worth noting. During its fifteen years of existence, it has continued to grow and spread, and has become the only ecumenical-interfaith organization working for peace and justice which is truly worldwide and well balanced between leadership representatives of the great faiths and geographical regions of the world. During these fifteen years it has maintained an effective and useful presence at the United Nations, and at various other international conference having to do with peace and world development. It has won the support of outstanding leaders of religious groups--Jewish, Christian, (Catholic, Protestant and Orthodox), Buddhist, Hindu, Muslim, Sikh, Parsi, Jain, Shinto, African, American Indian and others. It is the broadest inter-faith effort represented at the United Nations. It has chapters in Japan, India, South Asia, Africa, Southern Africa, Western Europe, England and the United States and Canada. It has leadership contacts in Latin America who have attended its conferences, and the potential for an organizing effort there.

The World Conference is, however, still an organization of individuals, though many of them are leaders of their respective religious groups. Most of the funding has come from individuals who have been able to obtain special grants from individuals, foundations or from budgets accessible to them, or from their respective denominations. Though there has been discussion of making WCRP truly ecumenical by obtaining affirmations of adherence on the part of the different religious organizations with financial support in their budgets, this has not yet begun to take place. There are reasons. First of all, some of these faiths are missionary faiths, and might feel compromised in their missionary endeavor by formal support of an inter-faith organization. Before WCRP can become an official representative of the various faiths which compose it, there must first be extended and thorough discussion and the hammering out of a consensus of viewpoint, an acceptable theology of interfaith organization. Then, proposals will have to be brought to the different faiths for their official consideration and possible adoption. This is, obviously, a fairly long and complicated process, full of pitfalls and dangers, though when timely, much to be desired, and certainly

the next order of business if WCRP is to continue to grow.

At the present moment WCRP is at a turning point. The Secretary General who guided it over the rough ground of the pioneering fifteen years has retired because of health, and the organization has a new Secretary General, fully conversant with the inter-faith field, and superbly prepared for leadership in a new period of growth. However, the financial underpinnings of the organization are exceedingly precarious. Over the past fifteen years, the organization has depended upon individuals raising money from denominations, but these individuals have changing responsibilities, many have retired, some have died. It is difficult to sustain financial support on this basis. As we approach WCRP IV in Nairobi it appears that it will be possible to have a good Conference, but it may totally use up WCRP's small endowment, made possible by the gift by President Niwano of Rissho-Kosei-Kai of his Templeton Prize to WCRP in order to establish an Endowment Loan Fund.

Our first responsibility, then, would seem to be emergency fund raising to carry the organization through 1984, and restore to the Niwano Endowment Fund the approximately two hundred thousand dollars which has been borrowed from it over the period of the last few years.

Assuming, for the moment, that that effort can succeed, the next step is to reformulate our purposes and program for the rest of this century.

#### PURPOSES

From the beginning, the purposes of WCRP have been:

1. First, because world peace in the nuclear age has become imperative if human life is to continue on this planet, - to mobilize the peace-energies of the world's great religious faiths and their adherents on behalf of the things which make for peace, - i.e. stopping the Arms Race, achieving a freeze on the manufacture, testing or further deployment of nuclear weapons, moving toward a balanced, staged and fully inspected process of disarmament, first of nuclear, and later of conventional weapons systems, the increased use and gradual strengthening of the United Nations and its many agencies as a system of international security and international development, capable of mediation, conflict management and resolution, disarmament policing and agreed upon plan for disarmament, and eventually a functioning as a democratically organized system of enforceable world law.

To help accomplish this purpose, WCRP has gathered religious leaders of the world's great faiths in four World Conferences so as to hear their views as to how world peace can best be secured and justice in world development be forwarded. Through its give and take dialogue, through its newsletters and publications, it has kept its members and their groups au courant on developments at the United Nations and its specialized agencies, and through consultations and publications has spread information on the technology of peace making. It has sought to assist religious groups in influencing their own governments in such areas of concern.

2. Secondly, - because many of the world's present conflicts appear to be religious in origin, occurring both within religious groups, (Catholic versus Protestant Christian in Northern Ireland), (Sunni versus Shiite Muslims in the Middle East), or between religious groups (Jewish versus Muslim) (Hindu versus Buddhist) (Hindu versus Muslim), etc., - to cultivate increasing mutual understanding and tolerance among the religions of the world by bringing the great faith leaders to work together intimately, not to try to propagandize or convert each other, but to create the conditions of an organized common peace in the world.

3. Thirdly, - many of us who have had experience in inter-faith relationships believe that the time has come to begin to lay the foundation, to cultivate the soil for the ultimate emergence of a world theology for peace, which would help the world's great faiths, without their abandoning their own unique myths, rituals, and claims, to experience and feel their many commonalities, - common patterns of belief, common moral concensi as well as the common threat to all religions inherent in the arms race, - thus helping them to unite their vast energies on behalf of programs that can lead to an overcoming of the present drift to war and destruction in a world of anarchy, and to begin to move in the direction of organizing the world for justice and peace.

#### PROGRAM

1. There is a need for us to extend our present organization of regional groups, which would in turn organize and supervise the local chapters. For local chapters to thrive, it would be necessary to develop programs of inter-faith peace, studies and action projects, bringing religious leaders and laity together at least once every three months for joint discussion and action, all of this coordinated from Headquarters by WCRP/International.



2. The time has come to move from an unofficial toward being an official arm of the world's great faith organizations, through a program of seeking official recognition by denominations with representation by official delegates, and with commensurate financial responsibility for some portion of the budget. As one of our people put it, until the denominations show that they take WCRP and its work seriously, we shall not be able to maintain a stable program or to raise significant amounts of money either from the denominations themselves or from outside foundations.

3. WCRP should already begin to plan for a fifth world conference, to be held probably in Latin America, the one continent where no conference has as yet been held. The goal should be a world conference in Latin America in 1988 or 1989.

4. WCRP should seriously begin planning, and to get the cooperation of the leaders of the world's great faiths in planning, a Second World Parliament of Religions to be held in 1993 on the one hundredth anniversary of the First World Parliament of Religions which was held in connection with the Columbian Exposition in Chicago. I believe there will be another World's Fair in Chicago in 1993, and we should begin to cooperate with other religious organizations in the planning of a Second World Parliament of Religions in which each faith would bring not only its faith witness, its service witness, but most especially its peace witness and program.

There are many things that might be done to enhance and dramatize such a World Parliament of Religions, including, perhaps, an Interfaith Temple of Peace on the Fair Grounds with facilities for Jewish, Christian, Muslim, Hindu, Buddhist, Sikh, Parsi, Jain, American Indian, Native African, Shinto, and other religious approaches. A special committee of WCRP/International should be established already to begin thinking through approaches to this question.

By the end of the twentieth century, which is now only sixteen years away, there should be a new approach to inter-faith relations, a well established inter-faith ecumenism based on the principles of mutual understanding, respect, toleration, and appreciation, among the leaders and the adherents of the world's great faiths. When and as this begins to take place, we may be confident that the voice of religion will be increasingly effective in creating the kind of atmosphere of community necessary if we are to strengthen international institutions and move more rapidly toward peace.



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REPORT OF  
THE COMMISSION ON THE FUTURE

Chateau de Bossey  
Geneva, Switzerland

13-17 February, 1984

World Conference on Religion and Peace/ International  
2 bis, Chemin Auguste- Vilbert  
1218 Grand-Saconnex, Geneva, Switzerland

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### I. Introduction.

- 1. When the Commission on the Future was appointed it was given a double mandate. The Commission "will study the objectives of WCRP, its three World Assemblies, its national and regional committees, and its past and current programs." The Commission "will make specific suggestions for the future of the organisation during the Fourth World Assembly -- WCRP IV -- at Nairobi in August 1984." (Memorandum, WCRP/International, May 6, 1983.)

2. In order to fulfil this double mandate, the Commission on the Future met from February 13 to 17, 1984, at Bossey near Geneva, Switzerland. The eight members of the Commission represented eight nations, four continents, and four religions. They were supported by four additional members of the Nominating Committee of WCRP, and by five Ex-Officio and staff participants. (See Appendix I.)

The main input for the meeting was a report submitted to the Commission by Prof. François Houtart of the Catholic University of Louvain, a scholar in the sociology of religion, who had been engaged as Research Director to undertake a research study on WCRP. Prof. Houtart's summary of his study has been added to this Report as Appendix II. The text of his full report is being sent to all those who contributed to the survey. Further copies are available from WCRP/International for US\$ 5.00 to cover costs.

In addition, the Commission was provided with the results of a questionnaire on "Future Organisation and Programmes of WCRP/International" which was answered by some 40 persons engaged in WCRP activities and presented by Dr. John Taylor, Secretary-General of WCRP/International. (See Appendix III.)

The following report is the result of discussions and reflections based upon the materials presented to the Commission as well as upon the personal experiences of the participants who have been involved in WCRP activities for a long time, some of them since the Kyoto Assembly in 1970.

3. We gratefully appreciate the work which has been done by Prof. Houtart and by Dr. Taylor in preparing material for our evaluation of some aspects at least of the past developments, and for making some suggestions for the future of WCRP. During our meeting, the burning issue of peace challenged our hearts and minds with a sense of urgency; it led us to reflect with renewed vigour and imagination upon the future contribution WCRP can make to promote peace. Drawing upon the positive experiences of our multi-religious and multi-cultural gathering, we came to realize afresh the specific possibilities which WCRP provides.

At the same time, however, we became aware of our inadequacies and shortcomings. It was not only that the material we had before us was necessarily limited and did not cover the full variety of WCRP experiences and aspirations. During our meeting, we often felt ourselves unable to cope with the larger task lying before us. So in the light of our mandate, we have to be circumspect about the conclusions we have reached.

## II. Evaluation.

### 1. Research Study of Prof. François Houtart. (See Appendix II for Summary.)

a. The research made to evaluate the work of WCRP focussed on two aspects: the main thrusts of the various world assemblies, especially on their general conclusions, and a survey made about the orientation of WCRP participants based upon a questionnaire. Limits of time and finance did not allow the inclusion of other resource material apart from some reference to regional follow-up activities. Therefore, the research study did not present a complete picture of all the different dimensions and activities of WCRP. Members of the Commission pointed out some of these missing aspects:

- A full evaluation of WCRP conferences cannot be based only upon the final statements and findings which necessarily are of a more general and sometimes repetitive character. There is an underlying commitment to uncompromised engagement for peace which is articulated in personal testimonies, discussions and lectures, and which gave and continues to give WCRP a "prophetic" dimension. This becomes even clearer when the regional and local activities of WCRP groups are taken into account as well.

- A similar observation was made concerning the major issues of WCRP. While the research study stresses respect for life and human dignity as focal points of agreement among all the religions represented in WCRP, the spectrum of concerns WCRP has dealt with seems to be much larger: issues such as unity of humankind, human dignity, questions of environment, conflict resolution, and intercultural communication are still on the agenda.

- WCRP has always been keen to take a holistic approach to peace in a spirit of justice for the poor, and of love and compassion for all. This spirit, undergirding the movement, must not be lost.

b. Yet such limitations do not minimize the great help the Commission gained from the research study and the presence of the Research Director during the meeting. The critical analysis with which we were presented and the conclusions which we were asked to draw from it were challenging and creative catalysts for the work of the Commission. So some of these conclusions and questions should be mentioned:

- In the face of the multiplication of initiatives in the field of disarmament, human rights, and development, what is the specificity of WCRP?

- What kind of specific spiritual approach could be developed?
- Two main lines of thinking seem to be present in WCRP. The first one emphasizes the individual aspect: peace begins in the heart. The other one emphasizes the structural and global aspects of peace and development. It appears difficult to make the synthesis between the two.
- Making the link between the problems related to peace and religion is no doubt the most difficult task. It is made through ethics, but the main questions remain: how can the individual code of ethics be related to the social dimension of human life, and which type of social analysis should be adopted in order to move beyond generalities?
- In the face of the total vision that peace implies in its links with development, disarmament, justice, human rights, and respect for nature, what specific issues should be tackled?

## 2. Questionnaire of Dr. John Taylor. (See Appendix III for Summary.)

Dr. John Taylor presented the results of a Questionnaire on Future Organisation and Programmes of WCRP/International. Towards the end of 1983 this questionnaire had been sent to some 70 people closely related to WCRP. There were 40 completed questionnaires returned.

Part I of this questionnaire dealt with the organisation of WCRP/International. The majority of the respondents preferred to have world assemblies every four or five years. The majority of respondents favoured the establishment of a multi-religious secretariat. The ideas developed in the Commission and shown later in the report give a possible shape for a secretariat.

Part II of the questionnaire dealt with future programmes of WCRP/International. A majority of the respondents favoured making prevention of nuclear war and peace education into priorities in WCRP/International programmes.

The Commission on the Future attempted to integrate this material into its discussions. However the full implications of the results of this questionnaire call for greater study in depth than was possible for the Commission in the course of its short deliberations.

## III. Basic Issues.

### 1. Specific Focus and Character of WCRP.

In order to guide the future action of the Conference and in order to relate adequately to other bodies, organisations, and agencies, it is important to express in a clear way what is the specificity of WCRP. A departure point for reflection can be found in the definition of WCRP given by Prof. Houtart as a voluntary association which aims to promote world peace and which is made up of people belonging to world religions. The main elements are all major religions in all sections of the world on all aspects of peace.

From Kyoto onwards the search has been on to enlist "the forms of inner truthfulness of the spirit as having greater power than hate, enmity, and self-interest," "a realisation that might is not right," and "a profound hope that good will finally prevail."

The main tasks are to share among the people of the world a deeper knowledge of the sanctions and traditions which each religion has for world peace and justice; to discover in the approaches and backgrounds to the different religions some common religious principles conducive to the peace of the human community, and to promote a unity and universality of conscience through them; to apply them in a spirit of social responsibility to the obstacles to peace in the areas of human rights, development, environment, disarmament; to create public opinion in favour of using peaceful methods for solving problems and fostering community to seek to bring these methods to bear on local, national, regional and international levels.

The specific focus of WCRP is a living dialogue of religiously committed persons to the issue of peace through the application of spiritual motivation. Religion's integrating force may, not least, be enlisted through silent reflection/meditation/contemplation, so that spiritual resources and energies are associated with the efforts of social scientists and peacemakers in their search to give a new direction to society.

### 2. Nuclear Disarmament.

Nuclear disarmament has become nowadays a priority not only because of the failure of all negotiations and because of the continued increase of atomic arms production, but because thereby the whole possibility of nuclear holocaust by calculation or miscalculation is ever greater. However, it is only one side of a larger issue: disarmament in general. It is important to recall, as an indication of the



magnitude of the issue, the amount of military expenditure involved during the past years: \$90 billion in 1962, \$102 billion in 1967, \$225 billion in 1973, \$400 billion in 1979, and \$660 billion in 1983; this amounts to an increase of 733% in 20 years in global armament expenditures.

It is proposed that WCRP/International make a statement about the morality of the nuclear arms race, inspired by various existing statements such as that of the U.S. Catholic Bishops, the World Council of Churches (Vancouver, 1983), and those of other religious bodies. It is hoped that WCRP could promote a multi-religious reaction which would promote the universality of these existing documents.

This statement would be cast in a broad, analytical framework and it would offer a global vision. It could include elements such as the following:

a. To show how the increase of nuclear armaments in particular, as well as armaments in general, is linked with a global war economy. Economic decisions are increasingly disconnected from any rational defense purposes. Such a war economy is one of the major obstacles to the solution of economic inequalities in the world. It brings all affected economies into a profound contradiction with their primary purpose, that is, the just distribution of resources to all. It is also one of the elements bringing many nations of the world into financial crisis and impelling them to reduce social and cultural investments and expenditures, necessary for the welfare of their people. In all circumstances, the poorest peoples are the first victims, for example in the shattering of their village barter economies by a market economy which all too often increases the profits and power of an increasingly smaller minority.

b. WCRP must work further to spell out the link between this war economy and the suppression of human rights and dignity. In all countries (especially but not only where military dictatorships are imposed), the existing economic relations and systems are hampered in their natural growth by increasing military expenditures. It should be a matter for concern, however, that under every political system, informed public opinion is still insufficiently heeded where military decisions are concerned.

c. To show the danger of a "war culture" where war appears as inevitable and where even a so-called "limited nuclear war" is presented as a possibility and accepted among some strata of the public opinion.

### 3. Towards an International Code of Social Ethics.

Peace and religion can be brought together through ethics. Religious traditions may give the inspiration for the promotion of ethical values, but, in order to be adequate to the dimension of the present problems of humanity, those ethical values have to answer to certain conditions. There is a consensus of all religious traditions in their respect for life, human dignity, and equality for all persons or peoples of the world.

From Prof. Houtart's research on WCRP, it appears that diverse positions exist on ethical questions. Some ethical positions emphasize the individual dimension. However, in all WCRP assemblies it has been expressed that a social ethical dimension exists and this cannot be reduced to the level of individual ethical dynamics. It appears that the problem of war and peace cannot be tackled adequately by an individual ethic, asking only for the conversion of hearts. Problems of social, economic, and political structures still exist, requiring other types of action and the development of ethical norms, more in keeping with global solidarity. This has been expressed in the various conferences, but important tasks still remain:

a. To study the link between the social and the individual ethical dimension, when peace problems are at stake, with all their roots in economic inequalities, political domination, and ethnic divisions.

b. To take account of the fact that social ethics cannot be expressed only in terms of interpersonal relations, which is a major trend among most religions. This can lead toward social solutions advocating cooperation between nations without a serious analysis of the fundamental contradictions existing between national interests. As a matter of fact, society is not an aggregate of individuals, nor only the coexistence of various nations and social strata, but a somewhat logical network of social relations, which are the result of the way people organise their collective existence and survival. Such organisation should also be subject to an ethical approach and the higher claims of the human spirit above drives towards selfishness, greed, and lust for power.

### 4. Towards a Spirituality of Peace.

It needs to be stressed that spirituality extends beyond ethics and can also expand and empower people's ethical commitments. Through WCRP many people have experienced and come to appreciate the



as being helped to deepen their own religious beliefs. The spiritual experiences of many people of all faiths need to be taken into account: the visions, the dreams, the hopes, the sufferings, all of which can nurture a spirituality of peace.

There should be real attempts to understand each other's cultural viewpoints: that involves multi-cultural understanding and dialogue whereby barriers fall away and the sense of being brothers and sisters in the human family is forwarded. There is need for a spirituality based on the recognition of the universal solidarity of humankind -- the vision of one humanity. This needs to be brought to life, little by little, until it becomes a reality. The fellowship of shared spirituality and commitment may express itself in ways of joint witness and meditation for world peace.

There should also be encounters of reconciliation. These may be needed in conflict situations, and may, at times, even avert conflict. These efforts may involve struggle, but bearing witness to a struggle is to sustain a sign of hope; and celebrating the struggle or sharing in it is hope realized.

#### 5. Studying and Acting Together for Peace.

WCRP has published significant material concerning the various approaches of individual religious traditions to the peace process and also concerning the role of the non-governmental organisations in inter-governmental disarmament and arms control negotiations.

WCRP could appoint a multi-religious committee to formulate questions leading to a better understanding of the ethical basis of peace-seeking, and of attitudes towards communities outside one's own faith tradition.

These questions could be addressed to the appropriate religious authority within each faith community for study and reflection and possible action. It would be important that each community should have an opportunity to judge for itself the impact that these cardinal principles have had on behaviour in the past and in the present. It would be important that the questions and answers be shared first within each faith community. Then, we might share our insights in good will and in good faith.

Our peace actions would then be clearly formulated not only on the ethical base of our own religious tradition, but also on an understanding of the ethical base of religions other than our own. Thus, we may be encouraged to act together for peace.

#### 6. Some Aspects of the Functioning of WCRP Conferences and Activities.

The term "expert" is nowadays often understood negatively as meaning those operating in some mysterious level divorced entirely from the understanding of "ordinary" people. Properly understood, however, these are men and women able to bring adequate knowledge and analysis, but also experience, to the complex problems of peace and economic justice. Thus they can assist all sections of society to participate more effectively in making peace.

It must always be borne in mind that the real "experts" in any kind of unjust situation, economic and political, are the people who are experiencing and suffering injustice. For example, it is the "non-whites" in South Africa, or the "untouchables" in India, who are the real "experts" in what racial and caste discrimination are all about. Therefore, their voice should be heard loudly and their points of view should always be present.

These considerations should direct the choice of "experts" made by WCRP. Appropriate expertise is not always welcome, but also necessary and may bring into the picture new ways of raising the questions and of analyzing the problems. We are aware that there is no science which is value-free. Science and technology have become expensive commodities and powerful tools in the hands of those individuals, organisations, or nations which possess them. Therefore, those who possess such knowledge (expertise) must operate under the constraints of ethical and experiential considerations, and not the contrary.

Equally essential for the functioning of WCRP is to strive for a fully participatory organisation of its regional and international conferences. Efforts must be made to balance all religions and regions. Religious leaders, the laity, men, women, youth, and elders must always be adequately represented. In all these groups there will be people able to take an active part in the deliberations and proceedings of WCRP conferences. The possibility of a consensus has to be preserved, but without losing the prophetic dimension. Specific means must be pursued in the way that the conferences are organised in order to keep this in mind.

Similarly, WCRP conferences must always remain open to the challenges which may come to them from those who speak from non-religious contexts.

The Commission on the Future assisted by members of the Nominating Committee considered the question of structures of WCRP/International. Taking up results of the questionnaire presented by Dr. John Taylor, the Commission tried to make the structures at the same time representative of the WCRP constituency, and efficient in promoting the goals of WCRP. In the light of these needs, the following structures are suggested.

### 1. Leadership.

a. Honorary Presidents. It was proposed to continue the tradition of appointing Honorary Presidents; in this way the experience and continuing guidance of our older leaders and particular individuals could be brought together to the work of WCRP as a world movement.

b. Presidents and Advisors. To lay emphasis on the multi-religious and multi-national character of WCRP/International, it was felt that we should choose eight to ten Presidents, to cover the period between one World Assembly and the next, in order to guide the workings of WCRP/International. It was proposed that at every stage of choosing the leaders of the organisation, we have to keep in view the multi-religious and multi-national character of WCRP, but that for the sake of better representation, we should not sacrifice aspects of competence, efficiency, and spiritual leadership. Presidents should cover the various regions and the major religions of the world without ignoring the minority religions. If all these could not be covered among the Presidents, this might be achieved by the next level of some 30 "advisors;" they would normally meet only at Assemblies, unless other opportunities arose, and could constitute the original "Board" members of WCRP/International.

The Presidents, who are responsible for the overall policies and principles of WCRP as developed at World Assemblies, should meet immediately after the World Assembly, and then at least once between the two World Assemblies, unless the need for an emergency meeting arises.

c. Executive Committee. Each year, or as required, a small Executive Committee, consisting of one President (elected by the Presidents as the Chairperson of the Executive Committee) and three other Presidents, should meet. This Chairperson and Committee should take decisions for the execution of the principles, policies, and work of WCRP/International.

The Executive Committee should have the power to co-opt or invite members of the Council of Advisors or other persons in the WCRP constituencies.

d. Finance Committee. The Presidents should also appoint a Finance Committee, the chairperson of which may be designated as Honorary Treasurer; he or she should already be a member of the Executive Committee. The composition of the Finance Committee may be from among the Presidents, the Council of Advisors, or the wider constituencies of WCRP. The Finance Committee may meet at the same time as the Executive Committee or as required.

As the access to and responsibilities for fund-raising normally lie with the local and regional bodies of WCRP, it seems essential that the Finance Committee should be in close contact with those bodies. There has to be a sense of mutual responsibility about how to share the financial resources among local, regional, and international needs and projects.

### 2. Staffing.

The Secretary-General of WCRP/International is to be the chief executive, and the coordinator of the work of WCRP. To help and assist the Secretary-General in the discharge of his or her duties, it was proposed that, subject to the availability of funds, he or she be given one to three active Associate Secretaries-General, each coming from a different continent, viz., Africa, Asia, and the Americas. The distribution of their work is to be left to the Secretary-General. Efficiency is to be the hall-mark of the international secretariat.

The work of the Associate Secretaries-General from different religions and continents would be enlisted to serve the four major continental regions where WCRP has developed. If feasible, these individuals could be seconded to the international secretariat in Geneva or New York for a period of three to four months each year. For the rest of the year they could travel to other areas to interpret both the concerns of WCRP/International and also those perspectives that emerge from their own region. This use of professional staff could help promote multi-cultural and multi-faith understanding.

It was recommended to shift the headquarters of WCRP/International to Geneva, but it was felt necessary to have a small, but efficient office in New York for active liaison with the U.N., and its connected agencies. The New York office should be headed by an Associate Secretary-General, and in his/her absence, a reliable liaison officer would be in charge of the New York office.

## 4. Nominations.

Although the Commission did not have enough time to cover all criteria for the leadership and staff of WCRP/International, they agreed to a provisional and partial list of names of people who should be approached for their agreement to be nominated at the Fourth Assembly. It was clearly understood that more names might come not only from Commission members, but from WCRP national and regional bodies.

## V. Future Programmes.

The Commission, after having reevaluated the objectives of WCRP and considered some of the major issues lying before it, turned to formulating possible action programmes. Therefore, some of the aspects dealt with under "Basic Issues" (see III) really emerge again in the following suggestions.

The Commission considers that the programme of WCRP/International has two complementary aspects, one of which is more directly related with the developing and carrying out of substantive programmes, the other with the developing and nurturing of national and regional WCRP groups. These two aspects are closely interrelated.

## 1. Substantive Programmes.

a. To help to end the nuclear arms race and to elucidate the relationship between the arms race and the continued oppression of the poor. Our multi-religious presence must bring pressure to bear on halting the arms race in both its nuclear and conventional forms. WCRP should trace out the dynamic links between the arms race, underdevelopment, and the suppression of human rights. Specific aspects of this WCRP programme were set forth by this Commission in "Basic Issues" (III, 2).

b. To utilize the holistic approach. The implementation of the universal goals continues to be holistic: study, education, and action for disarmament, development, human rights, conservation, and conflict resolution. Our unique modality of multi-religious dialogue not only affords clearer understanding and acceptance of differences among faith traditions, but may also become a model for clearer understanding and acceptance among nation states with ideological differences.

c. To educate for peace. In the light of the resolutions of the Louvain Assembly concerning peace education, WCRP/International should still consider peace education a priority. In view, however, of the breadth and specialized character of the field, it should not attempt to develop or create its own programme for peace education. It should, therefore, foster the sharing of material which seem particularly suitable, be they from an international body, such as UNESCO, or from a national or regional group.

WCRP/International should recommend to national and regional groups that they consider peace education a priority.

d. To promote spiritual reflection and understanding. In order to develop an awareness of the potential and actual contributions of each world religion to peace, visits to each other's places of worship may be arranged. These can be steps toward mutual trust and understanding, and may, in some cases, lead to opportunities of binding people together in meditative reflection, and in a fellowship of shared spiritual commitment towards ever greater cooperation in the service of the human family.

## 2. Developing Regional and National Groups.

a. To encourage WCRP regional programmes. WCRP/International should not, per se, determine regional programmes regarding local issues. It should, however, ask local and regional WCRP groups to share with WCRP/International their experiences of successful initiatives in helping to resolve conflicts or promote social justice and in launching worthwhile programmes such as the European "Initiative for Active Hope." The very fact that people of different faiths meet together regularly is in itself a successful peace event.

b. To continue multi-religious projects. WCRP/International should continue to undertake multi-religious projects, in the spirit of the Boat People and Khmer projects. We should continue our multi-religious missions to the world's nuclear capitals such as our mission to the government of China.



c. Relationships with other bodies. The continued active presence of WCRP/International at U.N. Headquarters in New York was strongly affirmed. A WCRP/International NGO representative, working with, and responsible to, the Secretary-General, should be named. This person should be available full-time to the U.N. and should be of sufficient stature and experience for this task. Representation at Geneva and at the headquarters of other U.N. bodies should be continued and strengthened.

It was recommended that WCRP/International rather than regional committees would be the body that applied for affiliation with other worldwide bodies. Further, the Commission on the Future welcomed the reported proposal that the name of ACRP be changed to WCRP/Asia.

WCRP/International should explore with national or regional WCRP constituencies how to establish links with other religious bodies. This would be an attempt to move from individual to institutional membership. The differing institutional structures of various religious bodies should be taken into account in this matter.

WCRP/International should similarly explore collaboration with secular peace organisations, and encourage its regional bodies to move along similar lines.

### 3. Further Recommendations for WCRP.

a. Women. WCRP/International should recognize the role that women can play in fostering peace and promote their continued access to WCRP groups and activities as well as encouraging the development of women's groups where necessary.

b. Youth. Recognizing the contribution that youth can make to WCRP, we should give special priority to their participation in our work. In view of the International Year of Youth in 1985, the Secretary-General is requested to explore the possibilities of bringing together youth from various parts of the world. (Youth is defined here as 35 years or under.)

c. Assembly Proceedings. We further recommend that the proceedings of WCRP IV be published and distributed in various forms and through diverse communications media as soon as possible after the Assembly.

d. Organisation Manual. In carrying out the important work of developing and nurturing national and regional WCRP committees, something which WCRP/International considers an integral part of the programme of WCRP, the Secretary-General should give consideration to the development of a manual for local, national, and regional WCRP groups, giving, inter alia, guidelines, suggestions for programmes, ways to facilitate inter-religious meetings, access to various communications media, and other relevant information.

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### Appendix I.

#### LIST OF MEMBERS OF WCRP COMMISSION ON THE FUTURE AND OTHER PARTICIPANTS

##### Members of Commission on the Future.

- |  |                              |
|--|------------------------------|
| 1. Sr. Marjorie Keenan, c/o Prospective, 106 West 56th Street, New York, N.Y. 10019, U.S.A. (Chairperson of Commission on the Future.) | (WCRP/USA)                   |
| 2. Dr. Inamullah Khan, House No. 4, Bahadurabad Road, No. 2, Karachi 0511, Pakistan. (Chairperson of Nominations Committee.)           | (WCRP/Pakistan)              |
| 3. Rev. Michael Mildenberger, Kirchenamt der EKD, Friedrichstr. 2-6, 6000 Frankfurt/Main, Federal Republic of Germany.                 | (WCRP/Europe and Germany)    |
| 4. Dr. S.G. Mudgal, Principal's Quarters, Now. Wadia College, 19 Late Princ. Joag Path, Poona 411 001, India.                          | (WCRP/India)                 |
| 5. Mr. Masuo Nezu, Risho Kosei-kai, 7-1 Wada 2-chome, Suginami-ku, Tokyo 166, Japan.   | (WCRP/Japan)                 |
| 6. Bishop J. Henry Okullu, Diocese of Maseno South, P.O. Box 114, Kisumu D35, Kenya.   | (WCRP/Africa and Kenya)      |
| 7. Bishop Rémi De Roo, 740 View Street, Victoria, B.C. V8W 1J8, Canada.  | (WCRP/Canada)                |
| 8. Miss Hannah Stanton, 63 Park Road, Hampton Hill, Middlesex TW12 1HX, England.   | (WCRP/Europe and UK-Ireland) |

.../...

A. Ex-Officio.

9. President of WCRP/International: Archbishop Angelo Fernandes, Archbishop's House, Ashok Place, New Delhi 110 001, India.
10. Research Director: Prof. François Houtart, Centre de Recherches Socio-Religieuses, Université Catholique de Louvain, Place Montesquieu 1, Boite 21, 1348 Ottignies -- Louvain-la-Neuve, Belgium.

B. Additional Members of Nominating Committee.

11. Mrs. Fredelle Brief, 8 Seneca Hill Drive, Willowdale, Ontario M2J 2E2, Canada.
12. Metropolitan Filaret of Kiev, Moscow Patriarchate, External Church Relations Dept., 18/2 Ryleyev St., Moscow G-2, 121002, U.S.S.R.
13. Rev. Toshio Miyake, Konkō-kyō Church of Izuo, 21-8, 3-chome, Nishi, San-gen-ya, Taisho-ku, Osaka 551, Japan.
14. Mr. Mehervan Singh, 5001 Beach Road No. 07-24, Golden Mile Complex, Singapore 0719, Republic of Singapore.

C. Staff.

15. Miss Rénate Belck. (Staff of WCRP/International.)
16. Mrs. Reiko Blauenstein, 30 rue de Moillebeau, 1209 Geneva, Switzerland. (Interpreter for Rev. Miyake.)
17. Dr. Homer A. Jack, 489 Willow Road, Winnetka, Illinois 60093, U.S.A.
18. Mr. Toshio Kozai. (Interpreter for Rev. Miyake.)
19. Dr. John B. Taylor, WCRP/International, 2 bis chemin Auguste-Vilbert, 1218 Grand-Saconnex, Geneva, Switzerland.
20. Mr. Mstislav Voskressensky. (Interpreter for Metropolitan Filaret.)

D. Regrets.

1. Dr. Dana McLean Greeley, First Parish, Concord, Massachusetts 01742, U.S.A.

E. In Attendance.

1. Mrs. Ingeborg Jack.
2. Mrs. Singh.
3. Mrs. Margaret Taylor.

Appendix II.

SUMMARY OF REPORT OF RESEARCH DIRECTOR, PROF. FRANCOIS HOUTART,  
WCRP COMMISSION ON THE FUTURE

The research carried out in order to evaluate the work of WCRP centered on two main questions: the main orientations of the various conferences and a survey about the orientations of the participants. Here are the main conclusions.

I. From the Conferences.

An analysis of the content of the general statements approved at the various world and regional conferences enables us to make the following remarks.

1. There has been an extension of the topics treated under the motto of Religion and Peace. The various dimensions of peace, not only with respect to war preparation and armament, but also with respect to social and economical roots, have been brought to light. The disadvantage, however, has been the dispersion of themes.

2. From one conference to another different aspects have been accentuated. This reveals the concerns of the time: development, nuclear armament, human rights, ecological questions, etc. However there has been considerable repetition, probably because the main topic remains somewhat the same and it is difficult to say new things in the relatively short period of time between the conferences.



3. Two main lines of thinking seem to be present throughout the various conferences. The first one emphasizes the individual aspect of the problems: peace begins in the hearts of men. The other one emphasizes the structural aspects of peace and development. It appears difficult to make the synthesis between the two. In the last conference, at Princeton, the spiritual dimension was emphasized more than at the other meetings.

4. During the Asian conference in Singapore, the idea of the failure of the Western spiritual currents to face the present problems of the world was expressed and an appeal was made for more attention to be given to the great Eastern traditions.

5. Making the link between the problems related to Peace and Religion is no doubt the most difficult task. It is made through ethics, but the main questions remain: how individual codes of ethics can be related to the social dimension of human life and which type of social analysis should be adopted in order to move beyond simple generalities.

6. In the texts we have analyzed, members of various religious traditions have explained the ways in which religion was related to peace in their faiths. Two main ideas are central: the value of and respect for life and the dignity of man.

At all the conferences it was clearly stated that the aim of such meetings was not to compare the various religions, nor to come to some kind of syncretism. It was not the intention to use religions as pure means, nor to offer the world solutions which religious groups do not possess. The real aim has always been to mobilize spiritual resources to join forces with the efforts towards international peace and to help an international code of ethics penetrate international relations. The idea is to join with the movement to search for answers, knowing that the challenge facing the religions themselves is "not what to say, but how to be?"

The awareness that verbal expressions of such matters were rapidly being exhausted led to the idea that something concrete should be accomplished together (as well as the ongoing activities of the secretariat). Two initiatives were taken in South East Asia: a project for the Vietnamese Boat People and humanitarian aid for Kampuchean refugees. Many problems of an organisational, financial, and above all, perhaps, political nature, arose in connection with such projects, even if the intention had been to give a joint expression of concern for actual people. They had the advantage of being an experiment, which made the relevant authorities aware of the needs of refugees.

During the Asian conference in Delhi in 1981 a new concrete initiative was approved: the constitution of a Multi-Religious Mission, which would visit the political leaders of the nuclear powers of the world. A Mission of ten persons was received in China in 1982.

## II. From the Survey.

### 1. The Four Main Types of Opinion.

Four main orientations about the conception of peace and the role of religion in connection with peace (1) have emerged. The first is: peace through justice and demilitarization. The majority of respondents in all religious groups expressed agreement with this major idea. Some reservations were expressed by about one quarter of the respondents on the subject of total disarmament and the encouragement which should be given to popular movements fighting injustice, in particular national liberation movements but also worker and peasant movements.

A second line of thought which meets with only a very small amount of support can be expressed in the following way: war is inevitable and peace is the result of order. Only 6.7% of the respondents agreed with these ideas whereas 32% rejected them. However a good number were hesitant, particularly about the idea that war is a recurrent state of affairs among human beings. Although in general the respondents are optimistic about the possibility of peace, about one third of them express a certain fatalism and a pessimistic view of humanity.

The third emphasizes the strength of the religious institution, help to the poor, and military strength. The main line of thought seems to be clearly related to the central role of religion, and to religious affiliation as a priority. Only 8.1% gave total approval to such a line of thought, but if we include those who gave partial approval, there are 26%, which means a large minority.

(1) These orientations were found by applying a factor analysis, with the help of the computer, to the answers given by 135 persons representing quite adequately the participants in the various conferences.

The last trend is centered on the individual: peace through the religion of the individual. There is an important trend in favour of this opinion model: 18.5% in total agreement and 23.0% in partial agreement, when only 0.7% are in disagreement and 3.0% in partial disagreement.

All this shows the importance of coming together on issues of peace and also the difficulty of establishing common grounds on a matter in which religion can only be linked through ethics. However there is unanimous belief that because of the situation of humankind today, such efforts must be continued. Among the initiatives to be taken, the following have been proposed:

- action against armament;
- struggle against unjust political, economic and social structures;
- activities in favour of mass education in the field of peace;
- initiatives within the religious sphere to emphasize the spiritual dimension;
- humanitarian and development projects;
- research on causes of conflict and on common religious values.

## 2. The General Meaning of These Types of Opinion.

### a) Synthesis.

We give in summary some of the main characteristics of the opinions expressed. It is obvious that they reflect the minds of a public deeply -- and as it were by definition -- interested in the issue of peace. However it is also quite obvious that the majority of respondents are aware of the social dimension of peace and that they are ready to involve themselves -- and at some risk -- for the cause of peace. A certain elitist vision seems to be associated with the former position, expressing some distance from popular social and political movements, favouring definitely non-violent action, and very much concerned with the question of human rights.

The central position of religion is also something which emerges in the opinions expressed and again this could be interpreted as quite normal because of the type of persons questioned: more than half of them are religious leaders or are directly connected with institutions dependent on religious bodies. All of them are believers. It also appears that there is a certain awareness of the status of religion and of religious institutions in society. This may be at the origin of a relatively strong moralizing approach to human realities.

### b) Sociological Reflections.

On the basis of these orientations we may propose three sociological remarks. The first concerns the religious character of the persons who responded. Being in the main religious leaders, or defining themselves in terms of their religious adhesion, they seem to be inclined to interpret reality from a religious perspective. As a result some of them tend to give fundamental importance to the unity of religious groups as a guarantee of peace or to give the religious leaders priority over the political ones, in issues related to peace.

A more fundamental hypothesis can be put forward: the priority given to a moralizing approach to reality is also dependent on religious adhesion. Such an approach tends to escape analysis or to adopt an implicit analysis, taking into account the immediate visibility of social facts, but not their structural components. As religious belief is related to human behaviour, whether personal or collective, through ethics, i.e., through norms, religious people who want to influence such behaviour tend to look at reality in moralizing terms. The final goal is efficient action. But very often there is little awareness that the religious field does not control reality as a whole. Indeed a social analysis is necessary if we are to perceive the other dimensions, in particular those not directly visible or intentional, such as social relations in the economic field, cultural models, etc. To reduce human reality to individual morality or the ethics of inter-personal relationships, which are directly visible and which can be directly influenced by religious arguments, is to condemn oneself to a partial approach and to illusory solutions.

Similar problems arise when the human social reality is approached from other specific fields: political, educational, military, etc. Specialized agents of these fields of human activity or persons who identify themselves with such specific dimensions, always tend to look at the whole from their own particular perspective. This is related to the specialization of the tasks and also to the necessary social reproduction of roles and institutions. It is easy to understand on the other hand that when people are fully engaged in certain types of activity or are even in charge of certain institutions, the way in which they view reality is influenced by their position. Their view of the world tends to be exclusive; their cultural schemes are modelled by the place they occupy in society. Social reproduction on the other hand, is a natural concern in any institution. This is mainly assured by the continuity of roles and by what we could call -- without any negative meaning -- vested interests.

All this is also true in religious groups and religious institutions because these are social processes we find everywhere. In order to relativize the field from which one views human reality and to see it as a complex whole, one needs to distance oneself intellectually and emotionally and also to have moral (or religious) motivation. The first requisite is an awareness of the need for social analysis. Its choice is not a purely neutral matter and it may be influenced by moral or religious motives. Whatever the case, the mediation of a social analysis between religious beliefs and ethics is inevitable.

The second remark concerns the respondents' social origins. None of them are from popular social classes, i.e., workers or peasants; nor are they connected with popular organisations such as trade unions or liberation movements. Hence they come from a relatively elitist type of background. However this does not necessarily mean that they are unable to distance themselves somewhat from their social background. This is verified by some of the opinions expressed, and such a distancing is clearly related to their religious beliefs or to their place as intellectuals.

A third consideration brings together the first two. On the basis of their reading social reality from a religious point of view and coming from somewhat elitist social backgrounds, one may consider the respondents' political orientations. They are characterized by a search for democracy, with considerable concern for human rights. A minority, which we could estimate at about 10% of the respondents are in favour of "law and order" and do not hesitate to emphasize the necessity of military strength related also to some strong religious traditions. Another minority of about 20% would be in favour of radical social transformations of the capitalist system, based on the action of popular movements, encouraged or even inspired by religious motives.

The majority position corresponds to the political option of most of the religious leaders in the present political organisation of the world. It corresponds to various types of situations: parliamentary democracies, populist regimes, social democracies, all of them accepting a certain adaptation of the capitalist relations of production, with some degree of control to satisfy some of the aspirations of the popular classes. Such systems generally also leave quite a lot of room for the activities of religious bodies, not only in the religious field, but also in cultural and social ones. These reasons seem to underpin the political options of the majority of the respondents.

#### c) The Impact of the Various Religions.

One question remains to be raised: what is the impact of the various religious backgrounds on the opinion patterns? We have said several times in the commentary on the results that religions as such were not the main factors of differentiation between the opinions. However this does not mean that they do not exercise any influence. Of course the number of respondents is not large enough and the religious memberships are too scattered for us to make more than just a few hypotheses.

The emphasis on the individual mind as a factor in peace or war, and on the role of religion as a spiritual response to the individual, is more accentuated among the respondents of Asian religion (empirically defined as all religions surveyed except Christianity and Judaism). This corresponds to their great spiritual traditions. It is also in this same group that we find more importance is given to the central character of the religious bodies in society. But it is not a unanimous trend among the respondents.

We must recall that the origins of several of the religions are strongly related to social movements, as is the case with Islam for example, or with some reactions against a specific social pattern, as is the case with Sikhism in the face of the caste system. Moreover the respondents generally belong to some kind of reformed branches of such religions: new Shinto in Japan, Buddhist movements such as Rissho Kosei-kai in the same country, modern Hindu philosophical currents, etc. It means that they have integrated an awareness of the new dimensions of human problems, which could not be faced without new thinking on the part of the great religious traditions.

Nor yet is there any unanimity between Christianity and a social reading of the problems of war and peace, even though the Christian faith was confronted earlier than other religions with the development of a world market economy and with the problems of world wars. Individualist and pietistic trends also exist, generally among religious movements born with the Reformation or as forms of elitist types of spirituality. If the causes are different, the results as regards the approach to peace, war, and justice, are quite similar to the position explained before.

### III. General Conclusions.

#### 1. World Economy and World Wars.

In the historical perspective that we have adopted, the international dimensions of the social relations that we experience today are really a new development. Interregional trade has of course been



throughout Asia, Axum in East Africa, the Mayas of Central America or the Incas of the South of the continent, Constantine or Charles the Great in Europe, without even mentioning the Arab conquests. But the interrelation between the various peoples of the world has never been as great as it is today, and never before have the problems of economic development or of arms races been so interrelated on a world scale. All this began and developed outside of what we could subsume under the single heading: the religious sphere.

Such an evolution is the fruit of the expansion of a new economic logic, based on a market economy and on tremendous technical developments. The mercantile economy has been in existence for a long time and some religions have played an important role in working out the code of ethics of such societies: Islam for example and others too, such as Jainism, Calvinism, etc. The world-wide application of this type of economy, through mercantile colonialism first of all and later through the development of industrial societies with their new colonial enterprises and world dependencies, is the fruit of the capitalist system. Historically its centre has been in Europe and in the Western World, but its logic today forms the basis of a world-wide system. What is new here is the fact that its expansion has been based on non-religious values and motives and on a secular code of ethics inspired by liberalism.

## 2. The Historical Role of Religions in the Orientations of Ethics.

The major religions of the world have provided the basis for the ethical orientations and often also for the political orientations of most of the pre-capitalist societies which are not just tribal organisations. For the first time in history religions were no longer playing such a role in the new capitalist systems. Religious motivations were still evoked, but more restricted to the field of the interpersonal code of ethics. The expansion of the new economic logic, in Europe and, even more so, in the colonial areas of Africa, Asia, and Latin America, has often provoked religious protests, in the form of movements with some kind of messianic orientation. They were mostly reactions against the penetration of the new social relations of the capitalist system, but with reference to value-systems linked to the past, as has been the case with various caste movements in India, when society was changing from a caste to a class society. We could give similar examples in Islamic, Buddhist, or Christian societies.

In short, we can say that religions were ill-equipped to cope with the new situations. It is very difficult for everyone to understand what is going on and no religion had the intellectual, theological, or institutional tools required to face these problems. This could only come about through the development of a code of ethics, which would consider all aspects of the new realities. The world-wide scale of the economic system has also had repercussions in the form of reactions against inequalities brought about by the logic of capitalism, inequalities between social classes, on the national level, but also on the international one. The reaction was the development of a contradictory logic: the socialist movement. Today this is at the root of the main world antagonisms, even if many complex problems are mixed up with it, and at the root of the threats to peace that the arms race is increasingly generating for the whole of mankind.

Historically speaking, Christianity was faced with this problem before other religions were. For a long time the identification of Christianity with the Western World has made it into a very ambiguous reality. Being continuously caught between the critique of the socio-economic model of the capitalist system and its hidden ideology, the desire to accept modernization and the ambiguities of institutional reproduction, the Christian churches have been caught in many contradictions. The other religions have rather tended merely to receive the shocks caused by the new situation. It is only very recently that some intellectuals and spiritual leaders have begun to rethink the religious traditions taking into account the tremendous scientific and technical development of the world and the unjust social and international relations established at the same time.

## 3. Relation Between Religion and Peace Through Ethics.

On this background, the problem of peace can only be related to religion through ethics, but today this implies an ethic which is not religious in itself. Ethics are a matter of norms for social and international relations, which are not natural products, but which are the result of human undertakings. No one can represent this reality any longer as the direct result of a social order coming from above, which has to be respected because it has been imposed by supernatural beings. Ethical norms have to be worked out according to some criteria. And it is here that the religions are facing difficult problems. The establishing of criteria for a code of ethics is the result of a two-fold approach: one which starts with fundamental values, on which many religions agree such as respect for life, and dignity of the human person, and a second one which is based on reality itself. And this requires -- whether willingly or not, and consciously or not -- a certain type of social analysis.

One may give only a simple example: the ethical judgments and norms will be very different if the analysis of society is conducted in terms of a sum of individuals, whose hearts have to be changed in order to transform society, or if it is conducted in structural terms, viewing society as the sum of social relations, in which human beings are of course actors, but in which intentional logics do not always coincide with structural ones.

Because an analysis in structural terms -- not necessarily in contradiction to interpersonal ethics -- is something relatively new, it has been quite difficult to introduce this perspective in religious traditions, as it has been in many other forms of thinking and philosophies. However with religions it is more difficult, probably because their potential for action depends on individuals and their personal morality. Religious affiliation seems to be an obstacle getting beyond an interpersonal ethic. It seems that this has been revealed quite clearly in many WCRP texts and also in the survey. Contrary to what could be thought, it is not exclusive to Eastern religions. Not only do we find this characteristic among Western believers and churches, but the contrary is also true: even if Oriental religions are emphasizing individual salvation and the spiritual dimension of human commitment, some believers of these religions are basing a social ethical judgment on a new type of social analysis. However, in the majority of cases, in all religious traditions, we are faced with religions of individual salvation or with a non-analytical social vision.

Here we come up against a second difficulty: the link between religious faith and ethics. Often we find a simple juxtaposition of the two and some of the theoretical attempts to bring them together seem rather artificial, because they do not take into consideration the social and historical conditions in which the religious beliefs have been expressed. In most of the major religious systems, however, some new perspectives are developed.

There is some agreement among all believers on certain major principles: the permanent affirmation of life vs. death, an opposition on which all religions are centred, even if the concrete expressions are very different. Such expressions are linked with the kind of society in which one lives and also the kind of analysis which is made. The value of life is expressed in Hinduism or Jainism, for example, by the radical respect for any living being. In the new theological thinking of Latin America, the existing social and economic structures are qualified as structures of death, because they are at the root of infant mortality, low life-span, many illnesses, illiteracy, and all kinds of oppression. It is of course in the domain of war, armaments and militarization that the problem of life and death becomes the most apparent. Peace is advocated in the name of the value of life and this could be the most obvious common position of all religions.

The dignity of the human person is also another source of agreement. However it is not always easy to give a concrete interpretation of such a general concept. It is a logical consequence of the first common heritage. Some religious discourses tend to remain in an abstract sphere, using generous but rather useless concepts, forgetting that there is only a dignity of actual human beings in concrete situations.

And it is precisely when we come to these actual situations that contradictions and disagreements tend to appear. According to the WCRP documents and the answers to the survey, it is not so much along religious lines that the lack of agreement occurs. It is rather as regards the social and political analysis of the situations. Such judgments are not only the result of a religious vision. They are always linked to the "place" from which the problem is analyzed, not only in the geographical sense, but also in the ideological one. Therefore a good knowledge of this "location" is a necessary spiritual exercise for everyone.

### Appendix III.

#### SUMMARY OF REPLIES TO DR. JOHN B. TAYLOR'S QUESTIONNAIRE ON FUTURE ORGANISATION AND PROGRAMMES OF WCRP/INTERNATIONAL

##### 40 Replies:

Africa: 2, Americas: 7,  
Australasia (inc. Middle East): 13,  
Europe (inc. Cyprus): 17, East. Europe: 1.

Buddhists and Shintoists: 2, Christians: 21,  
Hindus and Sikhs: 6, Jews: 2,  
Muslims: 7, Parsees: 2.



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I. Organisation.

A. World Assemblies.

1. How often should WCRP assemblies be held?  
Every 4-5 years: 30                      More frequently 6                      Less frequently 4
2. How do you rate the utility of world assemblies?  
High 18                      Low 3                      Medium 17
3. How can the financial support for world assemblies and other expenses of WCRP/International be increased and become more diversified (in the past 90% has been given by Japanese Buddhists, West German Catholics, and U.S. Protestants)?  
Religious bodies and charities: 5; peace foundations and national branches: 4; burden for all countries -- major responsibility for rich ones: 4; Arab world: 3.

B. International Secretariat.

1. What are the major roles of the international secretariat?  
Prepare world assemblies: 25                      Implement world assemblies: 17  
Establish new branches: 14                      Aid regional and national branches: 18  
Give substantive leadership on issues: 20                      Other: Information and interreligious links: 2
2. Would you like to see an enlarged, multi-religious secretariat (realizing that each new staff member would cost \$50,000 a year, including salary and support)?  
Yes: 25 (inc. part-time & seconded)                      How many: 1-7                      No: 10
3. How much priority should be given to relationships with various U.N. agencies, in New York, Geneva, Paris (UNESCO), etc.?  
High: 22                      Low: 3                      Medium: 13
4. Where should the WCRP/International office be located after WCRP IV?  
New York: 8                      Geneva: 23                      or: Rome, London, Istanbul, or "Third World" received 1-2 preferences each.

C. Regional WCRP Conferences.

1. What is the prime purpose of WCRP/Europe, ACRP, WCRP/Africa?  
Help establish national chapters? 16                      Service national chapters? 10  
Sponsor multi-religious projects? 18
2. What responsibility should regional conferences assume for WCRP/International financing?  
Some: 36                      None: 4
3. Should regional conferences apply for affiliation to worldwide bodies (e.g., the U.N.) or should that be left to WCRP/International?  
Yes: 12                      No: 28

D. National Branches.

1. How effectively do delegates to international assemblies from national or local branches bring their influence to bear upon the international assembly and organisation?  
Very effectively: 5 (+1 as indiv.)                      Adequately: 20                      Ineffectively: 9 (+1 as group)
2. How far should the constitutions and structures of national branches be submitted to the international organisation for approval?  
Always: 16                      Optionally: 23

E. Special Chapters.

1. Do you think it important to deploy an effort from the international staff for establishing a young people's network or perhaps a series of student chapters in various universities with a pluralist student-body?  
Yes: 18                      Better left to regional conferences and national branches: 16  
Not a priority: 5
2. Some express a need for groups of women from different religious traditions to constitute women's groups for WCRP; would such women's chapters involve international stimulus or coordination?  
Yes: 12                      Better left to regional conferences and national branches: 20  
Not a priority: 7

## F. Areas with few or no Links with WCRP.

1. In what priority should initiatives be taken to strengthen or establish groups in areas like the following: [Please indicate order of priority (1, 2, 3, 4).]  
 The "Middle East": 1 Latin America: 7  
 The Pacific: 4 Any other area: 3 (Africa, East Europe, India)
2. With what further religious or secular organisations should WCRP seek to establish new relations? Please indicate names or categories.  
Muslim groups, World Council of Churches, Carnegie Endowment for Peace.

## II. Programmes.

### A. Assemblies/Meetings/Follow-Up.

1. Should more energy be given to strengthening the official or representative attendance at WCRP assemblies and meetings?  
 Yes: 30 No: 8
2. How many "newcomers", e.g., young people and women, should receive encouragement and, if necessary, subsidy in order to attend an international WCRP assembly or meeting?  
 10%: 11 30%: 17  
 50%: 6 over 50%: 2
3. How should the proceedings of WCRP assemblies be published?  
 Entire proceedings: 5 Extracts of up to about 50 pages: 22  
 Pamphlets: 8
4. What do you think should be the substantive priorities of WCRP/International for follow-up after WCRP IV? Please indicate order of priority (1, 2, 3, etc.)  
 Prevention of Nuclear War: 1 Economic Development of the Third World: 5  
 Increased Human Rights Everywhere: 3 Conventional and Nuclear Disarmament: 4  
 Elimination of Apartheid: 7 Resolution of Regional Conflicts: 6  
 Peace Education: 2 Enhancing the Role of the U.N.: 9  
 Environment: 8 Other: Many request emphasis on inter-faith dialogue.

### B. Relationships.

1. Should WCRP/International encourage and facilitate bi-lateral linking of particular regional conferences, national branches, or special chapters to undertake cooperative study or action of common concern?  
 Yes: 24  
 No, better left to regional and national branches: 15
2. Should exchange visits or common study programmes or "pressure groups" be organised or co-ordinated between regional conferences, national branches, or special chapters with international sponsorship?  
 Yes: 26  
 No, better left to regional and national branches: 12

### C. "Projects."

- 1a. How would you rate the WCRP Boat People Project? High: 18 Medium: 11 Low: 6
  - 1b. How would you rate the WCRP Khmer Project? High: 9 Medium: 17 Low: 7
  - 1c. How would you rate the Multi-Religious Disarmament Mission to Beijing? High: 14 Medium: 11 Low: 9
2. Should WCRP/International sponsor practical multi-religious humanitarian (service) projects?  
 Several: 13 One or two only: 18 None: 5
  3. Should WCRP/International limit itself to fund-raising and perhaps screening of these projects or should it also engage field staff, etc.? Please comment briefly.  
Leave most implementation to regional field staff who should be very carefully chosen.

D. Other Possible Activities/Actions.

1. Of what nature should be the multi-religious actions undertaken by WCRP/International between and within religious bodies? Please indicate an order of preference.  
Essentially symbolic: 4                      Humanitarian: 2  
Political: 5                                      Spiritual: 1  
Educational: 3
2. Should the emphasis of WCRP programmes be between or within particular religions?  
Between religions: 19                      Within religions: 1                      Both: 20
3. Should WCRP programmes be addressed also to people who are apathetic or hostile towards religions?  
Yes: 30                                      No: 7

E. Officers, Committee Structures, Etc.

1. What officers are needed for the overall guidance of WCRP/International?  
No change: 10  
Proposals: Include representation of major organisations wherever this is possible.
2. How far should religious organisations be consulted or perhaps invited to nominate officers or committee members?  
Always: 17                      Sometimes: 13                      Never: 3
3. What committee structures seem appropriate for decision-making and for guiding international staff?  
No change: 12  
Proposals: Representatives are important, BUT body should be small enough to meet and work.

AMS -- note enclosed --- with you participating in conference  
this summer perhaps we had best budget some bucks for the world  
conference on religion and peace.....

e

we can feel  
it out of wise. On balance

Edith J. Miller

October 25, 1982

Joshua M. Dwork

On September 16th I sent you a memo about a possible subvention for the World Conference on Religion and Peace. I have never had a response.

Please let me know the status of this matter. Thank you.

have not  
since 1973  
\$500.00 that ✓



Edith J. Miller

September 16, 1982

Joshua Dwork

You will recall we have in the past made a <sup>✓</sup>subvention to the World Conference on Religion and Peace. It was an organization in which Dr. Eisendrath was involved, Jane Evans is involved and we still maintain a relationship.

The new president of the group is Rabbi Israel Mowshowitz. He was with Alex at the Chautauqua Institution this summer and asked Alex to please do his best to have the Union send a contribution. He would like to receive a \$1,000. I don't know what we can send at this time but if possible, perhaps we can make out a check in the sum of \$500 which could then be send to Rabbi Mowshowitz.

Please let me know the status of this request. Thank you.

*1600 for register  
end of this week  
to next.*

September 7, 1982

Dr. Dana McLean Greeley  
World Conference on Religion and Peace  
777 United Nations Plaza  
New York, N.Y. 10017

Dear Dr. Greeley:

Just a note to advise that your recent letter addressed to Rabbi Schindler has reached our office during his absence. He will be out of the city for about two weeks and your letter will be brought to his attention just as soon as he returns.

With kindest greetings, I am

Sincerely,

Edith J. Miller  
Assistant to the President



## WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)

WCRP/International, 777 United Nations Plaza, New York, N.Y. 10017, U.S.A.  
Telephone: (212) 687-2163 — Cable: Relpeace, New York

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Dr. Homer A. Jack

Rabbi Alexander Schindler  
Union of American Hebrew Congregations  
1 E. 65th St.  
New York, N.Y. 10021

Dear Alexander,

There seems to be a rising tide of sentiment in America and around the world in favor of peace. The proposal for the nuclear freeze has gained much support (but not enough); and even "abolitionism" with respect to armaments and war is winning a response. But our administration hardly hears the popular demands; and humanity is facing continuous crises, plus a threat of a final holocaust.

Scientists are speaking out. Physicians are organized. Others are taking their stand, or asking for leadership.

There are many voices of religion speaking. But where is "the voice of religion?" Many are bravely bearing their witness. Yet not enough. And we are too fractured and separated from one another. Can we not exert a unified socially redemptive influence, on a moral basis, before it is too late?

I am writing this letter to some fifty-five friends, or acquaintances, all national religious leaders. My own major connection has been with the World Conference on Religion and Peace which Cardinal John Wright, Bishop John Wesley Lord, and Rabbi Maurice Eisendrath and I helped organize, with Japanese and Indian religious leaders, twelve years ago; but I have no brief to present, or axe to grind, for that agency. Neither do I have - since my retirement from the presidency of the Unitarian Universalist Association (of North America) - any operating base from which to launch ambitious efforts.

We all believe in peace as a moral principle and now as a survival necessity; and is it not our responsibility to exercise initiative, for our nation's and humanity's sakes? I am not talking about peace through military power. And I do not believe that the "national interest" can any longer be talked about as if it were more important than humanity's interest.

Will one of you, any one of you, or any three of you, call us all together; or let me know that you will respond to a call from others; or say that several of you could draft an emphatic and effective statement that all could sign, possibly even without convening.

We are trying, but to what extent are we not trying hard enough? To what extent are we defaulting? Religion must be prophetic; could it today (could we, and how?) make a decisive difference? You agree with me that peace and justice are a major part of our business. Can we in any way serve them more effectively together at this moment?

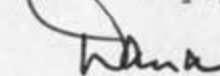
I enclose a list of people to whom this letter is going.

Write me, or telephone me at 617-369-9602. That is at Concord, Massachusetts, where my address is First Parish, 20 Lexington Road, Concord, Massachusetts 01742. Or write Homer Jack at 777 United Nations Plaza, New York, New York 10017, or Rabbi Israel Mowshowitz, or Dr. Malcolm Sutherland, Chairman and executive respectively of our U.S. WCRP Committee, at the same address. Respond to one of us. What is your counsel? Or confer with your nearest neighbor or two.

My assumption is that we have not yet done everything that we can, to influence United States policy, or to help world peace at this crucial moment.

With the deepest prayer for our dream and our unity.

Faithfully yours,



Dana McLean Greeley

*My best  
to you.*

August 25, 1982

Muhammad Abdul-Rauf  
Ralph Abernathy  
James Luther Adams  
Muhammad Ali  
A. James Armstrong  
Charles Bergstrom  
Joseph L. Bernardin  
Balfour Brickner  
John Burt  
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**Secretary-General**

**Fourth World Conference on Religion and Peace (WCRP IV)**

WCRP International  
2 bis, chemin Auguste-Vilbert  
1218 Grand-Saconnex  
Geneva, Switzerland  
Tel. (022) 98 51 62

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1261 Arzier  
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電話 〇二二一九八五二 六二



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Any individual anywhere can become a member of WCRP/International and support its multi-religious dialogue and action for world peace and justice.

Membership is US \$15.00 equivalent for each calendar year and includes a subscription to the occasional newsletter, "Religion for Peace." Write for literature list, including unabridged proceedings of WCRP I, WCRP II, and WCRP III.

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# WCRP



WORLD CONFERENCE ON RELIGION AND PEACE



## BUDDHISM

If religious leaders cannot patch up their quarrels and adopt a more cooperative attitude towards each other, they are guilty of criminal neglect...What the world needs most today is active love, which finds expression as compassion and altruism. Desire—which is the Buddhist name for personal egoism, class egoism, and national egoism—is the root of inequality and discrimination, of hatred, of conflict, and of all the world's evil...—President Nikkya Niwano, a Buddhist in Japan and an Honorary President of WCRP/International.

*May all beings be happy and secure, may their hearts be wholesome! Whatever living beings there be—feeble or strong, long, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and who are to be born—may all beings, without exception, be happy-minded! Let none deceive another or despise any person whatever in any place, in anger or ill-will let him or her not wish any harm to another.—Buddhist Religious Service.*

1968 // A pilot International Inter-Religious Symposium on Peace, New Delhi, India.

1970 // The first Assembly of the World Conference on Religion and Peace (WCRP II), Kyoto, Japan.

1974 // WCRP II, Louvain/Leuven, Belgium.

1976 // The first Assembly of the Asian Conference on Religion and Peace (ACRP), Singapore.

1979 // WCRP III, Princeton, New Jersey, U.S.A., with visits to New York (UN Headquarters and St. Patrick's Cathedral) and Washington.



## CHRISTIANITY

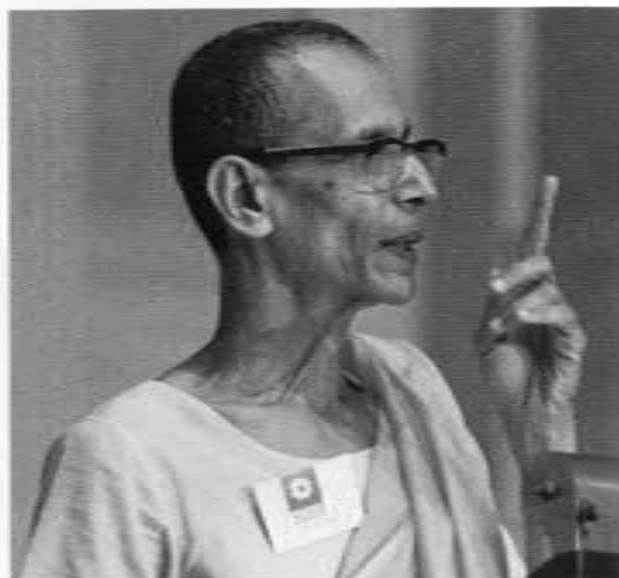
WCRP continues to be an exercise in applied religion. It relates ethical and spiritual insights to humanity's crucial problems today, trying to create a unity of conscience around the basic convictions shared by all living faiths and in respect of each other's rights and duties in full understanding of the just demands of the individual, the community, the state, and the international order... The presence of injustice in our society starts within self; that we need to free ourselves from the processes of society and do the same for the organization, also religious, with which we are associated. This means shedding from our lives the very things which dominate our society: acquisitiveness, consumerism, and lack of concern for people. Secondly, we need to go beyond wanting to help people to wanting to identify with them. Thirdly, we need endless patience and courage to stay with our creative vision through thick and thin. Lastly, we need the modesty to recognize that we shall only be able to do a limited amount of good and not change the entire structure of society. Every generation makes its own journey towards peace...—Archbishop Angelo Fernandes, a Christian in India and President of WCRP/International.



Almighty God, unto whom all hearts be opened, all desires known and from whom no secrets are hid, from whom all thoughts of peace and truth proceed, please, direct and rule our hearts so that we may seek Thy truth and peace.—Christian Religious Service.

## HINDUISM

Long have we treated religion as just one department of man's life. This is the grave blunder to be corrected. Religion exists to ennoble human nature and bring love and harmony, truth and honesty, compassion and sympathy where there is hatred and discord, untruth and deceit, cruelty and harshness... Our education cannot make us what it does not itself constitute and contain. The most serious and the greatest attention has to be given to this vital matter of education of the human being. Educational systems must contain character-building, culture of the heart, and moral training. A sterile education system devoid of moral culture and human refinement is a cause of disastrous consequences...—Swami Chidananda, a Hindu in India.



May plenitude be unto all beings, may auspiciousness be unto all beings. May all beings be happy, may all beings be free from disease and pain. May all behold the good and benign, may not sorrow be the lot of anyone... Peace unto the skies, peace unto the heavens, peace to the earth, peace unto the waters, peace unto all plants, herbs, and growing things, peace unto the trees and forests, peace unto the celestial, peace unto the great Brahmas, verily peace unto all beings. May peace itself have unbroken continuity.—Hindu Religious Service.

## ISLAM

The tragedy is that the followers of Judaism, Christianity, and Islam are often enough seen busy in howling and shouting at, and planning and plotting against, one another. All the time they are totally oblivious of the fact that unless they sink their differences and hark back to the authentic tradition which is Abrahamic, they will not be able to redeem themselves, much less would they be able to make this world a safe place for Godly people to live in... How is it that followers of these three religions do not take a united stand against the forces of atheism, materialism, and historicism?

The one thing essential in our own time is to be tolerant of other people's religion and, in respect of one's own, one ought respectfully to accept the whole body of its theory and practice and live by it. A truly worthwhile world society can emerge if the religious view of the nature of the universe and of man's role in it comes to possess the soul of man. Then alone will he realize his responsibility to mankind and not disturb the peace of the world by making mischief in the land.

The world problem, in the last resort, is an individual problem. You cannot make this world a better place to live in, except by changing the quality of the life of the individuals who compose humanity. What is more, this change has to come from within. It cannot be imposed forcibly from outside. This fundamental change can only be brought about by deepening one's consciousness of one's link with the Lord...—Mr. A. K. Brohi, a Muslim attorney in Pakistan.

O Mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know another, Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. Our Lord, Thou Art Peace. Peace issues from Thee and Peace returns to thee. Grant us our Lord to live in peace and enter us the abode of peace. Blessed art Thou our Lord and Supreme, O Lord of Glory and Beneficence.—Muslim Religious Service.

## JUDAISM

We are living under (metaphorically) the Damocles' cloud of nuclear disaster. But I belong to a people that has lost six million men, women, and children as a result of sheer human evil on the one hand and callous indifference on the other, and with the means of relatively simple, unsophisticated technology. For whilst we must not minimize the dangers of nuclear energy plants (even if genuinely designed for peaceful purposes only), we cannot forget that, in an evil world, genocide can be committed also without A-bombs and that mankind may be heading for mutual destruction even without atomic blasts and radioactive fallout... Religions, precisely when they enter into dialogue, must and can challenge and assist one another frankly, probingly, and fraternally... This dialogue will not be about themselves, but about the future of the world...—Prof. R. J. Zwi Werblowsky, a Jew in Israel.



Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of your wings. O Guard our coming and our going, that now and always we have life and peace... Blessed is the Lord, whose shelter of peace is spread over us, and over all humanity.—Jewish Religious Service.

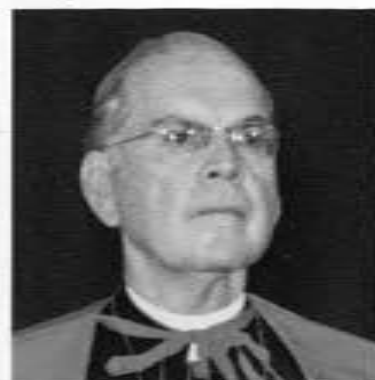


● I know that in your deliberations at Princeton you have reached a new level of humility, a realization that none of us knows all the answers, that we benefit from listening to one another and that there is a place for us to become brothers and sisters without regard to national boundaries and without regard to religious differences. And this does not mean that we have to abandon or weaken our own deep faith or our own patriotism or our own love and affection for our own kind. We can be individuals, we can be proud of our country, we can be fervent believers in our own religion, and still work for peace and harmony, goodwill, love, a sense of brotherhood throughout the world...—President Jimmy Carter of the U.S.A.

● We pray, dear Ahura Mazda, that we may be better equipped to serve both Thee and Thy children. Fill our hearts with compassion and tenderness for the weak and for the weary. Give us soft and sympathetic hearts that grieve and feel for the sorrowing and the suffering. Our lives are not our own. Thou has given them to us that we may live in them for others. Give us health and give us vigor, that all the better we may offer our bodies, minds, and spirits in serving Thee and Thine.—Zoroastrian Religious Service.

● May rulers and administrators be strong, efficient, law-abiding and righteous, the rains be timely and adequate, all diseases and ailments disappear, no one in the world be afflicted with famine or scarcity, with

● Your Assembly will advance the twin causes of religion and peace. The process you undertake is, it seems to me, to some extent necessarily self-fulfilling. When dedicated people, from various traditions of religious belief, pray and work together in the intertwined cause of religion and peace, there must, of necessity, result a deeper appreciation of the unity which exists among us as members of God's one human family.—Terence Cardinal Cooke.



● A Buddhist should without a doubt take as his sacred duty to benefit living beings and oppose all acts that are harmful to them...We should honor human dignity to the utmost, and we should regard all acts that are harmful to living beings as evil and resolutely oppose them.—Mr. Zhao Puchu, President, The Buddhist Association of China.



● We are in the midst of a human rights renaissance all over the world. The discussion for human rights is the first order on the agenda. Our nation, the United States, must make some adjustments. The world's people must be put in some real perspective. One-half of all human beings on earth are Asian; one-half of all Asians are Chinese; one-eighth of all human beings are African; one-fourth are Nigerian. To the south, our neighbors are Mexico, Central, and South America. Most of the people of the world are not white, not rich, not Christian; they do not live in suburbs, and they do not speak English. Most of the people of the world are black and brown and red and yellow and poor and non-Christian, and they must be respected as God's children without any chauvinistic qualifications...—Rev. Jesse Jackson, a Christian in the U.S.A.



● O God, please wipe out wars from our earth. Never again allow the use of nuclear weapons. Please remove all the doubts and cowardliness from our hearts and fill them up with faith and modesty. O God, please replace the hatred in our hearts with room for the spirit of altruism and sacrifice.—Shintoist Religious Service.

● We are critical or perplexed when major powers, or any countries, disregard or bypass the United Nations, or presume to settle either unilaterally or bilaterally the problems that harass us. How much more right have we to be critical or perplexed when religions or de-



even for a moment. May the whole world become blessed, all living beings be engaged in doing good to one another, evils become extinct, and everyone be happier everywhere. —Jain Religious Service.



● There is an identity of aspirations and purposes between the World Conference on Religion and Peace and the United Nations itself. We both want peace, international understanding; in other words, we want to create a better world for all...We cannot do that job alone ...— U.N. Secretary-General Kurt Waldheim.



● The fact of our differences of belief in a sense enables us to come together in a much richer fellowship than any of us could have alone in our own countries and with only our own particular brand of believers ...Your presence at the United Nations is a constant reminder that the forces which bring us together, of religion and peace, are not forces which come only from us. They are representatives of a transcendent reality to which we all aspire.— Andrew Young, Former U.S. Ambassador to the U.N.

# PRINCETON DECLARATION

We believe that, as religious people, we have a special responsibility for building a peaceful world community and a special contribution to make.

On the one hand, we realize that far too often the names of our various religions have been used in warfare and community strife, and that we must work harder against this. We cannot deny that:

- the practices of our religious communities are sometimes a divisive force in the world;
- too often we conform to the powers of the world, even when they do wrong, rather than confronting those powers with the word of the teaching of our religions;
- we have not done enough as servants and advocates of suffering and exploited human beings; and
- we have done too little to build interreligious understanding and community among ourselves on the local level where prejudices run strong.

On the other hand, we have been brought to a new awareness, in this Assembly, of the deep resources we share for making peace, not only among ourselves, but in the world.

Adhering to different religions, we may differ in our objects of faith and worship. Nevertheless, in the way we practice our faith, we all confess that the God or the truth in which we believe transcends the powers and divisions of this world. We are not masters, but servants and witnesses, always being changed and disciplined in worship, meditation, and practice by the truth which we confess.—Excerpt from the Princeton Declaration.



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WCRP/India, C-191 Defence Colony, New Delhi 110024, India.

Japanese Committee of WCRP-Fumon Hall, 2-6 Wada, Suganami-ku, Tokyo 166, Japan.

WCRP/Netherlands, Burg. H. Houdkoperlaan 36, 4051 EK Ochten, Netherlands.

National Council for Religion and Peace (NCRP), Sri Lanka, Divasamitaramaya, Irinawetiya Road, Kiribathgoda, Kelaniya, Sri Lanka.

WCRP/U.K. and Ireland, 63 Park Road, Hampton Hill, Middlesex TW12 1HX, England.

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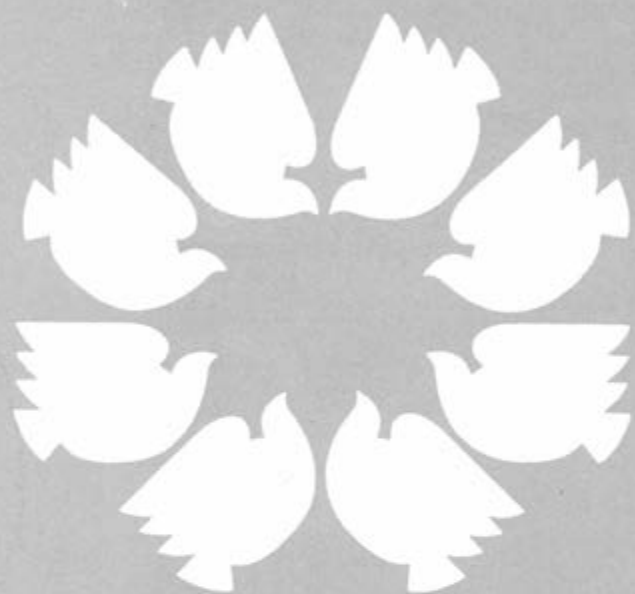
crisis or our times on the one hand, or refuse to cooperate with other religions or denominations for the resolution of those crises on the other hand?...I think that there should be a massive movement around the world today, a religious movement, a moral affirmation, greater than in the U.S. in the late 1960s, that would say brotherhood is right and war is wrong, and that continued armament is madness, and that the world is one. It might really reverse the arms race. Perhaps religion could come alive in the defense of humanity...—Dr. Dana McLean Greeley, a Christian in the U.S.A. and an Honorary President of WCRP/International.



● I ask WCRP today, here at Princeton and beyond, to launch a great new movement: to begin to build a worldwide moral and religious crusade which will say 'no' to nuclear war and 'no' to the nuclear arms race as the Old Abolitionism launched a crusade to say 'no' to slavery...The New Abolitionism is based on this single proposition: the development, production, stockpiling, threat to use, and use of nuclear weapons by any nation or group of individuals or nations is a crime against humanity...The New Abolitionism will require the best brains, the most adroit strategy, the largest fund raising, the greatest sacrifices, and—above all—the deepest prayers and meditation. We might not succeed, but we must surely try. Nothing is more important for peace and justice today than to put the atomic genie back into the bottle. Perhaps world religionists do have the genius to capture this genie...—Dr. Homer A. Jack, Secretary-General of WCRP/International.



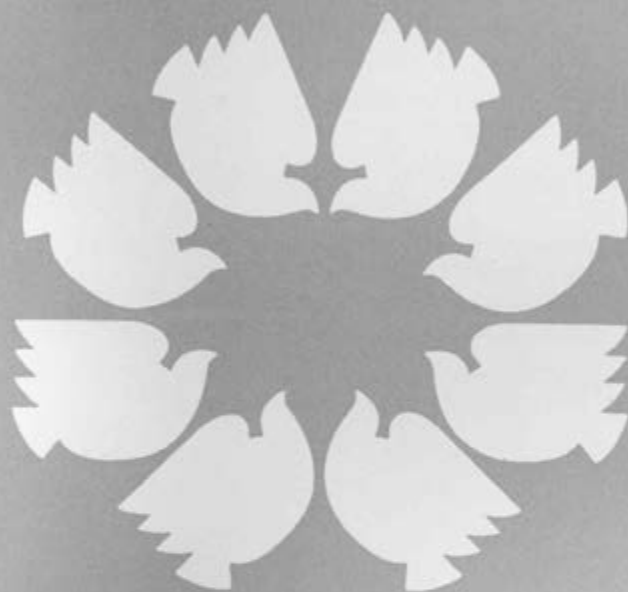
FINDINGS



**WCRP III**

WORLD CONFERENCE ON RELIGION  
AND PEACE

FINDINGS



**WCRP III**

WORLD CONFERENCE ON RELIGION  
AND PEACE

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## THE PRINCETON DECLARATION\*

### Preamble

The Third Assembly of the World Conference on Religion and Peace (WCRP III), meeting at Princeton in 1979, is the continuation of an important heritage. The first World Conference on Religion and Peace at Kyoto in 1970, and the second at Louvain in 1974, revealed on the international level a basic unity of purpose and goal amid diversities of religious belief, and widened the pathway of interreligious cooperation for peace. In spite of the scars of religious strife in some parts of the world, we perceive with joy a growing ferment of mutual understanding and respect among the followers of the great religions. We learned in the first two assemblies of WCRP that, while maintaining our commitment to our respective faiths and traditions, we may respect and understand the devotion of others to their faiths and religious practices.

We pledge ourselves to continue to grow in our mutual understanding and our work for peace, justice, and human dignity. The Assembly is aware that we are approaching not only the turn of the century, but also a turning point in human history, with the survival of world civilization at stake. Therefore, we chose as our theme: Religion in the Struggle for World Community.

We rejoice in the sign of world community which this conference represents in gathering 358 participants of Buddhist, Christian, Confucianist, Hindu, Jain, Jewish, Muslim, Shinto, Sikh, Zoroastrian, and other religions from 47 countries around this common theme. We know that forces which negate human dignity are strong and all around us. We see the menace of deadly nuclear weapons and desperate national insecurity. Technological and economic power often exploits and excludes the poor of the world. Political power often represses dissidents and denies human rights. Human greed also destroys the natural environment on which we all depend. We realize that our religious insights and actions are only one contribution to the struggle against these forces. We therefore met with humility but with urgency to face, with the resources of our traditions and beliefs, the danger before us and the world.

### Peace is Possible: Our Conviction

World community, built on love, freedom, justice, and truth, is another name for peace. It is the goal of all

\*Adopted by general agreement and without dissent at the final plenary meeting of the Third Assembly of the World Conference on Religion and Peace (WCRP III) at Princeton, New Jersey, U.S.A., on September 7, 1979.

our striving. It is not a utopian dream. Despite the temptation to despair as competition for dwindling resources grows more fierce, as centers of economic power intensify their exploitation, and as stockpiles of nuclear weapons grow, we have come together in a spirit of hope. In our various religions, we know that we are members of one human family. Sustained and motivated by the spiritual power by which we all live, we believe that there is an alternative to violence. *We believe that peace is possible.*

This is the hope we would share, not only among ourselves, as followers of our various religions, but with the whole world. We dedicate ourselves to the task of becoming more effective agents of building community. We call upon believers and all human beings to share this hope and to join in a commitment to work for its realization.

We believe that, as religious people, we have a special responsibility for building a peaceful world community and a special contribution to make.

On the one hand, we realize that far too often the names of our various religions have been used in warfare and community strife, and that we must work harder against this. *We cannot deny that:*

- the practices of our religious communities are sometimes a divisive force in the world;
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We all acknowledge restraint and self-discipline in a community of giving and forgiving love as basic to

human life and the form of true blessedness.

We are all commanded by our faiths to seek justice in the world in a community of free and equal persons. In this search, conscience is given to every person as a moral guide to the ways of truth among us all.

We believe that peace in world community is not only possible, but is the way of life for human beings on earth, as we learn it in our prayers or meditation and by our faiths.

These convictions we share. Therefore we can go further and share a common confidence about the fruits of religious witness in the world. *We trust that:*

- the power of active love, uniting men and women in the search for righteousness, will liberate the world from all injustice, hatred, and wrong;
- common suffering may be the means of making us realize that we are brothers and sisters, called to overcome the sources of that suffering;
- modern civilization may someday be changed so that neighborly good will and helpful partnership may be fostered; and
- all religions will increasingly cooperate in creating a responsible world community.

In this confidence, we turn to particular areas where peace and world community are at stake.

### Mobilization for Peace: Our Struggle

#### A. A Just International Economic Order

It is an affront to our conscience that 800 million people in the developing world still live in poverty, that hundreds of millions more are destitute because physically unable to work and that 40 percent of the world's population cannot read or write. The gap of economic disparity between the developed and the developing countries has widened during the current decade. In view of the stress laid by all the great religions on social and economic justice and the right of all men and women to have a share in the earth's bounty, we call on religious people throughout the world to work for a just and equitable economic order where dignity and humanity in harmony with nature will not be denied to any person.

Such a new international economic order of growing justice and equity would stimulate all nations to achieve viable and self-reliant national economies, capable of participating in international trade on a basis of equality rather than dependence. In order to establish this new vision, there must be the political and social will to promote balanced economic growth

worldwide and to allocate its benefits to the abolition of poverty, the meeting of all basic human needs, and the creation of equitable trade relations between the industrial and the developing countries. We call upon religious people to work for the elimination of the structures of economic and social injustice in their respective countries and to mobilize governmental public opinion in favor of anti-poverty programs. We call on religious institutions with economic resources at their command to work for social amelioration, prevention of destitution, and succor of the poor.

Our sense of religious responsibility impels us to reaffirm that social justice and democratic participation in decision-making are essential to true development. We are of the view that suitable measures should be taken at the national and international levels to ensure that the transnational corporations and enterprises of all economic systems do not wield undue economic, political, and social power in the host country.

All the wealth of the universe is a common heritage held in trusteeship for all. We advocate the rights of yet-to-be-born generations to planetary resources that have been wisely developed rather than wastefully exhausted.

#### B. Nuclear and Conventional Disarmament

We believe that a major concern for the human family on earth today is the looming danger of nuclear annihilation, either by design or accident. We acknowledge that in spite of SALT I and II, nuclear arsenals are continuing to grow, imparting a sense of urgency to the need of a world-wide movement to outlaw war and all weapons of mass destruction.

We regard the SALT II treaty between the U.S.A. and the U.S.S.R. as an encouraging development for nuclear disarmament and hope that it will be ratified so that SALT III negotiations may soon begin. It is the duty of organized religion to oppose the proliferation of nuclear weaponry, the arms competition between the U.S.A. and the U.S.S.R., and the expansion of the conventional arms race throughout the world. Nuclear powers must not use or threaten to use nuclear weapons against nuclear or non-nuclear states.

A global moral and religious campaign which will say NO to ANY KIND OF WAR BETWEEN NATIONS OR PEOPLES is our call to governments, religious groups, and all men and women of conscience and faith. This movement must work towards disarmament and non-violent means of maintaining security. As a prerequisite, it is essential to create an atmosphere of trust and foster a spirit of conciliation between peoples.

In pursuance of these objectives, we propose that the following steps be immediately taken:

- a cessation of all testing, research, manufacture, spread, and deployment of nuclear weapons and other instruments of mass destruction;
- a comprehensive nuclear test ban treaty;
- effective methods of verification to ensure the implementation of these measures; and
- a United Nations convention against the use of all weapons of mass destruction, declaring that such use is a crime against humanity.

In order to reduce reliance on arms, we propose that the mechanisms of international security through the United Nations be strengthened, that all nations implement unconditionally all the resolutions of the Security Council, and that the present concept of balance of power be replaced by a system of collective security in accordance with the United Nations Charter.

We express our profound concern over the massive increase in military spending, which has rocketed to \$400 billion a year. It seems a cruel irony that, while millions sleep with hungry stomachs, nations and their governments devote a great part of their resources to armaments, ignoring the demands of social justice. We therefore appeal to the members and leaders of our respective communities to use every political and moral influence to urge a substantial reduction in the current military expenditures of their own nations and the utilization of the funds thus saved for development around the world.

#### C. Human Rights

We reaffirm our commitment, made at Kyoto and Louvain, to the U.N. Declaration of Human Rights, and we deplore the denial of human rights to any individual or community. We pledge our support to all societies, organizations, and groups sincerely struggling for human rights and opposing their violation. We condemn religious discrimination in any form, and urge the United Nations to adopt a Declaration and Covenant for the Elimination of Intolerance and Discrimination Based on Religion or Belief. We uphold the right of citizens to conscientious objection to military service. We urge religious bodies to press their governments to ratify and enforce all the U.N. declarations, conventions, and covenants for the protection and promotion of human rights. All the religions to which we owe allegiance enjoin us to protect the weak against the strong, to side with the oppressed against the oppressor, and to respect human life, freedom of conscience and expression, and the dignity of all people. We support the U.N. declaration and conven-



tion against racism and racial discrimination and urge all governments to adhere to them. The actions of the United Nations against apartheid should be implemented by all States, organizations, and individuals.

Noting that WCRP III coincides with the United Nations-sponsored International Year of the Child, we reaffirm our belief in the United Nations General Assembly's 1959 declaration that humanity "owes the child the best it has to give" and that the child should be brought up "in a spirit of understanding, tolerance, friendship among peoples, peace, and universal brotherhood." We appeal to religious people throughout the world to help promote and work for the adoption of social, economic, and population policies in every country so as to assure a better and a brighter future for every child. It is profoundly important that youth should be actively involved in the movement of religion for peace, and interreligious gatherings of youth should be encouraged.

We affirm all human beings are born free and for freedom, that they are equal in dignity and rights, and that any discrimination on grounds of sex is incompatible with human dignity. We are convinced that practices, prejudices, or laws that prevent the full participation of women along with men in the political, social, economic, cultural, and religious life of their countries are morally indefensible and should be eliminated.

#### D. Environment and Energy Crisis

The earth is threatened increasingly by human misuse of the environment in quest of material prosperity. We are endangering future generations by our depletion of non-renewable natural resources, our pollution of air and water with chemical and radioactive wastes, and our over-exploitation of the soil in many parts of the world. An energy crisis stares us in the face. With diminishing supplies of oil, nations and individuals will have to make sacrifices, develop alternative — if possible renewable — sources of energy, and even change their life-styles. The resources of all our religions are needed to cultivate respect for the natural world in which we live, conservation of its resources, and a style of human life that is in harmony with all of nature.\* The children of the earth must conserve our planet's limited resources so that the bounty of the earth may not be wasted.

#### E. Education for Peace

The world's religious bodies must undertake major educational programs to increase mutual appreciation

\*The Assembly took note of the views of some of the participants that there should be no continuation of the development of nuclear power.

of all peoples and cultures, and foster a commitment to the values of peace. Our efforts so far have not been sufficient. We therefore rededicate ourselves to the education of children, youth, and adults, to the training of our religious leaders, and to the promotion of values of peace and understanding in our conduct in personal and public life.

Ultimately, peace and justice move toward the salvation and wholeness of all humanity, and flow from them as well. We, as followers of great religions, should be the channels through which spiritual power can flow for the healing of the world. We confess that we have not been worthy of this high calling, but we pledge ourselves here anew to be its faithful servants and witnesses. World peace in world community, with justice for all, is possible. We believe that the faith and hope which brought us together in this Assembly have been nurtured and strengthened during our time together. If this faith and hope were to be shared in the same way through the whole life of the religions to which we belong, then, at last, a new force would be brought to bear in human affairs and a new era would begin in the world. We shall pray or meditate, as well as work, that this new era may be realized.

## RELIGION AND INTERNATIONAL ECONOMIC JUSTICE

### COMMISSION I\*

#### Preamble

The attainment of peace and world community greatly depends on the establishment of economic justice. Therefore, we delegates at the Third Assembly of the World Conference on Religion and Peace (WCRP III) declare our solidarity with both people who suffer and those who strive to establish justice.

We place ourselves firmly on the side of the search for an economic order where dignity and humanity in harmony with nature will not be denied to any person.

We are in anguish when, looking within ourselves, we recognize the part that we and our religious organizations play in creating, and even perpetuating, the current situation. That situation is not order but chaos which, through structural injustice, brings tragic consequences for hundreds of millions of suf-

\*Rev. John G. Gatu was Moderator of this commission with Shri K. Krishnan Nair as Rapporteur and Rev. Robert Smylie as Staff Associate. Consultant-experts included Rev. Robert McClean, Dr. Howard Schomer, and Dr. Erika Wolf.



fering people. We are compelled by our respective religions to work to rectify that oppression and to seek the material liberation of the poor and the moral liberation of the rich.

Human dignity is a major theme in the teachings of all religions. But gross injustices deny dignity, and even the right of survival, to many. That situation forces us to cry out for justice and to work in behalf of those who suffer.

The new order which we seek places the person at the center. No one can be fully human while being the victim of oppressive power. All people and nations must be free to grow and share in decision-making in the interrelated process of social justice, economic growth, and self-reliance. People's participation is necessary in the achievement of a just, viable, and sustainable order leading to peace.

#### Primary Economic Characteristics of a Just International Social Order

A just international social order, in an increasingly interdependent world, aims at the dynamic, integral development of the human person and community, both in the present situation and for future generations.

In order to establish this new vision, there must be the political will to promote balanced economic growth worldwide and to allocate its benefits to the abolition of poverty and the creation of equitable trade relations between industrialized and developing countries.

The following are some of the primary economic characteristics that would distinguish the new order as a just one:

- All the people affected by economic decisions and plans would participate in their design.
- The prevailing social ethos would stimulate the people to demand to share the power and the responsibility of their own economic development in all the schemes of national governments, inter-governmental agencies, trade unions, or transnational enterprises.
- Public opinion would press all such institutions to promote the balance of countervailing forces over all forms of dominating power.
- World opinion would encourage each society to pursue its own vision of human development, assisting it with access to research, technology, natural resources, and the benefits of economic growth.

- National and international development plans would maintain a balance between the agricultural and the industrial sectors, mindful that 70 per cent of the global population is engaged in agriculture.
- Planetary production would be oriented toward the meeting of the basic human needs of a population projected to grow to seven billion persons by the end of the twentieth century, avoiding the stimulation of artificial life-styles and wants, the destructive use of natural resources, and unnecessary consumption.
- Every person would have the right to engage in productive work, receiving—as a matter of justice rather than charity—a fair share of the value that such work has created. Society would recognize the duty to produce the opportunity for such employment. Likewise, those unable to work would, in a spirit of solidarity, be supported through the labor of the gainfully employed.
- Under-utilized natural resources would, as a matter of social justice, be mobilized for the self-reliance and self-development of all peoples.

Such a new international economic order of growing justice and equity would stimulate all nations to achieve viable and self-reliant national economies, capable of participating in international trade on a basis of equality rather than dependence. This would reduce to a minimum reliance on arms for the defense of national interests and would thereby minimize the arms trade. It would encourage sensitive ecological balance in the mobilization of planetary resources in the service of the whole human family.

#### What Can Religion Do to Promote Their Achievement?

In the pursuit of these characteristics of a just international social order, our primary concern is to be effective as religious peoples.

Through our religions, we can deepen consciousness of the basic unity of humanity through an individual and national change of heart. We can demonstrate, in our multi-religious, shared life, that world community is actually possible. We can issue timely denunciations of every violation of the fundamental unity of humankind, such as all forms of discrimination: classism, racism, sexism, and any

other ideas that divide the human family into hostile camps.

We can teach and witness for ethical standards in economic relations: assisting the powerless in the struggle for empowerment, joining in the drive for economic and cultural decolonization, calling on our governments to curb the abuses of many national and transnational enterprises, accelerating the economic development of the poor, while supporting international agreements which promote more equitable trade relations.

We can study any investments which our various agencies and foundations may hold in the stock of corporate business, investigating how the firms in which these agencies are shareholders actually operate at home and abroad in respect to human rights and welfare, urging that they use their leverage as stockholders to press these enterprises to follow principles and practices that promote genuine human development. We can use our other economic assets—land, buildings, and income—to help people attain a better quality of life; for example, through agricultural research and training, and more productive land usage. We can make urban properties serve urban needs, and utilize income in ways that foster economic self-sufficiency.

We can advocate the rights of yet-to-be-born generations to planetary resources that have been wisely developed rather than wrongfully exhausted.

The universe—its wealth, beauty, and promise—is the common heritage of all. All religions cherish the universe and strive to live in harmony with it.



*Participants in front of Miller Chapel,  
Princeton Theological Seminary.*

## RELIGION AND INTERNATIONAL SECURITY

### COMMISSION II\*

We strongly support the movement for the abolition of war between States. We are persuaded by our respective religious traditions that we have to condemn the production and use of weapons of mass destruction as a crime against humanity.

This movement must work towards disarmament and non-violent means of maintaining security. Naturally, this idea cannot be accomplished overnight. Therefore, we propose that the following immediate steps be taken:

- 1—To eliminate nuclear weapons and other weapons of mass destruction, through
  - A moratorium on all testing, research, development, and deployment of nuclear weapons.
  - A comprehensive test-ban treaty and the reduction of nuclear arsenals, the most important steps which can now be taken to strengthen the efficacy of the Non-Proliferation Treaty. The measures to be taken must include efficient means of verification.
- 2—To lessen the reliance on conventional weapons and to reduce armed forces.
- 3—To strengthen security, through the United Nations, by
  - An agreement by all nations to abide unconditionally by all the resolutions of the U.N. Security Council.

\*Mr. Karl-Heinz Koppe was Moderator of this commission with Dr. Viqar A. Hamdani as Rapporteur and Mr. Peter Fisk as Staff Associate. Consultant-Experts included Dr. Alan Geyer, Dr. Hildegard Goss-Mayr, and Rev. J. Bryan Hehir.



*Some Asian participants meeting informally.*

- A replacement of the present concept of balance of power by a system of collective security in compliance with Articles 42 and 43 of the U.N. Charter, thereby facilitating effective progress in disarmament.

4—The nuclear-weapon States should undertake, jointly or individually, not to be the first to use nuclear weapons. They should also conclude effective arrangements to assure non-nuclear-weapon States against the use or threat of use of nuclear weapons.

The most urgent service we can render for peace and security is to insist on social justice and the preservation and restoration of a healthy natural environment, as well as the conservation and the recycling of natural resources all over the world. If the injustice which is visited upon millions of people on earth—causing the indignities of hunger and destitution—can be lifted, then there can be a better chance to establish security, achieve disarmament, and ban all weapons of mass destruction (atomic, biological, chemical). Similarly, minorities should be treated justly and equitably in order to lessen tensions.

We propose that the enormous investments in armaments be gradually channeled into projects in developing countries and into the development of small-scale, renewable energy systems. We recognize that many individuals and groups profit from the production of weapons of mass destruction and that such activity is the livelihood of workers in many nations. For this reason, we support efforts to convert military-related industries to civilian use for the meeting of human needs.

We recommend that, at the earliest appropriate time, a world disarmament conference be convened with universal participation and with adequate preparation.

We strongly support the second Strategic Arms Limitation Treaty (SALT II) and urge the conclusion of other agreements of this kind, not only on the limitation, but also on the reduction, of weapons.

We welcome the progress made at the Conference on Security and Cooperation in Europe, at Helsinki in 1975 and at Belgrade in 1978, to agree on confidence-building measures for promoting cooperation and disarmament in Europe. Similar measures should be adopted in other regions, and even on a global level.

We urge strenuous and concerted efforts aimed at the revision of the United Nations Charter, including the elimination of the veto power in the Security

Council and making the recommendations of the General Assembly into decisions binding on Member States.

The need exists to strengthen the International Court of Justice, so that offenders, who commit crimes against humanity—such as the production, sale, and use of weapons of mass destruction—or crimes against their own people, might be brought to justice.

The establishment of a Court of Moral Authority, to which groups may appeal, might be explored. The religions of the world can help enforce moral authority, at national and international levels, through awareness-building within public opinion.

We recommend, as a mutually-undertaken act of religious concern, to approach world religious, political, and military leaders to demand the repudiation of weapons of mass destruction consistent with the final document of the U.N. Special Session on disarmament. We take favorable notice of the offer of constructive dialogue between socialist countries and, among others, religious leaders and organizations, made in the final declaration of the Warsaw Pact Summit Meeting of November 1978.

We call upon religious people in every country to make peace-making an essential part of their religious life. We pledge our support to all individuals and groups of good will protesting the prior claims of disarmament even to the point of civil disobedience.

In order to focus attention on the importance of banning weapons of mass destruction, especially nuclear weapons, an annual prize should be awarded to the individual, group, or State which makes the most outstanding contribution in reducing the proliferation of armaments. Since Japan is the country which has suffered the effects of atomic bombing, it is suggested that the ceremony for that prize take place in that country.

### Non-Violent Action

We urge all religious people to use non-violence to help assert the human rights of individuals.

We propose that WCRP organize a special world conference on the use of non-violent action in the present world situation, with special emphasis on basic methods, strategies, education, and training.

We ask WCRP to appeal to governments to respect the right of every citizen freely to express his or her convictions of conscience through non-violent action, provided the human rights of other citizens are not thereby infringed.



To help end war and to enlarge human freedoms, we propose to work for the international abolition of military conscription.

We ask WCRP to appeal to governments to respect the right of conscientious objection to military service and to support the proposal that this right be included in the Universal Declaration of Human Rights.

We ask WCRP to take steps to involve the youth of the world in programs of non-violent action and training and that it organize an international and inter-religious forum for this purpose.

We recommend that the non-violent actions in the past become a subject in the teaching of history.

We believe that one of the most important foundations of peace is trust. The power of spirit, truth, love, and compassion must be aroused in order to diminish conflicts among people and nations and to move towards the sharing of both the joys and the burdens of the human family.

## RELIGION AND HUMAN DIGNITY, RESPONSIBILITY, AND RIGHTS

### COMMISSION III\*

As men and women of faith and pilgrims of peace, coming from all over the world to serve human dignity, we are here to examine the situation in which our brothers and sisters, men and women of all

\*Prof. Jamshed Mavalwala was Moderator of this commission with Rev. Gerrie Lubbe as Rapporteur and Dr. Floyd Honey as Staff Associate. Consultant-Experts included Prof. Naofusa Hirai, Mr. Klaus Feldmann, and Rev. George M. Houser.



*Buddhist participants conferring with President Nikkyo Niwano of Japan.*



*Some Chinese participants at a meeting chaired by Dr. Howard Schomer.*

racess, are living and trying to survive along the roads of our troubled planet.

In our pilgrimage, we see children suffering poverty even before being born, or coming to the light of this world without the possibility of achieving full maturity as human beings. Many starve to death or suffer brain damage because of hunger. We see young people lacking direction and unable to find their own place in society, frustrated by lack of education and the impossibility of becoming full members of society. We see ethnic minority groups living in sub-human conditions as the poorest of the poor. We see peasants and farmers, uprooted from their homeland, becoming an appendage of large cities, without a place to live and losing their identity. We see workers producing the goods people need to live, and yet not having a share in what they produce. We see millions of people being marginalized, and the elderly cast aside, because our society seeks possessions and attaches little value to the fulfillment of persons. We are shocked by the violations of the basic human rights of people: the right to life, health, education, housing, work, organic participation in society, and freedom of religion.

We cannot stand by in silence in the face of all that we have seen. We call for greater efforts on the part of governments to ensure these rights for all. So we commit ourselves to be peacemakers, to preach and practice justice, and to speak to the conscience of all people, and especially to those in power. We are ready to support those who are using their authority to create a world where there is justice for all. We address ourselves also to the disadvantaged, encouraging them to realize their own dignity and power.

We see signs of hope for improvement in the human condition. However, we are concerned about the situation of the politically and socially oppressed, about victims of racial and ethnic discrimination,

refugees, religious minorities, as well as the unborn, children, youth, women, and the elderly. These problems cannot be viewed in isolation, but can only be fully understood and analyzed in a socio-economic, political, and religious context.

We believe that our action on behalf of social justice is in itself a religious activity. Thus, in taking stock of the resources inherent in religious institutions and in their leaders, we discovered that at least the following resources can and should be directed toward the struggle for social justice and human dignity:

- Our significant potential for influencing political and legislative people and events.
- Our moral/ethical insights which can be used in evaluating public policy. What is legal is not necessarily moral.
- Our knowledge of both the norms and the true essence of our religions. These can help us expose and oppose situations in which our religions are used to give authority to practices which are contradictory to the fundamental tenets of our faith.
- Our access to the grass roots where we enjoy high credibility. This gives us an information network which can be used for the cause of human dignity.
- Our doctrines which stimulate charity and compassion. Because we believe in human values and equality on a religious level, we have an even deeper motivation and justification for working for human dignity.
- Our spiritual resources such as prayer, meditation, solidarity, discipline and forbearance, self-criticism, and introspection.
- Our position, often as a religious majority. Here we have a special responsibility to speak out for freedom of religion and equality of treatment for people of minority religions.

We commit ourselves to activating these resources available to us and to encouraging others in the world's religious community to do likewise wherever human rights are denied.

### The Politically Oppressed

We are agreed that, for the preservation of human freedom and dignity, human governance must recognize and institute the following necessary conditions: 1—Respect for the value of individual life.

2—A standard of living in consonance with basic human needs. 3—Freedom to participate in the decision-making process of government. 4—A political, social, and economic structure which is just for all. (This is necessary to guarantee real participation in government and society). 5—Living conditions free from violence. 6—Procedures and mechanisms for redress when human rights are violated.

We are aware that in crucial situations around our world today these basic conditions for human dignity are being threatened and eroded by manipulating ideology, by misbegotten religious practices and institutions, by an unjust international economic order—for which transnational corporations and enterprises are largely responsible—by unjust legal practices, by punitive military and police structures, by manipulative isolation of social and racial groups. The net result is that vast numbers of people are deprived of both the meaning of life and of life itself. We deplore the taking of human lives and are painfully aware of the killings which have occurred either in the recent or more distant past in places such as Chile, Iran, Lebanon, Nicaragua, Northern Ireland, Uganda, Zaire, and elsewhere in the world.\* Such situations exist on every continent, and we condemn them unequivocally.

### South Africa

We want to make special mention of the situation in South Africa which is illustrative of areas where oppression has been legalized and violence has been institutionalized. We see here the powerful influence of a total system which, from its ultimate ideology to the very constitution of its government, excludes large numbers of people from participating in the process by which power is shared.

Because this morally intolerable situation exists in South Africa:

- We express appreciation and support for the courageous work being carried out by religious and other organizations in the struggle to uproot apartheid, and we encourage all members of the South African religious community to join together in this important cause.
- We call upon all nations and business agencies which, by their economic interests in South Africa help to maintain the oppressive status quo, either to use their economic influence to put an

\*The inclusion of some examples and the omission of others throughout this report should not be misconstrued as an emphasis on only some cases and States. To list all instances, positive or negative, would make this document unwieldy.



end to apartheid or to disengage or disinvest from South Africa.

- We urge the United States to continue its arms embargo on South Africa, and other nations, especially France, the Federal Republic of Germany, the U.K., and Switzerland, to institute such an embargo.
- We express support for those who struggle for liberation and endorse all non-violent means to achieve this end.
- We decry the collaboration in the area of nuclear weaponry between South Africa and the United States, the Federal Republic of Germany, and France, and urge that such collaboration be discontinued.
- We urge the United Nations to call for universal economic sanctions against South Africa.

#### Racial and Ethnic Discrimination

We are encouraged by the efforts of many nations throughout the world to eliminate prejudice directed at ethnic, racial, and social minorities. However, prejudice and bias—both overt and covert—continue in many places, causing suffering and great economic and social disability to the victims. We strongly urge all people to root out these prejudices in their own neighborhoods and wherever else in the world they exist.

We call for a solution to the problems of the Greek ethnic community in Istanbul and for the survival of the Ecumenical Patriarchate there.

We should all be deeply concerned with the plight of people such as the so-called untouchables. We ask all religious people of those societies where untouchability still lingers to look deep inside their own hearts and eradicate this evil practice.

We should inform ourselves of the situations of the indigenous people around the world and of the exploitation that takes place, such as the loss of their ethnic and religious identity. We all share the responsibility in seeking for these peoples fair and equal treatment.

Mass media, especially radio, TV, and the motion picture industry, represent a most awesome power for the advancement of peace and human good. The air waves must be considered, always, a scarce human resource not to be exploited by the market place, but to be used for the benefit of all humanity. Emphasis must be placed on the need for reform in the mass media since they often continue to per-

petuate false assumptions and harmful images of certain racial, cultural, and indigenous peoples.

#### Refugees

The continuing plight of refugees in the world today constitutes a serious challenge to the conscience of all our religious groups. It is imperative that immediate and permanent solutions be sought for this situation. At this moment, the fate of the refugees from Indochina demands immediate action. We appeal to the governments of the world to expedite and increase their refugee rehabilitation programs in order to save lives. We also urge all religious groups and their individual members to express their support in words and letters to their governments, officials, and elected representatives. For these refugees, some of them sick and dying, it is essential to meet their basic physical needs. As religious people, we should implement assistance programs by helping to integrate the newcomers into our local communities. We must also use our influence to help create a continuing climate of acceptance. The ultimate solution to the refugee problem is to create a climate of social justice within countries so that people will not be forced to flee in the first place.

Furthermore, we must not lose sight of the problems of the millions of refugees in Africa, Latin America, and other parts of the world, who are in constant need of assistance, as well as the Palestinians who are still seeking their homeland.

#### Religious Minorities

We affirm the principles of freedom of thought, conscience, religion, and belief, as proclaimed in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. We are saddened by continued evidence of intolerance and discrimination in matters of religion and belief in some areas of the world.

We are particularly concerned about the situation in Albania where all rights of religious and ethnic minorities have been suspended, no religious practice of Muslims, Christians, or Jews allowed, and severe penalties, even death, imposed for practicing religion. We appeal to the conscience of the Albanian Government to relieve the persecution and restore the rights of the Albanian people.

We affirm the general desirability of establishing a multicultural society in which minority groups have a right to retain their cultural and religious identities. In any religious or cultural context, minorities should be encouraged to be true to their own traditions and to be concerned citizens of the larger

community. We would encourage religious leaders of different faiths to strengthen each other by continued dialogue and by common approaches to governments. We urge governments to provide suitable public education for all their people and to cooperate with religious groups for the purposes of religious education. We urge the United Nations to expedite the adoption of the United Nations Declaration and Covenant on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

#### The Unborn

We believe that human life is sacred. We assert that our religious beliefs are for the fulfillment of life, especially at this time in our history when life is threatened in so many ways, endangered by so many forces, and lessened by devastating conditions of poverty and oppression. Although we could not come to a common understanding of the serious moral issues involved in the question of abortion, nevertheless we agree that the question of abortion only illustrates a symptom. The disease involves those ills of society that allow unwanted pregnancies to start in the first place. We urge all societies to alleviate the root causes, which are poverty, the lack of education, the breakdown of the sanctity of marriage, and an overly permissive society.

#### The Child

We affirm the United Nations proclamation on the rights of children, and we urge all peoples to work towards its realization. Work on behalf of children, encouraged during the U.N. International Year of the Child, should be continued by us and our organizations after the emphasis of that year has ended. We believe that women and men of all ages must be recognized as integral parts of society.

#### Youth

Youth have the right to be heard by society, and their opinions carefully considered in matters that concern us all. We recognize that the youth of today have often led us toward a better world. They deserve our support and cooperation. We urge all governments to consider peaceful alternatives to compulsory military service.

#### Women

We affirm the United Nations declaration on the elimination of discrimination against women. Women must be recognized as full and equal partners with men, sharing equal rights and responsibilities. Where laws to prevent discrimination against women exist, often they are not enforced.

Religious people should encourage a climate of opinion regarding the rights of women that will make sure that such legislation is in fact carried out in practice. We should endeavor to strengthen legislation to combat all forms of traffic in women and the exploitation of women. Religious people should examine the teachings, practices, literature, and language of their own religion and question whether those instances which place women in an inferior position to men are essential to their religious doctrine or could be modified.

#### The Elderly

We recognize that family patterns have changed in industrial countries and are in transition in the developing world. Whereas some elderly persons still live with their children, others are often isolated and alone. The task of society is to ensure that they may live active and meaningful lives according to their preference and have their contributions recognized. People should be encouraged to plan ahead for a satisfying and productive life after retirement, as well as to face death with dignity.



*U.S. Ambassador Andrew Young addressing participants.*

## RELIGION, EDUCATION, AND PEACE COMMITMENT

### SEMINAR A\*

#### Introduction

The world's religious bodies must undertake major educational programs to increase awareness of peace issues, appreciation of all peoples and cultures, and commitment to the value of peace. Education is one of our greatest resources. At its best, it is a non-violent form of power; it builds community by increasing understanding; it enriches the whole person. And it is an activity in which our religious bodies have considerable competence and experience.

The achievement of peace is not an easy task. It will not be realized simply by holding an ideal theory or an abstract concept; neither will it be realized by social, political, and economic programs alone. To build peace we should endeavor to give, to serve others, to be charitable, and to train ourselves to have peace in our minds and hearts. Education for peace will make us better able to work for peace.

Education for peace is defined by the values it promotes and by the problems it asks people to consider. It affirms the value of non-violence, and fairly presents the ambiguities and dilemmas posed by the facts of violence and power in the world today. It affirms humane qualities of life—particularly simplicity, contentment, thoughtfulness, and spirituality—while helping people to deal constructively with the conflicts and competition in which they are enmeshed. It affirms loyalty to the world community and to all humanity, while also recognizing the need to identify with the particular communities in which we are located. It affirms self-awareness and self-understanding leading to selflessness, and encourages a sense of duty and full participation in wider communities, including the world community. It encourages tolerance where there are disagreements, appreciation of differences, and a commitment—in the midst of differences—to find a common sense of purpose in the struggle for world community.

We believe education for peace should reach both children and adults. It should reach members of our religious bodies as well as those who do not adhere to any religion. It should reach all people throughout the world.

\*Dr. Lowell Livezey was Moderator of this seminar, with Prof. Lankaputra G. Hewage as Rapporteur and Dr. Shirley Heckman as Secretary.



*Participants being briefed in a Conference Room at U.N. Headquarters.*

To start on this great task, we propose the following programs and actions for the World Conference on Religion and Peace, for our religious bodies, and for each of us as individual members of the world community.

#### Education for Peace in Religious Training Institutions

Course content in institutions training religious leadership should include subjects such as social justice, other religions, the causes of racism and injustice, non-violent resolution of conflict, and field studies in "problem" situations.

In addition to courses, education through discussion groups is important for such topics as the analysis of causes of conflict, the analysis of the meaning of defense/peace and the use of weapons, and the serious study of various traditions and a searching for answers to problems or conflict situations.

The indirect aspects of peace education include attitudes that are learned. It is important to learn that life needs to be lived as a model for the peace message. Cooperation and inter-religious activities need to be built and nurtured. The images that portray the divine and the language used—the actual words—can perpetuate racism, conflict, and divisions among people, e.g., "black," "white," etc. Attitudes to be fostered are fairness, tolerance, sharing, interdependence, and an expanding view which encompasses the individual, the family, the community, and the world.

It should be impressed on future religious leaders that the sharing of one's faith is to be considered more an offering of a precious gift than an indiscriminate proselytizing.



In addition to the training of students, religious teachers have a responsibility to use their moral authority to speak truth to power, e.g., to governments. In this regard, a combined statement of various faiths carries more weight than a statement from only one faith.

There is need for materials suitable for the training of religious leaders, as well as of all people, to explain the different faiths. This material can be both written and on film, but always executed with objectivity. WCRP is uniquely suited to make a contribution in this area. We recommend that such materials be cooperatively prepared by WCRP, with each faith preparing its own interpretation.

The international and local inter-religious exchange of teachers, as well as students, among training institutions should be encouraged.

Teaching about a religion should, if possible, be done by a person of that faith.

### Religious Education Within Our Groups

Publications on education for peace should be translated into all languages.

Every religious body should place special emphasis on prayer/meditation and education for peace one week each year.

The educational programs of religious bodies should encourage the search for alternatives to armament as a means of security.

Education for peace should be included in the curricula of our own religious education programs, institutions, schools, universities, etc.

Religious bodies should encourage and use artistic expressions in music, painting, dance, drama, etc., to promote peace in our religious communities.

### Education for Peace in Other Communities

The introduction of peace education into the curriculum of all schools should be encouraged.

The content of courses in public schools should center around the common principles underlying all religions of the world, such as truth, non-violence, and justice.

Religious groups should engage in peace education and research and urge governments to establish peace research and education centers.

Religious bodies should encourage the development of departments of peace studies in universities and other institutions of higher learning.

## Mass Media

Since the mass media constitute very potent instruments in molding and influencing public opinion, it is necessary to harness such media to purposeful education in a peace commitment. The media comprise radio, television, films and cinema, photo and poster exhibitions and displays, drama and folk art, and newspapers and periodicals. All of these should be fully utilized to promote inter-religious, interstate, and international peace. Convinced of this, it is recommended that:

- Television and radio programs, films, dramatic performances, folk plays, and books should highlight the role of religion in the promotion of peace and the constructive resolution of conflict. Programs and themes of violence, arson, rape, and other crimes should be avoided.

- The service of religious bodies should be enlisted to create public opinion in favor of eliminating violence and crime themes in all media, including advertisements and poster displays. There are roles which religious bodies can play whether mass media is state-controlled or not.

- Projects focusing on peace themes, suitably devised for each form of media, should be broadcast, telecast, or exhibited for programs involving both domestic and overseas consumption.

- Religious themes emphasizing universally accepted values of harmony, amity, and fraternization—with an accent on peace—should be widely and regularly broadcast, telecast, or suitably displayed on all audio and visual media.



*Rev. Jesse Jackson addressing participants in Miller Chapel.*

- The dimensions of peace inherent in festivals and holidays may be created and disseminated.

- Group discussion evaluating the activities of mass media and their programs in promoting peace and inter-religious and inter-racial harmony should be widely publicized through the media.

- The above proposals should be communicated to those in charge of the U.N. radio.

### Special Projects

1. We request the U.N. to designate the earliest possible year as International Year of Religion for Peace. We request UNESCO to appoint an international commission consisting of competent and concerned persons to study whether there can be a positive role for religion in education for peace in the present and future. If a positive role can be found, appropriate recommendations should be formulated to promote that role. WCRP national and regional committees, and individual members, should be requested to negotiate with the governments of their respective countries to see that this request is submitted to the U.N. and to UNESCO.

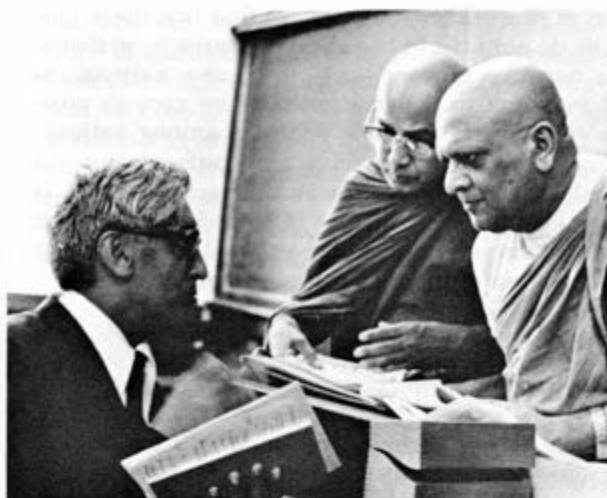
2. We suggest the establishment of an international WCRP day, to be celebrated by each regional and national WCRP committee.

3. We encourage the development of communities which practice spirituality and prayer/meditation and which demonstrate and symbolize inter-religious cooperation and peace. Examples in Sri Lanka are Shantipura (Peace City), Kataragama (God's Village), and Sripada (Adam's Peak).

4. We recommend that a new, universally-acceptable symbol be prepared for WCRP, since the 1974 symbol used at WCRP II represents only five world religions.

5. We hope that local, national, and regional committees of WCRP will serve as facilitators of education for social change for people in their areas, especially where this could support practical action by providing needed knowledge or skills.

6. We should develop and promote, on an international level, a movement donating the price of one meal each week for starving people. (Such a project already exists in Japan). Along with daily aid to the needy, especially to the starving, we must hurriedly create a standard of economic life which would allow the developing countries to eliminate the social evil of destitution and starvation. To promote this effort, mass media should be utilized and grass roots participation developed.



*Three Buddhist participants from South Asia.*

## STRENGTHENING THE SPIRITUAL DIMENSIONS SEMINAR B\*

This is the first time we gathered, in a formal seminar at WCRP, to address ourselves to our common spiritual foundations in the formulation and formation of world community. This is essential if we are to avoid mutual misunderstanding. We struggled for a considerable time to define terms such as "spirituality," "spiritual foundations," "community," and "world community." We focused on the concept of responsibility as a way of responding to the transcendental as manifest in daily life.

### Community

Communities not only consist of organizations and institutions, but also exist as ideas, perpetuated and enriched in the experience of people living together. We may thus distinguish between form and content, where the form rests in the institutions, such as in nation states, and the content consists of the subjective life of the community. Communities are always dynamic when the dynamic lies in the dialectical nature of unity through diversity.

National communities are bound by the common heritage of history, culture, languages, and religions. The community, as such, is reinforced as people identify with it and are willing to sacrifice for it. However, when we try to extend these ideas to the

\*Rev. Yasuyoshi Sakata was Moderator of this seminar, with Mr. Mehervan Singh as Rapporteur and Dr. Malcolm R. Sutherland as Staff Associate. Consultant-Experts included Prof. James Luther Adams and Prof. Yoshiaki Iisaka.



concept of world community, we find that these elements do not exist in the same way, except, perhaps, in a negative manner—e.g., excessive nationalism and isolationism. What is needed are enough positive elements to produce cohesion among nations. There is hope, however, since confrontation on global issues, such as trade and the environment, is now taking place. A number of powerful symbols for world community exist, such as the United Nations and the view of the planet earth from the moon.

### Spirituality

By virtue of having consciousness and aspirations, the human person cannot be a non-spiritual being, whether this is accepted by an individual or not. Persons must be spiritual beings to have a consciousness of the transcendent—even of self.

Spirituality is present in all people of good will; in theists as they imbue life with their experience of the divine presence, and in atheists (even though many might not admit it) with their concern for the destiny of humanity. These may be said to constitute the vertical and horizontal axes of the approach to the problems of humanity. These converge in an ultimate concern which is the common call to responsibility. Spirituality, then, may be defined as the consciousness of responsibility (including responsibility for restructuring political and economic institutions) rooted in one's experience of the divine.

### Spiritual Foundation of World Community

The spiritual foundation of world community consists in a sense of belonging, a feeling of interdependence and the acceptance of a common fate or destiny for humanity. This is expressed in the concept of responsibility for others, both on a personal level and at that of the transcendental manifest in life.

We express the belief that there is nothing inherent in the world religious traditions that stands as a permanent obstacle to world community. Our enemies are lack of courage, lack of imagination, intolerance, and inertia.

We, therefore, urge all individuals to nurture the concept of responsibility within themselves and all religious leaders to work for causes of common responsibility. The real forces working for world unity are a person's inborn compassion for others and a sense of responsibility.

### Transcending Materialism

Spirituality is an attitude in life which transcends materialistic activities. Unfortunately, at present

materialistic concerns have overruled the importance of spiritual behavior. Spirituality is considered from two angles: an individual's direct communication with the divine and a group's combined effort to develop a relationship with the divine for the promotion of internal peace of mind. There may be, in certain traditions, no difference between the truly spiritual person and the divine. For this transformation, the person has to be purified.

### Spiritual Exercise

Dividing the subject of spirituality into three manifestations—meditation, prayer, and silent reflection—is a Western way and not sufficiently rich. A fuller understanding includes regular spiritual exercise and withdrawal of one's thoughts from a materialistic environment. Training for this should commence with children as they are closest to the divine. The aim should be to reconcile physical existence with spiritual reality of the divine.

Such individual exercise has great value. But an effort has to be made by the individuals to pass the idea to other individuals and thus spread it afar. Each individual remaining at peace within and without can have a cumulative effect. Wars are planned in the minds of individuals. So peace can be planned by individuals and spread. Hence, spiritually-activated individuals remaining non-violent can physically spread the ideology far.

### Centrality of Spiritual Nurture in Establishing Peace

Through meditation, prayer, silent reflection, and spiritual exercise, we open ourselves to the activity



*President Jimmy Carter addressing participants.*

of the divine which effects a radical transformation of the person, a surrendering of self to the divine will. Thus we believe that the revitalization of our spiritual life through meditation, prayer, silent reflection, and spiritual exercises is a fundamental matter in our struggle for world peace and justice. It is not an activity to hide us from the world, but a discipline to prepare us for the world and empower our work in the world, and the vehicle that will inevitably propel us into the world.

### Interfaith Meditation

Collective interfaith meditation among persons of different traditions promotes the unity of the human family. For the promotion of peace among communities, all efforts must be made to expand collective meditation in different localities. This is relevant to the work of WCRP. Congregational prayer brings the group close to the divine and also persons in a group close to each other. Interfaith congregational prayers will bring together persons of different traditions. Repeated congregational meditation and chanting also promotes togetherness.

### Ways to Peace

In working for peace, the way we engage in it is less important than the spirit of the engagement. To attain any objective, violence must be ruled out. Coercion, though sometimes necessary, is not desirable; persuasion is more suitable. Even when persuasion is used, sympathy must prevail. We must learn to do justice to our friends and foes, to maintain all people as brothers and sisters. Through the basic philosophy of love, other people's pain must become our own. The role of prayer is to nurture that attitude. We thus develop tolerance with understanding instead of tolerance with indifference. For the former, we must develop knowledge about each other's traditions. Then cooperation in common concerns becomes easy.

An interesting example is the activity developed by the religious leaders of Chile and Argentina regarding their border conflict. In an annual religious ceremony to honor one hero of Chile and one hero of Argentina, young persons of the two countries are requested to bring two flowers each, one to place at the memorial of each hero in a joint service. Another annual joint service is held at the border of the two countries in the Andes where a statue of Jesus Christ has been erected. Youth of both countries trek to that border for a joint Mass. This example could be emulated by countries with common borders.

Our spiritual resources must be renewed and

strengthened as we are confronted with the challenge of building world community.

### Confessed Failure

We are convinced that peace is possible when empowered by spirituality. However, comparing our faith with practice, we confess our failure as religionists to be clear channels through which this vital force can flow. Too often religiosity has led to a religious power closed to the problems of the world, or has led to religious strife and wars; too often peace exists only on the ideological level of the various religions; too often spiritual growth has not issued in social action; and personal salvation and personal peace have not been connected with world salvation and world peace. We also confess that we have not adequately used the structures, processes, and teachings inherent in our respective religions for strengthening the spiritual dimension.

### What We Must Do

We have been challenged to sharpen the WCRP focus "as a comprehensive integrating force" by strengthening the "inner work." Archbishop Angelo Fernandes in his presidential address to WCRP-III stated: "What is ultimately at stake is the salvation or wholeness of Man both as an individual and in society. However, for religion to exercise its integrating power, yet another of its functions has to come to play, viz., withdrawal from the fray, or 'withdrawal and return' as Arnold Toynbee would have it, in order to get to the root of things that are happening. This is meditation or contemplation or silent reflection, call it what you will... Unless we recognize the vital importance of this 'inner work' and structure our socio-economic edifice and our very way of life around this realization, our human and social problems will remain 'unsolved and seemingly insoluble even as our efforts to solve them become more frantic'."

We are aware how closely inner work and outer work go together. In fact, it seems that the outer work—perhaps driven by an unrecognized inner spirit—is a spiritual growth experience and may help a person recognize the possibility of more consciously strengthening the spiritual dimension. In fact, this seems to be what is happening in WCRP: the growing recognition of the human difficulty involved in creating world peace and of the work of the spirit in our midst is driving us to use our will power to develop the spiritual dimension more fully, toward the end that the social and political work of peacemaking be empowered.

## Recommendations

1. During future WCRP assemblies, there should be more opportunity for prayer, meditation, and spiritual exercise, both by individual faiths and in specially-designed interfaith spiritual growth experiences. Further, a special room should be provided for continual prayer and meditation throughout all the conference work.

2. We urge that WCRP give vigorous support to the Week of Prayer for World Peace—the fourth week of October 1979—by urging participation of all WCRP local, national, and regional committees. (For further information, write the Rev. C. Gordon Wilson).

3. WCRP should recognize and encourage the spread of activities within each religion which are noted for combining the inner work (releasing further spiritual power) and the outer work (the manifestation of this power in specific activities moving toward world peace and security). These include the ashram of Mrs. Gedong Oka in Indonesia, the Buddha Doza's Center in North Thailand, and the Brothers of Taizé in France. In a preliminary analysis of the reason for success of these centers, we find that they contain: substantial opportunity for meditation and silence; concrete daily contacts with others in whom marked spiritual depth may be recognized; prayer focused on specific areas and bearing visible fruits; leaders able to move from the depth of their spirituality to world vision; and leaders growing in compassion by virtue of direct communion with the poor.

4. We also urge that WCRP work to strengthen the spiritual dimension of peacemaking through interfaith activities for which leadership and guidance should be sought from the activities referred to above. Specifically, we recommend:

- WCRP-initiated interfaith seminars in applied religion and spiritual training. These seminars must have practical goals (e.g., resolutions of specific conflicts) and help to develop our insights into the mechanism of aggression, violence, and prejudice and the ways to deal with them, all in an environment of a conscious search for spiritual growth.

- WCRP encouragement of the use of local mosques, synagogues, churches, temples, and shrines as centers—especially in urban areas—for working together on the solution of common problems. The experience of many is that the solution to local problems, such as housing and hunger, in a growing understanding of spiritual power, leads to

strength and a commitment to wider problems, such as shared programs to resettle refugees or work for disarmament.

5. A program should be organized by WCRP to provide persons, especially youth, with the opportunity to live in religious cultures foreign to their own, such as kibbutzim, Buddhist monasteries, and the Taizé community.

6. At the next WCRP assembly, a day should be provided for the participants to visit in the host community, sharing the sense of our presence and work.

## MULTI-RELIGIOUS DIALOGUE AND ACTION IN CONFLICT SITUATIONS

### SEMINAR C\*

The purpose of WCRP is not only to promote inter-religious dialogue and understanding, but also to encourage common action by persons and groups of different religious backgrounds toward the reduction of conflict and the promotion of peace.

Mutual understanding through dialogue does not necessarily mean mutual agreement, but it is a necessary precondition for the effective adjustment of the conflicting interests of individuals, groups, or communities. Conflict of various kinds is present in the world—racial, religious, cultural, linguistic, class, industrial, and political. Not all conflict is bad; there are situations in which justice can only be achieved through conflict. Real peace is not to be secured through compromise with justice and essential principles. It is often tempting to seek a false peace, to seek reconciliation at the expense of justice. Our task is to discover creative and non-violent ways of dealing with conflict.

In some situations, such as labor-management disputes, there are recognized and officially-sanctioned procedures for dealing with conflict. In other types of conflict, no such rules exist. Hostilities may be so serious that the parties refuse to come together. Here the potential for destructive conflict is very serious. People of faith may make a contribution by exploring more effective methods of conflict resolution.

\*Dr. Stanley J. Samartha was Moderator of this seminar, with Bishop Kenryo T. Tsuji as Rapporteur and Rev. William L. McLennan as Staff Associate. Consultant-Experts included Father Albert Nambiaparambil, Mrs. Estelle Reed, and Dr. Robert Turnipseed.



There are some issues where sensitivities within WCRP constituencies may make it difficult to achieve sufficient consensus for common action. Even in these situations, efforts should be made to hear conflicting points of view and, if possible, to reconcile them. Where there is a conflict in values, or in ethical or political perspectives, these should be fully explored in a spirit of understanding. Our concern must be to face conflicts realistically and to seek creative ways for resolving them, based on justice for all parties involved.

#### A. Identifying Conflict Areas

The participants briefly identified themselves and spoke of the major concerns they were bringing to this seminar. Conflict areas were then brought out, including Albania, Canada, East Timor, Ethiopia, Europe, indigenous peoples, India, Iran, Japan, Korea, Latin America, the Middle East, the Netherlands, Northern Ireland, Philippines, Southeast Asia, Southern Africa, Turkey, and West Irian.\* Obviously, the group had neither the time nor the expertise to cover all of the conflict areas. It was, therefore, decided that we ask ourselves fundamental questions dealing with multi-religious dialogue and action in conflict situations.

#### B. Recommendations

WCRP can use, when opportune, the following criteria, which the seminar used, to choose among conflict areas for special WCRP attention: 1-Amenability to interfaith dialogue and cooperation; 2-Expertise within WCRP membership; 3-Level of peril to international peace and prosperity; 4-Fluidity of circumstances, so that WCRP intervention might help tip the balance; 5-Non-existence of other current WCRP projects to avoid wasteful duplication; and 6-Where religions are components of conflict or have contributed to conflict.

#### The Middle East

Question Posed: What can Jews, Christians, and

\*During the Board of Directors' Meeting subsequent to the final plenary, which received, but did not approve, commission and seminar reports, some participants strongly objected to the inclusion, in this list, of East Timor, Japan, Turkey, and West Irian. The Plenary and the Secretariat cannot, however, modify this seminar report, for it reflects discussions which actually occurred. While this report was approved by members of Seminar C, it does not involve participants who were not members of this Seminar. This report, as other Commission and Seminar reports, was only presented in the plenary of WCRP III and not approved by it.

Muslims do together to reduce tensions and bring about more understanding?

The question directly affecting WCRP is the resurgence of religio-political confessionalism in the insistence of many of our Jewish and Muslim friends upon a Jewish state of Israel or an Islamic Republic in Iran or elsewhere.

Different aspects of the Middle East situation were touched upon, with both Muslim and Jewish as well as other positions presented. It was noted that the U.N. and other organizations continue in their efforts to arrive at a political settlement. Therefore, it was recognized that movements like WCRP should supplement such efforts by enabling estranged parties to come together in order to overcome suspicion and distrust. It was further noted that a major problem in the work for peace in this area is how to overcome bitterness, and break out of the circle of violence and counterviolence, and, by dialogue, transform it into a spiral of detente, empathy, and even cooperation. In order to strengthen the work on the political level, it was suggested that WCRP might assure: 1-That information about activities already going on, bringing together Christians, Jews, and Muslims, be widely shared; 2-That in the Middle East and elsewhere efforts be made to initiate meetings among Christians, Jews, and Muslims for common purposes in society; 3-That education promoting understanding of other traditions be encouraged on the local level; and 4-That special efforts be made to bring Christian, Muslim, and Jewish youth together in the Middle East and elsewhere.

A continuation of intercommunal talks on Cyprus is necessary. When the discussions are conducted in a positive and constructive spirit, under the auspices of the U.N. Secretary-General, a mutually acceptable and lasting settlement, embodying the establishment of a sovereign, non-aligned federal republic on the island can be achieved.

#### Immigrants and Migrants

Question Posed: What can religious groups do to prevent tensions in countries which are becoming increasingly multicultural, and multi-religious?

Conditions in Australia, Canada, India, Japan, the Netherlands, South Africa, the Soviet Union, and the United Kingdom were explained by representatives from these countries. The problem areas of recent immigrants included: 1-Schools—teachers' unfamiliarity with the religion and religious practices of the immigrant; 2-Employment—fear of loss of jobs by citizens; 3-Citizenship; 4-Difference in language



*U.N. Secretary-General Kurt Waldheim and Archbishop Angelo Fernandes.*

and culture; and 5-Religious laws versus the laws of the land.

WCRP should call upon governments of all countries to grant freedom of religion and of religious observances to the religious minorities living in their respective countries. WCRP should collect information concerning the family and personal laws of different religious disciplines and make suitable recommendations for the removal of genuine grievances or difficulties peculiar to certain religions wherever they occur as a result of conflict between the secular family and personal law of a country and the religious family and personal law.

Concrete proposals to reduce tensions include 1-The work of the Community Relations Commission (Australia) encouraging "ordinary people reaching ordinary people;" 2-The International House for Student Dialogue (the Netherlands); 3-The efforts of churches to reduce tension and foster understanding and respect for other religions (many countries); 4-The establishment of multicultural programs in schools (Canada and U.S.A.); 5-Researching school textbooks to eliminate bias and misunderstanding; 6-The establishment by WCRP of a system of monitoring and fact-finding; and 7-The encouragement of family religious education in the home.

#### Religion in Socialist Societies

**Question Posed:** The presence of a multi-religious delegation from the People's Republic of China and the Union of Soviet Socialist Republics was a unique event. What possibilities does this open for closer cooperation between religious and secular groups in the world community?

Soviet participants explained that the U.S.S.R. is

a multi-religious nation. For centuries, the Russian Orthodox Church encouraged the use of native languages in local churches. Scriptures were translated into many local languages. Uniformity of any religious tradition is its death and the richness of diversity must be celebrated.

Buddhists and Muslims in the U.S.S.R. are given the same status as other religious followers. The non-religious also receive equality of treatment. There is no conflict among the groups. The religious group does not impose its will upon the government in governmental matters, and the government does not impose its will upon the religious groups in religious matters. The Buddhists have actively participated in international forums for peace. They are most desirous of developing close contacts with the Chinese Buddhists.

The Chinese participants explained that, although before liberation in 1949, there were many instances of non-cooperation among different religious traditions, inter-religious relations have undergone significant changes since the establishment of the People's Republic. Representatives of different traditions have come together often to discuss important matters of common concern, to learn from each other how better to serve the people, and to devote themselves to the cause of socialist construction. Religious freedom, national equality, and the practice of the social customs of the various nationalities are ensured by law. Article 46 of the Constitution explicitly stipulates that all citizens are free to believe in religion, free not to believe in religion, and free to propagate atheism. (The Gang of Four and other ultra-Leftists used this clause over the last decade or so to claim that religion cannot be propagated, but 16 religious leaders from various traditions in the Chinese People's Political Committee Conference recently proposed to the National People's Congress that this constitutional phrase be changed to read simply that "all Chinese citizens are free to believe in religion," so that such claims could never again be made in the future).

The newly-adopted Penal Code of China in Article 147 provides a penalty of two years' imprisonment for substantial interference by any government officer with the people's rights to religious freedom. Although the Gang of Four brought about serious damage to religious freedom and equality, today in China there is no religious discrimination, and people are free to enjoy a normal religious life and participate in religious activities. Steps are being taken to rectify the errors and redress the wrongs of the Gang of Four.



Although people of different religious traditions have worked together in China, they have not worshipped together in the last 30 years, and Chinese delegates to WCRP III have observed with interest the multi-religious worship at St. Patrick's Cathedral and the daily morning services at Princeton. They have asked for further enlightenment regarding multi-religious services, since they are still not convinced of their value.

### Asian Religions

Question Posed: How can the insights and religious experiences of Eastern religions, such as Buddhism, Hinduism, Jainism, Shintoism, Sikhism, and Taoism contribute to resolving conflicts?

### Concrete Action

Question Posed: What can the participants in this seminar do to realize their common objective when they return to their own countries?

(Answers to questions posed both about Asian religions and about concrete actions were taken up together in general discussion.) The following recommendations were submitted for WCRP action:

1. WCRP should gather and disseminate to its members information about situations of religious conflict in the world. The members should be asked to study and pray about these situations. WCRP should experiment in one or two situations by calling together religious leaders in those areas.

2. WCRP should give special attention to the danger of religious traditions combining themselves with a national power.

3. WCRP should take the initiative to see that "peace" be a subject taught in all schools at all ages, with parallel plans to educate the public using all available means. The curriculum should be prepared by a multi-religious, multinational, multiracial body of consultants and advisors, and should be reviewed by similar bodies at regular intervals. Morality based on concepts of justice, love, compassion, responsibility, oneness of humanity, wholeness of the person, and dignity of the person should be cultivated. At the same time, individuals should be encouraged to pursue the learning and practice of their own religion, as well as studying other religious traditions, to develop mutual understanding. Performance and excellence should be judged by a new yardstick, called "peace/non-violence."

### Conclusion

Although there may be differences of opinion, both within a particular religious community and between different religious communities, on the

analysis of conflicts and the nature of remedies suggested, there are certain points which may be endorsed and proclaimed loudly by all religious people:

1. A total rejection of all forms of violence which offend human dignity: namely, torture of all forms; indiscriminate killing of innocent men, women, and children; holding innocent persons as hostages; and the oppression of one class or caste in society. These should be openly, persistently, and repeatedly condemned by all religious people together, particularly when individual cases are brought to light.

2. Where violent conflicts are continuing, everything possible must be done to mitigate brutality, to reduce suffering, and to help the families of those who become victims of violence. Looking after or helping the families of those who are imprisoned or killed in the struggle for justice should be regarded as a religious duty, not just as charity. Religions should together do everything in their power to humanize the means of struggle.

3. Religions can exercise a critical function in situations of conflict. The ability of priests to make smooth alliances with kings is too well known to be easily forgotten. The secular criticism of religions in this respect is often justified. Religions should not allow themselves to be used by political powers or parties. While being involved in the life of the community, religions should also maintain a certain critical distance from power structures in order to exercise their prophetic function on behalf of all members of society.

4. Non-violent action to resolve conflicts has not received the serious attention it deserves in recent years. It is an option available, and it is still largely an unexplored avenue. There are individuals and small groups within certain religions who have taken the initiative to explore non-violence as a practical way of working in society. WCRP should support them and learn from them. Many seemingly different local situations have a good deal in common. The feelings of fear and frustration, as well as the desire for peace, are shared by people everywhere on both sides of a conflict. One of the benefits of an Assembly, like that of WCRP III, is the opportunity given to people of different religions to come together for reflection and action. This process of mutual challenge, critical discussion, willingness to cooperate, and the readiness to do something about conflict situations should continue, encouraging the participants in WCRP to bring the institutional resources of their religious groups to bear on the solution of conflict situations.

## PARTICIPANTS IN WCRP III

### A. DELEGATES BY RELIGIONS

#### 1. Buddhists

Mr. Bhagwan Das, India  
 Prof. Sandje Dylykov, U.S.S.R.  
 Miss Teruko Furuya, Japan  
 Rev. Zenryu Hasuo, Japan  
 Prof. Lankaputra G. Hewage, Sri Lanka  
 Rev. Kenzo Hojo, Japan  
 Mrs. Hideko Ikeda, Japan  
 Mr. Preeja Jumchai, Thailand  
 Rev. Koryu Kawamoto, Japan  
 Judge Sathitya Lengthaisong, Thailand  
 Mr. Li Rongxi, People's Republic of China  
 Rev. Soyu Machida, Japan  
 Ven. Visuddhananda Mahathero, Bangladesh  
 Ven. Ming Yang, People's Republic of China  
 Mr. Takeyasu Miyamoto, Japan  
 Rev. Fuji Nakayama, Japan  
 Rev. Nichiko Niwano, Japan  
 President Nikkyo Niwano, Japan  
 Rev. Shuten Oishi, Japan  
 Mr. Takenori Okano, Japan  
 Ven. Havanpola Ratanasara, Sri Lanka  
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Participants visiting the Lincoln Memorial in Washington.

# Nairobi's single synagogue is 'must' for U.S. visitors

By IVOR DAVIS

NAIROBI — American tourists in Kenya make a beeline Friday night for the Nairobi Synagogue next to the Nairobi University campus.

Though Reform visitors may be somewhat put off by the *mechitsa*, the partition separating men from women, they seem to enjoy the Orthodox-style chanting and ritual.

The Jews of Nairobi — immortalized in a book by Julius Carlebach, later a Sussex University don — started to arrive at the turn of the century when the so-called "lunatic express" railway was being laid from Mombasa on the coast of Uganda in the hinterland.

Construction stopped at Nairobi, in Masailand. Young British aristocrats were sent to try their luck in Kenya. They took a distinctly hostile, anti-Semitic line when a ranching area in Uasin Gishu, some 200 miles north of Nairobi, was offered in 1903 by British Colonial Secretary Joseph Chamberlain to Theodor Herzl as a Jewish homeland.

Called the Uganda Plan (the area was then part of the Uganda Protectorate), it was rejected at the Zionists' meeting in Basel. But some British settlers were already screaming in the local press about the need to keep out "Jewish peddlers" and "aliens who will not fit in."

The British offer was well-meaning. It followed the pogrom in Kishinev. Herzl favored acceptance of the Uganda Plan as a halfway house to Palestine. The argument as to the wisdom of his decision still lingers on. Some claim that the Jews would have found themselves in the same situation as the Rhodesian whites in recent times. Others say it might have provided a haven from the Holocaust.

But as a result of the Uganda Plan, Jews started to trickle to East Africa to find out

what it was all about. Among them was Abraham Block from the Ukraine, who trekked from South Africa, pioneered Kenya's hotel industry and helped to found the *kehillah* in the African bush.

With his wife Sarah, sister Lilly, and other Kenya Jewish pioneers, they built the first Nairobi synagogue in 1912. The present building was opened in 1956.

The community was always tiny. World War II brought refugees, and a peak of some 165 families was reached in 1957. Among the *kehillah's* alumni is Issy Somen, a past president and Nairobi's mayor in 1957-59. He was also honorary Israeli consul until Kenya's independence in 1963 and played an important role in creating good Kenya-Israel relations. They continue today despite the breakoff in diplomatic relations by Kenya and most other African states during the Yom Kippur War.

Now an octogenarian, Somen represents Kenya on the Board of Deputies in London. The late Arthur Levinson, active in the campaign to help the Falashas of Ethiopia, was a past president of the *kehillah*.

Another group of Jews who arrived in Kenya had no choice. They were Irgun prisoners brought from Palestine by the British in 1947 to a detention camp at Gilgil, 75 miles north of Nairobi. They escaped. By the time they found their way across Africa back to Palestine, the State of Israel had been declared.

Their story has been recorded by one of the Kenya Irgun prisoners — Yaacov Meridor.

Today, the *kehillah's* 112 families keep the Jewish flag flying in East Africa, though at the time of Uhuru (independence) many were convinced that within five to 10 years, the community would disappear like many a small community in Zambia to the south.

Such small numbers do not make for a

viable community. But under the leadership of Charles Szlapak, who like Abraham Block is a hotelier, the *kehillah* has no intention of folding up. Shabbat and Yom Tov services are held through the year. *Tahara* and funerals are conducted. A tourist not only has a synagogue to attend but if he finds himself in the hospital, he'll get a Jewish visitor.

Matzot and wine are imported from Israel, and no Jew goes short over Passover.

The community has been revitalized by Ze'ev Amit, an Israeli and former rabbi of Glasgow's Carnethill Synagogue, who recently joined the Nairobi congregation.

With his wife, Yaffa, Amit is "uniting" local families with some 150 Israelis mostly engaged in construction. An active com-

munity center is being created in the synagogue's Vermont social hall with a program of Jewish studies, Hebrew and English, fitness, handicraft and bridge classes and youth activities. Amit is also headmaster of an Israeli once-a-week school.

Since the Uganda Plan was first proposed, there has been no anti-Semitic manifestation, apart from the difficulty Jews experienced in Kenya (and elsewhere) in joining exclusive clubs. However, since the country came under black rule 20 years ago, Africans and Indians are black-balled no longer. Neither are Jews.

London Jewish Chronicle

## Sharon rebuffed

JERUSALEM (JCNS) — Former Defense Minister Ariel Sharon lost his bid to head the aliyah department of the Jewish Agency when the Zionist General Council refused to approve his controversial nomination.

Sharon blamed members of his own Herut Party for the council action. He also criticized the other members of Prime Minister Yitzhak Shamir's cabinet for effectively cutting him out of any role in government. Sharon was demoted to minister without portfolio following the Kahan commission's findings a year ago on the Beirut massacres.

## Argentine police guarding synagogues after 2 attacks

BUENOS AIRES (JTA) — Interior Minister Antonio Troccoli has ordered police to guard Jewish schools and synagogues following attacks against synagogues in two cities this month.

According to the World Jewish Congress Latin American branch, unidentified persons attacked the Sephardic synagogue in Rosario New Year's Day and the Templo Libertad in Buenos Aires Jan. 12.

In reaction to these events, Troccoli ordered synagogues and Jewish

schools guarded and issued a statement declaring that "the Ministry of the Interior considered it its duty to renew the deep pluralistic commitment of the government and its special respect for all religious parties..."

He added: "Episodes such as those which have recently occurred, fortunately sporadic, only reveal the existence of some extremist leftovers which will be fought with all the weapons that democracy can put at the service of freedom."

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Bennington July Program Bennington College  
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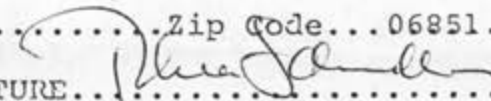


KENYA CONSULATE

424 Madison Avenue,  
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)... SCHINDLER.....
2. First Name... RHEA.....
3. a) Maiden name..... ROSENBLUM.....
- b) Accompanied by (names of other persons travelling on same passport)  
.....
4. Address & Telephone number:
- a) Present..... 6. River Lane, Westport, CT 06880 203-227-0232
- b) Permanent..... Same.....
5. a) Nationality.... American..... b) Date of birth. 5/25/33.....
- c) Town & Country of Birth. Manchester, New Hampshire, USA.....
6. a) Sex..... Female..... b) Profession... Teacher.....
7. a) Passport No... B 1042320..... b) Date & Place of Issue... 10/28/81  
..... New York, NY.....
8. Date of entry into Kenya... About August 19, 1984.....
9. Reason for journey and expected length of stay. Observer-delegate  
at meeting of World Conference on Religion and Peace 14/15 days.
10. Date of expected departure from Kenya and route of entry to  
country of destination... About August 31 or September 2.....
11. Names & Addresses of relatives or friends to be visited in  
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or  
vessel..... AIR.....
14. Group/private travel arrangements made through ~~tour operator~~/  
travel agent.
- Name... Business Travel Unlimited, June Lurie.....
- Address... 345 Main Avenue.....
- City... Norwalk..... State... CT..... Zip Code... 06851..
15. DATE... 6/14/84..... SIGNATURE... 

REMARKS OF CONSULAR OFFICER

KENYA CONSULATE

424 Madison Avenue,  
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)....SCHINDLER.....
2. First Name.....Alexander M.....
3. a) Maiden name.....  
b) Accompanied by (names of other persons travelling on same passport)  
.....
4. Address & Telephone number:  
a) Present....6 River Lane, Westport, Ct. 06880 203-227-0232 ...  
b) Permanent...SAME.....
5. a) Nationality..American.....b) Date of birth....10/4/25.....  
c) Town & Country of BirthMunich, Germany.....  
Organization Executive
6. a) Sex.....Male.....b) Profession..Clergyman.....
7. a) Passport No.B. 2940568.....b) Date & Place of Issue2/22/81.  
.....New York, NY.....
8. Date of entry into Kenya....About..August 19, 1984.....
9. Reason for journey and expected length of stay.....<sup>Delegate</sup>Meeting of World  
Conference on Religion and Peace.....14/15 days.....
10. Date of expected departure from Kenya and route of entry to  
country of destination...Approximately August 31 or September 3.
11. Names & Addresses of relatives or friends to be visited in  
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or  
vessel.....AIR.....
14. ~~Group~~/private travel arrangements made through ~~tour operator~~/  
travel agent.  
Name..Business Travel Unlimited, June Lurie.....  
Address...345 Main Avenue.....  
City..Norwalk.....State...CT.....Zip Code.06851.....
15. DATE.....6/14/84.....SIGNATURE.....

REMARKS OF CONSULAR OFFICER

KENYA CONSULATE  
(CONSULAR SECTION)  
424 MADISON AVENUE  
NEW YORK, N.Y. 10017

TEL: (212) 486-1300

VISA REQUIREMENTS :

1. The following are required when applying for Tourist/Business visa for Kenya:-

- (a) A visa application form duly completed and signed by the applicant, (in duplicate, plus two pictures for multiple visa) ✓
- (b) A valid passport with sufficient number of unused pages for endorsement of visa and for other endorsements while abroad. ✓
- (c) Visa fee of \$10.00 MUST be paid in cash, money order or certified cheque. The fee for a transit visa is \$6.00. ✓  
Cheques and money orders should be made payable to:  
KENYA CONSULATE.

Nationals of some countries will be required to pay more than the regular fee of \$10.00. These are: Japan \$10.50, Mexico - \$16.50 and Republic of Somalia \$20

- (D) Application for referred visas have to be submitted to this office at least 4 - 6 weeks before the intended date of travel to Kenya and a referral fee of \$10.00 will be charged.
- (e) Only one visa will be required for a joint passport of husband, wife and children under sixteen years of age. For children over the age of sixteen whose names are included in their parents' passport, a separate fee will be required for each such child.
- (f) A valid Round Trip Ticket, Onward Ticket or a letter from a reputable Travel Agency or employer certifying that the applicant holds such a ticket and sufficient funds for such trip. ✓
- (g) A self addressed stamped envelope for those applicants who wish to have their passports sent to them by post after endorsement (out of state applicants are advised to affix ordinary stamps only). Such return postage should be by certified mail.

2. Visa applications are accepted at the Kenya Consulate as follows:

- (a) Monday to Friday - 10:00 A.M. - 4:00 P.M.
- (b) Visas are issued within 48 hours from the date of approval.

3. (a) Nationals of the following countries with which Kenya has visa abolition agreement do not require visas to enter Kenya:-

Denmark, Ethiopia, Federal Republic of Germany (West Germany), Finland, Italy, Norway, Sweden, San Marino, Spain, Turkey, and Uruguay.

- (b) All nationals of Commonwealth countries do not require visas for Kenya, except the following:-

Australia, Nigeria, Sri Lanka, and British passport holders of Indian, Pakistan and Bangladesh origin and including all those citizens of commonwealth countries who are residents of the Republic of South Africa or are travelling to Kenya direct from the Republic of South Africa.



4. Visa applicants who intend to travel to Kenya with a view to taking up employment or to study must apply for, and obtain, Entry (Work) Permits or Pupil's Passes respectively from the Principal Immigration Officer, P.O. Box 30191, Nairobi - Kenya, prior to submitting their visa applications to this office.
5. All persons, irrespective of nationality, arriving direct from the Republic of South Africa shall require visas to enter Kenya. Applications for such visas shall be authorised by the Principal Immigration Officer in Nairobi prior to issuance of these visas.
6. Prospective tourists who wish to stay in Kenya for more than three months should apply and obtain visitor's passes from the Principal Immigration Officer, Nairobi before they hand in their visa applications to the office.
7. Visas are issued valid for entry into Kenya within three/six/twelve months from the date of issue depending on the circumstances and nature of visit.
8. Visitors who stay in Kenya for more than ninety days are required to register, under Section 4(1) of the aliens Restriction Order 1974, with the Principal Immigration Officer, Nairobi.

#### HEALTH REQUIREMENTS:

Prospective travellers to Kenya are recommended to have Yellow Fever and Cholera vaccinations, however, these are not mandatory.

Small pox is no longer a mandatory requirement.

Tourists visiting the Coast and Western parts of Kenya are advised to take recommended anti-malaria pills. The prophylactic should be taken before they go to Kenya at least two weeks after their return. They are advised to report to their doctors that they have visited a malaria area recently should they develop fever on their return.

FOR ANY OTHER INFORMATION PLEASE WRITE TO OR CALL THIS OFFICE.

T.N. KIFWORO,  
CONSULAR OFFICER