



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.

Series A: Union of American Hebrew Congregations, 1961-1996.

Box
17

Folder
4b

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.

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 SECURTY

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" (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.

=

&

||·<@>·||

&

=



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.

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.

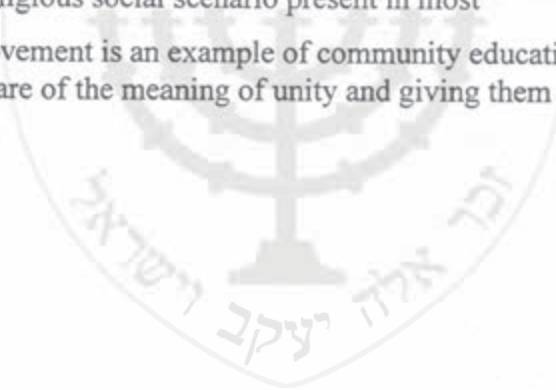
Spiritual and ethical contributions

- 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

*Edise -
Start file
on this
Q15*

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

from

MISS JANE EVANS

no further
UNION OF AMERICAN
HEBREW CONGREGATIONS
838 FIFTH AVE., NEW YORK, N.Y. 10021
TEL: (212) 249-0100

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 WC RP 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

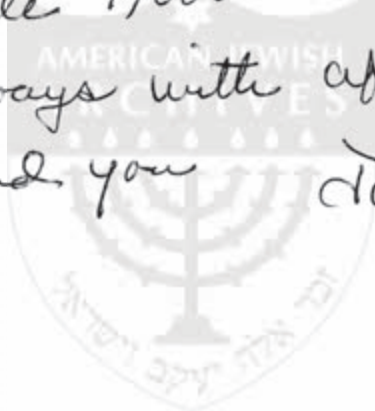
TO:

Rabbi Schindler

Thank you again very,
very much for the \$500⁰⁰
to complete \$1,000⁰⁰.

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.



Rabbi Alexander M. Schindler

May 14, 1987
15 Iyar 5747

Mr. Fred Cohen

Please let me have a check for \$500,000 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 one of
any dictionary
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 further
remind me
to give
some time
this year*

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 Rougé, 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)

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.



1268

April 9, 1987
10 Nisan 5747

The Honorable Etai Yamada, Honorary President
Japan 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.

AMERICAN JEWISH
ARCHIVES

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 直 希

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
Hege*

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)

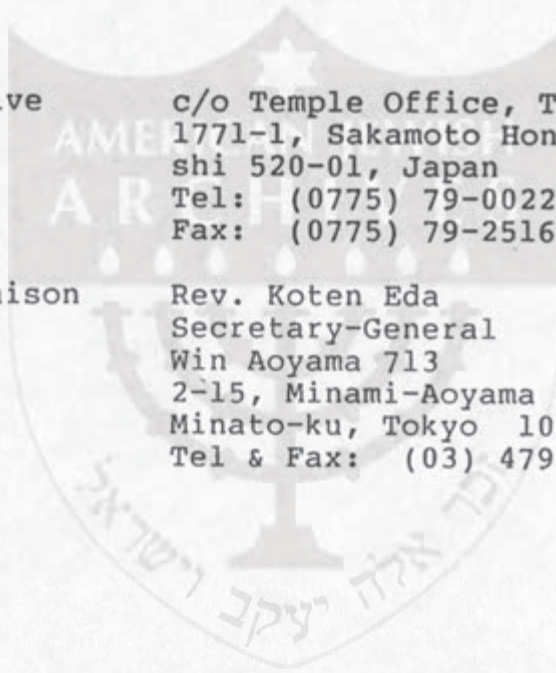
<Secretariat>

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

AMERICAN JEWISH
ARCHIVES

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
MILLEN



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

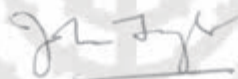
Rabbi Joseph B. Schindler,
838 Fifth Avenue,
New York NY 10021.

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 Szanthy 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

* Swami Chidananda
* Metropolitan Filaret of Kiev
* Dr. Inamullah Khan
* Dr. Maria A. Lucker
* Rev. Toshio Miyake
* Mr. Zhao Puchu

Board

Prof. Musa O. Abdul
Dr. M. Aram
Mr. Smail Balic
Dr. Madeleine Barot
* Dr. Alexy Bouevsky
Dr. Petrus H.J.M. Camps
* Dr. André Chouraqui
* Dr. Viqar A. Hamdani
Mr. Anwar Harjono
* Dr. Veerendra Heggade
Prof. Yoshiaki Iisaka
Judge Sathitya Lengthaisong
Prof. Jamshed Mavalwala
Rev. N. Bruce McLeod
Rabbi Israel Mowshowitz
Rev. Engelbert Mveng
Mrs. Gedong Bagoes Oka
* Bishop J. Henry Okuli
* Mrs. Prabhat Sobha Pandit
Bishop Bernardino Pinera
Shri Radhakrishna
Ven. Havanpola Ratanasara
* Rev. Yasuyoshi Sakata
Dr. Howard Schomer
Prof. Harmindar Singh
Rev. Kenryu T. Tsuji
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

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)

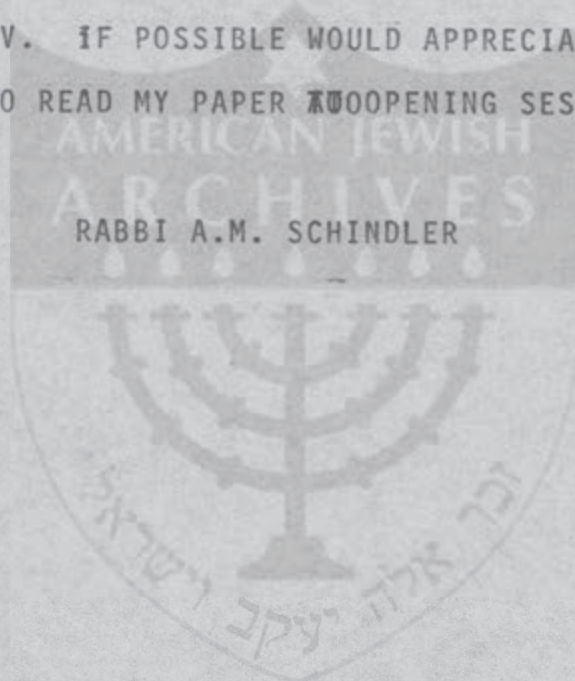
Enclosures

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~~OPENING SESSION. ALL
GOOD WISHES.

RABBI A.M. SCHINDLER





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.

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

Board

Prof. Musa O. Abdul
Dr. M. Aram
Mr. Smail Balic
Dr. Madeleine Barot
*Dr. Alexy Bouevsky
Dr. Petrus H.J.M. Camps
*Dr. André Chouraqui
*Dr. Viqar A. Hamdani
Mr. Anwar Harjono
*Dr. Veerendra Heggade
Prof. Yoshiaki Iisaka
Judge Sathitya Lengthaisong
Prof. Jamshed Mavalwala
Rev. N. Bruce McLeod
Rabbi Israel Mowshowitz
Rev. Engelbert Myeng
Mrs. Gedong Bagoes Oka
*Bishop J. Henry Okullu
*Mrs. Prabhat Sobha Pandit
Bishop Bernardino Pinera
Shri Radhakrishna
Ven. Havanpola Ratanasara
*Rev. Yasuyoshi Sakata
Dr. Howard Schomer
Prof. Harmandar Singh
Rev. Kenryu T. Tsuji
Mr. Jerzy Turowicz
*Maj.-Gen. Sujjan 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

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

PROPOSED TIMETABLE FOR WCRP IV

	Monday August 20 KTTC		Tuesday August 21 KTTC		Wednesday August 22 KTTC		Thursday August 23 Kenyatta Conf. Centre		Friday August 24 KTTC		Saturday August 25 KTTC
								07:00 07:30	Meditation	07:00 07:30	Meditation
								08:00 09:00	Breakfast	08:00 09:00	Breakfast
09:00	Preparatory Meeting for Youth	09:00	Preparatory Meeting for Youth	09:00	Preparatory Meeting for Women	09:30	Opening Ceremony and Delegates' Speeches Lunch Delegates' Speeches	09:00	Plenary Meeting	09:00	Plenary Meeting
						09:30		Plenary Business	09:30	Work in Commissions	
						10:45		Break	10:45	Break	
						11:15		Commission Plenaries	11:15	Work in Commissions	
						12:30		Lunch	12:30	Lunch	
						14:30		Free	14:30	Work in Commissions	
						16:15		Discussion	16:15	Work in Commissions	
						17:30		Supper	17:30	Supper	
						19:30		Informal Evening	19:30	Informal Evening	
17:30											
											(over)

WCRP

Jane Evans ---

will think some more but for now some thoughts:

*Polmer
Rever.*

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 delgated 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 whil 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

(WCRP IV)

WCRP/International, 2 bis, chemin Auguste-Vilbert,
1218 Grand-Saconnex, Geneva, Switzerland.
Telephone: (022) 98-51-62. Cable: Relpeace Geneva.

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

Board

Prof. Musa O. Abdul
Dr. M. Aram
Mr. Smail Balic
Dr. Madeleine Barot
*Dr. Alexy Bouevsky
Dr. Petrus H.J.M. Camps
*Dr. André Chouraqui
*Dr. Viqar A. Hamdani
Mr. Anwar Harjono
*Dr. Veerendra Heggade
Prof. Yoshiaki Iisaka
Judge Sathitya Lengthaisong
Prof. Jamshed Mavalwala
Rev. N. Bruce McLeod
Rabbi Israel Mowshowitz
Rev. Engelbert Mveng
Mrs. Gedong Bagoes Oka
*Bishop J. Henry Okullu
*Mrs. Prabhat Sobha Pandit
Bishop Bernardino Pinera
Shri Radhakrishna
Ven. Havanpola Ratanasara
*Rev. Yasuyoshi Sakata
Dr. Howard Schomer
Prof. Harmindar Singh
Rev. Kenryo T. Tsuji
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 Beick

*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. Katerega, 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. Elkayyem (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~~



7/10 spoke to
June. She'll
check. no
invite. no
defeat.