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World Conference on Religion and Peace, 1984-1995.

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Religion for Peace

A NEWSLETTER ON INTER-RELIGIOUS DIALOGUE AND ACTION FOR PEACE ISSUED BY
THE WORLD CONFERENCE ON RELIGION AND PEACE.

NO. 38

JUNE 1984

WORLDWIDE PREPARATIONS FOR WCRP IV.

If all the five hundred registration forms which have been requested for WCRP IV are filled in and lead to active participation there could be record numbers at the Fourth Assembly of WCRP IV. At least there should be between three hundred and four hundred people in regular attendance. Numbers coming from Africa should be larger than from any other continent but will be closely followed by the numbers coming from Asia. There are also large delegations from Europe and North America and a few are expected from South America and Australia. Some countries may be represented by official WCRP delegations whereas in some other cases it may be individuals who are active in other peace movements or inter-faith activities. The majority of participants will stay in the attractive Kenya Technical Teachers College shown below.

It is hoped that worldwide attention will be drawn to the Assembly not least through various symbolic features such as the beautiful set of commemorative postage stamps which will be issued by the Kenyan government on the day on which WCRP IV opens. These stamps will feature the four religions most numerous in Kenya: Christianity, Islam, Hinduism and Sikhism. Anybody who wishes to have a first-day cover envelope should write to the WCRP Nairobi office (P.O. Box 70394, Nairobi, Kenya).



KENYA TECHNICAL TEACHERS COLLEGE



Keynote speakers include President Moi of Kenya and Bishop Desmond Tutu of South Africa. The Maria Lucker Memorial Lecture will be given by Dr. Erika Wolf, former Member of Parliament (a Christian from FRG). Dr. Soedjatmoko, Rector of the United Nations University (an Indonesian Muslim), the Most Ven. Prabimaladhamma of Thailand, and the Ven. Anuruddha Thera from Sri Lanka (both Buddhists), Archbishop Arinze, President of the Vatican Secretariat for Non-Christians (a Christian from Nigeria), and Dr. Chouraqui, Rabbi Schindler and Dr. Goldbloom (Jews from Israel, U.S.A. and Canada) will be among the speakers on the issue of "People of Faith Working Together for Peace." On the second theme "Human Dignity, Social Justice and Development of the Whole Person" it is expected that introductory speeches will be given by Dr. Njoya (a Muslim from Cameroun), Mrs. Andriamanjato (a Christian from Madagascar), Father Christian Precht (a Christian from Chile), Mrs. Ramgobin, the granddaughter of Mahatma Gandhi (a Hindu from South Africa), and others. For the third

WORLDWIDE PREPARATIONS FOR WCRP IV (cont.)

theme "World Peace and Disarmament" it is expected that speakers will include Ambassador Olu Adeniji (a Christian from Nigeria), Msgr. Bruce Kent (Chairman of the Campaign for Nuclear Disarmament, a Christian from the United Kingdom), Dr. Inamullah Khan (General Secretary of the World Muslim Congress, a Muslim from Pakistan); Dr. Homer Jack will also make a major presentation on this theme and there will be a further contribution from a panel of three women: Mrs. Jean Zaru (a Palestinian Christian), Ms. Elkayam (an Israeli Jew), and Mrs. Haidar (a Lebanese Muslim). Invitations have also been sent for contributions to be made from members of delegations that are expected from China, the U.S.S.R. and from the Asian Buddhists Peace Conference with headquarters in Mongolia. Chief K.O.K. Onyioha (Nigeria) will be among those speaking for traditional religions.

Important preparatory meetings are planned for 20-21 August for young people and for 22 August for women participants. These meetings are not designed to separate youth participants or women participants from the main stream of the conference but, quite the reverse, to involve them more deeply in the activities of the Assembly. It is hoped that the preparatory meetings will involve an especially large number of Kenyan participants since it is among Kenyan youth and Kenyan women that particularly enthusiastic interest and support are being shown during this period of preparation. Youth meetings and women's meetings have been arranged during May and June in Nairobi and have laid foundations for a very good support group for the international assembly and, perhaps still more important, for an ongoing interreligious activity in Kenya. They enjoy some good support from the leaders of the various religious communities who have greatly facilitated both last year's Pan-Africa WCRP Assembly as well as continuing to give active support for WCRP IV.

One question that is frequently asked from the staff and committees preparing the Assembly is whether various statements on world issues are being prepared for endorsement by the Assembly. At this stage it should be clearly understood that the Assembly is being designed essentially as a working conference where the participants, made up of official WCRP delegates together with significant numbers of fraternal delegates and observers from religious and interreligious organisations, plus an encouraging number of visitors and helpers, are in charge of their own agenda. Since this is an assembly which comes fifteen years after the establishment of WCRP/International we feel that it is time to learn as much as possible from our international, regional and more local experiences and to plan together for the future. We hope that we shall be able to agree on cooperative styles of working together for the future, selecting particular projects, study themes, plans for visitation and representation, involvement in U.N. activities and other religious or interreligious organisations. We shall be helped in this by the report of the Commission on the Future but above all we shall need delegates to come with good suggestions from local situations. We hope that even those who do not participate in the Assembly itself will feel a part of it by contributing their ideas and by contributing their prayers and meditations for the success of the meeting.

Last but not least it should be noted that preparations for the Assembly include careful attention to the opportunities for meditation which must give spiritual strength and guidance to the participants. Guidelines on meditation and interfaith celebrations are given in the background materials which will be sent to all participants during the month of July. People who would like to receive such background materials which are a mixture of prayers, speeches, statements, articles and projects, should write to WCRP/International, Geneva office, or should apply to their local chapters to see if they have spare copies. In Nairobi itself local religious communities are being asked to welcome not only their co-religionists from abroad but also people of other faiths. On Sunday, August 25, the whole day will be spent in visiting different religious communities in Nairobi both in terms of their worship services and their humanitarian activities. On that day WCRP groups around the world may wish to engage in some form of supportive action or celebration of local interreligious fellowship and cooperation.

NEWS FROM REGIONAL CONFERENCES AND NATIONAL CHAPTERS.

ACRP Executive Meeting, Hong Kong, April 1984. The ACRP Executive Meeting was held in Hong Kong from 2 to 5 April, 1984, with about 20 participants from nine countries in Asia. On 2 April, the secretariat met to finalize the agenda for the following three-day Executive Meeting. Chaired by Mr. Jailani of Indonesia, the meeting successfully covered the following items: the relationship between ACRP and WCRP, the number of directors, the action projects in the field of education, human rights, reconciliation and refugees, ACRP III, financial support, and so on. With regard to ACRP III, it was proposed by the representative from Korea and agreed unanimously that ACRP III would be convened in 1986 in Seoul, Korea. As for the financial resources of the fiscal year of 1984, ACRP has reached a remarkable turning point with the conviction that the time has come for each country to make some contribution although without specifying a particular amount. The meeting concluded by adopting a statement which included expression of concern for the situation in the Punjab. (Copies may be obtained from ACRP, 5001 Beach Road No. 07-24, Golden Mile Complex, Singapore 0719, Republic of Singapore.)

Official Registration of WCRP/Japan. The Japanese Committee of WCRP (WCRP/Japan), established in 1972, has been officially registered as a juridical foundation since the beginning of April, 1984. The first Board meeting of the executives and the directors was held on 21 May; it set up a new structure and appointed Rev. Nikkyo Niwano as the President and Priest Kiyotoshi Kawai as the new Secretary-General of WCRP/Japan, to further more effectively its activities and research in work toward human rights, development, disarmament and the reconciliation of regional conflicts.

WCRP/Japan has agreed to send approximately 90 participants to the forthcoming WCRP IV, including 18 official delegates, four fraternal delegates, 38 observers and other staff. Of the 38 observers, 30 are members of the Youth Board of WCRP/Japan who are participating in the Youth Wing for WCRP IV to deepen friendship and promote religious cooperation for world peace.

Three pre-study meetings have already been held for the participants to prepare the role of the Japanese religionists in WCRP IV. One more pre-study meeting is scheduled, and two post-meetings are also planned to share the results of WCRP IV with those who cannot attend it.

Japanese participation is being greatly facilitated by the generous provision of the services of Mr. Ryuichiro Oyama in the Geneva WCRP/International office during the month of May/June 1984.

Establishment of WCRP/South Africa Chapter. The South African Council of Churches called together a meeting of leaders from different faiths on Thursday, 3 April, 1984. The meeting was attended by 19 leaders from four different religions. This interfaith meeting, to our knowledge, the first of its kind in South Africa, was convened for the following purposes:

1. To discuss the formation of a Southern Africa chapter of the World Conference on Religion and Peace.
2. To discuss the composition of a South African delegation to the Fourth World Assembly of WCRP.
3. To plan for on-going dialogue between people of different faiths in South Africa as well as for multi-religious co-operation towards peace and justice in our society.

It was felt to be "a privilege for the South African Council of Churches both to convene and host this historic event. In reaching out a hand of friendship and co-operation towards our friends with whom we share a common humanity and a common motherland, we believe that we have acted in obedience to the command of God: 'Love your neighbour as you love yourself'. The Meeting challenged us to show willingness to learn from each other, to rejoice in the beauty and high aspirations of our respective religions and to sympathize with the earnest efforts of people from different faiths to relate themselves to the needs of the people of South Africa."

New Chapters and Peace Marches in Punjab. Besides strengthening the Chandigarh chapter, new ones were established in Amritsar, Ludhiana, Patiala, and Jalandhar. A chapter was also opened in Simla in the adjoining Himachal Pradesh. All this was done through the tireless efforts of Mrs. Harinder Durga, Secretary (WCRP/North India). Prof. Vishal Singh, Prof. Satish Kumar and Mr. S. A. Ali are deserving of thanks in the inauguration of these chapters.

A massive peace march was organized at Ludhiana on 13 February 1984 led by Mr. L. D. Madan, Mrs. Harinder Durga, Sardar Inderjit Singh, Sri Harbanslal Aurora, General Uban and Prof. Dosanji. This was televised and well covered by the local press. It also set into motion many peace processions in the main cities of Punjab.

Interreligious Activity in Indonesia. The government of Indonesia has formed a national "Inter-Religious Consultative Body" consisting of representatives from the different religions -- Islam, Catholicism, Protestantism, Buddhism and Hinduism. Through such a consultative status body, mutual religious concerns and other issues could be discussed in order to solve any religious problem that might arise.

The Indonesian government has since then adopted the principle called the Trilogy of Religious Harmony among the followers of the different religions as reflected in three objectives:

1. Harmony among people within one religion
2. Harmony among people of different religions
3. Harmony between religious followers and the government.

Field Visit Activity. What was called religious field visit has been started since 1983. Through such visits it is expected that religious leaders from the different religions would periodically visit social projects organized by each religion, such as educational institutions, home care, hospitals and others. The program usually takes a week. Thus, we can expect to have mutual understanding and religious tolerance increasingly grow among the religious leaders. Due to their importance, such programs will be improved in the near future.

Youth Wing. The Youth Wing of ACRP/WCRP of the Indonesian chapter was established on March 14, 1984. Through this Wing it is expected that the young generation all over the world would also be involved in promoting mutual understanding and religious tolerance among the youth themselves. It is through the Youth Wing that we plan to have several important programmes which might be verily advantageous for our religious community, as well as for the nation. Thus, we may hope that the newly formed body -- Youth Wing of ACRP/WCRP of the Indonesian chapter -- could be involved in activities and programmes conducted by ACRP/WCRP.

1984 AND HUMAN RIGHTS.

In the Minority Rights Group's 12th Annual Lecture on this theme, Prof. Theo van Boven, the former U.N. Director of Human Rights, made a strong call for recognition of the "Third System." Distinct from the first two -- inter-state and international -- "systems," this is a solidarity network, part of a broad grass-roots human rights movement. This movement, he said, is world-wide, and embraces some NGOs, trade unions, educationalists, the peace movement, women's organisations and other human rights groups. But unless freedom of expression is available to all, the work of these groups in the Third System cannot be effective.

In particular, Theo van Boven called for the widening of human rights issues into a universal system which should apply to all nations and all peoples. Human rights should be seen as interdependent and indivisible. Conditions should be created whereby everyone may enjoy economic, social and cultural rights as well as rights which are political and legal. But this calls for constant awareness in identifying and seeking to remove the structural obstacles that are at the root of patterns of injustice.

Professor van Boven called for support for the Third System, and urged all those who care for human rights to stand up and defend those who are persecuted or repressed for their beliefs. In the lively question and answer session which followed the lecture, he stated that super-power politics of both East and West should not take priority over human rights, and urged the crucial role of both non-aligned governments and the NGOs of the Third System in ensuring that this does not happen.

The full text of Professor van Boven's speech is available from the Minority Rights Group, Ltd., (29 Craven Street, London WC2N 5NT, England) for £1.00 post free.

FOUR CONTINENT PEACE INITIATIVE.

A "Four Continent Peace Initiative" was launched on 22 May 1984 by Indian Prime Minister Indira Gandhi, Mexican President Miguel de la Madrid, Swedish Prime Minister Olof Palme, Greek Prime Minister Andreas Papandreu, Tanzanian President Julius Nyerere, and Argentine President Raúl Alfonsín.

They hope to break the political impasse by using their combined influence to appeal directly to the United States and the Soviet Union, as well as to the other nuclear weapons states, France, Britain and China, to put a halt to what the leaders call "the rush towards global suicide."

"We come from different parts of the globe, with differences in religion, culture and political systems," the five national leaders stated in their declaration. "But we are united in the conviction that there must not be another world war."

The effort has taken more than a year of intense consultations to prepare, and is intended to begin a process to stem the arms race . . .

All five leaders will be consulting with the heads of government of the nuclear weapon states. They plan to remain in close contact with each other following the declaration in order to track the political response and to review possible next steps . . .

The Four Continent Peace Initiative was born last year when a group of parliamentarians assembled in Church House in London to consider efforts they could undertake to confront the worsening tensions among the nuclear weapon states. The members belonged to a five-year old organisation known as Parliamentarians for World Order. Starting in mid-1983, they dispatched delegations to meet with a select group of government leaders in order to discuss proposals for joint action . . .

NOTE: The text of the declaration is available from Parliamentarians for World Order, 304 East 45th Street, 12th Floor, New York, N.Y. 10017, U.S.A., and will be reproduced in the WCRP IV background papers.

WEEK OF SOLIDARITY WITH THE PEOPLES OF NAMIBIA AND ALL OTHER COLONIAL TERRITORIES AS WELL AS THOSE IN SOUTH AFRICA,* FIGHTING FOR FREEDOM, INDEPENDENCE AND HUMAN RIGHTS.

A Week of Solidarity with the Peoples of Namibia and all other Colonial Territories was observed throughout the world beginning 25 May, 1984, Africa Liberation Day. In his report to the Security Council issued on 19 May 1983, the Secretary-General had stated: "I regard the problem of Namibia as a special responsibility of the Secretary-General in view of the unique relationship between the United Nations and the people of Namibia. I believe that the settlement of the Namibian question is of overriding importance for the future peace and prosperity of the entire region. For this reason, I urge that the Namibia problem be regarded as a primary question in its own right, the solution of which will in itself ease other tensions in the region and be in the long-term interest of all concerned."

For additional information contact: Information Service, Office C.333, Palais des Nations, Geneva, Switzerland.

WCRP/USA

United States Section

World Conference on Religion and Peace

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

Telephone: (212) 687-2163 Cable: Relpeace

Free

June 15, 1984

Past Presidents

Bishop John J. Dougherty
Dr. Dana McLean Greeley
Rabbi Israel Mowshowitz

President

Rev. Kenryu T. Tsuji

Vice Presidents

Dr. Viqar A. Hamdani
Sister Marjorie Keenan
Mrs. Norma Levitt

Secretary

Rev. Elizabeth Alcaide

Treasurer

Dr. R. Lawrence Turnipseed

Executive Committee

Mrs. Edna McCallion
Dr. Robert F. Smylie

Dear Alexander,

*Many thanks for your good
contribution of \$1000.⁰⁰, which helps
a lot. It's really great that you
can be with us all at Nairobi.*

*I'm looking forward to being
with you.*

With affection and high regard,

Tom Hannington

June 13, 1984

The Reverend Donald Szantho Harrington
World Conference on Religion and Peace/USA
777 United Nations Plaza
New York, New York 10017

Dear Friend:

Enclosed is a check of the Union of American Hebrew Congregations in the sum of \$1,000.00 as our current contribution to the work of WCRP/USA. We greatly wish that it could be more, especially since WCRP IV is about to be held this summer in Nairobi and, as you know, both my wife and I plan to attend. Please notify Dr. John Taylor that I will be a delegate and my wife, Rhea, a delegate observer.

As you know, Maurice Eisendrath, of blessed memory, was a founder of the World Union and my predecessor in the Office of the President of UAHC. Jane Evans who will also be in Nairobi and who was at the convention in Kyoto, Japan as well as Louvain, Belgium met with me about the enclosed contribution. We regret it cannot be in a larger sum but we are certain that every dollar is of assistance.

It will be a pleasure to see you in Nairobi, if not before.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

On Tape

This is to authorize a check
for \$1000. - to WCRP-USA.
Change to Misc. Subsidies.

20000

World Conf.
on Religion & Peace
O/C

United States
Section
777 United
Nations
Plaza
N.Y. N.Y.
10617

015-171
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Steel

Q



June 13, 1984

The Reverend Donald Szantho Harrington
World Conference on Religion and Peace/USA
777 United Nations Plaza
New York, New York 10017

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It will be a pleasure to see you in Nairobi, if not before.

With all good wishes, I am

Sincerely,

Alexander M. Schindler

Encl.

KENYA CONSULATE

424 Madison Avenue,
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)...SCHINDLER.....
2. First Name...RHEA.....
3. a) Maiden name.....ROSENBLUM.....
- b) Accompanied by (names of other persons travelling on same passport)
.....
4. Address & Telephone number:
- a) Present.....6.River.Lane..Westport..CT.06880.203-227-0232
- b) Permanent.....Same.....
5. a) Nationality....American.....b) Date of birth.5/25/33.....
- c) Town & Country of Birth..Manchester..New Hampshire..USA.....
6. a) Sex.....Female.....b) Profession...Teacher.....
7. a) Passport No...B.1042320.....b) Date & Place of Issue..10/28/81
.....New York,,NY.....
8. Date of entry into Kenya...About August 19, 1984.....
9. Reason for journey and expected length of stay.Observer-delegate
at meeting of World Conference on Religion and Peace.14/15.days.
10. Date of expected departure from Kenya and route of entry to
country of destination....About August 31 or September 2.....
11. Names & Addresses of relatives or friends to be visited in
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or
vessel.....AIR.....
14. ~~Group~~/private travel arrangements made through ~~tour operator~~/
travel agent.
- Name...Business Travel Unlimited, June Lurie.....
- Address....345.Main.Avenue.....
- City.....Norwalk.....State...CT.....Zip Code...06851..
15. DATE....6/14/84.....SIGNATURE.....*June Lurie*

REMARKS OF CONSULAR OFFICER

KENYA CONSULATE

424 Madison Avenue,
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)....SCHINDLER.....
2. First Name.....Alexander M.....
3. a) Maiden name.....
b) Accompanied by (names of other persons travelling on same passport)
.....
4. Address & Telephone number:
a) Present....6 River Lane, Westport, Ct..06880.203-227-0232...
b) Permanent...SAME.....
5. a) Nationality..American.....b) Date of birth...10/4/25....
c) Town & Country of BirthMunich, Germany.....
Organization Executive
6. a) Sex.....Male.....b) Profession..Clergyman.....
7. a) Passport No.B.2940568.....b) Date & Place of Issue2/22/81.
.....New York, NY.....
8. Date of entry into Kenya....About..August 19, 1984.....
Delegate
9. Reason for journey and expected length of stay..Meeting of World
Conference on Religion and Peace....14/15 days.....
10. Date of expected departure from Kenya and route of entry to
country of destination...Approximately August 31 or September 3.
11. Names & Addresses of relatives or friends to be visited in
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or
vessel.....AIR.....
14. ~~Group~~/private travel arrangements made through ~~tour operator~~/
travel agent.
Name..Business Travel Unlimited, June Lurie.....
Address...345 Main Avenue.....
City..Norwalk.....State...CT.....Zip Code.06851.....
15. DATE.....6/14/84.....SIGNATURE.....

REMARKS OF CONSULAR OFFICER

C O N F I D E N T I A L

CV
Please return to:

WCRP/International
2 bis, chemin Auguste-Vilbert
1218 Grand-Saconnex
Geneva, Switzerland

TRAVEL

If you are asking WCRP/International for a travel subsidy, when and how should this be paid?

- a. Before arriving in Nairobi, and, if so, how much? _____
Should this be in terms of:

An airline ticket? _____ Remittance to a travel agent? _____ Bank Transfer? _____

- b. At Nairobi in non-convertible Kenyan Shillings, and if so, how much? _____

- c. After Nairobi in convertible currency, and if so, how much? _____

NOTE: Such payments should kindly be requested before June 30 in order to obtain necessary authorizations, always dependent on the very limited available income.

REGISTRATION

The suggested registration fees are:

- a. Delegates from WCRP regional conferences and national chapters are requested to pay \$50.00.
b. Full-time observers who would also like to receive documentation are requested to pay \$100.00.
c. Youth participants, part-time observers, and visitors are requested to make a voluntary contribution, especially if they need documentation.
d. Fraternal delegates and fraternal observers from organisations in relationship with WCRP at international or national levels are invited to consider whether they can make a contribution.

Will you be able to pay the registration fee towards administrative costs of the meeting, documentation, interpretation, etc.? Yes ☒ No ☐

If yes, how much? 50. RRS-AMS

FOOD AND ACCOMMODATION

Further to your answer about accommodation at KITC or in a hotel, and in a double room or in a single, please confirm whether you will pay for your own food and accommodation. Please indicate which category applies.

- a. Meals at KITC only; approximately \$10.00 per day _____
b. Meals and shared room at KITC; approximately \$150.00 per person _____
c. Meals and single room at KITC (if available), approximately \$200.00 per person _____
d. Meals at KITC and accommodation in a hotel two miles distant, with private bathroom; approximately \$225.00 per person and upwards _____

Will you be able to pay for your food and accommodation? Yes ☐ No ☐

If no, how much subsidy will you be requesting? _____

NOTE: Such subsidies should kindly be requested before June 30 in order to obtain necessary authorizations, always dependent on the very limited available income.

WCRP/USA

United States Section

World Conference on Religion and Peace

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

Telephone: (212) 687-2163 Cable: Relpeace

Nairobi

June 13, 1984

Past Presidents

Bishop John J. Dougherty
Dr. Dana McLean Greeley
Rabbi Israel Mowshowitz

President

Rev. 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

To whom it may concern,

*This is to certify that Mrs. Alexander
M. Schindler, (Rhea) is an official Visitor
Delegate Observer to the World Conference
on Religion and Peace IV at Nairobi,
Kenya from August 22 to 30th, 1984.*

Sincerely,

Israel Gantler Hanington
Executive Director, WCRP/USA

He got my name.

REGISTRATION FORM

For the Fourth Assembly
of the World Conference on Religion and Peace/International

PLEASE PRINT IN BLOCK LETTERS -- OR PRINT -- AND RETURN TO:

WCRP/International
2 bis, chemin Auguste-Vilbert
1218 Grand-Saconnex, Geneva, Switzerland

Name Alexander M. Schindler

(Please underline family name.)

Mr. _____ Mrs. _____ Miss _____ Other Rabbi

Address: Street or P.O. Box Number 6 River Lane

City Westport State CT Code 06880

Country USA

Telephone 203-227-0232 Telex and/or Cable _____

Religion: Jewish

Date of Birth: 10/4/25

Nationality and Passport Number: American B2940568

Education (and Degrees): BSS; BHL; Rabbi

CCNY and HUC-JIR

Occupations (Please list current one first): Organizational Executive

Representing: Union of American Hebrew Congregations

National Delegate? ☒ Fraternal delegate? _____

Fraternal Observer? _____ Other: _____

(e.g., expert, press, speaker,
spouse, visitor, volunteer, etc.)

Langagues: English; German; Hebrew

(There will be simultaneous interpretation for Chinese, English, French, Japanese
and Russian.)

Desired Commission: _____

Desired Working Group: _____

Previous Participation in WCRP Assemblies? Please specify.

Are you making your own arrangements for accommodation? Yes ✓ No

Do you wish to stay at the KTTC with the majority of conference participants at a cost of approximately \$150.00 to \$200.00? Yes _____ No _____

Or do you wish private accommodation in a hotel (2 miles away) at an addi-
tional cost of approximately \$75.00? Yes _____ No _____

Is there a particular person with whom you wish to share a room?

If yes, with whom? _____

Smoking _____ No Smoking _____ Indifferent _____

Is your sleep easily disturbed? Yes _____ No _____

Dietary Restrictions: _____

Allergies: _____

Other Medical Problems: _____

Person to be contacted in case of emergency:

Name Lisa Schindler

Address 83 C Riverbend Road

Stratfoed, CT 06497

Telephone (or cable and/or telex address): 203=241-3035 (office)
203=375-7546 (Home)

Scheduled Arrival

Date: _____ Time _____ Via _____

Will you participate in the preparatory youth meeting on 20-21 August? _____

Will you participate in the preparatory women's meeting on 22 August? _____

Scheduled Departure

Date: _____ Time _____ Via _____

Other Relevant Information:

3
U R G E N T
=====

PLEASE RETURN THIS FORM IN DUPLICATE TO:

Dr. John B. Taylor
WCRP/International
2 bis, chemin Auguste-Vilbert
1218 Grand-Saconnex, Geneva
Switzerland

Mr. Wilfred Maciel
WCRP/Africa
P.O. Box 70394
Nairobi
Kenya

For Visa Application Where Necessary (See note at foot of page)

Name Alexander M. Schindler
Nationality American
Passport Number B2940568
Date of Birth 10/4/25
Date and Place of Issue of Passport 12/22/81 New York, NY
Expiration Date of Passport 12/21/86

Excursions (at your own expense)

Would you like us to suggest or arrange excursions before or after WCRP IV?
If so:

Dates before: _____ Dates after: _____

Any programmes for a wildlife safari (up to 4 days)?

Any programmes for a beach holiday (3 to 7 days)?

Any limit on cost?

Any day trips from Nairobi:

- a. Social welfare activities?
- b. Traditional culture?
- c. Wildlife?

Other Comments

IMPORTANT NOTE Please remember that you must yourself find out whether you need a visa for Kenya and you must apply for this yourself; however, when you let us know the information requested above we shall transmit it to the Kenyan authorities in order to facilitate your application. Please let us have as much time as possible for this process.

REGISTRATION FORM

For the Fourth Assembly
of the World Conference on Religion and Peace/International

PLEASE PRINT IN BLOCK LETTERS -- OR PRINT -- AND RETURN TO:

WCRP/International
2 bis, chemin Auguste-Vilbert
1218 Grand-Saconnex, Geneva, Switzerland

Name Rhea R. Schindler
(Please underline family name.)
Mr. _____ Mrs. X Miss _____ Other _____

Address: Street or P.O. Box Number 6 River Lane
City Westport State CT Code 06880
Country USA
Telephone 203=227=0232 Telex and/or Cable _____

Religion: Jewish

Date of Birth: 5/25/33

Nationality and Passport Number: American B 1042320

Education (and Degrees): BA Radcliffe

Occupations (Please list current one first): Teacher

Representing: _____

National Delegate? _____ Fraternal delegate? _____

Fraternal Observer? _____ Other: Delegate Observer

(e.g., expert, press, speaker,
spouse, visitor, volunteer, etc.)

Langagues: English; French

(There will be simultaneous interpretation for Chinese, English, French, Japanese
and Russian.)

Desired Commission: _____

Desired Working Group: _____

Previous Participation in WCRP Assemblies? Please specify.

Are you making your own arrangements for accommodation? Yes X . No

Do you wish to stay at the KTTTC with the majority of conference participants at a cost of approximately \$150.00 to \$200.00? Yes _____ No _____

Or do you wish private accommodation in a hotel (2 miles away) at an addi-
tional cost of approximately \$75.00? Yes _____ No _____

Is there a particular person with whom you wish to share a room?

If yes, with whom? _____

Smoking _____ No Smoking _____ Indifferent _____

Is your sleep easily disturbed? Yes No

Dietary Restrictions: _____

Allergies: _____

Other Medical Problems:

Person to be contacted in case of emergency:

Name Lisa Schindler

Address 83 C Riverbend Road

Stratford, CT 06497

Telephone (or cable and/or telex address): 203-241-3035 (office)
203-375-7546 (home)

Scheduled Arrival

Date: _____ Time: _____ Via: _____

Will you participate in the preparatory youth meeting on 20-21 August? _____

Will you participate in the preparatory women's meeting on 22 August? _____

Scheduled Departure

Date: _____ Time _____ Via _____

Other Relevant Information:

U R G E N T
=====

PLEASE RETURN THIS FORM IN DUPLICATE TO:

Dr. John B. Taylor
WCRP/International
2 bis, chemin Auguste-Vilbert
1218 Grand-Saconnex, Geneva
Switzerland

Mr. Wilfred Maciel
WCRP/Africa
P.O. Box 70394
Nairobi
Kenya

For Visa Application Where Necessary (See note at foot of page)

Name Rhea R. Schindler
Nationality American
Passport Number B 1042320
Date of Birth 5/25/33
Date and Place of Issue of Passport 10/28/81 New York, NY
Expiration Date of Passport 10/27/86

Excursions (at your own expense)

Would you like us to suggest or arrange excursions before or after WCRP IV?
If so:

Dates before: _____ Dates after: _____

Any programmes for a wildlife safari (up to 4 days)?

Any programmes for a beach holiday (3 to 7 days)?

Any limit on cost?

Any day trips from Nairobi:

- a. Social welfare activities?
- b. Traditional culture?
- c. Wildlife?

Other Comments

IMPORTANT NOTE Please remember that you must yourself find out whether you need a visa for Kenya and you must apply for this yourself; however, when you let us know the information requested above we shall transmit it to the Kenyan authorities in order to facilitate your application. Please let us have as much time as possible for this process.

in the evil ideology of apartheid; religious tensions, competition, and even discrimination occur in some parts of Africa; poverty, malnutrition, and disease are widespread; oppression by those in power and corruption at every level continue to destroy the well-being of many societies. Moreover, natural resources are still being exploited for the economic gain of a few while the majority of people reap little or no benefit from these resources; far too much of the meagre national income of many countries is spent on arms and weapons of destruction which do nothing to alleviate the people's needs. The mass of refugees and uprooted people in Africa is now numbered in many millions and increases daily, providing yet another threat to peace and denial of human dignity.

The second strong reason for choosing Africa as the venue for the Fourth World Assembly of WCRP is a positive one. Africa is endowed with a deep religious awareness, with rich cultural traditions, and with community and family values. These can encourage us all and, if properly implemented and emulated, can be a powerful force for reconciliation and peace in Africa and beyond.

A Call To Support The Fourth World Assembly of WCRP

We are convinced that WCRP has a unique role to play in the world, both as a multi-religious movement working as a non-governmental organization with the United Nations and also as a distinctive partner with others in human struggles for world peace and for the building of community at every level. We seek to bring to bear upon the issues of the movement the self-critical realism but also the reconciling hopes of our respective faiths. It is our deep religious commitments, both practical and spiritual, which enable us to sustain hope, even under the threat of nuclear holocaust and the ever-proliferating regional or civil wars with which we live. It is our commitments as people of faith which increasingly impel us to find ways to work together for peace and justice.

Accordingly we call upon our fellow Buddhists, Christians, Hindus, Muslims, and adherents of many other less numerous but no less authentic and living religious traditions throughout the world to share our concern and our hope and to join us in prayer, meditation, and work for the success of the Fourth World Assembly of WCRP. We call upon them and upon all people of goodwill to join us in this commitment to the service of peace and human dignity. Only thus can we better fulfill our yearning that each of us in our own way may become a true instrument for peace and find peace in our hearts, in our families, in our nations, and in our one world.

WCRP IV COMMISSIONS

The theme of WCRP IV is "Religions for Human Dignity and World Peace." The Commissions and Working Groups for WCRP IV will deal with the following topics:

1. People of Faith Working Together for Peace.

- The responsibility of religious people in promoting mutual understanding and acceptance in their multi-religious societies.
- Living together on the bases of inter-cultural respect and cooperation.
- Building unity and sustaining hope for peace at local, national, and international levels.

2. Human Dignity, Social Justice, and Development of the Whole Person.

- Religious and ideological tolerance as a vital contribution for a humane society and for human rights.
- The continuing violation of economic and political rights and the spiralling number of refugees across the world.
- The humanization of technology and development not only in economic but also in cultural and spiritual terms.

3. World Peace and Disarmament.

- Narrow nationalism as a threat to true nation-building, regional stability, international loyalties, and world order.
- The political and economic causes and consequences of militarism and the arms trade.
- Nuclear and conventional disarmament: matters for our human conscience, stewardship, and survival.
- The creation of nuclear-free zones, including Africa, and the implementation of the agreed Zone of Peace of the Indian Ocean.

WCRP IV WORKING GROUPS

1a. How to dismantle ethnic and religious prejudices which act as obstacles to building and sharing society, as in the cases of many African and Western Asian ("Middle East") countries?

1b. How to combat racial discrimination as it survives in many parts of the world but is still legally imposed by the apartheid system in South Africa?

2. How to overcome competing, destabilizing, and proselytizing ideologies and religions which act as forces of disunity and as threats to peace in Africa and in other parts of the world?

3. How to spread education for peace and for multi-religious understanding (including attitudes of self-criticism, the promotion of reconciling activities, and the use of more effective methods of communication)?

4. How to draw upon the particular contribution of women in cultivating attitudes and realizing values for peace, especially in women's influence upon the younger generation?

5. How to arrest actual and potential regional conflicts, notably in Southern Africa, Latin America, South East Asia, and Western Asia ("Middle East")?

6. How to close the widening gap between rich and poor, and promote a fair sharing of national resources within and between societies (including the challenge of the New International Economic Order, the safeguarding of the environment, the transfer of technology, etc.) in the interests of reducing "North-South" tensions?

7a. How to improve planning and sharing multi-religious WCRP and other initiatives at national, regional, and local levels in order to kindle and express hopes for the peaceful future of humanity — both young and old, both weak and strong?

7b. How to elaborate particular projects for international WCRP sponsorship to symbolize that religions can and must work together for peace?

WCRP/International

President

Archbishop Angelo Fernandes

Honorary Presidents

Shri R. R. Diwakar
Dr. Dana McLean Greeley
President Nikkyo Niwano

Vice-Presidents

Swami Chidananda	Dr. Maria A. Lücker
Metropolitan Filaret	Rev. Toshio Miyake
Dr. Inamullah Khan	Mr. Zhao Puchu

Acting Secretary-General

Dr. John B. Taylor, WCRP/International,
2 bis, chemin Auguste-Vilbert, 1218 Grand-Saconnex,
Geneva, Switzerland. Tel. (022) 98-51-62.
(Please use Nairobi address — below — in July and August 1984.)

Secretary-General Emeritus

Dr. Homer A. Jack

Temporary Nairobi Office for WCRP/Africa and WCRP IV
c/o T. S. Nandhra, Bank House, Moi Avenue,
P.O. Box 42180, Nairobi, Kenya
Tel. 29104/20927

Chairperson, WCRP/Africa

Bishop J. Henry Okullu

Secretary-General, WCRP/Africa

Mr. Wilfred Maciel

Secretary-General, WCRP IV

Dr. John B. Taylor

WCRP IV Nairobi Planning Committee

The following people have kindly agreed to chair planning committees; please feel free to address them with your suggestions or questions concerning local arrangements (see above for address of temporary Nairobi office of WCRP):

Hospitality:	Mr. John C. Kamau
Finance:	Mr. Tarlok S. Nandhra
Transport:	Mr. P. S. Saini
Administration:	Mr. Wilfred Maciel
Public Relations:	Mr. Mohammed Koor
Programme/Coordination:	Dr. Gerard Wanjohi
Multi-Religious Services:	Bishop J. Henry Okullu



**WCRP I
Kyoto**



**WCRP II
Leuven**



**WCRP III
Princeton**

Fourth World Assembly

August 23-31, 1984



**WORLD CONFERENCE ON RELIGION
AND PEACE**

THE FOURTH WORLD ASSEMBLY OF WCRP

"Religions for Human Dignity and World Peace"

Five years have passed since the last World Assembly of WCRP was held in 1979 at Princeton, U.S.A. The need for religious people to work together for peace and justice is greater than ever. The willingness to cooperate is growing too; this is testified by WCRP activities at international, regional, and national levels and by the enthusiasm of participants in the preparatory meeting which met at Nairobi in September 1983. They issued the following "call" as well as proposing the following theme and agenda for the World Assembly.

A CALL FROM NAIROBI

Greetings from the World Conference on Religion and Peace — WCRP. We, coming from many of the world's religious traditions, greet you: Amani, Peace!

What Is WCRP?

WCRP is a world-wide movement, consisting of men and women of faith who meet to share their concerns about the many factors and situations which threaten world peace and deny human dignity. While acknowledging that religious elements have aggravated rather than reconciled existing tensions and conflicts, yet we would work together as religious people and with all people of good-will for the realization of a world free from violence — a world in which all people may live in freedom, justice, and peace.

To this end we in WCRP have, over the last 15 years of international, regional, national, and local activities, focussed our attention on promoting dialogue on disarmament, human rights, and development. We have also added our voices to the call for new economic relations, particularly fair trade between nations and especially between those of "North" and "South." Sometimes this has led to concrete multi-religious projects for peace, such as specific help to the "Boat People" in the China Sea and to the Khmer people along the Kampuchean border. We undertook a mission of religious leaders who travelled to Beijing, China, to discuss nuclear disarmament, and we have been active as a non-governmental organization in the U.N. special sessions on disarmament.

We have discovered that the more we are involved in actual service for peace, the more we may grow strong in our respective faiths. WCRP is a common witness of religious people who pray, meditate, and work for peace. In our dialogue we do not seek to ignore our differences, but to respect and understand our convictions and hopes.

Why Hold A Fourth Assembly Of WCRP?

Three world assemblies of the movement have been held: in Kyoto, Japan (1970), in Louvain, Belgium (1974), and in Princeton, U.S.A. (1979). Most recently, in September 1983, plans for the Fourth World Assembly were made in Nairobi, Kenya, at a preparatory meeting attended by 52 women and men from 24 countries in five continents and from seven of the world's religions. Among those present were many from the recently-concluded All Africa Conference of WCRP at which an African Section had just been inaugurated. More and more the international role of WCRP is to promote sharing and communication between the activities and visions of the various regional sections or national chapters of the movement. A world assembly is one means of stimulating work for peace and reconciliation and bringing influence to bear in many places and on many levels upon governments, public opinion, and religious communities in order to intensify their efforts for the peaceful and just resolution of conflict and injustices.

In the course of this preparatory meeting, we have identified several world issues which urgently need to be further highlighted and discussed on a multi-religious and international basis. These include the need for religious people themselves to harness their endeavors for peace and justice, the need to promote and fulfill our duties to implement human rights, and the need to work through creative diplomacy for conventional and nuclear disarmament. We have therefore decided unanimously to hold the Fourth World Assembly of WCRP in Nairobi, Kenya from 23rd to 31st August 1984. Our theme will be "Religions for Human Dignity and World Peace."

Why Hold The Assembly In Africa?

There are two main reasons for choosing Africa as the venue for the discussion of this theme. First, the problems faced in Africa today encompass the whole range of concerns felt in the world community. In Africa there is the "East-West" competition between the super-powers which can inflame regional conflicts and could even lead to nuclear warfare. Then, there is racism as found

I'm going to
put the ahead
for 7/4p - OK
or -
June
no more?



Fourth Assembly
WORLD CONFERENCE ON RELIGION AND PEACE

Nairobi, Kenya, August 23-31, 1984

(WCRP IV)

WCRP/International, 2 bis, chemin Auguste-Vilbert,
1218 Grand-Saconnex, Geneva, Switzerland.

Telephone: (022) 98-51-62. Cable: Relpeace Geneva.

or

c/o T.S.Nandhra, Bank House, Moi Ave., Nairobi,
Kenya

Telephone: Nairobi 29104/20927

WCRP/International

President

* Archbishop Angelo Fernandes

Honorary Presidents

- * Shri R. R. Diwakar
- * Dr. Dana McLean Greeley
- * President Nikkyo Niwano

Vice-Presidents

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

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- 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. 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

Secretary-General
(WCRP IV)
Dr. John B. Taylor

17 April 1984

Dear Friend,

I am enclosing a series of registration forms for the forthcoming fourth assembly of the World Conference on Religion and Peace/International. We have been glad to have your name as someone who is being invited to attend and hope that you will find it possible to fill in these forms and to return them as requested at your earliest convenience.

Please excuse me for sending this circular letter rather than a more personal confirmation of how pleased we are to see your name among the prospective participants. However you will appreciate that we need a standard approach for all participants regardless of the category in which they will be attending the meeting. Do not hesitate to raise with me any particular problems or questions which I shall try to answer personally either while I am in Nairobi between April 27 and May 9 or upon my return to Geneva on May 12. Please note that I shall be in Geneva for most of the time until the end of June. During July and August I shall be in Nairobi although the Geneva office will still have a secretary in attendance until the second week of August. Please note that you may use the answering machine in the Geneva office for emergency inquiries up to that time.

Please accept my best wishes and my thanks for your interest in our assembly. I hope that you will be receiving before too long some background information in terms of the recommendations of our recent Commission on the Future and also, eventually, in terms of some background reading material which may remind us all of the many converging ventures in the interests of peace and understanding.

Yours sincerely,

Dr. John B. Taylor
Secretary-General

JBT:rb
Enclosures

Passport: Required, except for holders of:

1. Identity card for children "Kinder- ausweis" with photo issued by German Fed. Rep. (West);
2. Laissez-Passer (travelling on duty) issued by the United Nations;
3. Seaman Book (travelling on duty) issued by any country.

Admission restrictions:

The Government of Kenya refuses admission to:

1. holders of South African passports, irrespective of residence, except if entering as bona fide delegates to U.N. sponsored conferences only. In that case the visa requirement as described in item 2. applies.
2. alien residents of South Africa arriving from any country and all other passengers arriving directly from South Africa. They must hold prior to arrival a visa for Kenya, authorized by the Immigration Authorities in Nairobi. However, the normal visa requirements and exemptions in 2. Visa still apply to:
 - a. nationals of Angola, Botswana, Lesotho, Malawi, Mozambique, Swaziland, Zambia and Zimbabwe in case they had to transit South Africa for flight connections to Kenya;
 - b. those travelling in package or organized tours organized by recognized tour operators/agents in Kenya in collaboration with those overseas. Passengers must show either an itinerary or a letter issued by such a tour operator/agent overseas that they are participating in such a tour.
 - c. those stated in 1. Passport item 2.;
 - d. the manifested crew of ships and aircrafts.
 Those under 1. and 2. are allowed to transit Kenya, provided they continue their journey without leaving the airport.

Notes:

- Not applicable to nationals of:
- Albania, Bulgaria, China (People's Rep.), Cuba, Czechoslovakia, Germany Dem. Rep. (East), Hungary, Korea (People's Dem. Rep.), Mongolian People's Rep., Poland, Romania, South Africa, U.S.S.R., Vietnam (Soc. Rep.), Yugoslavia.

2. Visa: Required, except for:

1. nationals of Kenya;
 2. those mentioned under 1. "Passport" 2.;
 3. (See also under "Additional Information") British subjects being "Citizens of the United Kingdom and Colonies" and nationals of: Bahamas - Barbados - Botswana - Canada - Cyprus - Denmark - Dominica - Ethiopia - Fiji - Finland - Gambia - Germany - Fed. Rep. (West) - Ghana - Grenada - Guyana - India - Ireland (Rep.) - Italy - Jamaica - Kiribati (former Gilbert Isl.) - Lesotho - Malawi - Malaysia - Malta - Mauritius - Nauru - New Zealand - Norway - Papua New Guinea - Samoa (Western) - San Marino - Seychelles - Sierra Leone - Singapore - Solomon Is. - Spain - St. Lucia - Swaziland - Sweden - Tanzania - Tonga - Trinidad & Tobago - Turkey - Tuvalu - Uganda - Uruguay - Zambia - Zimbabwe;
 4. holders of a re-entry permit or Resident's Certificate, issued by the Kenya Government;
 5. passengers of any nationality, except those mentioned under 1. "Passport" - note and holders of Bangladesh passports. See also "Issue 4.;"
- (TWOV)**
6. merchant seamen holding either a passport or a seaman book provided holding a declaration of their shipping company stating:
 - the merchant seaman travels on duty to board his ship in a Kenyan harbour;
 - the shipping company is responsible for the expenses in Kenya of the merchant seaman;
 - the name and address of the shipping company's office or agent in Kenya;
 7. those who continue their onward or return journey provided holding confirmed onward/return reservations and valid entry documents for the country of destination. There is no hotel accommodation at the airport. They may not leave the airport. Those mentioned under 1. "Passport" - note may not leave the transit lounge.

Issue

1. by representations of Kenya established in Belgium (Brussels), Egypt (Cairo), Ethiopia (Addis Ababa), France (Paris), Germany - Fed. Rep. (West) (Bonn); also for the Netherlands, India (Delhi), Nigeria (Lagos), Somalia (Mogadishu), Sweden (Stockholm), Switzerland (Zurich), United Kingdom (London), U.S.A. (Washington), U.S.S.R. (Moscow), Zaire (Kinshasa), Zambia (Lusaka) and the United Nations (New York). Visitors to Kenya wishing to visit Tanzania and/or Uganda and then return to Kenya should request visitors passes for a sufficient period to cover the whole period of their visit to East Africa.
2. by British consulates in non-Commonwealth countries (except in South Africa Rep.) where Kenya has no representation of its own. (Not in the Netherlands; see Issue 1.).
3. Passport and visa issuing authorities of the national Government of the Commonwealth countries below (the list is subject to possible extensions): Australia (Dept. of Foreign Affairs in Canberra and its Passport Offices in the State Capitals), Gambia, Jamaica, Malaysia, Malta, Mauritius, New Zealand (Passport Office, Dept. of Internal Affairs, Wellington), Sierra Leone, Singapore, Tanzania, Trinidad & Tobago and Uganda.
4. on arrival to those mentioned in 2. Visa 5. (max. validity 3 months). However, passengers will experience considerable delay.

Additional Information

1. Restrictions for persons of Asian origin.
 - a. All British Passport holders of Asian origin (including those coming from Kenya's neighbouring countries) must hold a visa, which must also indicate that prior authorization was obtained from Kenyan Immigration Authorities.
 - b. All persons of Asian origin must hold the equivalent in convertible foreign currency of the following amounts in KES:
 - KES 4000.- for those coming from other countries than Tanzania, Uganda;
 - KES 120.- for each day of stay for those coming from Tanzania or Uganda.
 In case of non compliance persons will be deported in the same aircraft on which they arrived.

2. General

A visa is not required if passenger is holding a Re-entry Pass for Kenya issued after March 1st 1968. A deposit of the equivalent of UKL 250.- per person may be required from visitors. In general they may be exempted if they can produce an onward or return ticket. The deposit is refundable on departure. The visitor must also hold the minimum equivalent sum of UKL 200.- in convertible foreign currency.

Notes:

1. Visa exemptions are generally for a stay of 3 months.
2. The term "Asian" implies only Indian or Pakistan.

3. Health:

Required — except for transit passengers not leaving the airport — vaccination against: yellow fever, if arriving in Kenya from abroad within 6 days after leaving or transiting endemic areas outside Kenya (see Terms and Definitions) or infected areas (see General Health Information). Exempt are children under one year.

Persons without valid yellow fever certificate — if required — are subject to quarantine.

Recommended:

1. vaccination against:
 - typhoid and paratyphoid fever for all passengers entering Kenya;
 - yellow fever for all passengers visiting any area outside the main cities in Kenya, except children under 1 year;
2. malaria prophylaxis. Malaria risk exists throughout the year in the whole country. There is normally little risk in the city of Nairobi and in the highlands (above 2500 m) of Central, Rift Valley, Eastern, Nyanza and Western Provinces (see Terms and Definitions). Resistance to chloroquine reported.

Notes:

1. Not required for those not leaving the airport in the areas concerned.
2. The Kenyan Ministry of Health expects you to inform your clients about malaria risk and recommend them to take the necessary antimalaria measures.

4. **Tax: Airport Tax:** levied on passengers embarking in Kenya for destinations abroad: KES 100.- to be paid in freely convertible currency. Place of payment: Airport of departure in Kenya. Exempt are: nationals and alien residents of Kenya.

5. Customs: Free import: For passengers of 16 years or older:

1. 1/2 lb. of tobacco or 200 cigarettes or 50 cigars;
 2. 1 bottle of alcoholic beverages;
 3. 1 pint of perfume.
- Fire arms and ammunition require a police permit. Prohibited: fruit, plants and seeds, imitation firearms, children's toy pistols etc.

Pets:

Cats and dogs must be accompanied by veterinarian good health certificate and rabies certificate issued at point of origin. In addition an import permit must be presented at time of entry. Same is available through Livestock Officer, Veterinary Department, Post Office, Kabete, Kenya. Allow 30 days from time of application for import permit (Airmail).

Free export: A reasonable quantity of tobacco products and alcoholic beverages. Skin or game trophies require an export permit.

Prohibited: gold and diamonds. Skin or game trophies which are not obtained from the authorized personnel of the Government of Kenya.

6. Currency: Local currency: Kenya Shillings (KES).

Import allowed:

foreign currencies:

1. residents of Kenya, Tanzania or Uganda must offer all foreign currency notes for sale to an authorized dealer.
2. other passengers: unlimited, but declaration must be made on arrival.

Prohibited: local currency. However, returning residents of Kenya are allowed KES 100.- for their expenses upon re-entry into Kenya.

Export allowed:

foreign currencies:

1. journey to Tanzania or Uganda: — residents of Kenya: nil; — non-residents: the amount endorsed in their passport; — visitors: up to the equivalent of KES 5000.- or that amount endorsed in the passport upon arrival.
2. other journeys: up to the equivalent of KES 4000.- every two years provided the amount is entered in passenger's passport.

Prohibited: local currency. However, returning residents of Kenya are allowed KES 100.- for their expenses upon re-entry into Kenya.

No interchangeability of local currencies between Kenya, Tanzania, Uganda.

WCRP/USA

United States Section

World Conference on Religion and Peace

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

Telephone: (212) 687-2163 Cable: Relpeace

May 9, 1984

*Put in
top folder*

Past Presidents

Bishop John J. Dougherty
Dr. Dana McLean Greeley
Rabbi Israel Mowsowitz

President

Rev. Kenryu T. Tsuji

Vice Presidents

Dr. Vigar A. Hamdani
Sister Marjorie Keenan
Mrs. Norma Levitt

Secretary

Rev. Elizabeth Alcaide

Treasurer

Dr. R. Lawrence Turnipseed

Executive Committee

Mrs. Edna McCallion
Dr. Robert F. Smylie

Dear Friend:

At the last meeting of the Board of WCRP/USA I was asked to try to draw up a summary of the Purposes and Principles and Programs of WCRP as we might try to project them toward the end of the century.

I have tried my hand at this, and a rough draft is enclosed. It, of course, needs discussion, very possibly a total re-working. The program needs to be spelled out in much more detail, indicating what we think local chapters could do and other organizational details.

This is really just a thought-starter, but I am sending it out to try to get your thinking. If you will send me your reactions, I'll try to summarize them and integrate them into the statement, and then we can discuss it at some length at our coming meeting in June.

My best to you as always,

Yours warmly,



Donald Szanthy Harrington, Executive Director

DSH:ew

THE FUTURE OF THE WORLD CONFERENCE ON RELIGION AND PEACE

It has become apparent that the purposes and program of the World Conference on Religion and Peace have become somewhat indistinct. We have had three, successful World Conferences in Japan (Kyoto), Western Europe (Belgium) and the United States (Princeton), and we will have the Fourth World Conference in Nairobi, Kenya in August of 1984.

There are certain facts about WCRP that are worth noting. During its fifteen years of existence, it has continued to grow and spread, and has become the only ecumenical-interfaith organization working for peace and justice which is truly worldwide and well balanced between leadership representatives of the great faiths and geographical regions of the world. During these fifteen years it has maintained an effective and useful presence at the United Nations, and at various other international conference having to do with peace and world development. It has won the support of outstanding leaders of religious groups- Jewish, Christian, (Catholic, Protestant and Orthodox), Buddhist, Hindu, Muslim, Sikh, Parsi, Jain, Shinto, African, American Indian and others. It is the broadest inter-faith effort represented at the United Nations. It has chapters in Japan, India, South Asia, Africa, Southern Africa, Western Europe, England and the United States and Canada. It has leadership contacts in Latin America who have attended its conferences, and the potential for an organizing effort there.

The World Conference is, however, still an organization of individuals, though many of them are leaders of their respective religious groups. Most of the funding has come from individuals who have been able to obtain special grants from individuals, foundations or from budgets accessible to them, or from their respective denominations. Though there has been discussion of making WCRP truly ecumenical by obtaining affirmations of adherence on the part of the different religious organizations with financial support in their budgets, this has not yet begun to take place. There are reasons. First of all, some of these faiths are missionary faiths, and might feel compromised in their missionary endeavor by formal support of an inter-faith organization. Before WCRP can become an official representative of the various faiths which compose it, there must first be extended and thorough discussion and the hammering out of a consensus of viewpoint, an acceptable theology of interfaith organization. Then, proposals will have to be brought to the different faiths for their official consideration and possible adoption. This is, obviously, a fairly long and complicated process, full of pitfalls and dangers, though when timely, much to be desired, and certainly

the next order of business if WCRP is to continue to grow.

At the present moment WCRP is at a turning point. The Secretary General who guided it over the rough ground of the pioneering fifteen years has retired because of health, and the organization has a new Secretary General, fully conversant with the inter-faith field, and superbly prepared for leadership in a new period of growth. However, the financial underpinnings of the organization are exceedingly precarious. Over the past fifteen years, the organization has depended upon individuals raising money from denominations, but these individuals have changing responsibilities, many have retired, some have died. It is difficult to sustain financial support on this basis. As we approach WCRP IV in Nairobi it appears that it will be possible to have a good Conference, but it may totally use up WCRP's small endowment, made possible by the gift by President Niwano of Rissho-Kosei-Kai of his Templeton Prize to WCRP in order to establish an Endowment Loan Fund.

Our first responsibility, then, would seem to be emergency fund raising to carry the organization through 1984, and restore to the Niwano Endowment Fund the approximately two hundred thousand dollars which has been borrowed from it over the period of the last few years.

Assuming, for the moment, that that effort can succeed, the next step is to reformulate our purposes and program for the rest of this century.

PURPOSES

From the beginning, the purposes of WCRP have been:

1. First, because world peace in the nuclear age has become imperative if human life is to continue on this planet, - to mobilize the peace-energies of the world's great religious faiths and their adherents on behalf of the things which make for peace, - i.e. stopping the Arms Race, achieving a freeze on the manufacture, testing or further deployment of nuclear weapons, moving toward a balanced, staged and fully inspected process of disarmament, first of nuclear, and later of conventional weapons systems, the increased use and gradual strengthening of the United Nations and its many agencies as a system of international security and international development, capable of mediation, conflict management and resolution, disarmament policing and agreed upon plan for disarmament, and eventually a functioning as a democratically organized system of enforceable world law.

To help accomplish this purpose, WCRP has gathered religious leaders of the world's great faiths in four World Conferences so as to hear their views as to how world peace can best be secured and justice in world development be forwarded. Through its give and take dialogue, through its newsletters and publications, it has kept its members and their groups au courant on developments at the United Nations and its specialized agencies, and through consultations and publications has spread information on the technology of peace making. It has sought to assist religious groups in influencing their own governments in such areas of concern.

2. Secondly, - because many of the world's present conflicts appear to be religious in origin, occurring both within religious groups, (Catholic versus Protestant Christian in Northern Ireland), (Sunni versus Shiite Muslims in the Middle East), or between religious groups (Jewish versus Muslim) (Hindu versus Buddhist) (Hindu versus Muslim), etc., - to cultivate increasing mutual understanding and tolerance among the religions of the world by bringing the great faith leaders to work together intimately, not to try to propagandize or convert each other, but to create the conditions of an organized common peace in the world.

3. Thirdly, - many of us who have had experience in inter-faith relationships believe that the time has come to begin to lay the foundation, to cultivate the soil for the ultimate emergence of a world theology for peace, which would help the world's great faiths, without their abandoning their own unique myths, rituals, and claims, to experience and feel their many commonalities, - common patterns of belief, common moral concensi as well as the common threat to all religions inherent in the arms race, -thus helping them to unite their vast energies on behalf of programs that can lead to an overcoming of the present drift to war and destruction in a world of anarchy, and to begin to move in the direction of organizing the world for justice and peace.

PROGRAM

1. There is a need for us to extend our present organization of regional groups, which would in turn organize and supervise the local chapters. For local chapters to thrive, it would be necessary to develop programs of inter-faith peace, studies and action projects, bringing religious leaders and laity together at least once every three months for joint discussion and action, all of this coordinated from Headquarters by WCRP/International.

2. The time has come to move from an unofficial toward being an official arm of the world's great faith organizations, through a program of seeking official recognition by denominations with representation by official delegates, and with commensurate financial responsibility for some portion of the budget. As one of our people put it, until the denominations show that they take WCRP and its work seriously, we shall not be able to maintain a stable program or to raise significant amounts of money either from the denominations themselves or from outside foundations.

3. WCRP should already begin to plan for a fifth world conference, to be held probably in Latin America, the one continent where no conference has as yet been held. The goal should be a world conference in Latin America in 1988 or 1989.

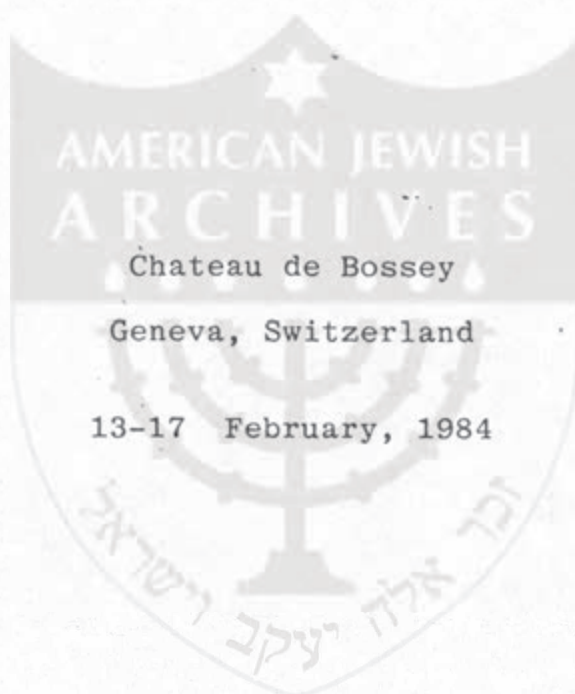
4. WCRP should seriously begin planning, and to get the cooperation of the leaders of the world's great faiths in planning, a Second World Parliament of Religions to be held in 1993 on the one hundredth anniversary of the First World Parliament of Religions which was held in connection with the Columbian Exposition in Chicago. I believe there will be another World's Fair in Chicago in 1993, and we should begin to cooperate with other religious organizations in the planning of a Second World Parliament of Religions in which each faith would bring not only its faith witness, its service witness, but most especially its peace witness and program.

There are many things that might be done to enhance and dramatize such a World Parliament of Religions, including, perhaps, an Interfaith Temple of Peace on the Fair Grounds with facilities for Jewish, Christian, Muslim, Hindu, Buddhist, Sikh, Parsi, Jain, American Indian, Native African, Shinto, and other religious approaches. A special committee of WCRP/International should be established already to begin thinking through approaches to this question.

By the end of the twentieth century, which is now only sixteen years away, there should be a new approach to inter-faith relations, a well established inter-faith ecumenism based on the principles of mutual understanding, respect, toleration, and appreciation, among the leaders and the adherents of the world's great faiths. When and as this begins to take place, we may be confident that the voice of religion will be increasingly effective in creating the kind of atmosphere of community necessary if we are to strengthen international institutions and move more rapidly toward peace.

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REPORT OF
THE COMMISSION ON THE FUTURE



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I. Introduction.

- 1. When the Commission on the Future was appointed it was given a double mandate. The Commission "will study the objectives of WCRP, its three World Assemblies, its national and regional committees, and its past and current programs." The Commission "will make specific suggestions for the future of the organisation during the Fourth World Assembly -- WCRP IV -- at Nairobi in August 1984." (Memorandum, WCRP/International, May 6, 1983.)

2. In order to fulfil this double mandate, the Commission on the Future met from February 13 to 17, 1984, at Bossey near Geneva, Switzerland. The eight members of the Commission represented eight nations, four continents, and four religions. They were supported by four additional members of the Nominating Committee of WCRP, and by five Ex-Officio and staff participants. (See Appendix I.)

The main input for the meeting was a report submitted to the Commission by Prof. François Houtart of the Catholic University of Louvain, a scholar in the sociology of religion, who had been engaged as Research Director to undertake a research study on WCRP. Prof. Houtart's summary of his study has been added to this Report as Appendix II. The text of his full report is being sent to all those who contributed to the survey. Further copies are available from WCRP/International for US\$ 5.00 to cover costs.

In addition, the Commission was provided with the results of a questionnaire on "Future Organisation and Programmes of WCRP/International" which was answered by some 40 persons engaged in WCRP activities and presented by Dr. John Taylor, Secretary-General of WCRP/International. (See Appendix III.)

The following report is the result of discussions and reflections based upon the materials presented to the Commission as well as upon the personal experiences of the participants who have been involved in WCRP activities for a long time, some of them since the Kyoto Assembly in 1970.

3. We gratefully appreciate the work which has been done by Prof. Houtart and by Dr. Taylor in preparing material for our evaluation of some aspects at least of the past developments, and for making some suggestions for the future of WCRP. During our meeting, the burning issue of peace challenged our hearts and minds with a sense of urgency; it led us to reflect with renewed vigour and imagination upon the future contribution WCRP can make to promote peace. Drawing upon the positive experiences of our multi-religious and multi-cultural gathering, we came to realize afresh the specific possibilities which WCRP provides.

At the same time, however, we became aware of our inadequacies and shortcomings. It was not only that the material we had before us was necessarily limited and did not cover the full variety of WCRP experiences and aspirations. During our meeting, we often felt ourselves unable to cope with the larger task lying before us. So in the light of our mandate, we have to be circumspect about the conclusions we have reached.

II. Evaluation.

1. Research Study of Prof. François Houtart. (See Appendix II for Summary.)

a. The research made to evaluate the work of WCRP focussed on two aspects: the main thrusts of the various world assemblies, especially on their general conclusions, and a survey made about the orientation of WCRP participants based upon a questionnaire. Limits of time and finance did not allow the inclusion of other resource material apart from some reference to regional follow-up activities. Therefore, the research study did not present a complete picture of all the different dimensions and activities of WCRP. Members of the Commission pointed out some of these missing aspects:

- A full evaluation of WCRP conferences cannot be based only upon the final statements and findings which necessarily are of a more general and sometimes repetitive character. There is an underlying commitment to uncompromised engagement for peace which is articulated in personal testimonies, discussions and lectures, and which gave and continues to give WCRP a "prophetic" dimension. This becomes even clearer when the regional and local activities of WCRP groups are taken into account as well.

- A similar observation was made concerning the major issues of WCRP. While the research study stresses respect for life and human dignity as focal points of agreement among all the religions represented in WCRP, the spectrum of concerns WCRP has dealt with seems to be much larger: issues such as unity of humankind, human dignity, questions of environment, conflict resolution, and intercultural communication are still on the agenda.

- WCRP has always been keen to take a holistic approach to peace in a spirit of justice for the poor, and of love and compassion for all. This spirit, undergirding the movement, must not be lost.

b. Yet such limitations do not minimize the great help the Commission gained from the research study and the presence of the Research Director during the meeting. The critical analysis with which we were presented and the conclusions which we were asked to draw from it were challenging and creative catalysts for the work of the Commission. So some of these conclusions and questions should be mentioned:

- In the face of the multiplication of initiatives in the field of disarmament, human rights, and development, what is the specificity of WCRP?

- What kind of specific spiritual approach could be developed?
- Two main lines of thinking seem to be present in WCRP. The first one emphasizes the individual aspect: peace begins in the heart. The other one emphasizes the structural and global aspects of peace and development. It appears difficult to make the synthesis between the two.
- Making the link between the problems related to peace and religion is no doubt the most difficult task. It is made through ethics, but the main questions remain: how can the individual code of ethics be related to the social dimension of human life, and which type of social analysis should be adopted in order to move beyond generalities?
- In the face of the total vision that peace implies in its links with development, disarmament, justice, human rights, and respect for nature, what specific issues should be tackled?

2. Questionnaire of Dr. John Taylor. (See Appendix III for Summary.)

Dr. John Taylor presented the results of a Questionnaire on Future Organisation and Programmes of WCRP/International. Towards the end of 1983 this questionnaire had been sent to some 70 people closely related to WCRP. There were 40 completed questionnaires returned.

Part I of this questionnaire dealt with the organisation of WCRP/International. The majority of the respondents preferred to have world assemblies every four or five years. The majority of respondents favoured the establishment of a multi-religious secretariat. The ideas developed in the Commission and shown later in the report give a possible shape for a secretariat.

Part II of the questionnaire dealt with future programmes of WCRP/International. A majority of the respondents favoured making prevention of nuclear war and peace education into priorities in WCRP/International programmes.

The Commission on the Future attempted to integrate this material into its discussions. However the full implications of the results of this questionnaire call for greater study in depth than was possible for the Commission in the course of its short deliberations.

III. Basic Issues.

1. Specific Focus and Character of WCRP.

In order to guide the future action of the Conference and in order to relate adequately to other bodies, organisations, and agencies, it is important to express in a clear way what is the specificity of WCRP. A departure point for reflection can be found in the definition of WCRP given by Prof. Houtart as a voluntary association which aims to promote world peace and which is made up of people belonging to world religions. The main elements are all major religions in all sections of the world on all aspects of peace.

From Kyoto onwards the search has been on to enlist "the forms of inner truthfulness of the spirit as having greater power than hate, enmity, and self-interest," "a realisation that might is not right," and "a profound hope that good will finally prevail."

The main tasks are to share among the people of the world a deeper knowledge of the sanctions and traditions which each religion has for world peace and justice; to discover in the approaches and backgrounds to the different religions some common religious principles conducive to the peace of the human community, and to promote a unity and universality of conscience through them; to apply them in a spirit of social responsibility to the obstacles to peace in the areas of human rights, development, environment, disarmament; to create public opinion in favour of using peaceful methods for solving problems and fostering community to seek to bring these methods to bear on local, national, regional and international levels.

The specific focus of WCRP is a living dialogue of religiously committed persons to the issue of peace through the application of spiritual motivation. Religion's integrating force may, not least, be enlisted through silent reflection/meditation/contemplation, so that spiritual resources and energies are associated with the efforts of social scientists and peacemakers in their search to give a new direction to society.

2. Nuclear Disarmament.

Nuclear disarmament has become nowadays a priority not only because of the failure of all negotiations and because of the continued increase of atomic arms production, but because thereby the whole possibility of nuclear holocaust by calculation or miscalculation is ever greater. However, it is only one side of a larger issue: disarmament in general. It is important to recall, as an indication of the

magnitude of the issue, the amount of military expenditure involved during the past years: \$90 billion in 1962, \$182 billion in 1967, \$225 billion in 1973, \$400 billion in 1979, and \$660 billion in 1983; this amounts to an increase of 733% in 20 years in global armament expenditures.

It is proposed that WCRP/International make a statement about the morality of the nuclear arms race, inspired by various existing statements such as that of the U.S. Catholic Bishops, the World Council of Churches (Vancouver, 1983), and those of other religious bodies. It is hoped that WCRP could promote a multi-religious reaction which would promote the universality of these existing documents.

This statement would be cast in a broad, analytical framework and it would offer a global vision. It could include elements such as the following:

a. To show how the increase of nuclear armaments in particular, as well as armaments in general, is linked with a global war economy. Economic decisions are increasingly disconnected from any rational defense purposes. Such a war economy is one of the major obstacles to the solution of economic inequalities in the world. It brings all affected economies into a profound contradiction with their primary purpose, that is, the just distribution of resources to all. It is also one of the elements bringing many nations of the world into financial crisis and impelling them to reduce social and cultural investments and expenditures, necessary for the welfare of their people. In all circumstances, the poorest peoples are the first victims, for example in the shattering of their village barter economies by a market economy which all too often increases the profits and power of an increasingly smaller minority.

b. WCRP must work further to spell out the link between this war economy and the suppression of human rights and dignity. In all countries (especially but not only where military dictatorships are imposed), the existing economic relations and systems are hampered in their natural growth by increasing military expenditures. It should be a matter for concern, however, that under every political system, informed public opinion is still insufficiently heeded where military decisions are concerned.

c. To show the danger of a "war culture" where war appears as inevitable and where even a so-called "limited nuclear war" is presented as a possibility and accepted among some strata of the public opinion.

3. Towards an International Code of Social Ethics.

Peace and religion can be brought together through ethics. Religious traditions may give the inspiration for the promotion of ethical values, but, in order to be adequate to the dimension of the present problems of humanity, those ethical values have to answer to certain conditions. There is a consensus of all religious traditions in their respect for life, human dignity, and equality for all persons or peoples of the world.

From Prof. Houtart's research on WCRP, it appears that diverse positions exist on ethical questions. Some ethical positions emphasize the individual dimension. However, in all WCRP assemblies it has been expressed that a social ethical dimension exists and this cannot be reduced to the level of individual ethical dynamics. It appears that the problem of war and peace cannot be tackled adequately by an individual ethic, asking only for the conversion of hearts. Problems of social, economic, and political structures still exist, requiring other types of action and the development of ethical norms, more in keeping with global solidarity. This has been expressed in the various conferences, but important tasks still remain:

a. To study the link between the social and the individual ethical dimension, when peace problems are at stake, with all their roots in economic inequalities, political domination, and ethnic divisions.

b. To take account of the fact that social ethics cannot be expressed only in terms of interpersonal relations, which is a major trend among most religions. This can lead toward social solutions advocating cooperation between nations without a serious analysis of the fundamental contradictions existing between national interests. As a matter of fact, society is not an aggregate of individuals, nor only the coexistence of various nations and social strata, but a somewhat logical network of social relations, which are the result of the way people organise their collective existence and survival. Such organisation should also be subject to an ethical approach and the higher claims of the human spirit above drives towards selfishness, greed, and lust for power.

4. Towards a Spirituality of Peace.

It needs to be stressed that spirituality extends beyond ethics and can also expand and empower people's ethical commitments. Through WCRP many people have experienced and come to appreciate the

as being helped to deepen their own religious beliefs. The spiritual experiences of many people of all faiths need to be taken into account: the visions, the dreams, the hopes, the sufferings, all of which can nurture a spirituality of peace.

There should be real attempts to understand each other's cultural viewpoints: that involves multi-cultural understanding and dialogue whereby barriers fall away and the sense of being brothers and sisters in the human family is forwarded. There is need for a spirituality based on the recognition of the universal solidarity of humankind -- the vision of one humanity. This needs to be brought to life, little by little, until it becomes a reality. The fellowship of shared spirituality and commitment may express itself in ways of joint witness and meditation for world peace.

There should also be encounters of reconciliation. These may be needed in conflict situations, and may, at times, even avert conflict. These efforts may involve struggle, but bearing witness to a struggle is to sustain a sign of hope; and celebrating the struggle or sharing in it is hope realized.

5. Studying and Acting Together for Peace.

WCRP has published significant material concerning the various approaches of individual religious traditions to the peace process and also concerning the role of the non-governmental organisations in inter-governmental disarmament and arms control negotiations.

WCRP could appoint a multi-religious committee to formulate questions leading to a better understanding of the ethical basis of peace-seeking, and of attitudes towards communities outside one's own faith tradition.

These questions could be addressed to the appropriate religious authority within each faith community for study and reflection and possible action. It would be important that each community should have an opportunity to judge for itself the impact that these cardinal principles have had on behaviour in the past and in the present. It would be important that the questions and answers be shared first within each faith community. Then, we might share our insights in good will and in good faith.

Our peace actions would then be clearly formulated not only on the ethical base of our own religious tradition, but also on an understanding of the ethical base of religions other than our own. Thus, we may be encouraged to act together for peace.

6. Some Aspects of the Functioning of WCRP Conferences and Activities.

The term "expert" is nowadays often understood negatively as meaning those operating in some mysterious level divorced entirely from the understanding of "ordinary" people. Properly understood, however, these are men and women able to bring adequate knowledge and analysis, but also experience, to the complex problems of peace and economic justice. Thus they can assist all sections of society to participate more effectively in making peace.

It must always be borne in mind that the real "experts" in any kind of unjust situation, economic and political, are the people who are experiencing and suffering injustice. For example, it is the "non-whites" in South Africa, or the "untouchables" in India, who are the real "experts" in what racial and caste discrimination are all about. Therefore, their voice should be heard loudly and their points of view should always be present.

These considerations should direct the choice of "experts" made by WCRP. Appropriate expertise is not always welcome, but also necessary and may bring into the picture new ways of raising the questions and of analyzing the problems. We are aware that there is no science which is value-free. Science and technology have become expensive commodities and powerful tools in the hands of those individuals, organisations, or nations which possess them. Therefore, those who possess such knowledge (expertise) must operate under the constraints of ethical and experiential considerations, and not the contrary.

Equally essential for the functioning of WCRP is to strive for a fully participatory organisation of its regional and international conferences. Efforts must be made to balance all religions and regions. Religious leaders, the laity, men, women, youth, and elders must always be adequately represented. In all these groups there will be people able to take an active part in the deliberations and proceedings of WCRP conferences. The possibility of a consensus has to be preserved, but without losing the prophetic dimension. Specific means must be pursued in the way that the conferences are organised in order to keep this in mind.

Similarly, WCRP conferences must always remain open to the challenges which may come to them from those who speak from non-religious contexts.

The Commission on the Future assisted by members of the Nominating Committee considered the question of structures of WCRP/International. Taking up results of the questionnaire presented by Dr. John Taylor, the Commission tried to make the structures at the same time representative of the WCRP constituency, and efficient in promoting the goals of WCRP. In the light of these needs, the following structures are suggested.

1. Leadership.

a. Honorary Presidents. It was proposed to continue the tradition of appointing Honorary Presidents; in this way the experience and continuing guidance of our older leaders and particular individuals could be brought together to the work of WCRP as a world movement.

b. Presidents and Advisors. To lay emphasis on the multi-religious and multi-national character of WCRP/International, it was felt that we should choose eight to ten Presidents, to cover the period between one World Assembly and the next, in order to guide the workings of WCRP/International. It was proposed that at every stage of choosing the leaders of the organisation, we have to keep in view the multi-religious and multi-national character of WCRP, but that for the sake of better representation, we should not sacrifice aspects of competence, efficiency, and spiritual leadership. Presidents should cover the various regions and the major religions of the world without ignoring the minority religions. If all these could not be covered among the Presidents, this might be achieved by the next level of some 30 "advisors;" they would normally meet only at Assemblies, unless other opportunities arose, and could constitute the original "Board" members of WCRP/International.

The Presidents, who are responsible for the overall policies and principles of WCRP as developed at World Assemblies, should meet immediately after the World Assembly, and then at least once between the two World Assemblies, unless the need for an emergency meeting arises.

c. Executive Committee. Each year, or as required, a small Executive Committee, consisting of one President (elected by the Presidents as the Chairperson of the Executive Committee) and three other Presidents, should meet. This Chairperson and Committee should take decisions for the execution of the principles, policies, and work of WCRP/International.

The Executive Committee should have the power to co-opt or invite members of the Council of Advisors or other persons in the WCRP constituencies.

d. Finance Committee. The Presidents should also appoint a Finance Committee, the chairperson of which may be designated as Honorary Treasurer; he or she should already be a member of the Executive Committee. The composition of the Finance Committee may be from among the Presidents, the Council of Advisors, or the wider constituencies of WCRP. The Finance Committee may meet at the same time as the Executive Committee or as required.

As the access to and responsibilities for fund-raising normally lie with the local and regional bodies of WCRP, it seems essential that the Finance Committee should be in close contact with those bodies. There has to be a sense of mutual responsibility about how to share the financial resources among local, regional, and international needs and projects.

2. Staffing.

The Secretary-General of WCRP/International is to be the chief executive, and the coordinator of the work of WCRP. To help and assist the Secretary-General in the discharge of his or her duties, it was proposed that, subject to the availability of funds, he or she be given one to three active Associate Secretaries-General, each coming from a different continent, viz., Africa, Asia, and the Americas. The distribution of their work is to be left to the Secretary-General. Efficiency is to be the hall-mark of the international secretariat.

The work of the Associate Secretaries-General from different religions and continents would be enlisted to serve the four major continental regions where WCRP has developed. If feasible, these individuals could be seconded to the international secretariat in Geneva or New York for a period of three to four months each year. For the rest of the year they could travel to other areas to interpret both the concerns of WCRP/International and also those perspectives that emerge from their own region. This use of professional staff could help promote multi-cultural and multi-faith understanding.

3. Headquarters.

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It was recommended to shift the headquarters of WCRP/International to Geneva, but it was felt necessary to have a small, but efficient office in New York for active liaison with the U.N., and its connected agencies. The New York office should be headed by an Associate Secretary-General, and in his/her absence, a reliable liaison officer would be in charge of the New York office.

4. Nominations.

Although the Commission did not have enough time to cover all criteria for the leadership and staff of WCRP/International, they agreed to a provisional and partial list of names of people who should be approached for their agreement to be nominated at the Fourth Assembly. It was clearly understood that more names might come not only from Commission members, but from WCRP national and regional bodies.

V. Future Programmes.

The Commission, after having reevaluated the objectives of WCRP and considered some of the major issues lying before it, turned to formulating possible action programmes. Therefore, some of the aspects dealt with under "Basic Issues" (see III) really emerge again in the following suggestions.

The Commission considers that the programme of WCRP/International has two complementary aspects, one of which is more directly related with the developing and carrying out of substantive programmes, the other with the developing and nurturing of national and regional WCRP groups. These two aspects are closely interrelated.

1. Substantive Programmes.

a. To help to end the nuclear arms race and to elucidate the relationship between the arms race and the continued oppression of the poor. Our multi-religious presence must bring pressure to bear on halting the arms race in both its nuclear and conventional forms. WCRP should trace out the dynamic links between the arms race, underdevelopment, and the suppression of human rights. Specific aspects of this WCRP programme were set forth by this Commission in "Basic Issues" (III, 2).

b. To utilize the holistic approach. The implementation of the universal goals continues to be holistic: study, education, and action for disarmament, development, human rights, conservation, and conflict resolution. Our unique modality of multi-religious dialogue not only affords clearer understanding and acceptance of differences among faith traditions, but may also become a model for clearer understanding and acceptance among nation states with ideological differences.

c. To educate for peace. In the light of the resolutions of the Louvain Assembly concerning peace education, WCRP/International should still consider peace education a priority. In view, however, of the breadth and specialized character of the field, it should not attempt to develop or create its own programme for peace education. It should, therefore, foster the sharing of material which seem particularly suitable, be they from an international body, such as UNESCO, or from a national or regional group.

WCRP/International should recommend to national and regional groups that they consider peace education a priority.

d. To promote spiritual reflection and understanding. In order to develop an awareness of the potential and actual contributions of each world religion to peace, visits to each other's places of worship may be arranged. These can be steps toward mutual trust and understanding, and may, in some cases, lead to opportunities of binding people together in meditative reflection, and in a fellowship of shared spiritual commitment towards ever greater cooperation in the service of the human family.

2. Developing Regional and National Groups.

a. To encourage WCRP regional programmes. WCRP/International should not, per se, determine regional programmes regarding local issues. It should, however, ask local and regional WCRP groups to share with WCRP/International their experiences of successful initiatives in helping to resolve conflicts or promote social justice and in launching worthwhile programmes such as the European "Initiative for Active Hope." The very fact that people of different faiths meet together regularly is in itself a successful peace event.

b. To continue multi-religious projects. WCRP/International should continue to undertake multi-religious projects, in the spirit of the Boat People and Khmer projects. We should continue our multi-religious missions to the world's nuclear capitals such as our mission to the government of China.

c. Relationships with other bodies. The continued active presence of WCRP/International at U.N. Headquarters in New York was strongly affirmed. A WCRP/International NGO representative, working with, and responsible to, the Secretary-General, should be named. This person should be available full-time to the U.N. and should be of sufficient stature and experience for this task. Representation at Geneva and at the headquarters of other U.N. bodies should be continued and strengthened.

It was recommended that WCRP/International rather than regional committees would be the body that applied for affiliation with other worldwide bodies. Further, the Commission on the Future welcomed the reported proposal that the name of ACRP be changed to WCRP/Asia.

WCRP/International should explore with national or regional WCRP constituencies how to establish links with other religious bodies. This would be an attempt to move from individual to institutional membership. The differing institutional structures of various religious bodies should be taken into account in this matter.

WCRP/International should similarly explore collaboration with secular peace organisations, and encourage its regional bodies to move along similar lines.

3. Further Recommendations for WCRP.

a. Women. WCRP/International should recognize the role that women can play in fostering peace and promote their continued access to WCRP groups and activities as well as encouraging the development of women's groups where necessary.

b. Youth. Recognizing the contribution that youth can make to WCRP, we should give special priority to their participation in our work. In view of the International Year of Youth in 1985, the Secretary-General is requested to explore the possibilities of bringing together youth from various parts of the world. (Youth is defined here as 35 years or under.)

c. Assembly Proceedings. We further recommend that the proceedings of WCRP IV be published and distributed in various forms and through diverse communications media as soon as possible after the Assembly.

d. Organisation Manual. In carrying out the important work of developing and nurturing national and regional WCRP committees, something which WCRP/International considers an integral part of the programme of WCRP, the Secretary-General should give consideration to the development of a manual for local, national, and regional WCRP groups, giving, inter alia, guidelines, suggestions for programmes, ways to facilitate inter-religious meetings, access to various communications media, and other relevant information.

Appendix I.

LIST OF MEMBERS OF WCRP COMMISSION ON THE FUTURE AND OTHER PARTICIPANTS

Members of Commission on the Future.

- | | |
|--|------------------------------|
| 1. Sr. Marjorie Keenan, c/o Prospective, 106 West 56th Street, New York, N.Y. 10019, U.S.A. (Chairperson of Commission on the Future.) | (WCRP/USA) |
| 2. Dr. Inamullah Khan, House No. 4, Bahadurabad Road, No. 2, Karachi 0511, Pakistan. (Chairperson of Nominations Committee.) | (WCRP/Pakistan) |
| 3. Rev. Michael Mildenberger, Kirchenamt der EKD, Friedrichstr. 2-6, 6000 Frankfurt/Main, Federal Republic of Germany. | (WCRP/Europe and Germany) |
| 4. Dr. S.G. Mudgal, Principal's Quarters, Now. Wadia College, 19 Late Princ. Joag Path, Poona 411 001, India. | (WCRP/India) |
| 5. Mr. Masuo Nezu, Rissho Kosei-kai, 7-1 Wada 2-chome, Suginami-ku, Tokyo 166, Japan. | (WCRP/Japan) |
| 6. Bishop J. Henry Okullu, Diocese of Maseno South, P.O. Box 114, Kisumu 035, Kenya. | (WCRP/Africa and Kenya) |
| 7. Bishop Rémi De Roo, 740 View Street, Victoria, B.C. V8W 1J8, Canada. | (WCRP/Canada) |
| 8. Miss Hannah Stanton, 63 Park Road, Hampton Hill, Middlesex TW12 1HX, England. | (WCRP/Europe and UK-Ireland) |

.../...

A. Ex-Officio.

9. President of WCRP/International: Archbishop Angelo Fernandes, Archbishop's House, Ashok Place, New Delhi 110 001, India.
10. Research Director: Prof. François Houtart, Centre de Recherches Socio-Religieuses, Université Catholique de Louvain, Place Montesquieu 1, Boite 21, 1348 Ottignies -- Louvain-la-Neuve, Belgium.

B. Additional Members of Nominating Committee.

11. Mrs. Fredelle Brief, 8 Seneca Hill Drive, Willowdale, Ontario M2J W2E, Canada.
12. Metropolitan Filaret of Kiev, Moscow Patriarchate, External Church Relations Dept., 18/2 Ryleyev St., Moscow G-2, 121002, U.S.S.R.
13. Rev. Toshio Miyake, Konkō-kyō Church of Izuo, 21-8, 3-chome, Nishi, San-gen-ya, Taisho-ku, Osaka 551, Japan.
14. Mr. Mehervan Singh, 5001 Beach Road No. 07-24, Golden Mile Complex, Singapore 0719, Republic of Singapore.

C. Staff.

15. Miss Rénate Belck. (Staff of WCRP/International.)
16. Mrs. Reiko Blauenstein, 30 rue de Moillebeau, 1209 Geneva, Switzerland. (Interpreter for Rev. Miyake.)
17. Dr. Homer A. Jack, 489 Willow Road, Winnetka, Illinois 60093, U.S.A.
18. Mr. Toshio Kozai. (Interpreter for Rev. Miyake.)
19. Dr. John B. Taylor, WCRP/International, 2 bis chemin Auguste-Vilbert, 1218 Grand-Saconnex, Geneva, Switzerland.
20. Mr. Mstislav Voskressensky. (Interpreter for Metropolitan Filaret.)

D. Regrets.

1. Dr. Dana McLean Greeley, First Parish, Concord, Massachusetts 01742, U.S.A.

E. In Attendance.

1. Mrs. Ingeborg Jack.
2. Mrs. Singh.
3. Mrs. Margaret Taylor.

Appendix II.

SUMMARY OF REPORT OF RESEARCH DIRECTOR, PROF. FRANCOIS HOUTART,
WCRP COMMISSION ON THE FUTURE

The research carried out in order to evaluate the work of WCRP centered on two main questions: the main orientations of the various conferences and a survey about the orientations of the participants. Here are the main conclusions.

I. From the Conferences.

An analysis of the content of the general statements approved at the various world and regional conferences enables us to make the following remarks.

1. There has been an extension of the topics treated under the motto of Religion and Peace. The various dimensions of peace, not only with respect to war preparation and armament, but also with respect to social and economical roots, have been brought to light. The disadvantage, however, has been the dispersion of themes.

2. From one conference to another different aspects have been accentuated. This reveals the concerns of the time: development, nuclear armament, human rights, ecological questions, etc. However there has been considerable repetition, probably because the main topic remains somewhat the same and it is difficult to say new things in the relatively short period of time between the conferences.

3. Two main lines of thinking seem to be present throughout the various conferences. The first one emphasizes the individual aspect of the problems: peace begins in the hearts of men. The other one emphasizes the structural aspects of peace and development. It appears difficult to make the synthesis between the two. In the last conference, at Princeton, the spiritual dimension was emphasized more than at the other meetings.

4. During the Asian conference in Singapore, the idea of the failure of the Western spiritual currents to face the present problems of the world was expressed and an appeal was made for more attention to be given to the great Eastern traditions.

5. Making the link between the problems related to Peace and Religion is no doubt the most difficult task. It is made through ethics, but the main questions remain: how individual codes of ethics can be related to the social dimension of human life and which type of social analysis should be adopted in order to move beyond simple generalities.

6. In the texts we have analyzed, members of various religious traditions have explained the ways in which religion was related to peace in their faiths. Two main ideas are central: the value of and respect for life and the dignity of man.

At all the conferences it was clearly stated that the aim of such meetings was not to compare the various religions, nor to come to some kind of syncretism. It was not the intention to use religions as pure means, nor to offer the world solutions which religious groups do not possess. The real aim has always been to mobilize spiritual resources to join forces with the efforts towards international peace and to help an international code of ethics penetrate international relations. The idea is to join with the movement to search for answers, knowing that the challenge facing the religions themselves is "not what to say, but how to be?"

The awareness that verbal expressions of such matters were rapidly being exhausted led to the idea that something concrete should be accomplished together (as well as the ongoing activities of the secretariat). Two initiatives were taken in South East Asia: a project for the Vietnamese Boat People and humanitarian aid for Kampuchean refugees. Many problems of an organisational, financial, and above all, perhaps, political nature, arose in connection with such projects, even if the intention had been to give a joint expression of concern for actual people. They had the advantage of being an experiment, which made the relevant authorities aware of the needs of refugees.

During the Asian conference in Delhi in 1981 a new concrete initiative was approved: the constitution of a Multi-Religious Mission, which would visit the political leaders of the nuclear powers of the world. A Mission of ten persons was received in China in 1982.

II. From the Survey.

1. The Four Main Types of Opinion.

Four main orientations about the conception of peace and the role of religion in connection with peace (1) have emerged. The first is: peace through justice and demilitarization. The majority of respondents in all religious groups expressed agreement with this major idea. Some reservations were expressed by about one quarter of the respondents on the subject of total disarmament and the encouragement which should be given to popular movements fighting injustice, in particular national liberation movements but also worker and peasant movements.

A second line of thought which meets with only a very small amount of support can be expressed in the following way: war is inevitable and peace is the result of order. Only 6.7% of the respondents agreed with these ideas whereas 32% rejected them. However a good number were hesitant, particularly about the idea that war is a recurrent state of affairs among human beings. Although in general the respondents are optimistic about the possibility of peace, about one third of them express a certain fatalism and a pessimistic view of humanity.

The third emphasizes the strength of the religious institution, help to the poor, and military strength. The main line of thought seems to be clearly related to the central role of religion, and to religious affiliation as a priority. Only 8.1% gave total approval to such a line of thought, but if we include those who gave partial approval, there are 26%, which means a large minority.

(1) These orientations were found by applying a factor analysis, with the help of the computer, to the answers given by 135 persons representing quite adequately the participants in the various conferences.

The last trend is centered on the individual: peace through the religion of the individual. There is an important trend in favour of this opinion model: 18.5% in total agreement and 23.0% in partial agreement, when only 0.7% are in disagreement and 3.0% in partial disagreement.

All this shows the importance of coming together on issues of peace and also the difficulty of establishing common grounds on a matter in which religion can only be linked through ethics. However there is unanimous belief that because of the situation of humankind today, such efforts must be continued. Among the initiatives to be taken, the following have been proposed:

- action against armament;
- struggle against unjust political, economic and social structures;
- activities in favour of mass education in the field of peace;
- initiatives within the religious sphere to emphasize the spiritual dimension;
- humanitarian and development projects;
- research on causes of conflict and on common religious values.

2. The General Meaning of These Types of Opinion.

a) Synthesis.

We give in summary some of the main characteristics of the opinions expressed. It is obvious that they reflect the minds of a public deeply -- and as it were by definition -- interested in the issue of peace. However it is also quite obvious that the majority of respondents are aware of the social dimension of peace and that they are ready to involve themselves -- and at some risk -- for the cause of peace. A certain elitist vision seems to be associated with the former position, expressing some distance from popular social and political movements, favouring definitely non-violent action, and very much concerned with the question of human rights.

The central position of religion is also something which emerges in the opinions expressed and again this could be interpreted as quite normal because of the type of persons questioned: more than half of them are religious leaders or are directly connected with institutions dependent on religious bodies. All of them are believers. It also appears that there is a certain awareness of the status of religion and of religious institutions in society. This may be at the origin of a relatively strong moralizing approach to human realities.

b) Sociological Reflections.

On the basis of these orientations we may propose three sociological remarks. The first concerns the religious character of the persons who responded. Being in the main religious leaders, or defining themselves in terms of their religious adhesion, they seem to be inclined to interpret reality from a religious perspective. As a result some of them tend to give fundamental importance to the unity of religious groups as a guarantee of peace or to give the religious leaders priority over the political ones, in issues related to peace.

A more fundamental hypothesis can be put forward: the priority given to a moralizing approach to reality is also dependent on religious adhesion. Such an approach tends to escape analysis or to adopt an implicit analysis, taking into account the immediate visibility of social facts, but not their structural components. As religious belief is related to human behaviour, whether personal or collective, through ethics, i.e., through norms, religious people who want to influence such behaviour tend to look at reality in moralizing terms. The final goal is efficient action. But very often there is little awareness that the religious field does not control reality as a whole. Indeed a social analysis is necessary if we are to perceive the other dimensions, in particular those not directly visible or intentional, such as social relations in the economic field, cultural models, etc. To reduce human reality to individual morality or the ethics of inter-personal relationships, which are directly visible and which can be directly influenced by religious arguments, is to condemn oneself to a partial approach and to illusory solutions.

Similar problems arise when the human social reality is approached from other specific fields: political, educational, military, etc. Specialized agents of these fields of human activity or persons who identify themselves with such specific dimensions, always tend to look at the whole from their own particular perspective. This is related to the specialization of the tasks and also to the necessary social reproduction of roles and institutions. It is easy to understand on the other hand that when people are fully engaged in certain types of activity or are even in charge of certain institutions, the way in which they view reality is influenced by their position. Their view of the world tends to be exclusive; their cultural schemes are modelled by the place they occupy in society. Social reproduction on the other hand, is a natural concern in any institution. This is mainly assured by the continuity of roles and by what we could call -- without any negative meaning -- vested interests.

All this is also true in religious groups and religious institutions because these are social processes we find everywhere. In order to relativize the field from which one views human reality and to see it as a complex whole, one needs to distance oneself intellectually and emotionally and also to have moral (or religious) motivation. The first requisite is an awareness of the need for social analysis. Its choice is not a purely neutral matter and it may be influenced by moral or religious motives. Whatever the case, the mediation of a social analysis between religious beliefs and ethics is inevitable.

The second remark concerns the respondents' social origins. None of them are from popular social classes, i.e., workers or peasants; nor are they connected with popular organisations such as trade unions or liberation movements. Hence they come from a relatively elitist type of background. However this does not necessarily mean that they are unable to distance themselves somewhat from their social background. This is verified by some of the opinions expressed, and such a distancing is clearly related to their religious beliefs or to their place as intellectuals.

A third consideration brings together the first two. On the basis of their reading social reality from a religious point of view and coming from somewhat elitist social backgrounds, one may consider the respondents' political orientations. They are characterized by a search for democracy, with considerable concern for human rights. A minority, which we could estimate at about 10% of the respondents are in favour of "law and order" and do not hesitate to emphasize the necessity of military strength related also to some strong religious traditions. Another minority of about 20% would be in favour of radical social transformations of the capitalist system, based on the action of popular movements, encouraged or even inspired by religious motives.

The majority position corresponds to the political option of most of the religious leaders in the present political organisation of the world. It corresponds to various types of situations: parliamentary democracies, populist regimes, social democracies, all of them accepting a certain adaptation of the capitalist relations of production, with some degree of control to satisfy some of the aspirations of the popular classes. Such systems generally also leave quite a lot of room for the activities of religious bodies, not only in the religious field, but also in cultural and social ones. These reasons seem to underpin the political options of the majority of the respondents.

c) The Impact of the Various Religions.

One question remains to be raised: what is the impact of the various religious backgrounds on the opinion patterns? We have said several times in the commentary on the results that religions as such were not the main factors of differentiation between the opinions. However this does not mean that they do not exercise any influence. Of course the number of respondents is not large enough and the religious memberships are too scattered for us to make more than just a few hypotheses.

The emphasis on the individual mind as a factor in peace or war, and on the role of religion as a spiritual response to the individual, is more accentuated among the respondents of Asian religion (empirically defined as all religions surveyed except Christianity and Judaism). This corresponds to their great spiritual traditions. It is also in this same group that we find more importance is given to the central character of the religious bodies in society. But it is not a unanimous trend among the respondents.

We must recall that the origins of several of the religions are strongly related to social movements, as is the case with Islam for example, or with some reactions against a specific social pattern, as is the case with Sikhism in the face of the caste system. Moreover the respondents generally belong to some kind of reformed branches of such religions: new Shinto in Japan, Buddhist movements such as Rissho Kosei-kai in the same country, modern Hindu philosophical currents, etc. It means that they have integrated an awareness of the new dimensions of human problems, which could not be faced without new thinking on the part of the great religious traditions.

Nor yet is there any unanimity between Christianity and a social reading of the problems of war and peace, even though the Christian faith was confronted earlier than other religions with the development of a world market economy and with the problems of world wars. Individualist and pietistic trends also exist, generally among religious movements born with the Reformation or as forms of elitist types of spirituality. If the causes are different, the results as regards the approach to peace, war, and justice, are quite similar to the position explained before.

III. General Conclusions.

1. World Economy and World Wars.

In the historical perspective that we have adopted, the international dimensions of the social relations that we experience today are really a new development. Interregional trade has of course been

throughout Asia, Axum in East Africa, the Mayas of Central America or the Incas of the South of the continent, Constantine or Charles the Great in Europe, without even mentioning the Arab conquests. But the interrelation between the various peoples of the world has never been as great as it is today, and never before have the problems of economic development or of arms races been so interrelated on a world scale. All this began and developed outside of what we could subsume under the single heading: the religious sphere.

Such an evolution is the fruit of the expansion of a new economic logic, based on a market economy and on tremendous technical developments. The mercantile economy has been in existence for a long time and some religions have played an important role in working out the code of ethics of such societies: Islam for example and others too, such as Jainism, Calvinism, etc. The world-wide application of this type of economy, through mercantile colonialism first of all and later through the development of industrial societies with their new colonial enterprises and world dependencies, is the fruit of the capitalist system. Historically its centre has been in Europe and in the Western World, but its logic today forms the basis of a world-wide system. What is new here is the fact that its expansion has been based on non-religious values and motives and on a secular code of ethics inspired by liberalism.

2. The Historical Role of Religions in the Orientations of Ethics.

The major religions of the world have provided the basis for the ethical orientations and often also for the political orientations of most of the pre-capitalist societies which are not just tribal organisations. For the first time in history religions were no longer playing such a role in the new capitalist systems. Religious motivations were still evoked, but more restricted to the field of the interpersonal code of ethics. The expansion of the new economic logic, in Europe and, even more so, in the colonial areas of Africa, Asia, and Latin America, has often provoked religious protests, in the form of movements with some kind of messianic orientation. They were mostly reactions against the penetration of the new social relations of the capitalist system, but with reference to value-systems linked to the past, as has been the case with various caste movements in India, when society was changing from a caste to a class society. We could give similar examples in Islamic, Buddhist, or Christian societies.

In short, we can say that religions were ill-equipped to cope with the new situations. It is very difficult for everyone to understand what is going on and no religion had the intellectual, theological, or institutional tools required to face these problems. This could only come about through the development of a code of ethics, which would consider all aspects of the new realities. The world-wide scale of the economic system has also had repercussions in the form of reactions against inequalities brought about by the logic of capitalism, inequalities between social classes, on the national level, but also on the international one. The reaction was the development of a contradictory logic: the socialist movement. Today this is at the root of the main world antagonisms, even if many complex problems are mixed up with it, and at the root of the threats to peace that the arms race is increasingly generating for the whole of mankind.

Historically speaking, Christianity was faced with this problem before other religions were. For a long time the identification of Christianity with the Western World has made it into a very ambiguous reality. Being continuously caught between the critique of the socio-economic model of the capitalist system and its hidden ideology, the desire to accept modernization and the ambiguities of institutional reproduction, the Christian churches have been caught in many contradictions. The other religions have rather tended merely to receive the shocks caused by the new situation. It is only very recently that some intellectuals and spiritual leaders have begun to rethink the religious traditions taking into account the tremendous scientific and technical development of the world and the unjust social and international relations established at the same time.

3. Relation Between Religion and Peace Through Ethics.

On this background, the problem of peace can only be related to religion through ethics, but today this implies an ethic which is not religious in itself. Ethics are a matter of norms for social and international relations, which are not natural products, but which are the result of human undertakings. No one can represent this reality any longer as the direct result of a social order coming from above, which has to be respected because it has been imposed by supernatural beings. Ethical norms have to be worked out according to some criteria. And it is here that the religions are facing difficult problems. The establishing of criteria for a code of ethics is the result of a two-fold approach: one which starts with fundamental values, on which many religions agree such as respect for life, and dignity of the human person, and a second one which is based on reality itself. And this requires -- whether willingly or not, and consciously or not -- a certain type of social analysis.

One may give only a simple example: the ethical judgments and norms will be very different if the analysis of society is conducted in terms of a sum of individuals, whose hearts have to be changed in order to transform society, or if it is conducted in structural terms, viewing society as the sum of social relations, in which human beings are of course actors, but in which intentional logics do not always coincide with structural ones.

Because an analysis in structural terms -- not necessarily in contradiction to interpersonal ethics -- is something relatively new, it has been quite difficult to introduce this perspective in religious traditions, as it has been in many other forms of thinking and philosophies. However with religions it is more difficult, probably because their potential for action depends on individuals and their personal morality. Religious affiliation seems to be an obstacle getting beyond an interpersonal ethic. It seems that this has been revealed quite clearly in many WCRP texts and also in the survey. Contrary to what could be thought, it is not exclusive to Eastern religions. Not only do we find this characteristic among Western believers and churches, but the contrary is also true: even if Oriental religions are emphasizing individual salvation and the spiritual dimension of human commitment, some believers of these religions are basing a social ethical judgment on a new type of social analysis. However, in the majority of cases, in all religious traditions, we are faced with religions of individual salvation or with a non-analytical social vision.

Here we come up against a second difficulty: the link between religious faith and ethics. Often we find a simple juxtaposition of the two and some of the theoretical attempts to bring them together seem rather artificial, because they do not take into consideration the social and historical conditions in which the religious beliefs have been expressed. In most of the major religious systems, however, some new perspectives are developed.

There is some agreement among all believers on certain major principles: the permanent affirmation of life vs. death, an opposition on which all religions are centred, even if the concrete expressions are very different. Such expressions are linked with the kind of society in which one lives and also the kind of analysis which is made. The value of life is expressed in Hinduism or Jainism, for example, by the radical respect for any living being. In the new theological thinking of Latin America, the existing social and economic structures are qualified as structures of death, because they are at the root of infant mortality, low life-span, many illnesses, illiteracy, and all kinds of oppression. It is of course in the domain of war, armaments and militarization that the problem of life and death becomes the most apparent. Peace is advocated in the name of the value of life and this could be the most obvious common position of all religions.

The dignity of the human person is also another source of agreement. However it is not always easy to give a concrete interpretation of such a general concept. It is a logical consequence of the first common heritage. Some religious discourses tend to remain in an abstract sphere, using generous but rather useless concepts, forgetting that there is only a dignity of actual human beings in concrete situations.

And it is precisely when we come to these actual situations that contradictions and disagreements tend to appear. According to the WCRP documents and the answers to the survey, it is not so much along religious lines that the lack of agreement occurs. It is rather as regards the social and political analysis of the situations. Such judgments are not only the result of a religious vision. They are always linked to the "place" from which the problem is analyzed, not only in the geographical sense, but also in the ideological one. Therefore a good knowledge of this "location" is a necessary spiritual exercise for everyone.

Appendix III.

SUMMARY OF REPLIES TO DR. JOHN B. TAYLOR'S QUESTIONNAIRE ON FUTURE ORGANISATION AND PROGRAMMES OF WCRP/INTERNATIONAL

40 Replies:

Africa: 2, Americas: 7,
Australasia (inc. Middle East): 13,
Europe (inc. Cyprus): 17, East. Europe: 1.

Buddhists and Shintoists: 2, Christians: 21,
Hindus and Sikhs: 6, Jews: 2,
Muslims: 7, Parsees: 2.

13

I. Organisation.

A. World Assemblies.

1. How often should WCRP assemblies be held?
Every 4-5 years: 30 More frequently 6 Less frequently 4
2. How do you rate the utility of world assemblies?
High 18 Low 3 Medium 17
3. How can the financial support for world assemblies and other expenses of WCRP/International be increased and become more diversified (in the past 90% has been given by Japanese Buddhists, West German Catholics, and U.S. Protestants)?
Religious bodies and charities: 5; peace foundations and national branches: 4; burden for all countries -- major responsibility for rich ones: 4; Arab world: 3.

B. International Secretariat.

1. What are the major roles of the international secretariat?
Prepare world assemblies: 25 Implement world assemblies: 17
Establish new branches: 14 Aid regional and national branches: 18
Give substantive leadership on issues: 20 Other: Information and interreligious links: 2
2. Would you like to see an enlarged, multi-religious secretariat (realizing that each new staff member would cost \$50,000 a year, including salary and support)?
Yes: 25 (inc. part-time & seconded) How many: 1-7 No: 10
3. How much priority should be given to relationships with various U.N. agencies, in New York, Geneva, Paris (UNESCO), etc.?
High: 22 Low: 3 Medium: 13
4. Where should the WCRP/International office be located after WCRP IV?
New York: 8 Geneva: 23 or: Rome, London, Istanbul, or "Third World" received 1-2 preferences each.

C. Regional WCRP Conferences.

1. What is the prime purpose of WCRP/Europe, ACRP, WCRP/Africa?
Help establish national chapters? 16 Service national chapters? 10
Sponsor multi-religious projects? 18
2. What responsibility should regional conferences assume for WCRP/International financing?
Some: 36 None: 4
3. Should regional conferences apply for affiliation to worldwide bodies (e.g., the U.N.) or should that be left to WCRP/International?
Yes: 12 No: 28

D. National Branches.

1. How effectively do delegates to international assemblies from national or local branches bring their influence to bear upon the international assembly and organisation?
Very effectively: 5 (+1 as indiv.) Adequately: 20 Ineffectively: 9 (+1 as group)
2. How far should the constitutions and structures of national branches be submitted to the international organisation for approval?
Always: 16 Optionally: 23

E. Special Chapters.

1. Do you think it important to deploy an effort from the international staff for establishing a young people's network or perhaps a series of student chapters in various universities with a pluralist student-body?
Yes: 18 Better left to regional conferences and national branches: 16
Not a priority: 5
2. Some express a need for groups of women from different religious traditions to constitute women's groups for WCRP; would such women's chapters involve international stimulus or coordination?
Yes: 12 Better left to regional conferences and national branches: 20
Not a priority: 7

F. Areas with few or no Links with WCRP.

1. In what priority should initiatives be taken to strengthen or establish groups in areas like the following: [Please indicate order of priority (1, 2, 3, 4).]
 The "Middle East": 1 Latin America: 7
 The Pacific: 4 Any other area: 3 (Africa, East Europe, India)
2. With what further religious or secular organisations should WCRP seek to establish new relations? Please indicate names or categories.
Muslim groups, World Council of Churches, Carnegie Endowment for Peace.

II. Programmes.

A. Assemblies/Meetings/Follow-Up.

1. Should more energy be given to strengthening the official or representative attendance at WCRP assemblies and meetings?
 Yes: 30 No: 8
2. How many "newcomers", e.g., young people and women, should receive encouragement and, if necessary, subsidy in order to attend an international WCRP assembly or meeting?
 10%: 11 30%: 17
 50%: 6 over 50%: 2
3. How should the proceedings of WCRP assemblies be published?
 Entire proceedings: 5 Extracts of up to about 50 pages: 22
 Pamphlets: 8
4. What do you think should be the substantive priorities of WCRP/International for follow-up after WCRP IV? Please indicate order of priority (1, 2, 3, etc.)
 Prevention of Nuclear War: 1 Economic Development of the Third World: 5
 Increased Human Rights Everywhere: 3 Conventional and Nuclear Disarmament: 4
 Elimination of Apartheid: 7 Resolution of Regional Conflicts: 6
 Peace Education: 2 Enhancing the Role of the U.N.: 9
 Environment: 8 Other: Many request emphasis on inter-faith dialogue.

B. Relationships.

1. Should WCRP/International encourage and facilitate bi-lateral linking of particular regional conferences, national branches, or special chapters to undertake cooperative study or action of common concern?
 Yes: 24
 No, better left to regional and national branches: 15
2. Should exchange visits or common study programmes or "pressure groups" be organised or co-ordinated between regional conferences, national branches, or special chapters with international sponsorship?
 Yes: 26
 No, better left to regional and national branches: 12

C. "Projects."

- 1a. How would you rate the WCRP Boat People Project? High: 18 Medium: 11 Low: 6
 - 1b. How would you rate the WCRP Khmer Project? High: 9 Medium: 17 Low: 7
 - 1c. How would you rate the Multi-Religious Disarmament Mission to Beijing? High: 14 Medium: 11 Low: 9
2. Should WCRP/International sponsor practical multi-religious humanitarian (service) projects?
 Several: 13 One or two only: 18 None: 5
 3. Should WCRP/International limit itself to fund-raising and perhaps screening of these projects or should it also engage field staff, etc.? Please comment briefly.
Leave most implementation to regional field staff who should be very carefully chosen.

1. Of what nature should be the multi-religious actions undertaken by WCRP/International between and within religious bodies? Please indicate an order of preference.

Essentially symbolic: 4 Humanitarian: 2
Political: 5 Spiritual: 1
Educational: 3

2. Should the emphasis of WCRP programmes be between or within particular religions?

Between religions: 19 Within religions: 1 Both: 20

3. Should WCRP programmes be addressed also to people who are apathetic or hostile towards religions?

Yes: 30 No: 7

1. What officers are needed for the overall guidance of WCRP/International?
No change: 10
Proposals: Include representation of major organisations wherever this is possible.

2. How far should religious organisations be consulted or perhaps invited to nominate officers or committee members?
Always: 17 Sometimes: 13 Never: 3

3. What committee structures seem appropriate for decision-making and for guiding international staff?
No change: 12
Proposals: Representatives are important, BUT body should be small enough to meet and work.

AMS -- note enclosed --- with you participating in conference
this summer perhaps we had best budget some bucks for the world
conference on religion and peace.....



*we can
it out of
for less
wise. Subventions*

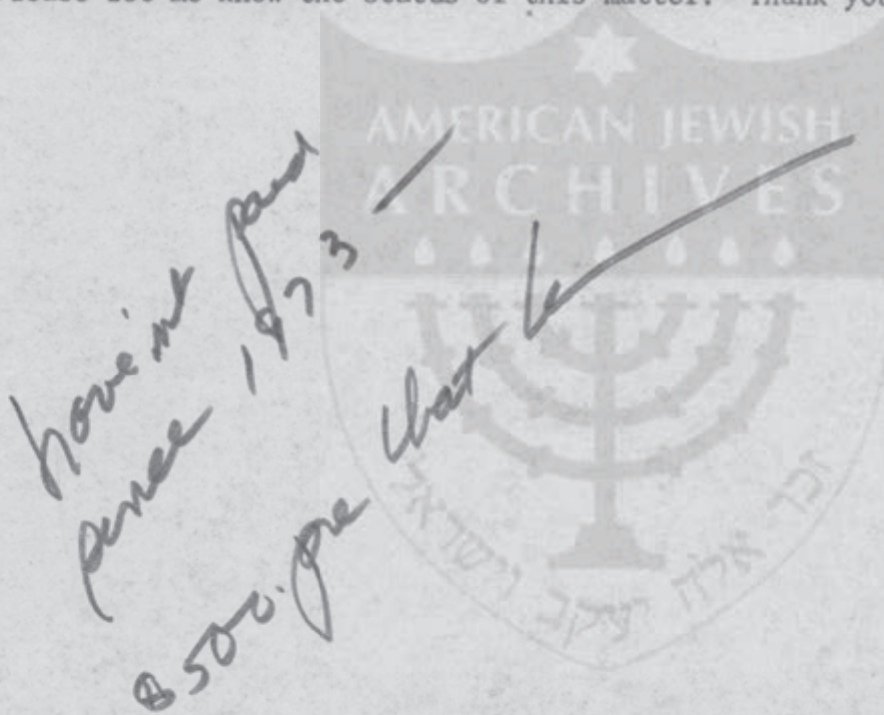
Edith J. Miller

October 25, 1982

Joshua M. Dwork

On September 16th I sent you a memo about a possible subvention for the World Conference on Religion and Peace. I have never had a response.

Please let me know the status of this matter. Thank you.



*have not
since 1973
\$500.00*

that

Edith J. Miller

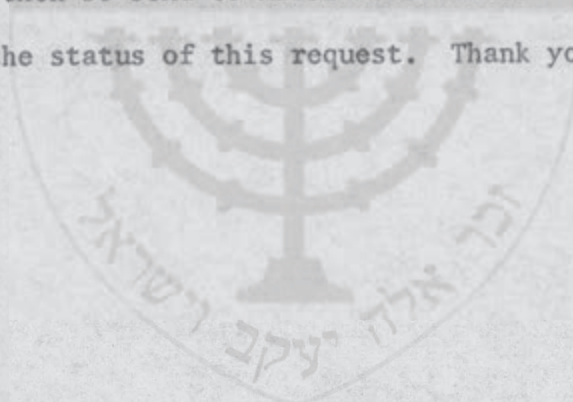
September 16, 1982

Joshua Dwork

You will recall we have in the past made a [✓]subvention to the World Conference on Religion and Peace. It was an organization in which Dr. Eisendrath was involved, Jane Evans is involved and we still maintain a relationship.

The new president of the group is Rabbi Israel Mowshowitz. He was with Alex at the Chautauqua Institution this summer and asked Alex to please do his best to have the Union send a contribution. He would like to receive a \$1,000. I don't know what we can send at this time but if possible, perhaps we can make out a check in the sum of \$500 which could then be send to Rabbi Mowshowitz.

Please let me know the status of this request. Thank you.



*Have for register
end of this week
for next.*

September 7, 1982

Dr. Dana McLean Greeley
World Conference on Religion and Peace
777 United Nations Plaza
New York, N.Y. 10017

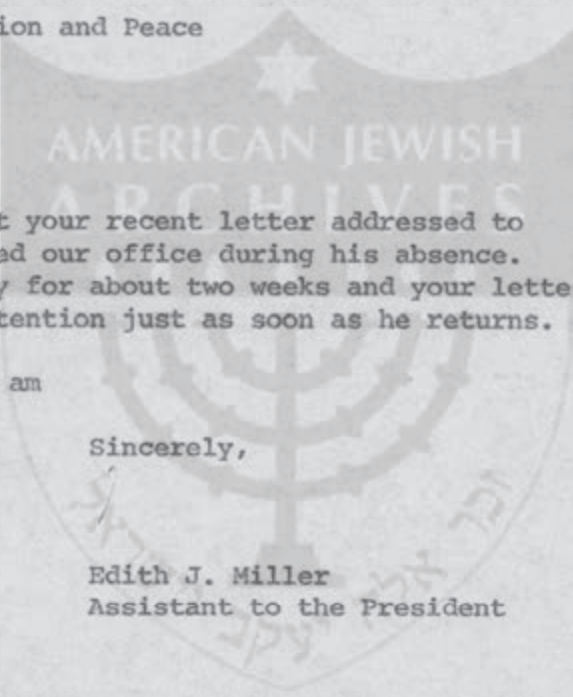
Dear Dr. Greeley:

Just a note to advise that your recent letter addressed to Rabbi Schindler has reached our office during his absence. He will be out of the city for about two weeks and your letter will be brought to his attention just as soon as he returns.

With kindest greetings, I am

Sincerely,

Edith J. Miller
Assistant to the President





WORLD CONFERENCE ON RELIGION AND PEACE (WCRP)

WCRP/International, 777 United Nations Plaza, New York, N.Y. 10017, U.S.A.
Telephone: (212) 687-2163 — Cable: Relpeace, New York

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Rabbi Alexander Schindler
Union of American Hebrew Congregations
1 E. 65th St.
New York, N.Y. 10021

Dear Alexander,

out of town

There seems to be a rising tide of sentiment in America and around the world in favor of peace. The proposal for the nuclear freeze has gained much support (but not enough); and even "abolitionism" with respect to armaments and war is winning a response. But our administration hardly hears the popular demands; and humanity is facing continuous crises, plus a threat of a final holocaust.

Scientists are speaking out. Physicians are organized. Others are taking their stand, or asking for leadership.

There are many voices of religion speaking. But where is "the voice of religion?" Many are bravely bearing their witness. Yet not enough. And we are too fractured and separated from one another. Can we not exert a unified socially redemptive influence, on a moral basis, before it is too late?

I am writing this letter to some fifty-five friends, or acquaintances, all national religious leaders. My own major connection has been with the World Conference on Religion and Peace which Cardinal John Wright, Bishop John Wesley Lord, and Rabbi Maurice Eisendrath and I helped organize, with Japanese and Indian religious leaders, twelve years ago; but I have no brief to present, or axe to grind, for that agency. Neither do I have - since my retirement from the presidency of the Unitarian Universalist Association (of North America) - any operating base from which to launch ambitious efforts.

We all believe in peace as a moral principle and now as a survival necessity; and is it not our responsibility to exercise initiative, for our nation's and humanity's sakes? I am not talking about peace through military power. And I do not believe that the "national interest" can any longer be talked about as if it were more important than humanity's interest.

Will one of you, any one of you, or any three of you, call us all together; or let me know that you will respond to a call from others; or say that several of you could draft an emphatic and effective statement that all could sign, possibly even without convening.

We are trying, but to what extent are we not trying hard enough? To what extent are we defaulting? Religion must be prophetic; could it today (could we, and how?) make a decisive difference? You agree with me that peace and justice are a major part of our business. Can we in any way serve them more effectively together at this moment?

I enclose a list of people to whom this letter is going.

Write me, or telephone me at 617-369-9602. That is at Concord, Massachusetts, where my address is First Parish, 20 Lexington Road, Concord, Massachusetts 01742. Or write Homer Jack at 777 United Nations Plaza, New York, New York 10017, or Rabbi Israel Mowshowitz, or Dr. Malcolm Sutherland, Chairman and executive respectively of our U.S. WCRP Committee, at the same address. Respond to one of us. What is your counsel? Or confer with your nearest neighbor or two.

My assumption is that we have not yet done everything that we can, to influence United States policy, or to help world peace at this crucial moment.

With the deepest prayer for our dream and our unity.

Faithfully yours,

Dana

Dana McLean Greeley

*My best
to you.*

August 25, 1982

Muhammad Abdul-Rauf
Ralph Abernathy
James Luther Adams
Muhammad Ali
A. James Armstrong
Charles Bergstrom
Joseph L. Bernardin
Balfour Brickner
John Burt
John Coburn
William Sloane Coffin, Jr.
Terrence Cardinal Cooke
Barbara Cullam
John Dougherty
Mary Dooley
Rita Eisendrath
Jane Evans
Alan Geyer
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Mary Elizabeth Pardee

Eugene Pickett
Avery Post
John R. Quinn
Mary Louise Rowand
Abdulalim Shabazz
Alexander Schindler
Howard Schomer
Robert Smyley
Ronald Sobel
Malcolm Sutherland
Marc Tannenbaum
William P. Thompson
Kenru Takashi Tsuji
Robert Turnipseed
Cynthia Wedel
Charles West
Walter Wurtzberger
Andrew Young



JOHN B. TAYLOR, M. A., Ph. D.

Secretary-General

Fourth World Conference on Religion and Peace (WCRP IV)

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Geneva, Switzerland
Tel. (022) 98 51 62

Home: chemin des Côtes
1261 Arzier
Vaud, Switzerland
Tel. (022) 66 18 04

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第四回世界宗教平和会議

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WCRP



WORLD CONFERENCE ON RELIGION AND PEACE



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Any individual anywhere can become a member of WCRP/International and support its multi-religious dialogue and action for world peace and justice.

Membership is US \$15.00 equivalent for each calendar year and includes a subscription to the occasional newsletter, "Religion for Peace." Write for literature list, including unabridged proceedings of WCRP I, WCRP II, and WCRP III.

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BUDDHISM

If religious leaders cannot patch up their quarrels and adopt a more cooperative attitude towards each other, they are guilty of criminal neglect...What the world needs most today is active love, which finds expression as compassion and altruism. Desire—which is the Buddhist name for personal egoism, class egoism, and national egoism—is the root of inequality and discrimination, of hatred, of conflict, and of all the world's evil...—President Nikkyo Niwano, a Buddhist in Japan and an Honorary President of WCRP/International.

May all beings be happy and secure, may their hearts be wholesome! Whatever living beings there be—feeble or strong, long, stout or medium, short, small or large, seen or unseen, those dwelling far or near, those who are born and who are to be born—may all beings, without exception, be happy-minded! Let none deceive another or despise any person whatever in any place, in anger or ill-will let him or her not wish any harm to another.—Buddhist Religious Service.



1968 // A pilot International Inter-Religious Symposium on Peace, New Delhi, India.

1970 // The first Assembly of the World Conference on Religion and Peace (WCRP I), Kyoto, Japan.

1974 // WCRP II, Louvain/Leuven, Belgium.

1976 // The first Assembly of the Asian Conference on Religion and Peace (ACRP), Singapore.

1979 // WCRP III, Princeton, New Jersey, U.S.A., with visits to New York (UN Headquarters and St. Patrick's Cathedral) and Washington.

CHRISTIANITY

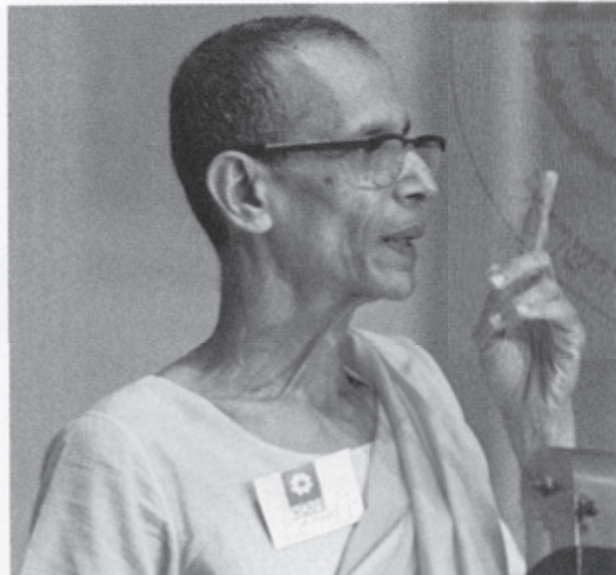
WCRP continues to be an exercise in applied religion. It relates ethical and spiritual insights to humanity's crucial problems today, trying to create a unity of conscience around the basic convictions shared by all living faiths and in respect of each other's rights and duties in full understanding of the just demands of the individual, the community, the state, and the international order... The presence of injustice in our society starts within self; that we need to free ourselves from the processes of society and do the same for the organization, also religious, with which we are associated. This means shedding from our lives the very things which dominate our society: acquisitiveness, consumerism, and lack of concern for people. Secondly, we need to go beyond wanting to help people to wanting to identify with them. Thirdly, we need endless patience and courage to stay with our creative vision through thick and thin. Lastly, we need the modesty to recognize that we shall only be able to do a limited amount of good and not change the entire structure of society. Every generation makes its own journey towards peace...—Archbishop Angelo Fernandes, a Christian in India and President of WCRP/International.



Almighty God, unto whom all hearts be opened, all desires known and from whom no secrets are hid, from whom all thoughts of peace and truth proceed, please, direct and rule our hearts so that we may seek Thy truth and peace.—Christian Religious Service.

HINDUISM

Long have we treated religion as just one department of man's life. This is the grave blunder to be corrected. Religion exists to ennoble human nature and bring love and harmony, truth and honesty, compassion and sympathy where there is hatred and discord, untruth and deceit, cruelty and harshness... Our education cannot make us what it does not itself constitute and contain. The most serious and the greatest attention has to be given to this vital matter of education of the human being. Educational systems must contain character-building, culture of the heart, and moral training. A sterile education system devoid of moral culture and human refinement is a cause of disastrous consequences...—Swami Chidananda, a Hindu in India.



May plenitude be unto all beings, may auspiciousness be unto all beings. May all beings be happy, may all beings be free from disease and pain. May all behold the good and benign, may not sorrow be the lot of anyone... Peace unto the skies, peace unto the heavens, peace to the earth, peace unto the waters, peace unto all plants, herbs, and growing things, peace unto the trees and forests, peace unto the celestials, peace unto the great Brahmas, verily peace unto all beings. May peace itself have unbroken continuity.—Hindu Religious Service.

ISLAM

The tragedy is that the followers of Judaism, Christianity, and Islam are often enough seen busy in howling and shouting at, and planning and plotting against, one another. All the time they are totally oblivious of the fact that unless they sink their differences and hark back to the authentic tradition which is Abrahamic, they will not be able to redeem themselves, much less would they be able to make this world a safe place for Godly people to live in... How is it that followers of these three religions do not take a united stand against the forces of atheism, materialism, and historicism?

The one thing essential in our own time is to be tolerant of other people's religion and, in respect of one's own, one ought respectfully to accept the whole body of its theory and practice and live by it. A truly worthwhile world society can emerge if the religious view of the nature of the universe and of man's role in it comes to possess the soul of man. Then alone will he realize his responsibility to mankind and not disturb the peace of the world by making mischief in the land.

The world problem, in the last resort, is an individual problem. You cannot make this world a better place to live in, except by changing the quality of the life of the individuals who compose humanity. What is more, this change has to come from within. It cannot be imposed forcibly from outside. This fundamental change can only be brought about by deepening one's consciousness of one's link with the Lord...—Mr. A. K. Brohi, a Muslim attorney in Pakistan.

O Mankind! Lo! We have created you male and female, and have made you nations and tribes that you may know another, Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. Our Lord, Thou Art Peace. Peace issues from Thee and Peace returns to thee. Grant us our Lord to live in peace and enter us the abode of peace. Blessed art Thou our Lord and Supreme, O Lord of Glory and Beneficence.—Muslim Religious Service.

JUDAISM

We are living under (metaphorically) the Damocles' cloud of nuclear disaster. But I belong to a people that has lost six million men, women, and children as a result of sheer human evil on the one hand and callous indifference on the other, and with the means of relatively simple, unsophisticated technology. For whilst we must not minimize the dangers of nuclear energy plants (even if genuinely designed for peaceful purposes only), we cannot forget that, in an evil world, genocide can be committed also without A-bombs and that mankind may be heading for mutual destruction even without atomic blasts and radioactive fallout... Religions, precisely when they enter into dialogue, must and can challenge and assist one another frankly, probingly, and fraternally... This dialogue will not be about themselves, but about the future of the world...—Prof. R. J. Zwi Werblowsky, a Jew in Israel.



Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of your wings. O Guard our coming and our going, that now and always we have life and peace... Blessed is the Lord, whose shelter of peace is spread over us, and over all humanity.—Jewish Religious Service.

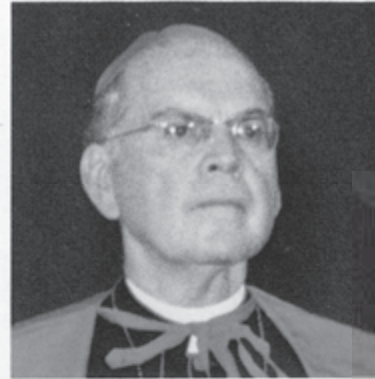


● I know that in your deliberations at Princeton you have reached a new level of humility, a realization that none of us knows all the answers, that we benefit from listening to one another and that there is a place for us to become brothers and sisters without regard to national boundaries and without regard to religious differences. And this does not mean that we have to abandon or weaken our own deep faith or our own patriotism or our own love and affection for our own kind. We can be individuals, we can be proud of our country, we can be fervent believers in our own religion, and still work for peace and harmony, goodwill, love, a sense of brotherhood throughout the world...—President Jimmy Carter of the U.S.A.

● We pray, dear Ahura Mazda, that we may be better equipped to serve both Thee and Thy children. Fill our hearts with compassion and tenderness for the weak and for the weary. Give us soft and sympathetic hearts that grieve and feel for the sorrowing and the suffering. Our lives are not our own. Thou has given them to us that we may live in them for others. Give us health and give us vigor, that all the better we may offer our bodies, minds, and spirits in serving Thee and Thine.—Zoroastrian Religious Service.

● May rulers and administrators be strong, efficient, law-abiding and righteous, the rains be timely and adequate, all diseases and ailments disappear, no one in the world be afflicted with famine or scarcity, with

● Your Assembly will advance the twin causes of religion and peace. The process you undertake is, it seems to me, to some extent necessarily self-fulfilling. When dedicated people, from various traditions of religious belief, pray and work together in the intertwined cause of religion and peace, there must, of necessity, result a deeper appreciation of the unity which exists among us as members of God's one human family.—Terence Cardinal Cooke.



● A Buddhist should without a doubt take as his sacred duty to benefit living beings and oppose all acts that are harmful to them...We should honor human dignity to the utmost, and we should regard all acts that are harmful to living beings as evil and resolutely oppose them.—Mr. Zhao Puchu, President, The Buddhist Association of China.

● We are in the midst of a human rights renaissance all over the world. The discussion for human rights is the first order on the agenda. Our nation, the United States, must make some adjustments. The world's people must be put in some real perspective. One-half of all human beings on earth are Asian; one-half of all Asians are Chinese; one-eighth of all human beings are African; one-fourth are Nigerian. To the south, our neighbors are Mexico, Central, and South America. Most of the people of the world are not white, not rich, not Christian; they do not live in suburbs, and they do not speak English. Most of the people of the world are black and brown and red and yellow and poor and non-Christian, and they must be respected as God's children without any chauvinistic qualifications ... —Rev. Jesse Jackson, a Christian in the U.S.A.



● O God, please wipe out wars from our earth. Never again allow the use of nuclear weapons. Please remove all the doubts and cowardliness from our hearts and fill them up with faith and modesty. O God, please replace the hatred in our hearts with room for the spirit of altruism and sacrifice. —Shintoist Religious Service.

● We are critical or perplexed when major powers, or any countries, disregard or bypass the United Nations, or presume to settle either unilaterally or bilaterally the problems that harass us. How much more right have we to be critical or perplexed when religions or de-



AMERICAN JEW
ARCHIVE

even for a moment: May the whole world become blessed, all living beings be engaged in doing good to one another, evils become extinct, and everyone be happier everywhere.—Jain Religious Service.



● There is an identity of aspirations and purposes between the World Conference on Religion and Peace and the United Nations itself. We both want peace, international understanding; in other words, we want to create a better world for all...We cannot do that job alone...—U.N. Secretary-General Kurt Waldheim.



● The fact of our differences of belief in a sense enables us to come together in a much richer fellowship than any of us could have alone in our own countries and with only our own particular brand of believers...Your presence at the United Nations is a constant reminder that the forces which bring us together, of religion and peace, are not forces which come only from us. They are representatives of a transcendent reality to which we all aspire.—Andrew Young, Former U.S. Ambassador to the U.N.

PRINCETON DECLARATION

We believe that, as religious people, we have a special responsibility for building a peaceful world community and a special contribution to make.

On the one hand, we realize that far too often the names of our various religions have been used in warfare and community strife, and that we must work harder against this. We cannot deny that:

- the practices of our religious communities are sometimes a divisive force in the world;
- too often we conform to the powers of the world, even when they do wrong, rather than confronting those powers with the word of the teaching of our religions;
- we have not done enough as servants and advocates of suffering and exploited human beings; and
- we have done too little to build interreligious understanding and community among ourselves on the local level where prejudices run strong.

On the other hand, we have been brought to a new awareness, in this Assembly, of the deep resources we share for making peace, not only among ourselves, but in the world.

Adhering to different religions, we may differ in our objects of faith and worship. Nevertheless, in the way we practice our faith, we all confess that the God or the truth in which we believe transcends the powers and divisions of this world. We are not masters, but servants and witnesses, always being changed and disciplined in worship, meditation, and practice by the truth which we confess.—Excerpt from the Princeton Declaration.



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crisis of our times on the one hand, or refuse to cooperate with other religions or denominations for the resolution of those crises on the other hand?...I think that there should be a massive movement around the world today, a religious movement, a moral affirmation, greater than in the U.S. in the late 1960s, that would say brotherhood is right and war is wrong, and that continued armament is madness, and that the world is one. It might really reverse the arms race. Perhaps religion could come alive in the defense of humanity...—Dr. Dana McLean Greeley, a Christian in the U.S.A. and an Honorary President of WCRP/International.



● I ask WCRP today, here at Princeton and beyond, to launch a great new movement: to begin to build a worldwide moral and religious crusade which will say 'no' to nuclear war and 'no' to the nuclear arms race as the Old Abolitionism launched a crusade to say 'no' to slavery...The New Abolitionism is based on this single proposition: the development, production, stockpiling, threat to use, and use of nuclear weapons by any nation or group of individuals or nations is a crime against humanity...The New Abolitionism will require the best brains, the most adroit strategy, the largest fund raising, the greatest sacrifices, and—above all—the deepest prayers and meditation. We might not succeed, but we must surely try. Nothing is more important for peace and justice today than to put the atomic genie back into the bottle. Perhaps world religionists do have the genius to capture this genie...—Dr. Homer A. Jack, Secretary-General of WCRP/International.

FINDINGS

FINDINGS



WCRP III

WCRP III

WORLD CONFERENCE ON RELIGION
AND PEACE

WORLD CONFERENCE ON RELIGION
AND PEACE

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THE PRINCETON DECLARATION*

Preamble

The Third Assembly of the World Conference on Religion and Peace (WCRP III), meeting at Princeton in 1979, is the continuation of an important heritage. The first World Conference on Religion and Peace at Kyoto in 1970, and the second at Louvain in 1974, revealed on the international level a basic unity of purpose and goal amid diversities of religious belief, and widened the pathway of interreligious cooperation for peace. In spite of the scars of religious strife in some parts of the world, we perceive with joy a growing ferment of mutual understanding and respect among the followers of the great religions. We learned in the first two assemblies of WCRP that, while maintaining our commitment to our respective faiths and traditions, we may respect and understand the devotion of others to their faiths and religious practices.

We pledge ourselves to continue to grow in our mutual understanding and our work for peace, justice, and human dignity. The Assembly is aware that we are approaching not only the turn of the century, but also a turning point in human history, with the survival of world civilization at stake. Therefore, we chose as our theme: Religion in the Struggle for World Community.

We rejoice in the sign of world community which this conference represents in gathering 358 participants of Buddhist, Christian, Confucianist, Hindu, Jain, Jewish, Muslim, Shinto, Sikh, Zoroastrian, and other religions from 47 countries around this common theme. We know that forces which negate human dignity are strong and all around us. We see the menace of deadly nuclear weapons and desperate national insecurity. Technological and economic power often exploits and excludes the poor of the world. Political power often represses dissidents and denies human rights. Human greed also destroys the natural environment on which we all depend. We realize that our religious insights and actions are only one contribution to the struggle against these forces. We therefore met with humility but with urgency to face, with the resources of our traditions and beliefs, the danger before us and the world.

Peace is Possible: Our Conviction

World community, built on love, freedom, justice, and truth, is another name for peace. It is the goal of all

*Adopted by general agreement and without dissent at the final plenary meeting of the Third Assembly of the World Conference on Religion and Peace (WCRP III) at Princeton, New Jersey, U.S.A., on September 7, 1979.

our striving. It is not a utopian dream. Despite the temptation to despair as competition for dwindling resources grows more fierce, as centers of economic power intensify their exploitation, and as stockpiles of nuclear weapons grow, we have come together in a spirit of hope. In our various religions, we know that we are members of one human family. Sustained and motivated by the spiritual power by which we all live, we believe that there is an alternative to violence. *We believe that peace is possible.*

This is the hope we would share, not only among ourselves, as followers of our various religions, but with the whole world. We dedicate ourselves to the task of becoming more effective agents of building community. We call upon believers and all human beings to share this hope and to join in a commitment to work for its realization.

We believe that, as religious people, we have a special responsibility for building a peaceful world community and a special contribution to make.

On the one hand, we realize that far too often the names of our various religions have been used in warfare and community strife, and that we must work harder against this. *We cannot deny that:*

- the practices of our religious communities are sometimes a divisive force in the world;
- too often we conform to the powers of the world, even when they do wrong, rather than confronting those powers with the word of the teachings of our religions;
- we have not done enough as servants and advocates of suffering and exploited human beings; and
- we have done too little to build interreligious understanding and community among ourselves on the local level where prejudices run strong.

On the other hand, we have been brought to a new awareness, in this assembly, of the deep resources we share for making peace, not only among ourselves, but in the world.

Adhering to different religions, we may differ in our objects of faith and worship. Nevertheless, in the way we practice our faith, we all confess that the God or the truth in which we believe transcends the powers and divisions of this world. We are not masters, but servants and witnesses, always being changed and disciplined in worship, meditation, and practice by the truth which we confess.

We all acknowledge restraint and self-discipline in a community of giving and forgiving love as basic to

human life and the form of true blessedness.

We are all commanded by our faiths to seek justice in the world in a community of free and equal persons. In this search, conscience is given to every person as a moral guide to the ways of truth among us all.

We believe that peace in world community is not only possible, but is the way of life for human beings on earth, as we learn it in our prayers or meditation and by our faiths.

These convictions we share. Therefore we can go further and share a common confidence about the fruits of religious witness in the world. *We trust that:*

- the power of active love, uniting men and women in the search for righteousness, will liberate the world from all injustice, hatred, and wrong;
- common suffering may be the means of making us realize that we are brothers and sisters, called to overcome the sources of that suffering;
- modern civilization may someday be changed so that neighborly good will and helpful partnership may be fostered; and
- all religions will increasingly cooperate in creating a responsible world community.

In this confidence, we turn to particular areas where peace and world community are at stake.

Mobilization for Peace: Our Struggle

A. A Just International Economic Order

It is an affront to our conscience that 800 million people in the developing world still live in poverty, that hundreds of millions more are destitute because physically unable to work and that 40 percent of the world's population cannot read or write. The gap of economic disparity between the developed and the developing countries has widened during the current decade. In view of the stress laid by all the great religions on social and economic justice and the right of all men and women to have a share in the earth's bounty, we call on religious people throughout the world to work for a just and equitable economic order where dignity and humanity in harmony with nature will not be denied to any person.

Such a new international economic order of growing justice and equity would stimulate all nations to achieve viable and self-reliant national economies, capable of participating in international trade on a basis of equality rather than dependence. In order to establish this new vision, there must be the political and social will to promote balanced economic growth

worldwide and to allocate its benefits to the abolition of poverty, the meeting of all basic human needs, and the creation of equitable trade relations between the industrial and the developing countries. We call upon religious people to work for the elimination of the structures of economic and social injustice in their respective countries and to mobilize governmental public opinion in favor of anti-poverty programs. We call on religious institutions with economic resources at their command to work for social amelioration, prevention of destitution, and succor of the poor.

Our sense of religious responsibility impels us to reaffirm that social justice and democratic participation in decision-making are essential to true development. We are of the view that suitable measures should be taken at the national and international levels to ensure that the transnational corporations and enterprises of all economic systems do not wield undue economic, political, and social power in the host country.

All the wealth of the universe is a common heritage held in trusteeship for all. We advocate the rights of yet-to-be-born generations to planetary resources that have been wisely developed rather than wastefully exhausted.

B. Nuclear and Conventional Disarmament

We believe that a major concern for the human family on earth today is the looming danger of nuclear annihilation, either by design or accident. We acknowledge that in spite of SALT I and II, nuclear arsenals are continuing to grow, imparting a sense of urgency to the need of a world-wide movement to outlaw war and all weapons of mass destruction.

We regard the SALT II treaty between the U.S.A. and the U.S.S.R. as an encouraging development for nuclear disarmament and hope that it will be ratified so that SALT III negotiations may soon begin. It is the duty of organized religion to oppose the proliferation of nuclear weaponry, the arms competition between the U.S.A. and the U.S.S.R., and the expansion of the conventional arms race throughout the world. Nuclear powers must not use or threaten to use nuclear weapons against nuclear or non-nuclear states.

A global moral and religious campaign which will say NO to ANY KIND OF WAR BETWEEN NATIONS OR PEOPLES is our call to governments, religious groups, and all men and women of conscience and faith. This movement must work towards disarmament and non-violent means of maintaining security. As a prerequisite, it is essential to create an atmosphere of trust and foster a spirit of conciliation between peoples.

In pursuance of these objectives, we propose that the following steps be immediately taken:

- a cessation of all testing, research, manufacture, spread, and deployment of nuclear weapons and other instruments of mass destruction;
- a comprehensive nuclear test ban treaty;
- effective methods of verification to ensure the implementation of these measures; and
- a United Nations convention against the use of all weapons of mass destruction, declaring that such use is a crime against humanity.

In order to reduce reliance on arms, we propose that the mechanisms of international security through the United Nations be strengthened, that all nations implement unconditionally all the resolutions of the Security Council, and that the present concept of balance of power be replaced by a system of collective security in accordance with the United Nations Charter.

We express our profound concern over the massive increase in military spending, which has rocketed to \$400 billion a year. It seems a cruel irony that, while millions sleep with hungry stomachs, nations and their governments devote a great part of their resources to armaments, ignoring the demands of social justice. We therefore appeal to the members and leaders of our respective communities to use every political and moral influence to urge a substantial reduction in the current military expenditures of their own nations and the utilization of the funds thus saved for development around the world.

C. Human Rights

We reaffirm our commitment, made at Kyoto and Louvain, to the U.N. Declaration of Human Rights, and we deplore the denial of human rights to any individual or community. We pledge our support to all societies, organizations, and groups sincerely struggling for human rights and opposing their violation. We condemn religious discrimination in any form, and urge the United Nations to adopt a Declaration and Covenant for the Elimination of Intolerance and Discrimination Based on Religion or Belief. We uphold the right of citizens to conscientious objection to military service. We urge religious bodies to press their governments to ratify and enforce all the U.N. declarations, conventions, and covenants for the protection and promotion of human rights. All the religions to which we owe allegiance enjoin us to protect the weak against the strong, to side with the oppressed against the oppressor, and to respect human life, freedom of conscience and expression, and the dignity of all people. We support the U.N. declaration and conven-

tion against racism and racial discrimination and urge all governments to adhere to them. The actions of the United Nations against apartheid should be implemented by all States, organizations, and individuals.

Noting that WCRP III coincides with the United Nations-sponsored International Year of the Child, we reaffirm our belief in the United Nations General Assembly's 1959 declaration that humanity "owes the child the best it has to give" and that the child should be brought up "in a spirit of understanding, tolerance, friendship among peoples, peace, and universal brotherhood." We appeal to religious people throughout the world to help promote and work for the adoption of social, economic, and population policies in every country so as to assure a better and a brighter future for every child. It is profoundly important that youth should be actively involved in the movement of religion for peace, and interreligious gatherings of youth should be encouraged.

We affirm all human beings are born free and for freedom, that they are equal in dignity and rights, and that any discrimination on grounds of sex is incompatible with human dignity. We are convinced that practices, prejudices, or laws that prevent the full participation of women along with men in the political, social, economic, cultural, and religious life of their countries are morally indefensible and should be eliminated.

D. Environment and Energy Crisis

The earth is threatened increasingly by human misuse of the environment in quest of material prosperity. We are endangering future generations by our depletion of non-renewable natural resources, our pollution of air and water with chemical and radioactive wastes, and our over-exploitation of the soil in many parts of the world. An energy crisis stares us in the face. With diminishing supplies of oil, nations and individuals will have to make sacrifices, develop alternative — if possible renewable — sources of energy, and even change their life-styles. The resources of all our religions are needed to cultivate respect for the natural world in which we live, conservation of its resources, and a style of human life that is in harmony with all of nature.* The children of the earth must conserve our planet's limited resources so that the bounty of the earth may not be wasted.

E. Education for Peace

The world's religious bodies must undertake major educational programs to increase mutual appreciation

*The Assembly took note of the views of some of the participants that there should be no continuation of the development of nuclear power.

of all peoples and cultures, and foster a commitment to the values of peace. Our efforts so far have not been sufficient. We therefore rededicate ourselves to the education of children, youth, and adults, to the training of our religious leaders, and to the promotion of values of peace and understanding in our conduct in personal and public life.

Ultimately, peace and justice move toward the salvation and wholeness of all humanity, and flow from them as well. We, as followers of great religions, should be the channels through which spiritual power can flow for the healing of the world. We confess that we have not been worthy of this high calling, but we pledge ourselves here anew to be its faithful servants and witnesses. World peace in world community, with justice for all, is possible. We believe that the faith and hope which brought us together in this Assembly have been nurtured and strengthened during our time together. If this faith and hope were to be shared in the same way through the whole life of the religions to which we belong, then, at last, a new force would be brought to bear in human affairs and a new era would begin in the world. We shall pray or meditate, as well as work, that this new era may be realized.

RELIGION AND INTERNATIONAL ECONOMIC JUSTICE

COMMISSION I*

Preamble

The attainment of peace and world community greatly depends on the establishment of economic justice. Therefore, we delegates at the Third Assembly of the World Conference on Religion and Peace (WCRP III) declare our solidarity with both people who suffer and those who strive to establish justice.

We place ourselves firmly on the side of the search for an economic order where dignity and humanity in harmony with nature will not be denied to any person.

We are in anguish when, looking within ourselves, we recognize the part that we and our religious organizations play in creating, and even perpetuating, the current situation. That situation is not order but chaos which, through structural injustice, brings tragic consequences for hundreds of millions of suf-

*Rev. John G. Gatu was Moderator of this commission with Shri K. Krishnan Nair as Rapporteur and Rev. Robert Smylie as Staff Associate. Consultant-experts included Rev. Robert McClean, Dr. Howard Schomer, and Dr. Erika Wolf.

fering people. We are compelled by our respective religions to work to rectify that oppression and to seek the material liberation of the poor and the moral liberation of the rich.

Human dignity is a major theme in the teachings of all religions. But gross injustices deny dignity, and even the right of survival, to many. That situation forces us to cry out for justice and to work in behalf of those who suffer.

The new order which we seek places the person at the center. No one can be fully human while being the victim of oppressive power. All people and nations must be free to grow and share in decision-making in the interrelated process of social justice, economic growth, and self-reliance. People's participation is necessary in the achievement of a just, viable, and sustainable order leading to peace.

Primary Economic Characteristics of a Just International Social Order

A just international social order, in an increasingly interdependent world, aims at the dynamic, integral development of the human person and community, both in the present situation and for future generations.

In order to establish this new vision, there must be the political will to promote balanced economic growth worldwide and to allocate its benefits to the abolition of poverty and the creation of equitable trade relations between industrialized and developing countries.

The following are some of the primary economic characteristics that would distinguish the new order as a just one:

- All the people affected by economic decisions and plans would participate in their design.
- The prevailing social ethos would stimulate the people to demand to share the power and the responsibility of their own economic development in all the schemes of national governments, inter-governmental agencies, trade unions, or transnational enterprises.
- Public opinion would press all such institutions to promote the balance of countervailing forces over all forms of dominating power.
- World opinion would encourage each society to pursue its own vision of human development, assisting it with access to research, technology, natural resources, and the benefits of economic growth.

- National and international development plans would maintain a balance between the agricultural and the industrial sectors, mindful that 70 per cent of the global population is engaged in agriculture.
- Planetary production would be oriented toward the meeting of the basic human needs of a population projected to grow to seven billion persons by the end of the twentieth century, avoiding the stimulation of artificial life-styles and wants, the destructive use of natural resources, and unnecessary consumption.
- Every person would have the right to engage in productive work, receiving—as a matter of justice rather than charity—a fair share of the value that such work has created. Society would recognize the duty to produce the opportunity for such employment. Likewise, those unable to work would, in a spirit of solidarity, be supported through the labor of the gainfully employed.
- Under-utilized natural resources would, as a matter of social justice, be mobilized for the self-reliance and self-development of all peoples.

Such a new international economic order of growing justice and equity would stimulate all nations to achieve viable and self-reliant national economies, capable of participating in international trade on a basis of equality rather than dependence. This would reduce to a minimum reliance on arms for the defense of national interests and would thereby minimize the arms trade. It would encourage sensitive ecological balance in the mobilization of planetary resources in the service of the whole human family.

What Can Religion Do to Promote Their Achievement?

In the pursuit of these characteristics of a just international social order, our primary concern is to be effective as religious peoples.

Through our religions, we can deepen consciousness of the basic unity of humanity through an individual and national change of heart. We can demonstrate, in our multi-religious, shared life, that world community is actually possible. We can issue timely denunciations of every violation of the fundamental unity of humankind, such as all forms of discrimination: classism, racism, sexism, and any

other ideas that divide the human family into hostile camps.

We can teach and witness for ethical standards in economic relations: assisting the powerless in the struggle for empowerment, joining in the drive for economic and cultural decolonization, calling on our governments to curb the abuses of many national and transnational enterprises, accelerating the economic development of the poor, while supporting international agreements which promote more equitable trade relations.

We can study any investments which our various agencies and foundations may hold in the stock of corporate business, investigating how the firms in which these agencies are shareholders actually operate at home and abroad in respect to human rights and welfare, urging that they use their leverage as stockholders to press these enterprises to follow principles and practices that promote genuine human development. We can use our other economic assets—land, buildings, and income—to help people attain a better quality of life; for example, through agricultural research and training, and more productive land usage. We can make urban properties serve urban needs, and utilize income in ways that foster economic self-sufficiency.

We can advocate the rights of yet-to-be-born generations to planetary resources that have been wisely developed rather than wrongfully exhausted.

The universe—its wealth, beauty, and promise—is the common heritage of all. All religions cherish the universe and strive to live in harmony with it.



*Participants in front of Miller Chapel,
Princeton Theological Seminary.*

RELIGION AND INTERNATIONAL SECURITY

COMMISSION II*

We strongly support the movement for the abolition of war between States. We are persuaded by our respective religious traditions that we have to condemn the production and use of weapons of mass destruction as a crime against humanity.

This movement must work towards disarmament and non-violent means of maintaining security. Naturally, this idea cannot be accomplished overnight. Therefore, we propose that the following immediate steps be taken:

- 1—To eliminate nuclear weapons and other weapons of mass destruction, through
 - A moratorium on all testing, research, development, and deployment of nuclear weapons.
 - A comprehensive test-ban treaty and the reduction of nuclear arsenals, the most important steps which can now be taken to strengthen the efficacy of the Non-Proliferation Treaty. The measures to be taken must include efficient means of verification.
- 2—To lessen the reliance on conventional weapons and to reduce armed forces.
- 3—To strengthen security, through the United Nations, by
 - An agreement by all nations to abide unconditionally by all the resolutions of the U.N. Security Council.

*Mr. Karl-Heinz Koppe was Moderator of this commission with Dr. Viqar A. Hamdani as Rapporteur and Mr. Peter Fisk as Staff Associate. Consultant-Experts included Dr. Alan Geyer, Dr. Hildegard Goss-Mayr, and Rev. J. Bryan Hehir.



Some Asian participants meeting informally.

- A replacement of the present concept of balance of power by a system of collective security in compliance with Articles 42 and 43 of the U.N. Charter, thereby facilitating effective progress in disarmament.

4—The nuclear-weapon States should undertake, jointly or individually, not to be the first to use nuclear weapons. They should also conclude effective arrangements to assure non-nuclear-weapon States against the use or threat of use of nuclear weapons.

The most urgent service we can render for peace and security is to insist on social justice and the preservation and restoration of a healthy natural environment, as well as the conservation and the recycling of natural resources all over the world. If the injustice which is visited upon millions of people on earth—causing the indignities of hunger and destitution—can be lifted, then there can be a better chance to establish security, achieve disarmament, and ban all weapons of mass destruction (atomic, biological, chemical). Similarly, minorities should be treated justly and equitably in order to lessen tensions.

We propose that the enormous investments in armaments be gradually channeled into projects in developing countries and into the development of small-scale, renewable energy systems. We recognize that many individuals and groups profit from the production of weapons of mass destruction and that such activity is the livelihood of workers in many nations. For this reason, we support efforts to convert military-related industries to civilian use for the meeting of human needs.

We recommend that, at the earliest appropriate time, a world disarmament conference be convened with universal participation and with adequate preparation.

We strongly support the second Strategic Arms Limitation Treaty (SALT II) and urge the conclusion of other agreements of this kind, not only on the limitation, but also on the reduction, of weapons.

We welcome the progress made at the Conference on Security and Cooperation in Europe, at Helsinki in 1975 and at Belgrade in 1978, to agree on confidence-building measures for promoting cooperation and disarmament in Europe. Similar measures should be adopted in other regions, and even on a global level.

We urge strenuous and concerted efforts aimed at the revision of the United Nations Charter, including the elimination of the veto power in the Security

Council and making the recommendations of the General Assembly into decisions binding on Member States.

The need exists to strengthen the International Court of Justice, so that offenders, who commit crimes against humanity—such as the production, sale, and use of weapons of mass destruction—or crimes against their own people, might be brought to justice.

The establishment of a Court of Moral Authority, to which groups may appeal, might be explored. The religions of the world can help enforce moral authority, at national and international levels, through awareness-building within public opinion.

We recommend, as a mutually-undertaken act of religious concern, to approach world religious, political, and military leaders to demand the repudiation of weapons of mass destruction consistent with the final document of the U.N. Special Session on disarmament. We take favorable notice of the offer of constructive dialogue between socialist countries and, among others, religious leaders and organizations, made in the final declaration of the Warsaw Pact Summit Meeting of November 1978.

We call upon religious people in every country to make peace-making an essential part of their religious life. We pledge our support to all individuals and groups of good will protesting the prior claims of disarmament even to the point of civil disobedience.

In order to focus attention on the importance of banning weapons of mass destruction, especially nuclear weapons, an annual prize should be awarded to the individual, group, or State which makes the most outstanding contribution in reducing the proliferation of armaments. Since Japan is the country which has suffered the effects of atomic bombing, it is suggested that the ceremony for that prize take place in that country.

Non-Violent Action

We urge all religious people to use non-violence to help assert the human rights of individuals.

We propose that WCRP organize a special world conference on the use of non-violent action in the present world situation, with special emphasis on basic methods, strategies, education, and training.

We ask WCRP to appeal to governments to respect the right of every citizen freely to express his or her convictions of conscience through non-violent action, provided the human rights of other citizens are not thereby infringed.

To help end war and to enlarge human freedoms, we propose to work for the international abolition of military conscription.

We ask WCRP to appeal to governments to respect the right of conscientious objection to military service and to support the proposal that this right be included in the Universal Declaration of Human Rights.

We ask WCRP to take steps to involve the youth of the world in programs of non-violent action and training and that it organize an international and inter-religious forum for this purpose.

We recommend that the non-violent actions in the past become a subject in the teaching of history.

We believe that one of the most important foundations of peace is trust. The power of spirit, truth, love, and compassion must be aroused in order to diminish conflicts among people and nations and to move towards the sharing of both the joys and the burdens of the human family.

RELIGION AND HUMAN DIGNITY, RESPONSIBILITY, AND RIGHTS

COMMISSION III*

As men and women of faith and pilgrims of peace, coming from all over the world to serve human dignity, we are here to examine the situation in which our brothers and sisters, men and women of all

*Prof. Jamshed Mavalwala was Moderator of this commission with Rev. Gerrie Lubbe as Rapporteur and Dr. Floyd Honey as Staff Associate. Consultant-Experts included Prof. Naofusa Hirai, Mr. Klaus Feldmann, and Rev. George M. Houser.



Buddhist participants conferring with President Nikkyo Niwano of Japan.



Some Chinese participants at a meeting chaired by Dr. Howard Schomer.

racess, are living and trying to survive along the roads of our troubled planet.

In our pilgrimage, we see children suffering poverty even before being born, or coming to the light of this world without the possibility of achieving full maturity as human beings. Many starve to death or suffer brain damage because of hunger. We see young people lacking direction and unable to find their own place in society, frustrated by lack of education and the impossibility of becoming full members of society. We see ethnic minority groups living in sub-human conditions as the poorest of the poor. We see peasants and farmers, uprooted from their homeland, becoming an appendage of large cities, without a place to live and losing their identity. We see workers producing the goods people need to live, and yet not having a share in what they produce. We see millions of people being marginalized, and the elderly cast aside, because our society seeks possessions and attaches little value to the fulfillment of persons. We are shocked by the violations of the basic human rights of people: the right to life, health, education, housing, work, organic participation in society, and freedom of religion.

We cannot stand by in silence in the face of all that we have seen. We call for greater efforts on the part of governments to ensure these rights for all. So we commit ourselves to be peacemakers, to preach and practice justice, and to speak to the conscience of all people, and especially to those in power. We are ready to support those who are using their authority to create a world where there is justice for all. We address ourselves also to the disadvantaged, encouraging them to realize their own dignity and power.

We see signs of hope for improvement in the human condition. However, we are concerned about the situation of the politically and socially oppressed, about victims of racial and ethnic discrimination,

refugees, religious minorities, as well as the unborn, children, youth, women, and the elderly. These problems cannot be viewed in isolation, but can only be fully understood and analyzed in a socio-economic, political, and religious context.

We believe that our action on behalf of social justice is in itself a religious activity. Thus, in taking stock of the resources inherent in religious institutions and in their leaders, we discovered that at least the following resources can and should be directed toward the struggle for social justice and human dignity:

- Our significant potential for influencing political and legislative people and events.
- Our moral/ethical insights which can be used in evaluating public policy. What is legal is not necessarily moral.
- Our knowledge of both the norms and the true essence of our religions. These can help us expose and oppose situations in which our religions are used to give authority to practices which are contradictory to the fundamental tenets of our faith.
- Our access to the grass roots where we enjoy high credibility. This gives us an information network which can be used for the cause of human dignity.
- Our doctrines which stimulate charity and compassion. Because we believe in human values and equality on a religious level, we have an even deeper motivation and justification for working for human dignity.
- Our spiritual resources such as prayer, meditation, solidarity, discipline and forbearance, self-criticism, and introspection.
- Our position, often as a religious majority. Here we have a special responsibility to speak out for freedom of religion and equality of treatment for people of minority religions.

We commit ourselves to activating these resources available to us and to encouraging others in the world's religious community to do likewise wherever human rights are denied.

The Politically Oppressed

We are agreed that, for the preservation of human freedom and dignity, human governance must recognize and institute the following necessary conditions: 1—Respect for the value of individual life.

2—A standard of living in consonance with basic human needs. 3—Freedom to participate in the decision-making process of government. 4—A political, social, and economic structure which is just for all. (This is necessary to guarantee real participation in government and society). 5—Living conditions free from violence. 6—Procedures and mechanisms for redress when human rights are violated.

We are aware that in crucial situations around our world today these basic conditions for human dignity are being threatened and eroded by manipulating ideology, by misbegotten religious practices and institutions, by an unjust international economic order—for which transnational corporations and enterprises are largely responsible—by unjust legal practices, by punitive military and police structures, by manipulative isolation of social and racial groups. The net result is that vast numbers of people are deprived of both the meaning of life and of life itself. We deplore the taking of human lives and are painfully aware of the killings which have occurred either in the recent or more distant past in places such as Chile, Iran, Lebanon, Nicaragua, Northern Ireland, Uganda, Zaire, and elsewhere in the world.* Such situations exist on every continent, and we condemn them unequivocally.

South Africa

We want to make special mention of the situation in South Africa which is illustrative of areas where oppression has been legalized and violence has been institutionalized. We see here the powerful influence of a total system which, from its ultimate ideology to the very constitution of its government, excludes large numbers of people from participating in the process by which power is shared.

Because this morally intolerable situation exists in South Africa:

- We express appreciation and support for the courageous work being carried out by religious and other organizations in the struggle to uproot apartheid, and we encourage all members of the South African religious community to join together in this important cause.
- We call upon all nations and business agencies which, by their economic interests in South Africa help to maintain the oppressive status quo, either to use their economic influence to put an

*The inclusion of some examples and the omission of others throughout this report should not be misconstrued as an emphasis on only some cases and States. To list all instances, positive or negative, would make this document unwieldy.

end to apartheid or to disengage or disinvest from South Africa.

- We urge the United States to continue its arms embargo on South Africa, and other nations, especially France, the Federal Republic of Germany, the U.K., and Switzerland, to institute such an embargo.
- We express support for those who struggle for liberation and endorse all non-violent means to achieve this end.
- We decry the collaboration in the area of nuclear weaponry between South Africa and the United States, the Federal Republic of Germany, and France, and urge that such collaboration be discontinued.
- We urge the United Nations to call for universal economic sanctions against South Africa.

Racial and Ethnic Discrimination

We are encouraged by the efforts of many nations throughout the world to eliminate prejudice directed at ethnic, racial, and social minorities. However, prejudice and bias—both overt and covert—continue in many places, causing suffering and great economic and social disability to the victims. We strongly urge all people to root out these prejudices in their own neighborhoods and wherever else in the world they exist.

We call for a solution to the problems of the Greek ethnic community in Istanbul and for the survival of the Ecumenical Patriarchate there.

We should all be deeply concerned with the plight of people such as the so-called untouchables. We ask all religious people of those societies where untouchability still lingers to look deep inside their own hearts and eradicate this evil practice.

We should inform ourselves of the situations of the indigenous people around the world and of the exploitation that takes place, such as the loss of their ethnic and religious identity. We all share the responsibility in seeking for these peoples fair and equal treatment.

Mass media, especially radio, TV, and the motion picture industry, represent a most awesome power for the advancement of peace and human good. The air waves must be considered, always, a scarce human resource not to be exploited by the market place, but to be used for the benefit of all humanity. Emphasis must be placed on the need for reform in the mass media since they often continue to per-

petuate false assumptions and harmful images of certain racial, cultural, and indigenous peoples.

Refugees

The continuing plight of refugees in the world today constitutes a serious challenge to the conscience of all our religious groups. It is imperative that immediate and permanent solutions be sought for this situation. At this moment, the fate of the refugees from Indochina demands immediate action. We appeal to the governments of the world to expedite and increase their refugee rehabilitation programs in order to save lives. We also urge all religious groups and their individual members to express their support in words and letters to their governments, officials, and elected representatives. For these refugees, some of them sick and dying, it is essential to meet their basic physical needs. As religious people, we should implement assistance programs by helping to integrate the newcomers into our local communities. We must also use our influence to help create a continuing climate of acceptance. The ultimate solution to the refugee problem is to create a climate of social justice within countries so that people will not be forced to flee in the first place.

Furthermore, we must not lose sight of the problems of the millions of refugees in Africa, Latin America, and other parts of the world, who are in constant need of assistance, as well as the Palestinians who are still seeking their homeland.

Religious Minorities

We affirm the principles of freedom of thought, conscience, religion, and belief, as proclaimed in the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights. We are saddened by continued evidence of intolerance and discrimination in matters of religion and belief in some areas of the world.

We are particularly concerned about the situation in Albania where all rights of religious and ethnic minorities have been suspended, no religious practice of Muslims, Christians, or Jews allowed, and severe penalties, even death, imposed for practicing religion. We appeal to the conscience of the Albanian Government to relieve the persecution and restore the rights of the Albanian people.

We affirm the general desirability of establishing a multicultural society in which minority groups have a right to retain their cultural and religious identities. In any religious or cultural context, minorities should be encouraged to be true to their own traditions and to be concerned citizens of the larger

community. We would encourage religious leaders of different faiths to strengthen each other by continued dialogue and by common approaches to governments. We urge governments to provide suitable public education for all their people and to cooperate with religious groups for the purposes of religious education. We urge the United Nations to expedite the adoption of the United Nations Declaration and Covenant on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

The Unborn

We believe that human life is sacred. We assert that our religious beliefs are for the fulfillment of life, especially at this time in our history when life is threatened in so many ways, endangered by so many forces, and lessened by devastating conditions of poverty and oppression. Although we could not come to a common understanding of the serious moral issues involved in the question of abortion, nevertheless we agree that the question of abortion only illustrates a symptom. The disease involves those ills of society that allow unwanted pregnancies to start in the first place. We urge all societies to alleviate the root causes, which are poverty, the lack of education, the breakdown of the sanctity of marriage, and an overly permissive society.

The Child

We affirm the United Nations proclamation on the rights of children, and we urge all peoples to work towards its realization. Work on behalf of children, encouraged during the U.N. International Year of the Child, should be continued by us and our organizations after the emphasis of that year has ended. We believe that women and men of all ages must be recognized as integral parts of society.

Youth

Youth have the right to be heard by society, and their opinions carefully considered in matters that concern us all. We recognize that the youth of today have often led us toward a better world. They deserve our support and cooperation. We urge all governments to consider peaceful alternatives to compulsory military service.

Women

We affirm the United Nations declaration on the elimination of discrimination against women. Women must be recognized as full and equal partners with men, sharing equal rights and responsibilities. Where laws to prevent discrimination against women exist, often they are not enforced.

Religious people should encourage a climate of opinion regarding the rights of women that will make sure that such legislation is in fact carried out in practice. We should endeavor to strengthen legislation to combat all forms of traffic in women and the exploitation of women. Religious people should examine the teachings, practices, literature, and language of their own religion and question whether those instances which place women in an inferior position to men are essential to their religious doctrine or could be modified.

The Elderly

We recognize that family patterns have changed in industrial countries and are in transition in the developing world. Whereas some elderly persons still live with their children, others are often isolated and alone. The task of society is to ensure that they may live active and meaningful lives according to their preference and have their contributions recognized. People should be encouraged to plan ahead for a satisfying and productive life after retirement, as well as to face death with dignity.



U.S. Ambassador Andrew Young addressing participants.

RELIGION, EDUCATION, AND PEACE COMMITMENT

SEMINAR A*

Introduction

The world's religious bodies must undertake major educational programs to increase awareness of peace issues, appreciation of all peoples and cultures, and commitment to the value of peace. Education is one of our greatest resources. At its best, it is a non-violent form of power; it builds community by increasing understanding; it enriches the whole person. And it is an activity in which our religious bodies have considerable competence and experience.

The achievement of peace is not an easy task. It will not be realized simply by holding an ideal theory or an abstract concept; neither will it be realized by social, political, and economic programs alone. To build peace we should endeavor to give, to serve others, to be charitable, and to train ourselves to have peace in our minds and hearts. Education for peace will make us better able to work for peace.

Education for peace is defined by the values it promotes and by the problems it asks people to consider. It affirms the value of non-violence, and fairly presents the ambiguities and dilemmas posed by the facts of violence and power in the world today. It affirms humane qualities of life—particularly simplicity, contentment, thoughtfulness, and spirituality—while helping people to deal constructively with the conflicts and competition in which they are enmeshed. It affirms loyalty to the world community and to all humanity, while also recognizing the need to identify with the particular communities in which we are located. It affirms self-awareness and self-understanding leading to selflessness, and encourages a sense of duty and full participation in wider communities, including the world community. It encourages tolerance where there are disagreements, appreciation of differences, and a commitment—in the midst of differences—to find a common sense of purpose in the struggle for world community.

We believe education for peace should reach both children and adults. It should reach members of our religious bodies as well as those who do not adhere to any religion. It should reach all people throughout the world.

*Dr. Lowell Livezey was Moderator of this seminar, with Prof. Lankaputra G. Hewage as Rapporteur and Dr. Shirley Heckman as Secretary.



Participants being briefed in a Conference Room at U.N. Headquarters.

To start on this great task, we propose the following programs and actions for the World Conference on Religion and Peace, for our religious bodies, and for each of us as individual members of the world community.

Education for Peace in Religious Training Institutions

Course content in institutions training religious leadership should include subjects such as social justice, other religions, the causes of racism and injustice, non-violent resolution of conflict, and field studies in "problem" situations.

In addition to courses, education through discussion groups is important for such topics as the analysis of causes of conflict, the analysis of the meaning of defense/peace and the use of weapons, and the serious study of various traditions and a searching for answers to problems or conflict situations.

The indirect aspects of peace education include attitudes that are learned. It is important to learn that life needs to be lived as a model for the peace message. Cooperation and inter-religious activities need to be built and nurtured. The images that portray the divine and the language used—the actual words—can perpetuate racism, conflict, and divisions among people, e.g., "black," "white," etc. Attitudes to be fostered are fairness, tolerance, sharing, interdependence, and an expanding view which encompasses the individual, the family, the community, and the world.

It should be impressed on future religious leaders that the sharing of one's faith is to be considered more an offering of a precious gift than an indiscriminate proselytizing.

In addition to the training of students, religious teachers have a responsibility to use their moral authority to speak truth to power, e.g., to governments. In this regard, a combined statement of various faiths carries more weight than a statement from only one faith.

There is need for materials suitable for the training of religious leaders, as well as of all people, to explain the different faiths. This material can be both written and on film, but always executed with objectivity. WCRP is uniquely suited to make a contribution in this area. We recommend that such materials be cooperatively prepared by WCRP, with each faith preparing its own interpretation.

The international and local inter-religious exchange of teachers, as well as students, among training institutions should be encouraged.

Teaching about a religion should, if possible, be done by a person of that faith.

Religious Education Within Our Groups

Publications on education for peace should be translated into all languages.

Every religious body should place special emphasis on prayer/meditation and education for peace one week each year.

The educational programs of religious bodies should encourage the search for alternatives to armament as a means of security.

Education for peace should be included in the curricula of our own religious education programs, institutions, schools, universities, etc.

Religious bodies should encourage and use artistic expressions in music, painting, dance, drama, etc., to promote peace in our religious communities.

Education for Peace in Other Communities

The introduction of peace education into the curriculum of all schools should be encouraged.

The content of courses in public schools should center around the common principles underlying all religions of the world, such as truth, non-violence, and justice.

Religious groups should engage in peace education and research and urge governments to establish peace research and education centers.

Religious bodies should encourage the development of departments of peace studies in universities and other institutions of higher learning.

Mass Media

Since the mass media constitute very potent instruments in molding and influencing public opinion, it is necessary to harness such media to purposeful education in a peace commitment. The media comprise radio, television, films and cinema, photo and poster exhibitions and displays, drama and folk art, and newspapers and periodicals. All of these should be fully utilized to promote inter-religious, interstate, and international peace. Convinced of this, it is recommended that:

- Television and radio programs, films, dramatic performances, folk plays, and books should highlight the role of religion in the promotion of peace and the constructive resolution of conflict. Programs and themes of violence, arson, rape, and other crimes should be avoided.

- The service of religious bodies should be enlisted to create public opinion in favor of eliminating violence and crime themes in all media, including advertisements and poster displays. There are roles which religious bodies can play whether mass media is state-controlled or not.

- Projects focusing on peace themes, suitably devised for each form of media, should be broadcast, telecast, or exhibited for programs involving both domestic and overseas consumption.

- Religious themes emphasizing universally accepted values of harmony, amity, and fraternization—with an accent on peace—should be widely and regularly broadcast, telecast, or suitably displayed on all audio and visual media.



Rev. Jesse Jackson addressing participants in Miller Chapel.

- The dimensions of peace inherent in festivals and holidays may be created and disseminated.

- Group discussion evaluating the activities of mass media and their programs in promoting peace and inter-religious and inter-racial harmony should be widely publicized through the media.

- The above proposals should be communicated to those in charge of the U.N. radio.

Special Projects

1. We request the U.N. to designate the earliest possible year as International Year of Religion for Peace. We request UNESCO to appoint an international commission consisting of competent and concerned persons to study whether there can be a positive role for religion in education for peace in the present and future. If a positive role can be found, appropriate recommendations should be formulated to promote that role. WCRP national and regional committees, and individual members, should be requested to negotiate with the governments of their respective countries to see that this request is submitted to the U.N. and to UNESCO.

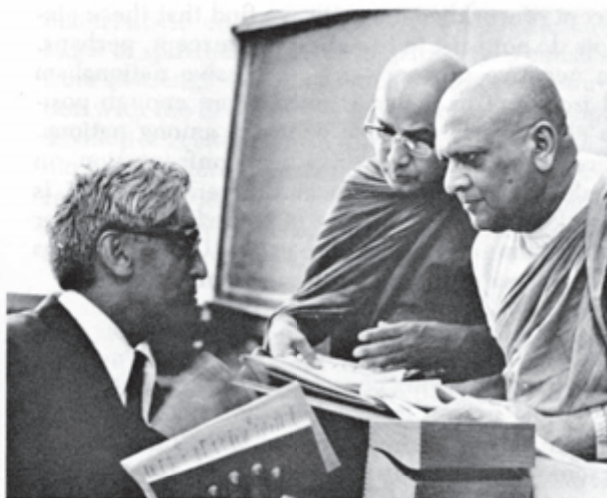
2. We suggest the establishment of an international WCRP day, to be celebrated by each regional and national WCRP committee.

3. We encourage the development of communities which practice spirituality and prayer/meditation and which demonstrate and symbolize inter-religious cooperation and peace. Examples in Sri Lanka are Shantipura (Peace City), Kataragama (God's Village), and Sripada (Adam's Peak).

4. We recommend that a new, universally-acceptable symbol be prepared for WCRP, since the 1974 symbol used at WCRP II represents only five world religions.

5. We hope that local, national, and regional committees of WCRP will serve as facilitators of education for social change for people in their areas, especially where this could support practical action by providing needed knowledge or skills.

6. We should develop and promote, on an international level, a movement donating the price of one meal each week for starving people. (Such a project already exists in Japan). Along with daily aid to the needy, especially to the starving, we must hurriedly create a standard of economic life which would allow the developing countries to eliminate the social evil of destitution and starvation. To promote this effort, mass media should be utilized and grass roots participation developed.



Three Buddhist participants from South Asia.

STRENGTHENING THE SPIRITUAL DIMENSIONS SEMINAR B*

This is the first time we gathered, in a formal seminar at WCRP, to address ourselves to our common spiritual foundations in the formulation and formation of world community. This is essential if we are to avoid mutual misunderstanding. We struggled for a considerable time to define terms such as "spirituality," "spiritual foundations," "community," and "world community." We focused on the concept of responsibility as a way of responding to the transcendental as manifest in daily life.

Community

Communities not only consist of organizations and institutions, but also exist as ideas, perpetuated and enriched in the experience of people living together. We may thus distinguish between form and content, where the form rests in the institutions, such as in nation states, and the content consists of the subjective life of the community. Communities are always dynamic when the dynamic lies in the dialectical nature of unity through diversity.

National communities are bound by the common heritage of history, culture, languages, and religions. The community, as such, is reinforced as people identify with it and are willing to sacrifice for it. However, when we try to extend these ideas to the

*Rev. Yasuyoshi Sakata was Moderator of this seminar, with Mr. Mehervan Singh as Rapporteur and Dr. Malcolm R. Sutherland as Staff Associate. Consultant-Experts included Prof. James Luther Adams and Prof. Yoshiaki Iisaka.

concept of world community, we find that these elements do not exist in the same way, except, perhaps, in a negative manner—e.g., excessive nationalism and isolationism. What is needed are enough positive elements to produce cohesion among nations. There is hope, however, since confrontation on global issues, such as trade and the environment, is now taking place. A number of powerful symbols for world community exist, such as the United Nations and the view of the planet earth from the moon.

Spirituality

By virtue of having consciousness and aspirations, the human person cannot be a non-spiritual being, whether this is accepted by an individual or not. Persons must be spiritual beings to have a consciousness of the transcendent—even of self.

Spirituality is present in all people of good will; in theists as they imbue life with their experience of the divine presence, and in atheists (even though many might not admit it) with their concern for the destiny of humanity. These may be said to constitute the vertical and horizontal axes of the approach to the problems of humanity. These converge in an ultimate concern which is the common call to responsibility. Spirituality, then, may be defined as the consciousness of responsibility (including responsibility for restructuring political and economic institutions) rooted in one's experience of the divine.

Spiritual Foundation of World Community

The spiritual foundation of world community consists in a sense of belonging, a feeling of interdependence and the acceptance of a common fate or destiny for humanity. This is expressed in the concept of responsibility for others, both on a personal level and at that of the transcendental manifest in life.

We express the belief that there is nothing inherent in the world religious traditions that stands as a permanent obstacle to world community. Our enemies are lack of courage, lack of imagination, intolerance, and inertia.

We, therefore, urge all individuals to nurture the concept of responsibility within themselves and all religious leaders to work for causes of common responsibility. The real forces working for world unity are a person's inborn compassion for others and a sense of responsibility.

Transcending Materialism

Spirituality is an attitude in life which transcends materialistic activities. Unfortunately, at present

materialistic concerns have overruled the importance of spiritual behavior. Spirituality is considered from two angles: an individual's direct communication with the divine and a group's combined effort to develop a relationship with the divine for the promotion of internal peace of mind. There may be, in certain traditions, no difference between the truly spiritual person and the divine. For this transformation, the person has to be purified.

Spiritual Exercise

Dividing the subject of spirituality into three manifestations—meditation, prayer, and silent reflection—is a Western way and not sufficiently rich. A fuller understanding includes regular spiritual exercise and withdrawal of one's thoughts from a materialistic environment. Training for this should commence with children as they are closest to the divine. The aim should be to reconcile physical existence with spiritual reality of the divine.

Such individual exercise has great value. But an effort has to be made by the individuals to pass the idea to other individuals and thus spread it afar. Each individual remaining at peace within and without can have a cumulative effect. Wars are planned in the minds of individuals. So peace can be planned by individuals and spread. Hence, spiritually-activated individuals remaining non-violent can physically spread the ideology far.

Centrality of Spiritual Nurture in Establishing Peace

Through meditation, prayer, silent reflection, and spiritual exercise, we open ourselves to the activity



President Jimmy Carter addressing participants.

of the divine which effects a radical transformation of the person, a surrendering of self to the divine will. Thus we believe that the revitalization of our spiritual life through meditation, prayer, silent reflection, and spiritual exercises is a fundamental matter in our struggle for world peace and justice. It is not an activity to hide us from the world, but a discipline to prepare us for the world and empower our work in the world, and the vehicle that will inevitably propel us into the world.

Interfaith Meditation

Collective interfaith meditation among persons of different traditions promotes the unity of the human family. For the promotion of peace among communities, all efforts must be made to expand collective meditation in different localities. This is relevant to the work of WCRP. Congregational prayer brings the group close to the divine and also persons in a group close to each other. Interfaith congregational prayers will bring together persons of different traditions. Repeated congregational meditation and chanting also promotes togetherness.

Ways to Peace

In working for peace, the way we engage in it is less important than the spirit of the engagement. To attain any objective, violence must be ruled out. Coercion, though sometimes necessary, is not desirable; persuasion is more suitable. Even when persuasion is used, sympathy must prevail. We must learn to do justice to our friends and foes, to maintain all people as brothers and sisters. Through the basic philosophy of love, other people's pain must become our own. The role of prayer is to nurture that attitude. We thus develop tolerance with understanding instead of tolerance with indifference. For the former, we must develop knowledge about each other's traditions. Then cooperation in common concerns becomes easy.

An interesting example is the activity developed by the religious leaders of Chile and Argentina regarding their border conflict. In an annual religious ceremony to honor one hero of Chile and one hero of Argentina, young persons of the two countries are requested to bring two flowers each, one to place at the memorial of each hero in a joint service. Another annual joint service is held at the border of the two countries in the Andes where a statue of Jesus Christ has been erected. Youth of both countries trek to that border for a joint Mass. This example could be emulated by countries with common borders.

Our spiritual resources must be renewed and

strengthened as we are confronted with the challenge of building world community.

Confessed Failure

We are convinced that peace is possible when empowered by spirituality. However, comparing our faith with practice, we confess our failure as religionists to be clear channels through which this vital force can flow. Too often religiosity has led to a religious power closed to the problems of the world, or has led to religious strife and wars; too often peace exists only on the ideological level of the various religions; too often spiritual growth has not issued in social action; and personal salvation and personal peace have not been connected with world salvation and world peace. We also confess that we have not adequately used the structures, processes, and teachings inherent in our respective religions for strengthening the spiritual dimension.

What We Must Do

We have been challenged to sharpen the WCRP focus "as a comprehensive integrating force" by strengthening the "inner work." Archbishop Angelo Fernandes in his presidential address to WCRP III stated: "What is ultimately at stake is the salvation or wholeness of Man both as an individual and in society. However, for religion to exercise its integrating power, yet another of its functions has to come to play, viz., withdrawal from the fray, or 'withdrawal and return' as Arnold Toynbee would have it, in order to get to the root of things that are happening. This is meditation or contemplation or silent reflection, call it what you will... Unless we recognize the vital importance of this 'inner work' and structure our socio-economic edifice and our very way of life around this realization, our human and social problems will remain 'unsolved and seemingly insoluble even as our efforts to solve them become more frantic'."

We are aware how closely inner work and outer work go together. In fact, it seems that the outer work—perhaps driven by an unrecognized inner spirit—is a spiritual growth experience and may help a person recognize the possibility of more consciously strengthening the spiritual dimension. In fact, this seems to be what is happening in WCRP: the growing recognition of the human difficulty involved in creating world peace and of the work of the spirit in our midst is driving us to use our will power to develop the spiritual dimension more fully, toward the end that the social and political work of peacemaking be empowered.

Recommendations

1. During future WCRP assemblies, there should be more opportunity for prayer, meditation, and spiritual exercise, both by individual faiths and in specially-designed interfaith spiritual growth experiences. Further, a special room should be provided for continual prayer and meditation throughout all the conference work.

2. We urge that WCRP give vigorous support to the Week of Prayer for World Peace—the fourth week of October 1979—by urging participation of all WCRP local, national, and regional committees. (For further information, write the Rev. C. Gordon Wilson).

3. WCRP should recognize and encourage the spread of activities within each religion which are noted for combining the inner work (releasing further spiritual power) and the outer work (the manifestation of this power in specific activities moving toward world peace and security). These include the ashram of Mrs. Gedong Oka in Indonesia, the Buddha Doza's Center in North Thailand, and the Brothers of Taizé in France. In a preliminary analysis of the reason for success of these centers, we find that they contain: substantial opportunity for meditation and silence; concrete daily contacts with others in whom marked spiritual depth may be recognized; prayer focused on specific areas and bearing visible fruits; leaders able to move from the depth of their spirituality to world vision; and leaders growing in compassion by virtue of direct communion with the poor.

4. We also urge that WCRP work to strengthen the spiritual dimension of peacemaking through interfaith activities for which leadership and guidance should be sought from the activities referred to above. Specifically, we recommend:

- WCRP-initiated interfaith seminars in applied religion and spiritual training. These seminars must have practical goals (e.g., resolutions of specific conflicts) and help to develop our insights into the mechanism of aggression, violence, and prejudice and the ways to deal with them, all in an environment of a conscious search for spiritual growth.

- WCRP encouragement of the use of local mosques, synagogues, churches, temples, and shrines as centers—especially in urban areas—for working together on the solution of common problems. The experience of many is that the solution to local problems, such as housing and hunger, in a growing understanding of spiritual power, leads to

strength and a commitment to wider problems, such as shared programs to resettle refugees or work for disarmament.

5. A program should be organized by WCRP to provide persons, especially youth, with the opportunity to live in religious cultures foreign to their own, such as kibbutzim, Buddhist monasteries, and the Taizé community.

6. At the next WCRP assembly, a day should be provided for the participants to visit in the host community, sharing the sense of our presence and work.

MULTI-RELIGIOUS DIALOGUE AND ACTION IN CONFLICT SITUATIONS

SEMINAR C*

The purpose of WCRP is not only to promote inter-religious dialogue and understanding, but also to encourage common action by persons and groups of different religious backgrounds toward the reduction of conflict and the promotion of peace.

Mutual understanding through dialogue does not necessarily mean mutual agreement, but it is a necessary precondition for the effective adjustment of the conflicting interests of individuals, groups, or communities. Conflict of various kinds is present in the world—racial, religious, cultural, linguistic, class, industrial, and political. Not all conflict is bad; there are situations in which justice can only be achieved through conflict. Real peace is not to be secured through compromise with justice and essential principles. It is often tempting to seek a false peace, to seek reconciliation at the expense of justice. Our task is to discover creative and non-violent ways of dealing with conflict.

In some situations, such as labor-management disputes, there are recognized and officially-sanctioned procedures for dealing with conflict. In other types of conflict, no such rules exist. Hostilities may be so serious that the parties refuse to come together. Here the potential for destructive conflict is very serious. People of faith may make a contribution by exploring more effective methods of conflict resolution.

*Dr. Stanley J. Samartha was Moderator of this seminar, with Bishop Kenryu T. Tsuji as Rapporteur and Rev. William L. McLennan as Staff Associate. Consultant-Experts included Father Albert Nambiaparambil, Mrs. Estelle Reed, and Dr. Robert Turnipseed.

There are some issues where sensitivities within WCRP constituencies may make it difficult to achieve sufficient consensus for common action. Even in these situations, efforts should be made to hear conflicting points of view and, if possible, to reconcile them. Where there is a conflict in values, or in ethical or political perspectives, these should be fully explored in a spirit of understanding. Our concern must be to face conflicts realistically and to seek creative ways for resolving them, based on justice for all parties involved.

A. Identifying Conflict Areas

The participants briefly identified themselves and spoke of the major concerns they were bringing to this seminar. Conflict areas were then brought out, including Albania, Canada, East Timor, Ethiopia, Europe, indigenous peoples, India, Iran, Japan, Korea, Latin America, the Middle East, the Netherlands, Northern Ireland, Philippines, Southeast Asia, Southern Africa, Turkey, and West Irian.* Obviously, the group had neither the time nor the expertise to cover all of the conflict areas. It was, therefore, decided that we ask ourselves fundamental questions dealing with multi-religious dialogue and action in conflict situations.

B. Recommendations

WCRP can use, when opportune, the following criteria, which the seminar used, to choose among conflict areas for special WCRP attention: 1-Amenability to interfaith dialogue and cooperation; 2-Expertise within WCRP membership; 3-Level of peril to international peace and prosperity; 4-Fluidity of circumstances, so that WCRP intervention might help tip the balance; 5-Non-existence of other current WCRP projects to avoid wasteful duplication; and 6-Where religions are components of conflict or have contributed to conflict.

The Middle East

Question Posed: What can Jews, Christians, and

*During the Board of Directors' Meeting subsequent to the final plenary, which received, but did not approve, commission and seminar reports, some participants strongly objected to the inclusion, in this list, of East Timor, Japan, Turkey, and West Irian. The Plenary and the Secretariat cannot, however, modify this seminar report, for it reflects discussions which actually occurred. While this report was approved by members of Seminar C, it does not involve participants who were not members of this Seminar. This report, as other Commission and Seminar reports, was only presented in the plenary of WCRP III and not approved by it.

Muslims do together to reduce tensions and bring about more understanding?

The question directly affecting WCRP is the resurgence of religio-political confessionalism in the insistence of many of our Jewish and Muslim friends upon a Jewish state of Israel or an Islamic Republic in Iran or elsewhere.

Different aspects of the Middle East situation were touched upon, with both Muslim and Jewish as well as other positions presented. It was noted that the U.N. and other organizations continue in their efforts to arrive at a political settlement. Therefore, it was recognized that movements like WCRP should supplement such efforts by enabling estranged parties to come together in order to overcome suspicion and distrust. It was further noted that a major problem in the work for peace in this area is how to overcome bitterness, and break out of the circle of violence and counterviolence, and, by dialogue, transform it into a spiral of detente, empathy, and even cooperation. In order to strengthen the work on the political level, it was suggested that WCRP might assure: 1-That information about activities already going on, bringing together Christians, Jews, and Muslims, be widely shared; 2-That in the Middle East and elsewhere efforts be made to initiate meetings among Christians, Jews, and Muslims for common purposes in society; 3-That education promoting understanding of other traditions be encouraged on the local level; and 4-That special efforts be made to bring Christian, Muslim, and Jewish youth together in the Middle East and elsewhere.

A continuation of intercommunal talks on Cyprus is necessary. When the discussions are conducted in a positive and constructive spirit, under the auspices of the U.N. Secretary-General, a mutually acceptable and lasting settlement, embodying the establishment of a sovereign, non-aligned federal republic on the island can be achieved.

Immigrants and Migrants

Question Posed: What can religious groups do to prevent tensions in countries which are becoming increasingly multicultural, and multi-religious?

Conditions in Australia, Canada, India, Japan, the Netherlands, South Africa, the Soviet Union, and the United Kingdom were explained by representatives from these countries. The problem areas of recent immigrants included: 1-Schools—teachers' unfamiliarity with the religion and religious practices of the immigrant; 2-Employment—fear of loss of jobs by citizens; 3-Citizenship; 4-Difference in language



U.N. Secretary-General Kurt Waldheim and Archbishop Angelo Fernandes.

and culture; and 5-Religious laws versus the laws of the land.

WCRP should call upon governments of all countries to grant freedom of religion and of religious observances to the religious minorities living in their respective countries. WCRP should collect information concerning the family and personal laws of different religious disciplines and make suitable recommendations for the removal of genuine grievances or difficulties peculiar to certain religions wherever they occur as a result of conflict between the secular family and personal law of a country and the religious family and personal law.

Concrete proposals to reduce tensions include 1-The work of the Community Relations Commission (Australia) encouraging "ordinary people reaching ordinary people;" 2-The International House for Student Dialogue (the Netherlands); 3-The efforts of churches to reduce tension and foster understanding and respect for other religions (many countries); 4-The establishment of multicultural programs in schools (Canada and U.S.A.); 5-Researching school textbooks to eliminate bias and misunderstanding; 6-The establishment by WCRP of a system of monitoring and fact-finding; and 7-The encouragement of family religious education in the home.

Religion in Socialist Societies

Question Posed: The presence of a multi-religious delegation from the People's Republic of China and the Union of Soviet Socialist Republics was a unique event. What possibilities does this open for closer cooperation between religious and secular groups in the world community?

Soviet participants explained that the U.S.S.R. is

a multi-religious nation. For centuries, the Russian Orthodox Church encouraged the use of native languages in local churches. Scriptures were translated into many local languages. Uniformity of any religious tradition is its death and the richness of diversity must be celebrated.

Buddhists and Muslims in the U.S.S.R. are given the same status as other religious followers. The non-religious also receive equality of treatment. There is no conflict among the groups. The religious group does not impose its will upon the government in governmental matters, and the government does not impose its will upon the religious groups in religious matters. The Buddhists have actively participated in international forums for peace. They are most desirous of developing close contacts with the Chinese Buddhists.

The Chinese participants explained that, although before liberation in 1949, there were many instances of non-cooperation among different religious traditions, inter-religious relations have undergone significant changes since the establishment of the People's Republic. Representatives of different traditions have come together often to discuss important matters of common concern, to learn from each other how better to serve the people, and to devote themselves to the cause of socialist construction. Religious freedom, national equality, and the practice of the social customs of the various nationalities are ensured by law. Article 46 of the Constitution explicitly stipulates that all citizens are free to believe in religion, free not to believe in religion, and free to propagate atheism. (The Gang of Four and other ultra-Leftists used this clause over the last decade or so to claim that religion cannot be propagated, but 16 religious leaders from various traditions in the Chinese People's Political Committee Conference recently proposed to the National People's Congress that this constitutional phrase be changed to read simply that "all Chinese citizens are free to believe in religion," so that such claims could never again be made in the future).

The newly-adopted Penal Code of China in Article 147 provides a penalty of two years' imprisonment for substantial interference by any government officer with the people's rights to religious freedom. Although the Gang of Four brought about serious damage to religious freedom and equality, today in China there is no religious discrimination, and people are free to enjoy a normal religious life and participate in religious activities. Steps are being taken to rectify the errors and redress the wrongs of the Gang of Four.

Although people of different religious traditions have worked together in China, they have not worshipped together in the last 30 years, and Chinese delegates to WCRP III have observed with interest the multi-religious worship at St. Patrick's Cathedral and the daily morning services at Princeton. They have asked for further enlightenment regarding multi-religious services, since they are still not convinced of their value.

Asian Religions

Question Posed: How can the insights and religious experiences of Eastern religions, such as Buddhism, Hinduism, Jainism, Shintoism, Sikhism, and Taoism contribute to resolving conflicts?

Concrete Action

Question Posed: What can the participants in this seminar do to realize their common objective when they return to their own countries?

(Answers to questions posed both about Asian religions and about concrete actions were taken up together in general discussion.) The following recommendations were submitted for WCRP action:

1. WCRP should gather and disseminate to its members information about situations of religious conflict in the world. The members should be asked to study and pray about these situations. WCRP should experiment in one or two situations by calling together religious leaders in those areas.

2. WCRP should give special attention to the danger of religious traditions combining themselves with a national power.

3. WCRP should take the initiative to see that "peace" be a subject taught in all schools at all ages, with parallel plans to educate the public using all available means. The curriculum should be prepared by a multi-religious, multinational, multiracial body of consultants and advisors, and should be reviewed by similar bodies at regular intervals. Morality based on concepts of justice, love, compassion, responsibility, oneness of humanity, wholeness of the person, and dignity of the person should be cultivated. At the same time, individuals should be encouraged to pursue the learning and practice of their own religion, as well as studying other religious traditions, to develop mutual understanding. Performance and excellence should be judged by a new yardstick, called "peace/non-violence."

Conclusion

Although there may be differences of opinion, both within a particular religious community and between different religious communities, on the

analysis of conflicts and the nature of remedies suggested, there are certain points which may be endorsed and proclaimed loudly by all religious people:

1. A total rejection of all forms of violence which offend human dignity: namely, torture of all forms; indiscriminate killing of innocent men, women, and children; holding innocent persons as hostages; and the oppression of one class or caste in society. These should be openly, persistently, and repeatedly condemned by all religious people together, particularly when individual cases are brought to light.

2. Where violent conflicts are continuing, everything possible must be done to mitigate brutality, to reduce suffering, and to help the families of those who become victims of violence. Looking after or helping the families of those who are imprisoned or killed in the struggle for justice should be regarded as a religious duty, not just as charity. Religions should together do everything in their power to humanize the means of struggle.

3. Religions can exercise a critical function in situations of conflict. The ability of priests to make smooth alliances with kings is too well known to be easily forgotten. The secular criticism of religions in this respect is often justified. Religions should not allow themselves to be used by political powers or parties. While being involved in the life of the community, religions should also maintain a certain critical distance from power structures in order to exercise their prophetic function on behalf of all members of society.

4. Non-violent action to resolve conflicts has not received the serious attention it deserves in recent years. It is an option available, and it is still largely an unexplored avenue. There are individuals and small groups within certain religions who have taken the initiative to explore non-violence as a practical way of working in society. WCRP should support them and learn from them. Many seemingly different local situations have a good deal in common. The feelings of fear and frustration, as well as the desire for peace, are shared by people everywhere on both sides of a conflict. One of the benefits of an Assembly, like that of WCRP III, is the opportunity given to people of different religions to come together for reflection and action. This process of mutual challenge, critical discussion, willingness to cooperate, and the readiness to do something about conflict situations should continue, encouraging the participants in WCRP to bring the institutional resources of their religious groups to bear on the solution of conflict situations.

PARTICIPANTS IN WCRP III

A. DELEGATES BY RELIGIONS

1. Buddhists

Mr. Bhagwan Das, India
 Prof. Sandje Dylykov, U.S.S.R.
 Miss Teruko Furuya, Japan
 Rev. Zenryu Hasuo, Japan
 Prof. Lankaputra G. Hewage, Sri Lanka
 Rev. Kenzo Hojo, Japan
 Mrs. Hideko Ikeda, Japan
 Mr. Preeja Jumchai, Thailand
 Rev. Koryu Kawamoto, Japan
 Judge Sathitya Lengthaisong, Thailand
 Mr. Li Rongxi, People's Republic of China
 Rev. Soyu Machida, Japan
 Ven. Visuddhananda Mahathero, Bangladesh
 Ven. Ming Yang, People's Republic of China
 Mr. Takeyasu Miyamoto, Japan
 Rev. Fuji Nakayama, Japan
 Rev. Nichiko Niwano, Japan
 President Nikkyo Niwano, Japan
 Rev. Shuten Oishi, Japan
 Mr. Takenori Okano, Japan
 Ven. Havanpola Ratanasara, Sri Lanka
 Mr. Soubert Son, France
 Ven. Bhikkhu Sumangala, Nepal
 Rev. Noyu Yamada, Japan
 Dr. Sugi Yamamoto, Japan
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 Mr. James T. Yoshimura, U.S.A.
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Participants visiting the Lincoln Memorial in Washington.

Nairobi's single synagogue is 'must' for U.S. visitors

By IVOR DAVIS

NAIROBI — American tourists in Kenya make a beeline Friday night for the Nairobi Synagogue next to the Nairobi University campus.

Though Reform visitors may be somewhat put off by the *mechitsa*, the partition separating men from women, they seem to enjoy the Orthodox-style chanting and ritual.

The Jews of Nairobi — immortalized in a book by Julius Carlebach, later a Sussex University don — started to arrive at the turn of the century when the so-called "lunatic express" railway was being laid from Mombasa on the coast of Uganda in the hinterland.

Construction stopped at Nairobi, in Masailand. Young British aristocrats were sent to try their luck in Kenya. They took a distinctly hostile, anti-Semitic line when a ranching area in Uasin Gishu, some 200 miles north of Nairobi, was offered in 1903 by British Colonial Secretary Joseph Chamberlain to Theodor Herzl as a Jewish homeland.

Called the Uganda Plan (the area was then part of the Uganda Protectorate), it was rejected at the Zionists' meeting in Basel. But some British settlers were already screaming in the local press about the need to keep out "Jewish peddlers" and "aliens who will not fit in."

The British offer was well-meaning. It followed the pogrom in Kishinev. Herzl favored acceptance of the Uganda Plan as a halfway house to Palestine. The argument as to the wisdom of his decision still lingers on. Some claim that the Jews would have found themselves in the same situation as the Rhodesian whites in recent times. Others say it might have provided a haven from the Holocaust.

But as a result of the Uganda Plan, Jews started to trickle to East Africa to find out

what it was all about. Among them was Abraham Block from the Ukraine, who trekked from South Africa, pioneered Kenya's hotel industry and helped to found the *kehillah* in the African bush.

With his wife Sarah, sister Lilly, and other Kenya Jewish pioneers, they built the first Nairobi synagogue in 1912. The present building was opened in 1956.

The community was always tiny. World War II brought refugees, and a peak of some 165 families was reached in 1957. Among the *kehillah's* alumni is Issy Somen, a past president and Nairobi's mayor in 1957-59. He was also honorary Israeli consul until Kenya's independence in 1963 and played an important role in creating good Kenya-Israel relations. They continue today despite the breakoff in diplomatic relations by Kenya and most other African states during the Yom Kippur War.

Now an octogenarian, Somen represents Kenya on the Board of Deputies in London. The late Arthur Levinson, active in the campaign to help the Falashas of Ethiopia, was a past president of the *kehillah*.

Another group of Jews who arrived in Kenya had no choice. They were Irgun prisoners brought from Palestine by the British in 1947 to a detention camp at Gilgil, 75 miles north of Nairobi. They escaped. By the time they found their way across Africa back to Palestine, the State of Israel had been declared.

Their story has been recorded by one of the Kenya Irgun prisoners — Yaacov Meridor.

Today, the *kehillah's* 112 families keep the Jewish flag flying in East Africa, though at the time of Uhuru (independence) many were convinced that within five to 10 years, the community would disappear like many a small community in Zambia to the south.

Such small numbers do not make for a

viable community. But under the leadership of Charles Szlapak, who like Abraham Block is a hotelier, the *kehillah* has no intention of folding up. Shabbat and Yom Tov services are held through the year. *Tahara* and funerals are conducted. A tourist not only has a synagogue to attend but if he finds himself in the hospital, he'll get a Jewish visitor.

Matzot and wine are imported from Israel, and no Jew goes short over Passover.

The community has been revitalized by Ze'ev Amit, an Israeli and former rabbi of Glasgow's Carnethill Synagogue, who recently joined the Nairobi congregation.

With his wife, Yaffa, Amit is "uniting" local families with some 150 Israelis mostly engaged in construction. An active com-

munity center is being created in the synagogue's Vermont social hall with a program of Jewish studies, Hebrew and English, fitness, handicraft and bridge classes and youth activities. Amit is also headmaster of an Israeli once-a-week school.

Since the Uganda Plan was first proposed, there has been no anti-Semitic manifestation, apart from the difficulty Jews experienced in Kenya (and elsewhere) in joining exclusive clubs. However, since the country came under black rule 20 years ago, Africans and Indians are black-balled no longer. Neither are Jews.

London Jewish Chronicle

Sharon rebuffed

JERUSALEM (JCNS) — Former Defense Minister Ariel Sharon lost his bid to head the aliyah department of the Jewish Agency when the Zionist General Council refused to approve his controversial nomination.

Sharon blamed members of his own Herut Party for the council action. He also criticized the other members of Prime Minister Yitzhak Shamir's cabinet for effectively cutting him out of any role in government. Sharon was demoted to minister without portfolio following the Kahan commission's findings a year ago on the Beirut massacres.

Argentine police guarding synagogues after 2 attacks

BUENOS AIRES (JTA) — Interior Minister Antonio Troccoli has ordered police to guard Jewish schools and synagogues following attacks against synagogues in two cities this month.

According to the World Jewish Congress Latin American branch, unidentified persons attacked the Sephardic synagogue in Rosario New Year's Day and the Templo Libertad in Buenos Aires Jan. 12.

In reaction to these events, Troccoli ordered synagogues and Jewish

schools guarded and issued a statement declaring that "the Ministry of the Interior considered it its duty to renew the deep pluralistic commitment of the government and its special respect for all religious parties..."

He added: "Episodes such as those which have recently occurred, fortunately sporadic, only reveal the existence of some extremist leftovers which will be fought with all the weapons that democracy can put at the service of freedom."

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9. Reason for journey and expected length of stay. Observer-delegate
at meeting of World Conference on Religion and Peace. 14/15 days.
10. Date of expected departure from Kenya and route of entry to
country of destination... About August 31 or September 2.....
11. Names & Addresses of relatives or friends to be visited in
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or
vessel..... AIR.....
14. Group/private travel arrangements made through ~~tour operator~~/
travel agent.
- Name... Business Travel Unlimited, June Lurie.....
- Address.... 345 Main Avenue.....
- City..... Norwalk..... State... CT..... Zip Code... 06851..
15. DATE.... 6/14/84..... SIGNATURE.....

REMARKS OF CONSULAR OFFICER

KENYA CONSULATE

424 Madison Avenue,
New York, N.Y. 10017

Tel: (212) 436-1300

VISA APPLICATION FORM

1. Surname or last name (in capitals)....SCHINDLER.....
2. First Name.....Alexander M.....
3. a) Maiden name.....
b) Accompanied by (names of other persons travelling on same passport)
.....
4. Address & Telephone number:
a) Present....6 River Lane, Westport, Ct. 06880 203-227-0232 ...
b) Permanent....SAME.....
5. a) Nationality..American.....b) Date of birth....10/4/25....
c) Town & Country of BirthMunich, Germany.....
Organization Executive
6. a) Sex.....Male.....b) Profession..Clergyman.....
7. a) Passport No.B. 2940568.....b) Date & Place of Issue2/22/81,
.....New York, NY.....
8. Date of entry into Kenya....About..August 19, 1984.....
Delegate
9. Reason for journey and expected length of stay..Meeting of World
Conference on Religion and Peace....14/15 days.....
10. Date of expected departure from Kenya and route of entry to
country of destination...Approximately August 31 or September 3.
11. Names & Addresses of relatives or friends to be visited in
Kenya or Residential address in Kenya.....
12. Date & Duration of previous visits.....
13. Mode of Travelling to Kenya air/sea. Name of airline or
vessel.....AIR.....
14. ~~Group~~/private travel arrangements made through ~~tour operator~~/
travel agent.
Name..Business Travel Unlimited, June Lurie.....
Address...345 Main Avenue.....
City..Norwalk.....State...CT.....Zip Code.06851.....
15. DATE.....6/14/84.....SIGNATURE.....

REMARKS OF CONSULAR OFFICER

KENYA CONSULATE
(CONSULAR SECTION)
424 MADISON AVENUE
NEW YORK, N.Y. 10017

TEL: (212) 486-1300

VISA REQUIREMENTS :

1. The following are required when applying for Tourist/Business visa for Kenya:-

- (a) A visa application form duly completed and signed by the applicant, (in duplicate, plus two pictures for multiple visa) ✓
- (b) A valid passport with sufficient number of unused pages for endorsement of visa and for other endorsements while abroad. ✓
- (c) Visa fee of \$10.00 MUST be paid in cash , money order or certified cheque. The fee for a transit visa is \$6.00. ✓
Cheques and money orders should be made payable to:
KENYA CONSULATE.

Nationals of some countries will be required to pay more than the regular fee of \$10.00. These are: Japan \$10.50, Mexico - \$16.50 and Republic of Somalia \$20

- (D) Application for referred visas have to be submitted to this office at least 4 - 6 weeks before the intended date of travel to Kenya and a referral fee of \$10.00 will be charged.
- (e) Only one visa will be required for a joint passport of husband, wife and children under sixteen years of age. For children over the age of sixteen whose names are included in their parents' passport, a separate fee will be required for each such child.
- (f) A valid Round Trip Ticket, Onward Ticket or a letter from a reputable Travel Agency or employer certifying that the applicant holds such a ticket and sufficient funds for such trip. ✓
- (g) A self addressed stamped envelope for those applicants who wish to have their passports sent to them by post after endorsement (out of state applicants are advised to affix ordinary stamps only). Such return postage should be by certified mail.

2. Visa applications are accepted at the Kenya Consulate as follows:

- (a) Monday to Friday - 10:00 A.M. - 4:00 P.M.
- (b) Visas are issued within 48 hours from the date of approval.

3. (a) Nationals of the following countries with which Kenya has visa abolition agreement do not require visas to enter Kenya:-

Denmark, Ethiopia, Federal Republic of Germany (West Germany), Finland, Italy, Norway, Sweden, San Marino, Spain, Turkey, and Uruguay.

- (b) All nationals of Commonwealth countries do not require visas for Kenya, except the following:-

Australia, Nigeria, Sri Lanka, and British passport holders of Indian, Pakistan and Bangladesh origin and including all those citizens of commonwealth countries who are residents of the Republic of South Africa or are travelling to Kenya direct from the Republic of South Africa.

4. Visa applicants who intend to travel to Kenya with a view to taking up employment or to study must apply for, and obtain, Entry (Work) Permits or Pupil's Passes respectively from the Principal Immigration Officer, P.O. Box 30191, Nairobi - Kenya, prior to submitting their visa applications to this office.
5. All persons, irrespective of nationality, arriving direct from the Republic of South Africa shall require visas to enter Kenya. Applications for such visas shall be authorised by the Principal Immigration Officer in Nairobi prior to issuance of these visas.
6. Prospective tourists who wish to stay in Kenya for more than three months should apply and obtain visitor's passes from the Principal Immigration Officer, Nairobi before they hand in their visa applications to the office.
7. Visas are issued valid for entry into Kenya within three/six/twelve months from the date of issue depending on the circumstances and nature of visit.
8. Visitors who stay in Kenya for more than ninety days are required to register, under Section 4(1) of the aliens Restriction Order 1974, with the Principal Immigration Officer, Nairobi.

HEALTH REQUIREMENTS:

Prospective travellers to Kenya are recommended to have Yellow Fever and Cholera vaccinations, however, these are not mandatory.

Small pox is no longer a mandatory requirement.

Tourists visiting the Coast and Western parts of Kenya are advised to take recommended anti-malaria pills. The prophylactic should be taken before they go to Kenya at least two weeks after their return. They are advised to report to their doctors that they have visited a malaria area recently should they develop fever on their return.

FOR ANY OTHER INFORMATION PLEASE WRITE TO OR CALL THIS OFFICE.

T.N. KIFWORO,
CONSULAR OFFICER