Your Voice #12

Reflections from the Assembly of Religious and Spiritual Leaders

*This issue of **Your Voice** is dedicated to reflections and observations that were recorded by the facilitators at the **Assembly of Religious and Spiritual Leaders** at the **Parliament of the World's Religions**. The facilitation team has organized these reflections into categories that became apparent from an intensive overnight review -- and without the opportunity for adequate review for errors, typographical or otherwise. It should be made clear that the reflections are intended to be used as raw data that the Assembly may use in any way it chooses, and are offered in the hope that they will further the dialogue that has taken place at the **Parliament** and at the **Assembly**, and in no ways should be construed as involving any approval by the **Assembly**.*

The Declaration Of The Global Ethic

Provisional Endorsement

Commitment

- Declaration is the beginning of a process that is a challenge to us to improve it. State this formally in the document itself.
- We propose the prescript above our signatures we sign, as a first step towards a global ethic without necessarily being in full agreement with all in contains and with the understand that this begins a process to which we are committed.

"Towards"

- Add "towards" to the beginning of the title of the document
- Add the word "toward" to the global ethic put space in the declaration to allow additional work to happen to it. See this as the beginning of the dance (when it is seen as fixed it matters too much)
- Declaration State formally that the declaration is a working document that will be improve by a specific process that is defined i.e. put phrase at top in brackets (working document)
- Recommend call the global ethic a working document, best way to ensure signatures and send message to world of cooperation.
- There are a number who will not sign the document unless this one change is made: It needs to be indicated that this is a global ethic put forth by The Council of trustees NOT the parliament.
- Would sign global ethic if title change to "toward a global ethic; mention made that this is a first step; will be refined at later gathering i.e. 1994 Brahma Kumaris

Proposals for Next Steps

Recommended Changes

Proposals for Ongoing Process of Development

- 4. USE of document
- A group be created to describe the core values held in common by the religious traditions of the world.
- All issues with the document should be attributed to faith community and learning among the assembly
- Continued revision of the Ethic might well be done using the Delphi Technique
- Future parliament. Create on first day drafting /editing committee from representative religions/spiritual traditions to produce document which reflects current understanding and allows for modification.
- In the future, the continuing development of the Ethic can be better if it includes both members of the assembly and members of faith communities not currently represented
- Look at verses in our own holy book for reference to Brotherhood, all on family.
- Need to prove to the rest of the world that spiritual and religious leaders can come to an understanding; hence need to establish where we CAN AGREE and sign this document and agree to form committee with representation on traditions which disagree & dialogue on these differences to enhance document.
- Scholars work on it, provision to bring it back for new signing.
- Second drafting committee be formally created by the Assembly. Small group start by taking revisions from Bangalore into considerations; main job is to gather

Set up task force comprised of 21-25 participants from council and assembly-global participation if

possible- all working towards a global ethic based on the uniqueness of oneness in diversity. (global scope of civilization) community of the earth. Need new ethic/culture to contain that vision- bringing us closer to the source- the supreme source. We want a permanent body to meet every 4-5 months. Committee to study the most effective models of venue and to utilize these models. Draft discussion regarding the most important issues of our time:violence, homelessness, AIDS, disease, sexual preferences

- Take the Bangalore Revisions into consideration and incorporate them into the document.

- We propose that there should be more involvement in the development of a global ethic. this would involve more participation by all the religions communities. This would be part of the formation of the ongoing council.

- Working group; The on-going development of a Declaration of a Global Ethic. A more democratic process be created in way that religious leaders participate in its development.

Opinions about the Declaration

Concerns about Future Effectiveness of the Declaration

- 1. Opinions Of Document: Concern for document signing. When a document gets this much attention-with so many signatures-then there is the possibility that it moves them to the establishment of organizing efforts connected closely with the document. Many people felt left out of this document creation and are unsure of how it was developed-and unclear where it is leading in relationship to "next steps" of organizing-they would not want this lack of clarity and participation to continue.

- Document- Emphasis is on common ground - and basic principles- but who will make it work- what will be a practical process

- Document: its connection to future organizing. We have confidence in the planners but there might be a negative world-wide reaction if people don't know what the end of desire process is.

Concerns about Ownership of Document

- Issue: Global Ethics document: Feel tension but wanting to support spirit of document and not wanting to condone the process

- Issues with muslim community : Equality of women, non-violence, right to protect oneself from attack

- Should not be final but rather demonstration of the current of our thinking.

- This document is an imposition, very like dictates from the pope which come down without respect for process.

- Too negatively written, should be re-written: the traditional global order gives birth to a new global ethic.

- We do not feel ownership of the document

Reservations about the Language

Reservations about the Text

- Reservations about Global Ethic: faith as practiced causes problems. This is missing on document; anthropocentric point of view biocentric point of view needed; not strong enough, won't be remembered; document is secular-needs strong religious stand; manner adopted-not full deliberation of assembly

- The global ethic is incomplete.

Acceptance of the Basic Spirit

- The global ethic is an excellent statement of principles of which we have consensus.

- We accept the basis spirit of the document.

A World Assembly Of Faith Communities - A Parliament Of The World's Religions

The Idea

The Vision

- Create a permanent global council. an organization distinguished by: 1. involving the most senior level of leadership in religious tradition in real relationship; 2. it being the only multi-lateral vehicle; 3. it being on-going rather than episodic; 4. it focuses on networking existing organizations rather than directing

- Religious organizations can't now afford to isolate themselves we must join hands with others concerned with issues of great concern for this earth.

- That there be established an international, interfaith organization to continue and enlarge the work begun by the Parliament of World's Religions: an organizing committee be formed to explore the options for the creation of such a body; that this committee send representatives to visit a number of countries and religious communities to seek trustees, participants and financial support; that political leaders be drawn in as honorary trustees.

- We want a continuing spiritual council of religions encouraged by all faiths with authority from religious leaders so that interfaith council will be able to influence events.

The Need

- Any organizing effort now does not need to be seen as a duplication of efforts. There is so much work to be done in this area, but it would be important to get clear on the purpose and goals and to be communicating with others.

- Are there any specific thoughts on the ideas of continuing this parliament in some form of ongoing organization? What form is that?

- Existing international interfaith organizations should be supported. We don't need another one

- How is Parliament of World's Religions different from World Conference of Religion and Peace?

- Study other international interfaith organizations to see if need for on-going council work

- We need to use a model that will spark our imagination for interfaith dialogue and organizing

Purposes

Inspiring Spirituality
- Being together, we are changed by the week by just being together: levels of fear and tension reduced; vital to see, touch, face one another; more frequent opportunities to do this

- Interfaith organizing needs to inspire spiritual development

- Remember - in interfaith organizing, the goal is to enliven people to go out with spirit and make a difference in the world.

Issue Driven
- Focus of acts should be on action, behavior and common tasks.

- Networking-nurturing connections by: a list of people; nurturing the sharing of materials; names of assembly participants with information about what they were doing: how

- To respond to world and local issues via page 1 and 2 of Global Ethic

Catalyst, Connector, Facilitator

An on-going organization, like the council already has been, should be a catalyst or facilitator -- not another interfaith body.

- There is a useful role for a service-oriented organization to provide a consultative and networking function among the existing international interfaith and world religious organizations.

Relationships-Not Politics
- Continue to meet to continue to dialogue and learn together. Continue to exchange ideas that work. Continue to work to commune together with each other via mail, phone, fax etc....

- Education: Youth be part of school a college curriculum developments.

- Establish significant, on-going interaction and relationship at the highest level among religious leaders. Take on one specific project together.

- Relationship building rather than decision -making. Do not use a political model.

- Should it be issue driven? Or is it about relationship-building?

- We are all here as individuals. If we want to form an organization, what would it represent, what would it do?

- We propose that the World Assembly of Faith Communities be a place of dialogue and celebration of difference, working together to the good of humanity rather than a political body.

Daring to Look Within
- New interfaith organization should invite faiths to reflect on whether parts of the teaching are causing problems we are trying to solve.

Meetings

Meeting Process
- Change the way we handle time -- don't just use Western sound bite time. Slower rhythms possible.

- Future Parliaments: less like a carnival with so many things happening; more sessions with real dialogue rather than people making a case, proselytizing and posturing; rather than having people of the same religious and workshops - mix the attendance

- Have fewer presenters to encourage people to attend presentations of different faiths.

- Have new Interfaith Center in Oxford host Assembly

- Have written speeches available

- Keep record for all ideas mentioned.

- Reconvene Assembly in San Francisco concurrent with UN Anniversary.

- Update the source book

- Urgency of life requires the continuation of Dialogue through this assembly

- We need organizing styles and structures that help leaders listen to each other. We need alternative ways.

Next Meeting?
- Continuing Parliament. Time: form standing committee, appointment; meet every 3 - 6 months; major Parliament again in 10 years.

- Form standing committee; meet every three to six months

- Hope: that we continue to meet at least once every ten years.

- Should be reconvened periodically - there is no comparable body of religious leaders - existing ones focus on "educating others" and not on talking to one another.

Membership

Types of Participant
- Assembly must empower itself to attract inter-faith leaders from all over the world. Provide funds to allow representatives from groups such as aboriginals and maori's.

- Convene the activists/field workers of the world's religions. Leave the academicians to other considerations of their own.

- Create new interfaith organization which includes scientists and scholars who are spiritually aware

- Most senior leaders of religious organizations; leaders of interreligious organizations; grassroots (women, young people, laity)

- Parliament continued. Involvement: women must be included in continuing committee.

- Participants -- should include very interfaith conscious Buddhists groups (new ones) from Japan
- Sensitivity to people of color and smaller groups
- Target people like interns and seminarians and those who run the seminaries.
- We need more than leaders alone - but the people, the common people, must strengthen this kind of movement - therefore we need people to network.
- Women must be included in continuing committee
- Youth must be a part of planning and actual participants

Keeping Connected
- Databank needed
- Give access to the list of 6,000 participants
- How will we keep a continuous link?
- Ongoing individual work: "twinning" -- find other person to connect with and commit to stay in touch, visiting, etc; as different religions -- visit each others homes on festivals, etc.
- Parliament continued. Concern: who chooses council, planning committee. Sensitivity, people of color, smaller groups.
- Parliament continued. Data bank needed.

Membership Principles
- A Parliament with real representation
- A permanent organization should only include religions that are at least 100 years old.
- Before convening another Parliament of the World's Religion -- need to define "religion" - I.e. not sure New Age, metaphysical are appropriate attendees. Who is really going to make something happen?
- Inclusivity clause built into organization: the right to name the religion you want to part of; the right to belong (the only people who are not here are those who have chosen not to be here)
- Kind of people should be "interested people" (not for namesake, not status)
- Some felt a Parliament or "United Nations" structure was appropriate. Others felt it was exactly the wrong way to go -- it was too political structure.
- The difficulty in creating a true umbrella organization is that it must be legitimate, which requires excluding "newer" (or fringe) religious groups. Not a problem if it's a network.
- We propose the establishment of a world assembly of faith communities with the voluntary membership of all faith communities in cooperation with existing interreligious agencies that share our global perspective.
- Who is in and who is out? Who is welcomed in? Who do we work with in order to do it - what is the purpose? is it to get everybody in?
- Who should be welcomed in? Those with a willingness to listen and who can respect each other's work, not those who can only promote their own religion.
- World Assembly of Faith Communities procedures should ensure inclusion of all faith communities and the possibility for their voice to be heard.

Organisation

Organisational Values
- Any future organization "hold" competing paradigms of thought and concern itself with those paradigms.
- Create new interfaith organization that makes a strong commitment to spiritual values.
- Parliament Continuing. Kind of people to be chosen! "Interested people." Not for namesake, not status.
- Participants should be able to stand up for what their religions can offer the world on different issues.
- Participants should not do comparisons of religions when they intend to do " one-upmanship" over other religions.
- Questions we need to ask -- What do religious or spiritual people bring to the issues? Our organizing must look at the character of our activities - our style of organizational activity...is it simple or lavish?
- Questions we need to ask ourselves is what do religions or spiritual people bring to the issues. Our organization must look at the character of our activities, our style of organizational activity and whether it is simple or lavish. We must question the character of our organizing and the proposed activities.
- Realize truth of supreme experience given by divine consciousness - do not allow ourselves to be bogged down by our process i.e. national identity, religious identity, individual identity. No dogma period. Go deep within from core.
- Religious organizations have no boundaries and are meant for working for all - for the progress of humanity
- We hope that we can take this reverent attitude we have toward each other - what we continue to come nearer and nearer to each other and carry it forth from this place to those we serve.

Short & Long Term Planning
- Council should try to define what it can do in the future that is not currently being done.

Develop plan for action to create public opinion.
- Formulate an agenda, come out with a clear focus - with others input from all over the world.

- Longer term thinking needed now. Take a look into the next 100 years. The 21st century is predicted to be a spiritual centering . . . Movement for that needs to be a broad movement.

- The "Global Council" must have two horizons within which it plans and acts: 1. Immediate crisis - killing and hurting of indigenous people; 2. Longer term - building a process and capability to tackle more difficult problems.

- Thoughtful analysis on issues of the day (e.g. environment)

Funding Strategy

- After 1st Parliament in 1893- no mainstream religions would have anything to do with it - no funding, no participation in organizing. This is the struggle that follows.

- Combine multi-religious input around social and political issues -- so that all are pushing in the same direction

- Create a new interfaith organization that is large so it can receive funds.

- Egalitarian financial support for world assembly of faith communities: to share the burden; to overcome undue vested influence; to ensure broadly shared commitments

- Funding by well wishers and philanthropists will come forward. Start small, not big superstructure. Grow by increments.

Structure

- Any future organization should not be bureaucratic, but a network

- Be a truly international organization in sponsorship.

- Group of Presidents is not necessarily a permanent body.

- Parliament continued. Regionally developed. Report to larger.

- Regionally developed parliaments report to the larger.

- Select an inclusive and sensitive name for the ongoing assembly (United Nations of Religion has a political overtone. Gathering? Council? Parliament?)

- We want to exist after Monday. Assembly must empower itself. Balance between administrative wing, secretariat voters etc.....

Preparatory Committee

- Convene a smaller meetings of world interfaith organizations to decide the next step.

- Develop a consultation body drawn for representative groups to supervise the implementation or execution of a new round of meetings to move to more solid ground. If we can't build that body than we have to accept this as a "loose" body.

- Parliament continued. Trustees need to be empowered by assembly.

- Preparatory committee representing faith communities established immediately to work towards a world council of faith communities.

- To give this institution a constitutional and substantive shape, the parliament decides to set up a preparatory committee of interested individuals with the support role of the present council of the Parliament of the World's Religions. The preparatory committee should formulate its report within a year and propagate to the participants through the Presidents of the 1993 POWR, drawing upon the experience and cooperation of existing national and international bodies devoted to interfaith cooperation.

- Trustees need to be empowered by assembly.

Widest possible consultative task force to explore the proper framework and common agenda to facilitate the work of interfaith dialogue.

Space for Silence

- 10 minute silence evoked a feeling of deep mutual respect and caring for every participant

- Develop a consultative body drawn from representative groups to supervise the implementation of a new round of meetings to move to more solid ground.

- Meditation, (contemplation and prayer, silence) should be and have been a major feature, as it is the core unifying force we all share.

- To do dialogue we must first be in silence!! We want to have speech full of silence, words coming out of silence.

- We want 10 minute meditation (silent) as part of dialogue tomorrow.

Promoting The Inter-faith Movement

Inter-religious issues

Proselytizing

- Conversion issues. Challenge to interfaith religion: Trying to convert people. The idea that, "We have the only way through our prophet."

- Problems with conversion/missionary activities. Social tensions created in these environments. This problem very wide spread.

Critical Questions

- Are we really prepared to meet and accept all religions and faiths?

- If we want unity, why do we continue to exclude?

- Intolerance closes many avenues to political and social dissent. Minority religions are marginalized and persecuted.

Inter-Religious Initiatives

Need for Networking & Exchanges

- Form interfaith groups and listen.

Dynamic Interfaith Education

- Bring in people from outside our faith to educate us and increase tolerance and understanding.

- Develop comprehensive programs for educating both children and

adults in understanding the various religious traditions and sharing worship (particularly silent prayer) with them; seek also for ways to develop cooperative projects for service to the poor, sick and needy involving participants from different religions.

- Educate children of the world. school in every state and country. Multiple languages taught, open to all. Network between schools. teachers training school. draw children of a greater global future which will support and strengthen the vision of Parliament. Support a global future for all of humanity.

Inter-religious programs may be a part of comparative religions at an early age.

- Let our children play together.
- Look for where things are working well in interfaith activity. Look for principles of why is working well.
- Offer interfaith courses on site of religious practice and get college credit for it (of course, people of different faiths would take this class).
- On a local level mobilize interreligious groups and the "family of religious adults" in individual religious as the agents of newly energized educational efforts.
- Performing Arts - Storytelling. Experience in dynamic ways such as stories, drama, music, dance, the tenets of each other's faith, i.e., Thursday night's plenary.
- Persuade all religious centers (churches, temples, synagogues, mosques) to set aside time one month for an interfaith lecture, festival celebration, dialogue session, or shared worship experience to better educate their members on the beliefs and practices of other religions.
- Share efforts toward unity, interfaith projects with entire Parliament. Examples: celebrate the birthdays of religious leaders; teaching all faiths/religions in school; teach that Jesus is one of many; teach that there are no "chosen people;" begin classes for young people with a non-religious moment of meditation.
- Undertake scholarship, research and education on the resources for inter-religious dialogue and cooperation that exist within our individual spiritual traditions. These resources would include; myths, stories, symbols and ceremonies.
- Use the Parliament as a means to pursue education about the various religions. this education would be provided through membership in the World Parliament. Education also in promoting interfaith exchange.
- We challenge members of the assembly to go back into their own traditions to educate in order to promote tolerance, respect, understanding, and appreciation toward all spiritual traditions. Education to promote tolerance was the single most important concern of our group.
- We want to bring other religious leaders and representatives to come to be with our children and share their wisdom and help broaden their minds.

Spiritual Education

- Early education should emphasize: 1) Development of heart as well as mind, 2) cultivation of justice - not prejudice, 3) skills to support the common good.
- Hope that we focus on creating the possibility for the children to experience respect and love. We hope that we will use our experience to transmit values to children.
- Hope to put the universal experience of silence or silent energy into our educational system. Differentiate silence or silent meditation from "prayer" and we believe we can give children a great gift for life.
- Hope: That a virtual mass of people would realize that all religions express the same thing, come from the same essential consciousness.
- Identify the basic, underlying truths that are common to all spiritual traditions. work together to determine how these might be implemented locally through education, knowledge, and information.
- Positive aspects of religion. Market films of spiritual heroes.
- Task for Parliament (children and adults): Compile bibliography of children's and adult books which have interfaith themes.
- We hope that we can achieve the clean mind. we hope that we can recognize the spiritual nature of man. we hope that we can give children the space to remember who they are. we hope to teach correct relationships.

Ethical Education

- Suggestion: start classes on Peace education in the school systems.
- We should promote universal education which teaches ethics and inner meditative practices.

Inter-Religious Committees

National Interfaith Councils

Mass Media Monitoring Team

Inter-Religious Think Tank

To The World...

Interfaith Celebration Day

- Actions- A peace prayer established for all people...
- Celebrate differences- have a Festival of Faiths
- Future events- Parade-the most important things is for people to see "us" together
- Identify ways that we can celebrate our new emerging unity and interdependence as well as our common dependence on the earth. Build this celebration into all educational efforts.

- Proclaim annual Interfaith Day of Peace to be observed worldwide with both interfaith marches and prayer vigils for peace and harmony.

- We want an Interfaith Celebration day in the spring around spring solstice time-a celebration of continuous renewal. All faiths have a special holiday at this time of year. Ie April 8th Buddha Birthday

- We would like to have a world Silence Day in the spring to celebrate our continuing work.

Interface with Secular World

- Develop plan for reaching out to the non-believers to enlist them as cooperating partners of the religious believers in upholding values and principles of high moral and ethical standards. They too are members of the human family.

- Hope: That interfaith leaders lead way to influence decision makers by developing joint expressions of common values and principles.

- Suggestion- Spiritual leaders must interact (but stay independent) with political leaders and members of community to influence decisions; policies toward the good of everyone

- Suggestion: People at all levels practice and learn to use spiritual and religion goodwill to influence their work and world...this will impact political and social systems

- The assembly should be working through?with U.N. leadership, safeguarding one another.

- Through all interfaith organizations at all levels, reach out to the local, national and international political leadership to try to influence their policies and behavior in favor of human rights and public welfare: try by all means to spiritualize politics.

Managing the Media

- Brief sentences on issues stay in sparkling, clear way. Say: this is remarkable historical development; we have a new fellowship of leaders that have identified areas of common concern refer to follow-up meetings

- Hope that we will learn how to communicate the essence of religion traditions in common to people. Find ways to involve media

- I would love to see representation of the task force go around to schools and neighborhood centers, hospitals and places where people live to encourage local press coverage of a world wide effort to share the concerns of the parliament.

- Issue agreement on "five" points as basis for ongoing discussion, i.e.: religious harmony, mutual respect for religious, spiritual traditions, commitment to offer wisdom on how to deal with problems facing society, global social and economic justice

- Make a report or position paper to send message to politicians, business, communities around various issues--supporter endorsed by entire religious community.

Media-Less on business of killing and more on business of living

- Media-will there be positive stories happening by media when parliament ends???

- Recommendations - that an international interfaith media/communication network be formed to give mass coverage to developments related to interfaith dialogue and corporation through the use of pamphlets and brochures, news release and radio broadcasts, live and on tape.

- Religious issues receive unfavorable press coverage, either focus on bad things (conflicts, division issues) or making fun

- Tell the story of this gathering to those at home: What has this parliament and assembly been?

Interfaith Publication

- Newsletter-monthly or Quarterly to all present

- Publish book that contains the essence of the common fundamental principles of all religions-translated into all languages

- There is a need for an interfaith publication of high quality

Issues For The Attention Of The World Assembly Of Faith Communities

Caring for the Earth

Peace

- Endorse summit on world peace. Assembly should endorse convening of World Peace summit in 1995 of top spiritual and religious leaders of all faiths with the single agenda item of the prevention of all wars in the name of religions, and the settlement of all disputes through dialogue. Originally proposed at the second international Conference on Peace and non-violent action held by Anuvrat Global organization, 2/17 - 2/21, 1991.

- Issues identified: Poverty; Peace; Concern for conversion pressure; Moving beyond the words of a statement to gainful action; Practicing ideals; Language barriers- especially gender; Children and youth endangered; Concern that document is connected to elitism

U.N. Representation

- Assembly adopt UN seating resolution that either all major religions should be represented or seated at the UN or none of them should be.

- United Nations. In December 1992, U.N. general assembly adopted an International document on the rights of minorities. there will be a proposal (a written document) presented to the Parliament Assembly on Saturday for its adoption by the assembly. This document will be an urging of the United Nations to adopt the document on Human Rights.

Immediate

- Possible global reactions to violence: the Parliament vote to condemn violence in Bosnia and appeal to the Security Council of the United Nations. Take a stand on gun control issues in the U.S.

- We would bless and encourage the peace process currently taking place between Palestine & Israel.

- Working Group: 1) immediately condemn the inter-religious warfare taking place in Bosnia-Herzegovina.

Social Change Taskforce
- People who are gifted in specialist areas in relationship to the ills of the world, e.g., drugs, youth be empowered to share their expertise and affect change in these areas.

Future of Religion
- Issue: New type of fundamentalism sweeping the world. This is true all over globe. this has an economic part as well as a religious one, for example, a single economic system pushed on world community.

- Religions themselves may be on the way out. There will be another form of searching for spirituality. Religious ideas may take on a broader, more universal expression.

Earth Care
- Actions by Parliament: World charter by nature (written by UN) be adopted as the moral guide for ecological behavior

- All religions need to reaffirm the sacredness of the universe as the primary revelatory manifestation of the divine. Universe is our source of the ultimate mysteries of existence. Just as the first parliament celebrated the connection of spirit to human, the primary connection of our times is human earth issues. Economic inequalities and warfare among the nations contribute to the issues.

- Appreciate Gerald Barney's work: assembly formally accept his report; assembly acknowledge his efforts by saying they appreciate his work; copies given to all assembly members

- Assembly needs to address immediate issues such as environment and global conflict (Bosnia)

- Fight against pollution. Relationship with 21st century.

- Form commissions in key areas: 1. education and understanding; 2. conflict resolution/prevention; 3. sustainable development; 4. the crisis of spirituality, not only private but collective spirituality

- Issues to focus on: - violence; economics; environment; promote respect for all religions

- Priorities -- environment, respect of nature, children, violence, homelessness, AIDS, the poor, the sick and diseased

- Two tenets are important to "re-vision" human values: 1) respect for all forms of life; 2) respect for all life support systems as a natural, logical extension of the first principle

- We are here not just for people but for the whole household -- animals, plants, all inanimate life. Our job is to care for the whole earth.

Emergency Interventional Resources
- Technical support for resources should be provided to communities torn by violence: water, power, health services... Formation of a network of such support should be at a grass roots level.

Radical Recognition of Women

Empowerment of Women
- 3. Empowerment of women: Include women in decision making processes of the world's religious institutions, also provide education for women.

Challenge Religious Exploitation of Women
- Attitude towards women must change.

- Can we as a Assembly address the exploitation of women in the name of religion?

- We support women networking at a local national and global level.

- Women must be treated with respect.

Dispelling "Less Than" Myths
- 1. Dispelling less than myths: Why were there no major women's events at the Parliament? Why did the women do all the work while the men were at the podium?

- Our job is dispelling the myth of women as "less than" bringing her to the level God made her.

- The international religions community can sign up in solidarity with the women of the world. Document available for signing, now. Women's liberation.

Human Rights

Indigenous Rights
- Move quickly and definitely to formally acknowledge the world has great problems and religious institutions have been the source of many of these problems by failing as religious people, not practicing what we preach and this has been most difficult for indigenous people.

- The indigenous people must be formally recognized and apologized to and the Council must do this in some explicit way.

Social Justice
- A declaration could be signed as a statement of support and solidarity of the human rights of another group were violated.

- Gandhi said, "We want to wipe every tear form every eye." - our spiritual, social action.

- Heighten awareness and loosen purse strings. We need to raise the level of consciousness that the human relations is the number one priority of mankind (and a loosening of purse strings) to support this effort.

- Issue: Need to address the violations of human rights in the name of religion, the suffering of people because of belief.

- Issue: There is a vacancy in interfaith work in the area of human rights.

- Ongoing Parliament Work: commit to work for a speak out together; social justice (equality for all sexes, races, religions); for the poor, disabled, young, old, minorities.

- Purpose: World without war is still our goal.

- Religion must stop blessing guns and soldiers.

- Suggestion: Find ways to address problems on our own doorstep. What can we do now?! Assembly talk about human rights or address homelessness and what to do about it.

- Suggestions: A human rights watch set up in each education. Majority religion set up a watch to protect minority religions in the country.

- We condemn genocide in all of its forms.

- We must provide a centralized support system for justice.

Economic Justice
- Economics as source of religious conflict. Council should sponsor investigation/study.

- Economics: war against pain.

- Eradication of poverty involves: organized communities gathering information about the needs of neighboring communities which they might help to serve.

- Issue: Poverty and lack of basic needs of many of world's peoples. Inequality of wealth and distribution of resources.

Quality of life. Economics. Support economic growth, education, health care.

- Suggestion to address poverty: Need to fight against laws and policies which promote and divide people. Struggle against the system which disempowers.

- Suggestion: Need to have economic equality, some kind of just distribution of wealth and resources. Globalized understanding of use of resources.

Resolving Conflict

Dialogue

Forums on Otherness
- Leaders want to continue the dialogue beyond the Parliament, they deeply appreciate the experience of being together and experience a communion of commitment to on-going interaction.

- Need a forum to raise views on neutral ground to come to understanding between religious and spiritual traditions without this the danger of arriving at least common denominator is unavoidable.

- Need inter-faith dialogue between mainstream religion and fundamentalist groups.

- We need each other's "otherness" to confront each other and learn from one-another.

Deepening Dialogue
- Before there can be serious dialogue, people need to be heard, a prerequisite for being heard is to have access like POWR, however necessary this is insufficient if the number of people willing to listen is few. There is need to hear from and listen to the citizens of the Third World.

- Can we develop through our dialogue a better understanding of the differences between cultural and religious factors, such as the cause of female suppression all over the world, with the Islamic world as a case in point.

- Deep Dialogue: have representative group willing to go DEEP into issues.

- Dialogue needed for: scientists and religious leaders to talk about world issues; religious leaders among themselves to review difference in theology

- Dialogue on religions, truth and differences.

- Go beyond victim and oppressor.

- Hope: One continuing dialogue can make the human heart more deep, more broad

- Issues that need East/West Dialogue: Western traditions think meditation is demonic; Why is there such a global impression that Islamic women areoppressed and dominated

- The very act of dialogue here, (the way we have been here together) is a religious act.

Centre for Dialogue & Mediations
- Hold inter-religious dialogue events in countries where there is a lot of religious friction and bring the local religious leaders into that dialogue. Televise and broadcast widely so that the whole country/region is exposed to the dialogue as an example.

- International arbitration mediation council.

- Learning Center for dialogue and mediation.

Conflict Resolution

Conflict Education
- Focus our effort on 4 or 5 religions, most conflicts occur within a few religions: Hindu, Muslim, Judaism, Christianity. Start with these and other big one- don't spread our efforts and resources thin.

- Local/Regional POWR: focus these especially on local conflicts

International Inter-faith Conciliation & Mediation Team
- Bring in facilitators, educators, counselors and psychologists to work with children at the site of conflicts. Objective -- try to prevent ravages of war from transferring/proceeding from generation to generation.

- Many projects to not be launched when situation is out of control. Anticipate escalation of problems and address before situation gets out control. Establish on-going programs in those areas.

- On-going network should support local education and training in conflict resolution, morality and collaboration

- Ongoing network should support local education and training in conflict resolution, morality and collaboration.

Inter-faith Conflict-Healing Sanctuaries

- A working group be established to condemn all war, especially religiously motivated war and to intervene appropriately

- Intervene in conflicts create a commission of religious leaders on call to: go to the site of conflict; mobilize resources for peace; caution must do more than walk around visit must listen to people and do something

- Permanent Council to go around to places of conflict in the world as a moral force perhaps connected to the UN.

- Task force/inter-religious peace delegation sent to world flashpoints, truly inter-religious, sponsored by Council, case: Franciscans of Assisi visiting Hussein and releasing hostages.

- That there be formed an international and inter-faith conciliation & mediation service to provide for quick intervention in the case of ethnic and religious conflicts through: consultation with adversarial groups; quiet efforts at mediation and reconciliation; public appeals for the end of violence where it may occur

Withdrawing Local Support for Religious Violence

- Task force to create a container with international power in religious sector for social renewal and healing. A safe place for polarized groups to meet; to admit fault; to ask for forgiveness; to do something without rankle; to be accountable in change

- The on-going work could include creating reconciliation and mediation centers

Practicing What We Preach

Being the Demonstration

- Lack of compassion: Some people feel they will help another only if he/she is in their faith. Charity: you are not a believer in God if you can sleep while your neighbor is hungry.

- Listen, think, Do: Post-Parliament Commitments

- Major challenge is ego.

- Promote positive aspect of religion, i.e., religious leaders are here. Emphasize more spirituality in leaders, essence of faith without excess ritual. Fact religion is also doing wonderful things.

- The world needs a clear and strong demonstration of our belief in God, manifest in the way we treat one another.

We are here to model the changes we seek to create. Create from place of humbleness, joy, humor, smiles, representative of every faith, culture, sexual persuasion, feminine represented. bold statements generated about common areas of concern.

- we want to ask each of us to have a focused meditation of ten minutes a day on the ongoing work of the Parliament (when we awaken).

Change of Heart

- Individual commitment to study all religions, to show respect to all faiths and paths, never to criticize religions or founders of religions.

- Our hospitality toward each other is a sacred hospitality.

- Use of the "Magna Carta of friendship and Decency to all People."

- What is most essential is the change of heart and change of mind to be willing to live together. this can only be achieved when each of us brings the spirit of respect and openness to a dialogue from this will to understand and will to live together we can leave the agony behind.

Living It

- Hope that "positive" influences of religion can prevail over "negative" aspects of religion.

- Issue: How are we actually living the principles of our religions on a day-to-day, person-to-person basis?

- It is perceived that if one studies and practices one's own tradition at a deep level, that person will also understand the deep principles of another's tradition. this level of piety provides common ground.

Right Now!

- Immediate individual work: capture this experience while hot and Parliament is news. Go out, speak to folks, use video, write open letter to editors.

- One next step will be for me to bring the ethic to some small groups in my community that will want to dialogue about it.

- Re-insertion of spirituality into every walk of life: into United Nations; into political world; into family life; into business

- Two commitments: each Assembly representative here to commit to continuing or beginning interfaith dialogue upon return to his or her home place; each Assembly representative here to commit to equal opportunity and education for men and women.

Commitment

- At our grassroots in realistic practice Sunday service, once every three months, "Awareness of global consciousness." Service on Sunday will be conducted using universal terminology, avoiding own terminology. Buddhist teacher.

- General atmosphere of my group was one of top cooperation and

consultation. Individual commitments were given and many recommendations. Ended by offering invitations to visit each other and stay in touch.

- I commit as editor of our monthly magazine to have an article from people of different faiths.

- I commit to meeting with people, talking with people, sharing with people, learning with people, getting together with people, channeling our energy for survival and creating a climate of co-existence through awareness of oneness.

- I commit to once a month visiting another faith's temple.

In Recognition Of Chicago - Thanks

Historic Milestone

Importance of this parliament: The impact of seeing and hearing, with a large number of religious groups that are here.

- Let there not be a memory gap of the importance of interfaith meetings.

- This event is very significant.

- This is a milestone along the way of interfaith. This Parliament: 1) is historic; 2) globalized so much energy for the benefit of so many people.

Powerful Model

- Chicago effort - Might now work to fully understand the community-based structure - as a model of strengthening the understanding that the global is local & vice versa.

- Chicago has presented us with a powerful model of a community that is finding its global reality- and in its spiritual diversity: built a Parliament on the strength of that- which would also strengthen those connections and recognition of that every day reality in Chicago.

- Work to fully understand community structure as a model of strengthening the understanding that the global is local and vice versa