

PEACE WITH JUSTICE FOR THE WHOLE CREATION

A Foundational Statement For Ecumenical Co-operation in Asia
The European Ecumenical Assembly,
Basel, Switzerland, May 15-21, 1989

- I. Foreword, by Archbishop Henry S. D'Souza, Secretary General of the Federation of Asian Bishops' Conferences
- II. Letter of Pope John Paul II to Cardinal Carlo Martini, Joint President of the European Ecumenical Assembly
- III. The Final Document of the European Ecumenical Assembly: "Peace with Justice for the Whole Creation"

I. FOREWORD

by

Archbishop Henry S. D'Souza

The European Ecumenical Assembly, "Peace with Justice for the Whole Creation," took place in Basel, Switzerland from May 15 to 21, 1989. It was attended by 700 official delegates from almost every country of Europe, with guest participants and consultants from every part of the world. There were over 600 media people, who, first sceptical in their reports about this "Dream of Basel," came to realize that the delegates and other participants had come to Basel from Churches, organizations and grass-root communities, "thirsting to enrich the vision and motivation of their own action for justice, peace and the integrity of creation." The participants were taking seriously the challenge of Professor Carl von Weizsaecker that "the time was running out."

It was my privilege to represent the Federation of Asian Bishops' Conferences at this extraordinary event. As I consult now my notes, I recorded this impression: "When I was young I thought Europe was Christian. Later I came to the conviction that Europe is no longer in touch with its spiritual resources. Now I am encountering a new Christian Europe at this Assembly."

At the closing session everyone was invited to write on a special card his or her personal commitment; to hand that card to the person on the right, to be reminded by that person of this commitment after six months. I decided then to share this ecumenical experience with my co-workers in Asia. I am now doing this, quoting liberally, at this writing, from the published documentation of the Assembly.

The following points seem to call for special mention for us in Asia:

1. The European Ecumenical Assembly (EEA) was an unprecedented ecumenical event.

This was the first time since the Great Schism of 1054 between the Christian East and the Christian West that Anglican, Catholic, Orthodox and Protestant Churches and Christians had come together in such numbers and range in order to respond with Christian hope to the dangers of our time and to translate this hope into concrete steps. The preliminary work of the Conference of European Churches (CEC) and the Council of European Bishops' Conferences (CCEE) meetings had had a positive influence. The preparation and organization of the Assembly had been what many called a "conciliar process," though out of consideration for some Churches they spoke rather of an "ecumenical process for justice, peace and the integrity of creation." The spiritual life and worship of the Assembly testified to the hope and readiness for a commitment transcending confessional boundaries. The document, the message, the work group reports and the minority opinions amounted to an appreciable deposit which is at the same time an invitation to continued work. The ecumenical cooperation confirmed the assertion that it is possible for us to grow into the wealth of other traditions and contexts. While the final document had only the authority of the members voting for it, the claim to authority still persists within the people of God. What the European Ecumenical Assembly in Basel has shown is that more is possible than has yet been realized.

2. The Assembly demonstrated that different forms of the Church can get along well together.

The preparatory group decided that the Assembly should be neither a study conference of official Church representatives and specialists, nor a Church rally serving primarily as a platform for addresses on major issues, for bible study and for worship. The specificity of the EEA as a whole should be constituted by elements of both a study conference and a church rally. The Assembly succeeded in bringing together those who could speak for their Churches and those who had special knowledge and experience of the struggle for justice, peace and the integrity of creation.

What can be the significance of the Final Document of this remarkable convocation of Christians — there in Basel in more than a capacity of personal interest but as representatives of their Churches and organizations — for Christians in Asia?

I propose these two reasons only, but I could give more, I am sure.

1. The Final Document is the result of a long process of thought, debate and prayer, and represents a common vision of Christian faith and action shared by Christians of every persuasion within the Christian Churches and communities. The Document can provide us with a sense of assurance that in our own ecumenical discussions in Asia, looking to common action, we Christians have in hand a statement which can be accepted by all, or most, with peace of conscience.

2. We can read and study this Final Document, and make it our own as it flows from our Christian faith, and relates to our situation in Asia, making any adjustment of evaluation for each local situation, as we move it from one continent to another. We can "own" this Final Document, and go on from here, without redoing the whole process — without going back in time to invent that famous proverbial "wheel" again — and go forward to make this vision of faith more relevant to our Asia, to call us to make our own here this vision of God's Kingdom, and to work for the fullness of the Reign of God in Asia.

One of the participants called the European Ecumenical Assembly "Basel II." It was not to suggest it was an ecumenical council, certainly. Pope John Paul saw manifested the working of the Holy Spirit in our midst. May this work of the Spirit find its effect soon in Asia.

II. LETTER FROM POPE JOHN PAUL II

to Cardinal Carlo Maria Martini,
President of the Council of the Episcopal Conferences of Europe
Joint President of the European Ecumenical Assembly

Met in Basel for a great Ecumenical Assembly, the Council of the Episcopal Conferences of Europe (CCEE) and the Conference of European Churches (CEC) are concentrating their thoughts on the theme of peace with justice and how these aims can be promoted on the basis of a specifically Christian commitment.

Provisionally, your labors are being pursued during the week of Pentecost when we remember the descent of the Holy Spirit on the nascent church, constituting it as Church and sending it forth on its mission. I see here a first sign of the significance of this Assembly. It brings together for the first time Christians from all corners of Europe, from East as well as West, from North as well as South, and does so indeed under the moving of "the Spirit who was sent to lead us into all the truth" (cf. Jn 16:13) and to reveal "the depth of God" (cf. 1 Cor 2:10). The Spirit

alone, in fact, can inaugurate such a venture; the Spirit alone can be at once the *source* and the guarantor of its success. In turning in this way to the Holy Spirit and, through him, to the Most Holy and Indivisible Trinity, the Churches of Europe seek to demonstrate to themselves and to the world the source of the conception of peace to which they believe themselves committed, and of the justice which is the inseparable condition of this peace.

It is certain that it cannot be a question of just *any* peace or just *any* justice. Quite the reverse! As the very significant title of your Assembly underlines, it is a question of "the peace of God which passes all understanding" (Phil 4:7) and of "the justice of God" revealed to us in the Gospel (cf. Rom 1:17). Peace and justice, moreover, are identical with Christ, the Word of God made flesh, who bears the names: Christ who is "our peace" (Eph 2:14); him whom God has made "our justice" (cf. 1 Cor 1:30).

This is why it is only in prayer that the Basel Assembly can bring to fruition the common commitments which will flow from it. How can we fail to recall here those memorable hours in Assisi and the common supplications of Christians and meditations of other believers? I am very glad that the Basel Assembly is giving prayers so important a place and I would like to assure you that I shall be one with you during this week of grace.

The moment you have chosen for this Assembly of "Peace with Justice" also seems a specially propitious one. The encouraging developments taking place in certain countries permit us to view with greater confidence the future of this Europe, so sorely tried in the past by wars and divisions. Are these developments not an answer of God to the prayers of men and women of good will?

The time may well have come for a solemn witness by all Christians united together in favor of peace, that peace which God and his Christ "alone can give" (cf. Jn 14:27) because it implies, above all, the disarmament of hearts and minds and commitment to a "greater justice" (cf. Mt 5:20).

From this standpoint, the responsibility of Christians and Churches in Europe seems decisive. There is in fact a specifically Christian contribution to "peace with justice," one we are at all times called upon to make but above all at such a time as this. It should, of course, be a contribution in harmony with the Christian roots and the true vocation of this continent. Political agreements and negotiations are necessary means for achieving peace and we are deeply indebted to those men and women who devote themselves to these efforts with conviction, perseverance and generosity. But if these efforts are to bear any lasting fruits, they need a

soul. For us, it is a Christian inspiration which can provide this soul by its intrinsic reference to God the Creator, Savior and Sanctifier, and to the dignity of every man and every woman, created in his image and likeness.

As disciples of Christ, we are persuaded that only at this level will a true remedy and complete healing be found for the still gaping wounds in our Europe, in East and West, in North and South. I am thinking here of various forms of discrimination, of failures in hospitality, of the poverty which lies at our very doors, of the contempt for human life from its very first to its very last moments.

I am also thinking of the world of nature, of the wastage of resources, of those towns in danger of becoming completely uninhabitable.

In reality, all these aspects of the life and environment of human society are inseparably one: the human race and its universe face to face with God who holds us responsible. Only God can match us with this hour and lift us to the height of our task. Only God can inspire in us the necessary and concerted commitment to accomplish this task. It is this that your Ecumenical Assembly in Basel is seeking to make quite clear. This is the measure of what is at stake here.

The Holy Spirit will grant you the grace and strength for this.

With you all, I pray that you may be blessed with his presence and his aid.

May the blessing of Almighty God, Father, Son and Holy Spirit be on all who participate.

The Vatican
11th May 1989

Joannes Paulus II

III. THE FINAL DOCUMENT

of the European Ecumenical Assembly

PEACE WITH JUSTICE FOR THE WHOLE CREATION

FOREWORD TO THE FINAL DOCUMENT

In October 1988, the Conference of European Churches (CEC) and the Council of European Bishops' Conferences (CCEE) published the first draft of a working document for the European Ecumenical Assembly Peace with Justice. This served as a basis for an open discussion in the churches and among Christians. The request to respond to this first draft was taken seriously by many churches, ecumenical groups working for justice, peace and the integrity of creation, congregations, movements

and action groups. The organisers of the European Ecumenical Assembly received some 600 replies from most of the countries in Europe. In several cases the reactions were the result of an ecumenical conciliar process in the country in question. On the basis of these 600 responses a joint drafting committee of CEC and CCEE drew up a second draft working document in March 1989. This text was mailed in the beginning of April 1989 to the member churches of CEC and the Bishops' Conferences of CCEE, to all delegates and to those who responded to the first draft. It served as preparatory material and constituted the basis for discussion at the Assembly. A first result of these preparations from individual delegates and whole delegations from many churches were 64 statements with some 500 proposals for changes. Many additional changes were proposed by the 20 working groups during the first half of the Assembly ...

The [third and final] document was adopted by an overwhelming majority of delegates present. 504 delegates cast their votes, 481 for adoption of the document, 12 against and 11 abstentions. The majority of 95.4 per cent of votes was well in excess of the required 75 per cent majority.

It can safely be said that this is a document based on an unprecedented process of consultation and participation within the European churches. It also achieved its aim of providing a consensus document at the Basel Assembly. We now have pleasure in commending it to the churches of Europe for study and action.

Metropolitan Alexy
President of CEC

Cardinal Carlo Maria Martini
President of CCEE

Jean Fischer
General Secretary of CEC

Ivo Fürer
General Secretary of CCEE

Geneva and St. Gallen, June 1989

I. THE EUROPEAN ECUMENICAL ASSEMBLY PEACE WITH JUSTICE

1. We are assembled here in Basel to examine together what the Holy Spirit tells the churches today. We are aware of the deadly threats which humanity is facing today. But God is a God of life who will not abandon the work of his hands. Rather, God calls us to abandon the ways of injustice, violence and exploitation. God's call for conversion is the door to life.

2. We give thanks to God, the Creator of all that exists; to God the Son, who has reconciled the world with the Father and offers salvation to all people, individually and together; to God the Spirit, who brings life

and makes perfect. We look forward to the coming of the reign of God where justice and peace will embrace each other and the whole of creation will be made new. We give thanks for every sign of the reign of God manifest in our midst.

3. The European Ecumenical Assembly Peace with Justice, held in Basel from 15 to 21 May, 1989, has proved to be an important landmark in ecumenical co-operation. The decision to hold the European Assembly Peace with Justice was taken at the CEC General Assembly in 1986. We, almost 700 delegates from the 120 member churches of the Conference of European Churches (CEC) and the 25 Bishops' Conferences of the Council of European Bishops' Conferences (CCEE), rejoice in the wide representation from the churches and peoples of Europe. At the same time, we note with regret that no Christians residing in Albania were able to attend the Assembly. The decision of CEC followed the call of the Vancouver 1983 General Assembly of the World Council of Churches to its member churches to enter now into a "*conciliar process of mutual commitment (covenant) for Justice, Peace and the Integrity of Creation.*" Most of the member churches of CEC understand the Basel Assembly also to be a contribution to this "conciliar process." Other churches taking part in the Assembly prefer not to use the term "conciliar process." But all the churches represented in Basel agree that they are committed to an ecumenical process for Justice, Peace and the Integrity of Creation.

4. We understand our Assembly in Basel as an opportunity for common prayer, consultation and affirmation in the hope and expectation that the Holy Spirit will use it for reconciliation, renewal and transformation of the churches, leading them closer to the truth of the Gospel and deepening their solidarity and mutual love. We are convinced that Christians need to meet at every level of the churches' life to coordinate their response to the threats hanging over the future of humanity. Their witness and life will be decisive. We rejoice in the many forces both in our churches and our societies already working for justice, for peace and for a deeper respect for the rights of every creature. We rejoice that we are not alone in this struggle. The basis of our commitment is faith in Jesus Christ. We also want to be in dialogue with people of other faiths and world views who share the same concerns. The way to a sustainable future can only be found through a common effort.

5. We have been called by the CEC and CCEE. We speak here as delegates from the churches in Europe. Even if our churches are not yet in full communion, we want to give a common testimony to the faith by which we live as Christians. The following text is primarily addressed to the churches, to their members, to groups and individuals. Our first concern is a renewed Christian response to the signs of the times. It is through

our churches that we address governments and societies.

6. The structure of this document is modelled on the three steps "see, judge, act." The text starts with a description of the situation (chapter II). The following chapters deal with our common faith and conversion (chapters III and IV). At the end the text focuses on a vision of the future of Europe, and affirmations, recommendations and practical commitments (chapters V and VI).

7. The level of interest and commitment shown in the churches on the issues of justice, peace and the integrity of creation, as well as the deep commitment shown by other groups in society working on these issues, is a source of renewed hope and encouragement to us.

II. THE CHALLENGES WE FACE

8. We face a cumulative series of interlocking problems which endanger human survival. Together they represent a global crisis. These problems may be looked at under the headings Justice, Peace and the Environment. Awareness is growing that they are urgent and related. Unless far-reaching changes are made, the crisis will intensify in the years ahead. What we fear as a crisis will become a real catastrophe for our children and grandchildren.

2.1 Threats to Justice

9. More than 950 million human beings today lack the basic necessities of life. Millions have become victims of violence, civil wars and calous disregard, or have died of hunger and lack of basic health services. Throughout the world the sanctity of life is threatened in many ways. Many of the poor nations are deprived of the possibility of meeting even the most basic human needs of the citizens. Even in the rich industrialized countries the number of people living under the subsistence level is growing steadily. The debt crisis is perhaps the most spectacular example of economic injustice. Human rights are being violated on a massive scale. This is true for economic, social, cultural and religious rights, as well as civil and political rights.

10. Nations cannot overcome the problems of injustice and poverty on their own. A new international order, in which human rights are effectively recognized, international law is strengthened and institutionally enforced and just economic relations are established, is required.

2.2 Threats to Peace

11. Over 100 wars, causing a vast toll of human lives, have been fought since 1945 in what is often wrongly called the "post-war" period. The massive arsenals of nuclear, conventional and other weapons threaten the entire human race. Awareness is growing that deterrence based upon weapons of mass destruction cannot be relied upon to preserve peace. The continuing risk of failure is a sufficient reason why the deterrence system must be overcome. Arms spending worldwide consumes vast resources which are needed for development and the protection of the environment. War and the threat of war are features even of the modern world. Prevention of war is one of the most urgent political tasks for governments. National means of defence cannot guarantee safety and security in the modern world; the institution of war must be abolished. An international peace order is required.

2.3 Threats to the Environment

12. Thousands of different species of animals and plants have been made extinct. It is already clear that irreparable damage has been inflicted on nature by humanity. In the last 20 years, scientific reports have persistently warned about the ecologically damaging consequences of the industry and agriculture of technological society.

13. The energy problems present huge difficulties. Rich countries in the North face the need to change energy consumption patterns. The greenhouse effect and damage to the ozone layer require urgent, coordinated international measures. We are uncertain how to regulate problematic scientific developments, such as genetic engineering. Accidents and catastrophes like Chernobyl, Bhopal and the pollution of the Rhine (Schweizerhalle) have shocked people into awareness of threats to the environment. Dying trees and woods, poisoned rivers and seas provide visible evidence of pollution which crosses national boundaries by water and air. Environmental problems cannot be solved by governments on a national level. An international ecological order is required.

2.4 Interlocking dimensions of the crisis

14. The interlocking dimensions of the crisis can only be shown by some examples. As a first illustration we choose the connection between economic injustice and deforestation in the Amazon region. The debt crisis severely affects Brazil. A large part of the debt was incurred by military spending and was partly used to develop the Brazilian arms industry. Efforts to repay the debts particularly harm the poor. The failure to implement land reform has meant that settlers move into the rain

forest. The way of life of the indigenous population is severely disrupted and threatened. Transnational corporations too have bought up large areas of forest which they clear. This has led to a dramatic loss of genetic resources. Burning of wood has a damaging effect on the world's atmosphere.

15. As a second illustration we refer to the refugee crisis involving millions of people. War has forced many to flee their countries. Civil wars have caused internal displacement. In the Horn of Africa, war and environmental degradation have destroyed the basis for life for large sectors of the population. Neighboring countries, which are themselves poor, are forced to receive hundreds of thousands of refugees. The numbers accepted by European countries are very small by comparison.

16. The issue of population is a further example of this linkage. Unbalanced and unstable population growth and distribution aggravates poverty and hunger, social conflict and damage to the environment. While the rich countries have relatively stable populations, they consume the majority of available energy resources. Poor countries, with rapidly growing populations, suffer from a shortage of energy resources and are forced to meet their needs in manners that are destructive to the environment. The question of dealing with population growth needs to be approached in a responsible manner that both respects the conscience of persons and takes into account the social and environmental dimensions of these interconnected problems.

17. A final aspect must be stressed – namely the injustice, war and environmental damage affect women more directly and drastically than men. Women are half of humanity, who bear the main burden of the current crisis. As a consequence of this, children are also severely affected and victimized. The oppression of women and violation of women's rights have been overlooked to an alarming degree. Women are marginalized and excluded from decision-making structures. Sexism is a contributing factor of the global crisis. The term "feminization of poverty" clearly expresses the way in which the cost is unfairly distributed. For women in the South, at the edge of subsistence, this is literally a matter of life and death.

2.5 Deeper roots of the current crisis

18. How have we come to this situation? What are the root causes of the threats we are facing today? For many, the answer seems obvious. The reason is to be sought in the immense range of means and possibilities put into the hands of human beings by science and technology. The fundamental changes which have occurred both in the ordering of societies and

in the relationship to the natural world have their cause in the dramatic expansion of the scope of human action. Modern means of production are the basis for today's economy. They provide possibilities of exploitation which never existed before. Technology has changed the nature of war and has equipped dictatorial regimes with new means of control and repression. Abuse of technology is responsible for the increasing exploitation and, if not brought under control, destruction of the environment. Technology has brought many blessings, but at the same time, instead of serving humanity, it has developed into a threat to its future. It has created entire systems in which even small human errors can be disastrous.

19. The real causes, however, are to be sought in the very heart of humankind, in human attitudes and mentalities. There is the illusion that human beings are capable of shaping the world; the self-aggrandizement, which leads to an overestimation of our human role with respect to the whole of life; an ideology of constant growth without reference to ethical values is at the root of economic systems both in the West and in the East; the conviction that the created world has been put into our hands for exploitation rather than for care and cultivation; the blind confidence that new discoveries will solve problems as they arise and the subsequent neglect of the risks which have been brought about by our own actions.

20. There is a clear need for the resources of science and technology as we face the future. But if we are to serve the causes of justice, peace and the preservation of the environment, the expectations they have generated must be radically re-evaluated. As Christians, we cannot uncritically advocate an ideology of human progress which of itself does not take adequate account of the whole person. We cannot, therefore, share in the blind confidence in human achievement. We also resist with equal emphasis the growing tendency towards feelings of powerlessness, resignation or despair. In our understanding, Christian hope is a movement of resistance against fatalism. We believe that it is through conversion to Christ that we shall discover the full meaning of human life.

III. THE FAITH WE AFFIRM

3.1 The foundation of our responsibility

21. We owe our life to God the Creator, the triune God – Father, Son and Holy Spirit; who in his mercy has revealed himself to humanity in Jesus Christ. Irrespective of persisting confessional differences we all share in this faith.

22. God manifested perfect love in the way that the whole of creation was accomplished. "And God saw everything that he had made and be-

hold, it was very good" (Gen 1.31). God created us all, as unique human beings, in his image, as brothers and sisters, as part of, and in deep dependence on, creation as a whole. God called us to a life in love – establishing between us relations and structures of love. The human community is to be in the image of the infinite love which links the three divine Persons in the Trinity; therefore it should be a "koinonia" (communion) of love. The sacredness of the human person has a central place in the mystery of the "oikonomia" (order of salvation). The Creator "placed him on the earth, a new Angel, a mingled worshipper, fully initiated into the visible creation, but only partially into the intellectual; king of all upon earth, but subject to the King above, ... a living creature, trained here and then moved elsewhere; and to complete the mystery, deified by its inclination to God" (Gregory of Nazianzus, or, 45,7). Creation is founded and recapitulated in the incarnation of the Logos of God and the divinization of humanity. "Christ made new the old man" (Hippolytus, contr. Haeres, 10, 34. PG 16, 3454).

23. As the entire human race was already existing in the old Adam, in the same way it is recapitulated in the new Adam, our Lord Jesus Christ. For us Christians "humanity is one, namely the entire race" (Gregory of Nazianzus, or 31,15. PG 36, 149).

24. But we have sinned against the purposes of God. The fall of humanity (Gen 3) resulted in the loss of divine peace and justice for humanity and brought harm and damage on the whole of creation. The loss of divine peace and justice caused the loss in human relationships, as can be seen in the Biblical story of the murder of Abel (Gen 4.1–8). It disturbed not only the human community but also had consequences for God's creation. "When you till the ground, it will no longer yield you its wealth," God says to Cain (Gen 4.12).

25. On the basis of the Biblical witness we affirm that, despite the alienation of humanity from the source of all life, God remains faithful. Again and again God gives hope by establishing and re-establishing the divine covenant with humanity. We hear of a sequence of covenants from Noah (Gen 9), to Abraham (Gen 12), to Moses and the people of Israel. God seeks communion with humanity. In order to enjoy the gift of life the people had to remain faithful to God. But the history of salvation shows that they were ready to destroy the covenants by being disobedient to the Creator. Injustice and iniquity prevailed among them (Is 1.4). This is why prophets were sent to call the people back to the ways of God by changing their hearts and minds.

26. God's covenant has been ultimately established in Jesus Christ. Through him the reconciliation of humanity with its Creator has been ful-

filled: "For God wanted all perfection to be found in him and all things to be reconciled through him and for him, everything in heaven and everything on earth, when he made peace by his death on the cross" (Col 1.19-20). In Christ, crucified and resurrected, the way is opened for fallen humanity to receive peace with God and between themselves (John 14.27), to attain divine justice (Mt 6.33) and, finally, full salvation together with the whole creation, as the apostle Paul says: "Therefore if any one is in Christ he is a new creation; the old has passed away, behold the new has come" (2 Cor 5.17). There is a promise for the whole of creation. God's work of creation is not yet closed. God continues exercising his creative power over the world. Thus Jesus says: "My Father is working still, and I am working" (John 5.17).

27. Reconciliation in Jesus Christ opens the gates to everlasting life. The fullness of blessing will be revealed with the final coming of God's reign which is "righteousness, peace and joy in the Holy Spirit" (Rom 14.17). We are waiting together with the whole creation for this future glory to be revealed and we know that it is only then that our present sinful condition will be finally overcome. Still, at the same time we affirm that the future manifests itself already here and now in our earthly life. The highest destiny of humanity, therefore, is to seek here and now divine peace and justice, in the awareness of our solidarity with the whole of God's creation.

28. On the basis of this faith we proclaim the Gospel of Peace. In the New Testament, the Good News of the revelation of God to humanity and the redemption through Jesus Christ are called the "Gospel of Peace" (Eph 6.15). Peace with God is the source of true and genuine peace among human beings. Jesus Christ is the foundation of a restored communion among people. What he told the disciples applies to us as well: "Peace I leave you, my peace I give to you; not as the world gives do I give to you" (John 14.27).

29. The concept of peace (*shalom*) is central in the Old Testament. The term *shalom* has a much richer meaning than we normally associate with peace. It means harmony and wholeness and includes health and the achievement of full personhood. It encompasses all dimensions of life – embracing personal and family life as well as the realms of society both national and international. It is more than the limited political security which today is often called peace. *Shalom* rather points to that divine reality which embraces the gifts of justice, peace and the integrity of creation in their mutual interrelation. For the prophet Isaiah, peace worthy of that name can only be with justice and righteousness (Is 9.7); and the future peaceful condition of the people will be accompanied by the rejoicing and blossoming of the dry land and the wilderness (Is 35.1-2). It is

therefore not surprising that shalom is the term par excellence used to describe the messianic promises.

30. The fulfillment of these messianic promises has come through our Savior and Redeemer Jesus Christ who established the New and Eternal covenant with humanity: he is our shalom. The covenant is God's initiative but it presupposes two sides: God invites human beings to live in communion with him and with one another; in his mercy, God allows us to be his partners and co-workers.

31. The God of Justice: We affirm that God the Creator, God the Liberator, is at the same time the God of Justice. We are justified by the merciful God in Jesus Christ and called to work for his justice. Throughout the Old Testament the requirement of justice is consistently stressed. Its dominant characteristic is the care and protection of the poor and the stranger and the defence and promotion of their rights, as well as its emphasis on the concept and practice of sharing. The prophetic message of justice is a call for the total transformation of unjust structures and patterns of behavior. Let us also remember that in continuity with the faith witnessed to by the Old Testament, Jesus conceived of and lived his messianic vocation as a mission of salvation for all, of the liberation of the poor, the suffering and the oppressed. "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk 4.18-19, quoting Is 61.1-2). This liberation is initiated in present history and perfectly fulfilled in the resurrection (1 Cor 15.42-57). In the New Testament the prophetic message of justice is recalled and extended in the two beatitudes on justice (Mt 5.6, 5.10) and in the higher justice of the Sermon on the Mount (Mt 5.20).

32. The God of Peace and Reconciliation: Reconciliation with God is essential to the Gospel of peace (Rom 5.1). The Church is called to witness to God's reconciliation. As Christ has brought reconciliation to us, we are to be messengers of reconciliation in the world. "For he is the peace between us, and has made the two – Jews and pagans – into one and broken down the barrier which used to keep them apart" (Eph 2.14). The merciful love of God, who forgives sinful human beings, is the basis of our love for friend and enemy alike. According to the Gospel, the pursuit of peace involves struggle, suffering and active resistance. True peace is always peace with justice. Peace and justice need to be understood and interpreted in the light of each other. The insistence of the prophets on justice warns us against surrendering to or compromising with injustice, against the passivity which is cowardice, complicity or the preservation of our own peace at the expense of others, especially the weak who have no

power and voice to defend their dignity and their rights. As Christians we believe that true peace will be granted by walking with Christ, even though we often shy away from following him to the end. His renunciation of violence flows from that love which seeks even the enemy in order to transform him or her and to overcome enmity as well as violence. This love is ready to suffer in an active way. It exposes the unjust character of the act of violence, makes accountable those who use violence and draws the enemy into a relationship of peace (Mt 5.38-48; John 18.23). Jesus places the way of nonviolence under the promise of a peaceful earth (Mt 5.5). Recognizing the problem of self-defence and the duty of the state to protect its citizens, we are still confronted by the life, teaching and example of Jesus Christ.

33. The God of Creation: Finally, we affirm that God the Creator upholds and loves all his creatures. Therefore, they all have a fundamental right to life. God the Creator has given humanity a special place within the creation: "The Lord God took the man and put him in the garden of Eden to till it and care for it" (Gen 2.15; et 4.1-28). We are to be stewards within God's world. Stewardship is not ownership. God the Creator remains the sole owner, in the full sense of the term, of the entire creation. As the psalmist puts it: "The earth is the Lord's and the fullness thereof, the world and those who dwell therein: for he has founded it upon the seas and established it upon the rivers" (Ps 24.1-2). To understand rightly the special role of human beings as the most privileged creature among all, it is important to remember that the whole of creation is ordered to the glory of God. This is the fundamental meaning of the Sabbath day (Gen 2.3). Not humanity but God is the beginning, the center and the culmination of all creation and history: "I am the Alpha and the Omega, who is and who was and who is to come, the Sovereign Lord of all" (Rev 1.8).

34. So, we have to reconsider the prevailing ethics of recent centuries, which, in contrast to the real meaning of the Word of God, allowed humanity to "dominate" the creation for its own ends, when, on the contrary, humanity should act as steward in service – service both of God and of the creation itself. Therefore, humanity has to preserve and promote the integrity of creation in obedience to God, for the good of future generations. As the true image of God and Lord of Creation, Christ shows us the way to fulfill our mission of obedience to the creative plan of God.

3.3 The hope to which we witness

35. The hope to which we witness rests on the conviction that God's will is that all human beings may be saved. (1 Tm 2.4) and that he offers

to them the supreme gift of everlasting life. "If for this life only we have hoped in Christ, we are of all men most to be pitied" (1 Cor 15.19). We expect "a new heaven and a new earth" (Rev 21.1). In other words, we hope for the transformation of our creation: "Behold, I make all things new" (Rev 21.5). The new creation is the definite accomplishment of God's reign; through an act of resurrection, God's purpose with humanity will come to its ultimate fulfillment: "Then comes the end, when Christ delivers the Kingdom to God the Father after destroying every rule and every authority and power" (1 Cor 15.24).

36. The hope for God's ultimate reign does not divert us from our present responsibilities. On the contrary, Christian hope is the most dynamic stimulus to work courageously and ardently to render humankind more peaceful, more just, more filled with brotherly and sisterly love, more responsible for the stewardship of this creation for the benefit of all men and women and of the future of the creation, living in universal solidarity. God calls us to make love effective in the concrete service of our human brothers and sisters (Lk 10.37), even if they are our enemies (Mt 5.43-48). The beatitudes of the Sermon on the Mount refer both to the future and the present (Mt 5.1-12). Jesus indicates the indispensable way for the definitive participation in the Kingdom: "For I tell you, unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the Kingdom of heaven" (Mt 5.20). At the same time, Jesus' acts and teaching show the nature of genuine love for God and our neighbor here and now. Christian hope is a call to action, because it is a pressing call to the service of God and of our human brothers and sisters (Mt 7.21). The greater our Christian hope, the more passionate and efficient our action to improve the present conditions of humankind.

3.4 The Church – people of God and Body of Christ in the power of the Holy Spirit

37. We believe that God, from the very beginning, chose and called human beings as his people to testify to his love and mercy in the world. God established a covenant with his people Israel, which was called out from among the nations to be his possession (cf. Ex 19.1-25, Ex 24.8), to be a blessing to all nations according to God's promises to Abraham (Gen 12.2 ff). In spite of the disobedience of his people, God remained steadfast and promised the New Covenant (Jer 31.31-34). The New Covenant is definitively established in Jesus Christ (cf. 1 Cor 11.25, Mark 14.24, Hebr 8.1-13) and open to all (cf. 1 Tim 2.4 ff).

38. Through faith and baptism we have become daughters and sons of God. Because of the great gift of the new creation in Christ (2 Cor 5.17, Gal 6.15), "there is neither Jew nor Greek, there is neither slave nor free,

there is neither male nor female; for you are all one in Christ Jesus" (Gal 3.28). In the power of the Holy Spirit the Church is the Body of Christ, present in the world: "For by one Spirit we are all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit" (1 Cor 12.13). The Church as Body of Christ is the "vision of peace" (Origen, or 9,2, PG 13, 349), which can be real and universal only in the understanding that peace and justice are synonymous (Clement of Alexandria, Strom. 4,25).

39. While we are members of the Body of Christ, we Christians belong also to different churches and church communities. As a result of baptism and the response in faith to the hearing of God's word, we Christians are already one in Christ, even though we are not yet in full communion. We seek to overcome the differences which still exist in doctrine and practice in order to come to a full communion. In doing so, we have a vision of communion in which the different traditions are no longer a reason for separation, but enrich each other. All churches are already aware that they must travel the road to this communion together.

40. Also on our common path of inquiry and action in concern for justice, peace and integrity of creation the separation of our churches is made most painfully aware to us at the Lord's table, because there we receive and celebrate the New Covenant, which is also the covenant of justice, peace and the integrity of creation. Thus the eucharist, which here in Basel we celebrate separately, is an impulse towards the unity of the church and humanity: "The eucharist embraces all aspects of life. It is a representative act of thanksgiving and offering on behalf of the whole world. The eucharistic celebration demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God and is a constant challenge in the search for appropriate relationships in social, economic and political life (Mt 5.23 ff; 1 Cor 10.16f; 1 Cor 11.20-22; Gal 3.28). All kinds of injustice, racism, separation and lack of freedom are radically challenged when we share in the body and blood of Christ" (Baptism, Eucharist and Ministry § 20). This applies to all kinds of discrimination. God's reconciliation will become more clearly manifest through a community where the antagonisms between race, class and sex have been fully overcome.

IV. CONFESSION OF SIN AND CONVERSION TO GOD (METANOIA)

41. Faced with the threats to the future of humanity we want to affirm the truth of the Gospel. Listening to the Word of God, we perceive our responsibility and we believe that the future will become open as we turn to Jesus Christ. The impasses in which we find ourselves ultimately have their roots in the fact that God's ways have been abandoned. We

wish to proclaim that God opens the future to those who turn to him.

42. But we are not in a position to speak as if we were in complete possession of the final truth. Churches and Christians have failed in many respects and have not always lived up to the standards of God's calling, sometimes even failing to proclaim the truth of Jesus Christ. We are grateful for the witness of the generations which have preceded us. We give thanks for the commitment of many Christians who have devoted their lives, even to the point of martyrdom, in the service of Christ. There were in the churches prophetic voices warning in time against the impending dangers. But at the same time we have to admit that the witness of all Christians has not been clear enough. For too long we have been blind to the implications and demands of the Gospel in respect to justice, peace and the integrity of creation. Together with others we stand in need of a new beginning.

43. We confess our failure both collectively and as individual persons. As we follow Christ we are constantly faced with the challenges of his calling and have to examine our lives. True faith in Christ is always personal but at the same time never private. As we follow Christ we realize that we are caught up in structures which propagate injustice, violence, waste and destruction. They are the result of human sin and often seem to determine the road to the future. The path towards overcoming such structures begins with common confession of sin. As we turn together to God we may be given the freedom to initiate new departures. The ecumenical process for justice, peace and the integrity of creation is for the churches a movement of repentance and new life.

- We have failed to witness to God's care for all and every creature and to develop a life-style expressing our self-understanding as part of God's creation.
- We have failed to overcome the divisions among the churches and have often misused the authority and power given to us to strengthen limited and false solidarities, like racism, sexism and nationalism.
- We have caused wars and have failed to use all opportunities of working towards reconciliation and mediation; we have condoned and often too easily justified wars.
- We have failed to challenge with sufficient consistency political and economic systems which misuse power and wealth, exploit resources for their self-interest and perpetuate poverty and marginalization.
- We have failed by regarding Europe as the center of the world and

regarding ourselves as superior to other parts of the world.

- We have failed by not constantly witnessing to the sanctity and dignity of all life, to the equal respect that is due to all persons, and to the need to provide the opportunity for all persons to exercise their rights.

44. God offers new life and makes us free. Forgiveness does not wipe out the consequences of past mistakes and errors. We remain identified with the past and have to accept responsibility for the situation which has emerged. But forgiveness opens anew the perspective of the reign of God with its renewing forces.

45. To seek the forgiveness of God is to respond to the call to conversion. And conversion to God (metanoia) means more than a mere acceptance of forgiveness. Conversion signifies a change of heart, a change of attitudes and mentalities. Our conversion to God demands that we actively turn to God's justice, that we embrace God's shalom, that we live in harmony with God's entire creation.

TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT TO SEEKING WAYS:

- out of the divisions between rich and poor, between powerful and powerless,
- out of structures which cause hunger, deprivation and death,
- out of the unemployment of millions of people,
- out of a world in which human rights are violated and where people are tortured and isolated,
- out of a way of life in which moral and ethical values are undermined or even cast aside,

INTO A SOCIETY WHERE PEOPLE HAVE EQUAL RIGHTS AND LIVE TOGETHER IN SOLIDARITY.

TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT TO SEEKING WAYS:

- out of the exclusive divisions fostered by racial, ethnic and cultural discrimination,
- out of the disrespect and the marginalization of the Two-Thirds World,
- out of the heritage of anti-semitism in our societies and churches and its tragic consequences,

**INTO A PLURALITY OF CULTURES, TRADITIONS AND RACES
IN EUROPE.**

**TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT
TO SEEKING WAYS:**

- out of the divisions between men and women in church and society,
- out of the devaluation and misunderstanding of the indispensable contributions of women,
- out of the ideologically fixed roles and stereotypes for men and women,
- out of the refusal to recognize the gifts given to women in the life and decision-making processes of the churches,

**INTO A RENEWED COMMUNITY OF MEN AND WOMEN IN THE
CHURCH AND SOCIETY WHERE WOMEN SHARE AN EQUAL
RESPONSIBILITY WITH MEN ON ALL LEVELS AND CONTRIBUTE
FREELY THEIR TALENTS, INSIGHTS, VALUES AND EXPERIENCES.**

**TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT
TO SEEKING WAYS:**

- out of warfare and ideologies which disregard the divine in every person,
- out of the idolatry as well as the concrete structures of violence and militarism,
- out of the destructive consequences of the current massive levels of arms spending,
- out of a situation in which military force or the threat of military force seems necessary to preserve or achieve human rights,

**INTO A SOCIETY WHERE PEACEMAKING AND THE PEACEFUL
RESOLUTION OF CONFLICT ARE UPHELD, AND INTO A COMMUNITY
OF NATIONS WHO CONTRIBUTE TO ONE ANOTHER'S WELFARE
IN SOLIDARITY.**

**TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT
TO SEEKING WAYS:**

- out of the divisions between humanity and the rest of creation,
- out of the dominance of human beings over nature,
- out of a lifestyle and of ways of production which violate nature,
- out of an individualism that violates the integrity of creation for the sake of pursuing private interests,

**INTO A COMMUNITY OF HUMAN BEINGS WITH ALL CREATURES
WHERE THEIR RIGHTS AND THEIR INTEGRITY ARE RESPECTED.**

**TODAY, CONVERSION TO GOD (METANOIA) MEANS A COMMITMENT
TO SEEKING WAYS:**

- out of the divisions in which the churches continue to live,
- out of the suspicion and hostility in their mutual relations,
- out of the burden of paralyzing memories of the past,
- out of intolerance and the refusal to recognise religious freedom,

**INTO A COMMUNITY WHICH RECOGNIZES IT NEEDS TO BE
CONSTANTLY FORGIVEN AND RENEWED AND TOGETHER GIVES
PRAISE TO GOD FOR HIS LOVE AND GIFTS.**

V. TOWARDS A VISION OF EUROPE

5.1 Reflecting on the past

46. Any thinking about the future of Europe must begin by reflecting on its past. Europe's history is a history of great cultural and scientific achievements and of the development of essential human values and spiritual wisdom and experiences. At the same time, it is a history of endemic violence, both on our own continent and in the world at large. For many people elsewhere, this relatively small part of the world called "Europe" does not stand for the quest for human dignity, freedom and social justice, but for colonial expansion, slavery, racism, discrimination, economic exploitation, cultural domination, and ecological irresponsibility.

47. Moreover, two World Wars were started from Europe in this century. Especially in this year 1989, 50 years after the beginning of World War II, we remember the death, the suffering, the mourning, the crimes and the destruction of that war.

48. As Christians, we share in the responsibility for this. Schisms and religious strife have had a great impact on European history. Many wars have been religious wars. Millions of men and women have been tortured and killed for their beliefs. In the great social conflicts, where the quest for justice was at stake, churches have often been silent. As a consequence of this history and of World War II, Europe has become a house divided.

5.2 Challenges before us

49. This awareness must make us modest, but hopefully it will also help us to be more attentive to the challenges before us, in the processes of transformation Europe is now going through.

50. Fifty years after the beginning of the Second World War, we are now witnessing a growing desire to overcome the divisions of Europe. Both within and between our countries, many people – including many Christians – are criticizing these structures for not sufficiently guaranteeing both justice and peace, and for being unsuitable for responding with vigor and imagination to the threats to creation.

51. Three important and momentous developments call for special attention:

- the **improvement of East-West relations** in the CSCE process;
- the **democratic reforms** in the Soviet Union and other East European countries;
- the **process of Western European integration** (Single Europe Act, which takes full effect as of the beginning of 1993).

At the same time, we witness the (re)emergence of ethnic and regional conflicts, as a result of the still existing injustices from the past.

52. There are in Europe small and also larger national groups whose right to their own culture, religion and political system is either not recognized, or recognized only to a very limited degree. We support the efforts of these peoples and national groups towards self-determination and the promotion of their own culture and religion. We call on all Christians to try to counteract the injustices in this area and to assist those peoples and national groups in this direction with nonviolent means.

53. As Christians, we must contribute to the reflection on the question of what Europe will look like in the future. What are our hopes? What are our concerns?

5.3 Healing the divisions of Europe

54. The churches are undoubtedly called upon to help to overcome the divisions which keep the nations of our continent apart. We Europeans should not become reconciled to the present situation.

55. The initiated process of detente has borne evident fruit in the

Conference on Security and Cooperation in Europe (CSCE) (Helsinki 1975 down to the Vienna Concluding Document of 1989) and the Medium Range Missiles Treaty (INF) of 1987. The important question for us all is whether Europe – East and West – is ready to enter upon a new phase of this process. In the coming years, will detente mean no more than an effort to reduce the dangers of our divisions or will we at long last achieve a real reconciliation in Europe? In virtue of their mission, the churches have a special responsibility to contribute to this reconciliation.

56. Detente and reconciliation in Europe must not take place at the expense of the countries in Asia, Africa, Central and Latin America. Concern with the blatant injustice in Europe's economic relations with the poorer nations must not only continue, but be deepened. A Europe which solves its own problems and difficulties can fulfil its responsibility towards others all the more effectively.

5.4 Disarmament and confidence-building

57. Our hope for healing requires that the process started with the INF Treaty is pursued. The immense accumulation of weapons in Europe, whatever may have been its role in the past, is now increasingly seen as the expression of a division which must be overcome. In many respects, the "Cold War" seems to be over. But with the exception of only a few neutral states, Europe remains organized in two antagonistic military blocks, with huge standing armies. The consumption of resources that supports these structures continues to impoverish millions of people both inside and outside Europe. As churches, we must contribute to finding new structures in Europe, which reflect the problems of today and tomorrow, not of yesterday. Living together in peace in Europe will require a *common security system*. We look with hope at the talks which have started this year on conventional forces and on confidence-building.

58. Living together in peace on our continent will require a new vision of Europe and a policy of common security.

5.5 Dialogue and participation

59. Our hope for healing is strongly reinforced by the current developments in a number of countries in Europe towards more scope for dialogue in foreign affairs, and domestically through a process of reform and democratization of society. In some countries what is called a "civil society" is emerging: groups, non-governmental organizations and initiatives which are independent from the state. People are becoming increasingly aware of their rights, their role and their strength within their society. They want to participate actively in shaping their future. This gives

a new dimension to detente. The CSCE Vienna Concluding Document (1989) could also be of importance for this process, because of its clear statements on religious freedom, human rights, national minorities and human contacts.

60. These steps toward dialogue and communication, both within and between countries, are also an important challenge for the churches to take part in this process. The churches should be places of openness and dialogue between those who disagree but seek the truth. In times of polarization and tension, the churches have a responsibility to facilitate dialogue between those who would otherwise find it difficult to talk with each other. This includes people of other world views and beliefs. This dialogue should also occur across the divide in Europe. In this way, we can assist in the process in which borders can gradually lose their separating character.

61. We strongly affirm the importance of nonviolent, political means as the appropriate way of seeking to bring about change in Europe. *There are no situations in our countries or on our continent in which violence is required or justified.*

5.6 A Time of transition

62. This time of hope and expectation, however, is not without new dangers. The new space means old problems can come to the surface again. And the process of transformation itself, as with all processes of such kind, is bound to invite its own conflicts as well. What many see as a new future, is seen by others as a threat. It is a painful process. It is therefore of the utmost importance that as churches in Europe we also reflect upon the risks of this process of transformation. We must emphasize the following:

- In the process of transformation which Europe is now going through, countries, groups and people will be under the temptation to give absolute priority to their own interests, their own rights, their own views. If this happens, the limited room for rapid change may be used up very soon. We plead, let this process of transformation be also a *process of reconciliation*. This means more than the absence of violence. It means also openness to the claims and rights of "the other side;" to both the capacity for change which is required from others, as well as to its limits.
- The *Single European Act*, which aims at a barrier free market in the European Community after 1992, is already dynamizing the process of Western European integration. This raises both expectations and anxieties. The hope is that the well-being of many

people will be improved. The fear is that this will happen at the expense of and at the exclusion of many others. As churches in Europe as a whole we must advocate that this opening up of the borders within Western Europe does not lead to a “*bastion Western Europe*” which becomes more closed towards the rest of the world. Economic co-operation, including measures to ameliorate the debt crisis, and also to lessen the technological gap between Western Europe and Eastern Europe and between Northern and Southern Europe are required. The same applies to other issues. The policy towards *refugees and asylum seekers* especially will be a test of this openness. Moreover, the churches in the countries directly involved must be especially attentive to the effects of this integration on the North-South relations within Europe, on the needs of the poor within their own societies, on social security and on participation, and on the needs of nature to be respected and protected. Special attention has to be given to structures of injustice and exploitation that often accompany the tourist industry.

5.7 Ethnic and regional conflicts

63. As Christians in Europe, we are not merely observers. We are part of the hope, but also part of the divisiveness. This also applies to the new ethnic and regional conflicts – often with deep and old roots – which are emerging in our continent. As churches, we are called to include the minorities which stand out against pressure for their assimilation, and plead for the dignity of those who are marginalized. We must not only work for reconciliation in the face of the great gaps between North and South, and between East and West, but also in the face of the equally divisive bitterness and even hatred, which are separating people within our own societies.

64. We ask the governments of Europe to do all in their power to eliminate conditions and measures which cause people to become refugees and force them to seek a future for themselves and their children by leaving home.

5.8 Enmity overcome

65. We hope and pray that our own coming together may be a sign of hope for the coming together of this divided continent as a whole. We encourage our congregations and parishes from different parts of Europe to meet, to discuss, to pray together. As churches, we know that the community we may celebrate is not our own achievement. Our Lord Jesus Christ has broken down the walls of separation. As, in a deep sense, the Body of Christ is “enmity overcome,” we plead that the ecumenical pro-

cess in Europe will be a conciliatory process. In this expectation we are called to play our own role in our own societies and in Europe at large.

5.9 The European House

66. Recently, the thinking about Europe's future has been stimulated by the image of a common European house. How realistic is this vision, on a continent which has been divided for so long and in so many ways? The vision of the common house reminds us that all people and states in Europe share common foundations, in their history, their cultural heritage, their values. Also, it reminds us that "*Europe*" should not be identified with only a part of Europe. In a common house there are common responsibilities. It is not acceptable that some of its parts are in deterioration, while others shine in luxury. In a common house, life is guided by the spirit of co-operation, not confrontation. It is also important that the vision of a common European house implies criticism of all walls, barriers and ditches which make communication impossible.

67. The image expresses that we must learn to live with many people on a small continent. There is limited space; resources are scarce. Some basic "*house rules*" are needed to make this possible. Such rules would include:

- The principle of equality of all who live there, whether strong or weak.
- The recognition of such values as freedom, justice, tolerance, solidarity, participation.
- A positive attitude towards adherents of different religions, cultures and world views.
- Open doors, open windows: in other words: many personal contacts; exchange of ideas;

68. The European house should be an "*open house*," a place of refuge and protection, a place of welcome, a place of hospitality where guests are not discriminated against but treated as members of the family. In this house nobody should fear to speak the truth. Within the European house, those who live there should work against the inequalities of rich and poor within Europe, against the division of North and South within Europe, of discriminatory treatment of non-citizens, of the injustice of mass unemployment, of the neglect of youth and the abandonment of the elderly. The "daily bread" should be fairly shared among all persons.

5.10 A world orientation

69. The image of the common European house has its limitations as well. First, it tends to ignore the reasons why in this century different

parts of Europe have gone in different directions. An inspiring vision is no substitute for tackling tough questions. Secondly, when used by the churches, the image may be misunderstood as leading back to a past which has been lost. We attach primary importance to our common Christian values, both for individual and for social life. *But we do not wish to restore models of the past.* Instead, we need to be witnesses to a culture of love and seek for the appeals of God's reign amidst the rich pluriformity of today's cultural environment. Finally, the image may sound Eurocentric. However, as churches in Europe, we are part of the world-wide body of Christ. Our orientation, therefore, is essentially not towards the future of Europe alone, but of the world, of God's creation.

VI. BASIC AFFIRMATIONS, COMMITMENTS, RECOMMENDATIONS AND FUTURE PERSPECTIVES

6.1 Affirmations and commitments

70. The European Ecumenical Assembly Peace with Justice is *a step in a process*. It is not the process itself. We underline that we seek to identify the highest level of consensus in what we can say and do together for justice, peace and the integrity of creation as European churches and Christians.

71. As delegates of the European churches *we commit ourselves* to work in our churches and societies for justice, peace and the integrity of creation. We ask the churches in Europe to do the same in their respective countries and internationally. *Personal renewal and change of structures* are two sides of the same coin in this commitment.

72. In faithfulness to the Gospel, as delegates from European churches:

We consider it to be a scandal and a crime that every year millions of people have to die of hunger in a world in which there are sufficient resources and could be enough food for all. *We commit ourselves* to sharing our resources. *We commit ourselves* to the *preferential option for the poor, the oppressed and the powerless*. *We will work for a new international economic order.*

73. *We consider it to be a scandal and a crime* how human rights are violated. Human beings are created in the image of God and have an inalienable right to the basic guarantees of life. *We commit ourselves* to struggle against all violations of human rights and the social structures which favor them. *We consider it to be vitally urgent* to protect the human dignity of all for the whole of life, particularly when it is most vulnerable,

i.e., at its beginning and its end, in sickness and in exclusion from human community. Any *discrimination on the basis of class, race, sex, belief, as well as forced separation of families, deeply violates human dignity. We reject the use of torture and of the death penalty under all circumstances. We will work for the implementation of all human rights agreements.*

74. *We consider it to be a scandal and a crime that irreversible damage continues to be inflicted on creation. We are becoming aware that there is the need for a new partnership between human beings and the rest of nature. We do not want to solve problems any longer at the expense of other people or by producing additional new problems. We will work for an international environmental order.*

75. *We consider it to be vitally urgent for humanity to abolish the institution of war and to overcome deterrence based on weapons of mass destruction. We feel the need progressively to free the world from all weapons of mass destruction. We commit ourselves to the nonviolent settlement of conflicts throughout the world. We will work for an international peace order. In particular, we must together achieve concrete treaties which form the basis of an international peace order.*

76. *We consider it to be vitally urgent to learn that the resources of this earth are to be shared with the coming generations and future life. We commit ourselves to a new lifestyle in our churches, societies, families and communities.*

77. *As Christians we are living in God's covenant with us and the whole of creation. We are all part of the one body of Christ. Because God changes hearts and minds, we covenant with one another. Our first loyalty belongs to him. All other loyalties (national, cultural, social, etc.) are of secondary importance. This is the basis for our engagement for justice, peace and the integrity of creation.*

6.2 Recommendations

78. *We commit ourselves anew to being the church, the Body of Christ and the people of God. We ask our churches and all Christians in Europe, to work for justice, peace and the integrity of creation, as formulated in the following recommendations.*

79. *We consider it essential that the vital concerns for justice, peace and the integrity of creation should not be separated from the mission of the church to proclaim the Gospel. We therefore commit ourselves to the task of proclaiming to all people God's offer of new life in Christ.*

80. We encourage the initiation of ecumenical "shalom-services." Women and men who engage in such services will learn to see their church as part of the servant people of God among all peoples. We therefore commit ourselves to spreading this active spirit of shalom.

81. More specifically, we will place our efforts and will ask the others to situate their efforts within the framework provided by the CSCE process, and within the framework of the United Nations at the global level.

82. The comprehensive approach of the CSCE framework, relating together security, economic and ecological cooperation, human contacts and human rights, should be strengthened and expanded to include also the ecological dimension as well as the question of justice in the North-South relationship.

83. The international framework of the United Nations should be made more effective. They have proven that they can be helpful in solving regional conflicts, in assisting the development efforts of many countries, in dealing with environmental problems. Therefore, there is a need for the governments of the world to increase their support of the United Nations and to translate this support into tangible form. The work of non-governmental organizations in the areas of peace, justice, international co-operation and the defence of human rights, as well as the protection of the environment, should be supported and strengthened.

84. Justice

- (a) There is an urgent need for a new international economic world order for the entire humanity, with special priority for the poor, the oppressed and the powerless. Every economic development has to be submitted to the criteria of social sustainability, international sustainability, sustainability for the environment and sustainability through generations. Such action should include the regulation of international trade relations, the lightening of the debt burden of the poor countries, development co-operation through organizations which enable people to invest for justice, such as the Ecumenical Development Co-operative Society (EDCS), as well as the restructuring of production and consumption which are increasingly being based upon the new technologies and introducing a dual society for the rich and the poor.

We should also remind our governments that it has been twenty years since United Nations members agreed to use 0.7% of their GNP for development purposes. Similar programs, such as the Solidarity Funds of Europe, are also worthy of support.

- (b) For the debt crisis, *we recommend* that the poorest developing countries be released from their *debt*, while effective measures are taken towards the alleviation of the debt of all indebted countries, including those in Eastern Europe. Governments are in a position to cancel or reschedule debts and to assist commercial banks and international institutions undertaking similar actions. Conditions should be created to prevent these countries from getting indebted again to the current extent (prevention of capital flight, revision of the international monetary system, changing the policies of the IMF, revision of the terms of trade, etc.) and to make sure that the funds released are being used for the benefit of the victims of poverty. In addition, we urge that the “*Disarmament for Development*” Funds (United Nations Conference, 1987) should be put into effect.
- (c) In order to overcome situations of injustice dealing with discrimination, racism, sexism, torture, disappearance and killing of people and other violations of human rights, including the right of peoples and nations to self-determination, *we call for* the full implementation of the international human rights’ agreements on civil, political, economic, social and cultural rights, and of the instruments for their concrete application, including:
- the Universal Declaration of Human Rights (1948)
 - the International Covenant on Civil and Political Rights and the optional protocol thereto (1966)
 - the International Covenant on Economic, Social and Cultural Rights (1966)
 - the Convention relating to the Status of Refugees and the optional protocol thereto (1951) (1967)
 - the International Convention on the Elimination of All Forms of Racial Discrimination (1965)
 - the Convention on the Elimination of All Forms of Discrimination against Women (1979)
 - the Declaration on the Rights of the Child (1959)
 - the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981)
 - the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1984)
 - the European Convention on Human Rights (1950)
 - the Final Act of the Conference on Security and Co-operation in Europe (Helsinki, 1975), as well as the documents of the follow-up conferences of the CSCE, especially Madrid, 1983 to 1985 and Vienna, 1986 to 1989.
- (d) *We call for* the establishment of the necessary mechanisms of control in case of non-application of these rights, so that individuals too can

- appeal to an international court of law, as is the case regarding the European Convention on Human Rights.
- (e) *Racism* is a fundamental violation of human dignity and human rights. It is, moreover, a sin according to our Christian tradition. Nevertheless, racism and ethnic discrimination occur in many places, including our countries in Europe. Sometimes it becomes institutionalized, as is the case with the *immigration laws of certain European countries* and other policies and practices in different parts of Europe. Sometimes, as well as being institutionalized, it takes on extreme proportions. This is the case with *apartheid in South Africa*. We consider all forms of racism to be unacceptable. Apartheid, as a system, is incapable of being reformed and should be abolished. We ask churches, congregations, and individual Christians to commit themselves actively to the "minimum program of action" of diplomatic and economic measures (such as a coal embargo, no new loans, and a ban on direct air links), as was urged by the South African Council of Churches and the Southern African Catholic Bishops' Conference during the visit of their delegation to Europe in May 1988.
 - (f) A world-wide emphasis should be placed on the *population problem*. Since overpopulation is largely a consequence of economic poverty, an appropriate population policy must concentrate principally on overall economic and social development. It must never dismiss human dignity and reverence for life as a first criterion.
 - (g) We urge that the *support of life* be recognized as a supreme criterion in structuring the social order. This applies in particular to the protection of unborn life and of children.
 - (h) As a further application of this, specifically we call for a concept of *work*, where women and men share in all activities, and in which each has his or her rightful share, without exploiting the workers, nor the weakest in our societies, such as young women with children, the elderly, refugees and migrants. Such action could entail job sharing, while at the same time there should be a guaranteed minimum income for all members of society, whether employed or unemployed. This also includes measures which enable persons to work while caring for a family. The care for children, for elderly and disabled people, should be acknowledged as an important and indeed meaningful occupation, worthy of the recognition of society.
 - (i) *Discrimination against women*, for instance in wages and employment opportunities, should be abolished. They should be protected from violence, and women in problematic situations, such as single mothers and violated women, should receive adequate protection.
 - (j) We ask our churches to improve decisively the *involvement of women*

in decision-making processes and in church life in general, to see that they are equally represented in Church bodies and theological faculties, to begin a profound dialogue with feminist theology, to acknowledge and support women's ecumenical engagement.

- (k) While we recognize that there is an idealization of *youth* in our societies, we believe that the reality of life for many young people is characterized by underestimation of their ability and creativity; lack of a meaningful role in society; and the deprivation of a vision of the future. Young people suffer from unemployment, poverty, homelessness, enforced military service with no possibility for conscientious objections in some countries. They also suffer from alcoholism and drug abuse. We ask our churches to recognize that many young people feel unable to take a full part in the life and witness of their churches. One reason for this is that young people are underrepresented in decision-making bodies of the churches. We believe that better co-operation between the churches and youth organizations would be an important step in ameliorating the situation.
- (l) We ask the churches to recognize that *refugees and migrant workers* leave their countries of origin inside and outside Europe, either because their economic situation is hopeless or because they are victims of political, social or religious oppression. We call for the abolition of all restrictions against these people. We call upon all European Christians to receive and accept them as brothers and sisters, and to work for changes in the legislation and in public opinion and behavior to allow their situation to improve.

We also want to call attention to the millions of *refugees and displaced persons* in other continents. They are victims of economic, political, social, environmental changes and violent situations. European churches and Christians should do everything within their power to take away the root cause of their plight, and to render immediate assistance.

- (m) We call, more specifically, upon the churches, the Christians and the leaders of the EEC-countries to ensure that the implementation of the *Single European Act in 1992/1993* will not lead to a levelling down of social provisions and ecological standards. We also urge them to ensure that the European Community will become more aware of the fact that it does not cover the whole of Europe and that this should also be reflected in its name. The European Community should continue to reach out across its borders to the rest of Europe and the world.
- (n) 1992 will moreover mark the *500th anniversary of the beginning of a period of European expansion* to the detriment of other peoples. This

calls us to work for a just and peaceful relationship both between the countries within Europe and between Europe and the other parts of the world, in particular the Middle East for which Europe bears much historic responsibility. We urge our churches to support the struggle of the people in Latin America, Africa and Asia for social justice, human dignity and the preservation of their environment.

85. We urgently appeal to all Christians of Europe to contribute actively to the solutions of these problems within their churches and within their societies. Our *life-style* should take into account the needs of the poor and the marginalized of our own society as well as of the Two-Third's world. Each of us too is contributing to the causes of injustice. Our involvement for changing structures of injustices will only be credible if we, as individuals, take seriously our personal responsibilities in the matter.

86. Peace

- (a) Since European churches are convinced that war is against the will of God, everything should be done to develop further the international mechanisms of peaceful resolution of conflict between nations, through international agreements, recognition of international courts of law, etc. These effort should be geared towards *overcoming the institution of war. The promotion of peace must take priority over the prevention of war.*
- (b) We call upon the USSR, the USA, as well as the countries of Europe, to honor already existing treaties, to continue their *negotiations for disarmament*, to take steps in conventional disarmament, to reach an agreement on a *comprehensive test ban for nuclear weapons*, and to refrain from any *military use of space and of the Antarctic*. We welcome agreements such as the 1972 Anti-Ballistic Missile Treaty and the Non-Proliferation Treaty and call for their full implementation.
- (c) We call upon all countries and governments in Europe to join forces and work together towards the goal, that the *development, production, deployment, possession and use of weapons of mass destruction, whether nuclear, biological or chemical, be condemned* by international law and thus be brought to an end; moreover, that in this way the *system of nuclear deterrence be overcome* and be replaced by a different, less dangerous system of security. We strongly support the efforts of the United Nations and other international institutions toward global and regional security.
- (d) Today security can no longer be safeguarded on a national level alone. Rather the preservation of peace requires structures of cooperative security. All countries in Europe should strive to co-oper-

- ate in developing and implementing purely *defensive structures of security*. In this way the danger of misuse of nationalistic feelings which cause and foster tension and conflicts within each country and in relationships with other countries could be lessened.
- e) Those who serve in the armed forces with the aim of protecting the rights and freedoms of their peoples should exercise their office in the service of world peace. At the same time, the rights to *conscientious objection to military service* as a part of freedom of religion, conscience and thought has to be recognized by all governments by creating the possibility of appropriate alternative civilian service. Churches and congregations have the task to advise those who are called up for military service in their decision of conscience and to offer pastoral guidance to them, while respecting the decision of the individual.
 - f) The *international arms trade and export of weapons* and weapons technology to zones of conflicts and tension should be stopped. In all the other instances, they should be subjected to the strictest rules and regulations. Policies have to be worked out for the conversion of arms industries to civil production.
 - g) We welcome explicitly the *Concluding Document of the Vienna Review Conference of CSCE from January 1989* and stress its meaning for the ongoing deepening process of detente in Europe and between the USSR and the USA. Important results on the realization of human rights, religious freedom and human contacts have been reached. We also recognize that Europe has failed to uphold the right of those nations and peoples within states to self-determination and to foster their own cultures, traditions and languages. We agree that human rights have to be realized in their globality and reciprocity, as political, civil, social, economic and cultural rights. *We commit ourselves* to use these rights and to observe their realization in our respective countries. We are convinced that human contacts at all levels of society between the countries of Europe should take place. The time has come that the borders in Europe, especially between East and West, should progressively lose their separating character. We encourage the churches to make use of the existing possibilities, especially in establishing partnerships between parishes.
 - h) If we look at the whole world we see with great suffering the continuation of some situations of conflict and tension. We think in particular of the *Middle East* and the *Mediterranean*, the *Palestinian question*, the situations in *Lebanon* and *Cyprus*. We ask that every effort be made to overcome these conflicts and to solve these questions with respect to the legitimate demands of all. Efforts should be made to unblock these situations so that peoples be free to make their political choices and that the peaceful co-existence between women and men

from different religions and origins be re-established, and can be a sign of hope and peace for all.

We urgently appeal to all Christians in Europe to assist their churches and their government in solving these issues.

- (i) At all levels, both in the churches and in society, *peace education*, geared towards the peaceful resolution of conflicts, has to be developed and encouraged. At all times *nonviolent alternatives* have to be a priority in conflict resolution. *Nonviolence* should be seen as an active, dynamic and constructive force, grounded in absolute respect for the human person.
- (j) We ask all Christians in Europe to renounce the *use of violence in their everyday life*, in their family, in school, at work, especially the glorification of violence in the mass media. As Christians we have a special responsibility for the education of our children. They can mirror the vision of a peaceful and just world as long as they know themselves to be loved unconditionally by adults. The adults living and acting today are the hurt children of yesterday – the hurt children of today are the adults of tomorrow. The children are our future and hope.

The rights and wishes of parents concerning the education of their children should be respected. In particular, the religious beliefs of children should be fully respected. In addition, parents should have a right to oppose military or pre-military education. Children should not suffer any disadvantage from non-participation in such lessons. *The rights of children should be recognized and defended by all.*

87. Environment

- (a) All technological development has to be assessed according to the above mentioned criteria of *sustainability* (see para. 84 (a)). This entails a complete reversal of the concept of sustained economic growth, as well as in the use of natural resources.
- (b) The wasteful use of *energy* in the industrialized countries has reached such gigantic proportions that there is an urgent need for a drastic reduction in their use. Some churches have committed themselves to work for a significant reduction in the use of energy. We appeal to all the European churches and Christians to do the same within the limit of their possibilities, and untiringly to challenge decision makers in political, technological and business life to more efficient policies of saving energy.
- (c) We are referring in particular to fossil fuels, a reduction of the use of which can be achieved through effective energy-saving techniques,

and through the development of renewable *energy* supplies (sun, water, wind). The necessary financial resources could be collected by appropriate taxation. Nuclear power should not be the basis of future energy supply because of its social, technical, ecological and military risks. Safety requirements in nuclear power plants should be to the highest international standards.

- (d) According to the *Brundtland Report* the technical possibility exists of reducing per capita *energy consumption in industrialized countries* by 50% and increasing the per capita *energy consumption in the Third World countries* by 30% (on the basis of predictable increases in population). In so doing, the total world energy consumption would only be increased insignificantly. This is the only world-wide energy perspective which should be considered seriously by Christians in the industrialized countries, particularly as the Brundtland Report has increased substantially public awareness of ecological issues and is well regarded in the scientific community.
- (e) Special measures have urgently to be taken in order to protect the *ozone layer*, to counteract the *greenhouse effect*, preserve what is left of the *rain forest*, and to prevent the spread of desertification.
- (f) There is an urgent need of an international and controllable *regulation on waste disposal*, particularly for nuclear and other dangerous waste. On no account should European countries dump their waste at the expense of other countries, in their seas or international waters. Special attention in this matter is deserved by the question of nuclear waste disposal (e.g., in the Pacific).
- (g) International agreements on *border-crossing emissions*, in order to prevent the further pollution of water, air and soil, and to undo the damage already done, are an urgent priority for all European countries.
- (h) Strict legislation and controls for *genetic research and genetic engineering* and professional codes of conduct are needed. There is equally an urgent need for the churches to continue to reflect on the latest developments in the field of *bio-technics* in order to provide ethical guidelines for these issues about the implications of the value of life, not only of the human person, but of all living creatures and of nature itself.
- (i) Urgent measures have to be taken to preserve the *variety of species* and variety of genetic riches within the species. The churches can be instrumental in making this problem known. The United Nations World Charter for Nature of 1982 is a first step.

The next step could be an international Species Convention, such as the International Union of Nature and Natural Resources has

proposed. Financial agreements should be reached which ensure that the countries, particularly in the poor world, receive an equitable share of the benefits and earnings derived from the development of these species.

For us as Christians, the variety of species in itself shows the generosity of God the Creator.

- (j) *Dialogue with scientists* on ecological issues and study of such resources as the *Brundtland Report* are commended.

We ask all Christians of Europe to help and support their churches and their governments in realising these measures. We ask all of them to adopt a *life-style* which is as little damaging as possible for the environment. This will mean a reduction in the use of energy, the use of public transportation and to limit waste. Municipalities can introduce an "ecological book-keeping." We have to learn that our happiness and health are less dependent on material goods than on the gifts of nature and our fellow creatures, on human relations and on our relationship with God.

6.3 Dialogue with people in other parts of the world

88. We have seen our interdependence with all other people and with creation. We have experienced our meeting as one of dialogue, made possible by God's love for us all. Such experiences give us confidence to reach out, to listen to and learn from each other.

89. It is clear that we, as European churches and Christians, need to hear from churches and Christians in other world regions what they have to say to us, what they hope for and expect from Europe and its people, Europe's churches and their members. *The restructuring of Europe can only be done adequately as part of the transformation of the global village.* In this process we learn from one another. The sharing of our spiritual and other resources is mutual. We recognize the spiritual poverty of many of our "rich" societies. Thus we are in need of more intensive dialogue with Christians from other world regions and traditions. We hope that this dialogue will take place in a world-wide ecumenical process before, during and after the *World Convocation for Justice, Peace and the Integrity of Creation* (Seoul, March 1990).

90. We feel the same need for a *dialogue with other world religions, cultures and world views.* To be credible in such a meeting we need good relationships within and between the churches. This also means an open relationship based on dialogue between church leadership, groups and movements within the churches. We must also meet our neighbors of other faiths or none, who live close at hand.

91. We feel an urgent need not just for *dialogue* with people of other faiths and world views, but also for *joint action* for justice, peace and the integrity of creation. We share this commitment with other people of good will.

6.4 Looking ahead to the continuation of the ecumenical process in Europe

92. The European Ecumenical Assembly Peace with Justice has been a unique event. While the four joint consultations between the CCEE and the CEC have prepared the ground, and while similar meetings have taken place in many European countries and in other regions, this Assembly was without precedent.

93. The final document reflects both the encouragement and the uncertainties which we experienced during this week of intensive encounters. We have reached a consensus on certain points. We also discovered areas of common concern; and we have identified open questions, particularly regarding basic issues of social ethics.

94. The results of our common work certainly do not match the magnitude of the challenge before us and they may not live up to the expectations which many have had for this Assembly. Yet we present them to our churches with the confidence that they reflect honestly our common witness on justice, peace and the integrity of creation at this stage.

95. Moreover, we as representatives of the European churches have entered into a number of firm commitments. Therefore, we are convinced that the work done by this Assembly *has to be continued*. In fact, we have stated that the European Ecumenical Assembly is part of a process and not only a one-time event. What happens after Basel will be of utmost importance. We ask the churches and Christians of Europe to enter into a *process of reception*. The living witness of churches, congregations and parishes, as well as individual Christians, in their daily life will show the real impact of our Assembly. This final document, having been formulated on the European level, inevitably remains somewhat general, and local churches will want to render more concrete analysis and spell out the commitments for action.

96. We have tried to envisage the continuation of the ecumenical process and want to offer some suggestions. Thus, at the local level, within and between our churches, small ecumenical groups might use this document to identify their own priorities for study and action. *Partnerships* could be established or strengthened between parishes or ecumenical groups in various parts of Europe, as well as in countries in the South-

ern hemisphere, to encourage one another in this process.

97. Further, it has been suggested that an *annual ecumenical week of justice, peace and the integrity of creation* might be initiated, building on and integrating the various models already existing. This could become a focus of the continuing process among the groups and networks which have organized the *Workshop for the Future of Europe* accompanying our Assembly. The model of *ecumenical team visits* might prove helpful to stimulate churches and Christians to learn from one another's experiences in the process.

98. Finally, we turn to the CCEE and CEC as the sponsoring bodies of this Assembly. Trusting that they are prepared to continue their engagement in the ecumenical process in Europe, we request them to give serious consideration through this joint committee and their governing bodies, to the following proposals:

- To form a *working group* to encourage and evaluate the continuing process of this Assembly, and to engage in sustained reflection of the social ethical challenges which have surfaced during our discussions.
- To look into the possibility of convening *a further major European meeting in about five years' time* in order to provide a focus for the process and to strengthen the sense of mutual accountability.

99. We started this Assembly at Pentecost, the time of the arrival of the Holy Spirit. In the opening of this text we said: We are assembled here to examine together what the Holy Spirit tells the churches today. At the end of this document we want to affirm that the ecumenical process for justice, peace and the integrity of creation is first of all the work of the Holy Spirit. In union with the Spirit we can continue and engage ourselves with joy and courage. We believe that this Holy Spirit is the deepest source of life, justice, peace and integrity of creation.

100. We pray for God's blessing upon our efforts. We pray that God's will shall be done "on earth as it is in heaven" (Mt 6.10). To conclude we join in the words of the Prayer for Peace, and commend its use to all churches and Christians in Europe:

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.

We pray:
Lord, make us instruments of your justice
Make us instruments of your peace
Make us instruments for the renewal of your creation.

Published September 1989

FABC Papers:

- No. 47. The Vocation and Mission of the Laity in the Church and in the World of Asia. A Report of the Fourth Plenary Assembly of the Federation of Asian Bishops' Conference, 1987.
48. Theses on Interreligious Dialogue. An Essay in Pastoral Theological Reflection. The Theological Advisory Commission of the Federation of Asian Bishops' Conferences, 1987.
49. Living and Working Together with Sisters and Brothers of Other Faiths. An Ecumenical Consultation, 1987.
50. The Urgency of Mission. The All-Asian Conference on Evangelization, 1988.
51. Science, High Technology and Faith. A Seminar on the Role of the Catholic Scientist in Asia, 1989.
52. Becoming the Church of the Poor: with Industrial Workers. The First Asian Institute for Social Action, 1989.
53. The Impact of Tourism: Its Challenge to the Mission of the Church in Asia, 1989.
54. Peace with Justice for the Whole Creation. A Foundational Statement for Ecumenical Co-operation in Asia. The European Ecumenical Assembly, 1989.

FABC PAPERS is a project of the Federation of Asian Bishops' Conferences (FABC), designed to bring the thinking of Asian experts to a wider audience and to develop critical analysis of the problems facing the Church in Asia from people on the scene. The opinions expressed are those of the author(s) alone and do not necessarily represent the official policies of the FABC or its member Episcopal Conferences. Manuscripts are always welcome and may be sent to: FABC, 16 Caine Road, Hong Kong.