

# RESOLUTION

## In Support of a Christian-Judaic-Islamic Ecumenical Policy for the Middle East

*The following resolution was unanimously approved at the September 4-6 international conference of the Schiller Institute.*

WHEREAS, we take note of the fact that there are those in the Northern Hemisphere, in the Anglo-American powers, spilling into continental Europe, and also including Russia, among whom there is a tendency to say, "We need an adversary. Let's define Islam as the adversary, and let's all get together and have a good shooting match against Islam"; and

WHEREAS, these same forces are proposing to drive the Islamic populations crazy, by oppressions and atrocities, such as those the British have perpetrated, with some French and other assistance, in the Balkans, in support of the Serbians, and by that, are creating the adversarial rage on the side of Islamic populations, which will make for a British-style "merry old war" which can escalate into World War III; and

WHEREAS, this cannot be prevented by trying to resolve the theological differences between Islam and Christianity, but rather, by proceeding as did Nicolaus of Cusa in his "On the Peace of Faith" (*De Pace Fidei*), to declare as the point of principle of departure, a peace of God, an ecumenical peace between Christianity as Christianity, and Islam as Islam, which would also include, specifically, Mosaic Judaism and Judaism as such; and

WHEREAS, we identify the recent agreement between Israeli Foreign Minister Shimon Peres and Palestine Liberation Organization Chairman Yasser Arafat, which we presume will

be supported by persons of good will from nominally Christian nations and others at this time, as exemplifying that principle, and deplore all efforts to create a Christian-Judaic-Islamic military confrontation; and

WHEREAS, the nations of the world must base their politics, rather, on several principles, which should be the basis of a dialogue, to wit:

- the sacredness of the individual personality on the basis that man is created in the image of God, by virtue of the spark of potential for development of reason in the individual person;
- on account of the need for development of that individual, the family as the institution for primary nurture of that individual is also protected, obviously, by natural law, from willful incursions by the state or other agencies, just as the life of an individual person cannot be eliminated for the convenience of a state;
- the state itself, the sovereign nation-state—through which the reason of the individual participates in the affairs of mankind, through which a rational deliberation of a people together, over their own affairs, occurs—is also a sacred institution;
- thus peace is uniquely based on recognition of the sacredness, the divinity or sacredness of the individual; the implicit sacredness of the so-called nuclear family as the institution, as the unit of nurture; the responsibility or sacredness of the sovereign nation-state, admittedly

a new institution, but one which has proven essential to society; and the responsibility of the state to protect the individual, to provide for an education appropriate to the cognitive principles of reason, and to protect the nuclear family as an institution from all attempts to disrupt it; and

WHEREAS, all these states, and people forming such states, must come into an ecumenical agreement, on the basis of these common principles: to cooperate with each other for the defense of a society, of a planet, characterized by these institutions; to defend these institutions, and such cooperation, against all forces which are hostile to the sacredness of individual life, to the sacredness of the nuclear family, to the essential necessity for the sovereign nation-state and its sovereignty; and for the cooperation among such sovereign nation-states which share these principles; and

WHEREAS, we take note of the fact that His Holiness, Pope John Paul II, as exemplified in such instances as his visit to Sudan, and in his expressed concern for the well-being of the Muslim population, and specifically the victims of Serbian aggression in Bosnia-Herzegovina, has taken steps, together with other elements of the Christian Church, toward such a dialogue;

THEREFORE, be it resolved by this conference, assembled near Washington, D.C. on September 6, 1993, to spark the kind of secular ecumenical cooperation which is so needed to avert worse horrors than already exist on this planet today.