

RELIGION & DEMOCRACY

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The Greening of the Spirit

WCC Assembly Convenes in Australia

By Lawrence E. Adams

Global Assemblies of the World Council of Churches (WCC), held every 7 or 8 years, are outdone only by the election of a new pope in calling attention to the Church. If the upcoming Seventh Assembly, to be held February 7-20 in Canberra, Australia, is typical, the dominant themes will have major impact on the spiritual, theological and political emphases emerging in U.S. churches.

The Geneva-based secretariat of the WCC has defined a specific agenda for the 1991 assembly: "Life on earth is threatened, the cry for liberation from the many forces that keep people and nations in bondage is widespread, a search for new models of society is surfacing following the recent developments in Eastern and Central Europe and the crises in the Western world. New social, economic and political values are urgently needed to bring justice and peace to the peoples of the world." These emphases have become known by the epigram "Justice, Peace and the Integrity of Creation" (JPIC). (see *Religion & Democracy*, March 1990.)

The theme for the 1991 Assembly is "Come Holy Spirit, Renew the Whole Creation." Much has been made by assembly organizers of this first-ever

thematic reference to the Holy Spirit, expressed as a prayer, and the first-ever reference to creation. Past themes were doctrinal declarations, usually centered on the person and work of Christ. The 1991 theme is an important shift, prompted by many tendencies at work in the WCC -- one being an overt attempt to reach out to Orthodox and charismatic believers.

Those believers may resist the intentions of Assembly organizers,



however, because of something more central to the nature of the stated theme. The emphasis on the spirit is aimed at a broad, universal outreach beyond the historical Christian faith. The fine print elaboration shows less a trinitarian concern for the Spirit, than a desire to incorporate any and all expressions of "spirituality." The documentation has monistic, syncretistic echoes, with a heavy dose of the

pantheistic, "green" theology which is so popular in ecumenical circles.

The venue, Australia, has been dubbed "The Land of the Spirit," and Assembly plans call for many celebrations and expressions of "aboriginal spirituality." What this involves is not hard to discover:

In Aboriginal spirituality, the creation of the world began in the Dreaming. Before the Dreaming, there was a pre-existent formless substance, in which spirit beings lived. In some of the stories of the creation event, the Rainbow Serpent emerged from her long sleep underground when she realized her time to give birth had come. She set free the spirit beings to create hills and valleys, light and shade, water, trees and flowers, and all living things. So Australia, in all its distinctive colour and beauty, was born. The Serpent also set free the spirit beings to create the animals and the human beings in a particular relationship with each other, forever related through story, song and ceremony. The snake ... is regarded as the mother of the earth, the mother of all, and the spirit of the land. She is most closely in touch with humans at special sacred sites, her resting places. All the land, however, is sacred. (From *The Land of the Spirit*, a WCC Assembly advance publication.)

The preparatory publications decry the actions of European settlers in degrading the sacred land of Australia,

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A World Safe for Diversity: *The American Experiment and the Challenge of World Pluralism*

By John Seel

With the collapse of Soviet-bloc communism and the talk of a "new world order," how can the lessons of the American experiment contribute to emerging democracies? A key part of the answer lies in the American response to pluralism.

America is, in the words of John F. Kennedy, "a nation of nations." Unlike most countries, the United States is not knit together by long historical traditions, as in Europe, or by family bloodlines, as in many parts of Asia. America is a nation by intention, held together by common civic ideals. Public education in American history has had a decisive role in passing on these commitments to each generation.

The framers were acutely aware of the instability of democratic freedom. The task of *winning* and *ordering* freedom is easy compared to the ongoing challenge of *sustaining* freedom. Hence Ben Franklin's famous remark: "A republic -- if you can keep it," or Thomas Jefferson's observation that a nation needs a "revolution every twenty years." The vitality of American democracy is ultimately measured, in Alexis de Tocqueville's words, by "the habits of the heart." For this reason, reaffirming democratic first principles is foundational to sustaining freedom.

Exploding religious and ethnic pluralism in America presents the nation and its schools with unprecedented challenges and opportunities. The state of California, for example, is now accepting one-third of the world's immigration, and minorities constitute a majority in terms of public school enrollment. We are now a nation of some 3,000 religious groups and a growing number of people express no religious preference.

In such a setting a celebration of diversity can degenerate into a cause for division -- from pluralism to tribalism. At issue is a simple but profound question that runs through modern experience: "How do we live with each other's deepest differences?"

The year 1989 has been hailed as the "year of the peaceful revolution." Freedom came in varying degrees to Hungary, Poland, East Germany, Czechoslovakia and the Soviet Union in 1989. But also, 25 of 32 ongoing wars in 1989 involved religious or ethnic conflicts. Consequently, the challenges being faced in American classrooms as they

confront their growing pluralism are the same challenges of sustaining democratic freedom worldwide.

When one teaches about the many cultures and religions of our nation and world, one must simultaneously teach our common ground -- those principles we all share as Americans. The recently released curriculum, *Living with Our Deepest Differences: Religious Liberty in a Pluralistic Society* (Boulder: Learning Connections Publishers, 1990), identifies three central commitments -- what it refers to as the new three Rs: rights, responsibilities, and respect.

By rights the curriculum reaffirms that religious liberty, or freedom of conscience, is an inalienable right founded on the inviolable dignity of the person. In our increasingly diverse nation, it is essential that schools emphasize that



Hitting the books: *These Romanian children surely can handle the homework, but can they learn to deal with the differences threatening to divide many recently opened countries? (BP) PHOTO by Warren Johnson*

this basic right for all people of all faiths or no faith is a cornerstone of citizenship.

By responsibilities the curriculum reaffirms that religious liberty as a universal right depends on a universal responsibility to respect and defend that right for others, treating others as we desire to be treated.

By respect the curriculum reaffirms that debate among people of different faiths and world views is vital to democracy. Yet, if we are to live with our differences, *how* we debate and not only *what* we debate is critical. It is crucial to nurture a commitment to the principles that enable people to treat one another with respect and civility.

One the the greatest modern challenges, President John F. Kennedy stated, is "making the world safe for diversity." The democratic answer is found not only in laws written on parchment, but in ideals treasured in hearts.

John Seel is the Associate Director of the First Liberty Institute. IRD Executive Director Kent R. Hill contributed to the Living with our Deepest Differences curriculum.

religion & economics

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Fall 1990

Other Voices: Rethinking the Basics of Development

By Amy L. Sherman

With the fall of the Berlin Wall, worldwide attention was focused on the fundamental shift in world politics today, namely, the democratic revolution. But another revolution, an economic one, is also underway. Under its influence, other walls -- those erected against free markets and free trade in the name of socialist development -- are slowly being torn down. Throughout the underdeveloped world, and particularly in Latin America, a capitalist revolution is unfolding, with ramifications as portentous as those of the democratic revolution. Just as the latter is stimulating much rethinking about international politics and so-called "East-West" issues, so the former requires reassessments of international development and "North-South" issues. Although in some third world nations economic reforms are more rhetoric than reality, nevertheless, throughout the South rethinking about fundamental development questions is the norm.

The general trend is away from state-centered models of development and towards an appreciation of free market principles. Popular rejection of state-dominated political and economic systems in Eastern Europe is today paralleled by the critical reevaluations of socialist development schemes being offered by various spokesmen in the underdeveloped world. In this context of rethinking abroad, it is appropriate for Christian relief and development ministries to reexamine their own policies in light of the unfolding economic trends in the less

developed world.

The New Model

The "neoliberal" model, far from perfect and no guarantee for success, is nonetheless a development approach with significant potential to advance wholistic development. It has been proven to be economically effective and shows considerable affinities to democratic politics. Via its link with democracy, capitalism is joined with the defense of human rights, since historically demo-

Throughout the underdeveloped world, a capitalist revolution is unfolding.

cracies have been the best guarantors of human rights. By promoting economic growth, the neoliberal approach helps advance standards of living for all members of society, improve incomes across the board, and accelerate progress in various social indices such as health, nutrition, literacy, and education. The capitalist model may or may not exacerbate income distribution inequities in the short run, though where it does the poor do not appear to be worse off in *absolute* terms than they were before the adoption of the model. Moreover, → See Voices, page 4

Amy Sherman is a Christian development specialist currently doing doctoral work at the University of Virginia. This article is excerpted from her IRD briefing paper, Other Voices: Economic Alternatives for Latin America, just released from IRD and available for \$4.

Where Is the Post-Cold War World Economy Going?

IRD Economics Associate

Fredrick Jones outlines some key questions for the global economy in the 1990s. A discussion of these questions by other commentators will appear in an upcoming briefing paper, with excerpts in the Spring issue of Religion & Economics Quarterly.

The demise of the socialist world has focused attention on how a government should *not* relate to the development of a national economy. But recent events don't offer many pictures of what a healthy national economy might look like. Of the major strategies for newly developing countries, "import substitution" is out; "export-led growth" is in. Both assume a connection between the national economy and other nations in a larger system of international agreements and institutions. This system is under stress, and various schools of thought have been sounding the alarms.

The current patterns of global economic exchange were built after World War II. The system, as a whole, is "liberal" by common definitions of political economy; it is more than the sum of national economies. It inevitably remakes, to some degree, economic activity within each nation-state (be it capitalist, socialist, or "mixed"). Now, as the Cold War thaws, some restless tendencies within the global system could seriously affect the domestic U.S. economy, not to mention less developed countries.

After World War II, multilateral

political institutions were created, ironically, to "depoliticize" as much as possible international economic relations. Much of this effort over the years succeeded; yet recent negotiations around the General Agreement on Tariffs and Trade (GATT) have not been able to address fully the new ways governments have come to involve themselves in national economic development. It appears that the existing political will -- embodied in multilateral institutions -- to depoliticize economic trade is breaking down. Will objectives for these institutions have to be reformed, or the institutions themselves rebuilt? On what basis? With what vision of the national and international common good? Is distinctive Christian reflection able to provide such a vision?

America in the World

After World War II, America had the world's strongest economy. Overall national might translated into leadership for both a nation-by-nation post-war reconstruction plan and a set of international regimes to stabilize global growth -- believing that a capitalist, liberal network of trade would complement the containment of communism and the integration of Germany and Japan into democratic ways. The world economy grew, and, as was no surprise, the *relative* global share produced in America and traded by American-owned firms eventually declined (even as American GDP and exports continue to grow).

Various commentators have interpreted this relative "decline" as a sign of dysfunction. In the midst of this, the real debate in international political economy has been focused on whether the free-trade ideals of a liberal global economy must be supported by international notions of *political* fairness in order for everyone to gain from the desired free trading relations. Some say that without new negotiated standards for fair levels of government intervention in domestic

economic development, nations such as Japan will run various U.S. industries to extinction. Others say the process of enforcing fairness -- which focuses on non-tariff trade barriers -- would so disrupt and distort the liberal system that it would collapse.

Those suspicious about "fairness" standards see them as a slippery slope toward greater U.S. protectionism. Trade protection, it is argued, disrupts the efficiency of international capitalism's dynamic "creative destruction." This liberal capitalist paradigm ordains change and transition as common and necessary -- including change and transition that can impact upon all aspects of culture. Yet, with the rise and fall of various industries and technologies go many jobs, and, in some cases, the capacity for future innovations. The liberal theory of comparative advantage says it is OK for America to continue without an internationally competitive steel industry, or auto industry, or electronics industry, or textile industry. But the regions that have depended on these industries have to make the adjustments -- at great short-term costs. Those who worry about national security also fear a loss of domestic capability in key defense technologies -- leaving military preparedness dependent on foreign production.

In the new global economic environment, a helpful, operational notion of "the national interest" must include economic objectives related to these concerns. A fresh conception of the common good is necessary in order to help define renewed institutional responsibilities, and to guide the development of public policies and private investments. "Conceptions," as such, are different from "outcomes." They are not born of markets. They draw on fundamental assumptions we make about how the world can and should work.

Affected by the Global System

The reality of politics and nation-states

means that all governments "interfere" with their economies, including those that can be labeled capitalist. How, after socialism, can we determine what are good and bad ways to be involved? Some governments seem proficient at steering industrial development while maintaining competitive markets at home. Most of these have institutional

... the advanced industrial states seem to have lost the political will or capacity to sacrifice for the international economic common good

arrangements different than those found in America -- different relations between banks and industry, between labor, government and industry, between educational institutions and industry, etc. The ability to "manage" trade may require a number of factors that America is not likely to master (particularly in government agencies). Does this mean that America will continue to lose ground in industries it once dominated internationally? Is it destined to blow its lead in others? Does being "#1" matter at all?

Perhaps no "nation" can ever be #1 again. Increasingly, many "American" companies invest, produce, do research on foreign soil. Some employ more foreigners than Americans. At the same time, some foreign firms have been setting up shop in America through buy-outs or direct investments -- either way, employing many Americans. They transfer technology and know-how about production and management to Americans. Some export from America. Which is the "American" company, and what is the long-term impact of these supra-national corporations with dubious national loyalties?

The international regime that

facilitated increasing economic interdependence is struggling for survival. The GATT, with its ever-spreading principle of "reciprocity," has made nearly universal reductions of many trade barriers. But governmental support and direction of private trade has outpaced the GATT's ability to regulate it, and the agreements have not yet been extended to cover key areas such as agriculture.

Without Cold War incentives to cooperate, the advanced industrial states seem to have lost the political will or capacity to sacrifice for what has been considered to be the international economic common good. Some developing states being pushed from within and pulled from without onto the export-led growth bandwagon struggle to find places to sell their wares, in part due to domestic market protection in advanced countries. Can it be that the system built on the ideal of free trade cannot keep itself sufficiently open to include the next wave of newly exporting nations? Will the remains of national power be used to shape a less global, more regional structure for trade and investment? Or will the system devolve into national trade wars?

Beyond Liberalism, Nationalism

The latter is not likely. Despite the fact that the international system that upheld "liberalized" trade stands on the brink of collapse, interdependent economic relations make it increasingly difficult to "nationalize" economic development (especially in terms of controlling technological innovation). But what should define the "national" economy? What kind of leadership is necessary to chart a new course? What political and economic institutions can support this course, consistent with democratic social development? Economist Robert Reich has argued for an "outward looking economic nationalism," one in which "each nation takes responsibility for improving the wealth-creating

capacities of its citizens, but works with other nations to ensure that these improvements not come at others' expense." Is this a good objective, and if so, how can it be achieved?

The synthesis of Cold War politics and liberal economics will not hold together neatly in the coming years. Those who want to fight populist protectionism at home may not have the old free-trade regime and its successes to point to much longer. The politics of international economics will have to be tackled afresh. "The global intelligentsia may think of itself as stateless," wrote journalist Robert Kuttner recently, "and global capital may see nation-states as anachronistic encumbrances. But the state remains the locus of the polity, notwithstanding the best successes of supranational institution building." He added, "Somewhere between the failed utopias of pure socialism and pure laissez faire there exists a practical middle ground where economies can operate dynamically, and civil society can flourish as well."

Any search for this middle ground requires a new focus on the purpose of domestic and international institutions. A potent conception of the common good must be debated to set the context for "self-interest" in a way that lends distinct guidance to governments, corporations, labor unions, and others. It must provide a new reason for international economic cooperation, with incentives to bring all nations on board on fair terms. It also must deal with the ambiguity in "the creation of wealth." Not all "production" represents true wealth, especially in an age when attention to environmental effects is imperative. Various patterns of investment, production and consumption can be relatively healthy or unhealthy for both the national community and the international community. Rethinking this is no easy task, though the plight of both poor and rich may depend upon it.

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the greater the freedom and openness of the economy, the greater chance exists for social mobility through increased economic opportunities. All in all, given concerns for material progress, social equity, and political freedom, the neoliberal model of development seems attractive. This probably explains, at least in part, the growing enthusiasm for capitalism in the underdeveloped world.

Ministry Response

Even those who heartily affirm the good potential of the neoliberal model for improving the lot of the poor recognize that the transition away from the statist economic system to a more market-oriented one is painful. And where capitalist reforms have proven successful, they have not done so overnight; it takes time for the average citizen to feel the benefits of the reforms. But if Christian development specialists can agree that the neoliberal approach is worth trying, given its potential in economic, political, and social terms, then they may wish to add a new emphasis to their programming. Specifically, they could create projects designed to help governments put into place neoliberal reforms by responding to the needs of those dislocated by the transition process.

In particular, structural adjustment programs frequently include the reduction of government subsidies on various consumer goods and significant decreases in public sector employment. In urban areas, citizens may be unable to afford certain food items at the free market price, and the number of unemployed will increase. **Christian ministries can respond by offering "safety net" programs** such as short-term relief assistance in food, clothing, and shelter and longer-term programs in job retraining or credit assistance to help would-be entrepreneurs start their own small enterprises. Christian groups can also **petition** the U.S. government, and multilateral donors,

to increase foreign assistance aimed specifically at alleviating the temporary pains of adjustment, and urge these institutions to channel such funds through private organizations in the host country rather than the government.

With regard to the political component of wholistic development, **Christian ministries should begin to address the distribution of political influence.** Though the problem is not as acute in Latin America as in, say, Africa, the bureaucratic statist economy has meant that the most effective avenue to economic prosperity is through the public sector. The market-oriented reforms underway in Latin America are encouraging, but Christians will want to assess their impact on the power of the bureaucracy and ask whether they are opening the economy for greater participation by those with minimal political influence or connections. Focus on development strategies that encourage **local accumulation of capital** (for example, through revolving loan fund programs that provide credit to support new, small-scale indigenous enterprises) may be particularly appropriate in contexts where the preponderant power of the bureaucracy effectively shuts the poor out from formal economic activity. Similarly, Christian development groups should take actions to **strengthen local organizations** that mobilize to defend their rights against the state or to reform legal and administrative policies concerning housing, employment, education, or credit that affect them.

Although the problems of third world development are staggering, Christian relief and development ministries now have unique opportunities for helping the poor. Such groups may be better able to gain a greater hearing in the U.S. government as Washington realizes new opportunities to concentrate on North-South concerns. Given the strong empirical

record in favor of market approaches, the prospects for development in the third world may be brighter now than before. With attentiveness to the lessons of these revolutions, and creative programming, Christian relief and development ministries may be able to make even more significant contributions to "opting for the poor" in the 1990s than they already have.

In Brief

'Harvest of Peace' Initiative Fails in Clogged Congress

A resolution calling for the nations of the world to cut their military spending in half and pare down their military assistance to developing countries died in the 101st Congress. Bread for the World, a Christian citizens lobby, sponsored the Harvest of Peace resolution, which also sought to increase domestic spending for "programs that address human need" such as U.S. hunger and development assistance to impoverished countries. The resolution garnered support from former President Jimmy Carter, among other heavyweights. Many churches were involved in the "Offering of Letters" which were sent to congressmen and senators to express support for the resolution.

The Harvest of Peace campaign was designed to draw attention to the hungry all over the world. It raised the possibility of paying the bill with the so-called "peace dividend," which was to have resulted from the breakdown of communism in Eastern Europe. When the Persian Gulf crisis emerged and the budget brawl erupted between Congress and President Bush, the prospects for congressional action on Harvest of Peace diminished significantly. Bread for the World will not reintroduce the Harvest of Peace resolution, but will continue to lobby for its main tenets in future legislation.

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violating the aboriginal inhabitants, and even disrupting their spirituality with the introduction of Christianity. Expect media reports about a pronouncement or two on such western injustices, similar to the recent condemnation by the National Council of Churches of Columbus's "invasion" of America. (From the advance literature: "So, by the middle of the nineteenth century, the major religious traditions of the British Isles were firmly transplanted in the great south land of the Holy Spirit...In their ignorance, they tried to convert to their European version of the Holy Spirit, a people who had held in sacred trust the land of the Holy Spirit for 40,000 years.")

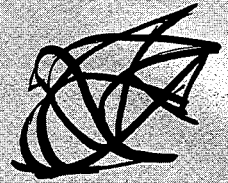
The attention to aboriginal spirituality supports another primary emphasis that has emerged under the "integrity of creation" motif. "Earthkeeping", the earth as mother, "creation spirituality", and similar phrases are all part of the new ecumenical jargon that goes well beyond concern for a complete understanding of Christian stewardship of the earth's resources. These are expressions of the "paradigm shift" (their term) guiding thought and action in ecumenical circles. The new paradigm seeks to replace the stale platitudes of liberation, and to integrate ("inter-connect" in ecu-speak) proliferating theologies: feminist, gay, third-world, etc. This approach claims the Spirit is doing a new thing (in keeping with the tenets of "process" theology and its "world spirit" now in vogue) and is uniting these "theologies" under the rainbow banner of the "integrity of creation."

The preparatory material describes a sub-theme of the Assembly: "Giver of Life - Sustain your Creation!" opens up a whole variety of ecological issues -- those relating to exploitation and

World Assembly Facts

The last WCC Assembly was held in Vancouver in 1983, and focused on liberation, "peacemaking," and inclusivity. The 1991 Assembly is made up of leaders, delegates, and observers from 311 member churches around the world, including old Protestants, Orthodox, and the burgeoning non-Western churches. The Roman Catholic church is not a member, but sends observers and other participants. The Presbyterian, United Methodist, Episcopal and Lutheran churches will send large delegations; the various Orthodox communions, the historically black denominations, and other oldliners will also be represented. Most U.S. evangelical denominations are not members.

Every Assembly has a theme that highlights the shifting theological emphases and political demands in ecumenical Christendom. In 1954, for example, the theme "Jesus Christ, Hope of the World," declared the centrality of Christ and the hope in him for redemption of all things. That year situations of severe repression were a central concern. In 1961, under the theme "Jesus Christ, Light of the World," the Assembly affirmed the unitarian nature of God. By 1975, at the Nairobi Assembly, with the theme "Jesus Christ Frees and Unites," liberation and feminist pronouncements reigned, along with early expressions of environmental consciousness.



unjust distribution of the earth's resources and to the rights of indigenous peoples, as well as those concerning alternative lifestyles for sustaining the earth.... *This sub-theme calls for recasting the theological understanding of creation.* Much of Christianity, especially the major strains of Western theology, has given support to human dominance over creation. The assembly discussions want to challenge theology and Christian thinking that have seen humanity's task as 'subduing the earth'...."

Expect to hear apocalyptic messages from Canberra about the bleak future of life on earth. Expect pronouncements which continue the "greening" of the churches and of theology that has been under way recently. The participants will be asked to engage in a "conciliar" process, aimed at producing creedal affirmations of particular environmental policy demands.

A WCC document issued in early 1989 proclaimed: "The future of life itself is at stake. An international

ecological order is required if we are to find a way into the future. Christians are summoned to work for this order..." Canberra will continue this process.

This emphasis reminds the Church of the distortion sin brings to human culture, and to the way mankind has abused the material creation. It also warns against the unbiblical dualisms that have been rampant in many ages and sectors of the Church, which radically divide spirit and matter, or relegate non-human creation to insignificance. But the warning goes beyond prophetic challenges. It suggests that traditional creation theology is itself the primary source of the ills facing the globe.

Historical Christian orthodoxy affirms that the creation is glorious, and sustained by the Lord, but it also holds that all of creation is fallen and broken. And it affirms that humans uniquely among created beings are "created in the image of God," an emphasis that the WCC dilutes into a human "special role" as the earth's "caretaker." The centrality of human redemption to

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healing the "groans of the whole creation" (Romans 8:22) is replaced in this new theology with hope in an intrinsic "integrity of creation" which will save humanity if we just get in step with its rhythms. (The Presiding Bishop of the Episcopal Church has stated: "How shallow is our goal to 'save the earth.' The reality is that earth is trying to save us! ... The earth is our mother.")

Hope in the creation is sure to disappoint, if history is any guide. Yet the aboriginal spirituality to be celebrated by the WCC finds its god in the earth, rather than in the one who is Lord over it.

The great ecumenist, Bishop Lesslie Newbigin has commented: "One of the counterthemes of the Old Testament is the perpetual tendency of Israel to forget the awesome and holy God who was the true author of prosperity, and to turn to the gods whose only function was to provide plenty of grain and oil and wine. Israel had to be reminded again and again by devastating disasters that the work of the farmer is only rightly undertaken when it is done as grateful acknowledgment of a gracious God." This is no less true in the age of the Church.

Other major issues: The Persian

Gulf crisis will be given major attention. Expect vigorous debate among various views on the justified use of force, "western imperialism", and relations with Islam. Islamic representation is expected in Canberra.

This matter will be prominent in other global situations where the "cry for justice" is heard. The most notable will be that of the Palestinians; expect the assembly to endorse anew the establishment of an independent state. Also on the agenda: South Africa, the Philippines, Korean reunification by 1995, and more pervasive issues of racism, sexism, third world debt, and

"low intensity conflict."

Because of the demise of communist regimes in Eastern Europe, differences could emerge between newly liberated Europeans, who look to the "capitalist" west for aid and guidance, and the anti-western old guard. The WCC has already been challenged by East Europeans on its relative silence in recent years about religious oppression in those countries.

This Assembly will see an unprecedented 25 percent Orthodox representation, reflecting growth in these communions. The WCC also is reaching beyond its traditional constituencies by including prominent evangelicals and Roman Catholics in the program. The appeal to the Spirit will attract some pentecostal believers, and "charismatics" are already well-represented in the third world churches that participate in the WCC. The Orthodox already have acted to restrain some of the proposed radical theological revisions.

It is of course not impossible that in this time of international stress, division, and war, the influence and prayer of firm believers will lead the ecumenical world to a truer hope, unity, and repentance. Perhaps the Spirit will hear prayer and renew the

Church. Those of us who observe these events should pray that this will be so, even in the face of the obvious trends at work in the WCC.



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