

Staff and Office News

see final page for comment on London bombings

The best news is that there is far less of this and much more from around the Communion. There are Official Authorised Contacts (OACs) and Lead Bishops (LBs) in more Provinces than ever before and Provincial Secretaries sending information from areas with neither. If you can all get news in for the second half of this year by the end of October please, we can ensure that the next newsletter is out on time (this one is a month later than we would have liked). Also, some people have asked for a list of NIFCON contacts. The full list runs to over 50 pages and we have received very few replies to the request for permission from each of you to circulate it. There is a shorter list of OACs and the Provincial Secretaries in Provinces which do not have an OAC which can be sent on request. Details relating to individuals, a particular Province or Country can also be supplied on request.

The downside is that we are reaching financial crisis. Our grant was not renewed this year and funds are diminishing rapidly. The Archbishop of Canterbury and Mrs Williams have kindly offered to host a reception at Lambeth Palace in September where we will showcase some of our/your work and hopefully secure some generous donations. Following on from that we are looking to launch a subscription based 'Friends of NIFCON'. We are not wanting to exclude anyone who can't pay, simply to encourage the majority who can to make a contribution.

The Management Group and guests were able to make a presentation to ACC13 which was well received and Archbishop Rowan's affirmation of NIFCON was very encouraging. More on ACC13 can be found on the Anglican Communion website or contact the NIFCON office for more on the presentation.

Picking up from where we left off

Some of you may wonder why no mention was made in the last letter of the tsunami especially in the prayer suggestions. Although you may not have received the letter until January the letter was published before the office closed for the Christmas & New Year holiday. We returned to our desks to field enquiries about the safety of some of our friends and also offers of help. It was truly humbling work. We very quickly received news of the relief effort in Sri Lanka, and of communities working together across faith divides in several of the other affected areas. Our friends in United Theological College, Bangalore, recently sent us pictures from Cuddalore where staff from UTC visited to distribute nets and bicycles. Although media attention has moved on we know the needs are still great for counselling and help to rebuild lives and livelihoods. We are saddened to learn that after the initial wave of compassion and co-operation former problems of exploitation of the poor or across political divides have resurfaced. There are also issues of some groups using aid to convert traumatised people to Christianity with flagrant disregard for people's own beliefs and cultures. This in turn inflames old enmities and makes life for minority Christian groups more difficult.

Around the Communion

Aotearoa/New Zealand/Polynesia

Physical meeting and building good relationships bears fruit in interfaith relations as a three-day seminar on Religion and Human Rights held in Suva, Fiji in May showed. Representatives from the Fiji Human Rights Commission and the Fiji Council of Churches took part together with representatives of Muslim, Hindu and other faith groups. Resultant recommendations included increased use of education and the media to promote greater inter religious respect and workshops for Youth to increase public awareness and understanding of different religious traditions that co-exist in Fiji. Sadly, there were no official representatives from the Methodist Church, the largest Christian denomination in Fiji. The Fiji Muslim League and the government Ministry of Reconciliation also declined the invitation to attend. There was a good gender mix and a friendly atmosphere which encouraged frank dialogue and discussion. Participants were local to Suva and it is hoped to hold similar meetings in other parts of Fiji in future. Eventually it is hoped that a booklet of Guidelines for Religious Tolerance will be produced.

NIFCON has been introduced to the Waikato Interfaith Council in New Zealand (similar to those in Wellington and Auckland). It is hoped that there will eventually be a national organisation with government support. The report from Waikato commends the sharing of different faiths celebrations but warns against becoming divided on political lines or becoming lobby groups for government or political parties.

Australia

Via our contact in Fiji we also received a report on a conference on 'Religion in Peace and Conflict – Responding to Fundamentalism and Militancy', held during April in Melbourne. Organised by UNESCO and International Outlook the conference brought together about sixty delegates from Southeast Asia and the Pacific; Buddhists, Christians, Hindus, Jews and Muslims together with academics and representatives of some of the governments of the region. The conference began with a call for an analysis and understanding of the basic, root causes of violence. There was a discussion on the relationship between religion and violence and the role of religion in conflict, and the mis-use of religion and belief systems to provide motivation for and to sustain conflict. Economic greed, power-seeking, and pressure on communities, together with religious missionary zeal that lacks respect for others, ultimate truth claims that do not allow for others to also claim the ultimate truth, and use of violent means to resolve conflict were identified as some of the causes of violence and the problems to be addressed. Peace-making strategies identified by the conference included fostering appreciation of diversity and finding common values; removing "enemy" perceptions and language and seeking ways to change attitudes; being inclusive and treating all equally; developing trust between state and religion and eradicating the use of violence.

Australian and Indonesian Governments held, under the aegis of ASEAN, an inter faith dialogue forum in Yogyakarta, Indonesia last December. Delegates were from Aotearoa-New Zealand, Australia, Brunei, Cambodia, Indonesia, Laos, Myanmar, Papua New Guinea, Philippines, Singapore, Thailand, Timore Leste and Vietnam with an observer from Malaysia. The main focus of the forum was security and the promotion of inter faith activities as a means of strengthening solidarity against increasing terrorism. The region provides examples of both community conflicts in which religion is a factor, and of successful religious tolerance and pluralism. The conference agreed that dialogue is a vital ingredient in achieving regional peace and security and also recognised the advantage of maintaining close contacts between faith communities in different countries. Even in secular states governments should take a role in affirming both religions and religious tolerance. It was agreed that Pacific nations should be included in any follow up activities. The report came to NIFCON via Aotearoa-New Zealand who included in their recommendations following the forum that 'government and faith communities develop a national statement on religious tolerance, to be to be widely distributed in the community'. For a fuller report contact the NIFCON office.

Bangladesh

We continue to receive news from an organisation working for Human Rights in Bangladesh. There is concern about the number of boating tragedies the nation has experienced. The distress of the victims families is added to when attempts to recover bodies are abandoned due to safety concerns or lack of appropriate equipment. There are questions as to why the government has not introduced legislation setting out standards of river worthiness of craft and competence of pilots. The Christian community in Bangladesh is very much in the minority and there have been instances of evangelists being killed when their preaching results in conversion. But currently the most persecuted faith group are the Ahmadiyyas whom some of the International Khatme Nabuwat Movement (IKNM) want declared non-Muslim. This has led to the looting of Mosques and other disturbances despite the fact that IKNM assemblies have been banned by some regional authorities.

Canada

From Canada we receive news that Christian-Jewish dialogue is challenged over the perception that the Anglican Church of Canada might discuss divestment in relationship to Israel. This arose from a misunderstanding of unofficial comments. The Primate has responded to Jewish leaders in Canada indicating that divestment has not been discussed at this time. This highlights the delicacy of maintaining relationships with the Jewish community while holding space to critique the treatment of Palestinians in Israel. That said anti-Semitism is an ongoing issue in Canada and Church leaders continue to speak up in opposition to anti-Semitic activity. The Canadian Christian Jewish Consultation is planning an event to mark the 40th Anniversary of the declaration 'Nostra Aetate' but planning has been delayed by the death of the Pope.

In Christian-Muslim dialogue the emerging issue is the proposal in provincial legislation to allow Shari'ah courts to have jurisdiction in some matters of family law. This is controversial within the Muslim community, especially for women. The key point is the position of immigrant women who due to language, culture and tradition would not fully understand the alternatives available to them in Canada and feel pressured to use the arbitration system rather than Canadian laws that might offer more protection or support. There is much learning to be done and discussion to be had. No Province has passed legislation on this as yet. It is an issue of interest to other parts of the Communion especially Kenya and parts of Nigeria. Again more details on the situation in Canada can be obtained via the NIFCON office.

Finally from Canada a very local story of 'inter faith' sharing An Anglican priest in a community near Toronto received a phone call from a parishioner who worked in a kosher bakery. It was Friday afternoon at the beginning of Passover and the bakery had to be cleaned out of all baked goods left. If they could not be used they would be thrown out. She wondered if the priest would be able to pick up bread to take to the local food bank. The priest went over to the bakery and found his van was soon filled to the brim with large bags of fresh breads and baked goods of many kinds. Unfortunately the local food banks were all closed when he called on them. So with the help of a few parishioners they bagged the breads- then put all of the goods out

on Sunday after the morning service and asked parishioners to make a donation for anything they wanted to pick up. They donated \$300.00 that went to the food bank to assist local families.

England

NIFCON congratulates The Revd Guy Wilkinson on his appointment as National Inter Faith Relations Adviser and Secretary for Inter Faith Relations to the Archbishop of Canterbury. We look forward to receiving reports from his office in the coming months.

Ireland

It was recommended to the General Synod of the Church of Ireland in May that The Committee for Christian Unity's work be expanded to include 'active engagement in Inter-Faith Encounter. The document to Synod said

'There is a strong desire that the Church of Ireland, spread as it is right across Ireland, responds practically as a Christian Church to the developing presence of members of other World Faith Communities in Ireland. This will manifest itself before we know it in a whole realm of areas as Ireland, both North and South, develops its sense of community to include those who are members of our Irish community and also members of a wide range of Faith Communities. The Committee for Christian Unity has a long track record of facilitating dialogue in such a way as not to give the impression of espousing easy syncretism within the family of Christian denominations. Over many years patience and courtesy have engendered a confidence in our contributing to the national and international ecumenical scene in a whole variety of contexts, for example vis-à-vis Porvoo, the Leuenberg Agreement, ARCIC, Anglican-Oriental Orthodox Dialogue, the World Council of Churches as well as within the multi-faceted ecumenical world of Ireland itself including engagement with the Newer Churches.

There is a recognition by the Committee for Christian Unity that practicalities often precede and pressurise theory. The practicalities on the ground which we envisage during the next five years are to do with schools (for example, dress, religious festivals, prayer rooms as well as assumptions about nativity plays); hospitals (patients and staff, fasting and diet, professional shared chaplaincy); intermarriage (the couple and the extended family, sensitivities around conversion and the refusal to convert); rites of initiation (particularly when parents of different Faith Communities wish to have rites in common for their children) and rites of the dead.

There is a realisation that none of this will be taken seriously without a sustained development of education. This will take the form of the dissemination of knowledge in general and of specialists who can equip people to deal respectfully with situations as they arise. All training for ministry – lay and ordained – will need to incorporate preparation for ministering in the Christian and Anglican tradition in a multi-Faith Ireland.'

The document also commends the Guidelines for Inter Faith Encounter in the Churches of the Porvoo Communion agreed in Oslo in December 2003 which can be found at www.porvoochurches.org

Jerusalem & The Middle East

Christian Muslim dialogue continues around the Province with Anglicans represented at conferences in Doha, Qatar organised by the University there on 'The role of Religions in the Building of Human Civilisation' and in Lebanon (organised by the Middle East Council of Churches) on 'Christian and Muslim youth and the Challenges of Coexistence' The MECC and the International Islamic Forum for Dialogue had its first Annual meeting in Cairo in March on the subject of 'Religion and the goals of dialogue'.

The MECC also hosted a visit by the National Council of Churches of Christ (NCC) in the United States of America in January. Dr Robert Edgar, General Secretary of NCC, said "of all my trips to the Middle East over more than twenty-five years, this in many ways was the saddest. Yet, Christians must always be people of hope." The group issued a statement recommending, among other things, an end to violence on all sides, support for a two-state solution guaranteeing Israel's right to exist within secure borders and a viable and democratic state of Palestine alongside Israel.

We have also received a report from a dialogue between Jews and Protestant Christians in the United States which shows it is possible to discuss the vexed issues of the Middle East without being perceived as anti-Semitic, again copies can be made available.

Kenya

We were very fortunate to be able to speak with Bishop Waqo recently when he visited London. Currently there is a stalemate on the discussions over the Kenyan Constitution. It is likely that in a promised referendum most will reject the Constitution if it includes the possibility of Khadis courts. This will upset Muslims who want Khadis courts included. They have already withdrawn from the inter religious consultation forum 'Ufangamano'. Whilst there are fears that the situation in Kenya could develop along the lines of Nigeria or Sudan there are also practical reasons for opposing Khadis courts for example they would have to be funded out of everyone's income tax.

Korea

The Anglican Church of Korea are now participating in inter faith relations through three different channels. Church leaders and theologians participate in the national or global dialogue networks, such as the Korean Committee of Religion and Peace and United Religions Initiative. Anglican Sisters and Brothers' communities are active members of Samsohoe, which is a gathering to develop an inter-faith dialogue of spirituality with Korean major religions including Buddhism, Won-Buddhism, Roman-Catholic, and so on. In the Anglican social mission and service areas, lay members are now experiencing the co-operation with other religious members and groups.

Korea is still under the division caused by the former Cold War system and has experienced a very fast industrialisation in a very short period. So, the peace and reconciliation between the North and the South is always a key issue in the inter-faith dialogue. The social problems caused by too rapid industrialisation and secularisation are another important issues in the dialogue.

Two issues have recently arisen from a Korean context of inter faith dialogue. One is the migrant workers' issue. Many of migrant workers are coming from Islamic countries. While there are a few Christian churches who regard their existence as an opportunity to proselytise, the majority (including the Anglican church) are working very hard to protect their religious life. Although Islam was not a familiar religion in Korea, recently, we can see the co-operation between Islam and Christians in the migrant workers' issue. Another important issue is genetic engineering. In the area of the cloning of embryo cells, Korea is now emerging as a leading country. In this situation, the common effort to protect the human and life dignity is now developing in inter faith dialogues. Because this is a very new situation, there is not yet a well-developed response from religious groups. But it will become a hot issue during the rest of this year.

Mexico

Relations between the State and faith communities are reported to be fine. The Anglican Archbishop Carlos Touche-Porter meets with President Vicente Fox and representatives from the Roman Catholic Church, Greek Orthodox Church and the Jewish Community. The National newspaper "Milenio" reported on the publication of the ARCIC document "Mary: Grace and Hope in Christ" under the title "Catholics and Anglicans resolve differences about Mary".

The Inter-Faith Council of Mexico (CIM) and the National Commission of Human Rights (CNDH) signed an agreement in favour of religious plurality and the liberty to express diversity of belief in Mexico. This was ratified in February 2005. CIM is made up of Anglicans, Roman Catholics, Orthodox, the Jewish Community, the Mexican Buddhist Community, Evangelicals, Order Sufi, Mormons, Hindus and Sikh Drama of Mexico.

Mexico has a presidential election in July 2006 and asks for our prayers concerning that and also for Chiapas State where there has been growing aggression against Evangelicals.

Pakistan

Via CLAAS-UK (Centre for Legal Aid And Settlement – UK) we received a report of an attack on the CLAAS office in Lahore, Pakistan. Human Rights violation and discrimination against Christians is an ongoing concern which CLAAS-UK has asked the Prime Minister of New Zealand, Mrs Helen Clark, to raise with the President of Pakistan, General Pervez Musharraf, during his visit to New Zealand. For example there are only ten seats in the National Assembly reserved for minority groups, four of these are Christian.

Meanwhile the Anglican Church in Pakistan continues to be troubled by internal difficulties.

Philippines

A program on The Joint Quran and Bible Study Groups (mix of Christians and Muslims) shall take place in Mindanao as soon as the BUC (Bishops of the Roman Catholics and Protestants and Ulama - Muslim Religious Leaders), an interfaith forum, will have come up with a methodology and guidelines. This project, the first of its kind in the Philippines and perhaps in the world ever, came about as the result of the BUC March 4 2005 Workshop Conference wherein Bishop Danilo Bustamante sat to represent the Episcopal Church in the Philippines (ECP).

The BUC during its first forum composed of 18 Bishops and 24 Ulama of Mindanao convened on November 29, 1996 to break the ice among the religious leaders and made a commitment to peace building by identifying salient areas of concern identified.

This Conference has since its birth 9 years ago carried out twenty five (25) dialogues and released twenty five statements that call (among other matters) for the condemning of the atrocities and killings such as that of Bishop Benjamin de Jesus of Jolo and other church workers; for support of the peace process between the government and the MILF; for the setting up bodies like the Tripartite Commission to prepare a Plan of Action; to obtain first hand witness accounts from civilian victims of the Military-MILF confrontations; for the release of, and praying together to thank God for, the release of kidnap-for-ransom victims like Fr. Luciano; listening to NGO's and turning them into partners for peace efforts; and calling on all religious and non-religious peace loving groups in Mindanao to join the BUC.

The accomplishments of the Conference since its first activity are: The friendship established between the Muslim Ulama and Catholic as well as the Protestant Bishops; emerging signs of tolerance between Christians and Muslims in Mindanao; the resulting respect for the religious traditions, even if they differ in doctrine and philosophy; the increasing knowledge of Islam on the part of the Christian leaders. Likewise Muslim leaders have increased their knowledge on Christianity. This mutual increasing knowledge has been fostered by the inputs in the BUC assemblies since 1996 as well as by the direct contacts between the members.

These fruits mentioned above have also filtered to the grassroots, and into the families, and gone to the levels of the youth. In the national level, the BUC, recognised as one of the four stake-holders of Mindanao, has been recognised as a network of churches and mosques in Mindanao. This conference also has been recognised by the three past consecutive presidents. The recent emphasis of BUC is healing and reconciliation. Another is poverty-alleviation. The government has earmarked fifty million pesos to finance micro-credit projects and BUC will see to it that Islamic and Christian values will be integrated into these projects.

Papua New Guinea

Thanks to funding from the Australian Government a six strong delegation from PNG was able to attend the Conference in Yogyakarta in December 2004. *See Australia above.* They made a presentation on HIV/AIDS, focusing on the co-operation of the 'mainline' Christian Churches in a publicity campaign against Stigma and Discrimination in HIV matters.

In the Diocese of Port Moresby twenty people representing seven major Faiths gathered to co-ordinate a response to the Tsunami Disaster working closely with the PNG Government in its Relief Fund Raising effort. The Inter Faith Group worked to create an Inter Faith Service to pray for the victims which was held in the Sir John Guise Sports Stadium and broadcast over the radio across the nation. (Copies of the liturgy can be made available.) An estimated five hundred people attended. A month later the same group led a Thanksgiving Service that concluded the official fund raising. Since then other activities include a meeting with Fr Nicholas Mkaronda, an Anglican Priest from Zimbabwe, to talk about HIV and AIDS. A smaller group (clerics and the like) met at the Mosque to learn more about Islam and a trip is planned to visit a Buddhist temple to participate in the celebrations for Buddha's Birthday.

Issues of concern in PNG in addition to HIV/AIDS are poverty and spin-off effects on Education in Health care and security problems, law and order being in disarray in some areas.

Rwanda

this is the report exactly as submitted in response to the NIFCON Questionnaire

(1) The significant developments the Inter-faith relations have caused are seen in Rwandan communities where the Genocide survivors and released prisoners have reconciled to one another following the 1994 mayhem which caused the death of over a million innocent Rwandans. This has seen thousands of genociders confessing the atrocities committed in the 1994 Rwandan genocide. The action has managed to cement relations between different religious denominations in the country.

(2) The emerging issues are centred on traditional Justice which the church itself supports. As the bible says, a man of God should tell the truth in a bid to fulfil God's promise or Mission. Now the significant issue is the Gacaca Court of Justice which is traditional in its broad term. The government of Rwanda has opted to use this type of justice in order to speed up genocide

cases. This is therefore seen to be effective since the church supports it. It enables individuals to settle disputes amicably and Justly.

(3) Yes we have in plan significant programmes in some few months to come which are designed to bring together victims of genocide in workshops in an attempt to teach them a word of God. This would be done by the churches together. We also foresee some significant initiatives in Inter-faith relations because we are to work together with other faith groups in neighbouring countries.

(4) We need experts in peace building to come and help us acquire knowledge on peace building and conflict management.

(5) The story or information I can offer is that Inter-faith Rwanda has pledged to continue imparting messages of hope in its region and also to be the Mouth piece for love and harmony.

Scotland

At the beginning of September, the SEC (Scottish Episcopal Church) had its Provincial Conference outside Edinburgh. This takes place every 4 years and is the only time when the Province tries to gather en-mass. There are approx. 50,000 Episcopalians although in real terms (regular communicants) it's nearer 30,000. Around 350 gathered for a 4 day conference, most Charges having a representative present. Our inter faith committee CRPOF (Committee for Relations with People of Other Faiths), was asked to make a presentation. CRPOF received extremely positive feedback from our presentation.

Funding has been received for a part time inter faith worker to educate churches and convince them of the importance of inter faith work. SEC has put up half the funding for this ecumenical post.

CRPOF will be writing a booklet with a title along the lines of, "Sketches towards a theology of inter faith." They hope to have the finished article by June 2006.

The G8 Summit was a further opportunity for inter faith co-operation with Faith leaders representing Christianity, Judaism, Islam, Buddhism and the Sikh community making a joint statement on Make Poverty History prior to the summit. See <http://www.indcatholicnews.com/scotftih.html> for more details.

Sri Lanka

News from Sri Lanka has of course been dominated by the tsunami *see first page above*. In a pastoral letter the Bishop of Colombo the Rt Revd Duleep de Chickera writes 'This is certainly time for courageous and imaginative policy decisions that will significantly alter the political and economic destiny of all victims of disaster, caused by wars, inadequate wages or waves. All Parties and Religious Movements who are in touch with these communities must unite to speak on behalf of these voiceless persons. The current unprecedented goodwill must be channelled to all who thirst for God's will.' He also calls on relief agencies and Religious Groups to be transparent and accountable about their work so as to avoid accusations that particular groups are receiving more or less help or that aid is being distributed in a partisan way. He goes on to speak about 'forgiveness and reconciliation through a change of heart and a commitment to a peace pilgrimage. ... The best in our religious traditions must be built on. The dynamism and spiritualities of all religions are indispensable for this pilgrimage. It has to spill over beyond the frustrating and inhibitive clichés and rhetoric into a shared peace for all.' He says this in the light of renewed political violence in Sri Lanka. Bishop Duleep calls for '...repentance and a return to solidarity, universal human values and sustainable peace with justice.'

Sudan

NIFCON Co-ordinator, Clare Amos, and Chair of the Management Committee, the Rt Revd Michael Jackson, were able to speak to delegates from Sudan at ACC13. Their comments formed part of NIFCON's presentation. The Revd Enock Tombe told us 'The Sudan Interreligious Council (SIRC) was established in September 2003, to meet the need for an independent NGO for the promotion of the inter-religious dialogue and co-existence in the Sudan. The SIRC is now operational ..though its independence is still in doubt it is however gaining some trust as a forum where Churches can openly raise their complaints against the state laws and practices that violate religious freedom for Christians ... The present challenge to both groups of religious leaders, Christian and Muslims, is to work together in supporting the implementation of the Peace Agreement which has been signed.'

From our Lutheran Brothers and Sisters

We received reports of the launch in South Africa of the Women's Inter Faith Campaign for a Healthy Africa and Call for Concerted Effort to End Wars on the Continent embodied in "Mother's Cry for a healthy Africa" a dramatic display of poetry, recitation of holy writings and dance. Also a report from Nouakchott, Mauritania of Sheikh Khalis Ould Cheikhny emphasising the need for "reformation, not fanaticism, to solve the problems of Africa." This call was carried over to the Second Inter-Faith Action for Peace Summit in Johannesburg April 2005. For more details see http://www.lutheranworld.org/Special_Events/Peace_Summit/IFAPA-20050422.html

A post script to lead into prayer requests

The compilation of this newsletter has been delayed by the bomb attacks in London on 7 July. All members of NIFCON and ACC staff are safe and well and we thank the many people around the communion who telephoned or emailed to express concern. Attention has been diverted into collecting statements of condemnation of the bombings and a determination to renew inter faith efforts in an attempt to avoid any backlash.

As you read through this news letter you will have found more than once the observation that religion is sometimes a cloak for political or ethnic rivalry (we have not included the recent statement by Archbishop Josiah Idowu Fearon of Nigeria concerning politicians stirring up inter religious strife) and how the image of a particular faith can be tarnished by fanaticism. Work to define and strengthen the role of faith communities in a multicultural Britain was going on quietly behind the scenes before July 7 and will continue alongside the more public statements.

We began with an explanation as to why the tsunami was not mentioned in the previous newsletter. Reading Bishop Duleep's pastoral letter it is striking how much of what he says about the role of people of faith post tsunami can be applied to the situation in London. Copies of the whole of his letter are available from the NIFCON office.

Prayer suggestions

Continue to pray for those affected by the tsunami and those working in rehabilitation projects especially now that media attention has moved on; that the voices of the poor and marginalised may be heard in plans to rebuild.

For time and energy for those trying to get involved in inter faith work at the same time as fulfilling commitments to their own faith groups.

For the establishment of formal links between government and faith groups in Aotearoa-New Zealand.

For improved health and safety laws in Bangladesh

For the build up to Presidential elections in Mexico and for peace and stability in Chiapas State.

For the re-establishment of law and order in Port Moresby.

That inter faith work at grass roots to address social issues such as HIV/AIDS, local housing, education etc may flourish alongside dialogue to increase understanding.

For financial stability for NIFCON and other inter faith projects struggling for lack of funds.

For wisdom among all those in positions of leadership to untangle political and religious motivations so as to understand better and deal with the causes of terrorism and civil strife.

For victims of terrorism, and those who live in fear of reprisals.

Thank God for his eternal presence

AMEN

