

# CAREE Communicator

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## A DOUBLE ISSUE

This is a double issue of the *CAREE Communicator*. We have lots of interesting information to pass on to you. Almost all of it serves as background for an excellent conference CAREE is organizing which we hope you will attend.

Last year, the CAREE executive invited comments about the organization and what we could do better. Several people mentioned greater “lead-time” before CAREE events, to enable more people to plan on and participate in them. So, please take note of the information about the conference below – and make plans to come!

### **(1) CAREE CONFERENCE: February 14 & 15, 2003, in Manhattan**

Over the last few months, several CAREE members have traveled to the Balkans to participate in conferences, teach, observe, and/or collaborate with religious leaders there. At the February 14 & 15 conference, we will hear about and discuss what they have experienced and try to come to deeper understanding of the situation “on the ground” there. In addition to a fascinating learning opportunity, fresh with recent insights, this conference will offer us opportunities to consider how we as individuals and CAREE as an organization might be of service in the region. CAREE is pleased that the Europe Forum of the National Council of Churches will be joining us for the conference.

*Topic:* **“RECENT RELIGIOUS DEVELOPMENTS IN SOUTHEAST EUROPE”**

*Speakers:* **Leonid Kishkovsky** (Orthodox churches: Serbian-Macedonian relationships), **Duncan Hanson** (consultations in Romania, Croatia, Albania, and Kosovo), **Charles West** and **Gerald Shenk** (teaching at the Evangelical Theological Seminary in Osijek, Croatia), **David Steele** (conflict resolution training throughout the Balkans), **Paul Mojzes** (Macedonia and Bosnia), and **Jim Payton** (Macedonia). [Titles of the respective presentations were not yet finalized at the time this newsletter was produced. They will be available closer to the date of the conference.]

*Conference location:* **the InterChurch Center, 475 Riverside Drive, New York, New York.**

*Accommodations:* You are free to make your own, of course. However, you may want to take advantage of the special rates arranged with **Hotel Edison, 228 West 47<sup>th</sup> Street, New York, New York 10036; telephone for reservations: (212) 840-5000.** (Hotel Edison has often granted CAREE reduced rates for conferences and annual meetings, and we are grateful it has done so again this year.) The hotel is located within a couple of blocks of Times Square and of a subway line which can take riders within a few blocks of the InterChurch Center. The special rates are (per room, per night, plus taxes): Single, \$115.00, Double/Twin \$140.00, Triple with Two Double Beds \$145.00, Quad \$160.00. (These costs are in U.S. dollars.) The rates are applicable for February 13-16, 2002 (to allow for various travel schedules).

Please note that the hotel advised us that it cannot set aside blocks of room for us. So, it is important that, if you want to get a room at these rates, you register as soon as possible. *Make sure* that you ask for the rates for *CAREE: Christians Associated for Relationships with Eastern Europe* when you make your reservation (which will require prepayment or other guarantee).

To get to the InterChurch Center by subway from the hotel, ask the concierge for directions to the nearest subway station (two blocks north of the hotel); at the subway, take the IRT #1 or #9 train and get off at the 116<sup>th</sup> Street station. Walk north to 120<sup>th</sup> Street and one block west to Claremont Avenue (where the entrance to the InterChurch Center is). Enter at the door on Claremont Avenue, proceed to the reception desk, and identify yourself; the attendant will have the list of registrants.

*Registration:* While we charge no registration fee for the conference, the InterChurch Center is a controlled-access building. So, we need to know ahead of time that you are planning to attend the conference, so that we can include your name (and that of any guests you may wish to bring) on the list of attendees. To register for the conference, please contact Jim Payton, CAREE's executive secretary, at either the regular or the e-mail address on the masthead, or via the fax number listed there. Please be sure to get your registration to him no later than Tuesday, February 11, 2003, so that Jim can finalize the list before he leaves for the conference.

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*The materials that follow offer interesting information about CAREE members' recent involvements in the Balkans and serve as good background for the 2003 conference.*  
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## **(2) REPORT ON THE MACEDONIA CONFERENCE, MAY 10-14, 2002**

In February, 2000, President Boris Trajkovski of Macedonia called Professor Paul Mojzes, of the International Scholars Annual Trialogue (ISAT) division of the Global Dialogue Institute (GDI), inviting ISAT to hold its next meeting in Macedonia. ISAT responded positively to the invitation and proceeded to lay plans and search for funding. The resulting original intention was to hold the Trialogue in Skopje in November 2001, but the level of violence between ethnic Albanians and ethnic Macedonians (mostly Muslim and Orthodox Christians, respectively) became so intense during the summer of 2001 that we were advised to postpone our conference.

Professors Paul Mojzes and Leonard Swidler, the two leaders of ISAT, then visited Macedonia in both June and November of 2001, to meet with all the religious leaders (Orthodox, Muslim, Catholic, Methodist, Jewish) as well as President Trajkovski and several NGOs and

other key persons. In November 2001, plans were set to hold the Trialogue May 10-14, 2002, in the Panorama Hotel, located on the side of Vodno Mountain, with a panoramic view of the city and valley below. The theme settled on for the Trialogue was: *Confidence Building Among the Churches and Religious Communities in Macedonia through Dialogue*.

Funding was obtained from the United States Institute of Peace; the Foundation Open Society Institute, Macedonia; Graf von der Gröben, Germany; United States Agency for International Development; Christians Associated for Relationships with Eastern Europe, USA; Church World Service, USA; Board of Global Ministries, United Methodist Church, New York, USA; and Global Ministries of the Christian Church and United Church of Christ, USA. Local arrangements were handled by Mr. Kalin Babusku of the Macedonian Center for International Cooperation.

Over 40 international scholars from countries such as Japan, India, Pakistan, Jordan, Russia, Turkey, Israel, Germany, Belgium, England, Morocco, Canada, and the United States participated. In addition, nearly 50 local religious scholars and leaders from all the religious communities in Macedonia were officially appointed to participate. A local planning committee made up of representatives of all five of the major religious communities was appointed, and actively met several times to collaborate with ISAT in organizing the Trialogue. **It should be noted that such collaborative planning meetings and large appointment of Trialogue participants, especially by the two largest religious communities, the Orthodox Christians and the Muslims, were totally unprecedented in living memory, and perhaps even going back over centuries.**

The Trialogue was formally opened Friday evening, May 10, by President Trajkovski and the heads of the religious communities: Archbishop Stefan of the Macedonian Orthodox Church, Reis-ul-Ulema Hafis Arif. Ef. Emini of the Islamic community, Catholic Bishop Dr. Joakim Herbut, Methodist Minister Rev. Mihail Cekov, Rabbi Isak Asiel of the Macedonian Jewish community, and Dr. Adnan Badran, representing Prince El Hassan Bin Talal of Jordan.

Saturday was given over to the presentation of three major papers by international ISAT Jewish, Christian, and Muslim scholars, each matched by responses from international scholars of the other two faiths. This was followed by a general dialogue on the part of all the participants. That evening voluntary small group discussions were offered on various themes: (1) Conflict Transformation; (2) How To Dialogue; (3) Women and Interreligious Dialogue; (4) Dialogue, Religion, and Law.

Sunday morning the participants were free to accept the invitations of different religious communities, and the afternoon was devoted to presentations by scholars from the five major Macedonian religious communities. This was followed by a dialogue encompassing all participants.

On Monday morning matters took an unexpectedly dramatic dialogical turn. The Orthodox Theological Seminary invited the entire Trialogue to hold its morning session at its Seminary. Further, an invitation was extended to Dean Ismail Bardhi of the Islamic Theological Seminary to lecture at the Orthodox Theological Seminary (a first!). It was there that the two deans reached out and shook hands, promising to cooperate with each other, teaching understanding and greater knowledge of each other's tradition.

On Tuesday morning the invitation was reciprocated by the Islamic Theological Seminary, inviting the Trialogue to hold its morning session there – and inviting Dean Jovan Takovski of the Orthodox Theological Seminary to lecture at the Islamic Seminary (another first!).

In the time between the two seminary visits, the Trialogue was divided into small groups, which were given the task of coming up with (1) a list of needs and goals, and (2) concrete steps toward realizing them – all with a focus on the Macedonian situation. The groups generated over 35 needs and steps toward fulfilling them, broken up into 5 major categories: (1) Interreligious Dialogue and Organizations; (2) Worship Opportunity; (3) Education; (4) Security and Equality; and (5) Economic and Infrastructure Development. – Plans are being laid locally to pursue those options which the religious communities in Macedonia are most interested in and which they decide are within a realistic range of possibilities. We (GDI) intend to assist them in this process.

Meanwhile, outside the formal context of the Trialogue, Archbishop Stefan invited the leaders of the other religious communities and the ISAT leaders to a dinner and conversation, during which the three major concrete results of the Trialogue for Macedonia were formulated. They were then brought to a meeting of basically the same group with the Reis-ul-Ulema the next day and confirmed.

Those results were issued at a press conference at the close of the Trialogue:

- (1) The religious communities will set up a Council for Interreligious Cooperation to meet on an ongoing basis to plan and carry out its joint activities;
- (2) The heads of the religious communities of Macedonia pledged to meet regularly, at least every three months;
- (3) The religious communities will cooperate in the field of education, especially between the two theological seminaries.

**If the meeting to help plan the Trialogue was unprecedented, the dialogic experience and resulting meetings and commitments to interreligious cooperation approaches the level of a minor miracle when one recalls that just a few months prior the drums of war were beating loudly, and religious leaders were doing little to muffle them.**

**All of this, of course, is only a beginning-but a breakthrough beginning nonetheless!**

As regards the rationale for the structure of the Skopje Trialogue, in the early planning we found that as long as we spoke to the Macedonian religious leaders in general terms they did not commit themselves to any significant participation. However, when we sent them the list of international participants they responded, feeling that if such an important international gathering was going to take place in Macedonia, they should match or exceed the number of guests.

The benefits of the conference were several: (1) it convinced the Macedonian religious leaders and participants that the dialogical approach to confidence building is respected abroad; (2) they felt honored that such a gathering took place in their country; and (3) that the President of the Republic of Macedonia came to both the opening and closing ceremonies; (4) they felt that from such an important event it was necessary to send a message to their members and the country, which they (with our help) formulated; and (5) a press conference took place which drew about 30 journalists and media people, resulting in wide media exposure; (6) meetings of a small number of key persons from the several religious communities and the internationals took place with Archbishop Stefan and Reis-ul-Ulema Emini.

Further by-products of the Trialogue are already obvious: (1) a number of international scholars have now become interested in Macedonia and will, either in cooperation with GDI or independently, continue to involve themselves for their benefit; (2) several moderate Muslim scholars (*e.g.*, Dr. Adnan Badran of Jordan and Mehmet Aydin of Turkey, though not only they) spoke to the Muslim leaders and participants, urging them to espouse as European Muslims a

modern, tolerant, and dialogical Islam; (3) several days after our departure, as a result of the impression made by the conference, Dean Jovan Takovski, Dean Ismail Bardhi, and the Methodist clergyman Mihail Cekov were invited to be panelists on a program by Radio Macedonia that lasted over an hour on issues of religious cooperation and education; and (4) at the conference there were religious leaders from other parts of Macedonia who will now be able to consider the path of dialogue for conflict resolution as an option.

As a general observation, it is worth noting that significant interaction of the local participants took place during meals and coffee breaks. At the beginning of the conference there was very little mingling among members of different religious communities, but it increased significantly at some of the later sessions. Apparently decisions to continue contacts were made at such informal conversations.

With regard to plans for the future, shortly after the conference we gathered the manuscripts submitted from the conference, edited them, and sent them for translation into Macedonian and Albanian, with the intention to publish a volume of collected papers in early 2003. (The local facilitator, Mr. Kalin Babusku, has advised us that there have been numerous requests for the papers.) An English version will come out as a special issue of *Journal of Ecumenical Studies*, probably in June of 2003. We have also been disseminating reports about the conference in various media. We are also planning to go back to Macedonia later this year upon consultation with the Council for Interreligious Cooperation in order to respond to real rather than perceived needs. (For a report on this, see #4 below.)

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**(3) REPORT ON THE INTERNATIONAL CONFERENCE ON RECONCILIATION IN BOSNIA, HELD IN DUBROVNIK, CROATIA, SEPTEMBER 12-14, 2002 – Paul Mojzes** (This report also appears in *Religion in Eastern Europe*, Vol. 22, #5 [October 2002]:46-49.)

Three institutes – the Erasmus Institute and the Joan B. Kroq Institute for International Peace Studies (both located at the University of Notre Dame) and the Institut für Theologie und Frieden, Barsbüttel (near Hamburg, Germany) – organized the International Conference on Reconciliation in Bosnia. It was funded by the Deutsche Stiftung Friedensforschung in Osnabrück. The sessions took place at the Inter-University Centre in Dubrovnik, with slightly over 30 participants. Most of the participants were from Bosnia and Herzegovina (B&H), six each from Germany and the US, and one each from Croatia, Turkey, Italy (a Russian Orthodox priest), and Scotland. Most of the preparation and organization of the conference were by Thomas Bremer of the Catholic Theological School in Münster, Heinz-Gerhard Justenhoven of the Institut für Theologie und Frieden, and me (Paul Mojzes).

By design we brought together a group of people who are activists in religiously inspired NGOs whose mission is interreligious cooperation with academics who look at reconciliation also from a theological/theoretical perspective. The intention was for the professors to hear reports from the activists about their aims, accomplishments, and difficulties in various localities in B&H and Croatia, in order to help the academicians understand the practical challenges of the work of reconciliation. The professors shared their theoretical approaches to the issue of reconciliation that seemed helpful to the activists as a theological underpinning of their work.

There did not seem to be any tension in regard to the two approaches; to the contrary, there seemed to be mutual appreciation for the contributions of each approach.

The activist groups that were represented included the Abraham/Ibrahim group (initiated by a former GDR Protestant pastor), the Centar za religijski dijalog [with which CAREE member Dr. David Steele cooperates on a regular basis), the Zajedno [Together] Center for Intercultural/ Interreligious Cooperation – all three from Sarajevo –, the Pax Christi centers in Banja Luka and Zenica, the Omladinski centar [Youth Center-secular] in Jajce, and Centar za mir [Center for Peace] from Osijek, Croatia. The vast majority of the theologians were Roman Catholic (from Bosnia, Germany, and the USA). In addition, there were two Islamic professors (from Sarajevo and Turkey), one Russian Orthodox theologian (from Italy), and two Protestants (from Scotland and the USA). Regrettably, the two Serbian Orthodox theologians from Serbia and Bosnia & Herzegovina did not show up.

The reports from B&H indicate that there are serious problems of communication between ethnoreligious groups even today. Many people are still unable to satisfy their basic human rights. Most people are now free to talk about what happened, and there are many open wounds – but most people choose to be quiet.

Professor Mato Zovkic from Sarajevo expressed the opinion that the United Nations forces may need to stay in Bosnia for 25 years; if they withdrew now the war would start again. Return of the refugees is rare and fraught with dangers for the returnees. Some have concluded that ethnic cleansing was actually successful in separating the ethnoreligious groups, and that a minority of extremist priests/religious leaders supported ethnically pure areas. Almost all agreed that the war was fought for ethnic reasons, but that the religious leaders felt the need to protect their ethnic group and had therefore contributed to the commencement and development of the war.

Professor Adnan Silajdzic of the Islamic Theological School in Sarajevo urged that specialists be engaged to study objectively the role religion has in the formation of national identities. There was consensus with my observation that religious literacy was and remains very low and that this also contributes to the ability of extremists to lure the religious communities into confrontation rather than reconciliation. I also expressed my conviction that the creation of three parallel ethnoreligious educational systems in which each religious group is teaching its own catechism – which has already taken place –, while perhaps improving the religious literacy rate, is de facto a continuation of the war by educational means, because the three communities now have no common experiences and rather divergent ways of teaching history, literature, religion, and even art and music. It is hard to envision how a common sense of ownership of the country can emerge in the future under such conditions.

For the time being, peace-keeping in B&H has been successful, but peace-making by the major religions is barely happening. The NGO groups are attempting to address human rights issues, carry out social service projects, provide workshops for conflict resolution and peace-making, and publish periodical and other literature. On the positive side, a remarkable initiative was undertaken by a Pax Christi group from Maribor and Ljubljana (Slovenia) who came to repair a Serbian Orthodox church. On the other hand, one of the groups, Abraham/Ibrahim, experienced a surprising but unsuccessful attempt to be taken over by Wahabi-oriented Muslims.

The theologians, such as Dr. Silajdzic, stressed the importance of formal dialogues in order to overcome the pre-modern traditionalism of the population of B&H. Many pointed out the importance of religious hierarchies for the formal dialogue, as well as the resistance to any

cooperation that some members of the hierarchies have displayed, but that some of them with time have become more cooperative. The Franciscan priest Marko Orsolich urged that reconciliation is our common religious essence, so if we don't work on reconciliation we don't serve our purpose. Professor Mahmut Aydin from Turkey stated that we all have a need for a new theology of other religions that will no longer claim – as the old theology did – that only our own religion is right.

While this report cannot summarize what all participants stated, the consensus was clear that Bosnia is no longer but needs again to become the place where all major religions of the Balkans have neighborly contact with one another, rather than being a place of hostile borders.

Outside of the conference I had two disquieting experiences. A couple from Bosnia who settled in Dubrovnik told me that their son who is in elementary school came home one day and said, "I hate Jews." Since there are practically no Jews in the area and the parents are tolerant, they asked him why – the answer was that in religion class they were told that Jews killed Jesus.

On Sunday I attended mass at the church of St. Ignatius Loyola. The church was packed with worshippers. The lectionary was the text about Peter asking Jesus how many times his followers are to forgive others, plus the text of the servant who was forgiven by the master of an enormous debt but prosecuted a debtor who owed him a little. It would seem a perfect opportunity to proclaim the need for reconciliation. The priest, whose sermon otherwise was not bad, chose to use the opportunity to lambaste the Jews for holding an "eye for an eye" position instead of following the Christian command to forgive. But, he said, "that is their problem." Then he said, it does not say anywhere in the Bible that they [Croat Christians] are to forgive Chinese (?), Turks (!), and Serbs (!), since the text urges forgiveness to neighbors and friends. The reader may find such exegesis humorous, but in the context of a post-war possibility for healing in Croatia, it is unlikely that the parishioners will be encouraged to practice forgiveness outside the narrow confines of their ethnic community.

What gives reason for hope is that – at least on the surface – many people seem in practice to want to go beyond the wounds of war, and that the Croatian press has become very explicit in its criticism of the narrow nationalist exclusivism still evidenced in many areas of life.

If the religious communities do not become agents of tolerance and receptiveness for the "other," I believe God will find others to do the job!

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#### **(4) REPORT ON A VISIT TO MACEDONIA, NOVEMBER 17 TO 21, 2002 TO PROMOTE INTERRELIGIOUS DIALOGUE FOR PEACE – Paul Mojzes and Leonard Swidler**

A five-member team visited Macedonia in order to encourage the continuation of the confidence building measures among churches and religious communities by way of dialogue which the Global Dialogue Institute began in 2001 (see #2 above). The team consisted of Rabbi Arnold Resnicoff (former chief chaplain of US Armed forces in Europe), Fr. Leonid Kishkovsky (the Orthodox Church in America), Prof. Sannaullah Kirmani (a Muslim who is a native of India, teaching religion at Goucher College in Maryland), Prof. Leonard Swidler (a Catholic lay theologian teaching at Temple University) and Prof. Paul Mojzes (a United Methodist teaching at Rosemont College in Pennsylvania). The make-up of the American team matched the religious composition of Macedonia.

The visit was part of our earlier commitment not to simply organize a major conference and then withdraw, but to continue our involvement in order to stabilize the initial achievements. Although at the May 2002 Skopje conference the heads of the five religious communities committed themselves to three major initiatives (see above), our ongoing contacts with some colleagues in Macedonia suggested that the process had stalled and needed our prodding and continued encouragement.

The following activities were accomplished: we had meetings with top leaders of all five religious communities – namely, with Mr. Viktor Mizrahi, the head of the Jewish Community, with Rev. Mihail Cekov (the senior Methodist minister), the Roman Catholic Bishop Joakim Herbut, two meetings with Metropolitan Bishop Kiril of the Macedonian Orthodox Church (Archbishop Stefan was on a pastoral visit to Australia), and with the Reis-ul-Ulema of the Islamic Community Arif Emini, together with the former Reis of Yugoslavia, Jakub Selimoski. We also met with the American Ambassador, Charles Butler, and with Julie A. Ruterbories, Consul at the U.S. Embassy, who also holds the portfolio of matters of Religious Liberty. In addition, we met with the two deans of the theological seminaries, Jovan Takovski and Ismail Bardhi, as well as other professors at the seminaries and the university of Skopje.

We also lectured at two institutions: Leonid Kishkovski lectured at the Orthodox Theological Seminary in Skopje, and the other four made a joint presentation at the Southeast European University in Tetovo, a largely Albanian Muslim area. We attended a seminar organized by the French and Macedonian “Caritas” on how religious communities can contribute to peace, at which the five religious leaders who are to make up the membership of the Council of Interreligious Cooperation were the panelists, acting very much in concord in their presentations and responses to questions. In a way, it was a public debut for the Council.

We also hosted two working dinner meetings. One was for professors from the University of Skopje who are involved in teaching about religion, which gave promise of resulting in closer cooperation between the Muslim Theological School and the University. The second dinner was with about fifteen professors of theology and religious leaders from all five religious communities; this provided an opportunity for our guests to strengthen their interpersonal bonds, and for us to propose a Seminar for several professors from both Theological Schools to undergo training in interreligious and interethnic confidence building – which they could in turn teach to their colleagues and students. Additional trainees would come from the Jewish, Catholic, and Methodist communities. If the proposal gains wider acceptance from the two faculties, such training would most likely take place in either June or early September 2003; we, of course, will need to find the requisite financial backing for it.

Leonid Kishkovsky, who stayed an extra two days, also had a chance to visit Ohrid and have a conversation with Metropolitan Timotej. He also had conversations with Metropolitan Gorazd and with a group of Orthodox theologians. To all of them he emphasized the need for the Macedonian Orthodox to join in the interreligious efforts.

We likewise were able to have a personal audience with President Trajkovski just before he flew off to Prague to meet with President Bush and other NATO leaders. President Trajkovski, who had initially extended the invitation to hold the earlier conference in Macedonia, expressed his profound gratitude for what we have been able to do through our May Trialogue and this follow-up visit. He urged us strongly to plan another conference for this coming year as well – more about that below.

As to impressions and observations: The process in interreligious interaction had not stalled as badly as it originally seemed. It is true that the heads of two largest communities had

not met face to face since last May, especially not the Orthodox and Muslim, but the Methodist and Jewish leaders had visited the heads of the Macedonian Orthodox Church and the Islamic Community to urge them to continue involvement. The two deans were interviewed by Macedonian Radio about the relationships of the Orthodox and Islamic communities. They also continued private contacts with each other – which, however, had not yet resulted in exchange lectures at their respective institutions.

While the Council for Interreligious Cooperation has not yet been formally constituted – formal establishment, by their mutual agreement, was to take place when each of the five communities informed in writing the others who their official representative will be – four of the five appointed members met at least three times to discuss mutual concerns. Only the Macedonian Orthodox Church has not yet formally named their representative, but we elicited verbal promises that this will take place soon. Unofficially, the Orthodox representative is already known to us. Unless the Holy Synod fails to approve his nomination, there will be a formally constituted Council in the near future.

The probable reason for the delay was the preoccupation by the Macedonian Orthodox Church with their conflict with the Serbian Orthodox Church, which led to the expulsion of Bishop Jovan of Veles, whom the Serbian Orthodox Church named as Exarch – an act contravening the Macedonian Church’s claim of autocephaly, the recognition of which continues to be refused by all other Orthodox Churches. Thus the internal Orthodox Church problems seem to preoccupy them and caused the delay. But one must also take into account strong forces within both the Macedonian Orthodox Church and the Islamic Community which are against cooperation. At the lecture at the Orthodox Theological Seminary there were students who challenged Fr. Kishkovsky’s promotion of Orthodox ecumenism and interreligious dialogue; they probably reflect the opinion of some of the professors and hierarchs. There are internal struggles in both these communities between those who wish to be open toward others and are willing to promote a positive engagement and those who are traditionalists, wishing to keep themselves closed off from the others. It is not absolutely certain who will be the ultimate victor in this struggle, but it is clear that we should encourage those willing to cooperate, as they will be vital forces working toward a constructive and peaceful engagement of these ethno-religious communities.

As noted above, President Trajkovski continues to see our contribution as important and wishes that it continue and expand. To that end, we are pursuing vigorously the proposal for the Faculty Training Seminar for the Orthodox and Muslim faculty and leaders of the other religious communities. The two Deans of the Theological Schools were both strongly in favor of the project, though they will have to bring the idea before their respective faculties. The religious leaders of the other three communities voiced enthusiasm for participation in the Seminar.

All in all, we are more than satisfied with the accomplishments of this visit. In May there was euphoria because of the several breakthroughs. As a result of the present visit, we are greatly encouraged by the solid steps forward that were taken after the May conference, and especially those additional ones we were able to nurture into reality and future promise on this trip. We find that there is now a determination on the part of the religious leaders of Macedonia to continue the hard work that is necessary for the long-range success of their commitment to cooperate for the sake of a peaceful society; even so, further fostering from the outside, we are convinced, will continue to be needed for the immediate future.

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## **(5) ON THE PASSING OF A COLLEAGUE**

Many CAREE members will recall the service offered by Dr. Lubomir Mirejovsky in Czechoslovakia and more broadly in Eastern Europe over the past decades, as well as his participation in various CAREE meetings and conferences. Recently, we received word that he had passed away. Professor Dan Di Domizio, one of CAREE's members who had recently corresponded with Dr. Mirejovsky, drew up the following note for this issue of the newsletter (supplemental information added from Charles West).

### **In Memoriam Dr. Lubomir Mirejovsky (1925-2002)**

Dr. Lubomir Mirejovsky passed away in his sleep on September 23, 2002. A retired pastor of the Evangelical Church of the Czech Brethren, he had done graduate studies at Union Theological Seminary, in Richmond, Virginia (where he met his wife, an American). Dr. Mirejovsky served as the General Secretary of the Christian Peace Conference from the early 1970s until 1989. Several times he was a guest of CAREE in visits to North America. In recent years he continued to dedicate himself tirelessly to a ministry of justice and compassion for all people, especially those whom society left behind. Dr. Mirejovsky's work in ecumenism both in his own country and abroad built many bridges among Christians and others that will continue to bring people together for the Kingdom.

May his passion for the Truth of the Lord bring him safely into the dwelling place of a loving God.

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## **(6) FOR YOUR INTEREST: A NEW JOURNAL IN THE FIELD**

A journal has recently been launched which may be of interest to a number of the readers of this newsletter. It is entitled, *Journal for the Study of Religions and Ideologies*. Its editorial office is in Babes-Bolyai University, in Cluj, Romania. Most of its advisory board is from that Romanian university, as well. Materials are published in either Romanian or English. A CAREE member, Michael Jones (who attended the conference in Skopje, Macedonia, May 10-14, 2002), serves as executive editor for the English version of the journal.

Information received describes the journal as interdisciplinary, welcoming submissions from a wide range of disciplines. JSRI is published on the internet three times per year. For further information, contact at the following address:

J.S.R.I.	URL: <a href="http://hiphi.ubbcluj.ro/JSRI">http://hiphi.ubbcluj.ro/JSRI</a>
Babes-Bolyai University	<a href="http://www.geocities.com/s_c_i_r_i/journeng">www.geocities.com/s_c_i_r_i/journeng</a>
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