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THE SIXTH ALL-CHRISTIAN PEACE ASSEMBLY IN 1985 IN PRAGUE:
IN SEARCH OF PEACE AND JUSTICE FOR ALL

by Ingo Roer

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1. Preparation

One of the major themes of the 6th general assembly of the World Council of Churches in 1983 in Vancouver was the question of peace. The motto of this conference was, in fact, "Peace and Justice." Somewhat bitterly and disdainfully, delegates from Third World countries accused North Americans and Europeans of egotistically fearing possible death by bomb attack at some later date, while in the Third World every day, every minute, thousands of people are dying of hunger. They were of the opinion that this actual death is not taken seriously. "First, solve the question of justice; then we will be ready to talk with you about the peace question," demanded a delegate from South Africa.

With this, the World Council of Churches (WCC) had come to the question of peace with global dimensions and to an insight into the relationship between peace and armament, which the Latin Americans Emilio Castro and Julia de Santa Ana had introduced to the Second All-Christian Peace Assembly (ACPA) of the Christian Peace Conference (CPC) in 1964. While at that time it seemed to the representatives from industrialized nations that life was dependent on peace--Professor Vogel (Berlin) stated pointedly, "Peace for humanity or death--that is the choice"; the representative from Uruguay, Mr. Castro, said: "First we need to make dignified life possible, life itself possible--and then peace will be possible."

Since 1969 Paul Vergese, today Archbishop Metropolitan Paulos Mar Gregorios (India), has been preaching "peace with justice" and substantiates this maxim both with a critical analysis of Western European and
Anglo-American concepts of justice, which, based on Roman Law, have always been imperialistic, and on a critical view of the economic relations between the First and Third World.

In his report on Vancouver 1983 Professor Josef Smolik of the Comenius Theological School in Prague remarked, "the delegate from South Africa, the president of the Council of Reformed Churches, Mr. Boesak, expressed the concern that the emphasis on peace not become a means to deflect attention from the problem of injustice in the Third World. Peace and justice cannot be separated." With this he certainly underlined what has meanwhile become a consensus (as far as the Christian Peace Conference is concerned) in the world-wide ecumenical community: without justice, there can be no peace.

As previously, the Sixth ACPA has been prepared for by means of numerous regional conferences and by visits of the General Secretary, Lubomir Mifejovsky (Czechoslovakia), and of the President of the CPC, Bishop Károly Tóth, to many countries. In this context the sixth consultation between representatives of the churches of the United States and socialist countries took place on December 10, 1984, in Karlovy Vary, "Concerning the Responsibility of the Church for Peace and Justice."

1.2 Invitation to the All-Christian Peace Assembly

The Working Committee of the Christian Peace Conference has convened the All-Christian Peace Assembly for the time from the second to the ninth of July, 1985, in Prague. It is to dedicate itself to the following theme: "God's call to choose life--The time is now! Christians in resistance to the powers of death--on the path to peace and justice for God's earth." Jesus says, "I came that they may have life and have it more abundantly." (John 10:10f)

In his contribution to the Round-Table Conference of the representatives of world religions in Moscow (March 6-20, 1983), Bishop Dr. K. Tóth, President of the CPC, called "Choose life" the categorical imperative of our times. Dr. Tóth explained in detail:

Human history has reached a point, which, once we have stepped beyond it, will require that the common goal of all people be simply to save and preserve life on earth. The potential for self-destruction which we possess has crowded all other ethical ques-
tions into second- or third-levels of significance.

Expressed in other terms this means that in a nuclear age the highest ethical value is life itself. Out of this new way of viewing the world ethically flows the moral imperative of our times: "Human behavior is determined by the moral task of recognizing that the duty to preserve life is necessary and must be fulfilled anew each day."

All of this means, very definitely and clearly, that life itself occupies a unique position of importance, which can never be subordinated to any other value measurement of any philosophical system whatsoever, like freedom or justice or anything similar. Also in the name of freedom or even of justice, life in general and as such may never be sacrificed to the risk of an atomic war, in which all of humanity might be destroyed.

The continuous theme "Choose life" is extraordinarily suited to help advance the dealing with other religions and between Christians and Marxists begun by the Christian Peace Conference. In the world meeting for peace and life against atomic war, at the end of July 1983 in Prague, Tóth said in his remarks, "All people who intercede for life act in obedience to the divine will, even if they do not reason from the same premise. . . ." His critical opinion was that the greatest problem lay in the fact that the real threat to life is not always defined or understood correctly. "Because some people, who act in the spirit of the newly-revived cold war, invent undefined, that is, really non-existent dangers, while other circles attempt to minimize the really significant dangers." Tóth points to today's propaganda, which speaks of a so-called Soviet or Communist danger and in so doing glosses over or even justifies the genuine danger for life on earth, which actually lies in the build-up of nuclear weapons.

At the regional conference of the CPC in the Federal Republic of Germany (West) in January 1985 in Hannover, Dr. Tóth explained the tasks of the CPC as regards the upcoming Sixth ACPA as follows: "to analyse still better and more effectively the relationship between peace and justice both theologically and politically and to find practical solutions." It was a recognition of differences of opinion in the difficult crisis in which the CPC found itself as early as 1969, after the intervention of the Warsaw Pact nations in Czechoslovakia, that
contrary to the assertion of some representatives from Western Europe, North and Latin America, the East-West dichotomy was not replaced by a North-South split, but rather that both are related as symptomatic of differing views on the subject of social justice. The broad concept of peace must be tempered by justice. "If peace is to have a meaning in our context, it must be interpreted as justice."³

As a particular expectation K. Tóth said,

The Christian Peace Conference must make a substantial contribution to the dialogue being carried on by scientists and representatives of the world's religions. . . . The relationship between religion, politics, and peace has proven to be a decisive area of danger to peace in recent times, in Asia no less than on other continents, for example, in the U.S. elections, which were decided, in part, by conservatively oriented Protestants. This complicated relationship between the three factors must be transformed by means of dialogue and constructive contributions into a source for engendering peace.

In its meeting in Sofia in September, 1984, the International Secretariat gave some explanation of the suggestions worked out for the Sixth ACPA by the CPC Working Committee and the CPC chairmanship: the theme of the plenary session is to clearly formulate the urgency of the task faced by the world today. The hope that this lowering danger can be overcome is rooted in the biblical motto of the CPC.

The following is further expected from the Sixth ACPA: the general assembly, the most important decision-making group of the CPC, will set the major directions of the activities of the peace movement for the period until the next ACPA, and will also elect the governing group and the leading representatives of the CPC. One expects that at the Sixth ACPA, approximately 600 representatives of churches and Christian organizations, along with prominent Christian individuals, will search for ways to oppose the nuclear threat to humanity. They will also try to express clearly what the active work of the churches for peace means today, and they will explain the close connection between wars of liberation, disarmament and peaceful coexistence.
2. Why is there Still a Christian Peace Conference After More Than 25 Years?

2.1 The Beginning of the Movement

At this time the CPC is turning 27 years old. From the first to the fourth of June, 1958, 39 church leaders and theologians from nine countries in Europe met in Prague at the invitation of the Ecumenical Council of the Churches in Czechoslovakia for the purpose of consulting on the responsibility of Christians for peace. The Cold War between East and West had reached its peak at that time. The [Western] participants passed through the Iron Curtain to a meeting with Christians—not for the purpose of calling into being an international peace movement. They had heard the witness of the Bible as a call to foster the cause of peace and they wanted to be obedient to it. The message which they directed from Prague to churches and fellow Christians in the whole world found a positive response in many quarters.

In 1961 the first ACPA brought together 600 representatives of all faiths from every continent. On that occasion, a bishop from the People's Republic of China participated for the first and only time. In spite of the rapid growth of the movement, the Christians in the CPC in the general body as well as in their individual churches, who were peace activists, remained a small, radical minority.

2.2 The Movement into the Third World

The Second ACPA in 1964 brought, in addition to the East-West confrontation about the Germany question and the atomic threat, the problem of the Third World to a wide and prominent audience. Over 1,000 participants came to this conference in Prague. Third world participation was even stronger in the Third ACPA in the early summer of 1968. Many participants came less for the work of peace through the CPC than out of curiosity to see what would become of the "Prague Spring." Thus, while it is true that numerous individual problems connected with peace were discussed, the conference was not successful in creating out of the multiple individual places where struggles for peace were taking place a unified perspective and relationship. Should the Christian Peace Conference concentrate on the problems of the Third World or was the
major direction the anti-imperialistic struggle? Christians from the West had particular difficulty using political-economic concepts like "imperialism" in their peace work.

After the intervention of the Warsaw Pact nations in Czechoslovakia in 1968, factions developed in the CPC--first over the question of censuring the intervention, then about topics and the direction in which the next steps were to go. In the course of this crisis many co-workers from the West and also from Latin America withdrew from the CPC. At the same time, a clarification of the political direction of the work was accomplished. The clear direction today can be indicated by means of the descriptive words "anti-imperialistic," "partisan," and "world-wide."

2.3 The New Direction

The Fourth ACPA in the year 1971 introduced a new stage, consisting first of consolidation and then of expansion. "Our responsibility for a better world" was the theme. The CPC gained a new face and appearance under K. Tóth (Hungary) as newly-elected general secretary and under the presidency of Metropolitan Nikodim (USSR). The favorable development led to individual Christian Peace Conferences in Asia, Latin America, and Africa, which remained unified with the larger international CPC. The development of continental CPCs may witness to the fact that peace is the same peace all over the world, but that it must be achieved in different ways.

In Europe, indeed in the entire Northern Hemisphere, peace is a question of detente and disarmament, of peaceful coexistence between nations with various kinds of social organization. In Latin America, under the slogan "Liberation Theology," the struggle is joined against oligarchic dictatorships, which exploit the nations and citizens in the interest of imperialism. Africa struggles against neo-colonialism. In addition, in South Africa there is also the fight against racism and apartheid. The world views the Middle East with great concern. Contiguous to the hot-spot, the state of Israel and its struggle against the Palestinians, a deadly war between Iran and Iraq has been ignited. In Asia the situation has changed radically since the end of the Vietnamese war ten years ago. In any event, the political conduct of China causes many questions and the situation in Indo-China gives further cause for
concern.

All these problems were considered by the Fifth ACPA, which took place in Prague in June of 1978. The main theme was "God's call to solidarity--Christians for peace, justice and liberation." In his summary report Tóth, then general secretary, said: "I think of world structures, which are interconnected at many levels and which complement each other. These can be called the common peace structures which we are able, within our theme, confidently to call the edifices of solidarity."

According to altered statute, the working committees were elected, the Continuation Committee consisting of 150 members, the Working Committee of 40. The new President became Bishop Dr. Károly Tóth (Budapest), general secretary Rev. Lubomir Miřejovsky (Prague) and the Chair of the Continuation Committee Metropolitan Filaret (Kiev). The honorary president, who died shortly after the meeting, was Metropolitan Nikodim (Leningrad). The governing bodies were completed by the election of nine vice-presidents, four honorary members of the chief governing body, and a 20-person International Secretariat, among whom two general secretaries were appointed. In ten commissions, which were newly appointed by the Working Committee, the study tasks of the CPC were accomplished. In addition, a network of regional groups functions in more than 40 countries.

2.4 Very Important People in the CPC

The towering personality in the present CPC is the president, Bishop K. Toth (Hungary), who has led the CPC to world-recognition by means of his diplomatic skill, without sacrificing its avant-garde function in the ecumenical community. That he has been able to do this significant task with such freedom of movement is related to his relationship of trust with Bishop Tibor Bartha (Hungary) "at home" and with the late Metropolitan Nikodim (Leningrad). Always remaining in the background, Alexy S. Bouevsky (USSR) does a great deal to foster good relationships between the Russian Orthodox Church and the CPC. A presence from the beginning is Rev. Alexei N. Stoyan of the Evangelical-Baptist Union (Moscow).

The present general secretary, L. Miřejovsky, has become involved in the "Prague Spring" and, like the former general secretary, Jaroslav
Ondra, and president, Joseph Hromádka, he belongs to the Church of the Czech Brethren. Important representatives of the two other Protestant churches in Czechoslovakia are General Bishop Jan Michálko (Slovak Evangelical Church, A.C.) and Professor Milan Salajka (Czechoslovak Hussite Church). Professor Gerhard Bassarak (DDR) represents the "right wing" of the CPC. He is the director of the Study section of the CPC and is one of its vice-presidents. Since the Fifth ACPA, Professor D. Boer has been a member of the CPC. He is from the Dutch Reformed Church which has quite clearly decided its position in the question of atomic arms.

An outstanding expert on the relations in the Middle East and a negotiator between the fronts is G. Habib (Lebanon). A person from Africa who has been an important figure for decades is Richard Andramanjato (Madagascar); a new person of prominence is Bishop Emilio de Carvallo of the Methodist Church in Angola.

Likewise for decades, Professor Sergei Arce-Martinez from Cuba (Presbyterian Reformed Church) has been working for the CPC in Latin America, and for the past several years also the Roman Catholic, Gomez Treto. Several good co-workers for the CPC in earlier years from Latin-American nations have been killed.

From Asia there are many different leading figures to mention: A. K. Thampy, a well-respected Indian businessman and intimate of the assassinated President of India, Indira Ghandi; the activist for "peace and justice" Metropolitan Paulos Mar Gregorios (India); the theologian Professor R. Chandran (India); the vice-president, (Ms.) Bernadeen Silva, and Rev. Christi Rosa (both from Sri Lanka).

The United States is numerically rather lightly represented in the offices held in the CPC. One of the nine vice-presidents is Rev. Charles Gray. Professor Bruce Rigdon is in the Working Committee and Rev. Christoph Schumauch is in the International Secretariat. Among the people in the Continuation Committee are Dr. Carl Soule, Rev. Howell Wilkins and Professor James Will.

2.5 *What the CPC Contributes to the International Peace Movement*

Many items which were begun in the CPC are today part of the general concern of the ecumenical movement. For several years an ever more comprehensive discussion of peace has been developing in churches in more
and more countries. Church and other Christian groups comprise an important part of the international peace movement. Has the CPC therefore reached its goal? After the World Council of Churches in Vancouver promulgated such a clear message on the question of peace and after so many churches have adopted so clear a position, what can or must the CPC contribute to the world-wide movement for peace?

Many theological insights of the CPC are now believed by the majority of Christians in the peace movement—for example, the view that peace on earth is not identical with the peace which God gives. But it is probable that the peace of the world is encompassed within the peace of God and the person who knows himself or herself to be vouchsafed of the promise of this heavenly peace will do everything to preserve peace on earth. K. Tóth says: "The Old Testament concept Shalom does not differentiate, draws no line of separation between the peace of God and earthly peace. The gospel of the Old Testament always views world peace in the light of God's peace, although in the history of theology the churches became separated from each other." Although the New Testament does differentiate between our peace with God and peace among people, it connects both concepts. We cannot be reconciled with God without living in reconciliation with one another."

From this follows that the Christian may and must see the work of peace primarily as a political task, and that this task can only be accomplished in cooperation with others working toward peace. In the CPC a "worldly" interpretation of the gospel is favored, which makes its claim to truth no longer solely in theological pronouncements, but at the same time also wishes to be measured in concrete social commitment.

2.6 Four Criteria of the Peace Mission of the CPC

Other fundamental assumptions of the peace mission of the CPC have not yet become the common possession of the Christian part of the peace movement.

I. The political stance developed at the Fourth ACPA was the conviction that the struggle for peace must be carried out as a struggle against imperialism. In the message of the Fourth ACPA one reads on this point: "The strongest threat to existence and to the peace of humanity comes from political
and economic imperialism."\textsuperscript{13}

II. In the opinion of the Christians working together in the CPC, anti-Communism functions as an extremely significant hindrance to the work for peace and disarmament world-wide. Because of anti-Communism, it happens that many suggestions for peace and disarmament made by the Soviet Union are often not at all seriously scrutinized in the West. Combating "this greatest foolishness of our century" (Karl Barth) in all of its manifestations is seen by people in the CPC as an important contribution to peace in the world.

III. The theological stance developed by the Fourth ACPA was the discovery of the affinity between reconciliation and bias. The Christians working together in the CPC represent the opinion that in the struggle for peace and justice there can be no neutrality based on Christianity. As Gustavo A. Gutierrez (Peru) stated it: "Loving those who live in misery and injustice means to hate injustice and misery. That means to fight against them. It also means to combat those responsible for this situation, to combat those who have created this established disorder and profit from it."\textsuperscript{14}

IV. A peace mission which is to be effective needs a global perspective. Many peace groups are locally or regionally limited or work on a particular partial aspect of the peace question. Therefore a kind of provincialism characterizes some of their actions. Many of their proclamations, because they are particularistic, only serve peace reservedly.

Therefore the CPC has created a world-wide network between churches and other Christian peace groups, which connects all continents with each other. It also connects Christians with representatives of other world religions, and with Marxist-oriented peace groups as well as with those who are working on a partial aspect of the peace question.

This network helps its members to achieve an international perspective on world problems without losing sight of particular aspects. In fact, it provides a legitimate forum for particularist points of view within the global perspective. Actually it is often the CPC alone which makes it possible for critical voices from socialist countries to be...
heard in the ecumenical community—for example, on the question of human rights. Herbert Mochalski (Federal Republic of Germany) formulated it this way at the Fourth ACPA: "The crises and 'hot spots' on all continents are not to be isolated as ephemeral manifestations. There is an interdependence between all the areas of crisis. That means every danger and crisis spot has its individual characteristics and form, but all are connected to one another because they are all caused, occur and are staged by the same forces." A global perspective in the work of peace must correspond to the interdependence of the crisis "hot spots" on the globe. The internationalism of the forces fostering peace must be set off against the internationalism of the forces which endanger peace.

The buzz-words "anti-imperialism," "anti-communism," "partisanship," and "internationalism" represent tasks which the CPC must recognize even today within the world-wide peace movement.

2.7 Can Partisanship Serve the Cause of Peace?

The bourgeois Christians of North America and Western Europe often have difficulty viewing the bias of the peace effort made through the CPC as necessary. From church circles one often hears the assertion that peace, by definition, excludes taking sides, because peace represents a relationship between two or more people or groups of people. Bias toward one of them must therefore hinder the attainment of peace.

This understanding of peace, according to the Christians working together in the CPC, ignores the fact that there are societal and economic interests in peace and war. Furthermore, Christians often have a hard time viewing the peace effort as fundamentally political. This political view has become clear again to the Christians and churches which live in a socialist society because of their confrontation with that society. They have been liberated from the middle-class trap of having to see the major causes of war as coming from the human psyche.

On the contrary, the Christians working in the CPC have recognized that such an understanding of peace does not serve the cause of peace, since this understanding proceeds from a symmetry which puts the forces which are politically and economically interested in war, or preparation for war, on the same level with those for whom war brings only suffering. Since the Fourth ACPA, the CPC has presented the thought that the gospel
itself is already biased and says something completely different to the oppressor and the oppressed. Jesus himself took sides for the poor and against the rich, for the oppressed and against the lords of power.

But yet another consideration speaks for an interpretation of peace which includes partisanship, the fact that it is clear, that the stance of a spectator cannot be sufficient in a situation, in which peace has become the highest, and the most highly endangered earthly possession of mankind. Whoever is not clearly and openly biased in favor of peace actually encourages war. This legitimization is expressed in a word from the Old Testament, which perhaps plays a large role in the peace movement in the United States. God is speaking to the people of Israel, "I have set before you life and death, blessing and curse, so that you may choose life, you and your descendants." (Deuteronomy 30:19)

That will be the call of the Sixth ACPA: to choose life, to decide consciously for peace, to spread the will for peace instead of resignation. This seems bitterly necessary in a situation in which the millions of protests against the positioning of Pershing and cruise missiles in Western Europe and as a result the positioning of new rockets with atomic warheads in Eastern Europe outside the Soviet Union were unable to hinder these developments.

3. How does the CPC Work for Peace?

Pope John XXIII announced that the new name for peace should be development. Certainly aid to developing countries can be a positive force to foster peace. Unlike the World Council of Churches, the CPC has no material means to distribute. At the most, the airline tickets are paid for such representatives from the Third World as would otherwise be unable to participate. Incidentally, 90% of the budget of the CPC is provided by contributions from the member churches in socialist countries. The developmental aid of the CPC consists in helping prepare people for the conference, that is, to facilitate in the presentation of problems specific for their locality. The CPC does three things: it informs, analyses and mobilizes. It not only does research into the individual problems hindering peace and develops directions for action by political groups, but it does the work of peace, that is, it brings to fruition those things about which the people involved have formed an
opinion, which they have conceived even under certain circumstances by means of actions. The conferences and conventions of the CPC offer
- first-hand information, from the people concerned;
- the opportunity to listen to political opponents;
- the prospect of reaching understanding between Christians from very different social contexts.

In his address on the occasion of the meeting of the Working Committee in Herrenhut in April, 1984, K. Tóth said: "We must make great efforts to clarify the fundamental conceptions of peace, justice, freedom, and disarmament which determine the goals of the peace movement. Numerous difficulties stem from the fact that lack of clarity arises over them as a result of faulty contexts or of the omission of important corrections, or on the other hand from confusing long-range goals with concrete, immediately attainable goals." Even if the ultimate goal is a world without weapons, Tóth believes that intermediate stages must be developed. He mentioned as an example "a defensive fail-safe system, which would mean no threat at all for potential opponents or partners." Again and again it is the prophetic charisma of the CPC to discover new paths and to travel them itself.

Through study and analysis of the crisis centers in which the causes of conflicts are revealed and by means of taking concrete positions, the CPC of Christians and churches working together are given the possibility of obtaining information and exercising partisanship. The theological work creates a common and binding basis for the exploration of political differences; it demonstrates the character of witness of peace activism. The peace mission of Christians must finally receive its sense of responsibility from the gospel.

The work of clarifying individual problems up to a development of a global perspective is characteristic of the analysis of the political situation of the CPC. This analysis does not separate the problem of hunger from that of disarmament and of an unjust global economic order. This is substantiated by the following explanation of K. Tóth at the meeting of the Working Committee in April 1984:

The principle of the Christian Peace Conference was always and still is that peace and justice belong inseparably together. Therefore the most recent developments in armaments--particularly the station-
ing of new missiles in Western Europe--can only be judged in the correct proportion in view of the Third World.

It is true, said Tóth, that the placement of new missiles in Western Europe as well as the retaliatory measures of the Warsaw Pact increased the danger of war, because they introduced a new phase of atomic armament. The main aim of the placement of these missiles in Western Europe, however, was not a further intensification of their potential, but rather assuring sources of raw materials in the Third World. The new level of nuclear armament was aiming "to gain a free hand vis-à-vis the Third World, by means of driving the threat to the Soviet Union to maximum heights. What is happening today in Europe really concerns the Third World."  

Belief in God the Creator has caused the Christians working together in the CPC not only to reject using any atomic threat as sinful, but it has also made them skeptical toward the notion that security can be guaranteed only by means of military might and armament. The maxim of the CPC since the 1960s has been "security through trust and treaties." This idea gained a concrete political form through the Conference for Security and Cooperation in Europe. The work of this conference changed the relations between European countries in definite ways. An alternative path to armament was begun here. The Helsinki Agreement is the framework in treaty form of a new conception of security, which does not rest on military power but on the consensus of people. Weapons in this kind of thinking are called "measures which create trust." This has been the fundamental thought of the peace work of the CPC since the beginning, the power of common faith to create trust and, from this foundation, to develop trust in every possible way, especially trust between enemies.

At this point in the development of trust between enemies, the characteristic practical political and at the same time prophetic perspective of the CPC becomes completely clear. While many Christians believe that in order to make war impossible we must remove the images of the enemy from the world and argue for the dismantling of the idea of the enemy, the CPC is of the opinion that there will only be a world without enmity when God has brought history to its final goal. Peace on earth is in fact peace between enemies. In the Sermon on the Mount, the CPC believes, the
surprising admonition to love one's enemies provided a basis for a new critical and offensive tolerance.

The secretary of the regional conference of the CPC in the German Democratic Republic, Carl Ordrung, said, "I would describe the kind of peaceful coexistence in which confrontation and cooperative work with one's opponent are combined as a political form of loving one's enemy." Ordrung argued for the idea that bias in the anti-imperialist sense and the development of trust are not mutually exclusive. There is no alternative but to force those powers which threaten or jeopardize significantly peace in the world to peaceful coexistence by means of the power of the peace movement.

In a prophetic way the CPC has repeatedly taken a clear stand in critical situations. Its peace mission by means of information, analysis and action (mobilization) must have this quality, if it is to be effective. "Prophetic speech does not primarily reveal what God has done or intends to do, but rather what is to be done by men... It is not the secrets of God which prophecy reveals, but the very concrete situation of people and their necessary action in this situation," said Professor Werner Schmauch (German Democratic Republic) 25 years ago in a speech about "The Prophetic Charge of the Community." To achieve the greatest possible binding force in the questions of world peace—not through the authority of individuals but by means of a collective formation of opinions, this will be the task of the Sixth ACPA of the CPC in July in Prague, "to mobilize all the reserves of the politics ofdetente... and to reverse the present trend toward the worsening of relations between nations." 

Translated from German by Dr. Erlis Glass Rosemont College Rosemont, Pennsylvania
NOTES

1 Christian Peace Conference, No. 76, p. 2.

2 Christian Peace Conference, No. 77, p. 3.

3 Christian Peace Conference, No. 79, p. 23, Joyce Rosa (Sri Lanka).

4 Neue Stimme, 2, 1985, p. 32.

5 Cf. ... And Peace on Earth, Documents of the First ACPA of the CPC, Prague, 1961.


7 Cf. Save Man - Peace is Possible, Documents of the Third ACPA, Prague, 1968.


9 God's Call to Solidarity, Documents of the Fifth ACPA, Prague, 1979.

10 Seven Years of the Christian Peace Conference, Budapest, 1979, p. 90.

11 Ibid., p. 61.

12 Ibid., p. 63.

13 Documents of the Fourth ACPA, p. 124.

14 Ibid., p. 162.

15 Ibid., p. 65.

16 Christian Peace Conference, No. 79, p. 5.

17 Ibid., p. 4.

18 Neue Stimme, 9, 1983, p. 23.

19 K. Tóth in CPC, No. 79, p. 54.