Your Security is Mine: 
Religions Working Together for Shared Peace 
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Introduction: 
Expression of appreciation to our host: 
Prof. Ibrahim Salih Al-Nami 

I. Peace: More than the Absence of Conflict 

A) Shalom, the “Reigning of God”, Salam 

B) Peace is established by God. It is our gift and our task. It goes beyond the absence of war and calls us into a comprehensive state of well-being, which includes care for the other. 

C) Two fundamental questions as marks of religion: 

1. How can we account for the manifest disorder, the cruelty and wickedness of our human experience? The question of pathology or "sin." 

2. By what means in—cooperation with the Divine—can persons and our communities be re-orient in the midst of evil and reconciled with the Divine? The question of soteriology or salvation. 

D) Conversion 

1. Surrender, Assent, Submission 

2. Transformation of the person: religious, moral (re-orders values), intellectual and affective dimensions 

a. The eye of Mercy sees Mercy; the eye of Love sees Love
b. Conversion alters the interpretations of texts, events, persons, and social structures

II. Religion and Peacemaking: Method

A) Religious Bi-lingualism

1. Each religion has its own “primary” language. The perdurable importance of primary language

2. Secondary “public” language as a Medium to re-express religious Care

3. Public Language as the medium of cooperation

4. Bi-lingualism invites a “dual” use of religious assets

   a. Primary language –religious formation, advance the tradition through time, works of mercy.

   b. Secondary language – use of the infrastructure for the “common good,” i.e. mosques, churches and temples as centers of service delivery in the HIV/AIDS pandemic.

B) Correlating the Assets of Religious Communities with the Threats to Peace

1. Spiritual

   a. In the warm noon sun: A peace and goodness that passes beyond all understanding

   b. In the cold dark night: Bear the unbearable, finding hope when there seem to be no grounds for hope and forgiving the “unforgiveable.”

2. Moral—unfold the great strengths of spiritualities by inculcating moral visions capable of engaging new social challenges to human well-being.
3. Social—the world largest network of social infrastructures: mosques, churches, temples, etc.

C) The Added Value of Multi-Religious Cooperation

1. Reduces the tendency to conflict
2. Aligns diverse communities around common problems
3. Brings out positive complementarities
4. Efficiencies in equipping and mobilizing
5. Positions for public partnerships

III. Shared Security: A Limited but Useful Image of Peace in “Secondary Language”

A. From National to Human Security

1. The valid but limited value of national security
   a. State Security focuses on the defense of the state from outside threats. Many threats occur within states.
   b. Human security enlarges the notion of security to include internal violent threats to basic human right and other matters essential to well-being.

B. Shared Security

1. Positive notion of security that emphasizes the fundamental “reciprocity” and inter-relatedness of human life. A useful, admittedly highly limited, public cipher for peace.
   a. Your security is my security.
   b. No wall high enough to insulate ourselves from the insecurity of the other.
   c. We are all as “secure” as the most vulnerable.
d. An anthropology of fundamental vulnerability—we are all finite.

2. The Practical Ground for Shared Security—we will not survive if we do not cooperate

3. Religious Ground For Shared Security—God summons us to care for one another. To love one another. To translate that love and care into effective, practical cooperation. We are each others keepers.

Conclusion: Today the practical and religious grounds for advancing Shared Security are aligned. We must cooperate if we are to survive and by doing so we honor the God who created us all and called us into relationship with Him and one another.

(Annex: Multi-religious Cooperation to Advance Shared Security attached)