



JUBILO
A COMPARATIVE APPROACH
TO JEWISH, CHRISTIAN AND ISLAMIC REALITIES

INTERNATIONAL LAUNCH PRESENTATION



FRIDAY 13 OCTOBER 2006



GREAT HALL OF JUSTICE ~ PEACE PALACE
CARNEGIEPLEIN 2 ~ THE HAGUE ~ THE NETHERLANDS

Organized by the Spanda Foundation in cooperation with The City of the Hague to increase awareness in civil society of the contribution that the Jubilo project can offer to the globalisation of education for peace, tolerance, intercultural and inter-faith dialogue, ethnic integration and conflict prevention by prompting the comparative vision of Abrahamic faiths.

In the first session, our distinguished Guest speakers will share their ideas and perspectives on the broad theme of «Peace and Interfaith dialogue». In the second round, they will use the Jubilo methodology to tackle the specific topic of «Peace» from three different perspectives, allowing the understanding of differences and similarities between their religions and cultures in a dialectical manner. Additionally providing a broader comprehension and insight into each others reality through awareness of our common humanity and shared values, enhancing reciprocal respectful attention for equity and diversity: the cornerstone for a sustainable peace process and world unity.

Learning from experts and other prominent international and national leaders from the intergovernmental, governmental, and non-profit sectors who share an interest in creating a peaceful future.

P R O G R A M M E

OFFICIAL LANGUAGE: ENGLISH

- 13.00 ✦ ARRIVAL OF PARTICIPANTS
- 13.30 - 13.45 OPENING AND INTRODUCTION
WILLEM J. DEETMAN, Mayor, The Hague
SAHLAN L. MOMO, Founder and Chair of the Spanda Foundation
- ✦
- 13.45 - 15.15 PEACE AND INTERFAITH DIALOGUE
Moderator WILLEM POST
Speakers ANTON C. ZIJDERVELD, Professor Emeritus of Sociology, Erasmus University, Rotterdam: *Peace and Religion Pluriformity*.
CARL W. ERNST, Professor of Religious Studies, University of North Carolina, US: *Universalism and Pluralism in Islamic Religious Thought*.
RACHEL REEDIJK, Member of the Dialogue Committee, Progressive Jewish Congregation, Amsterdam: *Interfaith dialogue, the dilemma of continuity and change*.
DENNIS DE JONG, Advisor on Human Rights and Peace-Building; Secretary of the Knowledge Forum on Religion and Development, Ministry of Foreign Affairs, The Hague: *Peace and Interfaith dialogue*.

AHMAD AKGÜNDÜZ, Rector, Islamic University Rotterdam: *Peace in Islamic sources*.

FRANS WIJSEN, Professor of World Christianity and Interreligious Relations, and Professor of Mission, Intercultural and Interreligious Studies, Radboud University Nijmegen: *Muslim-Christian Relations in Africa*.

GIUSEPPE SCATTOLIN, Professor of Islamic Mysticism, Cairo University: *Spiritualities in Dialogue*.

AWRAHAM SOETENDORP, Rabbi, Congregation of The Hague and Utrecht: *Dialogue: an existential need*.

15.15 - 15.45 QUESTIONS AND ANSWERS

15.45 - 16.00 🎵 INTERMEZZO
Jewish, Christian and Muslim music
Klarinetkoor M06 / PIETER J.G. ZWAANS

16.00 - 16.45 THE JUBILO METHODOLOGY ~ One topic, three perspectives.
Peace: Differences and similarities

Speakers AHMAD AKGÜNDÜZ
CARL W. ERNST
GIUSEPPE SCATTOLIN
AWRAHAM SOETENDORP
FRANS WIJSEN

16.45 - 17.00 QUESTIONS AND ANSWERS

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17.00 - 18.00 TRICULTURE LIGHT BUFFET AND DEPARTURE OF PARTICIPANTS
Including Kosher & Halal

AHMAD AKGÜNDÜZ is a full Professor of Islamic Law and Turkish Law History, and a specialist on the Ottoman Legal System and Archives. He received his B.A. degree from the College of Islamic Studies, Atatürk University at Erzurum (1980); J.D. from the School of Law, Istanbul University (1982), L.L.M. in Law History (1983), and his Ph.D. in Law History (1986) from Dicle University, Diyarbakir. He is rector of the Islamic University of Rotterdam and Member of the International Advisory Board of the *Jubilo* Project.

PEACE IN ISLAMIC SOURCES

Islam considers humanity as one family. All have common ground derived from being the sons of Adam. Islam treats peace in the eschatological sense, as the ultimate goal of human life, almost synonymous with salvation. A second way in which Islam looks at peace might be called the psychological sense, as tranquillity and peace of mind, an inner confidence born of faith that enables the religious believer to face adversity without anxiety or despair. It reflects the widespread conviction of the time that humankind can sink no lower in criminality towards its own kind and expresses the hope for a time of peace and prosperity for all mankind. According to the Sayings of our Prophet, the virtues of civilization will prevail, the face of the Earth will be cleaned of filth, and universal peace will be secured.

DENNIS DE JONG studied Law and Economics at the Erasmus University, Rotterdam, and International Relations at the New School for Social Research, New York City. He received his Ph.D. at the University of Maastricht in 2000. Between 1987 and 1998 he worked in the field of asylum and immigration policies, at first for the Netherlands Ministry of Justice, and later for the European Commission. In 2001 he organised the Global Forum on Fighting Corruption and Safeguarding Integrity II for the Ministry of Justice. Since 2003 he works for the Ministry of Foreign Affairs as Advisor on Human Rights and Peace-Building. He is currently the secretary of the Knowledge Forum on Religion and Development Co-operation. He has published many articles in the field of asylum and immigration policies, as well as on the freedom of religion and belief. In spring 2006 he taught Asylum and migration policies at Webster University, Leiden.

PEACE AND INTERFAITH DIALOGUE

Based on the principle of separation of church and State, many argue that the State should remain at a safe distance from religious affairs. Religions are sometimes hesitant to become engaged in 'politics'. This contribution explains why the Dutch government sees merit in working together with faith-based organizations in the field of peace building. It supports certain international institutions engaged in promoting religious tolerance and it encourages international organizations, such as the UN, to take the work of faith-based peace-building organizations seriously. In the Knowledge Forum on Religion and Development Co-operation, established in 2005 by the Dutch Minister for Development Co-operation and a large number of private development organizations, the challenges and opportunities of such agencies are examined.

CARL W. ERNST (Ph.D. Harvard 1981) is a specialist in Islamic studies, with a focus on West and South Asia. His published research has been mainly devoted to the study of Islam and Sufism. His current projects include Muslim interpretations of Hinduism and the literary translation of the Qur'an. His publications include *Following Muhammad: Rethinking*

Islam in the Contemporary World; Sufi Martyrs of Love: Chishti Sufism in South Asia and Beyond; Teachings of Sufism; a translation of The Unveiling of Secrets: Diary of a Sufi Master by Ruzbihan Baqli; Guide to Sufism; Ruzbihan Baqli: Mystical Experience and the Rhetoric of Sainthood in Persian Sufism; Eternal Garden: Mysticism, History, and Politics at a South Asian Sufi Center; and Words of Ecstasy in Sufism.

On the faculty of the Department of Religious Studies at the University of North Carolina at Chapel Hill (US) since 1992, he has been department chair (1995-2000) and Zachary Smith Professor (2000-2005). He is now a William R. Kenan, Jr., Distinguished Professor of Religious Studies at the University of North Carolina at Chapel Hill (2005-) and Director of the Carolina Center for the Study of the Middle East and Muslim Civilizations. He is Member of the International Advisory Board of the *Jubilo* Project.

UNIVERSALISM AND PLURALISM IN ISLAMIC RELIGIOUS THOUGHT

While Islam, like other religious traditions, contains exclusivist and combative tendencies, it also possesses significant resources that directly imply a universalistic approach that recognizes truth in other religious traditions, acknowledging that there are multiple sources of divine revelation. Drawing upon texts from the Qur'an, Islamic philosophy, and Sufism, this presentation will briefly sketch some of the ways in which contemporary Muslims can and do apply such forms of positive engagement with other religions.

RACHEL REEDIJK worked for many years with Moroccan organisations in the context of the inner cities program and was co-ordinator of an anti-discrimination office. She has published *Between fanaticism and fatalism, the discussion about racism and integration* (2000) and wrote many articles on these subjects. Currently, she is working on a Ph.D. research on interfaith dialogue, a field in which she has been involved since the Rushdie affair. She is member of the Dialogue Committee of the Progressive Jewish Congregation in Amsterdam.

INTERFAITH DIALOGUE, THE DILEMMA OF CONTINUITY AND CHANGE

The key question is the effect of dialogue on the identities of involved Jews, Christians and Muslims. The people in the pews are anxious about identity-loss. In scientific discourse the predominance of dichotomy thinking – continuity or change – is problematic. Her interviewees developed a stronger awareness of their proper identity and simultaneously acquired a deeper understanding of their dialogue partner. They said, «stick to your tradition» and apply 'tradition' as a dynamic concept. The challenge of dialogue is in respecting the identity and the alterity of the other.

GIUSEPPE SCATTOLIN (Pinzolo, Italy, 1942). Since 1969 he has lived and studied in the Middle East. He received his Ph.D. in Islamic Mysticism at Pontificium Institutum Studiorum Arabicorum et Islamologiae (PISAI) Rome, in 1987; Postdoctoral Fellowship at Yale University, 1992; M.A. in Christian Spirituality at Heythrop College, London University, 2000. Since 1988 he is Professor of Islamic Sufism at PISAI, Rome, and since 2003 at Pontificia Universitas Gregoriana (Rome); Professor of Islamic Sufism at Dar Comboni (Zamalek) since 1986; Professor Emeritus of Sufism and Comparative Religions at the Theological Institute Sakakini, Cairo (1986-1999); since 1988 Associate Researcher at Institut Dominicain des Etudes Orientales (IDEO), Abbassia, Cairo; and since 1999 Associate Researcher at Institut Français d'Archéologie Orientale (IFAO), al-Munira, Cairo. Scattolin has published extensively books and articles on Sufism,

among which *The Mystical Experience of Ibn al-Fārīd through His Poem al-Tā'yāt al-Kubrā* (PISAI, 1987); *Esperienze mistiche nell'Islam* (EMI, 1994-2000); *The Diwān of Ibn al-Fārīd* (IFAO, 2004). He is Member of the International Advisory Board of the *Jubilo* Project.

SPIRITUALITIES IN DIALOGUE

Currently humankind faces tremendous challenges in this time of globalisation. All religions are concerned with four issues: revisiting the original message; confronting modernity; entering in dialogue with other religions; committing to world justice.

Mysticism is the core of the religious and human experience. World spiritualities (in this case Sufism and Christian mysticism) should cooperate in three important fields: human identity; its environment: the universe; its journey towards its ultimate goal: God. This way, spiritualities will positively answer to the needs of humankind in our time.

AWRAHAM SOETENDORP was born in 1943 in Amsterdam and survived as a «hidden child». He is Rabbi of the Liberal Jewish Community in The Hague and presides over the European Region of the World Union for Progressive Judaism. Rabbi Soetendorp is Earth Charter Commissioner and a Founding Board Member of Green Cross International and co-chair of the Global Forum of Spiritual and Parliamentary Leaders. He is also a member of the International Advisory Committee of World Peace Summit, acts as advisory to the American Jewish World Service, and is the founder and chair of the Hope Foundation for Children for Universal Education. Rabbi Soetendorp is a member of the Steering Committee of the World Council of Religious Leaders and participates as a key discussion partner of the World Economic Forum in his function as a religious leader. He is Member of the International Advisory Board of the *Jubilo* Project.

DIALOGUE: AN EXISTENTIAL NEED

Is dialogue with representatives of other spiritual traditions a sensible, civil way of behaving or does it answer a deeply felt existential need? Is my religion completely self sufficient or do I need the other spiritual traditions to achieve the universal goals of Peace and Justice? From the Jewish perspective, my answer is that the dialogue is an existential inner need. The true understanding of the other spiritual traditions and empathy with them, paves the way towards a sustainable peace: in the eyes of the other we meet G.d.

FRANS WIJSEN is Professor of World Christianity and Interreligious Relations at the Faculty of Religious Studies, and Professor of Mission, Intercultural and Interreligious Studies at the Faculty of Theology, Radboud University Nijmegen, The Netherlands. His areas of specialization are Muslim-Christian Relations in Africa, and African migrants in Europe. Since 1995 he has served as a visiting professor at Duta Wacana University, Yogyakarta, Indonesia, and since 2004 at Tangaza School of Theology, Nairobi, Kenya as well. He is author of *There is only one God* (Kampen, 1993), *Geloven bij het leven* (Baarn, 1997), *Seeds of Conflict in a Haven of Peace* (forthcoming); co-author, with Ralph Tanner, of *Seeking a Good Life* (Nairobi, 2000) and *I am just a Sukuma* (Amsterdam-New York, 2002); with Bernardin Mfumbusa, of *Seeds of Conflict* (Nairobi, 2004); and co-editor, with Peter Turkson, of *Inculturation* (Kampen, 1994); with Pim Valkenberg, of *The Polemical Dialogue* (Saarbrücken, 1997); with Peter Nissen, of *Mission is a Must* (Amsterdam-New York, 2002); with Peter Henriot and Rodrigo Mejia, of *Pastoral Circle Revisited* (Maryknoll-New York 2005).

MUSLIM-CHRISTIAN RELATIONS IN AFRICA

On 7 August 1998 the American embassies in Nairobi and Dar es-Salaam were bombed and two hundred people lost their lives. These bombings shattered the image of Africa's tradition of peaceful religious coexistence, or triple heritage (e.g. Ali Mazrui). It is clear that there was such a tradition. But when it is romanticised, scholars of religion fail to see the cultural contradictions and tensions that were there as well – contradictions that could lead to serious trouble under different conditions. Africa's tradition of peaceful religious coexistence is interpreted in terms of multi-culturality, live and let live. However, in an era of globalisation this is not going to help Africa. A shift from multi-culturality to inter-culturality is needed.

ANTON C. ZIJDERVELD (Malang, Indonesia, 1937) studied religion and sociology in the Netherlands and in the USA, receiving his Ph.D. in Sociology at Leiden University in 1966, and his second Ph.D. in Philosophy at Erasmus University in 2006. He taught sociology in New York, Montreal, Tilburg and Rotterdam. He is Professor Emeritus of Sociology at the Erasmus University Rotterdam since 2002 and has been Visiting Professor at Montreal (1977-78), Osaka (1988) and Munich (1988-89). Zijderveld published seventeen books in Dutch and English (with translations in English, Dutch, Turkish, German and Japanese), among which *The Abstract Society* (Doubleday, 1970), *The Institutional Imperative* (Amsterdam University Press, 2001), his latest publication is *Rickert's Relevance* (Brill, 2006). Zijderveld has been a contributor to *Het Financieele Dagblad*, the Dutch equivalent of *The Financial Times* since 1990. His current projects include research on Rickert and a cultural-sociological analysis of the cases of Roman Law as described in Justinian's *Codex Iuris Civilis*.

KLARINETKOOR M06. A large clarinet ensemble composed of more than twenty advanced clarinetists from «De Nieuwe Vest» Centre for the Arts in Breda and from several Harmonic Orchestras in and around the town. The ensemble, conducted by Pieter Zwaans, has an extensive tonal range allowing it to perform extremely varied programmes, including compositions made and arranged specifically for the ensemble itself. The *Klarinetkoor M06* regularly participates in concerts, festivals, workshops and exchange programmes. On this occasion they perform:

- ✶ ✶ Jan Van der Roost (1956), *Rikudim* – Four Israeli Folkdances.
- ✶ ✶ Wolfgang A. Mozart (1756-1791), *Clarinet Concerto K622*, Adagio. Soloist: M. Rondel.
- ✶ ✶ Benedetto Marcello (1686-1739) *Psalm 18* [arr. Norman Heim].
- ✶ ✶ Wolfgang A. Mozart (1756-1791), *Ave Verum*.
- ✶ ✶ Traditional music from Turkey.
- ✶ ✶ Martijn Rondel (1977), *Klezmer Suite*.
- ✶ ✶ ✶ *Dona Nobis Pacem* [arr. Elliott A. Del Borgo].
- ✶ ✶ ✶ Original music for 'Clarinet Choir'.

PIETER ZWAANS (1960) is a musician, conductor, teacher and performer. He studied clarinet at the Brabants Conservatorium in Tilburg, where also took his first lessons in conducting, he continued and completed his studies at the Rotterdams Conservatorium. He is clarinet teacher, music coordinator and the conductor of the *Klarinetkoor M06* at «De Nieuwe Veste» Centre for the Arts in Breda. He also conducts several Harmonic Orchestras in Breda, Chaam and Turnhout, as well as the *Consortium Musicum Divertimento*. He regularly organizes study days, workshops for wind instruments and other occasional ensembles, also performing as a soloist at times.



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*// Peace is not merely a distant
goal that we seek, but a means
by which we arrive at that goal.
We must pursue peaceful ends
through peaceful means. //*

MARTIN LUTHER KING



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