

The Elijah Interfaith Academy
First Meeting of Board of World Religious Leaders
Seville, Dec. 14-17, 2003
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Introduction

The Elijah Interfaith Academy held the first meeting of its board of world religious leaders in Seville, Spain, Dec. 14-17, 2003. The event was hosted by the Sevilla Nodo Foundation, which expresses its commitment, based on the heritage of Al Andalus, to provide an open space for dialogue, mutual respect and enriching encounters. The purpose of the meeting was to form a board of world religious leaders that would direct, endorse and be affiliated with the work of the Elijah Interfaith Academy.

The meeting served as an opportunity to present a pilot project of the Interfaith Academy, addressing issues of xenophobia from the perspectives of Judaism, Christianity, Islam, Hinduism and Buddhism. Advance preparation of the event by the Elijah Think-tank facilitated high-level discussion of the topic. The model project stimulated assembled leaders to plan the activities of the Interfaith Academy in coming years. The meeting was hugely successful in forging a common vision between scholars and religious leaders, in developing a sense of ownership and partnership of the Academy by assembled religious leaders, in forming a cohesive group of religious leaders and strengthening personal bonds between them and in having public impact. In addition, alongside the board of religious leaders an administrative board was formed, with the purpose of advancing and implementing the vision of the Interfaith Academy.

The following report is divided into seven parts.

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Goals

The meeting sought to achieve the following goals:

- A. To form a board of world religious leaders for the Elijah Interfaith Institute and specifically for the Interfaith Academy and Educational Network.
- B. To form personal and social bonds between assembled religious leaders, specifically in relation to their common engagement through the Interfaith Academy.
- C. To discuss a specific topic that had been prepared in advance by the Elijah Think-tank: “Religion, Society and the Other - Hostility, Hospitality and the Hope of Human Flourishing.” The topic focused upon the problem of xenophobia in contemporary society and considered the resources that each religion offers for extending hospitality to the other, both in practical terms and in theological terms, relating to the other’s religious reality.
- D. To discuss a series of practical and programmatic issues, related to the establishment of the Interfaith Academy and its board of world religious leaders.
- E. To feature the event in the public realm, thereby giving exposure to this initiative and to interreligious dialogue.
- F. To establish an administrative board of governance that would aid in implementing programs planned at the Seville meeting.

The schedule and activities of the Seville meeting were designed with the intention of addressing all the above goals.

Review of Schedule and Activities

About a month before the meeting, participants received a collection of papers prepared by the Elijah Academy's Think-tank, following over a year and a half of collaborative reflection, dialogue and research. Religious leaders were invited to offer responses and to structure conversations among themselves in light of these position papers. Papers of the Think-tank may be obtained from the Elijah Interfaith Institute and are also available through the Elijah Institute's website.

The gathering opened on Sunday morning, Dec. 14th with a pre-conference tour of Seville. The tour was directed by Prof. Pablo Beneito of University of Seville, a specialist in Ibn 'Arabi and in interreligious relations in medieval Spain. The classical monuments of Seville were covered in the tour (Alkazar, Cathedral, Giralda, Barrio Santa Cruz, Judaeria, Santa Maria la Blanca). The tour highlighted commonalities, influences and historical relations among Jews, Christians and Muslims in medieval Seville. The tour offered an excellent opportunity for participants to socialize and to begin engaging some of the themes of our meeting.

The formal part of the program began at 4 pm. We had the privilege of holding the event at the King Hassan II Pavilion, an architectural masterpiece representing Morocco at the Expo '92 world fair. The Pavilion serves as the base of operations for the Foundation for Three Cultures of the Mediterranean. We are grateful to its director, Bernardino Leon Gross, for making the facility and its staff available to us, thereby inspiring our deliberations with beauty and harmony.

The event opened with introductory words by Barry Levy and Alon Goshen-Gottstein. Alon pointed out that today were the Jewish and Christian feast days of Shneur Zalman of Lubavitch and John of the Cross, two mystics who have had considerable social impact in their respective communities. He invited participants to reflect on how the wisdom traditionally available to the members of one community only could become available for all, thus advancing the common good. Following these introductory remarks, a panel of five religious leaders, most of whom were involved in preparations for the meeting and who contributed financially to the event, opened with brief welcomes and prayers taken from the five religious traditions. The panel included Sri Sri Ravi Sankar, Dharma Master Hsin-Tao, Sheikh Muhammad Hisham Kabbani, Chief Rabbi Shear Yashuv Cohen and Bishop Frank Griswold. This was followed by a keynote address by Elijah Think-tank member, Prof. Vincent Cornell, director of the King Fahd Center for Middle East Studies at University of Arkansas on "*Convivenzia* Then and Now - Lessons and Limits for Contemporary Interfaith Relations." The talk examined critically notions of *convivenzia*, coexistence, in medieval Al Andalus, pointing both to ways in which the concept is helpful both historically and ideologically, but also to some of the problems in over idealizing

this historical period and ignoring its limitations. The lecture will be posted to the Elijah Institute's website.

Following this introductory talk, participants broke into groups by religion for prayer. Daily, time was taken for prayer. In order to respect the diversity of ways in which participants pray (or meditate), prayer time was celebrated among one's co-religionists. Common prayer was limited to short offerings from individual traditions at the opening of a day, a meal, or other special occasions. As it turned out, given the diversity of groups within each religious tradition, finding a way of common prayer was often a challenge that the members of each group had to meet. In fact, giving time for each religious group to meet on its own also created caucuses by religion. These quickly turned into opportunities for members of the same religion to assess the conference proceedings from their particular vantage point and often served a constructive function, allowing group concerns to later emerge in public.

Following time for prayer, participants broke into small groups for discussion. Throughout the event, a balance was kept between small group discussion and discussion in a plenary. At least half of the time devoted to dialogue and conversation was spent in small group format. Several things were achieved by using this format: group bonding between members of the different groups' in depth conversation and study, engagement of all participants, extensive time for dialogue. The conversations in groups, appropriately titled "wisdom," "understanding" and "knowledge," were moderated by members of the Elijah Think-tank along with Dr. Vanessa Sasson.

Dinner provided further opportunities for participants to get to know other participants, with an emphasis on getting to know participants who were not in one's small group forum.

Monday, Dec. 15th opened with a formal welcome ceremony in Town Hall, in the official hall in which heads of states and dignitaries are received. Following an opening prayer by Buddhist leader, Ven. Jinwol, greetings were offered by the Mayor, the President of Seville Nodo Foundation and by Elijah Academy director. Participants then posed for a group photo on the splendid historical staircase.

Upon returning to the King Hassan Pavilion, participants were first offered an overview of the Elijah Academy, its goals and suggested structure. The concept of the board of religious leaders was expounded and time given for achieving a common base of understanding of the vision underlying the meeting.

Following this Think-tank members offered brief summaries of their papers, so that those participants who had not had the time to read the papers, or their summaries, would have a brief introduction to the key concepts under discussion. Presentations were offered by Alon Goshen-

Gottstein, Stephen Sykes, Vincent Cornell and Richard Hayes, who also presented the Hindu position paper (Both Hindu members of the Think-tank, Profs. Vohra and Narayanan were unable to attend the meeting).

The rest of the day was spent either in small group discussion or in plenary. Discussion in both forms was carried out in two cycles. The first was devoted to the theme of hostility. The guiding question was: What is the religious or theological contribution to hostility and what are ways of addressing the theological roots of hostility. This focus allowed the specific concerns of the Interfaith Academy, and its desire to focus on reflective, theological and academic dimensions to emerge. Similarly, the afternoon session focusing on Hospitality focused upon the possibility for theological hospitality and a consideration of how the notion of hospitality may be useful for interreligious relations. It may be worth noting that the theoretical implications of the former discussion seemed to be more universally acceptable. What characterized most of the papers prepared by the Think-tank, and consequently the ensuing discussions, was a readiness to examine their traditions with a self-critical eye and to honestly consider ways in which one's own religious tradition, often when distorted by historical circumstances, has had a contributing effect to actual hostility. By contrast, the notion of hospitality seemed more inviting to some and more challenging to others. The boundaries of legitimate hospitality, concern for self and group definition, and the attempt to strike a balance between openness and authentic self definition were common in conversations in the afternoon.

Perhaps the most significant moment in the proceedings was when at the end of the day religious leaders were asked to reflect upon the scholarly contributions presented by the Think-tank and to consider how representative they were of how they themselves understand their own religious traditions. That process solidified a sense that had been growing throughout the day of how religious leaders may benefit, be challenged and stimulated to further thought and action, through the work of religious scholars. The group process seems to have taken us, by the end of the day, to a recognition of the value of the scholarly project and the usefulness of an academic Think-tank operating in the service of religious leadership. Moreover, the accumulated discussions produced not only a common appreciation but a sense of group ownership of the underlying concept of the Interreligious Academy, as it had been presented to assembled religious leaders.

Tuesday, Dec. 16th opened with another special event, this time in the historic Alkazar, the town castle. The event featured Israeli Chief Rabbi Shlomo Amar and Cardinal Amigo Vallejo in dialogue. A series of exchanges regarding the importance of the gathering, of collaboration and of the broader social goals that such a gathering serves were exchanged between the two. While providing a significant public symbol, and while receiving heavy exposure in the media, from a substantive point of view the event fell short of the expectation and the planning that had led to

it. Advance planning suggested a conversation on Jewish -Christian relations in Spain, in the past and today, in light of the meetings governing topics of hostility and hospitality. Such substantive conversation was frustrated by external political concerns beyond the organizers' control. Nevertheless, the warm embraces and the genuine personal relations that began to form on that occasion do suggest that public images and icons may provide complementary means to achieving the same goals that more substantive dialogue may achieve.

Upon return to the King Hassan Pavilion, participants again continued working in small group and plenaries. Unlike the previous day, which was devoted to study and dialogue on a particular topic, this day was devoted to planning for future work at the Academy. Having bought into the concept of the Interfaith Academy and recognizing its significance for them and the role they are asked to play, religious leaders spent the day discussing a variety of practical issues relating to the Academy. Small group and plenary discussions addressed firstly the question of topics for future research at the Academy. This allowed religious leaders assembled in the different groups to suggest what they consider as the most pressing issues that demand the attention of the Academy, or at least what issues would stand to benefit most from such collaborative scholarly attention. Synthesizing the results of conversations first in small groups and then in the plenary provided the Elijah Academy's direction with enough guidance and detail to delineate a course of research for the next two years. These are spelled out below under the section "Future Steps".

Additional issues regarding frequency of meeting of this forum, suggestions for future locations, funding, organizational structure, affiliation with other institutions, in which religious leaders are involved, were all part of the day's discussion.

Alongside the working groups of religious leaders, a group of lay (and some religious and academic) leaders met in order to consider practical and financial means of advancing the work of the Academy. Beyond a variety of helpful suggestions, the most important achievement of this group's meeting was that it pledged to continue working on behalf of the Academy, thereby forming itself into its first administrative board, charged with implementing and advancing the cause of the Academy. A token of this commitment was later shared with the plenary when Ms. Hedieh Mirahmadi raised sums for the continuing work of the Academy among religious leaders and academics, who pledged to support the Academy and who affiliated their own organizations as members of the Interfaith Academy and its work.

One additional significant achievement of the day was the drafting and agreement on a common resolution. While observers pointed out that our ability to draft, debate and endorse in such a short period of time a common declaration was near miraculous, it should be stated that such a near miracle relied on the skill, acumen, diplomacy and good humor of Rabbi David Rosen who moderated the discussion of the Sevilla declaration. Far from being a drudgery, the drafting of

the Sevilla declaration turned out to be a highlight of the program, highly interesting, inspirational and at the same time entertaining. The text of the Seville Declaration is cited below in the appropriate section.

The day concluded with a public forum, attended by many members of the public at large, who had been following the event through the Spanish media. A panel of five representatives of the different religions was asked to offer brief testimonies of what the event meant to them. Panelists included Phra Thepsopon, Dr. Adamou Ndam Njoya, Rabbi Richard Marker, Sri Risi Prabhakar and Bishop Frank Griswold. The testimonies were illuminating and touching. Contributions ranged from appreciation for the concept of a Think-tank and the relationship of religious leaders and scholars to deeply moving personal statements and poetical compositions written for the occasion. We hope to make a recording of this session available on our website. Following the public reading of the Seville Declaration, Elijah Academy director offered concluding words of thanks, with tears of gratitude for an event whose success seemed to have exceeded original expectation. This was the moment for the group to move from speech to another mode of being together. The closing moment of the event saw close to 200 people from a diversity of religions filling the beautiful space of the Pavilion with common song of gratitude for all that had been achieved and all that had transpired during the past three days.

Wednesday, Dec. 17, allowed participants to engage in yet another dimension of group building and common reflection. While the formal process of planning was over, the creation of the board and the advancement of future relations were achieved by spending a day traveling together. A full bus of international religious leaders made its way early in the morning from Seville to Cordoba, a city celebrated for the many Jewish and Muslim luminaries who lived there, and famed for its ancient library, intellectual tradition, culture and architecture. We were again in the able hands of Pablo Beneito, who had organized a thoughtful and exciting program for us. As guests of the municipality, we were received in all of Cordoba's monuments warmly and with dignity. A visit to the Mezquita allowed us to consider the historical shifts from Christian to Muslim and then again to Christian worship, as different architectural stages both preserve and transform earlier memories and religious identities. A moment of silent reflection, albeit interrupted by an insistent guide unfavorable to the spectacle of such an interreligious gathering, served as an opportunity to meditate upon the grandeur and history of the site and its past and future aspirations. A visit to the synagogue further allowed us to consider architectural and spiritual influences between the traditions. Chief Rabbi Shear Yashuv Cohen conducted a memorial service. A reception by the vice mayor allowed us to feel welcome and also offered us the opportunity to reflect upon the meaning of the transition of historical and religious monuments from one religion to another. A comparative reflection upon the Hagia Sofia and the Mezquita, each having served as a house of worship for the other religious tradition, and upon the impossibility of prayer in these former houses of prayer (for anyone in Istanbul and for non-

Christians in Cordoba) made us painfully aware of how alongside the hope for *convivenzia* and the attempt to cast Al Andalus as a symbol for interfaith relations, much further work, reflection and consideration still await us as we advance, in light of our former histories, to a better future of interreligious understanding.

The last museum of the day was the museum of the tower of Callahore, featuring an exhibition of Cordoba in its former splendor, especially as this concerned coexistence and exchange between members of the different religions.

“No matter how tired we were, this was highly exhilarating” - thus summed up Bishop Frank Griswold the next part of our day. In the mid afternoon we gathered in the institution called “The Living Library of Al Andalus” for a study and dialogue session. This was the first time in which participants really engaged in a typical “Elijah” experience, namely: engaging in interfaith encounter on the basis of the study of traditional texts, now explored through the prism of our contemporary lives. Texts of Maimonides and Ibn ‘Arabi provided the background for three discussion groups, led by Beneito, Cornell and Goshen-Gottstein. Each group developed different angles of a common discussion. Through these texts the common heritage of Al Andalus, the attitude of religions to one another, the significance of mysticism as common ground and much more were explored. The plenary conversation highlighted such issues as how representative is the mystical thread in religion and to what extent may we find in it a cure to the ills plaguing religion. It is worth noting that by this point in the meeting all boundaries between the different groups represented had broken down. Religious leaders, scholars, lay leaders, members of entourage, had all formed into one broader community, most of which were by now happy to let go of their official titles. The common humanity and common intellectual and spiritual concerns of the group won the day.

Cordoba was not our final stop. On the way back to Seville we were hosted by the Mayor of Carmona. Participants were deeply touched by the sight of the mayor and his dignitaries awaiting the group outside the old city gates. We were then taken for a wonderful evening walk to town hall, where a brief welcoming ceremony, featuring the heads of the town’s traditional guilds, took place. All participants remarked what a warm and sincere welcome we had received. We were hosted for dinner at a local hotel, in a relaxing and beautiful atmosphere. The city of Carmona is a very ancient city, and it contains remnants of a series of different cultures throughout the ages. It is also very aware of the history of group relations, when members of Judaism, Christianity and Islam lived in the city. Its cultural and intercultural interests are expressed in an interreligious exhibition of sacred art, planned for later this year. The genuine welcome we received has led us to consider holding a program in Carmona, in conjunction with this interreligious exhibition. A truly touching conclusion to a powerful day.

Accomplishments

Every participant in the Seville meeting agreed that it was an overwhelming success. Beyond the particular achievements mentioned below, this was a palpable sense that had developed in the community as a whole, having experienced a powerful, stimulating program together. Breaking down the various factors that led to this sense of success, one may suggest the following as accomplishments of the meeting:

- A. The meeting formed the Interfaith Academy's board of religious leaders.
- B. The meeting demonstrated the usefulness and significance of providing scholarly materials as a background for the conversations among religious leaders.
- C. The meeting suggested the ability of scholars and religious leaders to work together.
- D. The meeting proved that various methods of dialogue used regularly in Elijah programs were appropriate for a forum of world religious leaders as well. This had to be tested, and could not be taken for granted. Significant small group discussion, common textual study and the likes took us farther than highly orchestrated ceremonial meetings could. Elijah thus had a substantive contribution to make to assembled religious leaders.
- E. The meeting formed significant personal bonds between participants.
- F. The meeting further formed a group identity between participants who emerged from the meeting as a group with a common vision and language.
- G. The meeting charted the course of the organization and its program of action for coming years.
- H. The meeting broadened the range of organizations and institutions affiliated with Elijah.
- I. The meeting allowed a significant exchange and inspiration of ideas, especially on issues of hostility, hospitality and xenophobia.
- J. The meeting provided the opportunity for the formation of an administrative board, thereby broadening the base of people who have assumed the responsibility for implementing the Elijah vision.

K. The meeting provided significant opportunities for influencing the public, through public fora, exposure to the press and public receptions by no less than three different cities in Al Andalus.

Concluding Resolution

The city of Seville has been the appropriate place for this celebration of mutual knowledge of different peoples and beliefs in December 14-17. Despite the difficult and complex times in the course of history, both the region of Andalusia and the city of Seville have been in the past and demonstrate today, the ability to provide an open space for dialogue, mutual respect and enriching encounters.

In recognition of the crucial importance of facilitating the expression of the wisdom of the world's religions for contemporary society, the Seville Nodo Foundation has supported this historic meeting of religious leaders which has concluded with the following declaration:

Whereas current tensions among religious communities around the world cry out for attention, making us painfully aware of the hostility generated by human behavior and by the way religion is misinterpreted accordingly; and

Whereas we seek to establish alternative models of human behavior and provide such resources that will encourage hospitality and collaboration between world religions; and

Whereas we recognize the important role that religious intellectuals and scholars can play in the shaping of their traditions and in aiding the course of their growth; and

Whereas with these goals in mind, the Elijah Think-tank was formed, bringing together men and women, learned scholars of different major world religions who hail from various parts of the world; and

Whereas our cooperative study has brought us to realize that all our traditions express the highest spiritual vision possible for humanity, as well as noble means of treating those outside our own traditions; but also more human elements that, under the impact of various historical circumstances and a range of human reactions to them, have too often cultivated negative attitudes to the "other,"

It is our sincere recommendation:

1. That we encourage our respective religious communities to embrace the spirit of self-examination that has characterized our deliberations, seeking to develop the loftiest values about human life and dignity, hospitality to the "other," and the ultimate vision for human flourishing; as these are contained within these traditions. Thereby we may overcome historical prejudices that have generated fear and mistrust leading to violence and bloodshed;
2. That all of our religious communities encourage their scholarly representatives to undertake such study in a sustained and considered

way with integrity and impartiality free from any political influence and control;

3. That such study and reflection be carried out not only within each religion's institutions, but also in the company of experts representing other religions, following our experience of how such collaborative work can have an enriching and enabling effect, encouraging the best in our traditions to surface; produce appropriate educational materials; permit extensive mutual enrichment and make possible the kind of constructive reflection that can aid our traditions in conversation with one another in contemporary society;
4. That the Elijah Institute be charged with the goal of advancing collaborative research and reflection such as that which we have experienced: thus providing a symbol of collaboration for world religions and allowing them to face together-with respect for their diversity-the broad range of challenges presented by contemporary reality;
5. That all participants in the Seville meeting on "Religion, Society and the Other" endorse this statement and continue to support the above mentioned objectives, with the ultimate purpose of creating a world of peace and harmony.

16th December 2003
Seville, Spain

Future Steps

A variety of practical decisions were reached by participants at the Seville meeting and by the Elijah Academy administration. These chart the course for continuing work in the immediate and intermediate future. Following are decisions reached:

- A. Four Think-tanks will be set up, each charged with a specific topic, as mandated by religious leaders. The topics are:
 - a. Fundamentalism, Pluralism and Spirituality (tentative title).
 - b. Parenting: the Wisdom of World Religions.
 - c. Religious Minorities in a Multicultural World.
 - d. The Crisis of the Holy: Spiritual and Survival Strategies for Religions in Contemporary Reality.

The topics will be expounded and presented in a separate document.

Each Think-tank will be charged with developing position papers, study materials, study guides, policy recommendations, video materials etc. as appropriate to the particular subject. Think-tank members will include, in addition to specialists from the different traditions, also educational and policy experts, who will develop the materials for educational and policy purposes.

- B. In preparation of publication of the position papers of the Seville meeting, religious leaders will be asked to write responses to the papers prepared by the Think-tank. We would like to solicit about three responses per paper, and to publish them all in book form.
- C. Papers presented at the Seville meeting will be developed into study units, to be used by religious and interreligious organizations, thereby initiating a process of dissemination of the Seville meeting.
- D. A tentative schedule of meetings for the board of religious leaders was put in place. The next meeting may be in March 2005. We are exploring an invitation to hold the meeting in Kashmir. The meeting will be focused on study materials emerging from and broadening the outreach of the Seville meeting as well as on first stages of future Think-tank collaborations.
- E. The Elijah Academy will set up a permanent advisory committee to oversee the work of the different Think-tanks.
- F. Religious leaders will be encouraged to involve their own organizations more deeply in the process growing out of the Seville meeting. We look to them for help both by way of broadening outreach and for help in establishing a financial base for developing the group vision.

- G. The administrative board will maintain regular consultations and work towards implementation of the Seville program.
- H. Invitation from the city of Carmona to hold a program will be explored.
- I. The Elijah Academy will attempt to create a broader consortium of academic institutions to draw from in its work.

List of Participants

A full list of the Interfaith Academy's board of world religious leaders is available in a separate document and is also posted on the Elijah Interfaith Institute's website. About two thirds of board members attended the meeting or sent representatives (including board members scheduled to attend, who were forced to offer their last minute apologies due to a variety of political and other circumstances). Listed alphabetically, first by religious affiliation and then personally, the meeting was attended by the following participants:

Buddhist: Ven. Blanche Zenkei Hartman (USA), Dharma Master Hsin-Tao (Taiwan), Ven. Jinwol Lee (Korea), Ven. Phra Thepsophon (Thailand). H.H. The Dalai Lama was represented through Ven. Geshe Tashi Tsering.

Christian: Cardinal Carlos Amigo Vallejo ofm (Spain), Presiding Bishop Frank Griswold (USA), Archbishop Boutros Moualem (Israel). Metropolitan Kirill of Smolensk and Kaliningrad was represented through Bishop Hilarion Alfeyev (Austria), Archbishop K.G. Hammar of the Church of Sweden was represented through Bishop Lennart Koskinen. Rvd. Roger Symon also attended, on behalf of the Church of England. Patriarch Mesrob II of Istanbul and Metropolitan Epiphanius Perialas, representing Ecumenical Patriarch Bartholomew, offered their apologies.

Hindu: H.H. Shrikant Jichkar, H.H. Rsi Prabhakar, H.H. Sri Sri Ravi Sankar, Harmoinder Singh, H.H. Sri Sri Sugunendra Theertha Swami, H.H. Swami Swatantranand (all from India).

Jewish: Chief Rabbi Shlomo Amar (Israel), Chief Rabbi Shear Yashuv Cohen (Haifa), Rabbi David Rosen (Israel). IJCIC (USA) was represented through Rabbi Richard Marker and Judith Hertz, as well as Rabbi Rosen. Also attending was Mr. Oded Wiener, Director General of Chief Rabbinate, Israel. Chief Rabbi Menachem Hacohen (Rumania), Chief Rabbi Berel Lazar (Russia) and Chief Rabbi Samuel Rene Sirat (France) offered their apologies.

Muslim: Dr. Y. Mossa Basha (USA), Sheikh Muhammad Hisham Kabbani (USA), Dr. Wahiduddin Khan (India), Dr. Adamou Ndam Njoya (Cameroon). W. Deen Mohammad (USA) was represented through Imam Muhammad Siddeeq. Apologies were offered by Sheikh Muhammad Nur Abdallah (USA), Dr. Muhammad Zaki Badawi (England), Sheikh Nazim al-Haqqani (Cyprus) and President Dr. Abdurrahman Wahid (Indonesia).

Members of Elijah Think-tank - Professors B.Barry Levy, Stephen Sykes, Richard Hayes, Vincent Cornell, Rkia Cornell, Alon Goshen-Gottstein.

Members of Administrative Board - Sr. Therese Andrevon, Patrice Brodeur (on behalf of Simon Hermes-Guerrand), Hilda Gutierrez Baldoqin, Maria Reis Habito, Richard Lejoyeux, Rabbi Lehigh Lerner, Hedieh Mirahmadi, Kurt Schreiber. Rabbis Rosen and Marker as well as Barry Levy are also members of this group. Apologies offered by Sayyed Nadeem Kazmi, Mustafa Senghor and Jenny Kirshner, His Highness Raja Ashman Azlan Shah and Dato Haji Mohamed Moiz.

Staff - Dr. Sydney Engelberg, Royal Gowain (McGill), Vanessa Sasson (McGill), Sara Manning (PR), Regina Reyes (Sevilla Nodo), Celia Ruiz (Fundacion Tresculturas), Pablo Beneito (University of Seville). Beth Biederman began preparation of a documentary on behalf of the Canadian Film Board. Mary Fowles attended the meeting as a journalist on the behalf of several international publications.

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