The IPCR Journal/Newsletter

"... things people can do in the everyday circumstances of their lives...."

As a result of the unprecedented opportunities created by the expansion of the Internet, we have now arrived at a very auspicious moment in time... for at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity.

There are countless numbers of "things people can do in the everyday circumstances of their lives" which will contribute to peacebuilding and community revitalization efforts, in their own communities and regions— and in other parts of the world. A collective effort by even a small local community— to apply The Seven IPCR Concepts described on pages 3-6 of this issue— would surely provide substantial evidence of this truth. Another way of experiencing this truth is for an IPCR Journal/Newsletter to serve as a local community specific and regional specific "clearinghouse" for "things people can do in the everyday circumstances of their lives...."

In the best of times, even the most profound difficulties can be overcome; for in the best of times, growth of the love, understanding, and forgiveness required by the process of individual spiritual formation is nurtured, supported, and sustained by family, friends, teachers, mentors, elders, and the everyday influences of community life and cultural traditions. Our particular moment in time on this Planet Earth *could be* the best of times.

The *Interfaith Peacebuilding and Community Revitalization* (IPCR) Initiative
Mission Statement

The *Interfaith Peacebuilding and Community Revitalization* Initiative is an effort to facilitate the practical application of The Seven IPCR Concepts ("Community Good News Networks," "Community Faith Mentoring Networks," "Spiritual Friendships," "Community Queries," "Community Visioning Initiatives for Peace," "Spiritually Responsible Investing," and "IPCR Journal/Newsletters")— at the local community and regional level— as a way of contributing to the following goals:

1) "... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it."
2) increasing our collective capacity to encourage and inspire individual spiritual formation— with all the beneficial consequences that follow for individuals, communities, regions, etc.
3) building trust among people from different faith communities and cultural traditions
4) increasing our capacity to be responsible stewards of our time, energy, and money
5) increasing our awareness of the countless number of "things people can do in the everyday circumstances of their lives" which will contribute to peacebuilding and community revitalization efforts, in our own communities and regions— and in other parts of the world
6) reducing the incidence of violence— and all the costs associated with war
7) increasing emergency assistance to people with basic human needs
8) creating local community and regional publications that provide a format for sharing the good news which would be identified, encouraged, supported, and sustained by contributions to the first seven goals

Letter from the Editor

Dear Reader,

Here is the guiding question of The IPCR Initiative: how can the good people of different faith communities and cultural traditions work together towards the highest ideals each faith community and cultural tradition has to offer? I believe in *That* which will help us to get there.

I do affirm here that I personally have a ways to go to fulfill my spiritual potential, in accordance with the teachings of the spiritual tradition closest to my heart. I also believe that each person has a duty to do his or her part from wherever they are, with the heartfelt belief that by doing so they can "pitch their tent closer to the goal" at the end of the day— and help others to do the same. This issue of The IPCR Journal/Newsletter represents the contributions I can make at this time, from where I am, towards the goals listed on the front page.

There is really much that can be done to generate goodwill and promote peace that has not yet been done. I am hoping that workshops introducing The Seven IPCR Concepts ("Community Good News Networks," "Community Faith Mentoring Networks," "Spiritual Friendships," "Community Queries," "Community Visioning Initiatives for Peace," "Spiritually Responsible Investing," and "IPCR Journal/Newsletters") can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in the IPCR Mission Statement. I am confident that applying these concepts— at the local community and regional level— will provide for each of us more and more opportunities to contribute towards such goals, more and more understanding about why we would want to contribute— and more and more opportunities to encourage and support each other in the process. I see myself most clearly as a facilitator of such workshops.

Stefan Pasti, Editor
The IPCR Journal/Newsletter

Table of Contents

Currently, the writer and editor for The IPCR Journal/Newsletter is Stefan Pasti. Mr. Pasti has been actively involved in peacebuilding and community revitalization work for over 20 years— as a writer (project-related correspondence, short novel); an editor (newsletters, quotation collections); an advocate of ecologically sustainable communities; a practitioner of voluntary simplicity; and, more recently, as outreach coordinator for the *Interfaith Peacebuilding and Community Revitalization* Initiative, and writer and editor for The IPCR Journal/Newsletter. Mr. Pasti has been employed in many different settings— door-to-door canvasser for citizen action groups; field worker on organic farms; activity director, companion, and transportation provider for elders with special needs; etc. The most important influence in Mr. Pasti's life has been, and continues to be, the teachings of Sri Sathya Sai Baba (age 78, with a main residence in Puttaparthi, India). In 1997, Mr. Pasti completed a 303 page arrangement of selected quotations from "Sathya Sai Speaks" (Vol. 1-11, first U.S. edition) (discourses by Sri Sathya Sai Baba from the years 1953-1982).

The Seven IPCR Concepts

"Community Good News Networks"— is a name for participation by local community residents in an ongoing process of actively discovering, sharing, encouraging, *and creating* good news, for the purpose of "... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it." One way to begin creating "Community Good News Networks" is as follows: ongoing intergenerational programs— programs that bring together elders of the community with young people (ages 5-18) of the community— are created at appropriate meeting places such as local places of worship. Such intergenerational programs would include the following activities: 1) collecting and sharing good news articles, stories, etc., and making contributions to "Good News Reference Resources," specific to local communities and regions 2) sending notecards of gratitude and encouragement— and invitations to visit— to people who are making good news in the local community or region 3) inspirational sharing meetings featuring "good news makers" from the local community or region. As more and more good news is discovered, shared, *and created,* participants can give special attention to identifying the "good news makers" who live near their specific meeting place. A local "Community Faith Mentoring Network" could then be established to facilitate matching people of all ages with "faith mentors" in their local community.

> Even now, as you are reading this, truly inspiring contributions of genuine goodwill
> are being generated in a variety of ways— and in a variety of circumstances—
> by countless numbers of people in communities around the world.

"Community Faith Mentoring Networks"— A "Faith Mentor" can be defined as "a person, who by word, action, and presence, models a meaningful lifestyle, clarifies important life issues, and provides guidance for deepening spirituality in a caring and accepting environment."[1] Do most of us believe that we already have a "faith mentor" in our lives, and are progressing, consciously and deliberately, towards the full realization of our spiritual potential? Those of us who have had a "faith mentor" in our lives, or have one now, know how much of a difference such a person has made in our lives... surely, we can then sympathize with others who would like to have such a person in their lives, but do not. While the development of a faith mentoring relationship often takes place within a particular faith community, "Community Faith Mentoring Networks" would be a partnership among many different places of worship and faith traditions, for the purpose of 1) increasing our collective capacity to encourage and inspire individual spiritual formation— with all the beneficial consequences that follow for individuals, communities, regions, etc. and 2) building trust among people from different faith communities and cultural traditions. Applied at the local community and regional level, "Community Good News Networks" and "Community Faith Mentoring Networks" can create ongoing opportunities for people of one particular faith community or cultural tradition to *experience* the highest ideals of all local community specific and regional specific faith communities and cultural traditions, as representatives of such ideals are better appreciated, more easily recognized— and more numerous— in the everyday circumstances of community life.

> We reap what we sow.[2]

"Spiritual Friendships"— Currently, the "deepening of spirituality in a caring, accepting environment," mentioned in connection with the "faith mentor" definition, is most often achieved within the context of specific faith communities, and faith-oriented family environments. This "deepening of spirituality in a caring, accepting environment" can be deliberately accelerated by the cultivation of "Spiritual Friendships." One way of developing "Spiritual Friendships" is as follows.... Within a particular faith community— or among people from different religious, spiritual, or moral traditions— small groups are formed which would include the following three elements: 1) Participants (at least most participants) declare an intention to take a specific step towards achieving a goal associated with their personal spiritual growth (By making such a declaration, participants will thereby be motivated to "do their homework" before the next meeting... that is, they will, by their desire to be true to their word— and by their desire to encourage the integrity of the process as a whole— feel some sense of urgency and responsibility about making an honest effort related to their declaration.)   2) All participants are provided with an opportunity, in a respectful and considerate small group environment, to speak about the efforts they made in the interval between meetings 3) Participants have the right to choose how they will benefit from the small group process (they can choose to speak about their efforts, or choose not to speak about them; they can seek feedback or encouragement, or prefer no response; they can remain silent and listen, etc.)

"Spiritual Friendships" are relationships based on a sense of responsibility and accountability
in association with the process of individual spiritual formation— and thus inspire,
encourage, and support honest efforts associated with specific spiritual goals.

"Community Queries"— The concept of "Community Queries" introduced here is simply an expansion of the use of "Queries" by the Religious Society of Friends (Quakers), so that the concept applies to the geographical area sense— and the most inclusive sense— of the word "community."   Here are 13 specific examples of "Queries" (from sets of queries used by three different Quaker meetings)[1]: 1) "Does our Meeting prepare all its members and children for worship, and for a life consistent with the principles of the Religious Society of Friends?" 2) "Do you seek employment consistent with your beliefs, and in service to society?" 3) "Do you weigh your day-to-day activities for their effect on peace-keeping, conflict resolution and the elimination of violence?" 4) "Are you concerned for responsible use of natural resources and their nurture for future generations?" 5) "Do you try to avoid wasteful consumption and pollution?" 6) "Are you working towards the removal of social injustices? Have you attempted to examine their causes objectively, and are you ready to abandon old prejudices and think again?" 7) "Do any of your interests, important though they may appear to you, unduly absorb your time and energy to the hindrance of your growth in grace and of your service to God?" 8) "Are you loyal to the truth?" 9) "When pressure is brought to bear upon you to lower your standards, are you prepared to resist it?" 10) "Do all adults and children in our Meeting receive our loving care and encouragement to share in the life of our Meeting, and to live as Friends?"   11) "When a members conduct or manner of living gives cause for concern, how does the Meeting respond?" 12) "Are you sufficiently conversant with our Christian Discipline to be able, when difficult questions arise, to consider them with an informed mind as well as a loving and tender spirit?" 13) "Do you live in accordance with your spiritual convictions?"   Surely, it would be a valuable exercise for any local community, faith community, non-profit human service organization, etc. to invite all residents, members, employees, participants, etc. (as appropriate to the nature of the "community") to become involved in the process of creating a set of "Queries" for that particular community of people.

Ongoing community and individual self-examination increases a community's
collective capacity to encourage and inspire individual spiritual formation.

"Community Visioning Initiatives for Peace"— Community Visioning Initiatives have, in the past, been applied most often for the purpose of increasing citizen participation in the planning and development phases of community revitalization efforts. In 1984, the non-profit organization Chattanooga Venture [Chattanooga, Tennessee (USA)] organized a visioning initiative that attracted more than 1,700 participants, and produced 40 community goals— which resulted in the implementation of 223 projects and programs, the creation of 1,300 permanent jobs, and a total financial investment of 793 million dollars.[1] "Community Visioning Initiatives for Peace" would use a similar format— brainstorming ideas, organizing the ideas into goals, prioritizing the goals, identifying doable steps, etc.— but with a specialized focus...for example, on identifying, creating, and gathering together all ideas for collective effort (including representative efforts already in existence which could be expanded) that 1) "... bring to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it" 2) increase our collective capacity to encourage and inspire individual spiritual formation— with all the beneficial consequences that follow for individuals, communities, regions, etc. and thus 3) build trust among people from different faith communities and cultural traditions. Annual "Community Visioning Initiatives for Peace" in local communities— and visioning initiatives involving entire regions— could provide 1) a reliable means of drawing out solutions to many of the challenges of peacebuilding and community revitalization 2) a reliable means of building consensus for the collective efforts necessary to implement such solutions and 3) an opportunity for all residents to learn civic skills relevant to sustaining ongoing community revitalization.

There is really much that can be done to generate goodwill
and promote peace that has not yet been done.

"Spiritually Responsible Investing"— The way we "invest" our time, energy, and money has a direct impact on the "ways of earning a living" that are available. As J. C. Kumarappa expresses it in his book "Why the Village Movement?": "A buyer hardly realises he owes any duties at all in his everyday transactions." (And yet), "... every article in the bazaar has moral and spiritual values attached to it.... Hence it behooves us to enquire into the antecedents of every article we buy...."[2] But, as we ourselves well know— and as is illustrated by "A Look At Statistics" on page 7— the task of inquiring into the spiritual history of every article we buy (and, similarly, the task of inquiring into the consequences of our "investments" of time and energy) is becoming increasingly complex... and is, for most of us, simply beyond our capacity to accomplish. This level of complexity in our everyday circumstances should not discourage us to the point of abdicating our roles as responsible stewards of our time, energy, and money— for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our "investments" of time, energy, and money into either activities which are in accordance with our spiritual convictions (as indicated by a full disclosure of information, which is readily available)— or circles of activity which are closer to the community we live in ["The smaller the circumference, the more accurately can we gauge the results of our actions and (the) more conscientiously shall we be able to fulfil our obligations as trustees."[3]] As indicated on the front page of this issue, an IPCR Journal/Newsletter can contribute to these kind of efforts by serving as a "clearinghouse" for "things people can do in the everyday circumstances of their lives...." "... (The) more we realise the repercussions of our actions on our neighbours and strive to act according to the highest we are capable of, the more shall we advance in our spiritual development."[4]

Everyone is involved when it comes to determining the markets
that supply the `ways of earning a living.'

The IPCR Journal/Newsletter
"... bringing to the fore what is often hidden...."

"IPCR Journal/Newsletters"— A collective effort by even a small local community— to apply the six previously mentioned IPCR concepts— would easily identify, develop, *and create* enough "good news articles," profiles of "good news makers," descriptions of inspirational sharing meetings featuring "good news makers," faith mentoring testimonies, examples of community queries, results at the various stages of visioning initiatives, descriptions of service-oriented projects and initiatives, model project case studies, apprenticeship programs, workshop and conference information, volunteer work, "things people can do in the everyday circumstances of their lives....," commentary, essays, letters to the editor, "journal entries," resource reviews, etc. to justify a monthly publication of an IPCR Journal/Newsletter... and, by its very nature, such a publication would be an ongoing contribution to the goals of 1) "... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it" 2) increasing our collective capacity to encourage and inspire individual spiritual formation— with all the beneficial consequences that follow for individuals, communities, regions, etc. 3) building trust among people from different faith communities and cultural traditions 4) increasing our capacity to be responsible stewards of our time, energy, and money 5) increasing our awareness of the countless number of "things people can do in the everyday circumstances of their lives" which will contribute to peacebuilding and community revitalization efforts, in our own communities and regions— and in other parts of the world 6) reducing the incidence of violence— and all the costs associated with war and 7) increasing emergency assistance to people with basic human needs. *Wouldn't you like the opportunity to discuss the contents of such a publication with your family, friends, neighbors, etc.?*

Each person must do his or her part, and trust that the others involved will do their part.

For the soundness of ideas must be tested finally by their practical application. When they
fail in this— that is, when they cannot be carried out in everyday life producing
lasting harmony and satisfaction and giving real benefit to all concerned— to
oneself as well as to others— no ideas can be said to be sound and practical.[1]

We also "vote" by the way we "invest" our time, energy, and money. We can choose to
"vote" in ways which are in accordance with *That*— in the beliefs, principles,
practices, and codes of conduct of faith-based religious, spiritual, and moral
traditions— which will help us to get there (see reference below) by the way
we "invest" our time, energy, and money.

[Note: Here is the guiding question of The IPCR Initiative: how can the good people of
different faith communities and cultural traditions work together towards the highest
ideals each faith community and cultural tradition has to offer? I believe in *That*
which will help us to get there. (from paragraph 1 of "Letter from the Editor"—
see p. 2 of this issue)]

All day in grey rain
hollyhocks follow the sun's
invisible road.[2]

The IPCR Journal/Newsletter
"... bringing to the fore what is often hidden...."

A Look At Statistics

In 1804, the world population was 1 billion.
In 1927, the world population was 2 billion (123 years later).
In 1960, the world population was 3 billion (33 years later).
In 1974, the world population was 4 billion (14 years later).
In 1987, the world population was 5 billion (13 years later).
In 1999, the world population was 6 billion (12 years later).[1]
As of March 31, 2005 at 22:48:42 (5:48:42 PM EST), the world population was estimated to be 6,427,835,475.[2]

"In 1800, only 3 percent of the world's population lived in urban areas."[3]
"In 1900, almost 14% of the world's population lived in urban areas. 12 cities had 1 million or more inhabitants."
"In 1950, 30% of the world's population lived in urban areas. 83 cities had 1 million or more inhabitants."
"In 2000, about 47% of the world's population lived in urban areas. 411 cities had 1 million or more inhabitants."

"In 1900, only 4,192 passenger cars were in existence (there were no trucks, buses, etc.)"[4]
"In 1968, there were 169,994,128 passenger cars in the world, and 46,614,342 trucks and buses— for a total, worldwide, of 216,608,470 motor vehicles."[5]
"In 1996, there were 485,954,000 cars registered worldwide, and 185,404,000 trucks and buses— for a total, worldwide, of 671,358,000 motor vehicles."[6]

"The amount of TV that the average American watches per day: over 4 hours."[7]
"The number of TV commercials viewed by American children a year: 20,000."[8]
"The number of TV commercials seen by the average American by age 65: 2 million."[9]

According to an estimate by the Stockholm International Peace Research Institute, world military expenditures for the years 1994-2003 totaled 7.376 trillion dollars ($7,376,000,000,000) (7,376 billion dollars) .[10]

"11 million children younger than 5 die every year, more than half from hunger-related causes. Most of these deaths are attributed, not to outright starvation, but to diseases that move in on vulnerable children whose bodies have been weakened by hunger. The four most common childhood illnesses are diarrhea, acute respiratory illness, malaria and measles. Each of these illnesses is both preventable and treatable. Yet, poverty interferes in parents' ability to access immunizations and medicines. Chronic undernourishment on top of insufficient treatment greatly increases a child's risk of death."[11]
"An estimated 17 percent (8,549,000 people) of all deaths in the world in 1990 were due to malnutrition, unsafe water and (poor) sanitation. If that 17 percent were applied to the years (1950-2000) (when— for the majority of that period of time, and for the majority of the people in the world— conditions associated with access to sufficient food, uncontaminated water, and proper sanitation were worse than in 1990), (then we may conclude that) more than 418,000,000 (over 400 million) people have died of hunger and poor sanitation in the (50 years from 1950-2000)...."[12]

In a world where the goals of reducing the incidence of violence, reducing all the costs associated with war, and providing more emergency assistance to people with basic human needs *all depend on building trust*... we— collectively— are creating more and more "urban agglomerations" (cities with a population of more than 1 million people),[13] which require more and more complex and energy intensive infrastructures... and where it is more and more difficult to trace the consequences of our individual investments of time, energy, and money. Here, it is worth repeating what was mentioned earlier in the notes on "Spiritually Responsible Investing:" such complexity should not discourage us to the point of abdicating our role as responsible stewards of our time, energy, and money— for that would only increase the distrust and violence we are, hopefully, trying to minimize. Instead, we can make it a priority to carefully channel our "investments" of time, energy, and money into either activities which are in accordance with our spiritual convictions (as indicated by a full disclosure of information, which is readily available)— or circles of activity which are closer to the community we live in ("The smaller the circumference, the more accurately can we gauge the results of our actions and more conscientiously shall we be able to fulfil our obligations as trustees.")[14]

Everyone is involved when it comes to determining the markets that supply the "ways to earn a living."

Many hands make much work light.[15]

Inspiring Role Models and Service-Oriented Initiatives

The information provided in this two page section is offered to help the reader "visualize" what is meant by the statements:

"... at no other time in the course of history has so many people had access to so much in the way of time-tested guidelines, inspiring role models, and service-oriented initiatives relevant to peace, prosperity, and happiness for all humanity,"

"Even now, as you are reading this, truly inspiring contributions of genuine goodwill are being generated in a variety of ways— and in a variety of circumstances— by countless numbers of people in communities around the world,"

"... bringing to the fore what is often hidden: how many good people there are, how many ways there are to do good, and how much happiness comes to those who extend help as well as to those who receive it."

1. The organizations listed below simply represent some of the ones I personally think of as especially inspiring service-oriented initiatives, and as such represent only a small fraction of the many which might be recognized by the members of any particular faith community— or by residents of any diverse regional area. [Note: The inclusion of these organizations, in this context, does not suggest or imply any endorsement or support by these organizations for this IPCR initiative. (The Editor)]

Alternative Gifts International
American Friends Service Committee
Big Brothers, Big Sisters
Bread For The World
Calvert Group
Camphill Communities
Catholic Relief Services
Center For Disease Control and Prevention
Citizen Peacebuilding Program
Coexistence Initiative
Conflict Transformation Program (at) Eastern Mennonite Univ.
Co-op America
Council For A Parliament of World Religions
Eco-Village Training (through) The Findhorn Foundation
Everyday Gandhis
Farm Ecovillage Training Center (at) The Farm
Global Ecovillage Network
The Global Peace Initiative Of Women
Greater DC Cares
The Heifer Project International
The Hunger Site

I Have A Dream Foundation
Institute For Community Economics
International Red Cross
The Joan B. Kroc Institute for Intlernational Peace Studies
The Millennium World Peace Summit
      of Religious and Spiritual Leaders
Mennonite Central Committee
The New American Dream
New Road Map Foundation
North American Interfaith Network
Oxfam
The Peace Company
The Pluralism Project
Positive Futures Network
Religions For Peace
Sarvodaya Shramadana Movement
United Religions Initiative
World Concern
World Food Program
World Health Organization
World Vision

Inspiring Role Models and Service-Oriented Initiatives
(continued)

2. People who wish to look for "inspiring role models," "service-oriented initiatives," "good news," "good news makers," etc. can create a local community specific or regional specific database of possible sources using the following categories as a starting point. [Note: The IPCR Key Word List (p. 12) is another possible source of categories for starting such a database.]

In the Greater Washington D.C. area (USA), there are

> approximately 2,400 places of worship;
> well over 1,200 non-profit human service organizations (with services ranging from food and clothing
>   supplies for needy, homeless shelters, alcohol and drug abuse rehabilitation, healthcare,
>   employment assistance, etc.);
> well over 1,000 civic associations and advisory neighborhood commissions;
> over 1,000 public and private schools;
> over 350 continuing care retirement communities, independent living retirement communities, assisted
>   living/group homes, nursing care facilities, and home health care agencies for elders;
> over 200 men's and women's service clubs;
> over 125 fire departments and rescue squads;
> over 50 hospitals;
> over 50 central and district police stations;
> over 50 universities, community colleges and theological seminaries;
> over 30 boys and girls clubs;
> a multitude of businesses large and small;
> and many, many local, state, and federal government offices and agencies.[1]

3. The cross-country torch relay for the 1996 Summer Olympics in Atlanta, Georgia (USA) began April 27 in Los Angeles and ended July 19 in Atlanta. Of the approximately 10,000 torch-carriers, about 5,000 were "community heroes selected by local United Way panels based on nominating essays."[2] Thirty-seven of the eighty-five torch-carriers in the Greater Washington D.C. area were "community heroes." A graphic— in the newspaper article referenced in this section— listed all thirty-seven "community heroes." What follows are some of the brief descriptions, included in that graphic, of those "community heroes":

"who does volunteer work with the elderly;" "who is active in the Big Brother program in the District;" "who does volunteer work with AIDS patients and people infected with HIV;" "who teaches independent living skills to teenagers;" "who aided victims of a Feb. 16 train collision in Silver Spring;" "who is active in several charitable organizations in the county;" "who does volunteer work at hospitals;" "who is active in literacy programs for children;" who is active in a national mentoring program for young people;" who has worked to help homeless people;" "who does a range of neighborhood volunteer work;" "who helps abandoned, orphaned and disabled children;" "who does volunteer work with children and elderly in poor neighborhoods;" etc.[3]

Notes and Source References

Page 3
1. Sondra Higgins Mattheia in "Faith Mentor: Mediating God's Grace Through Interpersonal Relationships" Dissertation: Thesis (Ph.D) School of Theology at Claremont (CA) 1989 p. 61
2. A proverb of unknown origin.

Page 4
1. The 13 examples of "Queries" listed are from 3 different sources, all of which are accessible through the web page "Quaker Faith and Practices" at <http://members.aol.com/psam1234/quaker/> (confirmed February 13, 2005) a) The Philadelphia Yearly Meeting "Faith and Practice" [Adopted 1955 (Revised 1972 and 1997)] (at the end of the Table of Contents, from section Queries- 205) is the source for examples 1) see Section 3. para. 2 10) see Section 4. para. 3 and 11) see Section 4. para. 4 <http://www.pym.org/publish/fnp/fnp11-pages_205_to_214.pdf> (confirmed February 15, 2005); b) The "Faith and Practice" of the Baltimore Yearly Meeting is the source for examples 2) see Section 5. para. 1 3) see Section 10. para. 1 4) see Section 12. para. 1 5) see Section 12. para. 1 and 13) see Section 5. para. 1 <http://www.bym-rsf.org/queries.html> (confirmed February 13, 2005); and c) the Australia Yearly Meeting "Handbook of Practice and Procedure" (Section 12 "Advices and Queries") is the source for examples 6) see Section 12.4 Query 20. 7) see Section 12.4 Query 18. 8) see Section 12.4 Query 12. 9) see Section 12.4 Query 17. and 12) see Section 12.4 Query 8. <www.quakers.org.au/12advices.html> (confirmed February 13, 2005) [Note: The inclusion of these examples of "Queries" from the above listed sources— in the context of this journal/newsletter— does not suggest or imply any endorsement or support by the Religious Society of Friends for this IPCR initiative. (The Editor)]

Page 5
1. From a 6" X 13" 25 page brochure titled "Revision 2000: Take Charge Again", received from Chattanooga Venture (pages 7, 11, and 13). The "Take Charge Again" brochure also includs a description of the 40 goals created by Chattanooga Vision 2000, a detailed description of meetings and meeting schedules, and an overview "How You Can Make A Difference," in a question and answer format.   This writer also received from Chattanooga Venture a video, titled "A Community With a Vision," which documents the 1984 visioning initiative "Vision 2000"— and a handbook titled "The Facilitator's Manual," subtitled "A Step-by-Step guide for Groups to: Brainstorm Ideas, Create a Shared Vision, Develop Plans, Make Choices." [Special Note: My source for these materials, Chattanooga Venture, no longer exists; and, at the present time, there is no other source I know of for these materials.   There is, however, an archive of materials from the two Chattanooga Visioning Initiatives, which is located in the Local History Department of the Chattanooga/Hamilton County Library, in Chattanooga, TN (USA). The archive collection consists of 8 file cabinets of materials associated with both Chattanooga Visioning Initiatives, and includes correspondence, brochures, surveys, displays, memoranda, reports, etc. from the years 1983-2000. These materials have not yet been catalogued, and a "finding aid" has not yet been created. For more information on this resource contact the Local History Department of the Chattanooga/Hamilton County Library at library@chattanooga.gov or visit the library website at http://www.lib.chattanooga.gov] The statistical information which corresponds to this footnote is also cited in the following source: a detailed overview of Chattanooga community revitalization efforts in the Boundary Crossers Case Study titled "Chattanooga: The Sustainable City " (researched and written by John Parr), which is located at the website of The James MacGregor Burns Academy of Leadership. http://www.academy.umd.edu/publications/Boundary/CaseStudies/bcschattanooga.htm (confirmed February 13, 2005)(from the Academy of Leadership home page: Community Activists/Boundary Crossers: Case Studies of How 10 of America's Metropolitan Regions Work/ Chattanooga— see Section III. "The Critical Questions" (Question 2: "What are the best examples of successful collaboration?" para. 1-4) (confirmed February 13, 2005)
2. J.C. Kumarappa in Why The Village Movement? Akhil Bharat Serva Seva Sangh Rajchat, Kashi 1960 p. 72 (originally published in 1936) (Third Edition in 1939 included a foreword by Mahatma Gandhi) [Seventh Edition, (the one cited here) also included the 1939 foreword by Mahatma Gandhi— and was printed on handmade paper in October, 1960] [Note: "In 1935, the India National Congress formed the All India Village Industries Association (AIVIA) for the development of (the) rural economy (in India), with Gandhiji as President and Kumarappa as Secretary and Organiser. Between 1935-1939, Kumarappa established the AIVIA headquarters at Maganwadi, developed various experiments of rural technologies, and helped others to reorganise village industries all over the country. (At Maganwadi), he edited a monthly journal, "Gram Udyog Patrika," and wrote a book, `Why the Village Movement?' for AIVIA."] Note excerpted from "Brief Life Sketch of J.C. Kumarappa (1892-1960)" at the website of the Kumarappa Institute of Gram Swaraj (KIGS) ("making sustainable development happen") (see para. 7) <http://www.kigs.org/kumarappa1.htm> (confirmed February 20, 2005) From the (KIGS) homepage, click on the picture of J.C. Kumarappa in the upper right corner. <http://www.kigs.org/main.htm> (confirmed February 20, 2005)
3. Kumarappa, Why The Village Movement? p. 79
4. Kumarappa, Why The Village Movement? p. 73

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1. D.T. Suzuki in Essays in Zen Buddhism (1st Series) Grove Press New York 1961 p. 317   (originally published in 1949) (in Essay VII "The Meditation Hall and the Ideals of the Monkish Discipline")   [Note: "D.T. Suzuki was a Buddhist scholar and a philosopher of religion who was instrumental in spreading Zen in the west.... In 1897, he moved to La Salle, Illinois to work as an assistant to Paul Carus, the president of Open Court Publishing Company. While working for Carus, Suzuki translated several Oriental religious and philosophical works into English, including the Awakening of Faith in the Mahayana."]   Note excerpted from a brief biographical sketch titled "Daisetz Teitaro Suzuki (1870-1966)" at <http://web.otani.ac.jp/EBS/dts.html> (confirmed February 20, 2005)
2. Basho from Haiku Harvest (Japanese Haiku Series IV) translated by Peter Beilenson and Harry Behn   Peter Pauper Press   Mount Vernon, NY 1962 p. 38 [Note: "Basho (bah-shoh), pseudonym of Matsuo Munefusa (1644-1694), Japanese poet, considered the finest writer of Japanese haiku during the formative years of the genre.... The structure of his haiku reflects the simplicity of his meditative life. When he felt the need for solitude, he withdrew to his basho-an, a hut made of plantain leaves (basho)— hence his pseudonym. Basho infused a mystical quality into much of his verse and attempted to express universal themes through simple natural images...."] Note excerpted from a brief biographical sketch titled "Basho" at <http://www.geocities.com/alanchng1978/bashobio.html> (confirmed February 20, 2005)

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1. The information listing the years in which the world population reached 1 billion, 2 billion, etc. is from the Infoplease Website, in a section titled "World Population Milestones." (Source: United Nations Population Division) <www.infoplease.com/ipa/A0883352.html> (confirmed February 13, 2005) (from Infoplease homepage: almanac/world statistics/population statistics/world population milestones) (confirmed February 13, 2005)
2. World POPClock Projection from the Internet Website of the U.S. Bureau of the Census <www.census.gov/cgi-bin/ipc/popclockw> (confirmed March 31, 2005) (see population clock link on U.S. Bureau of the Census home page)
3. The information referring to % of world population living in "urban areas" (and number of cities with 1 million or more inhabitants) is from the

Notes and Source References
(continued)

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Internet Website of the *Population Reference Bureau,* in the section titled "Human Population: Fundamentals of Growth Patterns of World Urbanization."<www.prb.org/Content/NavigationMenu/PRB/Educators/Human_Population/Urbanization2/Patterns_of_World_Urbanization.htm> (confirmed February 13, 2005) (from Population Reference Bureau home page: educators/Featured Lesson Plan: Human Population/to subsection Urbanization see para. 1-3) (confirmed February 13, 2005) [Note: "Some countries define any place with a population of 2,500 or more as urban; others set a minimum of 20,000. There are no universal standards, and generally each country develops its own set of criteria for distinguishing urban areas. The United States defines urban as a city,town, or village with a minimum population of 2,500 people." (in the source cited above, from para. 3)]

4. From an Internet Webpage provided by Glenn Elert titled "Number of Cars."   <http://hypertextbook.com/facts/2001/MarinaStasenko.shtml> (confirmed February 13, 2005) This webpage includes detailed information and bibliographic references excerpted from a source titled The Physics Factbook: An Encyclopedia of Scientific Essays.   Written by Mr. Elert's students— and edited by Mr. Elert— "The Physics Factbook is an encyclopedia of scientific essays written by high school students, (which) can be used by (anyone). It is an exercise in library research methods in which students are sent out in search of a measurement with the intent of having them find more than just a number with a unit. It is an ongoing project with no foreseeable end date or limits." (This quote is from the section "About the Physics Factbook" in the subsection "Overview" para. 1) <http://hypertextbook.com/facts/documents/about.shtml> (confirmed February 13, 2005) The bibliographic entry for the 1900 reference is "The Automobile" New Book of Popular Science 6th Edition Republic of China: Grolier, 1978

5. From Glenn Elert's Webpage: "Number of Cars" <http://hypertextbook.com/facts/2001/MarinaStasenko.shtml> (confirmed February 13, 2005) Bibliographic entry for the 1968 reference is "Automobile Manufacturers Association's 1970 Automobile Facts and Figures"

6. From Glenn Elert's Webpage: "Number of Cars" <http://hypertextbook.com/facts/2001/MarinaStasenko.shtml> (confirmed February 13, 2005) Bibliographic entry for the 1996 reference is "Ward's Motor Vehicle Facts & Figures, 1999"

7. From the Internet Website of the *TV Turnoff Network* in the section "Facts and Figures about our TV Habit" <http://www.tvturnoff.org/images/facts&figs/factsheets/Facts%20and%20Figures.pdf> (confirmed February 13, 2005) (see Section I. #2) (source according to TV Turnoff Network "Source Key": Nielsen Media Research, 2000)

8. From the Internet Website of the *TV Turnoff Network* in the section "Facts and Figures about our TV Habit" <http://www.tvturnoff.org/images/facts&figs/factsheets/Facts%20and%20Figures.pdf> (confirmed February 13, 2005) (see Section V. #1) (source according to TV Turnoff Network "Source Key": National Institute on Media and the Family "Children and Advertising FactSheet" 2002)

9. From the Internet Website of the *TV Turnoff Network* in the section "Facts and Figures about our TV Habit" <http://www.tvturnoff.org/images/facts&figs/factsheets/Facts%20and%20Figures.pdf> (confirmed February 13, 2005) (see Section V. #3) (source according to TV Turnoff Network "Source Key":   Clark "The Want Makers" p. 195; cited in "Marketing Madness" by Michael Jacobsen and Laurie Mazur p. 45)

10. From the section "SIPRI data on military expenditure" at the *Stockholm International Peace Research Institute* Website. The figure for total world military expenditures for the years 1994-2003 is arrived at by using the "Table on world and regional military expenditure, 1994-2003" ["Data on total world and regional military expenditure in US$ billion (at constant 2000 prices and exchange rates)"]. <http://projects.sipri.org/milex/mex_wnr_table.html> (confirmed February 13, 2005)(from SIPRI homepage: Research/Military Expenditures and Arms Production/SIPRI Data on Military Expenditure/Table on world and regional military expenditure, 1994-2003) (confirmed February 13, 2005) [Note: "The SIPRI database on military expenditure covers data for more than 160 countries" (see section "SIPRI data on military expenditure" para. 1)] <http://www.sipri.org/contents/milap/milex/mex_data_index.html> (confirmed February 15, 2005)

11. A compilation of three items from the Internet Website of *Bread for the World,* in the section "Facts and Figures on Health" (see para. 3,4, and 6) . <www.bread.org/hungerbasics/international.html> (confirmed February 13, 2005) (from Bread for the World homepage: hunger basics/Hunger Facts: International/ 4th section: Facts and Figures on Health) (confirmed February 13, 2005) *Bread for the World* cites the following reference as the source of this information: "State of Food Insecurity in the World 2002"   Food and Agriculture Organization of the United Nations <http://www.fao.org/docrep/005/y7352e/y7352e00.htm> (confirmed February 15, 2005)

12. From "A Program to End World Hunger: Hunger 2000— Tenth Annual Report on the State of World Hunger" Bread for the World Institute (in Introduction by Dr. Richard A. Hoehn p. 4 para. 5) <http://www.bread.org/pdfs/hunger-2000/introduction.pdf> (confirmed February 13, 2005) (From the *Bread for the World* home page: institute/Annual Report on World Hunger/Hunger 2000: "A Program to End Hunger"/ Download from the Web/Introduction/ p. 4 para. 5) (confirmed February 13, 2005) [Note: In the context of the report "A Program to End World Hunger," the information was attributed to Christopher Murray and Alan D. Lopez (eds.) "The Global Burden of Disease: Summary" Geneva: World Health Organization 1996. p. 28]

13. This definition of "urban agglomerations" is from the Internet Website of the *Population Reference Bureau*, in the section titled "Human Population: Fundamentals of Growth Patterns of World Urbanization" <www.prb.org/Content/NavigationMenu/PRB/Educators/Human_Population/Urbanization2/Patterns_of_World_Urbanization1.htm> (confirmed February 13, 2005) (from the Population Reference Bureau homepage: educators/Featured Lesson Plan: Human Population/subsection Urbanization (see definition in the glossary at the end of the article) (confirmed February 13, 2005)

14. Kumarappa, Why the Village Movement? p. 79

15. An ancient Chinese proverb

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1. This list is a summary of a database compiled in 1996 by the editor of this journal/newsletter.

2. This information on "Community Heroes" bearing the Olympic torch through Washington D.C. on its way to the 1996 Summer Olympics in Atlanta Georgia (USA)— and the particular passage quoted here— is from Paul Duggan's article "Blazing An Olympian Trail" on p. 1-2 of The District Weekly section of the Washington Post, on June 13, 1996. [Note: the article can be accessed via the Internet through LexisNexis Guided News Search (General News/Major Papers/ Search term "Community Heroes"/Search records from June 13, 1996 to June 13, 1996) (in this format, the specific information and the specific quote referenced appear in para. 6-7) (confirmed February 13, 2005)]

3. These brief descriptions of "community heroes" are included in a graphic titled "Olympic Torchbearers" in Paul Duggan's article "Blazing An Olympian Trail" on p. 2 of The District Weekly section of the Washington Post, on June 13, 1996. [Note: A significant percentage of this information can also be accessed via the Internet, using the above search path (see "Olympic Torchbearers" in section titled Graphic, at the end of the article, for a partial list of the Olympic Torchbearers described in the newspaper version) (confirmed February 13, 2005)]

IPCR Key Word List

The Seven IPCR concepts ("Community Good News Networks," "Community Faith Mentoring Networks," "Spiritual Friendships," "Community Queries," "Community Visioning Initiatives for Peace," "Spiritually Responsible Investing," and "IPCR Journal/Newsletters) are interrelated and complementary; it is very likely that the practical application of any one of the IPCR concepts will foster development of the other six. Because there is such a great degree of "interrelatedness" between these concepts, many of the following key words can be associated— in some way— with all seven concepts.

These key words are provided so that the reader may explore these related associations, and thus arrive at a clearer sense of the potential benefits of applying The Seven IPCR Concepts.

accountability indicators	eco-villages	moral heroes
alternative gifts	ecologically sustainable communities	non-violent conflict resolution
apprenticeships	economic conversion	organic farming
barter networks	emergency assistance	quality of life
character education	energy conservation	peace education
citizen participation	faith-based educational institutions	peacebuilding
civic associations	faith-based initiatives	peacemakers
civic responsibility	faith communities	renewable resources
community building	faith mentoring	revolving community loans
community centers	farmer's markets	right livelihood
community development	fellowship	role models
community economics	good news	sages
community gardens	grassroots organizations	saints
community journals	interfaith dialogue	service learning
community membership agreements	interfaith peacebuilding	"sister communities"
community queries	intergenerational	socially responsible investing
community revitalization	living exponents	solutions journalism
community service work	local currencies	spiritual friendships
community supported agriculture	local heroes	spiritual leaders
community visioning	locally grown	swadeshi
consensus decision making	mentoring	urban renewal
cottage industries	missionary work	violence prevention
crime prevention	"moral compass"	voluntary simplicity

Time-tested guidelines relevant to the peace, prosperity, and happiness of all humanity have been common knowledge for centuries, and have been confirmed again and again as essential to individual well-being and social harmony by the saints of all faiths, and the good people of all generations who devote their lives to living in accordance with *That*— in the beliefs, principles, practices, and codes of conduct of faith-based religious, spiritual, and moral traditions— which will help us to get there (see reference below).

[Note: Here is the guiding question of The IPCR Initiative: how can the good people of different faith communities and cultural traditions work together towards the highest ideals each faith community and cultural tradition has to offer? I believe in *That* which will help us to get there. (from paragraph 1 of "Letter from the Editor"— see p. 2 of this issue)]

Four Examples

of "things people can do in the everyday circumstances of their lives" which will contribute to peacebuilding and community revitalization efforts, in their own communities and regions— and in other parts of the world.

1. Discussion Groups— As is emphasized by this IPCR initiative, there are countless numbers of "things people can do in the everyday circumstances of their lives" which will contribute to peacebuilding and community revitalization efforts, in their own communities and regions— and in other parts of the world. Forming a discussion group can assist participants in deciding how to further their efforts along the lines of peacebuilding and community revitalization. Brainstorming sessions can take place in such discussion groups and provide a starting point for a "clearinghouse" of "things people can do in the everyday circumstances of their lives...."

2.   Local Community Point Of Entry— The development of a "clearinghouse" will be accelerated by establishing a local community point of entry (or points of entry); an inclusive and accessible location where local community residents (and others) can "find out more" about local community and regional peacebuilding and community revitalization initiatives. With countless numbers of "things people can do in the everyday circumstances of their lives....", local community residents who wish to become involved— or increase their participation— in local and regional peacebuilding and community revitalization initiatives, should be able to visit a local community point of entry, identify a starting point, and begin developing— or furthering— their involvement within two weeks of the beginning of their search.

3. Concept Introduction Workshops— As suggested in the "Letter from the Editor" section, "...workshops introducing The Seven IPCR Concepts (`Community Good News Networks,' `Community Faith Mentoring Networks,' `Spiritual Friendships,' `Community Queries,' `Community Visioning Initiatives for Peace,' `Spiritually Responsible Investing,' and `IPCR Journal/Newsletters') can be a starting point for many practical collective efforts, based and sustained at the local community and regional level, and representing contributions towards the goals listed in the IPCR Mission Statement." The cost, suggested by this IPCR initiative, of attending such workshops is deliberately affordable, to emphasize and encourage frequent participation. Participating in IPCR concept introduction workshops at intervals— over a long period of time— will make it possible for participants to come in contact with a valuable variety of input and experiences relating not only to the IPCR concepts— but to many other peacebuilding and community revitalization initiatives as well.

4. Project Development— As stated in the brief description of IPCR Journal/Newsletters, "A collective effort by even a small local community— to apply the six previously mentioned IPCR concepts— would easily identify, develop, and create enough `good news articles,' profiles of `good news makers,' descriptions of inspirational sharing meetings featuring `good news makers,' faith mentoring testimonies, examples of community queries, results at the various stages of visioning initiatives, descriptions of service-oriented projects and initiatives, model project case studies, apprenticeship programs, workshop and conference information, volunteer work, `things people can do in the everyday circumstances of their lives....,' commentary, essays, letters to the editor, `journal entries,' resource reviews, etc. to justify a monthly publication of an IPCR Journal/Newsletter." Such an IPCR Journal/Newsletter and/or a local community point of entry (acting as a "clearinghouse") can provide a way of linking many associated efforts, such as those suggested by the examples provided in the "Inspiring Role Models and Service-Oriented Initiatives" section, and the "IPCR Key Words" section— and thus assist with outreach, partnership formation, consensus building, and development of service capacity associated with a number of peacebuilding and community revitalization efforts at the same time.

IPCR Concept Introduction Workshops

IPCR Concept Introduction Workshops are currently being offered in association with The Seven IPCR Concepts: "Community Good News Networks," "Community Faith Mentoring Networks," "Spiritual Friendships," "Community Queries," "Community Visioning Initiatives for Peace," "Spiritually Responsible Investing," and "IPCR Journal/Newsletters."

Facilitation services for the IPCR Concept Introduction Workshops are offered at a rate of $150 for a 3 hour workshop, or $300 for an all day (8 hour) workshop. Recommended number of participants in the workshops: 5-15. [i.e. If there are 5 participants for a 3 hour workshop, the cost would be $30 for each participant; if there are 15 participants for an all day workshop, the cost would be $20 for each participant.]

[Note: The cost, suggested by this IPCR Initiative, of attending such workshops is deliberately affordable, to emphasize and encourage frequent participation. Participating in IPCR concept introduction workshops at intervals— over a long period of time— will make it possible for participants to come in contact with a valuable variety of input and experiences relating not only to the IPCR concepts— but to many other peacebuilding and community revitalization initiatives as well.]

[Special Note: The Seven IPCR Concepts are not copyrighted; the concepts are not viewed, by the writer who is introducing them, as copyrightable. This writer prefers to believe that these concepts are meant to be made accessible to people who can make good use of them; and that good intentions on the part of all participants will lead to acceptable agreements as to whether workshops associated with the concepts will be offered at no cost, offered by a facilitator who will accept donations, or offered by a facilitator at specific rates.]

For more information about IPCR Concept Introduction Workshops
and the *Interfaith Peacebuilding and Community Revitalization* Initiative

contact:

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About <u>The IPCR Journal/Newsletter</u>

At this point in time, the *Interfaith Peacebuilding and Community Revitalization* Initiative exists only as the efforts of IPCR outreach coordinator and writer and editor of The IPCR Journal/Newsletter, Stefan Pasti. [I gladly and willingly contribute time, energy, and money to make issues of The IPCR Journal/Newsletter, IPCR Concept Introduction Workshops, and the IPCR Website at <http://www.ipcri.net> accessible to those people who might benefit from them.] Currently, issues of The IPCR Journal/Newsletter are free. To request a copy of previous issues (Vol. 1 No. 2, Vol. 1 No. 1); to submit material for future issues; to send a letter to the editor; or to send any comments, suggestions, etc. — please use the following contact information: Stefan Pasti, Editor The IPCR Journal/Newsletter P.O. Box 223561 Chantilly, VA 20153 USA stefanpasti@ipcri.net (703) 209-2093   The only copyrighted material in this issue are quotes and statistics appropriately attributed to their copyrighted sources in the "Notes and Source References" section. This issue of The IPCR Journal/Newsletter (Vol. 1 No. 3) can— therefore— be reproduced without permission, and distributed in any way the reader believes will be consistent with the goals listed in the IPCR Mission Statement (on the front page of this issue).