

***Charter on interreligious and secular dialogue
approved by the General Assembly of the C.I.E.U.X. Association
convened on 21 March 2007 at the French Parliament (Assemblée
Nationale, Palais Bourbon, Paris)***

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1. C.I.E.U.X. Charter:

Mutual agreement with a view to democratizing and promoting interreligious and secular dialogue in communities, cities, towns, neighbourhoods and beyond.

1. Preamble

The French acronym C.I.E.U.X. stands for “Comité Interreligieux pour une Ethique Universelle et contre la Xénophobie”, which translates as “Interreligious Committee for a Universal Ethics and against Xenophobia”. In French, “C.I.E.U.X.” designates the skies above the Earth and by extension the entire universe. It also refers to the place where souls remain after death, the “heavens”. Through the words that compose it, C.I.E.U.X. invites each and every person in their daily application of human rights,

to seek the proper behaviour and the fair appraisal of right and wrong in opposition to xenophobia and its corollaries: racism, fear, hatred, sectarianism, slander, denigration, selfishness and pride. The aim of the Interreligious Committee for a Universal Ethics and against Xenophobia (C.I.E.U.X) is to locally gather members of religious and civic communities in order to promote living together while observing the principles of secularism. Within each local C.I.E.U.X., the religious faithful as well as members of the civic community are called on to contribute to the common good by working to respect fundamental freedoms and civic behaviour. By organising interreligious and secular dialogue, C.I.E.U.X. is pursuing a triple objective:

- to fight against discrimination based on race and/or ethnicity,
- to help religions to live together harmoniously and
- to encourage places of worship in their efforts to ensure the active citizenship of their faithful.

C.I.E.U.X. is managed globally by its Board of Directors and locally by its members in a residential area. C.I.E.U.X. is an association that coordinates and manages the partner communities on the basis of the Charter, adopted by mutual agreement to democratise and promote interreligious and secular dialogue in communities, cities, towns, neighbourhoods and beyond. The religious and civic communities of a single residential area form a local C.I.E.U.X., a branch of the association.¹

Members of a local C.I.E.U.X. undertake to democratise interreligious dialogue through three commitments:

- to promote dialogue between the faithful of partner religious communities as well as with their leaders;
- to observe the principles of secularism so as to better encourage religions to fraternise with each other and with those external or even alien to them;
- to promote respect for rights and responsibilities internationally recognised by States, especially those proclaimed by the *Universal Declaration of Human Rights*, in order to reconcile religious values and civic values. Social cohesion and fraternity among religious communities are built on shared values but also on the sentiment of participating in a common journey. This is why the C.I.E.U.X. association proposes to implement interreligious dialogue prepared by a civic community on the basis of universal rights and responsibilities. As stated in the *United Nations Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognised Human Rights and Fundamental Freedoms*, “Everyone has the right, individually and in association with others, to develop new human rights ideas and principles and to advocate their acceptance” (Article 7).

2. C.I.E.U.X. Mission

C.I.E.U.X. is an association that proposes opportunities for religious communities in the same district to engage in dialogue with people of good will (non-practicing believers, agnostics or atheists), after each party has prepared the dialogue in advance. The originality of the approach is twofold: firstly, non-believers are invited to interreligious dialogue and secondly, it is the communities that interact and not just their senior representatives.

¹ The first local C.I.E.U.X. was created in 2007 in Paris in the 11th arrondissement. The inaugural meeting of C.I.E.U.X. Paris 11 was held on 18 November 2007.

- *A neighbourhood-based dialogue*

C.I.E.U.X. works to achieve “living together” by organising meetings between the various religious and civic communities in the same district.

- *An interreligious dialogue*

In each locality, city, town or neighbourhood meetings are prepared by religious communities who have a place of worship, independently of each other, free of proselytizing or syncretism. Afterwards, intercommunity dialogue is established, enabling communities to get to know and appreciate each other, with respect for their differences.

- *A secular dialogue*

Civic and religious communities generally embody different but complementary ethical projects in the service of “living together”. The former willingly found their initiatives on universal and social values: those of human rights. The latter invoke general and moral terms: *trust, forgiveness, courage, jealousy, loyalty*, and so on. The C.I.E.U.X. association strives to reconcile these two ethical projects: it invites participants to think about human rights not only as social responsibilities towards others but also as moral responsibilities towards oneself. Beyond the external behaviours they regulate and the collective order they guarantee, human rights are principles of spiritual wisdom whose nature is to perfect the inner life of the human being. For each and every person the goal is to become aware of the gap between one’s external behaviour, which, in appearance, respects human rights, and one’s private attitude, as quite often, these rights are applied out of self-interest and true feelings are masked: xenophobia, racism, fear, hatred, sectarianism, slander, denigration, indifference, impiety, pride, cruelty, cowardice, envy, greed, excess and so on. The goal is to deepen the ethical meaning of conduct that is respectful of human rights, starting from their religious and secular foundation. With this purpose in mind, before each interreligious dialogue, the C.I.E.U.X. association organises a preparatory civic meeting open to all: persons of good will whether non-practicing believers, agnostics or atheists.

3. Creation of C.I.E.U.X.

To start a local C.I.E.U.X. branch, all that is required is members of communities with places of worship in the same residential area who wish to democratise and promote not-for-profit interreligious and civic dialogue with agnostic and atheist people of good will in their locality, city, town or neighbourhood.

The Committee is created by the partner communities at an inaugural meeting. Their leaders must choose:

- the theme, date, place, time and frequency of annual intercommunity meetings
- the date, place and time of preparatory meetings in each community
- the coordinator of the partner communities And
- the domiciliation of their branch

(See Appendix 1, “*Agenda for inaugural meeting*”).

4. Spirit of C.I.E.U.X.

Without replacing the representatives of the places of worship participating in the meetings under the auspices of their respective authorities, the C.I.E.U.X. implement the meetings in respect of fundamental freedoms as well the respect of the Sacred Texts, Tradition and religious Authorities. The speakers are therefore not “free-

thinkers” but people from religious and civic communities concerned by this dialogue. The faithful of the places of worship represent their respective religions and refrain from publicly expressing any disagreement with them. Far from proselytism or syncretism, the purpose of the process initiated in the C.I.E.U.X. is to attract, in a spirit of peace and dialogue, people of all backgrounds and beliefs.

5. Registration with C.I.E.U.X.

To create a local C.I.E.U.X., it is a simple matter of sending a request to the Chairman of the association’s board. The board of directors will validate the creation and will assign a web-site to the new local C.I.E.U.X. so it can advertise its own activities.

All applications to register with the C.I.E.U.X. association must be accompanied by the following information and items:

- mailing address and name of local C.I.E.U.X.: C.I.E.U.X. of... (name of meeting venue, town, city, district). Several possibilities exist for choice of domicile for the local C.I.E.U.X.: community centre, address of city hall postal service, post office box, coordinator’s address (home address and not address of the religious community);
- religious community: address of the place of worship, name, nationality and contact information of the community leader;
- name, nationality and contact information of the civic community leader;
- frequency of preparatory community meetings and intercommunity meetings;
- list of members;
- membership fee (€5 annual fee per person for members, €10 for benefactor members).

Applications must be sent to the C.I.E.U.X. Association at the following address:

Maison des Associations du 11e arrondissement, C.I.E.U.X., Boîte n°47, 8 rue du Général Renault, 75011 Paris, France. Email: contact@C.I.E.U.X.international.org. Each local coordinator is entitled to register the local C.I.E.U.X. branch directly on the association’s web site: www.c-i-e-u-x.org. (See Appendix 2, “*Charter of use for C.I.E.U.X.international.org*”).

6. Election and role of community coordinator

The coordinators of the partner communities are community leaders or their representatives. Each community can in fact choose its coordinator among its members by secret ballot or by show of hands. The coordinator is elected for a renewable period of three years. The elected coordinator may only exercise his or her mandate with the approval of the head of his or her place of worship or local religious authorities. If the aforementioned head of place of worship or religious authority considers it necessary to replace the elected coordinator during the latter’s term in office, the request is made in writing to the Board of Directors of the C.I.E.U.X. association, which then acts as a mediator in the appointment of a new coordinator. The coordinator organises the preparatory meetings and is responsible for sending the reports to the members of his or her religious or civic community with a view to the intercommunity meeting. It is the coordinator’s responsibility to send the local C.I.E.U.X. webmaster the dates, programmes and the minutes of the preparatory meetings.

7. Designation and role of local C.I.E.U.X. coordinator

In their respective residential areas, local C.I.E.U.X. are made up of communities with a place of worship and a civic community (gathering people of good will, whether non-practicing believers, agnostics or atheists). Each local C.I.E.U.X. is coordinated by an executive committee led by community leaders and/or their representatives. The latter are called on to each become the local C.I.E.U.X. coordinator in turn, revolving every three years, unless there is a decision passed by a majority of two thirds to renew a coordinator's mandate. The vote may be by secret ballot or by show of hands. It is up to the coordinator to send the local C.I.E.U.X. webmaster the dates, programmes and minutes of intercommunity meetings in order to regularly update the diary and the annual report of the C.I.E.U.X. association. Each C.I.E.U.X. coordinates its activities independently and assumes responsibility for in its own area. In light of C.I.E.U.X.'s recognised pioneering role, the local C.I.E.U.X. publicly report on their activities through the association's website and on the mini-site that is assigned to them. In this way, each Committee may share its experience and learn from the experiences of others. (See Appendices 3 and 4, "*Agenda of the Annual Coordination Meeting*", "*The local coordinator's diary*")

8. Preparatory Meeting

The religious communities and the civic community (open to all) of the same residential area each prepare the theme selected for their meeting independently of each other and under the leadership of their respective supervisory authorities. For the religious communities, the preparatory meetings take place in their place of worship. For civic communities, preparatory meetings take place in a public place. Each preparatory meeting lasts 90 minutes to 2 hours and acts as an invitation open to all to have an ethical experience: in religious communities, to relate one's experience in the light of the words of the Holy Book (and/or the commentaries thereof), and, in civic communities, through proverbs as well as the great humanist texts (particularly those relating to human rights). The preparatory meeting enables the faithful of a religious community to receive teaching that is integrated with the practice of worship, ceremony and liturgical life. It thus avoids the moralizing excess of lessons that might not be received or conveyed in a spirit of prayer, friendship and fraternal life. The training given in a preparatory meeting also differs from the kind of teaching where the objective is knowledge, for it is primarily about opening up people's hearts so they listen to others. Similarly, for non-practitioners, agnostics and atheists, preparation time is necessary so that each person feels ready to meet the other, to enter dialogue without fear of proselytism, and to speak of the universal values on which humanism and secularism are founded. (See Appendix 5, "*C.I.E.U.X. Themes*").

9. Religious preparation

The religious preparation is organised by each participating community in its place of worship and for its own faithful. Communities belonging to the same religion are invited to prepare the interreligious dialogue together. Partner communities are not required to all meet with the same frequency. They may advance at their own pace. The key point is that they devote at least one preparatory meeting to each intercommunity meeting. (See Appendix 6, "*Procedure of preparatory religious meeting*").

10. Civic preparation

The civic preparation takes place in a public place open to all: people of good will whether non-practicing believers, agnostics or atheists. So that the civic meeting is not identical to the intercommunity meeting it must prepare, the faithful of religious communities who wish to participate in it also interact on the basis of the great humanist texts (including those on human rights) and secular proverbs, while free to quote proverbs from their tradition as well as make other references to their religion. (See Appendices 7 and 8, “*Procedure for the preparatory civic meeting*”, “*Standard invitation letter to Mayor and municipal officials*”).

11. Written statement

The statement made by the representative of each community to the intercommunity dialogue is recorded in writing or as an audio recording after being presented during the preparatory meeting. The statement is thus initially submitted to the members of the community, who then receive it in writing so as to better prepare the intercommunity meeting. The statement is therefore not intended as an exercise for an eloquent orator or to be given by a speaker transmitting his or her culture but is issued from a religious or civic community identifying with universal values through the experiences of its members. The participants in the intercommunity meeting are also invited, during dialogues in small groups, to speak on behalf of their community and in respect for others. To this end, the statement which inspires them should contain the following elements:

for each participating religious community

- the teaching given by the community head or representative;
- commentaries of the Sacred Texts related to the theme.

for the civic community

- the teaching given by a member of the community and/or
- commentaries of Sacred Texts, proverbs and secular humanist texts related to the theme and to behaviours respectful of human rights;
- the different meanings given to the theme: literal (strict and historical meaning), allegorical (meaning expressed figuratively), mystical (contemplative meaning), moral (ethical meaning), etc.

12. Intercommunity meeting

Having prepared the meeting independently of each other, the communities gather for the dialogue. The intercommunity meeting begins with the statements by the community leaders or their representatives. Participants then break into small groups, each made up of at least one representative from each partner community. Before starting to talk, the participants take the time to introduce themselves (names, activities, experience of interreligious dialogue) and appoint a rapporteur for their respective group. Community leaders or their representatives form a specific group, whose rapporteur is the moderator of the meeting. When the dialogue in small groups comes to an end, participants retake their seats to listen to community leaders or their representatives again. The rapporteurs then give brief reports (5 min) and ask the questions that were raised by the participants in the meeting. After thanking the latter,

the intercommunity meeting ends with refreshments. (See Appendix 9 “*Procedure of interreligious and secular dialogue*”).

13. Semi-public dialogue

After at least one year of experience, when each community participating in a local C.I.E.U.X. has hosted a meeting, the coordinator can also form an interreligious and secular dialogue group. For this purpose, he or she convenes the coordinators of the partner communities or their representatives. The group intervenes in agreement with community leaders in semi-public settings at the request of schools, retirement homes, hospitals or housing projects located within the residential area of the local C.I.E.U.X.. For instance, meetings may take place in schools inciting students to fight against racism and xenophobia, in retirement homes to offer their residents a “window on the world”, in hospitals that wish to intensify cultural exchanges with local residents or in housing projects that wish to facilitate dialogue between residents.

14. Conditions for participation in C.I.E.U.X.

Within a C.I.E.U.X., members of Buddhist, Christian, Hindu, Jewish, Muslim and civic communities engage in dialogue. The C.I.E.U.X. association organises dialogues between communities with a place of worship in the same locality and belonging to faiths officially recognised by the five world religions: Buddhism, Christianity, Hinduism, Islam and Judaism. Religious faiths that are members of or associated with the World Council of Churches are considered as belonging to Christianity. However, the Board of Directors of the C.I.E.U.X. association may, on a case by case basis, examine requests seeking the participation of another religion to such and such a local C.I.E.U.X.. In a given residential area (locality, city, town, district ...), the prior participation of the six aforementioned communities (including the three Christian denominations) and the written agreement of each provided by the competent authority, is required for the faithful of other religions to be associated in their activities. If one of these communities and/or Christian denominations is not present in the said residential area, written agreement should be sought from the nearest corresponding hierarchical authority. In the absence of these formal agreements, the Board of Directors of the C.I.E.U.X. association may validate the involvement of the religion interested in joining the local C.I.E.U.X..

The conditions set in place by the C.I.E.U.X. association are conducive to dialogue between religions while refusing any proselytizing, syncretism and sectarianism. The member of a religion who participates in the preparatory meetings of another religion does not in any way implicate the responsibility of the local C.I.E.U.X. to which he is affiliated in this process. In doing so, he excludes himself from the C.I.E.U.X. association. During their mandate, the elected members (directors, coordinators) of the C.I.E.U.X. association have a duty to observe restraint with regard to the major topical issues likely to impact on the lives and/or management of religious and political institutions; the coordinators of a local C.I.E.U.X. and those of partner communities have no public opinion to give in the name of the association, whether with regard to worship-related, political, economic, social or scientific questions, unless they receive the written request to do so from all the heads of communities participating in their local branch. In the same way that local C.I.E.U.X. do not have supervisory authority over the religious and civic communities that make them up, the C.I.E.U.X. association has no supervisory authority over local C.I.E.U.X. but can dissolve and

consider as removed those members who do not comply with the provisions of the association Charter. The association's board of directors is also empowered to remove from a local C.I.E.U.X. the management of the website assigned to it during registration. The C.I.E.U.X. that violate one or more of the rights and obligations stated in the Charter and those who engage dialogue with places of worship and communities assimilated with sects by a democratic State in which a local C.I.E.U.X. is domiciled, cannot be a member of the C.I.E.U.X. association. (See Appendix 10, "*C.I.E.U.X. Statutes*", article 13 of the Rules of Procedure).

15. Signatures

No provision in the present Charter, which will be registered in the archives of the National Assembly, UNESCO and the United Nations Commission on Human Rights, can be construed as restricting or derogating from any right stated in the Universal Declaration of Human Rights and International Covenants on Human Rights.

The signatories of the C.I.E.U.X. charter adhere to its recitals, recognise its merits and comply with its principles. Faced with the challenges of its implementation on a local level, they commit themselves to the dialogue it incites in order to seek out the means of mediation and the major objectives to which it aspires.

Appendices

1. Agenda for inauguration meeting of..... C.I.E.U.X.

- + *Presentation of the leaders of the partner communities.*
- + *Reading of the Rules of Procedure (Article 13 of the association statutes).*
- + *Reading of local C.I.E.U.X. coordinator's diary.*
- + *Choice of number of intercommunity meetings per year.* Taking into account days of worship, religious holidays and vacation periods, it is recommended to organise one or two intercommunity meetings between January and June, and then another one between October and December.
- + *Choice of location, theme, date and time of each intercommunity meeting planned for the year.* The communities host the meetings in turn. It is advisable to organise meetings preferably on a Tuesday, Wednesday or Thursday from 7:30 pm to 9:30 pm.
 - **1st meeting**
 - Location:
 - Theme:
 - Date:
 - Time:
 - **2nd meeting**
 - Location:
 - Theme:
 - Date:
 - Time:
- + *Choice of place, date and time of the preparatory meeting in each community for the first intercommunity meeting.* The heads of places of worship belonging to the same religion are invited to prepare intercommunity meetings together and in turn.
 - Location:
 - Date:
 - Time:
- + *Election of local C.I.E.U.X. coordinator.* The coordinators of the partner communities are community leaders or their representatives. They take turns as the local C.I.E.U.X. coordinators every three years, unless they decide by a majority of two thirds to renew the coordinator's mandate. Their vote may be by secret ballot or by show of hands.
- + *Designation of domicile of the local C.I.E.U.X. branch. Various possibilities exist for the domiciliation of the local C.I.E.U.X.:*
 - *Community centre*
 - *Address of city hall postal service*
 - *PO Box*
 - *Coordinator's address (home address and not community address)*

2. User charter for c-i-e-u-x.org

The use of the site services is subject to certain rules that are recalled here. You are requested to read this charter before using the site.

Acceptance of Terms of Use

This site provides information and services in French. Some pages may be translated into other languages but is not an obligation for the site. Entering the site to consult the information in the public section is free and anonymous. Consultation of all other information is reserved for a set of natural persons identified by a user name and a password. The system may change over time, however. To register, you simply create a free member account provided you have the legitimate right to do so. By registering you accept the terms and conditions covered by this document.

Whenever you access the website, you acknowledge that you have read and accepted the terms and conditions in their entirety, and guarantee that you have the legal right to accept these terms of use for yourself or for the legal entity you represent.

This site is subject to French law.

Changes to general conditions of use

The website team reserves the right to modify the terms and conditions at any time, for any reason and without notice. The latest version is available by clicking on “Terms of Use” at the bottom of each page.

Password

You are personally responsible for your password and for keeping it secret.

Transmission of information

You may not copy the information contained in the site to transmit them to any other party if there is a risk of harm to one or more members of C.I.E.U.X. (hereinafter the Association) as recorded on C.I.E.U.X.international.org, or to the image of the Association in general. The extraction and use of data, whether nominative or not, is allowed only on a strictly private and individual basis. In particular, any commercial use of this data is prohibited.

Legality

Freedom of expression is limited in France by certain laws that you are required to comply with, especially when you complete your information sheet for the roster.

Breach of terms

C.I.E.U.X.international.org reserves the right to refuse service to any person not complying with one of the general conditions, including, but not restricted to, the case of damage to the image of the Association or proven harm with respect to one or more users of the Association’s services.

Publication of information

We ask you to kindly:

Refrain from any act in breach of criminal or civil law and regulations that is:

- damaging to the reputation of another party, to privacy, human dignity, personal rights or any other legally protected right;
- of a character deemed to be pornographic, pedophile, obscene, libelous or inciting violence, racial hatred, anti-Semitism or xenophobia;
- contrary to public order and morality;

We ask you to kindly respect the law, notably in relation to counterfeiting.

General Information

C.I.E.U.X.international.org reserves the right to correct and modify the content and management of the site at any time and without notice. It cannot be held responsible for damages or losses of any nature that may occur to site members. The site provides information on the Association and all fields relating to its activity or that of its members.

Moderation of content

As the site administrators have chosen to trust its members; moderation occurs after information is posted. The information is therefore directly available online without involvement from the administrators. This shortens the response time to a problem and offers a more streamlined activity. The administrators are diligent and conscientious members, chosen for their reliability.

The following is likely to be deleted without notice:

- Any information that is not relevant to the site subject.
- Any message not complying with the terms set out above.

It is possible for users to request moderation of information posted on the site by sending the administrators an email specifying the URL of the page containing the information in question. After being notified of an abuse, administrators will seek, to the best of their ability, to respond in the shortest time possible in order to stop it. In the case of a manifest and serious breach harmful to the site (intensive publication, spam, deeds contrary to the law, etc.), the author may be, without notice, banned from the site temporarily or permanently.

Responsibility of the authors

Authors remain responsible for the information they post and retain ownership of their publications; the site representatives disclaim any liability for the content of these messages.

The authors agree to fully assume their responsibilities and the consequences thereof.

Identification of actions on the site

To ensure proper operation of the site, the technical administrators reserve the right to record any action performed on the site through the intermediary or not of the proposed interfaces. This data may include, but is not limited to, the date and time of the action performed, as well as the member's IP address and identifier. In the case of an obvious offense committed by a member, the administrators reserve the right to provide a measured and appropriate response, without this response in any way acting as a substitute to other legal measures.

Sharing and Disclosure

No data concerning a registered member is transmitted to third parties without the former's consent. Exceptions to this rule are:

- The transmission of data to site members as part of the services offered;

- The transmission of information to judicial or administrative authorities who make such a request.

Indexing

The messages, information, documents or any other elements involving nominative information or available on the members' section of the site information are not intended to be referenced and indexed by search engines. The site administrators do their best to prevent any information not available on the public part of the site from appearing in the cache of a search engine. The site administrators disclaim any liability in the case of the dissemination of information since they make the necessary technical provisions to ensure this does not occur.

Right of access and rectification

You have a right to access your personal information, which you can edit via the page "Edit my profile" which is accessible from the main menu of the site. If you wish to unsubscribe, you may contact the webmaster. You may also write to the Association.

3. Agenda of annual coordination meeting of..... C.I.E.U.X.

+ *Minutes of previous meetings*

+ *Reading the diary of the local C.I.E.U.X. coordinator (if necessary, to remind community leaders or their representatives of the different stages in the coordination)*

+ *Choice of location, theme, date and time of each intercommunity meeting planned for the year. The communities host the meetings in turn. It is advisable to organise meetings preferably on a Tuesday, Wednesday or Thursday from 7:30 pm to 9:30 pm.*

■ **1st meeting**

- Location:
- Theme:
- Date:
- Time:

■ **2nd meeting**

- Location:
- Theme:
- Date:
- Time:

Choice of place, date and time of the preparatory meeting in each community for the first intercommunity meeting. The heads of places of worship belonging to the same religion are invited to prepare intercommunity meetings together and in turn.

- Location:
- Date:
- Time:

- Location:
- Date:
- Time:

- Location:
- Date:
- Time:

- Location:
- Date:
- Time:

- Location:
- Date:
- Time:

+ *Miscellaneous questions*

4. Local coordinator's diary

How to organise several intercommunity meetings per year

90 days before the intercommunity meeting

Step 1: Annual Coordination Meeting

Once a year, the coordinator invites community leaders to meet at the headquarters of the C.I.E.U.X. branch to choose the date, theme, place and time, as well as the names of the speakers, for the meetings to be organised in the coming year.

Taking into account days of worship, religious holidays and vacation periods, it is recommended to organise (preferably on a Tuesday, Wednesday or Thursday from 7:30 pm to 9:30 pm) one or two intercommunity meetings between January and June, and then another one between October and December. The coordinator also asks each leader to specify the day, date, place and time of the preparatory meeting scheduled for his or her own community (Heads of places of worship belonging to the same religion are invited to prepare intercommunity meetings together and in turn).

The coordinator publishes the minutes of the meeting and announces the planned events on the C.I.E.U.X. website or communicates them to the webmaster.

✚ Useful working documents at the meeting:

- *Agenda of the annual coordination meeting (Appendices)*
- *C.I.E.U.X. Themes (Appendices)*
- *Procedure of interreligious and secular dialogue (Appendices)*

Step 2: Meeting with municipal officials

If the civic community involved in the interreligious dialogue is not yet constituted, the coordinator requests a meeting with each of the elected officials of the majority and the opposition during their public office hours. He then requests the agreement of the mayor to organise a preparatory civic meeting in a municipal hall with interested municipal officials and their guests in attendance.

The coordinator publishes the minutes of the planned meeting and event on the C.I.E.U.X. website or communicates them to the webmaster.

✚ Useful working document at the meeting:

- *Standard invitation letter to Mayor and municipal officials (Appendices)*

60 days before the intercommunity meeting

Step 3: Election of the civic community coordinator

At the meeting with the elected municipal representatives of the majority and the opposition, the coordinator proposes to organise a preparatory civic meeting for interreligious dialogue with their guests. This preparatory meeting is open to persons of good will whether agnostics, atheists, non-practicing believers or the faithful of a community participating in the local C.I.E.U.X.. The purpose of the meeting is to develop the chosen theme in the light of human rights, philosophical traditions, the great secular humanist texts and popular proverbs. The coordinator solicits the choice by cooptation of a civic community leader for the duration of the mandate.

The coordinator publishes the minutes of the planned meeting and preparatory civic meeting on the C.I.E.U.X. website or communicates them to the webmaster.

✚ Useful working document at the meeting:

- *Procedure of preparatory civic meeting (Appendices)*

Step 4: Distribution of preparatory meeting flyers and posters

One month before each preparatory meeting, the coordinator makes an appointment with the leader of the community in question. The coordinator proposes the aforementioned community leader creates, for free, a poster and flyers to announce the meeting. The community leader specifies the number of documents to be made and the mode of distribution (internally at the place of worship or externally). The coordinator also provides, for free, information flyers on C.I.E.U.X., reserved for each participating community. The coordinator may make the poster and flyers for the preparatory meeting himself or with the help of the webmaster using the C.I.E.U.X. website.

The coordinator publishes the minutes of the meeting and announces the planned preparatory meeting on the C.I.E.U.X. website or communicates them to the webmaster.

✚ Useful working document at the meeting:

- *Procedure of religious preparatory meeting (Appendices)*

30 days before the intercommunity meeting

Step 5: Preparatory civic meeting

The coordinator participates in the preparatory civic meeting. He publishes the minutes on the C.I.E.U.X. website or communicates them to the webmaster.

Step 6: Preparatory religious meeting

The coordinator asks community leaders for the minutes of their preparatory meetings. The minutes include the teachings of the community leader and/or holy texts studied.

The coordinator publishes the said minutes on the C.I.E.U.X. website or communicates them to the webmaster.

Step 7: Distribution of flyers, posters and press release for the intercommunity meeting

The coordinator contacts the participants to confirm their attendance at the secular and interreligious meeting. He asks the head of the host community to appoint a moderator and adds the latter's name to the list of participants featured on the poster and flyers. The coordinator may make the poster and flyers for the preparatory meeting himself or with the help of the webmaster using the C.I.E.U.X. website. He distributes posters and flyers among the different participating communities, in keeping with the instructions of their respective leaders. He also announces the meeting to concerned political and cultural authorities. He sends a press release to local media, briefly presenting the C.I.E.U.X. association and indicating the day, date, place, time, theme and participants of the meeting.

Day of the intercommunity meeting

Step 8: Intercommunity meeting

After the welcome address by a member of the host community, the coordinator presents (in 5 minutes) the C.I.E.U.X. association and invites participants to use the membership forms available after the meeting. The cost of photocopying flyers and posters is covered by the donations made at the end of each interreligious dialogue; no financial compensation is offered to community leaders or participants in the preparatory meetings.

30 days after the intercommunity meeting

Step 9: Dissemination of the report of the intercommunity meeting

The coordinator asks participants to provide a written copy of their statement.

The coordinator publishes the contributions as well as pictures and audio and/or video recordings on the C.I.E.U.X. website or communicates them to the webmaster. He communicates the minutes of the meeting and thanks to all those who contributed to the meeting.

60 days before the next intercommunity meeting

Step 10: Semi-public dialogue

The coordinator resumes his activity from Step 4. After at least one year of experience, when each community participating in a local C.I.E.U.X. has hosted a meeting, the coordinator can also form an interreligious and secular dialogue group. For this purpose, he convenes the coordinators of the partner communities or their representatives. The group intervenes in agreement with community leaders in semi-public settings at the request of schools, retirement homes, hospitals or housing projects located within the residential area of the local C.I.E.U.X.. For instance, meetings may take place in schools inciting students to fight against racism and xenophobia, in retirement homes to offer their residents a "window on the world", in hospitals that wish to intensify cultural exchanges with local residents or in housing projects that wish to facilitate dialogue between residents.

5. C.I.E.U.X. themes

Choice of word common to sacred texts

Communities can choose the theme of dialogue in finding, for each meeting, a common word in their respective holy book, or not following the alphabetical order.

A

Abandonment
Abnegation
Absence
Abundance
Acclaim
Accomplish
Accuse
Action
Admiration
Adoption
Adultery
Adversary
Advice
Affliction
Agony
Alliance
Ancestors
Ancient
Angels
Anger
Animals
Announcement
Anxiety
Apostasy
Ark
Arms and Hands
Ask
Assembly
Assurance
Atonement
Audacity
Authority
Avarice

B

Banquet
Beatitude (Happiness)
Beauty
Betrayal
Blasphemy
Blessing
Blindness

Blood
Blush
Body
Books
Bread
Breath
Brothers
Build
Bury

C

Calamity
Calendar
Call
Captivity
Celebration
Celestial bodies
Celibacy
Centuries
Charity
Chastity
Child
Citadel/Fortress
City
Close
Clothing
Clouds
Combat
Coming
Commandments
Commitment
Communities
Comparison
Compassion
Confirm
Confusion
Conquest
Consciences
Console
Constance
Contrition (Regret)
Conversion
Courage/Assurance
Creation
Crops
Crowd
Cry
Cups

D

Danger
Darkness
Days
Death
Debase
Debt
Defeat
Deliverance
Demon
Demonic possession
Departure
Deprivation
Descend
Desert
Desires
Desolation
Despised
Destroy
Devil
Dew
Dialogue (discussion)
Disappointment
Disciples
Disobedience
Dispersion
Divination
Division
Divorce
Docility
Doctrine
Donation
Doors
Doubts
Dream
Dreams
Drink
Dust
Duty

E

Earth
Eat
Eden
Edify

Educate
Election
Emancipate
Encounter
End of the world
Enemy
Engender
Entrails
Error
Eternal
Eternity
Events
Events
Exaltation
Example
Exhort
Exile
Exodus
Exorcism
Expectation
Eye

F

Face
Faith
Families
Famine
Fasting
Fatality
Fate
Fathers and Father
Fear
Fear
Feeling (Passion)
Fidelity
Figure
Find
Fingers
Fire
Firmness
Flee
Flesh
Flood
Follow
Food
Fools
Force
Forget

Freedom (Free)

Friend

Fruit

Future

G

Gather

Generations

Generosity

Gentleness

Germinate

Glory

God

Going out

Good and Evil

Goodness

Goods

Grace

Gratuity

Greatness

Greed

Growth

Guide

H

Hands

Happiness

Hardening

Harvest

Hate

Heads

Heads

Hearts

Height

Hell

Help

Herds

Heresy

Heritage

Hide

Hierarchy

History

Home

Homeland

Homicide (murder)

Honey

Honour
Hope
Hospitality
Hours
Human words
Humiliation
Humility
Hunger and Thirst
Hypocrites

I

Idols
Image
Imitate
Immolation
Immortality
Impiety
Incredulity
Infertility
Infidelity
Inhabit
Innocent
Inspiration
Instruct
Insult
Integrity
Intelligence
Intercession
Interpretation
Intimacy
Intoxication
Invite

J

Jealousy
Joy
Judgment
Jurisdiction
Justice
Justification

K

Keys

Kidneys
Kindness
Kingdom
Knee (Kneeling)
Know
Knowledge

L

Lamp
Language
Largesse
Last
Laugh
Law
Laws
Laying on of hands
Laziness
Legal
Leprosy
Letter (and spirit)
Liberation
Lie
Life
Lights
Lineage
Link
Lips
Listen
Loan
Lord
Love
Loyalty (Loyal)
Lust

M

Madness
Magic
Malediction
Manna
Marriage
Martyrs
Master
Meal
Mediator
Memories

Men
Mercy
Merit
Message
Messiah
Might
Milk
Miracles
Miracles
Misery
Misfortune
Mission
Mock
Moderation
Modesty
Money
Moon
Moral
Mother
Mount
Mountain
Mouth
Mystery

N

Name
Nations
Needs
Neighbour/Others
New
Night
Nomads
Nothingness
Nourishment

O

Obedience
Odour
Offense
Offering
Oil
Old age
Open
Oppression
Orphan

P

Pain
Parables
Paradise
Parents
Passage
Passions
Patience
Peace
People
Perdition (Despair)
Persecution
Perseverance
Perversion
Piety
Pilgrimage
Pity
Places
Plan
Plant
Poor
Posterity
Power
Powerlessness
Praise
Prayers
Price
Pride
Priests
Prison
Proclaim
Profane
Project
Promises
Proof
Property

Prophets
Prostitution
Providence
Prudence (Vigilance)
Punishment
Punishment
Pure
Purpose

Q

Queen
Quest

R

Ransom
Recognition
Reconciliation
Redemption
Refuge
Refusal
Reign
Reject
Religion
Remain
Remember
Renew
Repentance
Reprove
Responsibility
Rest
Rest
Resurrection
Retribution
Return
Revelations
Revolt
Reward
Right
Righteousness
Rites
Road
Royalty
Run

S

Sacred
Sacrifices
Safety
Sailing
Salaries
Salvation
Sanctuary
Satan
Savour
Schism
Sciences
Scribes
Sea
Secrets
Sects
Security
Seduce
See
Seeds
Send
Separation
Serve/Servants
Sexuality
Shadows
Shame
Sharing
Sheep
Shelter
Shepherd
Sickness/Healing
Signs
Silence
Simple
Sin
Sincere
Sky/Heavens
Slander
Slander
Slaves
Sleep
Small
Snake
Sobriety (moderation)
Society (People)
Solidarity
Solitude
Son
Sorrow
Soul
Soundness

Sources
Sow
Spirit
Spouse
Stability
Standing
Stars
Stele (Statue)
Stones
Stranger
Struggle
Suffering
Sun
Supplicate
Support
Survival
Swear

T

Taste
Tears
Temperance/Moderation
Tempt/Temptation
Tenderness
Tent
Testament
Testimony
Thank
Thirst
Thoughts
Throne
Time
Tithe
Tombs
Towns
Tradition
Tree
Trial/Temptation
Tribute
Trust
Truth
Tyrant

U

Unity
Universe (Constellation)

V

Vanity
Vengeance
Verb
Victims
Victories
Vines
Violation
Violence
Virtues and Vices
Visit
Vocation (Ability)
Voyages

W

Walk
Wander
War
Wash
Water
Weakness
Wealth
Weep
Welcome
Whisper
Will
Winds
Wine
Wisdom
Wish
Witchcraft (Witches)
Woman
Wonders
Wood
Work
Works
Worlds
Worry
Worship
Writing
Wrong

Z

Zeal

6. Procedure for preparatory religious meeting

Presentation

The preparatory meeting is held in the place of worship. The faithful are seated so as to be able see each other, listen to each other and hear the proclamation of the Word. The preparatory meeting can take place with or without singing. Whatever the procedure (for each community), the preparatory meeting includes:

- listening to the Word and/or commentaries (professed faith);
- prayer/meditation, praise, songs and recitations (celebrated faith);
- testimonies (living faith)

Procedure

The procedure indicated here is only presented as a guideline. Each community adapts it according to its tradition.

The key idea is that the preparatory meeting enables the faithful to deepen their faith while preparing them to appreciate the faiths of others: the appreciation of the “faith” of others is based on content (professed faith), practice (celebrated faith), and behaviour (living faith).

- ✚ prayer/wish opening the meeting
- ✚ presentation: each participant introduces him/herself and briefly explains his or her experience of interreligious and secular dialogue
- ✚ *song or recitation*
- ✚ testimonies
- ✚ *song or recitation*
- ✚ reading of the Holy Book (and/or commentaries)
- ✚ *song or recitation*
- ✚ teaching (10 min)
- ✚ dialogue among the participants to identify the different points of their contribution in the intercommunity meeting. The disseminated contribution should contain the teaching given and the commentaries of the Sacred Texts and the choice of a Commandment/Precept. It is in fact possible to match a Commandment/Precept to the theme of the meeting. Three major world religions (Judaism, Christianity and Islam) have Ten Commandments in common. Other religious communities are invited to refer to their own Precepts that, like the last six Commandments, relate to general behaviour or conduct in particular instances:
 - *First Commandment*: “Thou shalt have no other gods before me”
 - *Second Commandment*: “Thou shalt not make any graven image or any likeness of anything that is in heaven above or on the earth beneath or in the waters beneath the earth”
 - *Third Commandment*: “Thou shalt not take the name of the Lord thy God in vain”
 - *Fourth Commandment*: “Remember the Sabbath day and keep it holy”
 - *Fifth Commandment*: “Honour thy father and thy mother”

- *Sixth Commandment:* “Thou shalt not kill”
- *Seventh Commandment:* “Thou shalt not commit adultery”
- *Eighth Commandment:* “Thou shalt not steal”
- *Ninth Commandment:* “Thou shalt not bear false witness against thy neighbour”
- *Tenth Commandment:* “Thou shalt not covet thy neighbour’s wife, nor shalt thou desire his house, his field, his manservant, his maidservant, his ox, his ass, or anything that is your neighbour’s”
- *Other Command/Precept:*
- ✚ *song or recitation*
- ✚ prayers, wishes, meditations or praises of the faithful
- ✚ prayer/wish, praise concluding meeting
- ✚ the faithful wish each other “Peace”

7. Procedure for preparatory civic meeting

The civic community gathers people of good will, whether believers, agnostics or atheists. The meeting is held in a public place and is made up of three stages of approximately 30 minutes each. Participants are seated so as to be able see each other and listen to each other. The procedure indicated here is only presented as a guideline. Each community adapts it according to its sensibility. The key idea is that the preparatory meeting enables members to deepen their convictions regarding the respect for universal rights and responsibilities, while preparing them to respect the beliefs of others.

- ✚ **Presentation: each participant introduces him/herself and briefly explains his or her experience of interreligious and secular dialogue**
- ✚ **Stage 1: participants present their views concerning a universal right/responsibility corresponding to the theme**

This stage enables everyone to make an ethical judgment on how he or she observes universal rights and responsibilities in everyday life. Every day, we apply human rights but without really being aware we are doing so. Indeed, every human right states the meaning of what right is to be respected but without specifying the behaviour to be adopted. For example, “the right to freedom of expression” states that the right to be respected is freedom of expression but does not specify how and in what circumstances. To respect human rights applied to everyday life in good conscience, we therefore need to learn to work back from our daily attitudes towards universal rights. The first ethical effort, in the framework of a preparatory civic meeting is, consequently, to go from the particular to the general, from concrete experience to abstract rights. Working from the theme (which generally relates an action, an experience, or an aspect of reality, such as “Dialogue”, “Service”, the “Mountain”), each person can spontaneously speak of some of his or her deeds and actions. Participants then choose the right or universal responsibility that the testimony best relates to. For example, if a testimony is about “dialogue between neighbours”, the right to freedom of expression provides an appropriate correspondence. Once the right or responsibility related to the testimony is identified, each person is then in a position, in a second stage, to look inward to see how such and such as right was applied internally. In turn, participants share the satisfactions they experienced, failures suffered or the problems encountered in applying these rights. Some will recognise that they have rarely opened their doors to their neighbours or, conversely, that their hospitality prevailed over their selfishness. They will become aware of to what degree they are compliant they are with the “right to freedom of expression” in their daily lives. It is thus possible to discern between the good and evil in one’s inner being, in fulfilling a universal right or responsibility. The interreligious and secular dialogue of C.I.E.U.X. aims to establish an objective basis for ethics, which can only be identified with universal values insofar as they relate to the concrete circumstances of life in society.

Discussions on their rights and responsibilities internationally recognised by the United Nations can be developed in addition to the ones proposed here:

- *the right to freedom of thought, conscience, religion or belief (UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief)*
- *the right to freedom of expression, information, assembly and association (International Covenant on Civil and Political Rights)*
- *the right to protection against discrimination (Declaration of Principles on Tolerance, UNESCO)*

- *the right to sustainable development* (UN Declaration on Environment and Development)
- *the duty to promote the love for humanity and its creative achievements* (UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples)
- *the sacred right to peace* (United Nations Declaration on the Right of Peoples to Peace)
- *the right of the individual to respect for their dignity and for their rights regardless of their genetic characteristics* (UNESCO Universal Declaration on the Human Genome and Human Rights)
- *the duty to use science and technology to satisfy the material and spiritual needs of all sectors of the population* (United Nations Declaration on the Use of Scientific and Technological Progress in the Interests of Peace and for the Benefit of Mankind)
- *the right of individuals and groups to be different, to consider themselves as different and to be regarded as such* (UN Declaration on Race and Racial Prejudice)
- *the right to liberty* (Universal Declaration of Human Rights)
- *Other universal right or responsibility:*

Stage 2: teaching and/or reading and commentaries of proverbs, great secular humanist texts and texts from Sacred Books related to the theme

Civic and religious communities generally promote different but complementary ethical projects in service of “living together”. The former willingly found their initiatives on universal and social values: those of human rights. The latter invoke general and moral terms: *trust, forgiveness, courage, jealousy, loyalty*, and so on. The C.I.E.U.X. association strives to reconcile these two ethical projects: it invites participants to think about human rights not only as social responsibilities towards others but also as moral responsibilities towards oneself. Beyond the external behaviours they regulate and the collective order they guarantee, human rights are principles of spiritual wisdom whose nature is to perfect the inner life of the human being. For each and every person the goal is to become aware of the gap between one’s external behaviour, which, in appearance, respects human rights, and one’s private attitude, as quite often, these rights are applied out of self-interest and true feelings are masked: xenophobia, racism, fear, hatred, sectarianism, slander, denigration, indifference, impiety, pride, cruelty, cowardice, envy, greed, excess and so on. The goal is to deepen the ethical meaning of conduct that is respectful of human rights, starting from their religious and secular foundation. With this purpose in mind, before each interreligious dialogue, the C.I.E.U.X. association organises a preparatory civic meeting open to all: persons of good will whether non-practicing believers, agnostics or atheists. (C.I.E.U.X. charter).

Stage 3: dialogue among the participants to identify the different points of their contribution in the intercommunity meeting.

The disseminated contribution should contain the following elements:

- teaching given by a member of the community and/or

- commentaries of Sacred Texts, proverbs and secular humanist texts related to the theme and to behaviour respectful of human rights;
- the different meanings given to the theme: literal (strict and historical meaning), allegorical (meaning expressed figuratively), mystical (contemplative meaning), moral (ethical meaning), etc.

 **The participants wish each other “peace”**

8. Standard invitation letter to Mayor and municipal officials

Re: organisation of intercommunity and secular dialogue

Dear Madam/ Sir, esteemed municipal officials,

The Interreligious Committee for a Universal Ethics and against Xenophobia (C.I.E.U.X.) is a secular and apolitical association. The purpose of this association, which I invite you to learn more by visiting our website www.c-i-e-u-x.org, facilitates links for “living together” between the followers of officially recognised religious communities and people of good will in their neighbourhood. With this aim, it organises meetings prepared in advance by each community, including the civic community.

Created in 2007 on the occasion of two meetings in the French National Parliament, as a civic initiative with the aim of democratizing dialogue between religions, C.I.E.U.X. has already a large number of interreligious and secular events to its credit.

By organising meetings in the field, C.I.E.U.X. seeks to promote better mutual understanding of values held by all, whether believers or not, whether practicing or non-practicing, with respect for human rights and to promote living together.

Indeed, C.I.E.U.X. proposes interreligious and secular dialogues designed to reveal and deepen the foundations of universal rights and responsibilities, from religious and philosophical traditions as well as on the basis of popular wisdom.

C.I.E.U.X. is truly a school of secularism, fighting against communitarianism by emphasizing the values shared by persons of good will whether non-practicing believers, agnostics, atheists or the faithful of a religious community.

The originality of the C.I.E.U.X. method is twofold: firstly, non-believers are invited to take an interest in interreligious dialogue and secondly, it is the communities that interact and not just their senior representatives. The intercommunity meetings are held alternately by communities with a place of worship in our city. For its part, with your kind permission, the civic community will hold its meetings in a municipal hall.

Specifically, in each locality, city, town or neighbourhood, the meetings are prepared by communities, independently of each other, free of any proselytizing or syncretism. Subsequently, intercommunity dialogue is established, enabling communities to get to know and appreciate each other, with respect for their differences.

I would be grateful if you would grant me an appointment so I might present the project in more detail. Hoping that I can count on your strong support, I would like to organise a preparatory civic meeting before the interreligious dialogue. Aware of your personal commitment to the city, I am confident that you will give your full attention to this initiative. If possible, it would be helpful if you could provide a post box for the branch of the association, to help achieve the goal cited at the head of this letter.

Thank you very much for your attention.

Best regards,

Local C.I.E.U.X. coordinator

9. Procedure for interreligious and secular dialogue

Part 1

Plenary session (approx. 1 hour, including 10-minute presentation and 50 minutes of statements. Participants of the same religion halve their respective speech times)

Participants face the Assembly. Each, in a statement of up to a maximum of 10 minutes, reflects on the dialogue between the participants to take place in the second part of the meeting on a given topic.

Part 2

In workshop or meeting rooms where the chairs are removable (approx. 1 hour, including 10-minute setup and 50 min dialogue)

The participants break into small groups in which the different communities are represented². The participants form a group whose moderator is also the rapporteur. Each round table appoints a rapporteur. Participants introduce themselves and briefly share their experiences of interreligious and secular dialogue and then discuss the topic.

Part 3

Plenary session (approx. 30 minutes, or 20 minutes for a report and 10 minutes to answer questions)

Each rapporteur gives a brief report (5 minutes) of his round table and addresses the questions raised by the participants to the speakers of the plenary session. The concerned speakers reply, after which the floor is given to the next rapporteur. Community leaders are then invited to conclude the meeting with some brief fraternal words.

Refreshments offered by the host community (30 min)

Out of respect for the specific dietary rules of the different communities, dried fruit, soft drinks and fruit juices are provided.

Length of meeting: 3 hours (including refreshments)

² The moderator can form the groups himself if the number of participants is low. When 50 people or more are expected, it is recommended to plan the organisation of groups in advance so as to ensure their composition is balanced. The following method in particular can be applied. Upon arrival, participants are greeted at a desk featuring one representative from each community involved in the dialogue at the local C.I.E.U.X.. Participants are directed to the representative of the community to which they belong (the civic community for agnostics and atheists as well as the followers of religions not represented). Representatives allocate a seat to each participant "your seat number is...". It is common for members of a particular community to be in the majority, given their proportion in the locality. The representative of this community then allocates them places in ascending order, the same two numbers (the same three numbers if they are three times more numerous): two 1s (corresponding to two participants), followed by two 2s, etc. Each number is written on a page placed in front of the corresponding seat. On the page, participants note their name and contact information (in order to be informed of upcoming meetings), as well as questions to the speakers. During the second part of the meeting, participants are invited to engage in dialogue in small groups in which the different communities are represented. With this purpose in mind, the moderator asks people in neighbouring chairs to form a group with people who have the same seat number. The placement officers collect the numbered sheets and sort the questions to be put to the participants by the moderator.

10. C.I.E.U.X. Statutes

Article 1

An association governed by the French law of 1 July 1901 and Decree of 16 August 1901 and entitled Interreligious Committee for a Universal Ethics and against Xenophobia (C.I.E.U.X.) is hereby founded by members adhering to the present statutes.

Article 2

The purpose of this association is to bring together members of Buddhist, Christian, Hindu, Jewish, Muslim and civic communities to promote living together while observing the principles of secularism. The C.I.E.U.X. association undertakes to coordinate and facilitate these communities on the basis of the charter, adopted by mutual agreement to democratise and promote interreligious and secular dialogue with communities, cities, towns and neighbourhoods.

Article 3

Headquarters

The headquarters is located at the following address: Maison des Associations du 11e arrondissement, C.I.E.U.X., Boîte n°47, 8 rue du Général Renault, 75011 Paris, France. It may be transferred by simple decision of the Board of Directors; ratification by the General Assembly will be required.

Article 4

The association consists of:

- Honorary Members
- Benefactor members
- Active or adhering members

Article 5

Joining

Joining the association requires the approval of the committee that decides at each meeting on membership applications presented.

Article 6

Members

The members of the C.I.E.U.X. association and all participants in its activities are natural persons.

Honorary members are those who have rendered services to the association; they are exempt from fees;

Benefactor members are people who pay a fee equal to twice the amount of the fee set annually by the General Assembly.

Active members are members whose annual fee is up-to-date. The functions of administrator in the C.I.E.U.X. association and its executive committees are not compatible with the exercise of mandates as elected public situations of those applying for those mandates.

Article 7

Cessation of membership

Membership ceases in the case of:

- resignation;
- death;
- expulsion by the Board for non-payment of fees or for serious offence, the concerned party having been asked in writing to provide explanations to the board.

Article 8

The association's resources include:

- membership fees and contributions;
- subsidies from the state, regions, departments and municipalities.
- manual donations provided they have been accepted by the Board of Directors

Article 9

Board of Directors

The association is governed by a Board of 20 members appointed by vote during the General Assembly by a majority of members present or represented. In the initial phase, the members are elected from among the senior representatives and local leaders of religious and civic communities. The composition of the Board is designed to represent the major religions mentioned in Article 2. In order to respect this principle in the long term, the size of the Board of Directors may be extended as needed. Members may be re-elected. Deputies to the elected members of the Board are appointed by vote of the General Assembly by a majority of members present or represented.

The Board of Directors elects from among its members, by secret ballot, a committee made up of:

- a president;
- several vice-presidents;
- a secretary, and, if applicable, an assistant secretary;
- a treasurer and, if necessary, an assistant treasurer;
- a general representative for prospective development.

The Board of Directors is renewed by 50% every two years. For the first renewal, the outgoing members are chosen by lot. The President may not serve more than three terms.

In case of vacancies occurring, the Board provides temporary replacement of its members. Their permanent replacement is put into effect during the next General Assembly. The powers of the members thus elected expire at the time when the mandates of the replaced members would have expired.

The Board of Directors reviews the progress reports that the branches of the association publish on its website.

Article 10

Meeting of the Board of Directors

The Board of Directors meets at least once every six months, when convened by the President or at the request of a quarter of its members.

Decisions are taken by majority vote: if the vote is tied, the President's vote shall be decisive.

Any Board member who, without excuse, fails to attend three consecutive meetings, may be considered as having resigned.

Article 11

General Meeting

The Ordinary General Assembly consists of all members irrespective of the title under which they are affiliated. The Ordinary General Assembly meets every year, upon notification by the President at least fifteen days before the appointed date. The agenda of the Assembly is indicated in the notification.

The President, assisted by the members of the Committee, presides over the Assembly and presents the general situation of the association.

The treasurer reports on the financial management of the association and submits the results to the approval of the Assembly.

After all items on the agenda have been discussed, a vote is held by secret ballot to replace the members of the outgoing Board.

On the day of the General Assembly, only questions submitted to the agenda may be addressed.

The General Assembly appoints an Auditor for the accounts.

Article 12

Extraordinary General Meeting

If required, or upon the request of more than half the registered members, the President may convene an Extraordinary General Assembly, following the procedures laid down in Article 11.

Article 13

Rules of procedure

The rules of procedure are established by the Board of Directors, which had them approved by the General Assembly held on 21 September 2008 at the Maison des Associations of the City Hall of the 11th arrondissement of Paris. These rules of procedure are written in the form of a Charter whose text was approved by the General Assembly that met on 25 April 2007 at the French National Parliament. The Charter is intended to specify various issues not covered by the statutes, including the rights and responsibilities of those who participate in the interreligious dialogue. In particular, it stipulates that: "Within a C.I.E.U.X., members of Buddhist, Christian, Hindu, Jewish, Muslim and civic communities engage in dialogue. The C.I.E.U.X. association organises dialogues between communities with a place of worship in the same locality and belonging to faiths officially recognised by the five world religions: Buddhism, Christianity, Hinduism, Islam and

Judaism. Religious faiths that are members of or associated with the World Council of Churches are considered as belonging to Christianity. However, the Board of Directors of the C.I.E.U.X. association may, on a case by case basis, examine requests seeking the participation of another religion to such and such a local C.I.E.U.X.. In a given residential area (locality, city, town, district ...), the prior participation of the six aforementioned communities (including the three Christian denominations) and the written agreement of each provided by the competent authority, is required for the faithful of other religions to be associated in their activities. If one of these communities and/or Christian denominations is not present in the said residential area, written agreement should be sought from the nearest corresponding hierarchical authority. In the absence of these formal agreements, the Board of Directors of the C.I.E.U.X. association may validate the involvement of the religion interested in joining the local C.I.E.U.X..

The conditions set in place by the C.I.E.U.X. association are conducive to dialogue between religions while refusing any proselytizing, syncretism and sectarianism. The member of a religion who participates in the preparatory meetings of another religion does not in any way implicate the responsibility of the local C.I.E.U.X. to which he is affiliated in this process. In doing so, he excludes himself from the C.I.E.U.X. association. During their mandate, the elected members (directors, coordinators) of the C.I.E.U.X. association have a duty to observe restraint with regard to the major topical issues likely to impact on the lives and/or management of religious and political institutions; the coordinators of a local C.I.E.U.X. and those of partner communities have no public opinion to give in the name of the association, whether with regard to worship-related, political, economic, social or scientific questions, unless they receive the written request to do so from all the heads of communities participating in their local branch. In the same way that local C.I.E.U.X. do not have supervisory authority over the religious and civic communities that make them up, the C.I.E.U.X. association has no supervisory authority over local C.I.E.U.X. but can dissolve and consider as removed those members who do not comply with the provisions of the association Charter. The association's board of directors is also empowered to remove from a local C.I.E.U.X. the management of the website assigned to it during registration. The C.I.E.U.X. that violate one or more of the rights and obligations stated in the Charter and those who engage dialogue with places of worship and communities assimilated with sects by a democratic State in which a local C.I.E.U.X. is domiciled, cannot be a member of the C.I.E.U.X. association”.

Article 14

Solution

In case of dissolution pronounced by two-thirds of the members present at the General Assembly, one or more liquidators are appointed by the latter and all assets, if applicable, are to be distributed in accordance with Article 9 of the French Law of 1 July 1901 and the Decree of 16 August 1901.