



*Charter on interreligious and secular dialogue  
approved by the General Assembly of the C.I.E.U.X. Association*

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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, neighborhoods 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 behavior 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 behavior. By organizing 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 democratize and promote interreligious and secular dialogue in communities, cities, towns, neighborhoods 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.<sup>1</sup>

Members of a local C.I.E.U.X. undertake to democratize 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 fraternize with each other and with those external or even alien to them;
- to promote respect for rights and responsibilities internationally recognized 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

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

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 Recognized 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.

- *A neighborhood-based dialogue*

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

- *An interreligious dialogue*

In each locality, city, town or neighborhood 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 behaviors 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 behavior, 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 organizes 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 democratize and promote

not-for-profit interreligious and civic dialogue with agnostic and atheist people of good will in their locality, city, town or neighborhood.

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@cieux.org](mailto:contact@cieux.org). Each local coordinator is entitled to register the local C.I.E.U.X. branch directly on the association’s web site: [www.cieux.org](http://www.cieux.org). (See Appendix 2, “*Charter of use for cieux.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 organizes 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, programs 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, programs 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 recognized 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 organized 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 behaviors 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 organizes dialogues between communities with a place of worship in the same locality and belonging to faiths officially recognized 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, recognize 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 organize 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 organize 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 cieux.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 cieux.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*

cieux.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*

cieux.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 organize 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 organize 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 organized in the coming year.

Taking into account days of worship, religious holidays and vacation periods, it is recommended to organize (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 organize 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 organize 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

Honor  
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  
Neighbor/Others  
New  
Night  
Nomads  
Nothingness  
Nourishment



## O

Obedience  
Odor  
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  
Savor  
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 behavior (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 behavior 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:* “Honor 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 neighbor”
- *Tenth Commandment:* “Thou shalt not covet thy neighbor’s wife, nor shalt thou desire his house, his field, his manservant, his maidservant, his ox, his ass, or anything that is your neighbor’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 behavior 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 neighbors”, 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 a right was applied internally. In turn, participants share the satisfactions they experienced, failures suffered or the problems encountered in applying these rights. Some will recognize that they have rarely opened their doors to their neighbors 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 recognized 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 behaviors 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 behavior, 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 organizes 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 behavior 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: organization 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 [cieux.org](http://cieux.org), facilitates links for “living together” between the followers of officially recognized religious communities and people of good will in their neighborhood. With this aim, it organizes 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 organizing 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 neighborhood, 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 organize 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 mailbox 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 represented<sup>2</sup>. 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)*

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<sup>2</sup> 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 organization 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 neighboring 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 July 1, 1901 and Decree of August 16, 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 religious 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 democratize and promote interreligious and secular dialogue with communities, cities, towns and neighborhoods.

### **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 September 21, 2008 at the Maison des Associations of the City Hall of the 11<sup>th</sup> 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 April 25, 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 organizes dialogues between

communities with a place of worship in the same locality and belonging to faiths officially recognized 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 July 1, 1901 and the Decree of August 16, 1901.