“I want to thank ... the Center for all you continue to do for peace.”
— George Carey, then Archbishop of Canterbury
began my professional life as a military officer and spent a number of years studying and practicing the art of warfare. Some years later in the early 1980s, I came to think that if mankind is to have any hope of realizing its full potential, it will need to develop better ways to resolve its differences. I began to devote time and energy to this idea and became convinced that while religion and matters of faith are often co-opted by political leaders to aid and abet conflict, if properly applied, they could play a key role in its prevention and resolution.

The International Center for Religion & Diplomacy began its work in 1999 with no track record and few resources. But thanks to the faith and confidence of our supporters, the wise guidance of a superb Board of Directors and a dedicated staff, we achieved important results and began to grow.

Twenty-four months after that beginning, we all witnessed the horrific events of September 11, 2001. We now work in that post-9-11 world to promote peace through faith-based diplomacy, while advancing social change based on justice and reconciliation. We don’t pursue peace for the sake of peace, but peace for the sake of justice.

ICRD is not a religious organization. Rather, it is an organization that deals with religions and works to harness the good that is in religion – all religions – to create greater understanding, tolerance, and reconciliation. In doing so, we capitalize on the helpful role that religious leaders and institutions can play in building trust and overcoming differences.

Over the last ten years, our Center has played a role in brokering peace in Sudan, lowering tensions in Kashmir, enhancing madrasas in Pakistan, engaging Taliban leaders in a search for peace, freeing the Korean missionaries held hostage in Afghanistan, developing a religious framework for peace in the Middle East, and facilitating cooperative relations between the U.S. Government and the American Muslim community.

We celebrate this first decade of challenges and achievements and invite you to partner with us in this important work. More than important, it is exciting work that feeds the soul.

– Douglas Johnston
A Decade of Challenges and Accomplishments

Throughout history, religion and warfare have mixed in complex and often deleterious ways. The last 10 years have witnessed a dramatic increase in terrorism, some of it advanced in the name of religion. From Sudan to Pakistan, from the Middle East to Afghanistan, this decade has been like no other in history. It has also been the first decade of the International Center for Religion & Diplomacy.

The most dangerous places in the world today are those places where religious extremism and armed conflict come together. And it is in those places that ICRD has been operating since its inception. Much has been written recently about the nature of conflict in today’s world and about the asymmetric threat posed by terrorism. Relatively little attention has been paid to the need for an asymmetric counter to the asymmetric threat. ICRD is that asymmetric counter. Through its work below, the Center has repeatedly demonstrated the strength of faith-based diplomacy to make a positive difference.

Afghanistan
ICRD is laying the groundwork for a conference of religious and political leaders from around the country that will begin a process of collaboration in support of grassroots development assistance.

Iran
ICRD sponsored a visit to the United States of a high-level delegation of Iranian religious leaders and scholars that has opened the way for follow-on Track II initiatives to promote improved relations between the two countries. In September 2009, President Ahmadinejad of Iran, during his visit to the United Nations, reaffirmed his commitment to support an ICRD-sponsored “peace game” that can address the obstacles standing in the way of a cooperative relationship between Iran and the United States. The concept is to bring distinguished leaders from both countries together to identify strategies and tactics that can lead to peace.

Kashmir
ICRD has been working for six years on the Indian and Pakistani sides of the Line of Control (LOC) in Kashmir to promote “peace from within.” Through a series of faith-based reconciliation seminars, the Center has facilitated a cooperative spirit between and among next-generation leaders in the Muslim, Hindu, and Buddhist regions of that troubled state.

Middle East
ICRD is bringing Muslim clerics together with Western evangelicals, and eventually Jewish religious leaders, to establish a religious framework for Middle East peace upon which political leaders can build.

Pakistan
ICRD is working with religious leaders to enhance the curriculums and pedagogy of the madrasas. The goal is to inspire critical thinking skills and greater adherence to the principles of tolerance and human rights in these religious schools.

Sudan
ICRD helped facilitate an end to the 21-year civil war between the Islamic north and the Christian/African-Traditionalist south. To ensure that the peace agreement lasts, ICRD established (1) an independent Inter-religious Council (SIRC) where high-level Sudanese Christian and Muslim religious leaders meet on a monthly basis to work out their problems and (2) a Committee to Protect Religious Freedom (CPRF) that is bringing accountability to this highly sensitive area.

United States
ICRD sponsored an initiative to bring American Muslim leaders together with U.S. government officials to begin a process of working together for the common good and, in that process, to capitalize on the considerable talents, knowledge, and international influence of the American Muslim community in countering the threat of religious extremism around the world.
SUDAN INTERFAITH PEACEBUILDING

Project Director: Dr. Abubaker al-Shingieti

In 1999, the Center began working in the north of Sudan to persuade the Islamic regime to take steps toward peace that they might otherwise not take in their long-running civil war with the Christian and African-Traditionalist south. Among other initiatives, this led to the establishment in 2003 of an Inter-religious Council, which brings top Christian and Muslim religious leaders together on a monthly basis to surface and resolve their problems. In addition, a Committee to Protect Religious Freedom was formed under the auspices of this Council.

During this same timeframe, ICRD worked behind the scenes to engage the Bush Administration in pressuring both sides to reach a peace agreement. That engagement, in addition to the efforts of many others, eventually paid off. After 21 years of conflict, leaving more than two million dead and four million displaced, the struggle finally came to an end with the signing of a comprehensive peace agreement in January 2005.

The Inter-religious Council’s accomplishments to date have been impressive. In just the first few months of its existence, it had achieved more in the way of concrete measures to benefit non-Muslims than the churches had been able to achieve over the previous ten years working on their own. The remarkable aspect of all this is that it took place within the context of an Islamic dictatorship. Not only did the Islamic regime agree to the formation of an independent Council that has as part of its mandate holding the government accountable for its religious policies, but it also agreed to a leader for the Council who had been a constant thorn in the regime’s side ever since it seized power in a coup in 1989. Further, the regime made a commitment to take the Council’s recommendations seriously. Darfur notwithstanding (which is an internal Muslim conflict), the Sudanese government has thus far honored that commitment — to the tune of more than $500,000 in funds and land for the building of new churches and for providing restitution for the past seizure of church properties.

Among its more notable accomplishments, the Council was instrumental in arresting the widespread rioting that broke out following the death, under questionable circumstances, of John Garang, the former leader of the southern forces. Untold lives were saved as a result. It also defused a highly charged political/legal confrontation between the Episcopal Church and the Government of Sudan, which was the subject of a subsequent congratulatory message from the U.S. Chargé in Khartoum. Finally, it secured compensation of $230,000 (in the form of land and cash) for the Catholic Church from the Government of Sudan for the government’s illegal confiscation of a major church property in 1997 (thereby removing an ongoing obstacle to Catholic cooperation with Muslim religious leaders).

ICRD will reengage with the Inter-religious Council over the coming year to ensure its continued effectiveness during the forthcoming referendum on independence for the south.
FAITH-BASED RECONCILIATION IN KASHMIR

Project Director: Reverend Canon Brian Cox

CRD has been working since 2001 with next-generation leaders on the Indian and Pakistani sides of the Line of Control (LOC) in Kashmir. The principle goal of this initiative is to promote “peace from within” by building a cooperative spirit among next-generation leaders in the Muslim, Hindu, and Buddhist regions in order to break the cycle of revenge that typically accompanies identity-based conflicts. A leadership core group and supporting cell groups of leading professionals (lawyers, journalists, businessmen, college professors, and other community leaders) have been established to provide indigenous leadership for further expansion of the reconciling spirit.

In 2005, ICRD conducted a bridge-building seminar in Kathmandu that brought together parties from both sides of the LOC to begin building a joint sense of community across the Line. In the joint statement that resulted, Muslim, Hindu, and Buddhist leaders pledged their support for the ongoing peace process between India and Pakistan and further pledged their common commitment to an inclusive vision for Kashmir based on forgiveness, reconciliation, and social justice for all.

“In Kashmir, none of the ‘old hands’ would have imagined that you could have achieved the measure of reconciliation you have already established.”

– Robert McFarlane, former U.S. National Security Advisor
MADRASA ENHANCEMENT IN PAKISTAN

Project Director: Azhar Hussain

It is critical that Pakistan not slide into the status of a failed state with nuclear weapons. This is of paramount importance to the United States, to the people of Pakistan, and to international peace and security. There are a number of actions that are essential to preventing this dire outcome, but it is clear that broad educational reform in Pakistan – particularly among the estimated 20,000 to 25,000 madrasas – is chief among them.

Previous efforts to reform these religious schools by the Government of Pakistan have not succeeded; and perceived threats to the identity of the madrasas, or to Islam more generally, have only fostered a sense of urgency that has led to the explosive growth of these schools. In contrast to past experience, ICRD’s efforts to enhance the madrasas have been meeting with considerable success. Over the past five years, ICRD has worked with about 2300 madrasa administrators and teachers from more than 1500 madrasas to:

- Encourage expansion of their curriculums to include the scientific and social disciplines, with a strong emphasis on religious tolerance and human rights,

- Encourage the adoption of pedagogical techniques that promote critical thinking skills among the students,

- Convey conflict resolution and dialogue-facilitation skills, and

- Equip selected workshop graduates with the skills to train other previously uninvolved madrasa leaders in these same areas.

ICRD’s work in Pakistan is based on a set of proven principles which include: (1) demonstrating respect for madrasa leaders, their culture, and their religion, (2) grounding all project activities in Islamic principles, (3) drawing upon Islam’s historic educational accomplishments to inspire change, and (4) encouraging madrasa leaders to take ownership of the enhancement process.

The ICRD engagement model involves a highly interactive workshop format that provides training for key madrasa administrators and teachers. From those who go through the initial 6-10 day workshop, a smaller number are selected to receive follow-on training that equips them to train others. To further institutionalize the program, a Madrasa Teacher Training Institute has been established at the University of Karachi, and additional institutes will be co-located with and supported by other key Pakistani universities as well.
Madrasas, by and large, are supported by their local communities because they answer real human needs, providing education, food, and shelter to many children who would otherwise go without. They have a long and rich history (from the Middle Ages through the 16th century, they were without peer as institutions of higher learning), and they will not disappear anytime soon. Rather than attempting to marginalize them as some have suggested, it is far wiser to engage them in the larger effort to create a better future for the youth of Pakistan. The good news is that, with internally motivated reform, madrasas can also play a powerful role in countering extremism. The hearts and minds of those who commit acts of terror in the name of Islam are best changed not by persuading them to become less pious Muslims, but by helping them to understand the peaceful intent of their own theology.

In other words, the best way to fight religious ignorance is with religious understanding. These efforts have extended to madrasas from all four provinces of Pakistan, including a number in the more difficult areas. This model of engagement, and its demonstrable track record of success, can point the way forward not only throughout Pakistan, but in other parts of the world where similar tensions exist.

“The work which ICRD has accomplished has been the product of great patience and perseverance.”
— Cardinal Theodore McCarrick, then Archbishop of Washington
WAGING PEACE WITH IRAN

Project Director: Dr. Douglas Johnston

In July 2003, at a time when there were no official communications between Iran and the United States, ICRD participated in an “Abrahamic delegation” to Iran that included Christian, Jewish, and Islamic representation. The trip involved visits with numerous government, religious, and private-sector officials, including the President, the Foreign Minister, the head of Parliament, the Supreme Justice, a number of Grand Ayatollahs, and various university faculty and students. This was the highest-level delegation to visit that country since its revolution in 1979; and despite the steady drumbeat of anti-U.S. rhetoric that had prevailed for the previous 28 years, a genuine spirit of friendship was established on a number of different levels.

In April 2005, ICRD sponsored a reciprocal visit of Iranian religious leaders and scholars to the United States. It too included representation from each of the three Abrahamic faiths. In addition to visiting a number of Islamic centers (both Shi’ah and Sunni) and various places of worship, the delegations met and interacted with a number of high-level U.S. officials (including a highly interactive exchange with eight well-versed Congressmen) and also participated in a two-day conference at Catholic University on “Islam and the Political Order.” Both during the U.S. visit to Iran and the Iranian visit to this country, it was the dialogue that took place between religious and academic leaders from both sides that accounted for the significant trust that was established.

As a result of these exchanges, ICRD has developed the idea of conducting a “peace game” that would bring respected political, religious, scientific, and academic figures from Iran and the United States together to address the obstacles standing in the way of a cooperative relationship. The participants would be individuals who are known to be spiritually minded and who are not in government (but whose reputations are such that their views will command serious consideration by their respective governments). A world-class expert on negotiations would facilitate the game, and the final recommendations would be presented to both governments for appropriate consideration. The President of Iran has already expressed his support for this initiative.

“Your work gives us hope that not only are there people on all sides of these conflicts who are willing to work together for peace, but also that religion can be part of the solution.”

AMERICAN MUSLIM COMMUNITY ENGAGEMENT

Project Director: Dr. Abubaker al-Shingieti

CRD is engaged in an ongoing effort to examine how the American Muslim community can: (1) serve as a bridge between the United States and Muslim countries overseas, (2) help inform U.S. public diplomacy and foreign policy with a Muslim perspective, and (3) assume a leadership role in the further intellectual and spiritual development of Islam.

Toward this end, in 2006 and 2007, CRD in partnership with the International Institute for Islamic Thought and the Institute for Defense Analyses (the Pentagon’s leading think tank) convened major conferences to explore how the U.S. Government and the American Muslim community could begin working together for the common good. A related goal was to determine how the United States could capitalize on the considerable talents, knowledge, and international influence of the American Muslim community in countering the threat of religious extremism around the world.

At the 2006 conference, which involved 30 American Muslim leaders and an equal number of U.S. government officials, a range of subjects were covered, including extensive dialogue on counter-terrorism (with presentations by former White House Chief of Staff, John Sununu; Ambassador Hank Crumpton, then State Department Coordinator for Counter Terrorism; and Joseph Billy, then Assistant Director of the FBI for Counterterrorism).

This conference and its findings were the subject of a televised panel discussion on the American Muslim community that was broadcast by Al-Arabiya to an audience of 33 million viewers in the Middle East and Persian Gulf regions. The positive message this conveyed has helped offset an impression shared by many Muslims in other parts of the world that American Muslims are a persecuted community which has no involvement in U.S. policy-making. Such a perception only plays into the hands of the terrorists.

The theme of the 2007 conference was “Building Dynamic Muslim-Government Partnerships for Constructive Engagement.” Over the course of this conference, the participants reviewed the progress achieved on the previous year’s recommendations, refined those recommendations in light of more recent developments, and buttressed them with new complementary initiatives to be implemented in the months ahead. Highlighting the event was a keynote presentation by Congressman Keith Ellison, the first Muslim elected to the U.S. House of Representatives.

As a result of these conferences, the American Muslim Community has formed an advisory body entitled American Muslims for Constructive Engagement (AMCE) to advance the conference recommendations and pursue new initiatives, including the publication of a Directory of Policy Experts on Islamic Studies and Muslim Affairs. Equally important, the doors at the Departments of State, Defense, Justice, and Homeland Security have opened noticeably wider to Muslim input.
ENGAGEMENT OF AFGHANISTAN’S RELIGIOUS AND POLITICAL LEADERSHIP

Project Director: Azhar Hussain

In 2007, in collaboration with Afghanistan’s Ministry of Hajj and Islamic Affairs, ICRD began an initiative to bring the country’s religious and political leadership together to discuss the challenges of reconstruction and reconciliation and to explore ways in which both groups can begin working together to meet these challenges. The goal is to develop a mechanism to facilitate collaboration among the religious leadership, the political leadership, and the international development community, with a mutually shared agenda in which religious leaders play a key role in the reconstruction and reconciliation process. A major objective in this regard is to overcome the perceived marginalization and negative attitude that many of Afghanistan’s religious leaders currently feel from their government. ICRD has begun to address this through a series of regional workshops that will lead to a major Summit on Peacemaking in Afghanistan. This Summit will provide the opportunity for the religious leadership, the political leadership, and the development community to discuss the relevant political, economic, security, social, and religious issues pertaining to reconstruction and reconciliation and to develop action plans to address these issues on a collaborative basis.

The first regional workshops took place in December 2007 in Kabul, in February 2008 in Jallalabad, and in March 2008 in Herat. Participants included major national religious leaders and federal government representatives, including representatives of President Karzai’s office, the Ministry of Hajj and Islamic Affairs, the legislature, the judiciary, and the National Commission for Peace in Afghanistan (Afghanistan’s National Reconciliation Program), most notably Chairman Sigbatullah Mojaddedi. Despite coming from very diverse backgrounds and holding conflicting ideologies, the participants were able to work together to develop a common vision for a way forward. Among the recommendations:

1. Religious leaders need to play a larger and more structural role in working with the government to promote reconciliation and to develop action plans for addressing problems and conflicts in the country.

2. More such workshops should be conducted to facilitate coordination and promote unity among the various parties, and to develop specific recommendations for the Government of Afghanistan and the international community.

3. Ex-combatants must be re-integrated into society.

4. The Constitution of Afghanistan must be upheld and form the basis for addressing the political, social, security, and judicial problems in the country. It was decided that the government should institute a monitoring committee including respected religious, tribal, and political leaders to oversee and monitor the implementation of the constitution and to reconcile differing interpretations of the constitution.

As a result of these programs, the Assistant Governor of Kabul has acknowledged that the Government of Afghanistan has begun a new engagement of religious leaders, and that many of these religious leaders are now supporting the democratic process and encouraging their constituents to vote. The project has also attracted the attention of the Governments of Switzerland and Germany, who have approached ICRD to explore a partnership, through the Swiss Federal Department of Foreign Affairs and the German development enterprise GTZ, to facilitate collaboration among Afghanistan’s religious leadership, the political leadership, and the international development community to promote reconstruction and reconciliation.
THE PACIS PROJECT

Project Director: Reverend Canon Brian Cox

In the fall of 2008, ICRD entered into a formal partnership arrangement with the Straus Institute of Pepperdine University in California to advance the peace process in the Middle East. Under the aegis of this joint effort — the Pacis Project — ICRD and Straus are pursuing a Track II initiative of faith-based reconciliation in Israel and Palestine in parallel (and active collaboration) with Track I official negotiations. This approach calls for engaging these societies at several levels, ranging from senior to grassroots representation.

The goals of this faith-based approach to diplomacy are to create new possibilities for Track I negotiations and to address the need for a totally new paradigm in the Middle East. This approach will include programs to promote healing and reconciliation that can be implemented by both the Israeli government and the Palestinian Authority (and monitored by other countries in the region) and confidence-building measures that fully accommodate the “on the ground” realities.

We are also working with Muslim clerics from the Middle East, with Jewish rabbis from Israel and the United States, and with Christian priests and pastors from the Middle East, United States, Britain, and France to establish a religious framework for peace upon which the political leaders can build.

“Religious organizations are absolutely essential to what is going on in the field of development. I really commend the Centre for what it has been doing.”

— James Wolfensohn, then President of the World Bank
# 2009 Financial Report

## Center for Religion & Diplomacy, Inc.

**Statement of Assets, Liabilities and Net Assets – Cash Basis**  
**As of September 30, 2009**

## Assets

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<th>Category</th>
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## Liabilities and Net Assets

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<td><strong>Total Liabilities and Net Assets</strong></td>
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## Statement of Revenues and Expenses - Cash Basis

**October 2008 through September 2009**

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<td><strong>Increase in Net Assets</strong></td>
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## Pie Chart

- **Program Services**: 76.6%
- **Management and General**: 12.5%
- **Fundraising**: 10.9%

**FY 2000-2008**
Looking Ahead

We are indeed living in challenging times. The religious-based conflicts that Doug Johnston addressed in 1994 in his book, Religion, The Missing Dimension of Statecraft, have gone from back-page academic curiosities a few years ago to front-page existential threats today. As we celebrate the 10-year anniversary of the International Center for Religion & Diplomacy, it is worth noting the unique contributions the Center has made toward resolving conflict. The three common denominators of success the Center has had in the Sudan, Kashmir, and Pakistan are respectful engagement based on shared religious values, the building of trust, and addressing the isolation that breeds hatred and violence.

As the Center enters its second decade, it is being given unprecedented opportunities to impact three of the most dangerous conflicts the world faces today.

First, some of Pakistan’s madrasas and the communities they serve are isolated breeding grounds for Al-Qaeda and the Taliban. The Center has developed a method for ending that isolation and pulling those communities back into society in real time. With adequate funding and organizational capacity, ICRD can help prevent Pakistan from becoming a failed nuclear state.

Second, ICRD Sr. Vice President, Brian Cox, in partnership with the Pepperdine University Straus Center for Dispute Resolution, has launched a process in the Middle East to bridge the gap between Palestinians and Israelis.

Third, President Ahmadinejad of Iran has recently agreed to Iran's participation in a Center-sponsored “peace game” designed to overcome the obstacles standing in the way of a cooperative relationship between Iran and the United States.

The Board and staff of ICRD are grateful for all those who have stood with us for the past 10 years and are enthusiastic about the Center’s potential for future peacemaking, which your support has made possible. Our challenge going forward is to provide ICRD with the capacity to have an even greater impact in an increasingly difficult world.

— James Wootton
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Azhar Hussain
Senior Vice President for Preventive Diplomacy

Abubaker al-Shingieti
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Dr. Karan Singh

The International Center for Religion & Diplomacy
INTERNATIONAL CENTER FOR RELIGION & DIPLOMACY

To address identity-based conflicts that exceed the reach of traditional diplomacy by incorporating religion as part of the solution. These typically take the form of ethnic disputes, tribal warfare, or religious hostilities.
“The International Center for Religion & Diplomacy is doing important and worthwhile work.”

—Colin Powell,
then U.S. Secretary of State