



Interfaith Action

The following ten interfaith principles guide our witness and our work - intersectionally in the three thematic areas around which we are organized.

1. We recognize that storytelling is key to our faith traditions and is evidenced in parable and paradox. We commit to listening to the stories of others and to telling our interfaith story in a way that influences public life.
2. Our various faith traditions inspire us to animate a radical revolution of tenderness in which policies, practices, and politics are grounded in a visceral, loving connectedness we share with all beings.
3. Our encounter with others necessitates multi-faceted commitments to ensure human rights and justice. These interconnected commitments seek to ensure individual human rights, community rights, and environmental justice - providing shared conditions and resources that equip every individual and all of creation to flourish - particularly the poor, the vulnerable and the excluded, and those species that are endangered.
4. To be effective communities of faith, we provide opportunities to encounter one another - particularly those different from us. Amidst this encounter of diversity, we underscore our COMMON LIFE, symbolized by a common table to which all are welcomed with inclusion. This encounter requires us to slow down for dialogue, to ensure mutual respect, to promote rational facts, and to express an openness to the views of others. We recognize that we can't fully know ourselves without being in relationship with others; and we recognize that we can't fully know a transformative God without being in relationship with community. We understand community as the reality in which amidst our differences, we are guided by a common commitment to promoting human dignity and ending suffering. As such, we reject individualism, tribalism, and nationalism when they seek to divide us from each other and from the God Who is One.
5. In our common life as communities of faith, we affirm that we are to be bearers of peace. In that commitment, we work to counter violence in homes, within communities and amongst nations. We are concerned with the proliferation of weapons which destroy the sanctity of life.

6. We advance the value of our COMMON HOME, the planet. We affirm that God owns creation; we are renters and stewards of our common home —dominion belongs to God. We believe we as people of faith have a bedrock commitment to the protection and preservation of creation, countering the threats of climate change, and investing in individual and collective practices and policies that create a healthy future for the totality of our environment. In our stewardship of our common home, the planet, we are burdened by the reality that climate change most dramatically impacts the poor, the marginalized, and the migrant.

7. All of our faith traditions contain holy stories about migration and the importance of welcoming the stranger and the migrant as fully belonging in our common home, the household of God. Inspired by these traditions, we, too, commit to solidarity with migrants around the world and work to ensure their dignity, their human rights, and their protection. Our holy writings remind us that the outsider must be included and that the outsider is often the bearer of transformation

8. We advance the value of the COMMON GOOD as an essential guard against greed and power. Democracy without values of justice, equity, inclusion, and public responsibility results in an individualism which threatens our common good. In striving for the common good, we believe in a metric of equality of outcome, not a metric of opportunity. We are aware that patterns of consumerism and materialism impact the fulfillment of our common good and also threaten the future of our common home.

9. Our common good requires advancing policies of inclusion and equity. We believe that racism and systemic exclusion in multiple forms is an intrinsic evil. As such capitalism without a foundational commitment to the common good is a structural sin. Our faith traditions require us to reject systems that oppress people and create inequities. We are aware that racism and other forms of exclusionary discrimination impact the well being of both the oppressed and the oppressor.

10. Our faith traditions uphold the common good as grounded in solidarity with the poor and the vulnerable. Alleviation of poverty, homelessness, and hunger are essential causes for people of faith. This commitment requires us to promote basic standards of living and to confront excesses of capitalism and growing wealth divides.