



A journey called forgiveness  
Un viaje llamado perdón  
原谅之旅

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# WORLD YOUTH PARLIAMENT

Beijing 2017

Promoted by



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Ad Deum propter humanitatem

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## Proemio

*Hemos acariciado heridas ajenas  
y hemos encontrado nuestra sangre.*

*La misma sangre que brotó  
cuando aquella palabra dura  
traspasó nuestro pecho.*

*El llanto nos ha limpiado los ojos  
Ya no hay ruido  
no hay razones  
culpa.*

*Nuestras miradas se han vuelto niños  
que sueñan abrazar sin condición  
la humanidad que aman.*

我们抚过他人的伤口，  
摸到的是自己的鲜血。  
当冷言冷语穿心而过，  
那血就曾经这样滴落。

当泪洗涤了我们双眸，  
于是再没有嘈杂喧嚣，  
也不计较有理或有错。

赤子双瞳的目光灼灼，  
从此在我们眼里闪烁。  
梦想着无条件地拥抱，  
我们深爱的人性广博。

*We have caressed the wounds of others  
and have found our own blood.*

*The same blood that was shed  
when that harsh word  
trespassed our chest.*

*Weeping has washed our eyes  
Now, there is no noise  
no reasons  
no guilt.*

*Our glances have become children  
that dream of unconditionally embracing  
the humanity they love*



Photo: Ekaterina Krat

# WORLD YOUTH PARLIAMENT BEIJING 2017

Interpersonal  
Relationships: Keys for  
a new civilization

"A Journey called  
Forgiveness"

MANIFEST WYP 2017

## I. Statement of facts, causes and consequences

1.

We, the young people of the World Youth Parliament (WYP), hailing from different countries, have detected from our own personal experience, that we live in a society with profoundly deteriorated interpersonal relationships. The principal cause of this degradation is the lack of love and generosity, since the foundation of all our relationships should be love. We are relational beings, and the breaking of our bond with others adulterates our very nature, driving us to suffering and a lack of meaning in life.

2.

Individualism is one of the principal symptoms of this reality, which manifests itself in isolation, lack of communication, lack of collaborative spirit and of interest in others, as well as the desire for self-sufficiency. This is empowered by an unhealthy competitive culture (which places our goals against the goals of others) and the wrong use of technological means, which many times replace the human



treatment necessary to establish mature relationships.

3.

It is also manifested, especially in large cities, in the culture of anonymity: we tend to believe that our actions have no repercussions and that they dissolve in the multitude. As a result, we tend to isolate ourselves, not to establish dialogue, commitments, or ties with others. This impedes self-discovery and does not allow us to manifest our true value: the capacity to love and be loved.

4.

At times, we feel rejected, we do not "fit in" with social and work-related profiles of behaviour, etc. This can lead us to a growing disinterest in our surroundings or to a disordered struggle to obtain that acceptance. Many times, this acceptance is a function of our productivity and our performance, and rarely because our human dignity is valued.

5.

On the other hand, we also observe various forms of hate and violence. These present themselves as a vicious cycle: the wrongs which we receive daily, produce a suffering that turns into negative thoughts and feelings directed towards ourselves and others. The result is a desire for revenge and the use of various defense mechanisms

which we utilize to protect ourselves against future offenses. It can also lead us to depression, low self-esteem, discouragement, lack of responsibility and of taking initiative.

6.

Resentments, lack of trust, frustration, judgments, and fear are all the result of bad human experiences. This wounded, interior state, empowered by our ego, provokes us to return evil for evil, instead of utilizing our human potential to overcome evil with good through love.

7.

Therefore, we tend to avoid the risk that accompanies deep and profound relationships, primarily out of fear that we won't be loved. As a result, we tend to choose superficial and immediate "satisfactions" that do not force us to be vulnerable and do not commit us to having a transcendent reference of perfection. In the end, we stiffen and close ourselves, desiring that others serve us and satisfy our needs.

## II What is forgiveness?

8.

Forgiveness is a process of restoring the broken bond with others. It is a gift which we receive and must ask for daily. Forgiveness

prepares us to make an effort to free ourselves from guilt, anger, and prejudices because it supposes the courage to recognize and accept our wounds and the desire to be healed of them.

9.

We learn to forgive others by knowing we are forgiven and by forgiving ourselves. It is a manifestation of love and mercy which transcends ourselves. Forgiveness ought to be freely offered, with the humility to recognize that, in order to forgive, we need help. The act of forgiving and of being forgiven is an open door to peace and true happiness for the one who forgives and the one who is forgiven. Forgiveness is key for human coexistence.

## Essential dimensions for forgiveness

10.

We recognize that some essential dimensions of forgiveness are: the firm decision to forgive, the passing of time and time's action, repentance, memory, the defense of justice, unconditionality, and its pedagogical capacity.

11.

When we feel offended, we cannot start the process of forgiveness without taking the firm decision to forgive. The sooner we make

this decision, the better. Forgiveness requires an unfaltering effort of the will until one has truly forgiven. Therefore, it demands determination, patience, and also perseverance.

12.

Time helps in overcoming hate and in calming negative sentiments. Our perspective changes and we are able to view the actions in a different light, with greater hope. With time, we also mature and grow as persons. However, we recognize that time is not enough and other aids are necessary; in some cases, a special gift.

13.

The way we deal with our memories is fundamental. It is not a question of erasing the events from our memory but instead of treating them adequately, and not re-living the harm done and attributing the guilt to the other.

14.

It is also important that we clearly recognize the harm done and separate it from the one whom has caused the harm, by looking at the person with innocence and remembering that each one of us is imperfect and a broken being. We must restore goodness (the bond between persons) and correct evil (that which offends) if we wish to defend justice.

15.

The pedagogical or teaching dimension of forgiveness arises from the desire to help the other grow as a person. It allows us to become more responsible, honest, and free. When we change our way of treating someone who is not acting rightly—when we act with mercy—we help the other person to change. In any case, true forgiveness is unconditional, given that it is an act of love that does not depend on the other's response or on fixing the harm done.

### III How to undertake the journey

#### First contact with Silence

16.

In order to take the path of forgiveness and learn to forgive, we see that it is necessary to restrain our harmful thoughts and keep an interior silence. We concretely refer to this interior silence that we should live, as the way to counter our negative impulses which instinctively surface when we are offended. This form of silence requires discipline and character. Additionally, it is a continuous exercise and a necessary method to forgive.

17.

This is not a matter of exterior silence, which can at times be fed by resentment and pride; nor does it consist of keeping our mind as a blank slate. Interior silence refers to working to transform those negative thoughts and sentiments that take away our peace and separate us from others.

18.

From this silence, we are able to distance ourselves from the offense and thus view it from a different perspective. It allows us to make mature and prudent decisions, less based on our emotions, and to objectively search for our own good and the good of the other, without committing other errors that may newly wound the other and aggravate the situation. From the moment we set out to keep this interior silence, we see the importance of our bond with the other, the need to overcome evil and not to exaggerate its importance, and the importance of opening ourselves more to mercy.

#### A new look for the truth

19.

In order to progress in this journey of forgiveness, we believe it is necessary to have a renewed vision towards painful actions committed against us. There must be an



authentic encounter between persons, so that we may discover the truth in our relationships. The truth is found when we walk the journey together, and not with a one-sided view. This means, I must: go beyond my own often egocentric vision; understand that we all make mistakes and do not always do the good which we desire; know that I am not better than others; learn first to recognize my own errors; take into consideration that we all commit actions that are conditioned by our fears, prejudices, and sentiments.

## 20.

In order to gain this renewed perspective, we must put ourselves in the place of others and understand that they, too, suffer. It is also important to remember that we have been forgiven many times, and this has given us hope and peace, and has helped us to overcome our limits and to feel that we are truly loved.

## 21.

This type of vision makes us conscious that what defines us as persons is not our actions and defects, but rather our capacity to love and be loved; and that we are, truly sisters and brothers, and therefore can consider one another as transcendental beings.

## 22.

This all reflects a merciful and humble attitude which grows first in us, then is projected towards others.

## Finding Help

## 23.

In the journey of forgiveness, it is important to always remember that we are not alone and we need help. We should not rely solely on our efforts and virtues, but learn to go out of ourselves and to embrace a strength that transcends us. This flows from the sacred and innermost portion of our being and helps us surpass our own limit.

## 24.

We also believe that it is fundamental to remember the daily gifts we receive and generously and humbly put them at the service of others, as well as learning to identify the qualities of other people.

## 25.

Dialogue is also important in helping us to forgive. In this sense, we see the need to learn to listen to others, express our feelings to a friend, to listen to others' testimonies on forgiveness, and allow ourselves to be guided by authentic models of integrity who can serve as inspiration for our lives.



## IV The adventure of asking for forgiveness

26.

To ask for forgiveness is an extremely noble and painful act. Since we are unsure of the reactions of the other person, forgiveness supposes risk and requires bravery. It requires us to educate our will to seek what is best - saving our bond with the other person - in the face of our fears and possible justifications.

27.

To recognize that we have wronged others may be painful but is positive, since it helps us make the decision to resolve the conflict. To silence guilt is harmful, for it leads us to deviate from a truthful view of the facts. If we fail to recognize our errors, then it will be more difficult to receive forgiveness. Therefore, the difficult decision to ask for forgiveness leads us to restoring our interpersonal relationships.

28.

The willingness to restore the lost bond, materializes in a search, a true adventure, where one understands the value of what was originally lost. One sees the value of the person, beyond the offense. When we overcome our fears and ask for forgiveness,

the person's positive response is a gift that helps us change our negative actions. In the case of our flaws that we find difficult to transform, the mercy we receive from others reinforces our determination not to commit the error again.

## V Envisioning the arrival station

Three forms of forgiveness toward an unsuspected bond

29.

Human beings are relational and therefore all essentially connected, all sisters and brothers, members of the same humanity. The foundation of our existence and the reason for our being is "the other". Because we are relational, our happiness depends on our ability to create true bonds among ourselves.

30.

We fear exposure and are conscious of our vulnerability. However, the only way to happiness is to risk abandoning our jail cell and going out of ourselves, because only from this openness can our real selves emerge, as more than just individuals. It is a paradox, but we know that only in accepting

pain can we free ourselves from a life in which we run away from suffering.

### 31.

Our relationships are made beautiful by forgiveness, for it is the most sublime and integral form of love. Forgiveness rescues our interpersonal relationships from the formal and legal realm, giving them human warmth and beauty, like the gold with which broken pottery is repaired in the East. Indeed, it is an inevitable gesture in order to be in relationship with others and not allow ourselves to be shattered.

### 32.

The essential question which must be asked is: for the sake of whom should we forgive? We are aware of the healing power forgiveness has for the one who forgives. However, healing oneself and achieving inner peace does not exhaust the goals of forgiveness. Even more beautiful is forgiving selflessly. In fact, if we forgive only for our own good we can easily provoke the opposite effect: nourishing a selfish and narcissistic tendency, thus stifling the most beautiful fruit, which is the rebuilding of the relationship.

### 33.

We believe that forgiveness involves, first and foremost, being open to a bond, and possibly encompassing three areas: restoring the bond to create a new history from a broken

one; working to strengthen it; the creation of other new bonds to foster a constant relationship with others.

### 34.

Before all else, we should remind ourselves and the world that we make mistakes and fall short in relation to the perfection we wish to live. But forgiveness guides us to hope, because it opens new horizons, beyond our mistakes. In addition, realizing our own weakness makes us more attentive to others, thinking not only of ourselves, but of the harm we can cause others. In fact, we are often very sensitive to the offenses we suffer and the defects of others, but very insensitive to the harm we cause. Everything changes when we confront difficulties, not from the perspective of the difficulties, but rather from the perspective of what you mean to me.

### 35.

Forgiveness implies detachment from oneself, which results in seeing others in a different perspective. Simplicity, trust, openness, sincerity, humility, and disposition to be vulnerable, are necessary to approach others with this renewed vision implied in opening the window to forgiveness. Only this can open our minds to overcome the complexities of our psychology, delving into the importance of the bond that unites us by nature.



Photos: Ekaterina Krat

Signed in:

Beijing, 9 August 2017,

at the headquarters of the Chinese People's Association for Friendship with Foreign Countries

The "wypers" from

Bolivia, Brazil, Cameroon, Chile, China, Colombia,

Ecuador, Germany, India, Italy, Japan, Mexico,

Peru, Philippines, Russia, South Korea, Spain, USA





Photos: Ekaterina Krat





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In these past three years, we, the young people of the World Youth Parliament, have placed forgiveness as a key to our interpersonal relationships. It required total commitment, yet, thanks to this, we have seen the beauty of an authentic relationship. We have collected all of our experiences in this Manifest. We place it in your hands.

Nosotros, jóvenes del Parlamento Universal de la Juventud, hemos puesto el perdón como clave de nuestras relaciones interpersonales, en estos tres años de trabajo. Ha sido un ejercicio que ha requerido todo nuestro compromiso, pero gracias a ello hemos logrado ver la belleza que tiene una relación auténtica. En este Manifiesto hemos recogido nuestras experiencias. Las ponemos en tus manos.

我们，世界青年大会的年轻人，在这三年的工作中，把原谅作为我们人际关系中的关键。这是需要我们全身心投入的训练，但只有原谅才能让我们认识到一段真正的关系中的美好。这份宣言中凝聚了我们的经历体验，现在我们把交到你手上。

