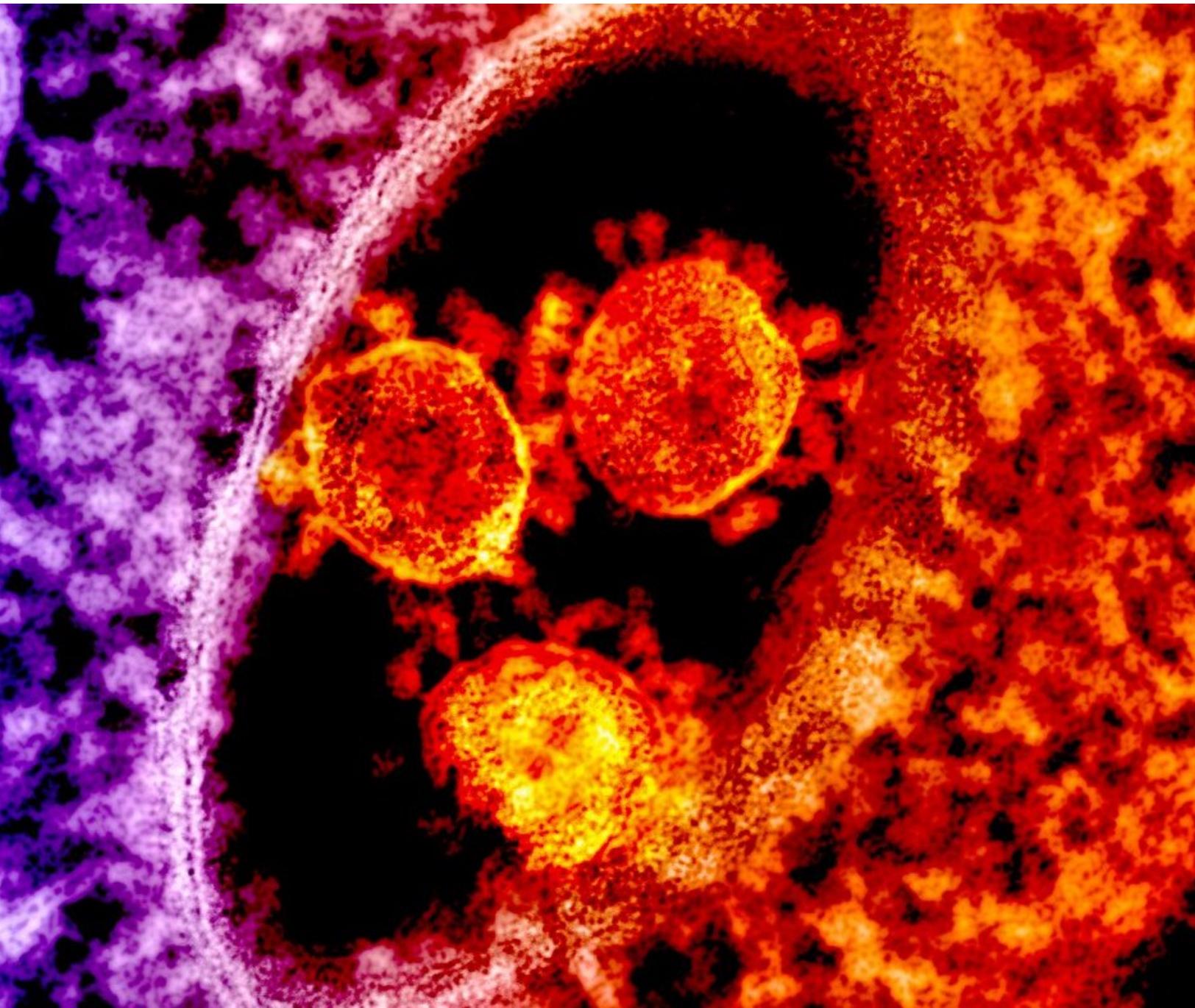


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PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



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Introduction

This issue of Pegasus responds to the remarkable global spread of the coronavirus, a pandemic which, when it emigrated from its point of origin, was immediately compared to the Black Death in the 14th century and the Spanish Flu of 1918. Though unseen, viruses are the scourge of humankind, a natural culling of our hopes. The toll taken by the HIV-AIDS virus has been 32 million out of 75 million infected. Globally, 37.9 million people were living with HIV at the end of 2018.

With all the mastery shown by humanity over the earth, it is humbling to acknowledge the continuing power over us of microscopic, marginally alive, quasi-organisms. We live within limits not of our own making, contrary to our deepest aspirations to always be masters of our fates, to always come out the winner in life.

Since the pandemic challenges the economy indirectly as a result of public health regulations and government restrictions on gatherings and personal movement, responses to the pandemic have been principally organized by governments and business. Our Principles for Business and our cognate Principles for Government, if well-grounded in actualities, should provide beneficial guidance for how firms and public agencies should best respond to what the virus has accomplished and what it most likely can accomplish in the coming months and years. We, therefore, in this issue include comments on how the principles might be best applied to respond to the pandemic. They provide standards against which to evaluate the pros and cons of decisions.

Richard Broderick interprets our Principles for Business as holding up a standard of fairness.

A recent complaint about CEO compensation awarded by the Kroger Company, when contrasted with the company's attitude towards its employees, presents a case study of unfairness with respect to employees as a valued stakeholder. A distinguished friend of ours sent me this story with a question: "Is this moral capitalism at work?"

But practical guidance is not the only way of thinking about how to live with a pandemic and limit its effects. Practicality may not even be the most meaningful way to position such an enormity within human consciousness of good and evil, fate and self-reliance, hope and despair. When we stand before the inexplicable and the very fearful, when society seems upside down and culture stands by helplessly in silence, the ancient instinct of our kind reaches out through faith to the transcendent.

We, therefore, also include in this issue, from a more theological perspective, some reflection on the Book of Job from the Old Testament in the Judeo-Christian tradition.

Robert Nalewajek of the Centesimus Annus pro Pontifice Foundation, U.S. chapter, sent me a perspective on the pandemic from Catholic Social Teachings. His comment resonates well with getting a grip on who we are and on what our responsibilities might be.

Also included are some wise comments from our colleague Ven. Anil Sakya, Honorary Rector of the World Buddhist University, putting the Buddha's wisdom at our service.

Finally, we include a review of the new Caux Round Table published book, *The Art of Leading* by Klaus M. Leisinger. In an era when the importance of good leadership is in full display, we offer this enticement to investigate this essential work further.

I hope these comments will be of encouragement to each of you at this time.

Stephen B. Young
Global Executive Director
Caux Round Table for Moral Capitalism

Coronavirus and the CRT Principles for Governments

Stephen B. Young
Global Executive Director
Caux Round Table for Moral Capitalism

With the unexpected emergence of the coronavirus globally, governments have been thrust into the front lines of containing its frightening ability to do harm. Of course, business must continue to support community needs for income, goods and services. With the restrictions on social distancing, lock downs, stay-at-home orders, the closing of restaurants and most stores and entertainment venues, we appreciate the value of business more than before. But faced with the contagion, we are dependent on efficient, safe and timely availability of public goods – proper regulation, education, hospital care, testing and tracing. The public, not the private sector, must step to the fore in preserving our quality of life and facilitating an early return to productive wealth creation and rising standards of living for our global community.

Guiding governments towards ethical performance of their responsibilities at this time is of high priority. Assessing the quality of government performance – good or bad - is also needed to maintain public trust in our institutions and to prevent abuse of power by those in authority when responding to the critical needs of the moment.

The Caux Round Table for Moral Capitalism (CRT) has proposed standards for the honorable and ethical performance of public responsibilities. What guidance might these standards give today's governments in acting quickly and forcefully to stop the transmission of the coronavirus and to care for those it infects?

First, it is reassuring for us to conclude that the CRT Principles for Government, proposed some years ago, have been validated by our experiences in the current pandemic. Our fundamental principle is that government is a public trust. For a just and prosperous society, the people must trust the government. And for social justice to prevail, the government must trust the people and not fear them.

FUNDAMENTAL CRT PRINCIPLE for GOVERNMENTS

Public power is held in trust for the community.

-Power brings responsibility; power is a necessary moral circumstance in that it binds the actions of one to the welfare of others.

-Therefore, the power given by public office is held in trust for the benefit of the community and its citizens. Officials are custodians only of the powers they hold; they have no personal entitlement to office or the prerogatives thereof.

-Holders of public office are accountable for their conduct while in office; they are subject to removal for malfeasance, misfeasance or abuse of office. The burden of proof that no malfeasance, misfeasance or abuse of office has occurred lies with the office holder.

-The state is the servant and agent of higher ends; it is subordinate to society. Public power is to be exercised within a framework of moral responsibility for the welfare of others. Governments that abuse their trust shall lose their authority and may be removed from office.

Trust is a social fact, superseding individual autonomy with joint or communal undertakings.

The trust present in any relationship is reciprocal. Trusting another is a predicate for them to trust us. But, as Ronald Reagan said, what is said with trust must be accomplished by deed. The reciprocity necessary to have trust must be maintained by all parties to the relationship.

The giving and keeping of trust minimize panic and fear. Trust provides reassurance. The old adage “Keep Calm and Carry On” rests on trust of self and in community. Trust encourages others to be resilient and to have the courage to trust and so builds social capital.

The first specific CRT principle for governments – discourse – should be at the center of government decision-making and social support for government actions. Now, discourse is unusually necessary. The virus is new; there is no precise precedent to guide government measures providing high confidence in their being correct. The data is uncertain; the models are imprecise and use opaque assumptions; interpretations are all over the place; experts are not in agreement; priorities are in conflict. Under such conditions, discourse encourages all to have open minds, to consider a range of facts and opinions, to be flexible and creative in coming to recommendations and making suggestions. To ignore discourse in responding to the virus would be to be grossly negligent, a breach of duty on the part of those in authority who need to maintain our trust in them.

Here is the guidance:

Discourse ethics should guide application of public power.

-Public power, however allocated by constitutions, referendums or laws, shall rest its legitimacy in processes of communication and discourse among autonomous moral agents who constitute the community to be served by the government. Free and open discourse, embracing independent media, shall not be curtailed except to protect legitimate expectations of personal privacy, sustain the confidentiality needed for the proper separation of powers or for the most dire of reasons relating to national security.

Using discourse is a process; it allocates power broadly and requires participation in moving to decisions. It is the inverse of silent, unquestioning obedience to hierarchy and authoritarian impositions.

The minimal use of discourse in China in responding to the virus was not obviously consistent with this ethical standard recommended by the CRT Principles. South Korea, Taiwan and Singapore struck more of a balance between a process of discourse and the imposition of unquestionable controls by government authority. Discourse does not undermine those in authority, for they can skillfully engage in such a process with ease.

Secondly, discourse enhances application of the rule of law. Discourse evolves standards for

officials to acknowledge and reasons for the actions which they should adopt. Discourse does not empower anyone who holds public power to act by fiat out of personal willfulness. Discourse opens up a dialectic, creating a dynamic development of understanding and wide acceptance of legitimacy.

One commentator put the current tension in our discourse around the virus this way: “Who should frame our options - politicians or experts?” Science can be faulted as being anti-democratic. Some argue that we must sacrifice our liberties in deference to consensus science; that the viral threat is addressable only through medical expertise. But if a people is to govern itself, its representatives must not be driven from the public square. Keeping them involved makes possible bringing the largest possible perspective to decision-making.

There cannot be and never will be exact scientific answers to many public problems. Expertise should inform good policy, but experts should not have the final word. Sometimes, we are beset with bad ideas which were not properly reasoned, presented, tested or screened.

In trying to contain the virus, we confront both economic and health problems. Therefore, we need both economists and epidemiologists. Who should have the upper hand? Who should be given the benefit of the doubt? Who should be held in higher esteem? Epidemiologists think about identifying and overcoming a biological enemy. They don't train themselves to think about costs. Economists, on the other hand, are accustomed to accepting tradeoffs where either way, there will be costs. Economists know that costless solutions cannot be found. There is an irreconcilable gap between these two worldviews.

The epidemiologists prefer to take all necessary measures to triumph over the virus. Economists, on the other hand, want to balance opening the economy, making a tradeoff between virus driven health outcomes and a broader human well-being that requires a functioning economy.

Discourse, not accepting a narrow zero-sum choice between only two polarized alternatives nor seizing on just one immediately appealing course of action, is the best way to frame decisions. Also, with discourse, decisions can be subjected to second thoughts, to new information. Steps can be taken, one at a time, in moving forward, evolving prudently as facts become more or less convincing and perspectives become comforting or, perhaps, disquieting, inflexible in cost allocations or excessively risk tolerant.

Next, under the second specific ethical principle to guide governments, limits are placed on the discretion of officials in their imposition of rules and regulations on the people. The purpose of ethics is ever to put limits on our discretion and restraints on our actions. It is an unwritten form of governance.

The second CRT specific principle holds that:

The civic order shall serve all those who accept the responsibilities of citizenship.

-Public power constitutes a civic order for the safety and common good of its members. The

civic order, as a moral order, protects and promotes the integrity, dignity and self-respect of its members in their capacity as citizens and, therefore, avoid all measures, oppressive and other, whose tendency is to transform the citizen into a subject. The state shall protect, give legitimacy to or restore all those principles and institutions which sustain the moral integrity, self-respect and civic identity of the individual citizen and which also serve to inhibit processes of civic estrangement, dissolution of the civic bond and civic disaggregation. This effort by the civic order itself protects the citizen's capacity to contribute to the well-being of the civic order.

Under this principle, governments are obligated to stop transmission of the virus and mitigate the harm it blindly and randomly causes in our communities. The principle insists that people are citizens – not subjects, which is something more mechanical and utilitarian for governments to use for their convenience. Citizens are not to be used by government for its benefit; they are to use government for their benefit.

Now, the notion of a government as a persona seeking to profit from its citizens, extracting in some way advantages for itself, is illusory. Governments are no more and no less than the people who hold power under official authority. It is individual officials – persons allowed to hold in trust various forms of police power and sovereign might – who may have the intention to benefit personally from use of their powers. It is individuals who corrupt government. Doing so, they place themselves above citizens in right and privilege.

Thus, CRT specific principle three does not legitimate any form of corruption:

Public servants shall refrain from abuse of office, corruption and shall demonstrate high levels of personal integrity.

-Public office is not to be used for personal advantage, financial gain or as a prerogative manipulated by arbitrary personal desire. Corruption – financial, political and moral – is inconsistent with stewardship of public interests. Only the rule of law is consistent with a principled approach to use of public power.

But under principle two, service of the people, government measures taken to limit the spread of the virus such as lock downs, closure of businesses and stay-at-home orders should be carefully designed so as not to trigger conflicts among members of the community or dissolve their capacity for moral integrity and self-respect. The principle would argue for less severe limitations on social and cultural life with more application of testing, tracking those with the virus and the wearing of face masks.

Next, the fourth specific principle speaks to the responsibility of government to secure persons in their liberties and use of property to maintain their material well-being.

Security of persons, individual liberty and ownership of property are the foundation for individual justice.

-The civic order, through its instrumentalities, shall provide for the security of life, liberty and property for its citizens in order to insure domestic tranquility.

In responding to the dangers of the coronavirus, this should guide governments to take a stand of “first, do no harm.” This would require giving respect to the law of unintended consequences. Many legitimate actions of government, in time, give rise to harmful, irrational or unwanted consequences. Thus, officials should be on high alert at this time for early warning signs that well-intended measures are creating new problems.

One example in the U.S. might be the insistence on using ventilators for people with serious infections. There is now some concern that the ventilators, with their tubes inserted into the throat and their powerful discharge of air, trigger an excessive over-reaction by our anti-body defense system, which in turn not only attacks the virus, but healthy organs as well, causing death. No cure should be worse than the disease.

Hippocrates, in his work *Of the Epidemics* long ago, advised:

“The physician must be able to tell the antecedents, know the present and foretell the future — must mediate these things and have two special objects in view with regard to disease, namely, to do good or to do no harm.”

This advice applies to anyone ministering to others for their benefit. It is a demanding requirement – both knowing the past and predicting the future.

The intellectual or moral arrogance many times induced by expertise or the possession of authority is a danger to the commonweal. Humility in those given public power is always more ethical.

This demand for paying close attention to the facts as they are and not as we might wish them to be is further justified by the sixth specific CRT principle for government:

General welfare contemplates improving the well-being of individual citizens.

-The state shall nurture and support all those social institutions, most conducive to the free self-development and self-regard of the individual citizen. Public authority shall seek to avoid or to ameliorate conditions of life and work which deprive the individual citizen of dignity and self-regard or which permit powerful citizens to exploit the weak.

-The state has a custodial responsibility to manage and conserve the material and other resources that sustain the present and future well-being of the community.

Responding to the pandemic with equity among citizens is required. Conditions of life, as experienced by the people, are a paramount concern. This should restrain government from excessive use of its general powers of police to shut down economic activity and seek to throttle social and cultural experiences which give meaning to individual lives.

It is not ethical for a government, or more precisely its managers, to assume the right of dictating to all how they should live. That is not service. That is dominion of a few over the many.

And because of the necessity in these circumstances when unusual social control by the state must be accepted to control the harms threatened by the new virus, whatever government does must be openly explained and justified with good reasons. This is required by the seventh specific CRT principle for the public sector:

Transparency of government ensures accountability.

-The civic order shall not act with excessive secrecy or provide its citizens with inadequate information as to the acts and intentions of the civic order and its instruments, which secrecy or withholding of information would prevent its citizens from participating in the discourse that provides the civic order with its legitimate authority.

When the government seeks great power, its purposes and its actions must be placed under extraordinary scrutiny. The government's need to be trusted by the public grows proportional to its claims of authority and assertion of power.

Finally, we hear it said in the U.S. that "we are all in this together." Might that not apply with equal truth to the entire world? The virus originated in China and now has found sustenance in every country. Borders between countries have taken on new meaning as barriers to stop transmission of the virus. But, at the same time, knowledge and best practices from one community can assist others in doing a better job of protecting itself. A medical breakthrough here can do good everywhere and so should be shared. Collaboration and partnerships are ethically more important under these circumstances than the self-centered competition and victimization of others called for by social Darwinism.

As important is that our economic well-being is served by global supply chains and foreign markets. Money borrowed in one country might be owned by citizens of another. International organizations set common standards, coordinate transportation and access to financial assets. To live well, we benefit from a global economy.

The eighth specific CRT principle for government give our global reality an ethical dimension:

Global cooperation advances national welfare.

-Governments should establish both domestic and international conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, live together in peace as good neighbors and employ international machinery and systems for the promotion of economic and social advancement.

Conclusion:

Giving consideration to the CRT ethical principles for government will serve us well in these times. Such fidelity can properly empower governments to act and, as well, empower the people to trust their leaders and properly appreciate their efforts.

Principles for Responsible Business: In the Face of a Pandemic

Richard Broderick
Director of External Affairs
Caux Round Table for Moral Capitalism

The international community is in the midst of an ongoing, still unfolding crisis that touches all aspects of human society and demands an effective international response to bring the coronavirus pandemic under some kind of control. We have faced such disasters in the recent past and, indeed, possessed an effective central government pandemic response team established during the Presidency of George W. Bush who personally oversaw the creation of this team in the wake of the MERS epidemic in the middle of his second term.

Unfortunately, this monument to President Bush's foresight and leadership was disbanded. While a new team has recently been cobbled together, its messages are mixed. Government, as Ronald Reagan famously proclaimed, is not the solution, it's part of the problem. Whatever validity that slogan had in the 1980s, it is certainly bearing fruition today.

More than ever in the face of such a massive emergency affecting every person and every institution on the planet, it is incumbent that all elements of society join together to respond in a way that minimizes, rather than aggravates, the danger.

The Caux Round Table for Moral Capitalism's (CRT) Principles for Business were not drafted 25 years ago in the face of a global pandemic. However, these seven core principles do offer an effective guide to how best the global business community might respond. It is time to review CRT's principles and see how each helps create a set of concepts and actions that will help business play an essential role in seeing us through to tomorrow.

Seven core principles underlie the CRT's approach to responsible business practices. They are rooted in the recognition that neither the law, nor market forces are sufficient to ensure positive and productive – in every sense of the term – conduct.

Principle 1: Respect stakeholders beyond shareholders. A responsible business has responsibilities beyond its investors and managers.

Principle 2: Contribute to economic and social development. In many parts of the world, including the U.S., chronic inequality not just of income, but in access to health care and adequate nutrition has put millions of people at even greater risk of death than they might face otherwise. One example can suffice to represent the larger problem: researchers have determined that in people over 50, untreated hypertension is one of the leading causes of death by the coronavirus. Americans fortunate enough to be enrolled in insurance programs that underwrite several highly effective and relatively inexpensive medications that control hypertension do not face this risk. Unfortunately, owing to long-standing legal, moral and economic disparities, large segments of our society still struggle with untreated hypertension. This is especially true for the country's black population.

Principle 3: Build trust by going beyond the letter of the law. What if instead of firms asking “Is this legal? Can we get away with it?,” they instead looked at the whole sequence of operations, from sourcing, to workforce, to the communities in which they operate, to the natural environment and ask “Is this the moral thing to do?” One of the more bizarre realities of the 2008 market crash is that tranching AAA-rated with low-rated derivatives and selling them as AAA-rated was, due to a loosening of regulations in the late 1990s, not illegal. Doing “God’s work” did not require operating honestly and with integrity. Today, the question of moral capitalism is even more urgent. The coronavirus pandemic is a crisis in which we must all be asking how we can help each other, not how can I profit off this situation?

Principle 4: Respect rules and conventions. There are laws and then there are moral rules and social conventions. In almost every imaginable circumstance, the law must be obeyed (except in those circumstances when the “law” in question is specifically targeted at repressing certain segments of the population). But the rules and conventions that govern our interactions with each other and the world-at-large are, for the most part, not backed by legal charters, but by whole experiences of human society.

Principle 5: Support responsible globalization. A globalized economy offers a bounty of good opportunities, but it also leaves open the exploitation of workers and the environment in other parts of the world. The bottom line: moral capitalism is not a rubric applicable to one part of the world. It is universal.

Principle 6: Respect the environment. Just as we must all act in solidarity to get through the current pandemic without suffering irreversible medical and even political damage, so we will only survive the even more catastrophic prospect of climate change.

Principle 7: Avoid illicit activities.



Kroger's \$21 million man

Judd Legum May 13

Kroger, the nation's largest supermarket chain, is barreling ahead with plans to revoke its \$2 per hour increase for frontline workers. The company called the increase a "hero bonus" intended to compensate employees for continuing to work during a pandemic. But as this bonus is being phased out, suggesting a return to normal operations, Kroger employees continue to die of COVID-19.

On Monday, the Detroit Free Press reported that James Andres, a 60-year-old Kroger cashier, had died after contracting the virus.

Most recently, Andres worked on the front lines of service during the coronavirus pandemic as a cashier at Kroger in Westland. He had taken that job only recently in March, his sister said.

Andres took great joy in a lifetime of giving and entertaining those around him.

He had built long lasting friendships in accounting and acting. He had starring roles at several community theaters, including St. Dunstan's Theatre Guild of Cranbrook in Bloomfield Hills. He is fondly remembered for one of his first roles as Linus in "You're a Good Man, Charlie Brown" at St. Florian High School in Hamtramck in 1974.

Andres is at least the fifth Kroger employee in Michigan to die from COVID-19.

On Tuesday, Kroger confirmed that a manager at its store in Tennessee has died after contracting COVID-19. "We were deeply saddened by the passing of one of our Kroger family members who worked at one of our stores in Murfreesboro, TN. We are mourning along with the family during this extraordinarily difficult time," a Kroger spokesperson said. "And we are continuing to take steps to support and safeguard our associates and customers."

Why Do Bad Things Happen to Good People? Reflections on the *Book of Job*

Stephen B. Young

Job 5:7: “Yet man is born to trouble, as the sparks fly upward.”



Job's Evil Dream by William Blake (1805 – 1806)

Is the emergence of Covid-19 just bad luck for the world or does it have moral force as recompense for something we have done wrong?

Trying to understand why bad things happen to people seems to be a human preoccupation since the emergence of our different cultures and religions. We seem to need a conviction that life is just.

Are accidents and illnesses punishments for our wrongdoing? Are they only inexplicable and random bad luck? If we live morally admirable lives, why are we not rewarded with good fortune?

We have been socialized in many families to link our disappointments and hardships with being undeserving, with acknowledgement of guilt or shame. Our laws and social customs punish those who violate norms – doing whatever is defined by the community’s moral thinking as being “bad.”

Why are there disparate outcomes among people? Some who are unworthy become rich and famous. Others who are good and deserving suffer unfairly or go through life without high status and ease of living.

Is the God of Abraham equally merciful to all? Or, having given us free will, did Yahweh then step back from personal responsibility for whatever happens to us and so turns our fates over to ourselves, for better or worse?

Will Yahweh reward us only if we “walk in his ways,” as the Bible instructs and punish us if we take another path? If we are righteous, then what can we expect? If unrighteous, then what? Would our negligent shortcomings be judged differently than intentional disobedience?

Adam and Eve did not have to listen to the serpent and eat of the apple. They did so of their own free will and violated a rule set for them. In modern terms, they had agency and used it. Their punishment was, therefore, justly imposed in consequence of their decisions.

The moral lesson in this story is that judgment on how we choose to live awaits all of us.

But what of those born without having much agency in secular terms of wealth and power, without being able to make many practical choices, who live in a kind of servitude? How should they be judged?

In Biblical terms, they still have moral agency, though their free life choices are few. They can still be judged for the quality of whatever decisions they do make.

We are told in Judeo-Christian teachings that there is a Heaven and a Hell – each a destination for different kinds of people. Jesus said that sheep must be separated from goats on the day of judgment.

Is there any justice on earth if bad things happen to good people? One school of ethics – deontology (Immanuel Kant; John Rawls) – advocates being good only for the sake of being good, regardless of how we might benefit personally from such conduct.

Another school – utilitarianism (Bentham; Herbert Spencer) – tends to look at the benefits that flow from actions and calculating what is good for us, as well as what is good for others. In utilitarianism, we are not judged by a higher moral authority, but we still reap what we sow and we are bound to judgment under government law if we violate such rules.

Thus, like Adam and Eve, for some of us, there is a tendency to do what brings us benefit, cutting corners and abusing our powers in violation of some norm or even law in the hope that we can get away with such disobedience. Many instances of bad business ethics or corporate irresponsibility seem to invoke such calculations of chancing imposition of personal accountability.

I don't think morality can accomplish its benevolent mediation of individual and community if we individually do not either internalize its norms within our character, psyche and ego or calculate the probability of accountability and seek to avoid its discipline by being virtuous.

Buddhism has beliefs about karma such that our is deeds what we get out of life – good from good deeds, bad from bad deeds. Mahayana Buddhism provides for intercession from Bodhisattvas that we may overcome ill fortune. Many older cultures – the Greeks for example – ascribed the evil which befalls us to the spite of some god or spirit. Ancient Chinese religion ascribed to Heaven (*Tian*) power and intention to punish those who offended the *Tao*.

In the Old Testament, the *Book of Job* confronts this uncertainty of why bad things happen.

Since I first read through the Bible, I have found the *Book of Job* the most unsettling, the most difficult to square with the teachings of Jesus as taught to me in my Protestant tradition.

I did not like the fact that it was Satan who provoked Yahweh to make Job miserable. Why, I wondered, would a just and loving God accept to do something so mean and cruel. Just to test Job?

The text gives us eloquent and sophisticated human reasons proposed by Job and his four friends to answer the question “Why Job?”. At the end of the Book, Yahweh speaks to reject each and every proffered answer to the question of why bad things happen to good people.

For what's it worth, my take on the *Book of Job* is that Yahweh's position is: he created the cosmos and all within it for his purposes; he created us to live and die in the cosmos; the cosmos is; he gave us free will; what happens, happens – we must make the best of it; what he does is not for us to measure with our minds according to our desires or fears; his reasoning is for us ineffable, absolutely unknowable, just what “is.” Accordingly, we are on our own, waiting for Godot, as Samuel Beckett once put it. Asking “why?” is a waste of our time in a cosmos which has no human moral sense.

Following Cicero, George Washington once advised, “Let us raise a standard to which the wise and the honest may repair. The rest is up to God.”



With permission from Yahweh, Satan takes from Job his oxen, donkeys, sheep and camels, puts his servants to the sword and kills his sons and daughters. Job's response was to proclaim "Yahweh gave, Yahweh has taken back. Blessed by the name of Yahweh." He did not sin out of anger or reproach Yahweh out of sorrow.

Then, Satan gave Job malignant ulcers, but still he did not curse Yahweh.

But he did curse the day of his birth: "Why was I not still-born or why did I not perish as I left the womb? ... Why give light to one who does not see his way, whom God shuts in all alone?"

Eliphaz told him: "... those who plow iniquity and sow disaster, reap just that." "No, misery does not grow out of the soil, nor sorrow spring from the ground. It is people who breed trouble for themselves." "Does not your piety give you confidence and your integrity of life give you hope?"

But, he warned Job: "Can a mortal seem upright to God, would anybody seem pure in the presence of his Maker? God cannot rely even on his own servants, even with his angels he finds fault." Eliphaz then advised Job to ask God for correction.

But Job just asks to die – “Is not human life on earth just conscript service?” ... “What are human beings that you should take them so seriously, subjecting them to your scrutiny, that morning after morning you should examine them and at every instant test them?” Suppose I have sinned, what have I done to you? ... Why do you choose me as your target?”

Bildai then advised Job: “Seek God and plead with him, for “God neither spurns anyone of integrity nor lends his aid to the evil.”

Job puts him off: “I can only plead for mercy with my judge. ... he who crushes me for one hair, who, for no reason, wounds and wounds again, not even letting me regain my breath, with so much bitterness he fills me. ... I boldly say: he destroys innocent and guilty alike.”

“Since I have lost all taste for life, I shall give free reign to my complaining; I shall let my embittered soul speak out: ... Why did you bring me out of the womb?”

Zophar rebuked Job: “Is wordiness a proof of uprightness?” He advised Job to let God speak and show that he is calling you to account for some sin; to repudiate that sin which [you have] doubtless committed and then to lift up an unsullied face and sleep secure.

Job dismissed his advice: “Doubtless you are the voice of the people and when you die, wisdom will die with you.” Job complained that people seek to find fault with their betters. Those who “make a god of their fist” are left in peace. “But will anyone produce the pure from what is impure? No one can.”

Eliphaz accused Job of repressing reverence for God.

Job dismissed speech and justification as useless: “When I speak, my suffering does not stop. ... God has handed me over to the godless and cast me into the hands of the wicked.”

“You take this superior attitude and claim that my disgrace is my own fault. I tell you that God has wronged me and enveloped me in his net. ... he uproots my hope as he might a tree.”

Job then asked: “Why do the wicked still live on?...”

Eliphaz was not moved, calling again on Job to make peace with God, return to him humbled for “he casts down the pride of the arrogant.”

Job admitted that his lament was rebellious, but affirmed that “I have walked in his way without swerving; I have not neglected the commandment of his lips, in my heart I have cherished the words of his mouth. That is why I am full of fear before him. ... God has undermined my courage.” “I take my stand on my uprightness, I shall not stir: in my heart I need not be ashamed of my days.”

Zophar argued that the wicked do not prosper. But suddenly, he asked where do we learn wisdom and from where comes our intelligence? He proposed: “Wisdom is fear of the Lord and intelligence is avoidance of evil.” In other words, the wise and the intelligent seek uprightness and so avoid Yahweh’s ire and punishment.

Job continued to feel sorry for himself, asking what portion has been allotted to him from above if not the disasters appropriate to the wicked? If God would weigh him on accurate scales, God would recognize his integrity.

Elihu then asks Job why he quarrels with God, for God is greater than any human person. Intelligent people know that God never does wrong. “Even if you are upright, what benefit does that confer on God ... who is like the clouds high above us. ... Your wickedness only affects others in this world; it does no harm to God.” Those who groan under the weight of oppression and cry out for help to escape the tyranny of the mighty get no response from God “to be spared the arrogance of the wicked.”

Elihu, too, insisted that God does not reject anyone whose heart is pure, does accord fair judgment to the afflicted, upholds what the upright deserve. He disciplines kings who are led astray by abundance, corrupted by expensive presents, who take the penniless to law, but not the powerful. Do not question Yahweh, he advised.

Then Yahweh spoke: “Where were you when I laid the earth’s foundations? ... Have you ever in your life given orders to the morning or sent the dawn to its post, to grasp the earth by its edges and shake the wicked out of it? ... Is it your wisdom that sets the hawk flying when he spreads his wings to travel south? Does the eagle soar at your command ...?”

Job answered: “My words have been frivolous: what can I reply?”

Yahweh asked: “Do you really want to reverse my judgment, put me in the wrong and yourself in the right? Have you the strength of God?”

Job admitted ignorance and in that admission, he acquired knowledge: “You have told me about great works that I cannot understand, about marvels which are beyond me, of which I know nothing. ... I retract what I have said and repent in dust and ashes.”

Yahweh then gave to Job double what he had before his descent into desolation. He came to have seven new sons and three new daughters and thousands of sheep, camels, oxen and she-donkeys.

But his old servants and his children who had died were still dead. Collateral damage?

And what can we learn from this today in a world afflicted with the coronavirus, which will bring many of us to death?

That we should do our best and not be angry with one another over consequences the reasons for which are not fully ours to understand.

With this conclusion in mind, I offer the advice of Abraham Lincoln:

“With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, ... to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.”

THE CRISIS & THE CURE

THE COVID-19 PANDEMIC

Are government leaders adequately addressing the necessary balancing between keeping people healthy and significant economic impacts?



We have witnessed an extraordinary scope and impact of infection and death rates: overcrowded hospitals, dwindling supplies of ventilators and protective equipment, and shortages of staff.



Parts of the country remain on “lock-down” and the economy suffers - millions have lost their jobs and businesses are shuttered.

Does Catholic social teaching offer insights into these discussions?

In short – **yes!**

The framework is **The Common Good.**

The common good is “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.” (*Catechism of the Catholic Church, 1906*)



In fact, Catholic social teaching “demands” government take up this responsibility:

» Attaining the common good is the **sole reason** for the existence of governments.

» The Church insists public authorities must “arbitrate... between various particular interests” to attain the common good.

» It is in the “political community that the most complete realization of the common good is found.” (*Catechism of the Catholic Church, 1910*)



Government issued guidelines, restrictions, etc. should be developed on deliberations considering all consequences – economic, health and civil liberties.



Clearly, the ‘crisis & cure’ debate is a valid one

To ignore this responsibility and opt for any singular focus, without a full deliberation of causes/effects would represent an abrogation of the state’s responsibilities.

The Church offers guidelines those responsible for solutions must consider:

» **The common good** “is concerned with **the interests of all**” (*Pope Leo XIII, Rerum Novarum, 51*)
“without favoring any individual citizen or category of citizen.” (*Pope St. John XXIII, Pacem In Terris, 56*)



» “**Every single citizen has the right** to share in it.” (*Pope St. John XXIII, Pacem In Terris, 56*)

» The common good applies to future generations. (*Pope Francis, Laudato Si’, 159*)

» Public authorities must ensure the security of society only **through morally acceptable means.** (*Catechism of the Catholic Church, 1909*)

» “[U]ltimately” the common good “demands **a correct understanding** of the dignity and the **rights of the person.**” (*Pope St. John Paul II, Centesimus Annus, 47*)



» “There cannot be holistic development and universal common good unless people’s **spiritual and moral welfare is taken into account.**” (*Pope Benedict XVI, Caritas In Veritate, 76*)



Our political decision makers must understand: The common good is not “simply the sum total of particular interests; rather it involves an assessment and integration of those interests on the basis of a balanced hierarchy of values.” (*Pope St. John Paul II, Centesimus Annus, 47*)

Those values are identified by Catholic social teaching, especially the key principles of:



HUMAN DIGNITY



SOLIDARITY



SUBSIDIARITY

CAPP-USA

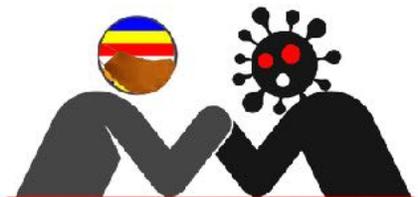
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Reflections from the Honorary Rector



Guarding the World from COVID-19!



Buddhists vs Coronavirus

Living as we do in the era of COVID-19 when we are provoked through every available channel to deviate from our normal life, and when social unrest, economic hardships, and health is in danger further fuel volatile emotions, the need for extra protection becomes especially imperative: protection for oneself, protection for the world.

The Buddha points to two mental qualities as the underlying safeguards of the World, thus as the protectors of both the individual and society as a whole. These two qualities are called in Pali **Hiri** and **Ottappa**. **Hiri** is an innate sense of shame over transgression; **ottappa** is moral dread, fear of the results of wrongdoing. The Buddha calls these two states the bright guardians of the world. He gives them this designation because as long as these two states prevail in people's minds the human standards of the world remain intact, while when their influence wanes the human world falls into trouble, in worst case becoming almost indistinguishable from the animal realm (Itiv. 42).

While moral shame and fear of wrongdoing are united in the common task of protecting the mind and action, they differ in their individual characteristics and modes of operation. **Hiri**, the sense of shame, has an internal reference; it is rooted in self-respect and induces us to shrink from wrongdoing out of a feeling of personal honor.

Specially, in this time of COVID-19, **Hiri** or the sense of shame needs to be cultivated more than ever. One should cultivate self-respect and take full self-responsibility in keeping oneself away from the COVID-19. One should be shame in avoiding a close interaction with people because close physical interaction proven to be the main cause of spreading the COVID-19. Accordingly, with the sense of self-respect and responsibility one should often wash one's hands with soap, apply alcohol to be free from virus, wear facial mask to avoid virus transmission etc.

Ottappa, fear of wrongdoing, has an external orientation. It is the voice of conscience that warns us of the dire consequences of transgression: blame and punishment by others and the painful kammic results of wrongdoings.

In this time of COVID-19, **Ottappa** or fear of wrongdoing plays greater role in keeping world safe. One should cultivate to take responsibility of society. One should be fear of being a super spreader of the virus. One should be fear of laws that force us to keep social distancing. One should be fear of being a victim of the COVID-19. One should be fear of social mingling because through social mingling one could be either a spreader or receiver of the virus at the same time.

By cultivating within ourselves the qualities of moral shame and fear of wrongdoing we not only accelerate our own progress along the path to happiness, but also contribute our share toward the protection of the world from COVID-19. Given the intricate complications of the COVID-19, to make the sense of shame and fear of wrongdoing the guardians of our own selves is to make ourselves guardians of the world.

The Art of Leading: The Significance of Personality and Character in the Choice of Leadership Personalities in the Economy

By Klaus M. Leisinger

A Quick Review by Richard Broderick

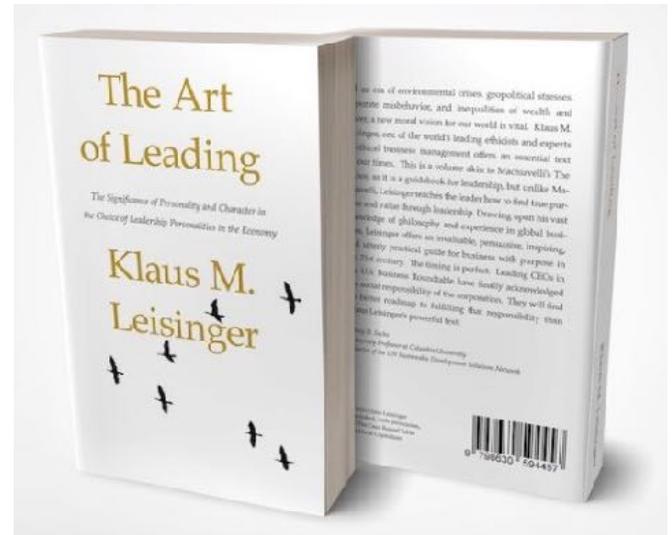
Encountering a book aimed at business executives, consultants and academics who teach management theory with a title like *The Art of Leading* is usually a task that elicits a weary sigh. A reader automatically expects some kind of shallow, boiled-down cross between Machiavelli and Norman Vincent Peale or perhaps a series of simplistic nostrums cobbled together by a columnist moonlighting from a newspaper business section; you know, the kind of tract that offers “on-the-scene” insights on how to get your day-old sushi business up and purring, etc.

In this case, however, the title belongs to a book whose contents are not only worthy of a business audience, but offer an integrated sequence of arguments and analyses all of us could benefit by reading. How many tomes with names like *The Art of Leading* offer a 27-page bibliography containing citations from sources *that range from the Harvard Business Review* to online magazines like *Alternet* to encyclicals issued by Popes John Paul XXIII, Benedict XVI and Francis I? Not many, I assure you.

The book is the work of Klaus Leisinger whose career in academia, business and as founder and president of the Global Values Alliance might lead a reader to expect a weighty tome, offering more work than enlightenment.

Not so. *The Art of Leading* is a clear and, above all, eloquently expressed thesis that manages, however unlikely it might seem, to demonstrate that Erich Fromm’s groundbreaking *The Art of Loving*, which argues that being governed by love, in the broadest and most profound meanings of the word, is as much a key to true success in the workplace as it is everywhere in life.

It is, above all, the basis of a form of “success” that benefits all stakeholders of enterprises in the capitalist world, not merely shareholders and upper management. By combining pragmatic compassion – you help me, I help you – with agapé, the embrace of a universal and unconditional love of the cosmos, it is within our grasp, Leisinger argues, to shape an economic system that sustains the environment – natural, human, political and financial – while maintaining the freedom to choose where we work, what kind of work we do, who will serve as our political leaders and more.



Given enough time, human beings can get used to almost anything, Dostoevsky argued. And that, he declared, is both our greatest strength – and our most dangerous weakness. We are very adept at compartmentalizing our lives and our sense of consciousness: a critical skill for a species of relatively small physical prowess (compared to, say, bears and tigers) and a wide and highly variegated range of undertakings necessary for survival.

In the capitalist world, the emphasis of this compartmentalization tends to fall on the individual, as opposed to the collective. I *know* I can make this happen tends to supersede the deeper question of *should* I make this happen, regardless of the benefit to others. This emphasis lies at the heart of why capitalism was born and first flourished in the west.

In time, however, that has led to an economic system whose internalizing of profits, while externalizing costs has bequeathed us with a mentality in which industries and individual enterprises operate as if everything and everyone is either a resource or a potential consumer, here to be used, used up and then discarded.

Of late, society's long-standing objection to profit *über alles* has taken on an even greater urgency. Today, it's not just an individual city or region or even country that suffers from irresponsible business practices; it is the entire planet, including the natural environment upon which human civilization – and *any* kind of economic system – relies for survival.

Can we respond in a manner that is able to reconcile and preserve what is best about capitalism – its enormous power to marshal resources and enrich whole societies – with what must be done to preserve our world?

Yes, Leisinger proposes, if we learn that *The Art of Leading* depends upon *The Art of Loving*, where “love” is practiced in the broadest and most beneficent sense.



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