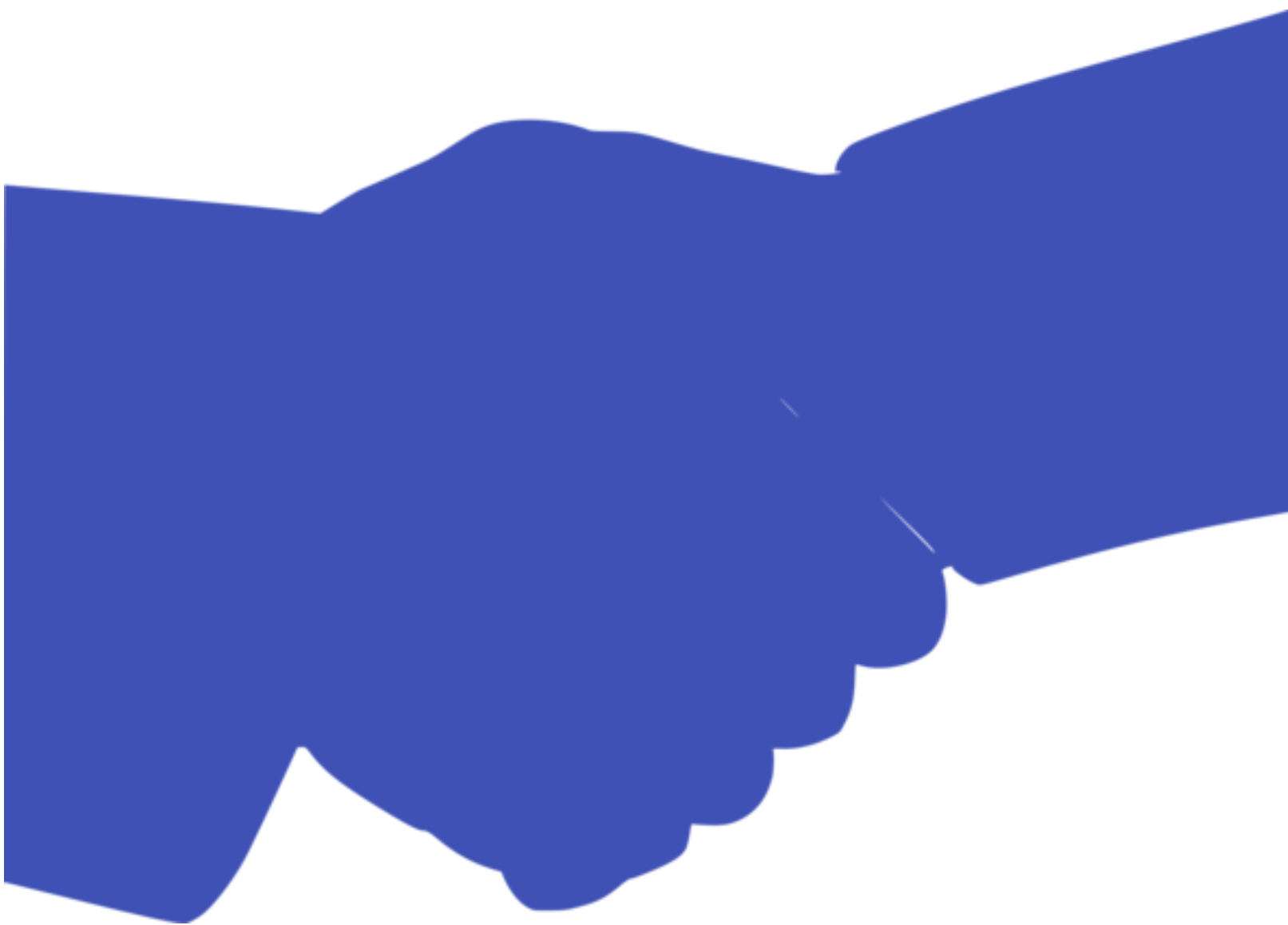


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# PEGASUS

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



# *Pegasus*

Introduction by Stephen B. Young	Page 2
The Charmed Structure of Friendship by Michael Hartoonian	Page 3
Designing Friendships by Michael Hartoonian	Page 11
Russian Church Social Concept by Stephen B. Young	Page 17

# Introduction

This issue of *Pegasus* brings you reflections on application of our moral sense on two not often discussed levels – friendship and religious social teachings.

Friendships, like much of life, have both selfish and unselfish modalities. Each friendship is an intentional instance of our applying our moral sense to another. If we were more intentional in thinking and designing our relationships, we might apply the frame of friendship more generously and more frequently. This, most probably, would improve our selves – our human capital – and enable us to provide better quality social capital to our society.

Would emphasis on friendship lead to more communitarian and less narcissistic outcomes in our lives?

Should firms, therefore, use friendship modalities with their employees, customers and communities? What might that look like? Could capitalism become more forthcoming with its benefits and less unequal if the paradigm of friendship were consciously in our minds?

Those, however, who did not reciprocate as friends would of necessity be treated as strangers and with more distance and suspicion. How, then, should we act as friends when the relationship is under strain or our friends turn a cold shoulder to us?

Secondly, this edition makes available to you selections from the social teachings of the Russian Orthodox Church. The position of the Church, right now, has been applied to the Russian invasion of the Ukraine by the Patriarch of Moscow in support of the Russian effort. Most commentators on the war in Ukraine have paid no attention to the moral dimension contained within the Russian Orthodox statement “The Basis of the Social Concept.” The statement does reflect a moral sense and asserts its legitimacy as embracing a divine origin.

When a claim is made that the judgments of the moral sense have divine provenance, how should we react? With acceptance? With scorn?

If friendship, rather than a sense of divine mission for the Russian people, was operative, then would there now be a war in Ukraine?

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

# The Charmed Structure of Friendship

Michael Hartoonian

*Friendship is precious...*

*Thanks to a benevolent arrangement*

Thomas Jefferson

## Introduction

Has friendship really faded and if so, why?

As Jefferson suggests, the structures of friendship are defined by a complex and fragile **benevolent arrangement**.

Can benevolent arrangements be defined and what is their relationship to moral capitalism?

**Friendship** - As defined in antiquity and is true still today, friendship is best understood as having a companion where each other's home is as your own. Being a friend demands optimism and the soul of a grateful child because the essence of friendship rests upon its innocence and transcendent nature. Friendship means giving a friend the space to make a mistake. Friendship is always more than a bond between or among people. It must be referenced to a higher ideal, a mutual perception of excellence or the perfect. Whether in love, wealth, sport or social/economic/cultural enterprise, this ideal (of friendship) is something more. This transcendent and existential spirit or glue of friendship is the civilizing instrument that exposes the human soul, cutting down to the core of life's meaning, all within mutually conceived cultural designs. Friends are always, by definition, linked, not as much to each other, as to a common transcendent imagination and through that linkage, their eyes are open to the true human **bond**.

## The Contemporary Problem

For some time now, we have experienced a kind of social and cultural pathology. This sickness might best be described as a dissolving of rightful habits and character. It is, to some degree, the analysis made by T.S. Eliot in *The Hollow Men*. Eliot begs us to disclose (to ourselves) our spiritual degeneracy, ethical decay and loss of identity. Eliot would, no doubt, argue that we no longer appreciate Adam Smith's economic moral sentiment of "self-interest, properly understood." Nor do we understand *nomos*, the Greek word for law. However, *nomos* meant something different and something more. Homer makes clear in the *Odyssey*, unlike his emphases on war, narcissism and hubris in the *Iliad*, that the "man" of excellence, accomplishment and character must also have an internal moral compass. That is, character and responsibility must (be) and be representative of our identity. Maybe not so surprisingly,

today, the world claims the *Iliad* as its value source – choosing deadly moral options – celebrity has supplanted hero; consumer has replaced producer; feelings have replaced thinking; aesthetics no longer is understood as a standard; truth has given way to lies; reality has been overtaken by virtual reality; citizen has morphed into subject; excellence has been replaced with mediocrity; and **friendship**, defined in trust, character, love and beauty, has faded into the pain of estrangement and fear.

- Trend data, reported from surveys over the last twenty years, show clearly that people have fewer and fewer friends (*The State of American Friendship: Change, Challenges and Loss* - The Survey Center on American Life, Daniel A. Cox. May, 2021):

*Despite renewed interest in the topic of friendship in popular culture and the news media, signs suggest that the role of friends in American social life is experiencing a pronounced decline. The May 2021 American Perspectives Survey (found) that Americans report having fewer close friendships than they once did, talking to their friends less often and relying less on their friends for personal support. I suspect that this is true for much of the world and it pre-dates the Covid pandemic.*

- A new Gallup poll (February 2022) found that only 38% of Americans are satisfied with their lives, down 10 percentage points in just two years! Scales of happiness are falling and this trend cuts across all 16 criteria measured in these polls.
- Another concern that we should be mindful of is the measured increase in narcissism (personality inventory) among college students (NPI scores, 1982 – 2006). Those scores went up from 15.6 to 16.9 on a scale of 14 to 18. This is disturbing.
- We can go back to 2000 when Robert Putnam, in *Bowling Alone*, wrote about the difference between “bonding” versus “bridging” social capital. Bonding, which I would relate to friendship, deepens human connections. The family is the archetype. But bonding can also occur within a neighborhood, a political party or a church, so long as there are strong ties within the institution. More will be said about this in a later essay. For now and for at least 50 years, we have talked a great deal about the contradictory notions that focusing on the impact of weaker ties and greater diversity is the pathway to more creativity. But as the population grows older, we are seeing here and across the world, individuals claiming that they are ultimately driven towards tighter/smaller circles, from “ideological tribes” to apocalyptic sects; from video games to fantasy football; from political parties, to online universities and online dating. In all of this, we are hearing the human cry for stronger bonding. Yet, in survey after survey, individuals claim a sense of loneliness unknown in previous generations. We have invented the concept of **human capital** without understanding human nature or capital.

These conditions, however, do not explain the core issue or cause of an increase of narcissism or loneliness, nor the decrease in friendships. That cause is reserved for our confusion between hyper - reality and reality, between the synthetic (matrix) and the real. Perhaps the best way to think about this confusion is to think about a map of your neighborhood or region. Imagine that the map is the same size as the landscape and represents it perfectly. But instead of living in your real neighborhood, you decide to live in the map – in hyper-reality. This is what many people are doing now. We want to live in the matrix...to have the power of the superhero, to look like the model of beauty or brawniness. In hyper-reality, you can live beyond boundaries of human limitations.



Advertising and social media have created maps that we now believe are our realities. But it's deeper than that. According to recent data, his “living-online” has given us unsatisfying lives, lives that are fake. Within these fabricated “realities,” identity becomes fluid and ethics have no hold on behavior because we no longer know who we are - avatars all.

This confusion between our maps and reality is so ubiquitous that our temporal and spatial knowledge, so necessary for cognition, reasoning and judgements, has atrophied to the point that we have abandoned the perspectives of our generational covenant, as well as the aesthetic stewardship of our home, writ large. Worst of all, in our social and intellectual laziness, we have created lives driven by the fake or synthetic philosophies of neo-Marxism and post-modernism. These philosophies of Hegelian synthesis cannot withstand the light of reality. But we seem uninterested in reality or deny it.

Most of us have now “escaped” to the matrix of our own escape room, where life is fake; meaning is fleeing; anxiety is high; banality is the measure of quality; and the meaning of **friend** is slowly erased from conscientious.

### **Friendship: An Inquiry into the Fashioning of Benevolent Arrangements**

There's a story about Vince Lombardi at the time he left his position as coach of the Green Bay Packers. A reporter asked him: “What was the most important attribute of your teams in Green Bay?”

Lombardi: “LOVE. These gentlemen love each other and they love their craft. They are friends, in the best meaning of that word and because of that love, we never lost a game in Green Bay; we ran out of time once or twice.”

Yes, these gentlemen were friends, they loved each other and they were difficult to beat. Why are friendships so important? Do they tell us anything about moral capitalism and wealth

creation? To approach an answer, let's look at some who have studied friendship, created wealth and have engaged in sport.

- **Confucius** - friendship is based on virtue and duty.

The importance of friendship was included in the Confucian ethics (*The Analects*) of “five cardinal human relationships” - **love** between fathers and sons; **righteousness** between rulers and their subjects; **seniority** between the older and younger brothers; **respect** between husbands and wives; and **trust** between friends.

In the 16<sup>th</sup> century, Chen Jiru, a Ming Dynasty writer, stated the importance of friendship in the following remarks in his book, *On Friendship (Youlun)*:

“Friendship is like spring water moving amongst the flowers or wind and thunder moving within the primal breath. Unless there are friendships (trust), the other cardinal relationships cannot be fixed.” What a joyful image!

In traditional Chinese culture, having close friends was deemed vital to a person's sense of self and the world. While China has witnessed great changes over time and traditional ideas have been challenged, Confucian values still influence many aspects of Chinese culture today.

The Chinese concept of friendship encompasses a deep historical perspective relationally created through motive concepts. It is a cognitive, as well as a subjective concept.

- **Aristotle's** conception of friendship has three categories: utility, pleasure and perfect friendship.

In the first, individuals are connected because of some good or advantage they can obtain from one another. In the second, individuals are connected because they obtain pleasure from each other. These can never be lasting friendships, according to Aristotle. In the third and perfect friendship, individuals share virtue and purpose. The best friendships are founded on an appreciation of character, not on a transactional value. The perfect friend shapes our life for the better. Aristotle's observations reverberate in Proverbs 17:17: “A friend loves at all times.”

- **Cicero** believed that without love, friendship could not exist. That is, no life is worth living without the mutual love of friends.

From *Laelius on friendship*, (William Armistead Falconer, editor,) we learn that *friendship offers advantages almost beyond my power to describe. What is sweeter than to have someone with whom you may dare discuss anything, as if you were communing with yourself? How could your enjoyment in times of prosperity be so great if you did not have someone whose joy in them would be equal to your [p. 133] own? Adversity would indeed be hard to bear, without him to whom the burden would be heavier even than to yourself. In short, all other objects of desire are each, for the most part, adapted to a single end- riches, for spending; influence, for honor; public office, for reputation; pleasures, for*



*sensual enjoyment; and health, for freedom from pain and full use of the bodily functions; but friendship embraces innumerable ends; turn where you will it is ever at your side; no barrier shuts it out; it is never untimely and never in the way. Friendship adds a brighter radiance to prosperity and lessens the burden of adversity by dividing and sharing it.*

Is friendship about quality performances among friends? Is it about doing and thinking your best regarding the other? Is it about providing the ethical frameworks for commerce and economic well-being? What will we regret if friendship is missing from our lives?

The regrets of life are almost always about not having a friend or friends and giving your best quality performance for that friend when the opportunity is presented. But doing your best is more than a feeling and more than technique. We can practice technique and even measure it. But in the game, in the dance, in life, there is little satisfaction in knowing skills if the art of being a friend is missing. Friendship comes from a subjective gestalt, which includes skills, transcendent values and something more.

As an example of “more,” let’s look at the game of basketball. In the game, we must see the floor and others on it and make our own contribution to the game, moving it toward a more beautiful structure. This is the work of artists. I am conscious of only a few true artists in the several skill areas that cross my mind. No matter who you consider—the teacher; the business leader; the baseball player; the father; the actor...only a precious few are artists. Why is that the case?

Performing as an artist has a great deal to do with the ability to see. Most go through life with poor vision. Aesthetics has everything to do with perspective or seeing yourself in relationship to others and to the deep values of the culture that illuminate the bonds of friendship. Artistry is also about seeing, feeling and articulating relationships within the contemporary networks in which we work and live. For example, when I was selected to play on the varsity basketball team in high school, the achievement had to do with improving skill levels. But it had much more to do with my ability to see—to see my relationship to the others on the basketball floor—to conceptualize the game and see the whole floor in my mind and to understand my, often counterintuitive, notion of reciprocal duty to the other players on the floor. I simply stopped my self-focus. I added the quality of meaningful connections to members of the team. They became like, as Shakespeare suggested, “a band of brothers” or as Cicero did in equating brother with friend.





The good athlete or good friend brings together two assumptions that form a theory of friendship or sportsmanship - “shared duty” - knowing that my self-interests are dependent upon the interests of others. This, by the way, is also a foundational value of moral capitalism.

Two interrelated ideas or assumptions are important to achieve harmony between the one and the many others. These are the intellectual resources needed for the formation of friends.

- First, moral and material structures are both necessary conditions for friendship and athletic success or for that matter, success in any field or occupation. However, the sufficient condition for the quality of a friend, a family, a firm or a team, is the individual’s attitude and understanding of self-interest. Within any group, formal or informal, the individual and the association must see their well-being as mutually dependent. There is a shared set of values.

The citizen of any organization carries a personal or private mind-set that demands being a loving critic of that group and a creator of both common and private wealth, where wealth is understood as the creation of excellence for all so connected. The individual must simply be willing to help others be better in order to live in a better family, neighborhood or country.

- The second assumption, which is public or system-wide in nature, concerns the structural relationships among friends across institutions. This assumes that in a democratic/moral capitalist’s context, the several institutions that operate in a community understand and practice reciprocal duties with one another. It also asserts that the individuals within are citizens of all the institutions to which they belong. That is, an individual is a citizen of the family; school; firm or business; place of worship; basketball team, etc., as well as the city, state and nation. If people do not see themselves as citizens of the institutions in which they work, play, learn and live, it is problematic as to whether they can be citizens of a city, state or nation.

Once we understand the design of multidimensional engagement, we can embrace the ethics of reciprocal duty, which is the hallmark of friendship, citizenship, as well as of championship teams. The citizen, as a member of the family or basketball team, seldom asks the family or team to do things for him or her, but how he or she can serve the team or family—that is, make the family or team better. In working to make the family or team better, the person will be better—a better friend.



One of the problems we have in thinking about and implementing the idea of multidimensional engagement is the way in which we have marginalized the role of friend and citizen. The citizen of the basketball team, for example, understands that playing defense is a cooperative behavior and takes joy in working together. Here, an individual can create an irresistible idea, but making a performance from that idea takes a team effort...it takes a band of brothers. "Team" will always beat "individual." It has been proven, over and over again. Teams comprised of citizens can always beat teams made up of subjects who only know how to play for themselves or for some cult leader. Defense, passing and team patterns will almost always beat the hoggish individual "star." However, when individuals think about the work of being a friend or citizens, they often think about this as something extra in their normal life. It's an add-on that they believe will demand extra effort, time and resources in an already jam-packed existence and will only diminish their individual specialty.

Friendship and citizenship, however, are not add-ons to the activities of life. They are simply important attributes, mindsets or the glue among the many roles we play as we participate in all facets of life. It's the system or web of rules, morals and affections that brings meaning to human constructs and life itself. Friendships improve individual effort because of mutual support. "Someone has my back." "I can be a risk-taker."



A second problem is the failure to understand the tension between individual and institution. This is not the place to discuss this at depth, but just to say that both individual and institution are in tension with one another and that tension serves both in growth and sustainability. Individuals don't simply pass through the church or school or business firm. They (should) form a mutual synergy, ethically enhancing one another. If the individual just passes through, he or she will hold no obligation to others, nor to the

institution. Many believe that the individual is the alpha and omega, but no one person can live alone and independent. But in a democratic society, believing you can eliminate the authority of the individual is just as fabricated as suggesting the individual doesn't need healthy institutions.

Regardless of the institution, friends and citizens busy themselves creating wealth or excellence in all of the institutions in which they live, work, and play, while subjects cling to the role of consumer, believing that they are entitled to receive wealth from those same institutions. Friends and citizens understand that there can be no private wealth without common wealth. That is, making the team better will make each player better. What has to be clear is the idea that one should be a citizen of all the institutions in which he or she is engaged and a friend, therein, to the limits of human effort. Friend, like citizen, is simply an overarching identity, not an add-on. It is the governor of our identity.

The secret to wealth and excellence is the knowledge of how friends come together from different institutions in different community configurations or structures. That is, individuals from different families will or should cross paths at work; in church; at the rotary club; at the city recreation basketball league; and other venues. In this mix, people learn how and why institutions must develop reciprocal duties with each other and from this mix, citizens and friends are created and sustained. What's more, all people so engaged will prosper. People who cannot understand relationships, institutions and reciprocal duty or who tend to focus on one myopic vision or one master become followers or subjects of any master or corrupt thought, simply because they reject reason and can't limit their emotional needs.

In the end, better – meaning free and responsible speech, free discourse and debate – families do make for better schools; better communities make for better students and athletic teams; better businesses influence governments positively; better religious institutions help create better service clubs; and on and on. By the way, it is only within this discussion that we can understand “human capital.” Citizens of institutions share the **friendship** and work of democratic responsibilities with members of other organizations. Indeed, individuals who understand this notion of friendship will enhance all institutions and the health of the community, as well. This is the case because the community is simply the aggregate of institutions therein. The character of the team is created from the seedbed of perfect friendship – love. It's always love, never hate.

Some questions, however, are begged: Is any of this possible within a society dominated by social media? By alternative facts? By fear?

Perhaps answers can be found in the explicit relationship between role and responsibility. For example, if you identify yourself as a mother or father, your responsibility is to your child. However, that responsibility carries over to responsibilities for better schools, neighborhoods, parks and all the qualities of the other institutions that might touch your child. This would include the nation and the world, as well. To call yourself a parent without this understanding is to believe that there is only so much goodness to go around and if the other has more, my family and I will have less. This is the antithesis of friendship and the antithesis of religions, like Christianity, that believe in universal benevolence. The concept of the limited good is a foreign idea to the creation of friendships, as well as to moral capitalism. Within the democratic context, the friend works to grow the good, instead of maintaining the moral and economic inadequacies that diminish happiness. This notion of friendship is the essence of quality. If we understand the true nature of public happiness as possible only to members of a band of brothers and sisters, we will succeed in building a good society.

In the next essay, “Designing Friendships,” we will take a deeper dive into the elements and components of friendship and how design and function come together in creating what Aristotle call “perfect” friendship.

*Michael Hartoonian is Associate Editor of Pegasus.*

# Designing Friendships

**Michael Hartoonian**

## **The Design Conundrum**

Friends are joyously engaged. This may be a proposition in need of falsification. There is, of course, the perceptible knowledge that friendships are expressed in and through joy. The real question is why and how does this joyfulness manifest itself? An answer may be in the relationships of people who have some understanding of design limits in nature and within the human imagination. There are things beyond our control, but many more that are. The truth of that claim provides a pathway to happiness or joyfulness through “designing” friendship. Much of this design is intentional and internalized, an interiorized construction, as it were.

There are things, for example, that happen over the course of time that are predictable and seem to be the result of some design. Consider: traffic patterns at certain times of day; the price of coffee during civil unrest in coffee producing countries; oil price fluctuations during regional conflicts; the level of noise at restaurants; or the way subway systems, garbage collection and police services work in New York City. These are things created by human actions, but not by human design. Many things that happen to us or in which we are engaged may seem designed, but are simply the result of human actions over time. We might even extend this idea to treaties among nations or contracts of marriage. Activities, yes; designed activities, not so much. For years, philosophers and economists have struggled with the idea of how unplanned order, as well as disorder, can emerge out of complex interactions. The best we can say is that because of complexities, human behavior is nonlinear, making causality claims impossible. This should make us think differently about the design of friendship. It is different. Friendship is not strictly proportional. Friendship constitutes a system that cannot be placed into a linear equation. While nonlinearity generality cannot be solved or added together, it can be understood through a canonical equation related to a fluid’s velocity (*Chaos*, James Gleick, pp.23 -24). That is, there is a subtleness to friendship that plays in the background and it is in that subtlety that we may be able to discover a design for it.

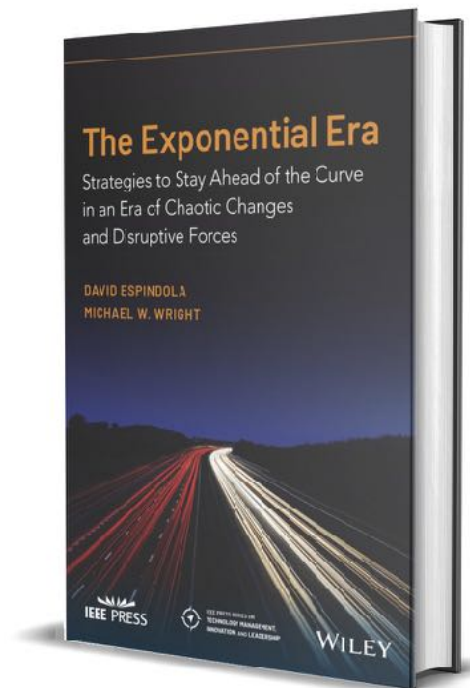
In their new book, [\*The Exponential Era\*](#), David Espindola and Michael Wright make an excellent case for a design that is transdisciplinary. They argue for the need to combine different mindsets *over time* to achieve a new way to think about ethics. “*In the Exponential Era, we are living with dramatic changes to space and time relationships of interactions which define our (new) ethics and which are (or will become) the very foundations of our moral codes.*” (p. 161)



On what will these new ethics be based? Will relative “certainty” be no longer? Will we come to know the vibrant nature of certainty, as described by Espindola and Wright in their concept of transdisciplinary? What will bring sufficiency to this necessary design condition? Are Espindola and Wright telling us that we better understand the multiplicities of “small stuff” in our lives?

We already seem to intuit the necessary elements of friendship. However, the way to approach sufficiency is to delineate, as Espindola and Wright imply, a new design for a friendship **ethic**.

To that end, the argument presented here is that the design components can be found in the perspectives of human (psychological) evolution; in the attending character of human nature; in the power of culture; and in the evidentiary nature of scientific epistemologies. These four design components are the factors in the nonlinearity of friendship.



1) First, friendship is based on evolutionary perspectives.

Our first job is to understand the power of human evolution on the ways we interact with one another. While cooperation played a large part in human survival, so too did gender roles and responsibilities, environmental/human interactions and the establishment of cultural norms and sanctions. Above all, evolutionary perspective means the ability to see – vision or what the Greeks equated to virtue. To the enlightened, there are no clear lines between virtue and time – *long ago must be all around us* or human welfare, manifested in friendship, will not survive. It's important here to understand what is meant by “over time.” The enduring designs necessary for humans to live in community are hidden in plain sight. Over a long, long time, they have become, empirically, even clearer. If we look at evolutionary psychology, if we study major religious mandates, if we look at how and why philosophers, from all parts of the world, have addressed the practice of ethics, the notion of a dynamic certainty still remains. This demands, of course, that we always carry the melancholy burden of judgements with us to determine what of our culture to jettison, what to keep and what to change. A culture is positively dynamic to the degree that it understands that human wisdom is learned and passed on over “long times.” That is the most important work of being human. The work of passing on the good. The fundamental question will (still) need to be - How will I (we) live?

2) In many ways, human nature and culture are and ought to be in tension with one another. Over “long times,” we can see what happens when either human nature or culture dominate – blood happens. Thus, enlightened individuals must understand culture as:

- \* Protective, by confronting our limits as humans.
- \* Limiting our own worldview, while expanding a more general view of geography and cultures.
- \* Sustaining worthy/aesthetic cultural attributes.
- \* Eliminating immoral cultural elements that victimize people.
- \* Creating ethical ties among people.

3) The understanding of culture follows from long observations regarding human nature. From the 10 Commandments of Exodus 20:2-17; to the Athenian democracy and Roman law; to the Magna Carta and the U.S. Constitution; to the speeches of Lincoln and Martin Luther King, Jr.; to the writings of Maya Angelou, Confucius and Nelson Mandela, there has and continues to be an appeal to the need for friendship because it is necessary to the governance and well-being of communities. Through these and other works of wisdom, we have come to realize that a conception of friendship is **not** friendship and should not be leaned upon, like the conception of God, is not God. God and friendship are different from their conceptions. We can talk and debate about friendship, but only a covenant with disciplined criticism and love will touch the essence of the understanding of being a friend.

## Criticism

Traveling through the landscape of friendship without criticism as your guide is awkward and dangerous. Criticism yields a more comprehensive understanding of reality. It presupposes a philosophical worldview that lends direction and predisposes methodology in the pursuit of certain goals and relationships between the individual (and family) and the culture. Criticism is concerned with judgments about self, education, existence, values and thinking itself. Criticism, by definition, means clear communication among citizens; that is, criticism is only possible when citizens respect standards of clarity, truth and human dignity. Here, empathic listening is as important as the right of free speech. But criticism goes beyond clarity to embrace courage. The notion of being able to think critically on the basis of informed judgment represent the basis for the organizing principles of culture. This is the beginning of the notion of the “loving critic.” It is particularly important that friends develop a critical view of self, the other and culture, even though this task is extremely difficult. As Pierre Bayle (1697) noted:



“Most men decide to accept one notion rather than another because of certain superficial and extraneous traits which they consider to be more in conformity with truth than with falsehood and which are easily discernible; whereas solid and essential reasons which reveal truth are difficult to come by. Hence, since men are prone to follow the easier course, they almost always take the side on which these superficial traits are apparent.” [p. 376]

It is this proneness for superficiality that is dangerous to any friendship or culture and it is why criticisms, even of personal behavior, are so vital to our personal and collective health. But people will lovingly criticize only those institutions, ideas and people in which they find involvement and personal meaning. Without this engagement, individuals and groups will “feel” left out, angry and victimized. If these individuals cannot or will not invest the effort to engage in the larger culture, their hate will morph into self-loathing. This self-loathing, by the way, is the seedbed of racism.

## **Love**

If criticism is one of the necessary conditions of friendship, love moves us toward sufficiency. Within Western thought, the ancient Greeks provided us with language that exercised great influence on the modes of expression and discourse associated with the concept of love. The Greeks had many words for love, which relates to its importance in Greek life. From Heraclitus in the sixth century B.C. to Empedocles in the fifth century B.C., the Greeks established love as the physical principle (unifying agent) of the universe. Heraclitus believed that there were two forces in nature - repulsion and attraction - and he suggested that love (harmonia) results from the tension of opposites. Empedocles held that similar phenomena attracted and the result of this process of attraction is also love. But even love must have limits, he argued, or it will consume you. Love and tension were also at the center of Plato’s arguments on human discourse, namely, the problem of opposition between the singular and the “infinite” dyad and of their reconciliation and unity. Love was and is the agent of true discourse and friendship.

While love and loyalty, as Empedocles might say, to one’s soul; one’s self; one’s friends; one’s neighbors; and one’s environment are necessary attributes of friendship, it is also the case that the whole business of loyalty or what Weber (1917) called the “ethic of conviction,” must be viewed with skepticism. Great injustices can be perpetrated in the name of love. So, if citizens are to pursue friendship, the necessary attributes of love and criticism must always be invoked together.

## Design Characteristics

To this point, the discussion has affirmed that friendship was and is the keystone in the archway that leads to civilization. Civilization becomes soulless with the degeneration of friendships. Empiricism, faith, logic and (long times) history have presented testimony to the validity of this assertion. From these sources, we understand that friendship is designed and is a design element in any meaningful fabric of life. In this design, we first know that friendship was formed, in its embryonic stage, in human psychological evolution. It is also clear that we must transcend the conception of friend. This transcendence hangs on intentionally constructed and maintained cultural designs, designs that primarily make visible the aesthetic life. That is, a life in harmony yields an enriching harvest of human needs and desires of love, safety, justice and meaning. “Long times” has helped us discover that none of this is possible without friendship and friendship is not possible without these attributes. But these attributes are not in our DNA. They must be re-discovered and practiced with each new generation. In this inquiry, we also come to understand that the most important work of being human is to pass on the stories of the good to the next generation. For within these stories live our visions of the pursuit of happiness, defined in rationality and aesthetics. This is the goal of all cultural design. Culture is most desirous of and for friendship. Beyond the more obvious yields of happiness, friendship creates a gentle flow of nurturing water that gives life to communities desiring the fullness of what it means to be human.

Here’s what we know and what we still need to learn. Being a friend (as defined above) is a never-ending process of enlightenment. In that sense, it’s not just a nice thing to do or to be. It maintains, improves and extends the culture of decency far beyond our personal reach. Through friendship, we become a living part of a web of life much bigger than individuals so engaged and that web of friendship is sustained through gratitude and love.

### Friend

*With the intangibles of time and environments,*

*You placed us in a web of love.*

*With communion and grace,*

*You helped predict the weather of my body and soul.*

*With wonder and song,*

*You set us on a journey through the firmament of time.*

*With uncommon vision,  
You helped me understand proper service.*

*With exceptional courage,  
You turned me to search the skies and to find myself.*

*Thank you  
For providing the seedbed, the love, the music, the courage and happiness.*

*Of Friendship.*

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## RUSSIAN CHURCH SOCIAL CONCEPT

STEPHEN B. YOUNG

The Caux Round Table presumes that our behaviors flow from our values (our utility functions, one might say). The question, then, is what drives our values? Social psychology would suggest personal identity, intersecting with culture. Cultural anthropology would suggest that “religion” is a very important driver of culture. Thus, if today we seek to better understand President Putin’s purposes in invading Ukraine, we might be well advised to look at the values of the Russian Orthodox Church, which he references as central to the phenomenon of being “Russian.” Following are excerpts from the 2000 statement on core values of the Russian Orthodox Church. One might consider them in juxtaposition to the Caux Round Table’s Principles for moral government and moral capitalism.

### RUSSIAN CHURCH SOCIAL CONCEPT

Adopted at the Sacred Bishops’ Council of the Russian Orthodox Church, this document sets forth the basic provisions of her teaching on church-state relations and a number of problems socially significant today. It also reflects the official position of Moscow Patriarchate on relations with state and secular society. In addition, it gives a number of guidelines to be applied in this field by the episcopate, clergy and laity.

The nature of the document is determined by the needs experienced by the whole of the Russian Orthodox Church during a long historical period both within and beyond the canonical territory of Moscow Patriarchate. Therefore, it deals primarily with fundamental theological and ecclesio-social issues, as well as those aspects of the life of state and society which were and are equally relevant for the whole Church in the end of the 20<sup>th</sup> century and in the nearest future.

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**I. 2.** The Church is a divine-human organism. Being the body of Christ, she unites in herself the two natures, divine and human, with their inherent actions and wills. The Church relates to the world through her human, created, nature. However, she interacts with it not as a purely earthly organism, but in all her mysterious fullness. It is the divine-human nature of the Church that makes possible the grace-giving transformation and purification of the world accomplished in history in the creative co-work, «synergy», of the members and the Head of the church body.

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The Church, being the body of God-Man Christ, is divine-human. However, even if Christ is the perfect God-Man, the Church is not yet perfect in her divine humanity, for on earth, she has to struggle with sin and her humanity, though inherently united with the Godhead, is far from expressing Him and matching Him in everything.

**I. 3.** Life in the Church, to which everyone is called, is continuous ministry to God and people. All the people of God are called to it. The members of the body of Christ, participating in common service, also fulfill their particular functions. Each is given a special gift to serve all.

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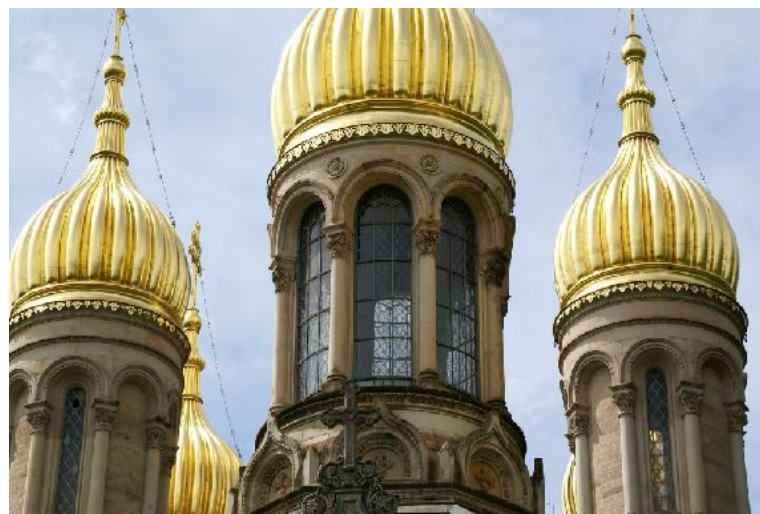
**I. 4.** Fulfilling the mission of the salvation of the human race, the Church performs it not only through direct preaching, but also through good works aimed to improve the spiritual-moral and material condition of the world around her. To this end, she enters into co-operation with the state, even if it is not Christian, as well as with various public associations and individuals, even if they do not identify themselves with the Christian faith. Without setting herself the direct task to have all converted to Orthodoxy as a condition for co-operation, the Church hopes that joint charity will lead its workers and people around them to the knowledge of the Truth, help them to preserve or restore faithfulness to the God-given moral norms and inspire them to seek peace, harmony and well-being — the conditions in which the Church can best fulfil her salvific work.

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## II. Church and Nation

In the contemporary world, the notion of «nation» is used in two meanings, as an ethnic community and the aggregate citizens of a particular state. Relationships between church and nation should be viewed in the context of both meanings of this word.

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God's chosen people of Israel are opposed to other nations throughout the Old Testament books associated in one way or another with the history of Israel. The people of Israel were chosen not because they surpassed other nations in number or anything else, but because God chose and loved them (Deut. 7:6-8). The notion of a God's chosen people was a religious one in the Old Testament. The feeling of national community characteristic of the sons of Israel was rooted in the awareness of their belonging to God through a covenant made by their fathers with the Lord.

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**II. 2.** The universal nature of the Church, however, does not mean that Christians should have no right to national identity and national self-expressions. On the contrary, the Church unites in herself the universal with the national. Thus, the Orthodox Church, though universal, consists of many Autocephalous National Churches. Orthodox Christians, aware of being citizens of the heavenly homeland, should not forget about their earthly homeland.

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In all times, the Church has called upon her children to love their homeland on earth and not to spare their lives to protect it if it was threatened. The Russian Church on many occasions gave her blessing to the people for them to take part in liberation wars. Thus, in 1380, the venerable Sergius the abbot and miracle-maker of Radonezh blessed the Russian troops headed by the holy Prince Dimitry Donskoy before their battle with the Tartar-Mongol invaders. In 1612, St. Hermogen, Patriarch of Moscow and All Russia, gave blessing upon the irregulars in their struggle with the Polish invaders. In 1813, during the war with the French aggressors, St. Philaret of Moscow said to his flock: "If you avoid dying for the honour and freedom of the Fatherland, you will die a criminal or a slave; die for the faith and the Fatherland and you will be granted life and a crown in heaven."



The holy righteous John of Kronstadt wrote this about love of one's earthly homeland: "Love the earthly homeland... it has raised, distinguished, honoured and equipped you with everything; but have special love for the heavenly homeland... that homeland is incomparably more precious than this one, because it is holy, righteous and incorruptible. The priceless blood of the Son of God has earned that homeland for you. But in order to be members of that homeland, you should respect and love its laws, just as you are obliged to respect and really respect the laws of the earthly homeland."

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**The patriotism of the Orthodox Christian should be active. It is manifested when he defends his fatherland against an enemy, works for the good of the motherland, cares for the good order of people's life through, among other things, participation in the affairs of government. The Christian is called to preserve and develop national culture and people's self-awareness.**

...

**II. 4.** At the same time, national sentiments can cause such sinful phenomena as aggressive nationalism, xenophobia, national exclusiveness and inter-ethnic enmity. At their extremes, these phenomena often lead to the restriction of the rights of individuals and nations, wars and other manifestations of violence.



**It is contrary to Orthodox ethics to divide nations into the best and the worst and to belittle any ethnic or civic nation. Even more contrary to Orthodoxy are the teachings which put the nation in the place of God or reduce faith to one of the aspects of national self-awareness.**

**Opposing these sinful phenomena, the Orthodox Church carries out the mission of reconciliation between hostile nations and their representatives. Thus, in inter-ethnic conflicts, she does not identify herself with any side, except for cases when one of the sides commit evident aggression or injustice.**

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### **III. Church and State**

Explaining the teaching of Christ on the right attitude to state power, St. Paul wrote: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil."

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**The areas of church-state co-operation in the present historical period are as follows:**

- a) peacemaking on international, inter-ethnic and civic levels and promoting mutual understanding and co-operation among people, nations and states;**
- b) concern for the preservation of morality in society;**
- c) spiritual, cultural, moral and patriotic education and formation;**
- d) charity and the development of joint social programs;**
- e) preservation, restoration and development of the historical and cultural heritage, including concern for the preservation of historical and cultural monuments;**
- f) dialogue with governmental bodies of all branches and levels on issues important for the Church and society, including the development of appropriate laws, by-laws, instructions and decisions;**
- g) care of the military and law-enforcement workers and their spiritual and moral education;**
- h) efforts to prevent crime and care of prisoners;**
- i) science and research;**
- j) healthcare;**
- k) culture and arts;**
- l) work of ecclesiastical and secular mass media;**
- m) preservation of the environment;**
- n) economic activity for the benefit of the Church, state and society;**
- o) support for the institution of family, for motherhood and childhood;**
- p) opposition to the work of pseudo-religious structures presenting a threat to the individual and society.**

Church-state co-operation is also possible in some other areas if it contributes to the fulfilment of the tasks enumerated above.

**At the same time, there are areas in which the clergy and canonical church structures cannot support the state or cooperate with it. They are as follows:**

- a) political struggle, election agitation, campaigns in support of particular political parties and public and political leaders;**
- b) waging civil war or aggressive external war;**
- c) direct participation in intelligence and any other activity that demands secrecy by law, even in making one's confession or reporting to the church authorities.**

**Among the traditional areas of the social efforts of the Orthodox Church is intercession with the government for the needs of the people, the rights and concerns of individual citizens or social groups. This intercession is a duty of the Church, realised through verbal or written interventions by appropriate church bodies with the governmental bodies of various branches and levels.**

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## VI. Labour and its Fruits

**VI. 1.** Labour is an organic element of human life. The Book of Genesis says that in the beginning, "there was not a man to till the ground" (Gen. 2:5). Having created the Garden of Eden, God put man in it "to dress it and to keep it" (Gen. 2:15). Labour is the creative fulfilment of man who was called to be the co-creator and co-worker of the Lord by virtue of his original likeness of God. However, after man fell away from the Creator, the nature of his labour changed: "In the sweat of thy face shalt thou eat bread, till thou return into the ground" (Gen. 3:19). The creative component of labour weakened to become mostly a means of sustenance for the fallen man.

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**VII. 1.** Property is commonly understood as a socially recognised form of people's relation to the fruits of labour and to natural resources. The basic powers of an owner normally include the right to own and use property, the right to control and collect income, the right to dispose of, lease, modify or liquidate property.

**The Church is not someone who defines the rights to property. However, the material side of human life is not outside her field of vision.** While calling to seek first "the kingdom of God and his righteousness" (Mt. 6:33), the Church does not forget about people's need for "daily bread" (Mt. 6:11) and believes that **everyone should have resources sufficient for life in dignity. At the same time, the Church warns against the extreme attraction to wealth, denouncing those who are carried away by "cares and riches and pleasures of this life" (Lk. 8:14).**

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## VIII. War and Peace

**2.** Bringing to people the good news of reconciliation (Rom, 10:15), but being in “this world” lying in evil (1 Jn. 5:19) and filled with violence, Christians involuntarily come to face the vital need to take part in various battles. **While recognising war as evil, the Church does not prohibit her children from participating in hostilities if at stake is the security of their neighbours and the restoration of trampled justice. Then, war is considered to be necessary through undesirable means.**

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**4.** In the icons of St. George the Victor, the black dragon is trampled by the hoofs of a horse always painted brightly white. This vividly shows that evil and the struggle with it should be completely separated, for in struggling with sin, it is important to avoid sharing in it. In all the vital situations where force needs to be used, the human heart should not be caught by bad feelings akin to evil spirits and their like. It is only the victory over evil in one’s heart that enables one to use force in justice. This view asserting love in human relations resolutely rejects the idea of non-resistance to evil by force. The Christian moral law deplores not the struggle with sin, not the use of force towards its bearer and not even taking another’s life in the last resort, but rather, malice in the human heart and the desire to humiliate or destroy whosoever it may be.

In this regard, **the Church has a special concern for the military, trying to educate them for the faithfulness to lofty moral ideals.**

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## IX. Crime, Punishment, Reformation

**IX. 1.** Christians are called to be law-abiding citizens of their homeland on earth, accepting that every soul should be “subject unto the higher powers” (Rom. 13:1) and at the same time, remembering the commandment of Christ to render “unto Caesar the things which be Caesar’s, and unto God the things which be God’s” (Lk. 20:25). The human sinfulness, however, generates crime, which is violation of the limits established by law.

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## XIII. The Church and Ecological Problems

**XIII. 1.** The Orthodox **Church**, aware of her responsibility for the fate of the world, **is deeply concerned for the problems generated by the contemporary civilisation. Ecological problems occupy a considerable place among them.**

#### XIV. Secular Science, Culture and Education

**XIV. 1.** Christianity, having overcome heathen prejudice, demythologised nature, thus contributing to the development of natural science. With time, **science, both natural and humanitarian, became one of the most important components of culture.** By the end of the 20<sup>th</sup> century, science and technology have achieved such results and influence on all aspects of life as to become in fact the decisive factors in the life of the civilisation. At the same time, despite Christianity's initial impact on the formation of scientific activity, **the development of science and technology under the influence of secular ideologies has led to consequences arousing serious fears.** The ecological and other crises, which have hit the modern world, have increasingly challenged the way chosen. The scientific and technological level of the civilisation is such that the criminal actions of a small group of people can cause, in principle within a few hours, a global disaster in which all the highest forms of life will perish irrevocably.

**From the Christian perspective, such consequences have arisen because of the false principle lying in the basis of the contemporary scientific and technological development.** This principle stipulates *a priori* that this development should not be restricted by any ethical, philosophical or religious requirements.

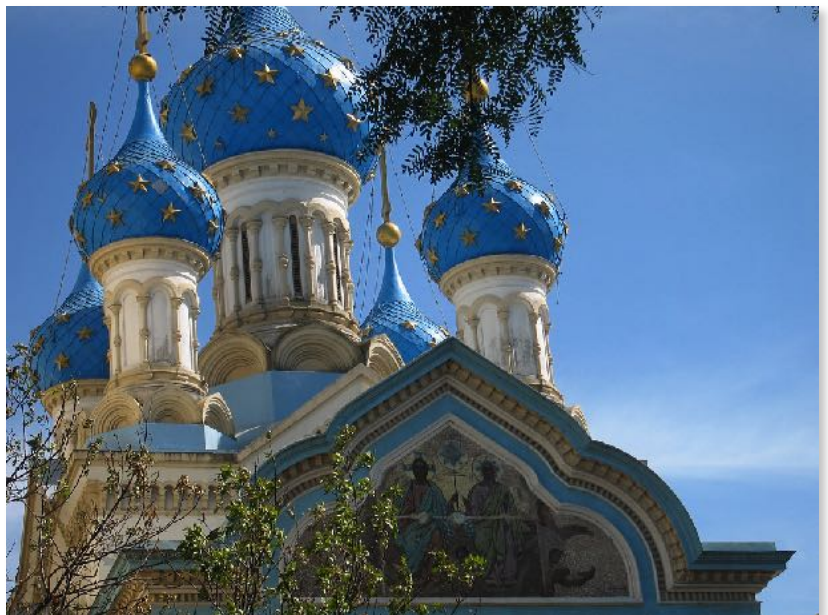
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**From the Orthodox perspective, it is desirable that the entire educational system should be built on religious principles and based on Christian values. Nevertheless, the Church, following the age-old tradition, respects the secular school and is willing to build relations with it on the basis of human freedom. At the same time, the Church considers it inadmissible to impose on students anti-religious and anti-Christian ideas and to assert the monopoly of the materialistic worldview.**

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#### XVI. International Relations: Problems of Globalisation and Secularism

**XVI. 1.** Nations and states enter into economic, political, military and other relations with one another. As a result, states emerge or disappear, change their borders, unite or break up, create or abolish various unions. In Holy Scriptures, there is much historical evidence about the building of international relations.



**The Christian ideal of a nation's and government's behaviour in international relations lies in the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them" (Mt. 7:12).** Applying this principle not only to personal, but also social life, Orthodox Christians should remember that "God is not in power, but in truth." At the same time, if justice is violated, restrictive and even forceful actions are often needed towards other nations and states to rectify it. Human nature being distorted by sin, nations and states inevitably have differing interests dictated by the desire to possess land, to enjoy political and military dominion, to derive maximum possible profit from production and trade. Arising for this reason, **the need to defend fellow countrymen places certain restrictions on the readiness of the individual to sacrifice his own interests for the sake of other people.** Nevertheless, Orthodox Christians and their communities are called to strive for such international relations which would promote in the greatest possible degree the welfare and legitimate interests of their own people, neighbouring nations and the entire human family.

Relationships among nations and states should be directed to peace, mutual aid and co-operation.

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**The Church calls the powers that be to settle any conflicts through the search for mutually acceptable decisions. She identifies with the victims of aggression and illegitimate and morally unjustifiable political pressure from outside. The use of military force is believed by the Church to be the last resort in defence against armed aggression from other states.**

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**While respecting the worldview of non-religious people and their right to influence social processes, the Church cannot favour a world order that puts in the centre of everything the human personality darkened by sin.**

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