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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

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Introduction

This issue of *Pegasus* shares with you two papers presented by myself and one of our fellows, John Dalla Costa, at a seminar convened by Kufa University in Najaf, Iraq, last March.

The papers attempt to expose and amplify a most unusual convergence among faith traditions, in this case, two of the Abrahamic faith traditions – Catholicism and Islam – or rather perspectives from the Catholic and the Islamic traditions.

The cognitive ambit of the convergence is respect for the “other,” as normatively justified by faith.

In the Islamic case, the covenants of the Prophet Muhammad to respect and protect Christians and the fiduciary concerns of Imam Ali, the iconic successor to the Prophet Muhammad recognized by the Shi’a branch of Islam, are the normative guidelines given consideration.

In the Catholic case, the recent encyclical of Pope Francis, *Fratelli Tutti*, is put in parallel alignment with the Islamic concerns for embracing others.

The occasion for our writing these comparative examinations was, first, to present them to Shi’a colleagues in the seminar hosted by Kufa University and secondly, to present them to Pope Francis when we met with him in the Vatican to review with him our intellectual and faith experiences and our observations occurring during our stay in Najaf.

These two papers, I submit, make an important record of convergence, moving away from intolerance and narcissistic particularism, which our global community can welcome and build upon.

However, there is another dimension to the convergence. Michael Hartoonian, our associate editor, envisions the moral dynamic implicit in both *Fratelli Tutti* and the Islamic precedents set by the Prophet Muhammad and Imam Ali as reflecting “grace.”

The centrality of “grace” to spiritual well-being was most important to Protestants, who relied upon God’s “grace” for their salvation. And yet, as Michael suggests, “grace” – the art of being graceful, the inner charisma of caring and the sense of proportion and balance that brings assurance – has application in our lives beyond any merely Protestant belief and practice.

We might even say that “grace” is a lost art in our time, but one, if recovered, would be a needed corrective to our petty self-absorptions and fear of others.

My take on “grace” is that it emerges within us as a charism (that which permits access to the divine) when we align ourselves with truth, beauty and goodness. “Grace,” then, provides us with redemptive possibilities, as we live on from day to day.

A person who values truth is moved by beauty and wants that which is beautiful and consistent with truth has grace. Such a person is graceful.

People with grace are trustworthy and inspire others to become more trusting. Therefore, grace is foundational to the social capital that makes some of our societies just and worthwhile homes for those who live within their embrace.

Nihilism and narcissism make it impossible for any of us to find personal grace. And so, since much of contemporary Western thought and its associated preferences for socializing individuals into adulthood has broken ranks with its moral heritage and now privileges nihilism and narcissism, we more and more live in a culture devoid of grace, a culture unable to redeem its members.

I hope our three essays will ease your minds.

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

On Accepting Personal Responsibility: The Covenants of the Prophet Muhammad and the Encyclical, *Fratelli Tutti*, of Pope Francis

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

**Kufa University
March 15, 2023**

I first read a covenant of the Prophet Muhammad to respect and protect Christians in late 2018. It was a translation of the Prophet's covenant with the Monastery of St. Catherine in Sinai in Wikipedia. A colleague in Minnesota, Imam Asad Zaman, had mentioned the covenants but, I had never heard of them.

I reacted to the text of the covenant with a feeling of admiration. Here was leadership in action. I was very perplexed as to why I had never heard of the Prophet's covenants before. My understanding of Qur'an changed immediately, with certain verses taking on new meaning and others becoming more marginal.

In particular, I noted the many ayat which speak of mercy and compassion. I concluded that God is merciful and compassionate beyond our comprehension. But I note that we are born from the breath of God, so I wonder if each of us does not have a capacity for mercy and compassion? This aligns with the emphasis in Aristotle on equity – making exceptions to the law when circumstances call for fairness or compassion.

Secondly, the ayat teaching that there should be no compulsion in religion.

Thirdly, the ayat on maintaining the *mizan*, the balance. Here, too, there is a parallel with Aristotle, who points to avoidance of extremes as the path of virtue and happiness.

Then, John Andrew Morrow, who had published the texts of a number of the Prophet's covenants, told me about a decision of the Supreme Court of Pakistan which applied the Prophet's stance with respect to Christians to our time. Justice Khosa, in his concurring opinion, wrote:

The promise made was eternal and universal and was not limited to St. Catherine alone. The rights conferred by the charter are inalienable and the Holy Prophet Muhammad (Peace Be Upon Him) had declared that Christians, all of them, were his allies and he equated ill treatment of Christians with violating God's covenant. It is noticeable that the charter imposed no conditions on Christians for enjoying its privileges and it was enough that they were Christians. They were not required to alter their beliefs, they did not have to make any payments and they did not have any

obligations. The charter was of rights without any duties and it clearly protected the right to property, freedom of religion, freedom of work and security of person.

It is unfortunate that while utilizing the sacred concept of Namoos e Risalat (honour and dignity of Prophethood), the above-mentioned promise made by the Holy Prophet Muhammad (Peace Be Upon Him) to those professing the Christian faith had not been adhered to by his followers in the present case.

If the covenants of the Prophet were indeed binding on Muslims today, then a new era of good faith and mutual respect could arise in our time.

With support from Cardinal Silvano Tomasi and others at the Vatican, the Caux Round Table provided its good offices to encourage study of the covenants of the Prophet. Most importantly, that effort has resulted in the book by Professor Ibrahim Zein and Ahmed El-Wakil which is before us in this seminar.

I personally take from this study the conclusion that the Prophet was aware of his responsibilities; responsibilities to execute his trust from God as a Prophet and as a leader. He demonstrated his character and his most humane understanding of human persons in providing Christians with respect and protection.

Therefore, I concluded that if we are to take the Prophet as our guide and moral exemplar, we, too, should assume personal responsibility for the use of our talents and powers. Whatever God has given us as an amanah, in our station as his khalifa in his creation, we have as a source of meaning and purpose, of goodness – like a battery, that we, by ourselves individually, must charge and recharge from our emotions, thoughts and other energies.

Now, when I read the encyclical, *Fratelli Tutti*, of Pope Francis, I had a similar reaction. I concluded that the Pope was speaking of personal responsibility – just as the Prophet Muhammad (Peace Be Upon Him) had demonstrated 1,300 years ago.

I came to believe that the encyclical of Pope Francis accurately describes the intentions of the Prophet in giving his covenants to Christians. Or to put it the other way, the Prophet, in his time, acted exactly as the Pope would, centuries later, recommend to us.



Pope Francis at his desk.

The central Christian text applied by Pope Francis in his encyclical was the moral example of the Good Samaritan. A Samaritan took under his charge the wellbeing of a Jew, beaten and left by the side of the road and ignored by high status members of his own community. The Samaritan took the one in need to a place of comfort and rest and paid the innkeeper to care for the man abandoned by his own people.

62. In this context, we can better understand the significance of the parable of the Good Samaritan: love does not care if a brother or sister in need comes from one place or another. For “love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home... Love exudes compassion and dignity.

66. Jesus’ parable summons us to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond. This summons is ever new, yet it is grounded in a fundamental law of our being: we are called to direct society to the pursuit of the common good and with this purpose in mind, to persevere in consolidating its political and social order, its fabric of relations, its human goals. By his actions, the Good Samaritan showed that “the existence of each and every individual is deeply tied to that of others: life is not simply time that passes; life is a time for interactions.

67. At the same time, [the parable] warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is.



Pope Francis asks us to think about our actions, our willingness to accept responsibility – just as the Prophet acted as his God had guided him: 74. ... “One detail about the passers-by does stand out: they were religious, devoted to the worship of God: a priest and a Levite. This detail should not be overlooked. It shows that belief in God and the worship of God are not enough to ensure that we are actually living in a way pleasing to God.”

Pope Francis explains his purpose in directing our thoughts to valuing relationships with others, the process of coming together in contract or covenant, the act of accepting each other in reciprocity and mutuality:

6. The following pages do not claim to offer a complete teaching on fraternal love, but rather to consider its universal scope, its openness to every man and woman. I offer this social encyclical as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship that will not remain at the level of words. Although I have written it from the Christian convictions that inspire and sustain me, I have sought to make this reflection an invitation to dialogue among all people of goodwill.

8. It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity.

11. Our own days, however, seem to be showing signs of a certain regression. Ancient conflicts thought long buried are breaking out anew, while instances of a myopic, extremist, resentful and aggressive nationalism are on the rise. In some countries, a concept of popular and national unity influenced by various ideologies is creating new forms of selfishness and a loss of the social sense under the guise of defending national interests. Once more, we are being reminded that each new generation must take up the struggles and attainments of past generations, while setting its sights even higher. This is the path. Goodness, together with love, justice and solidarity, are not achieved once and for all. They have to be realized each day.

13. As a result, there is a growing loss of the sense of history, which leads to even further breakup. A kind of “deconstructionism,” whereby human freedom claims to create everything starting from zero, is making headway in today’s culture. The one thing it leaves in its wake is the drive to limitless consumption and expressions of empty individualism.

I find these words in the encyclical evocative of the Prophet Muhammad, when he gave his covenants:

27. As a result, new walls are erected for self-preservation, the outside world ceases to exist and leaves only “my” world, to the point that others, no longer considered human beings possessed of an inalienable dignity, become only “them.” Once more, we encounter “the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land, in order to prevent this encounter with other cultures, with other people. And those who raise walls will end up as slaves within the very walls they have built. They are left without horizons, for they lack this interchange with others.

50. The process of building fraternity, be it local or universal, can only be undertaken by spirits that are free and open to authentic encounters.

78. Let us seek out others and embrace the world as it is, without fear of pain or a sense of inadequacy, because there, we will discover all the goodness that God has planted in human hearts.

88. In the depths of every heart, love creates bonds and expands existence, for it draws people out of themselves and towards others. Since we were made for love, in each one of us, “a law of ekstasis” seems to operate: “the lover ‘goes outside’ the self to find a fuller existence in another.” For this reason, “man always has to take up the challenge of moving beyond himself.”

Third and finally, I consider the covenants of the Prophet and the teaching of Pope Francis in *Fratelli Tutti* converging on a truth about our humanity – as Lord Acton once wrote: “Power tends to corrupt and absolute power corrupts absolutely.”

The temptations of power, the hubris provoked in our human hearts when we hold power, turn us against love, fraternity, mercy, compassion and the other. We become like gods in our pride and suffering results.

The divorce of compassion from power is a darkness of the human soul. It happens frequently in those who have power, but ignore responsibility.

“The abuse of greatness is when it disjoins remorse from power.” - Act II, Julius Caesar.

In the Old Testament, we read of God’s displeasure when the Israelites wanted to install a king to rule them:

When Samuel grew old, he appointed his sons as Israel’s leaders. The name of his firstborn was Joel and the name of his second was Abijah and they served at Beersheba. But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice.

So all the elders of Israel gathered together and came to Samuel at Ramah. They said to him, “You are old and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have.”

But when they said, “Give us a king to lead us,” this displeased Samuel, so he prayed to the LORD. And the LORD told him: “Listen to all that the people are saying to you. It is not you they have rejected, but they have rejected me as their king.

As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. Now listen to them, but warn them solemnly and let them know what the king who will reign over them will claim as his rights.”

Samuel told all the words of the LORD to the people who were asking him for a king. He said, “This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses and they will run in front of his chariots. Some he will assign to be commanders of thousands and commanders of fifties and others to plow his ground and reap his harvest and still others to make weapons of war and equipment for his chariots. He will take your daughters to be perfumers and cooks and bakers. He will take the best of your fields and vineyards and olive groves and give them to his attendants. He will take a tenth of your grain and of your vintage and give it to his officials and attendants. Your male and female servants and the best of your cattle and donkeys he will take for his own use. He will take a tenth of your flocks and you, yourselves, will become his slaves. When that day comes, you will cry out for relief from the king you have chosen, but the LORD will not answer you in that day.”

But the people refused to listen to Samuel. “No!” They said. “We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.”

The Old Testament gives us the words of the Prophet Ezekiel on the duties of those who become the shepherds of men and women:

The word of the LORD came to me: “Son of man, prophesy against the shepherds of Israel; prophesy and say to them, even to the shepherds, Thus says the Lord GOD: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought and with force and harshness, you have ruled them. So, they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them.”

Therefore, you shepherds, hear the word of the LORD: “As I live,” declares the Lord GOD, “surely because my sheep have become a prey and my sheep have become food for all the wild beasts, since there was no shepherd and because my shepherds have not searched for my sheep, but the shepherds have fed themselves and have not fed my sheep, therefore, you shepherds, hear the word of the LORD.” Thus says the Lord GOD: “Behold, I am against the shepherds and I will require my sheep at their hand and put a stop to their feeding the sheep. No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.”

The Prophet Muhammad, in giving his covenants, acted as a fiduciary, a trustee, a shepherd of the powers he had in his hands.

In his encyclical, Pope Francis is calling us to be shepherds, trustees, fiduciaries, in all our acts of decision-making.

I note that in his Hammam Sermon, Imam Ali ibn Abu Talib spoke of the characteristics of the pious person. These characteristics, to me, are most appropriate for anyone holding a trust or serving as a shepherd.



Young shepherd.

Imam Ali said:

They possess pre-eminence and excellence because they always speak truthfully, rightly and to the point. Their way of living is based upon moderation and their mode of dealing with other men is founded on their goodwill, fellow feeling and courtesy towards them.

You will find every pious person possessing the following attributes. He is resolute, though tender-hearted and kind. He is unwavering in his convictions and beliefs. He is thirsty for knowledge. He forgives those who harmed him, fully knowing that they have wronged him. Even when owning wealth, his ways of life are based upon moderation. His prayers are models of humility and submissiveness to God. Even when starving, he will maintain his self-respect. He will bear sufferings patiently.

He possesses a contented mind. He eats little. He does not harm anybody. He is easy to be pleased. He is strong in his faith. His passions are dead. His temper is controlled.

He is kind to those who have been cruel to him. He does good to those who do evil to him. He never indulges in loose talks. He has no vice in him and his good qualities are outstanding, noticeable and prominent when facing dangers and disasters, he is calm and undisturbed. In sufferings and calamities, he is patient and hopeful. In prosperity, he is thankful to God. He would not harm his worst enemy. He will never commit a sin, even for the sake of his best friend.

Before anybody has to bear testimony to his fault, he accepts and owns it. He never misappropriates anything entrusted to him. He never forgets what he has been told. He does not slander anybody. He does not harm his neighbors.

(translation: [Ayatollah Ibrahim Amini](#))

THE COVENANTS AND FRATELLI TUTTI

“THE ART OF ENCOUNTER”

John Dalla Costa | Conference at Kufa University | March 15, 2023

MUSLIM-CATHOLIC DIALOGUE: LESSONS FROM POPE FRANCIS*

- ▶ Worshiping together “the One, Merciful God”
- ▶ “Doing theology together:” Acknowledging the wisdom of the other
- ▶ Sitting with the “saints next door” or around the world
- ▶ “The other could be you:” defending the dignity of all
- ▶ “It’s not fair and it’s not true:” resisting stereotypes



* *America Magazine*, March 3, 2023

MUSLIM-CATHOLIC DIALOGUE: LESSONS FROM POPE FRANCIS*

- ▶ "I felt the duty of this pilgrimage of faith and penance to go and find a great man, a wise man, a man of God. And just listening to him you perceived this."
- ▶ "This meeting did my soul good. He [Ayatollah al-Sistani] is a light. These wise men are everywhere because God's wisdom has been spread all over the world."
- ▶ "It also happens the same with the saints, who are not only those who are on the altars, they are the everyday saints, the ones I call "next-door saints." Men and women who live their faith, whatever it may be, with coherence."

* *Catholic News Agency*, March 8, 2021



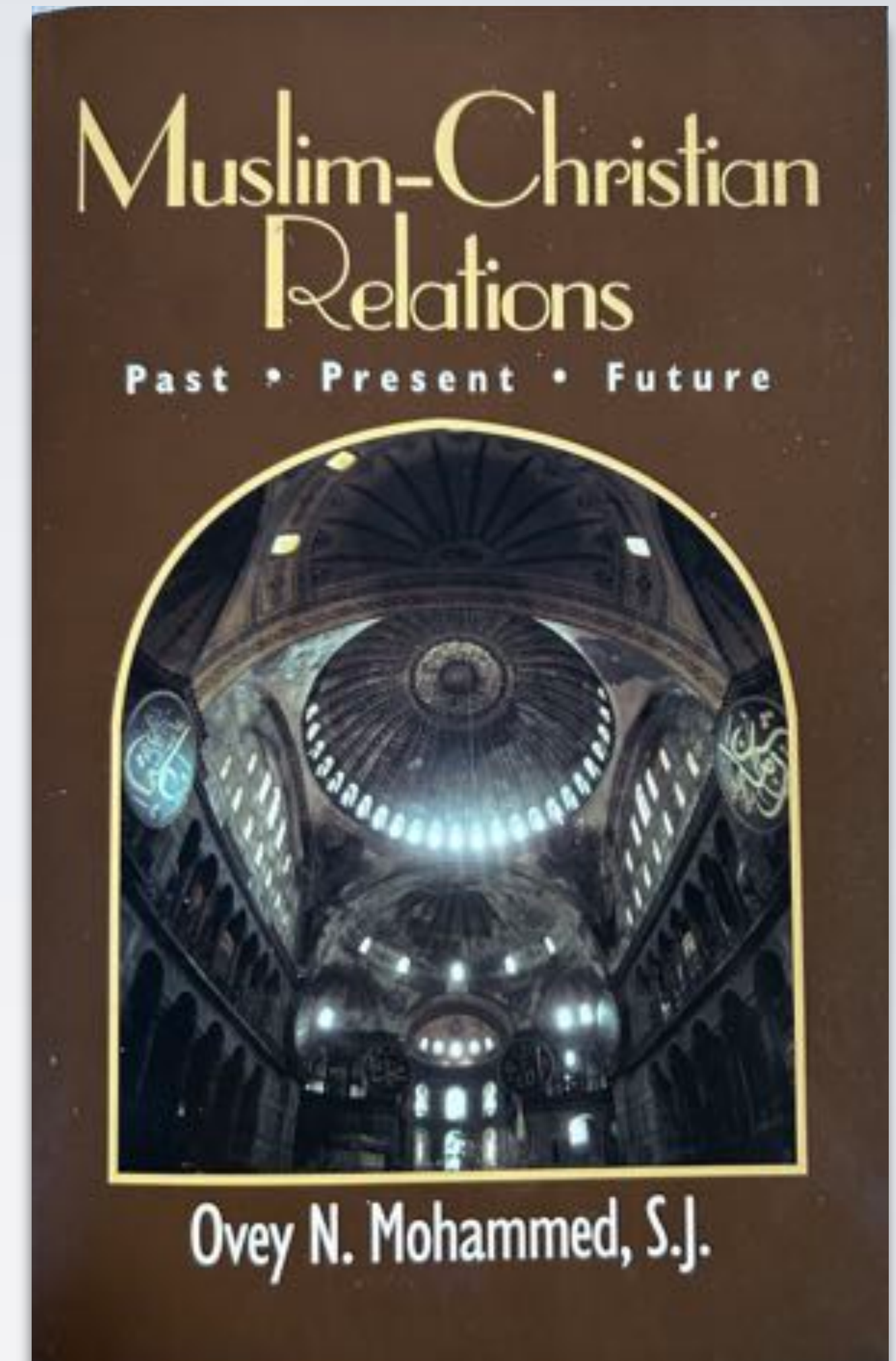
MUSLIM-CATHOLIC DIALOGUE: LESSONS FROM THE COVENANTS RESEARCH

- ▶ The journey of researching *The Covenants of the Prophet Muhammad* involved numerous journeys, including to many Christian monasteries and dioceses. Visiting these holy sites, El-Wakil lived tangibly and spiritually the blessing of pilgrimage. He writes:
- ▶ *“The experience of Mount Athos was extremely moving and very profound, having given me a grasp of the raison d’être behind the covenants. The world in which the Prophet lived was predominantly Christian, and so he must have had numerous interactions with monks. He too must have been very touched by their sincerity, love of God, and their sense of the sacred. It therefore seemed natural to me that the Prophet wanted to preserve their monastic tradition for perpetuity.”* (COPM, xvii)



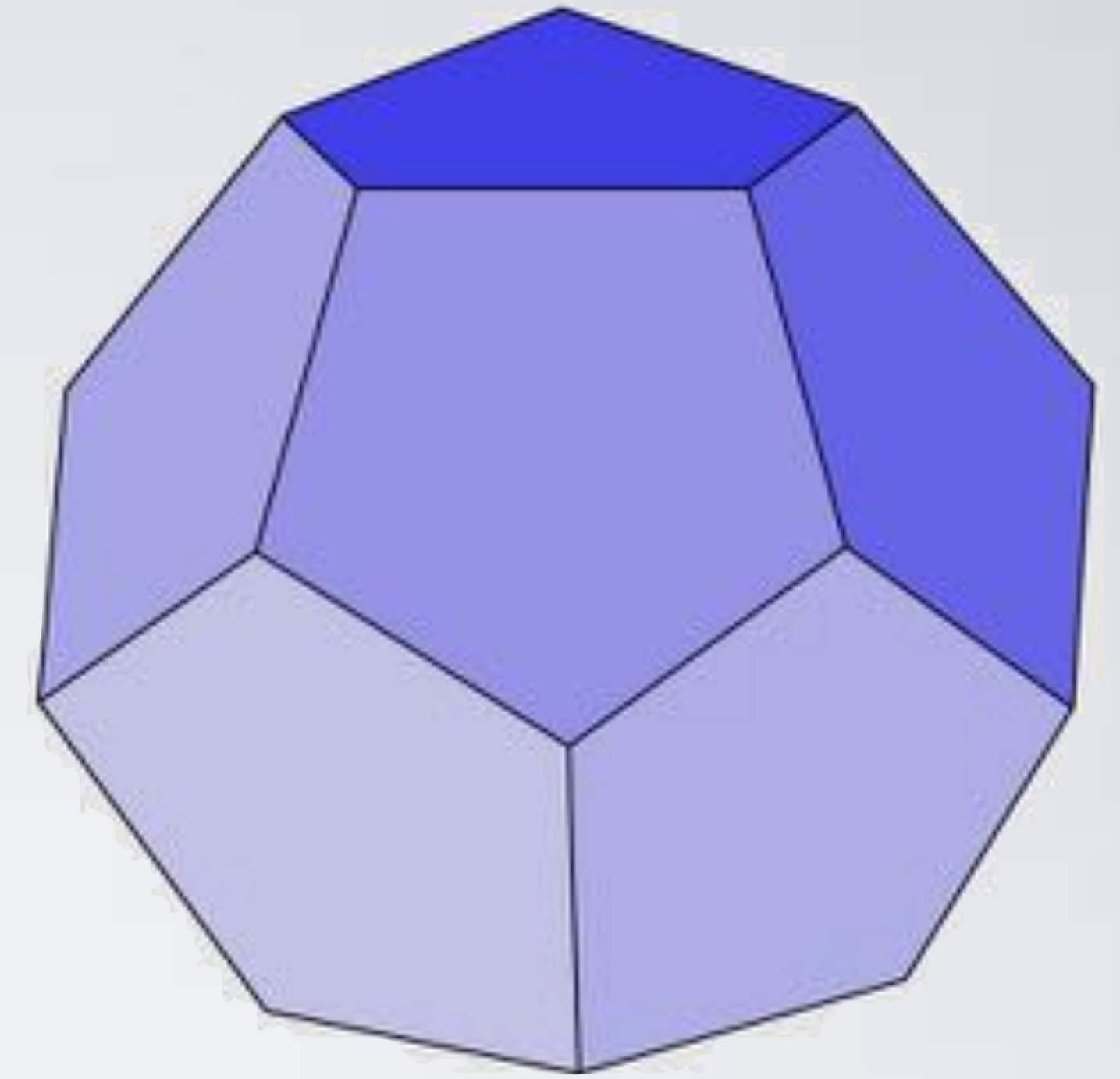
INTRODUCTION

- ▶ **"Treaties were made with Christian tribes**, most of whom were Nestorian and Monophysite.
- ▶ In the treaty Muhammad himself made with the Christians of Najran, he granted them **"protection for their religion** and their churches and for monastic institutions, as well as for their bishops, priests, monks and hermits, none of whom were to be moved from his abode." (29-30)



(Orbis Books, 1999)

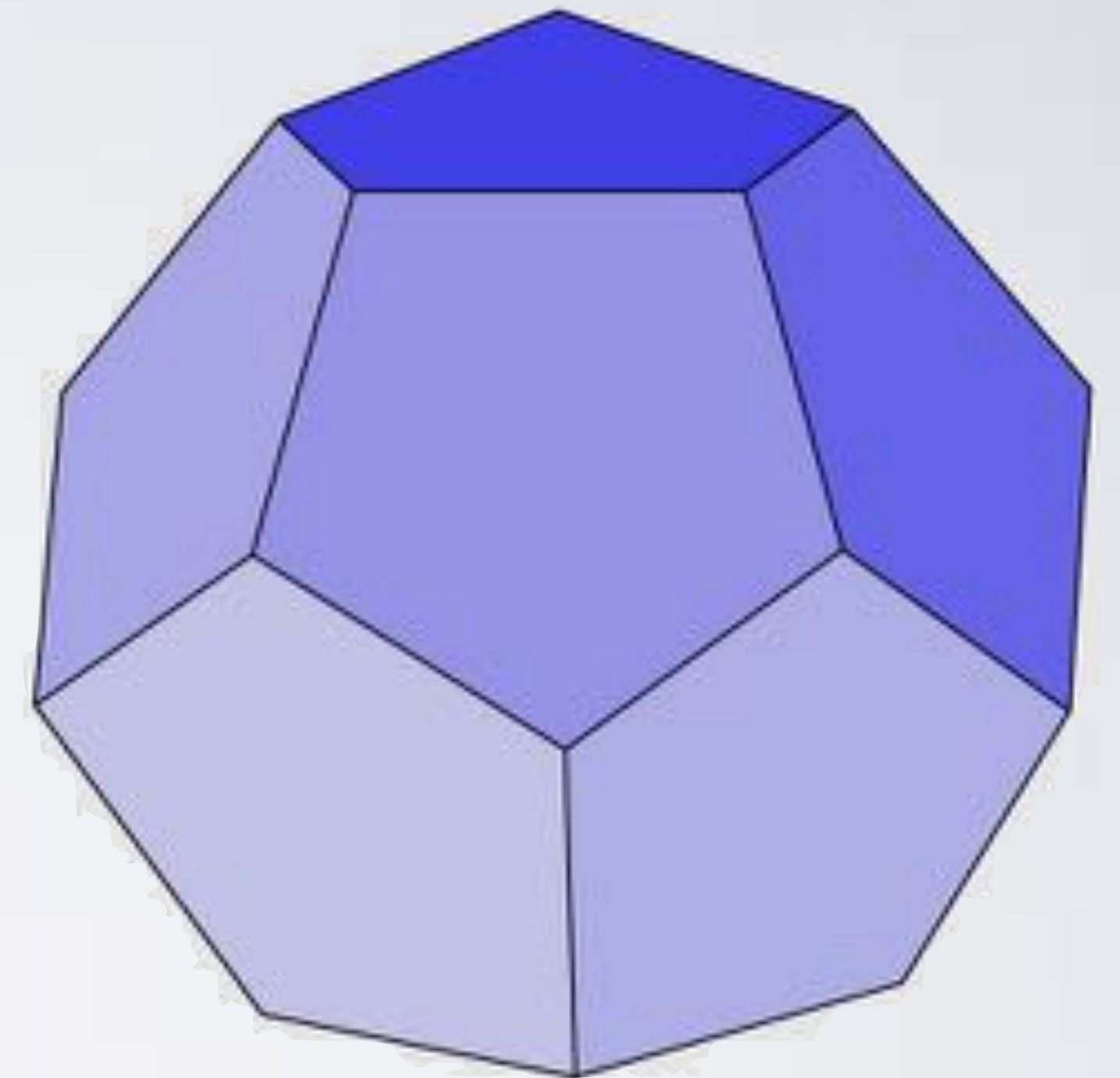
METHODOLOGY: THE POLYHEDRON



- ▶ **Fra Luca Pacioli** wrote *The Divine Proportion* in 1509 CE.
- ▶ His accounting innovations, which he learned from merchants trading with Islamic countries, created modern finance in the West.

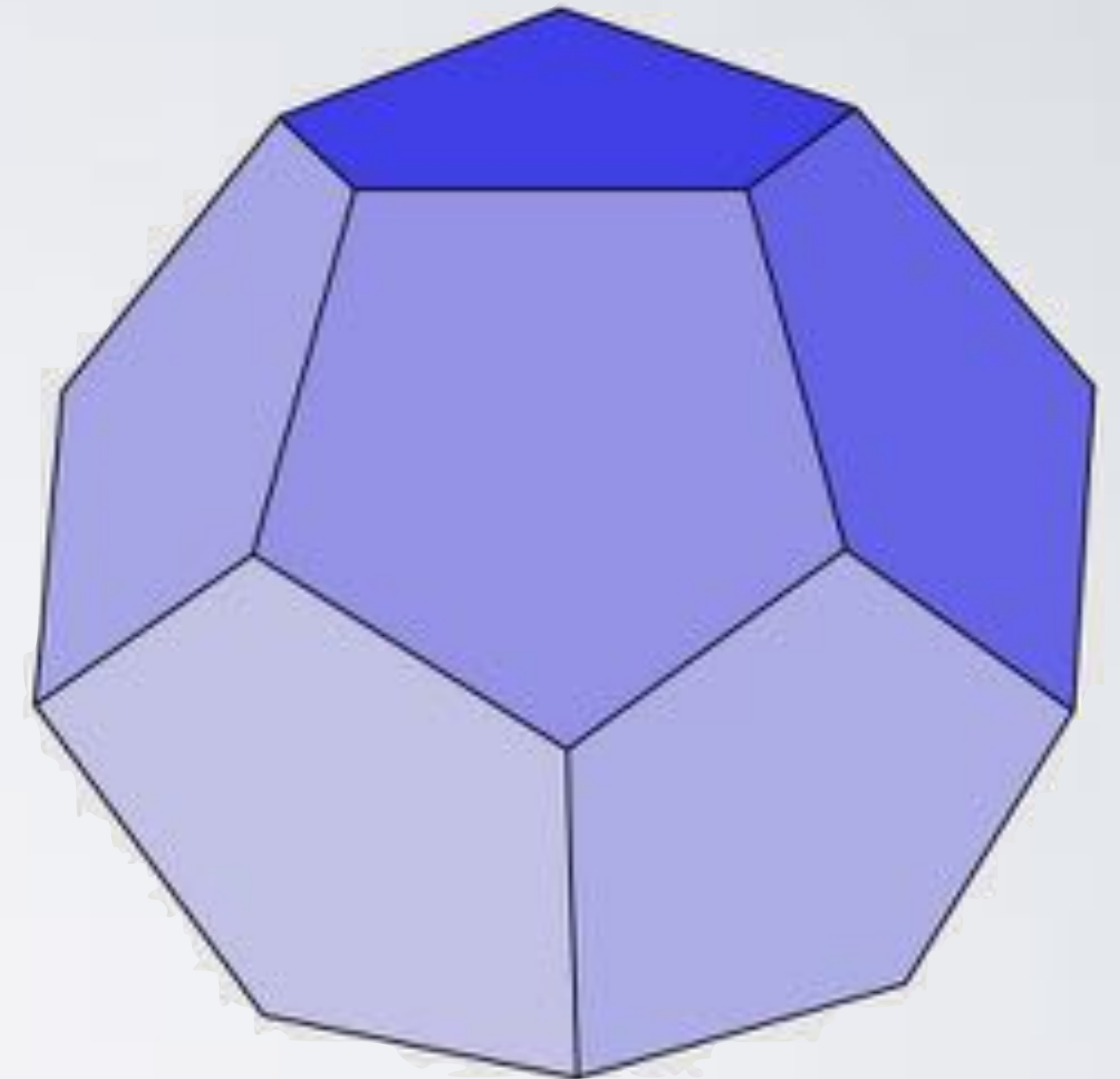
PRINCIPLES OF POPE FRANCIS

- ▶ “The **true globalization**, that which we must defend, is like a polyhedron in which **everyone is integrated but each player maintains his particularities, which, at the same time, enrich the others.**” (*On Heaven and Earth*, 2010, 157)
- ▶ “Here our model is not the sphere, which is no greater than its parts, where every point is equidistant from the centre, and there are no differences between them. Instead, it is the polyhedron, which **reflects the convergence of all its parts, each of which preserves its distinctiveness.**” (*Evangelii Gaudium*, 2013, 236)
- ▶ “Life, for all its confrontations, **is the art of encounter**”...This means working to create a many-faceted polyhedron whose different sides form a variegated unity, in which “**the whole is greater than the part**”.
- ▶ The image of a polyhedron can represent a society **where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations.** Each of us can learn something from others. No one is useless and no one is expendable.” (*Fratelli Tutti*, 2021, 215)



POLYHEDRON IN PRACTICE

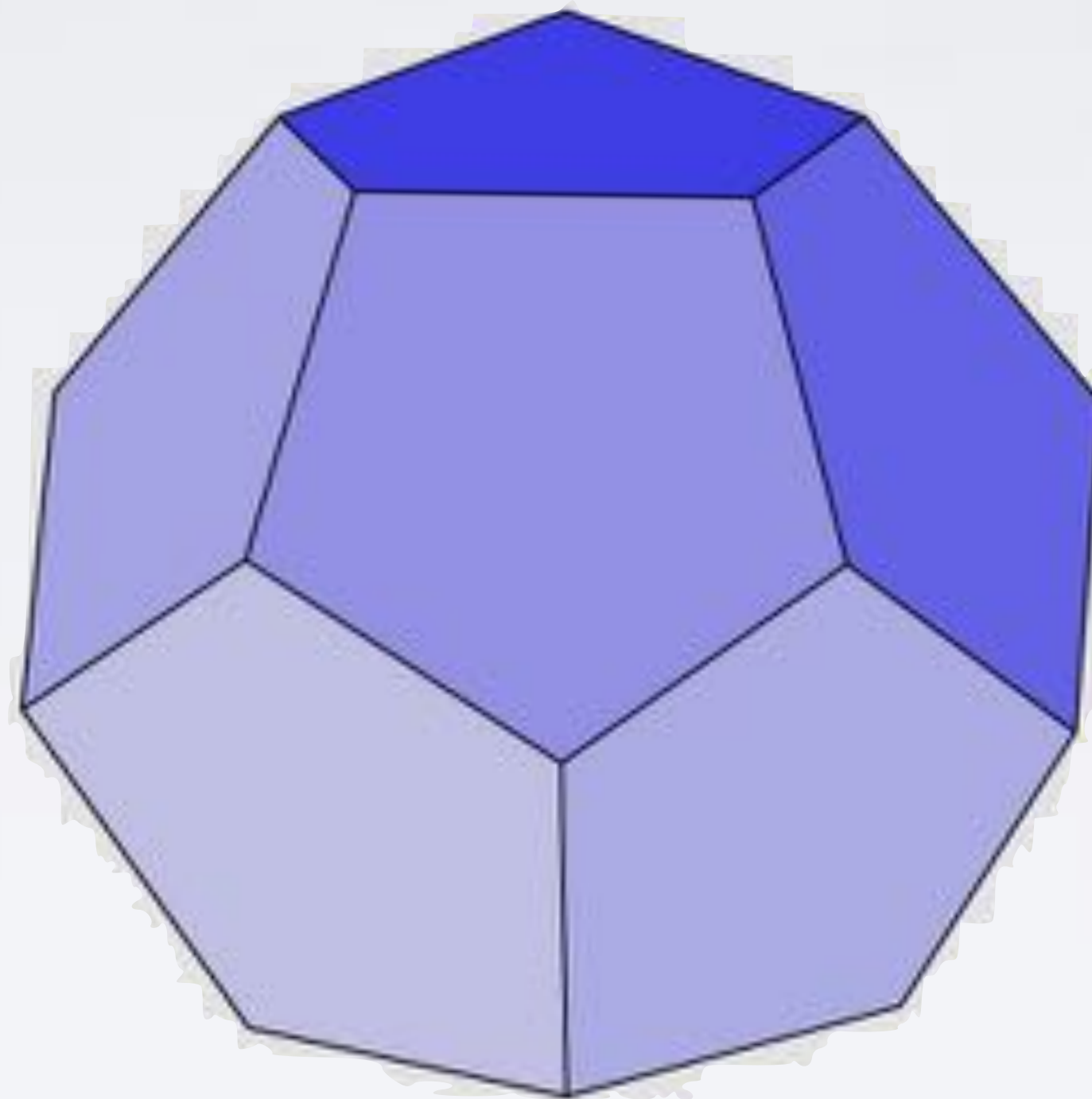
- ▶ Respect and preserve incommensurable differences
- ▶ Insist that authentic dialogue “fructifies;” deepening both due consideration for the other and fidelity to one’s own religion;
- ▶ Inspire one another to do the arduous work together of securing peace through justice;
- ▶ Include those usually excluded from dialogue—persons and communities on the periphery or most vulnerable;
- ▶ Transform the structures of injustice and intolerance by transforming the heart



QUALITIES OF THE POLYHEDRON

EDGES WHERE PLANES MEET

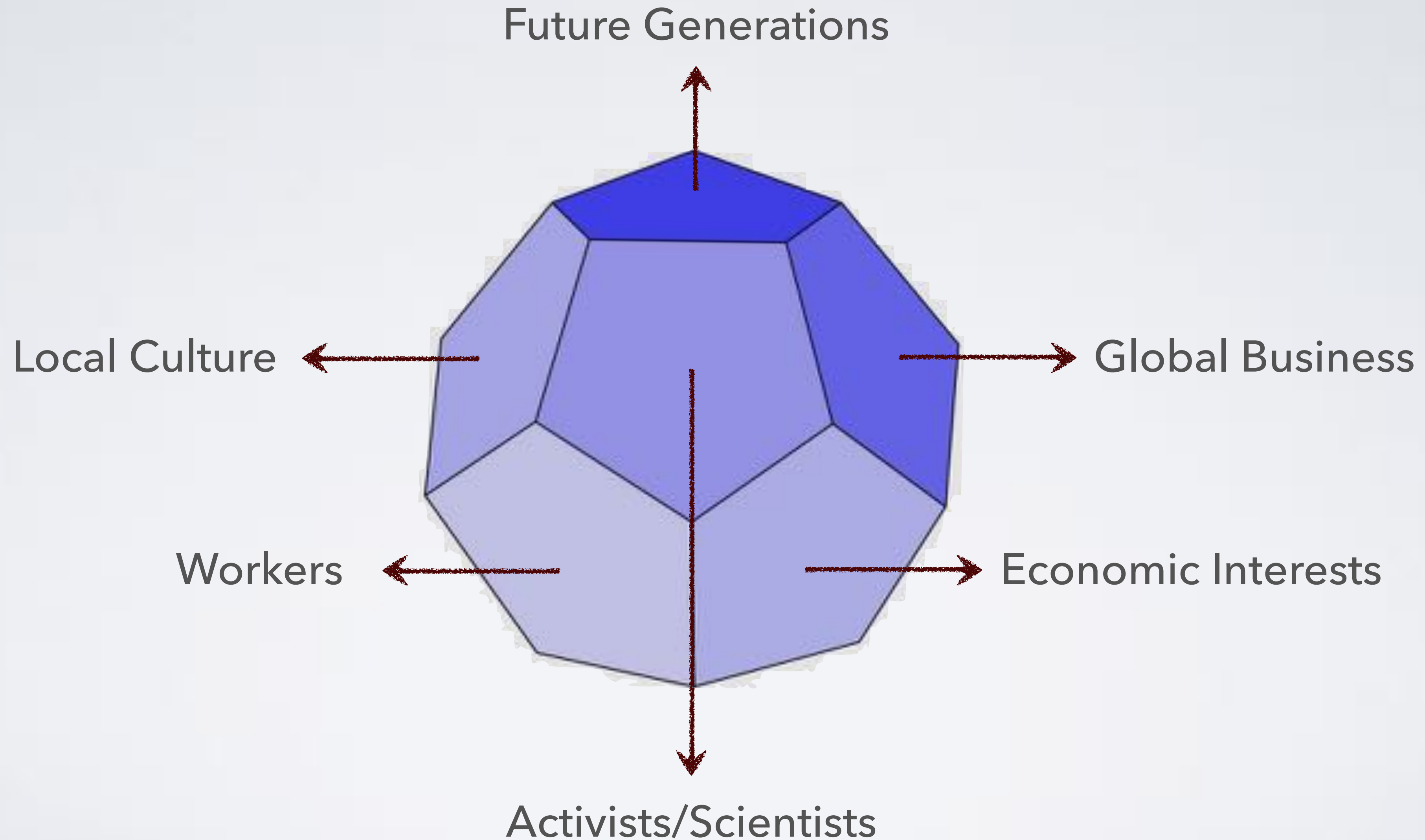
- ▶ Covenants for “peaceful co-existence”
- ▶ Principles of fraternity as children of the One Merciful God
- ▶ Values for mutual flourishing and conflicts-resolution
- ▶ Protections for the most vulnerable
- ▶ Truth and reconciliation



THE ‘VOLUME’ ENCLOSED

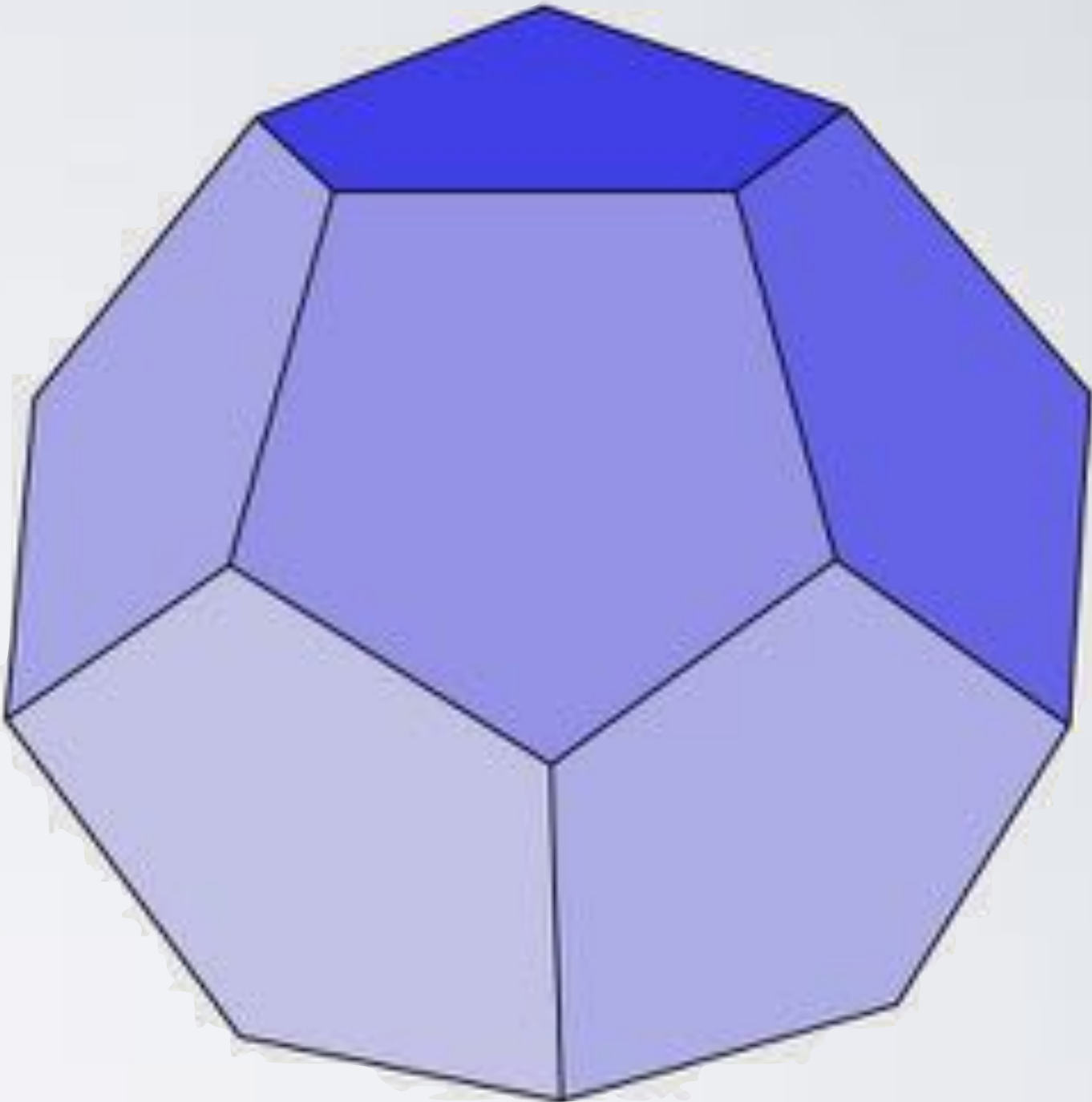
- ▶ Worship together the One Merciful God
- ▶ Uphold together the responsibility to steward God’s creation
- ▶ Co-create laws and ethics for justice, peace and the shared good
- ▶ Forge solidarity to address together global stresses
- ▶ Co-create ‘*communities of conscience*’ to develop the needed global structures for the future

FOR EXAMPLE: POLYHEDRON FOR INTEGRAL ECOLOGY

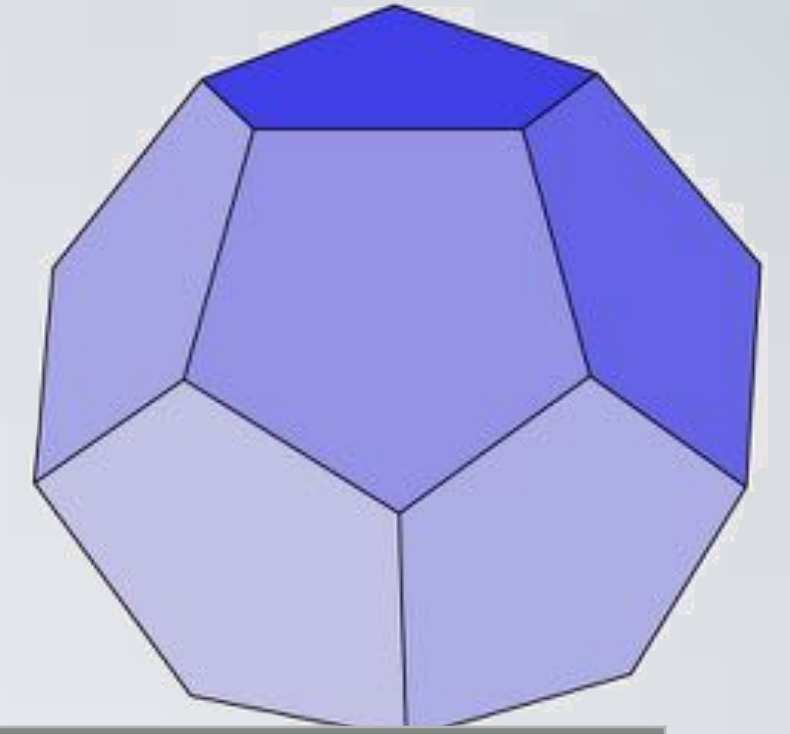


CONSISTENCIES: THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”

PROCESS	Pilgrimage	History	Shared Memory
SUBSTANCE	Mercy	Kindness	Solidarity
IMPLICATIONS	Future Fruitfulness	Unmask Mistruths	Dream Together



THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS' "FRATELLI TUTTI"



"Fratelli Tutti"

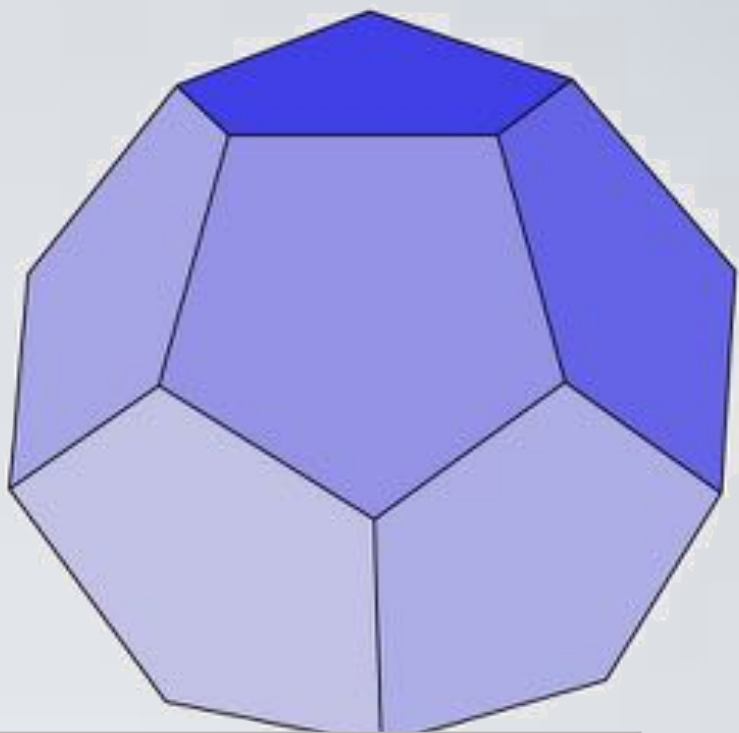
- "I come "I come as a pilgrim, as a **penitent pilgrim** to implore forgiveness and reconciliation...
- I come as a **pilgrim of peace** in search of fraternity, animated by the desire to pray together...
- I come to your blessed and wounded land as a **pilgrim of hope.**" (Pope Francis "Message to the People of Iraq, March 4, 2021)

Pilgrimage

Covenants

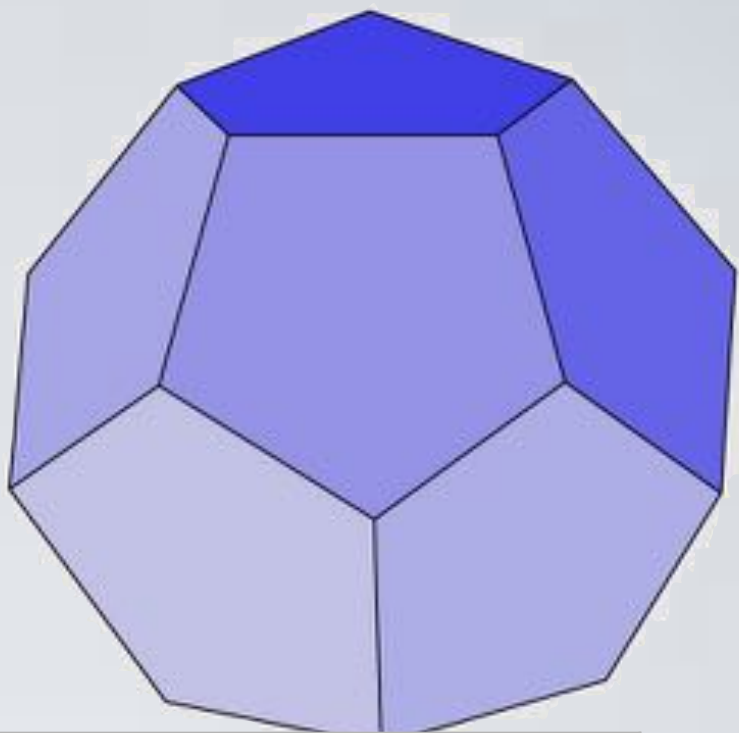
- "I have often been asked about my journeys collecting copies of the covenants of the Prophet Muhammad." (COPM, xvi)
- "*Pilgrimage is a cross-religious phenomenon... intertwining "the concepts of holy place and holy movement to inform the faithful of "where they are" and "where they are going" within the sacred traditions of the religion."* (Holy Movement and Holy Place: Christian Pilgrimage and the *Hajj*, Robin M. Taylor , 2011.)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



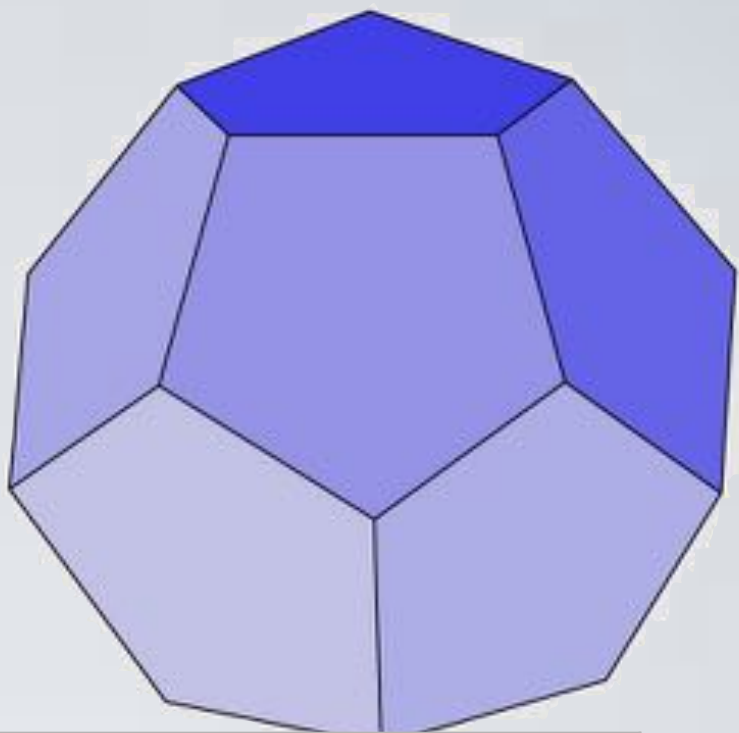
“Fratelli Tutti”	History	Covenants
<ul style="list-style-type: none">• “There is a growing loss of the sense of history, which leads to even further breakup. A kind of “deconstructionism.” (FT 13)• Only by basing themselves on the historical truth of events will they be able to make a broad and persevering effort to understand one another and to strive for a new synthesis for the good of all.” (FT 226)		<ul style="list-style-type: none">• “The development of Muslim and non-Muslim historiography may have sought to either idealize the past, use it for self-vindication, or manipulate it to suit one’s own interests, thus creating space for shared and competing historical memories.” (Khalid B. Al-Walid’s <i>Treaty with the People of Damascus: Identifying the Source Document Through Shared and Competing Historical Memories</i>, Ibrahim Zein and Ahmed El-Wakil 2020.)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



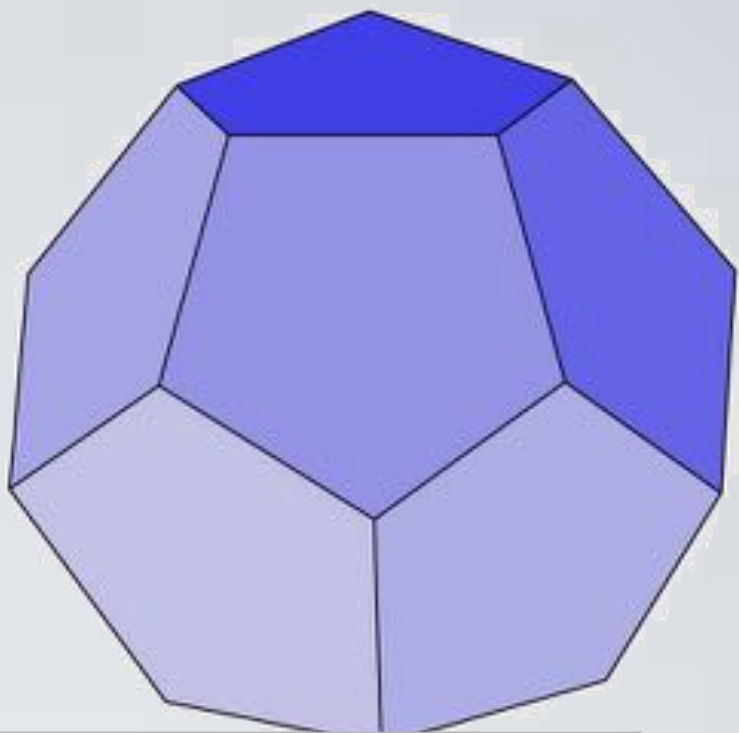
“Fratelli Tutti”	Shared Memory	Covenants
<ul style="list-style-type: none">• “All of us change over time.• Those who were fierce enemies have to speak from the stark and clear truth. They have to learn how to cultivate a penitential memory, one that can accept the past in order not to cloud the future with their own regrets, problems and plans.” (FT 226)		<ul style="list-style-type: none">• “All historical sources, both Muslim and non-Muslim, are in complete agreement that the Prophet and early Muslims issued treaties to the non-Muslim populations of their time. This historical fact is a “shared historical memory and cannot be disputed.” (COPM, 2)• “It seems that the study of such a complex historical narrative using both Muslim and non- Muslim sources requires a synthetic interplay between them.” (<i>Treaty with the People of Damascus.</i>) (Khalid B. Al-Walid’s <i>Treaty with the People of Damascus: Identifying the Source Document Through Shared and Competing Historical Memories</i>, Ibrahim Zein and Ahmed El-Wakil 2020.)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS' "FRATELLI TUTTI"



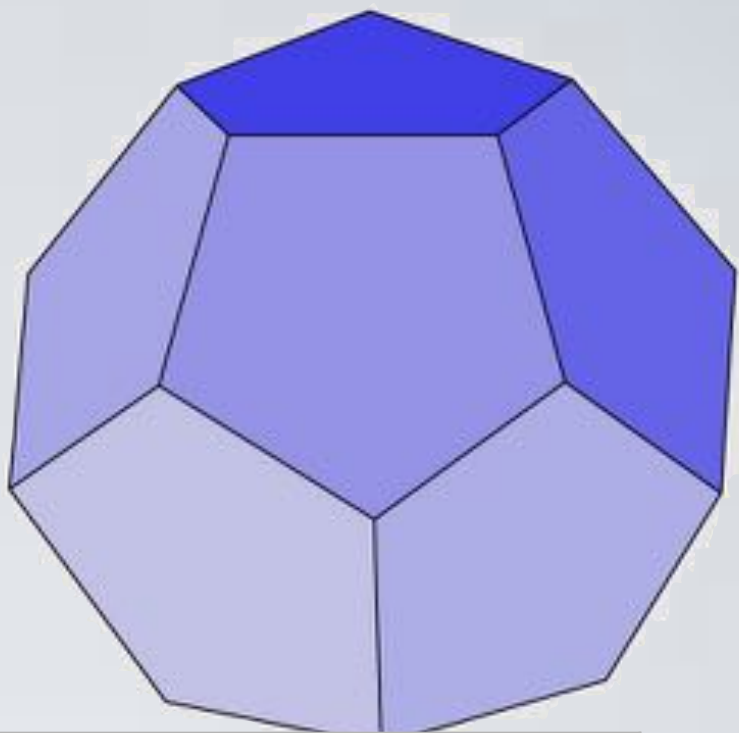
"Fratelli Tutti"		Covenants
<ul style="list-style-type: none">• "So this encounter of mercy between a Samaritan and a Jew is highly provocative; it leaves no room for ideological manipulation and challenges us to expand our frontiers. It gives a universal dimension to our call to love, one that transcends all prejudices, all historical and cultural barriers, all petty interests." (FT 82)• "Truth, in fact, is an inseparable companion of justice and mercy. All three together are essential to building peace." (FT 227)	Mercy	<ul style="list-style-type: none">• "In 1076 the Muslim rulers al-Nasir of Bijaya, now in modern Algeria, wrote to Pope Gregory VII requesting that a local priest, Severandus, be ordained a bishop to care for Christians in his domain. In reply, the pope, among other things, said, "You and we owe this charity to ourselves especially because we believe in and confess one God, admittedly in a different way, and daily praise and venerate him." (Muslim-Christian Relations, 52)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



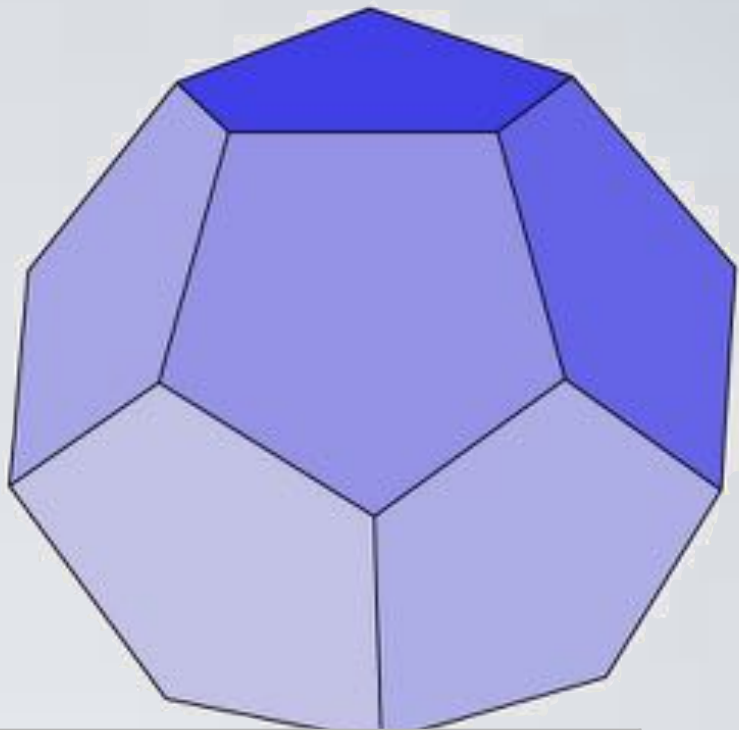
“Fratelli Tutti”	Kindness	Covenants
<ul style="list-style-type: none">• Individuals who possess this quality [kindness] help make other people’s lives more bearable, especially by sharing the weight of their problems, needs and fears.• This way of treating others can take different forms: an act of kindness, a concern not to offend by word or deed, a readiness to alleviate their burdens. It involves “speaking words of comfort, strength, consolation and encouragement” and not “words that demean, sadden, anger or show scorn.” (FT 223)		<p>Overview of the Covenants:</p> <ul style="list-style-type: none">• Protection for lives, wealth, property, religion.• Guaranteed protection for places of worship.• Prohibit coercion or force for conversion.• Exempt religious from taxation.• Reasonable taxation (<i>jizya</i>).• Right of non-Muslims to request financial assistance.• Shared mutual rights and obligations.• Harms or violations constitute “great sin.” (COPM, 19-20)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



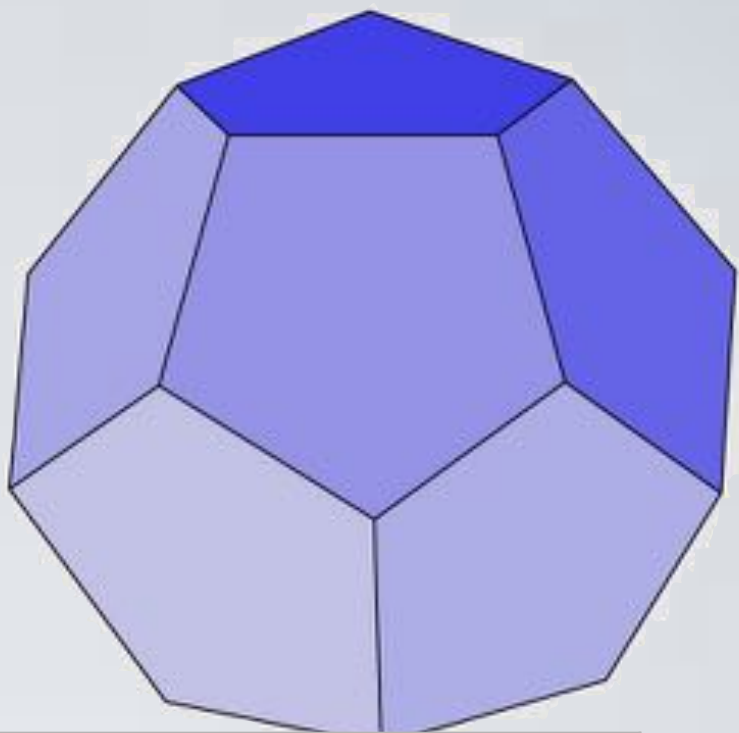
“Fratelli Tutti”	Solidarity	Covenants
<ul style="list-style-type: none">• “In the dynamics of history, and in the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another.” (FT 96)• At a time when everything seems to disintegrate and lose consistency, it is good for us to appeal to the “solidity” born of the consciousness that we are responsible for the fragility of others as we strive to build a common future.”. (FT 115)		<ul style="list-style-type: none">• “In this regard, the covenants of the Prophet bring other religions closer to Islam to foster mutual respect and recognition.”• “In a world that is becoming more and more polarized, the covenants remind us of the universal values that are an aspiration to us all: Respect, tolerance, co-existence, and accepting and cherishing our differences.” (COPM, 4)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



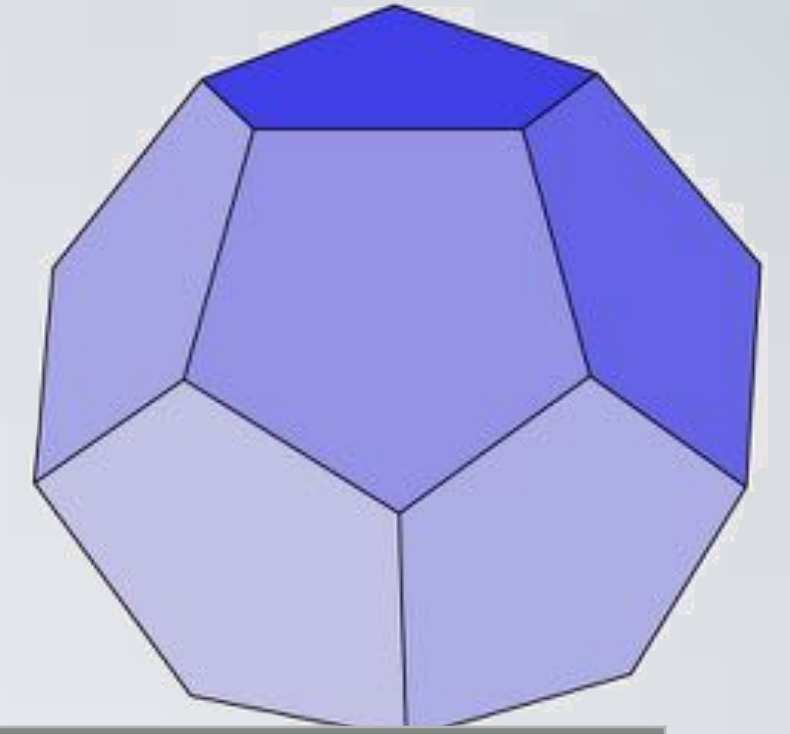
“Fratelli Tutti”	Future Fruitfulness	Covenants
<ul style="list-style-type: none">• “A land will be fruitful, and its people bear fruit and give birth to the future, only to the extent that it can foster a sense of belonging among its members, create bonds of integration between generations and different communities, and avoid all that makes us insensitive to others and leads to further alienation.” (FT 50)		<ul style="list-style-type: none">• “At his crucially important point in relations between Muslims and non-Muslims, the Covenants provide us with a compelling alternative narrative to the view of Islam espoused by some Muslims and far-right extremists...”• “The Covenants contribute to a more informed understanding of the character and conduct of the Prophet Muhammad, particularly concerning the respect he showed, and the peaceful relations he sought to establish with other faith communities.” (Halim Rane, COPM, xv)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS’ “FRATELLI TUTTI”



“Fratelli Tutti”		Covenants
<ul style="list-style-type: none">• “We need to learn how to unmask the various ways that the truth is manipulated, distorted and concealed in public and private discourse. What we call “truth” is not only the reporting of facts and events, such as we find in the daily papers. It is primarily the search for the solid foundations sustaining our decisions and our laws. (FT 208)• In a 2016 press conference, Francis explicitly claimed: “It’s not fair to identify Islam with violence. It’s not fair and it’s not true.” (FT 50)	<div>Future Fruitfulness</div>	<p>Criteria in favour of historicity and textual accuracy:</p> <ol style="list-style-type: none">1. Contemporary historical writings2. Structure of the the covenants3. Accurate dating4. Archeological evidence5. Textual parallelism between different communities6. Textual parallelism with independent Islamic texts7. Share historical memory8. Eyewitness accounts9. References in <i>hadith</i> literature10. Recognition by Muslim authorities (COPM, 282-285)

THE COVENANTS OF THE PROPHET MUHAMMAD AND POPE FRANCIS' "FRATELLI TUTTI"



"Fratelli Tutti"

- "There is an "architecture" of peace, to which different institutions of society contribute, each according to its own area of expertise, but there is also an "art" of peace that involves us all." (FT 231)
- "How important it is to dream together... Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all. (FT 8)

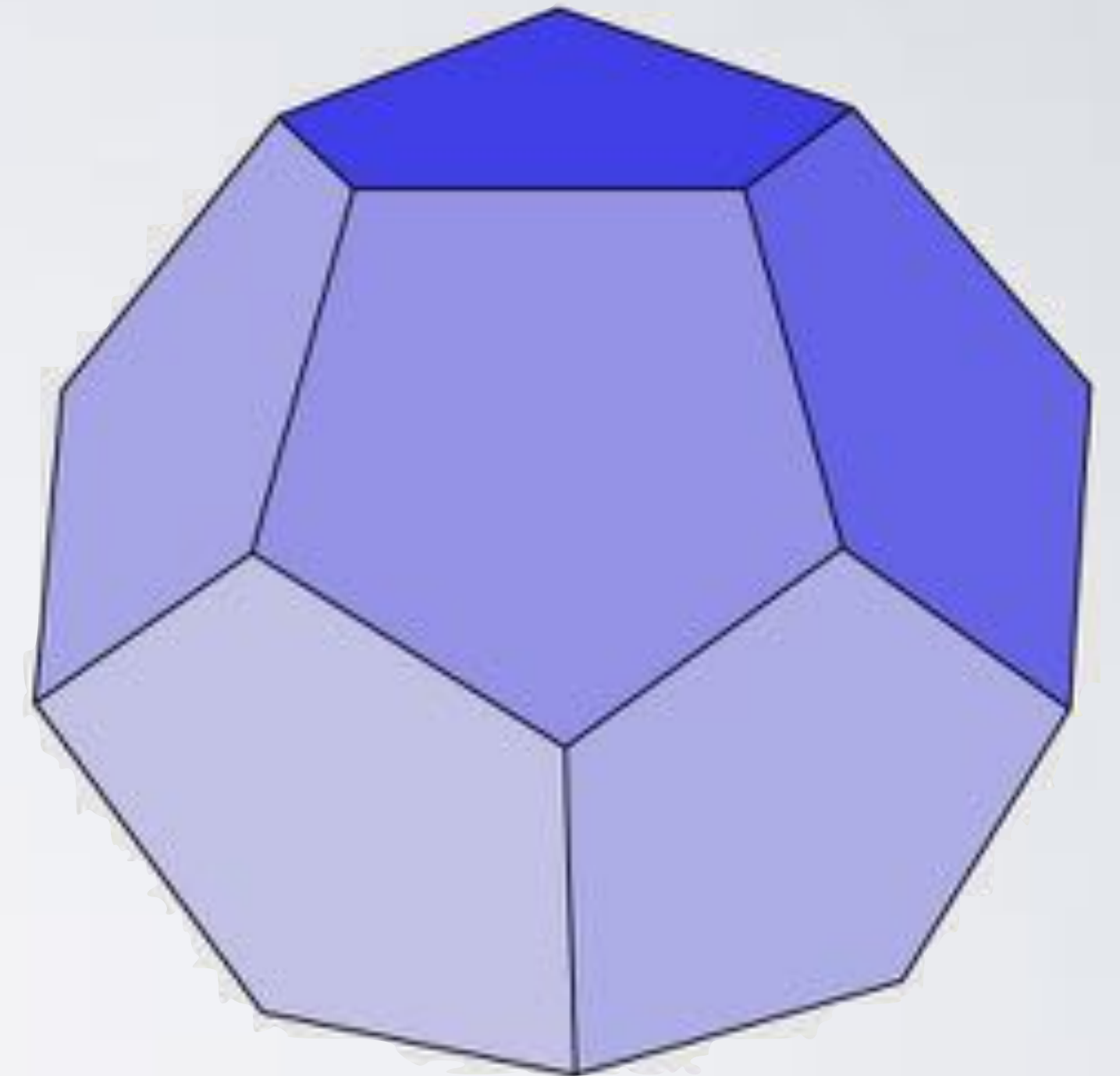
Dream Together

Covenants

- "It is no secret that for more than two decades there has been a dominant narrative of Islam being a fundamentally intolerant religion, but the covenant show that there is a precedent for peaceful co-existence despite the wrongdoings which were committed in Islamic history. Consequently, the covenants set the stage for reviving the tradition of formulating peace agreements based on justice and mutual respect." (COPM, 285)

LIVING THE COVENANTS IN FRATERNITY

- ▶ Co-create an **Inter-religious School of Covenants**
 - ▶ Continue the scholarship on Scriptural and historical covenants
 - ▶ Inter-disciplinary and inter-religious frameworks for living the legal and spiritual duties of covenants
 - A Christian covenant for Muslims modelled on the Covenants of the Prophet Muhammad
 - ▶ Co-create covenants as foundations for “peaceful co-existence”
 - An ecological covenant
 - An ethical globalization covenant
 - A covenant of mutual rights and responsibilities



A Covenant of Grace

Michael Hartoonian

*“All good things come by grace,
and grace comes by art,
and art does not come easy.”
- Norman Maclean*

Introduction

For all of us, there is cognitive dissonance in attempts to understand the concept of grace and its application to our everyday lives. First, grace is understood as something bestowed by the divine, without any accomplishment on our part. It's a gift; a favor. That's it. Secondly, it is also understood as a personal gift to ourselves that illuminates our best human abilities, inner and outer beauty and rightful relationships with others. This second attribute is more important than the first, for above all, grace is a responsibility we earn and give away through covenants with God and other people. Thus, by definition, **grace** is a tension between an unearned **gift** and those achieved **behaviors** that reflect our decency and kindness to others.

A Covenant

A covenant is a sacred agreement, contract, relationship and bond between and among people, between people and nature and between people and their God(s). When aligned, these connections are manifested in **grace**. When separations appear, the result is **sin**. Grace and sin are in completely different category sets and without constant attention to the deviations, sin will weaken and destroy grace. There is a sort of Gresham's law at work here in the world, where the higher value will be driven away by the cheap and the under-valued. This has always led to a profound question: would you rather live in sin or in grace? While it seems like a rhetorical question, it has always perplexed the human mind and does still today.

We often assume that artists and athletes manifest grace in their projects, products and performances. This grace is accomplished by individuals who deeply understand their craft or discipline and have the willpower to do the work that allows them to go beyond technique and approach artistry. That is the essence of grace, which is accessible to any of us, even though we may not be artists or athletes. As Norman Maclean said, “All good things come by grace and grace comes by art and art does not come easy.” The graceful are indeed, graceful, not only because of the right work involved, but because of the good work done. Practice does not make perfect. Only good practice makes for excellence and grace. In the wisdom of antiquity, I have found a few principles that may allow us to approach the graceful life.

Principle One: Merit and Grace

The stories that a parent and a culture tell their children about the future are always prophetic. For grace to become a defining characteristic of the child, necessary lessons must be taught. These include deep understandings of optimism, civility, love, joy, self-discipline and above all, merit. Merit is the realization that no one owes you knowledge, advancement, happiness or well-being. We have no entitlement to living a life of grace. No one can give you that which can only be earned. To a graceless person, everything and all things are worthless. However, to a graceful person, wealth and excellence are created every day in ways and places uncomprehensible to the graceless.

Consider:

- There, but for the grace of God, would I be.
- God helps those who strive to help themselves.
- May the grace of God keep you safe.

What do we make of these observations? Are these maxims based on metaphysical or physical truth? Both?

Principle Two: Grace is the Road Less Traveled

Most people desire the comfortable and easy road, but the easy road almost always leads to an unfulfilled life.

Believing that you alone are responsible for your good fortune or believing that you have no responsibility for your well-being are both examples of gracelessness. Grace always comes through the work we do building rightful relationships. What we are given, we are given. What we morally make of what we are given is grace and that is earned value.

It doesn't matter who gives you stuff – your uncle or your government – because being given things or favor carries no respect from people of character. And more importantly, you will not respect yourself, simply because you know that you didn't deserve it. No one and nothing will harm us as much as we harm ourselves by believing that we are victims of circumstance. This is the defining attribute of un-**gracefulness**.

The graceful always keep an eye on the road ahead. In personal merit and through family and community achievements, grace and the blessings that come with it always means traveling a life road where you understand that your image of the future and the delayed gratification that enhance that image are more important for your present behavior than all the things that have happened to you and your ancestors. We could all spend our life's time thinking that someone owes me, big time. I know that I could. But the graceful always choose to take a different road, one that is future-oriented and one that will help build a life of harmony.

Principle Three: Grace is a Choice for Trust

Do I choose comfort, materialism, indifference to others and simply keep amusing myself? Do I believe that the future is irrelevant? Or do I embrace the empiricism that tells us that choices made today will alter and define our future? Indeed, our future is in plain sight. All we need to do is evaluate our present choices. Martin Luther, the father of the Protestant Reformation, observed: “Even if I knew that the world would end tomorrow, I would still plant a tree today.”

Often, we are reluctant to evaluate our choices, believing that the present is all we have. The arguments for focusing on self and the present moment are false narratives, sold by the ignorant, to the ignorant. Such beliefs and attending behaviors are basically a manifestation of an absence of trust. To observe a graceful family, business or community is to witness trust. It is the trust in each other that frees people to create excellence (wealth). Successful teams, profitable companies and democratic societies are all based on trust and that trust is planted in the soil of grace. Sin, on the other hand, grows from the dirt of “trusting no one.”

A Concluding Thought

There is something that is very clear to any observer of history and that is the realization that there exists a direct relationship between violence and incompetence. Whether watching a company go bankrupt, a husband hitting his wife, a disruptive child, or a nation's army invading another country, we are witnessing incompetence, particularly moral incompetence. However, we can also observe throughout history that when people within institutions and nations behave with grace and its attending attributes, we achieve harmony, peace and wealth. Can we imagine what we lose in the absence of grace?

If we care to listen, this is what the ancients have taught us. There exists in all human endeavors a direct relationship between the ability to create excellence and wealth and the obvious grace people exhibit in their conduct toward one another.

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