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NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



Pegasus

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Introduction

The final issue of *Pegasus* for 2025 offers three essays that underscore the commitments and ideals of the Caux Round Table – a quest for a moral approach to capitalism.

In our first essay by Eric Mahler, “Reclaiming the Center: Why Leaders Must Restore What Young Professionals Are Quietly Asking For,” it argues that young people want more clarity in their work. In a sense, they want to feel like their work is focused not just on profit, but also a benefit to the social good.

“Young professionals are not turning away from business. They are turning away from incoherence. They are seeking leadership that is worthy of trust and organizations that act with moral seriousness. Their response points to a deeper truth: the center of leadership has weakened. And this is a moment that calls for its renewal.”

Younger workers want their work to have meaning. They come to the workplace not just for salary, but for a wider good. “They want to be treated with fairness, guided by leaders who act with steadiness and rooted in organizations that contribute something larger than short term outcomes. This longing is not new. What is new is their willingness to walk away when those conditions are absent.”

As Eric notes, the Caux Round Table has always had a strong sense of what makes leaders succeed. “Leadership is first a moral act.”

Eric, who leads the newly formed consulting group, Aretos Advisory, says that organizational leaders need to focus on more than innovation and profits. They need to slake the thirst for dignity, trust and purpose.

Next, Steve Young writes a year-end piece on “Reflections on Our Time as One Year Passes and Another Comes Along.” As we all grapple with radical changes across the globe, Steve makes the case that individuals, rather than oblique forces, will shape our future. “Looking at our world today, with the institutional order accepted after World War II now rickety, uncertain of its responsibilities and running out of gas, I would argue for the primacy of individuals.”

Of course, individuals are imperfect. But Steve makes the case that leaders who have strong core values will make the difference. “You are the makers of history and so have a responsibility to exercise that office with care and compassion that where will be no hindmost to fall prey to the evil that men and women can do when they are not in their right minds.”

Lastly, Michael Hartoonian’s essay, “Social Capital: The Path to Happiness,” maps out how selflessness is core to building social capital. “Firms and communities that build social capital do so by fostering harmony and recognizing that true freedom comes from actions that improve others’ lives. This principle lies at the heart of creating social capital.”

Michael emphasizes his point by pointing to youth. How the young live and interact with their community is elemental to the building of social capital. “True achievement, then, grows from the daily choices of youth that reflect integrity and respect for others.” Indirectly, the conduct of the young is a reflection of the old. Manners matter more deeply than most understand.

A key aspect of building a life of integrity is virtue. He quotes the great Green Bay Packers Coach, Vince Lombardi, talking of his team. “These gentlemen love their craft and they love each other and when you love your craft and love each other, you can’t lose. We never lost a game in Green Bay. We ran out of time once or twice.”

Dave Kansas
Editor-at-Large
Pegasus



Reclaiming the Center: Why Leaders Must Restore What Young Professionals Are Quietly Asking For

Eric Mahler

I. A Restless Generation and a Leadership Moment

Across industries and continents, a quiet shift is underway. Young professionals entering the workforce are not rejecting the idea of contribution, ambition or enterprise. They are questioning the conditions under which leadership is exercised and the systems in which they are asked to place their trust. It is not rebellion. It is discernment.

Many of these young people grew up during years of institutional disruption. They watched political, corporate and civic institutions struggle to act with steadiness and integrity. They were shaped by leaders who communicated constantly, but not always consistently. They witnessed values expressed as slogans rather than lived commitments. And now, inside organizations, they feel the effects of fragmentation in daily experience.

This is not a generational defect. It is a generational signal.

Young professionals are not turning away from business. They are turning away from incoherence. They are seeking leadership that is worthy of trust and organizations that act with moral seriousness. Their response points to a deeper truth: the center of leadership has weakened. And this is a moment that calls for its renewal.

II. The Forces That Have Unsettled Leadership

The past decade has reshaped what people expect from institutions. Several forces have converged to unsettle the human center of leadership.

1. A drifting moral core

Many institutions present one set of values in formal statements and another in actual behavior. This gap signals expediency rather than principle. When younger professionals experience that gap repeatedly, they withdraw rather than adapt to inconsistency.

2. Cultural commitments without cultural discipline

Organizations have made ambitious commitments on ethics, sustainability and social priorities. But without operational alignment and leadership follow through, these commitments feel symbolic rather than real. The fatigue that follows is not cynicism. It is disappointment.

3. Strategic ambiguity and institutional noise

Inside many organizations, priorities shift rapidly. Decisions are made differently by different leaders. Teams are left to interpret direction in ways that create misalignment rather than coherence. People can endure pressure. They cannot endure confusion that feels unresolvable.

4. AI as a magnifier of existing fractures

Artificial intelligence is accelerating the pace of work and raising new ethical and workforce questions. Yet young professionals do not fear the technology itself. They fear navigating it within institutions that already feel unstable or fragmented. AI has become a mirror that reveals whether leadership is grounded, aligned and morally prepared for complexity.

5. A longing for meaning and dignity

Above all, the rising generation wants their work to matter. They want to be treated with fairness, guided by leaders who act with steadiness and rooted in organizations that contribute something larger than short term outcomes. This longing is not new. What is new is their willingness to walk away when those conditions are absent.

These forces are not temporary disruptions. They are symptoms of a deeper leadership condition. And they point to the need for restoration at the center.

III. The Caux View: Leadership Begins with Human Dignity

For more than three decades, the Caux Round Table has held a simple but profound conviction: *leadership is first a moral act.*

Enterprises thrive when leaders honor human dignity, act with responsibility, exercise stewardship and commit themselves to the common good. These principles are not political. They are not ideological. They are human. And they remain the foundation of all trustworthy leadership.

To help organizations understand how leadership is actually experienced, the Caux Round Table developed the Centering Influence framework, which examines whether leaders create the conditions people rely on during uncertainty:

- clarity in the midst of noise
- steadiness during pressure
- fairness in conflict
- purpose in decision making



Centering Influence does not measure personality or charisma. It measures moral authority as experienced by those who depend on leadership for direction. It reveals whether leaders are building trust or eroding it. Whether they are creating coherence or fragmentation. Whether they are cultivating the institutional center or allowing it to decay.

In an era shaped by rapid change and AI acceleration, this kind of moral steadiness is no longer a virtue. It is a requirement.

IV. Bridging Insight and Action: The Role of Aretos

Insight alone does not renew leadership. It must be translated into disciplined practice inside real organizations. This is where Aretos enters the story.

Aretos Advisory was created to help leaders bring coherence to systems that have grown noisy, fragmented or uncertain. Its work focuses on four interconnected areas:

- leadership advisory and alignment
- organizational and leadership diagnostics
- strategy reformulation and execution
- project services to help organizations implement AI intelligently and responsibly

The strategic alliance between the Caux Round Table and Aretos was formed to bridge principle and practice. Caux provides the moral and philosophical grounding. Aretos provides the people, methods, structures and leadership operating systems that help organizations act on those principles with seriousness and discipline.

Together, these efforts ensure that moral leadership is not merely articulated, but lived. They help institutions rebuild what younger professionals are most hungry to experience: consistency, integrity, steadiness and shared purpose.

V. AI as a Test of Leadership Character

AI is often described as a technology problem. In reality, it is a leadership test.

It requires leaders to make decisions faster than before. It raises ethical questions that do not have precedent. It changes workforce roles and expectations. It accelerates both the strengths and the weaknesses of leadership teams.

Organizations that have clarity, trust, resilience and purpose embedded in their leadership systems will adjust to AI with confidence. Organizations that do not will experience heightened confusion, fear and cultural fracture.

AI is not only reshaping work. It is revealing the character of leadership.

And this moment demands leaders who are centered, principled and aligned.

VI. A Call to Renew the Center

The turning away of young professionals is not a rejection of enterprise. It is a request for leadership worthy of trust. Boards, executives and civic leaders now stand at an inflection point. The future of business will not depend on messaging or efficiency alone. It will depend on whether institutions recover the moral clarity that once allowed them to guide people through uncertainty.

The Caux Round Table offers the principles.

Centering Influence offers the insight.

Aretos provides the practical pathway to apply both.



What is required now is not innovation alone, but restoration: a return to dignity, responsibility and purpose as the essential coordinates of leadership. These are the conditions under which young professionals will choose to stay, to contribute and to lead.

And this is the opportunity before us.

Eric Mahler is Founder and Managing Partner of Aretos Advisory.

About Aretos Advisory: Aretos Advisory is a national consulting firm that works with companies to strengthen leadership alignment, clarity, trust and organizational resilience. Through advisory services, diagnostics, strategy work and execution-focused services for AI and other transformations, Aretos helps organizations achieve results through disciplined execution. Visit Aretos at www.aretosadvisory.com

Reflections on Our Time as One Year Passes and Another Comes Along

Stephen B. Young

What drives history? What is driving our world at the end of 2025? What will drive it during 2026? What is the nature of our age? Modern? Post-modern? In transition to something better, thanks to AI or in the early stages of a reversion to a struggle of great powers where, out of pride, devils will eagerly take the hindmost at their psychopathic pleasure? Have we ever recovered from original sin, from possessing in our souls the *libido dominandi* which perplexed St. Augustine?

Is history driven by great men – the Caesars and Napoleons among us? Thomas Carlyle thought so. Or is history driven by great forces – economic, tribal, dynastic, spiritual? Tolstoy thought so.

Looking at our world today, with the institutional order accepted after World War II now rickety, uncertain of its responsibilities and running out of gas, I would argue for the primacy of individuals.

Individuals are the source of both morals and evil. How they frame their core values shapes the energies they mobilize, which energies drive history's engines.

Cicero thought about all this. When Catiline, ambitious and unscrupulous, sought to seize authority unconstitutionally, Cicero castigated him:

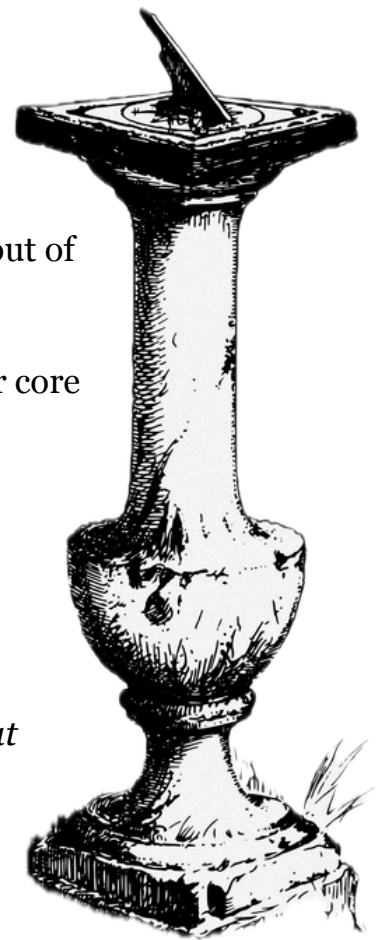
“When, O Catiline, will you stop abusing our patience? How long is that madness of yours still to mock us? When is there to be an end of that unbridled audacity of yours, swaggering about as it does now ...”

But then, a moment later, Cicero shifted his pinpointing of responsibility from the individual to the culture:

“Shame on our times and on our ethics!”

Interestingly, when Caesar then spoke to the Roman Senate, he drew attention to self-control, the individual making good choices:

“It becomes all men ...who deliberate on dubious matters, to be influenced neither by hatred, affection, anger, nor pity. The mind, when such feelings obstruct its view, cannot easily see



what is right; nor has any human being consulted, at the same moment, his passions and his interest. When the mind is freely exerted, its reasoning is sound: but passion, if it gain possession of it, becomes its tyrant and reason is powerless.”

Towards the end of his life, Cicero wrote an essay on the intersection of time with individual choices. He spoke to a concept of office – of responsibility in how we use our powers.

The worthy and truly brave citizen, one who deserved to hold the reins of government, he said:

“Would give himself so to the service of the public as to aim at no riches or power for himself; and will so take care of the whole community, as not to pass over any one part of it.”

He continued:

“Eager ambition and contending for honor is of all things most ruinous and destructive to a state.”

When contemplating fortune – the tide of times flowing in or flowing out – Cicero said that another office to carry out is:

“Not to be haughty, disdainful or arrogant when fortune favors us and all things go according to our wishes, for it shows as much meanness and poorness of spirit when nothing is more brave than an evenness of temper in every circumstance.”

“The passions must be brought under the power of reason so that a calm and peaceable state of the soul can arise and our discharge of our offices flows with constancy and moderation. Reason must command and appetite must obey.”

As we pass through a time of year hallowed for so many by the grace of having miracles happen and having the grace of a teaching come to us which speaks to all peoples at all times and in all conditions – do unto others as you would have them do unto you. You are the makers of history and so have a responsibility to exercise that office with care and compassion that where will be no hindmost to fall prey to the evil that men and women can do when they are not in their right minds.

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

Social Capital: The Path to Happiness

Michael Hartoonian

*Social capital is the resources
accessible through one's
networks of relationships.
-Pierre Bourdieu, 1986*

Introduction

Bourdieu's research is echoed by James Coleman (1990) and Robert Putnam (2000). As Coleman put it: "Social capital consists of obligations, expectations, trustworthiness, and information channels." And Putnam: "Connections among individuals – social networks and norms of reciprocity and trustworthiness that arise from them – are the definition of social capital."

These attributes can be found in successful firms and communities throughout different economic and political landscapes. Just to suggest a few, consider the following:

- Patagonia (U.S.)
- Mondragon Cooperative Corporation (Spain)
- IKEA (Sweden)
- Ben & Jerry's (U.S.)
- Unilever (U.K./Netherlands)
- Bosch (Germany)
- Lab/Fit (U.S., Georgia)
- Kowalski's Markets (U.S., Minnesota)

Firms and communities that build social capital do so by fostering harmony and recognizing that true freedom comes from actions that improve others' lives. This principle lies at the heart of creating social capital.

This essay will look at those attributes necessary for wealth, understanding that money (neoclassical economics) and wealth (philosophical criticism) are different concepts with different ontologies. One can accumulate all the money in the world and still be poor. Wealth and the social capital that it is built upon is, first and foremost, an ethic of excellence, respect and reciprocal duty. The question before us: is it possible to create wealth absent an understanding of social capital?

Social Capital as a Constructed Reality

Successful firms, families, societies and institutions share a common trait: valuing mutual support. Research on business success highlights this quality. Note what the data illuminates:

- community engagement – actively building partnerships with service clubs, non-profits, schools and other businesses
- enhancing employee agency – sharing decision-making, profits and providing advancement through education and upward mobility within the firm
- building shared norms – of merit, respect and civic (non-political and political) discourse
- help in building the aesthetic quality of the community – with families, city government partnerships and with schools and universities
- build long-term ethical relationships – with suppliers, customers, government and owners

What is clear about these attributes of success is the fact that they all run on trust.

Putting First Things First

The beginning of wisdom is the ability to put first things first. In fact, without this skill, your decision making is trapped in relativism and is valueless. One could argue that the first job of capitalism is to make profits. Some economists, even Nobel winners, have made that claim. Some have even apologized for that claim and their exuberance about making profit and money for the stockholders the priority. The problem, of course, is that building wealth demands patient capital – long term decisions must be considered before quarterly profits. Institutions rarely reach their full potential. Business schools should teach ethics, not business ethics, prioritizing social capital over profits. Excellence and strong moral relationships lead to financial success as a natural outcome. Where did this confusion begin?

Perhaps the confusion starts with the notion that modes of conduct and end-state goals are non-inclusive sets. That is, if you are blinded by goal X, then any conduct can be justified to achieve X. In truth, conduct and achievement are linked in graceful bonds of self-awareness and humility. We often can't hear what a person is saying because who they are is speaking too loudly. Their behavior is so soulless that we see only a vulgar caricature of the person absent moral integrity. And so will others see them, be they employees, customers, leaders, etc. You cannot escape your conduct, except through character. I'm reminded of a story about St. Francis. One morning, he told his disciples that they would spend the day preaching to the people of the area. After being among the people all day, at dinner time, one of the disciples confronted St. Francis: "You said that we would spend the day preaching to the people and

we never did.” To which he replied: “Oh, but we did. We were preaching the word of God every time we gave drink or food to the poor. Every time we help an old woman carry water. Every time we said a prayer for the sick and every time we were kind to others. Indeed, we preached all day in our actions and our character.”

Character and conduct should never be put in different categories, as they are parts of the same whole. Your conduct is your character. Your character is your conduct. You just may not know it. If you want to achieve the goal of excellence in the arts, sports, science, business or government, your mode of conduct must manifest your goal. Playing in a world class symphony, for example, can only be achieved through conduct that presents and represents that goal. In the same way, the pursuit of profit will never achieve wealth or social capital. However, the pursuit of wealth (excellence in conduct) will always achieve profit. The wise people in all fields know this, as they also know people with money who are poor in mind and spirit and people with little money who have great wealth in relationships and peace in mind and life. The wise also know that achievement takes the mastery of technique, but wisdom demands the transcendence of technique to the joy of artistry. Pick any person at the aesthetic, intellectual, athletic, at the ethical top of their craft and you will find an artist.

The Boy is the Father of the Man

If you want to see what a person will become, consider the conduct of his youth. Start with the perceptible relationships of harmony and love. Consider if the youth is familiar with delaying gratification. What about a clear understanding of reciprocal duty? Does the young person understand the interconnectedness of people and institutions like families and schools? Can they begin to cultivate environments where values and behaviors are intentionally aligned?

This may seem like a great deal for any young person to do, but when individuals and groups act in harmony with their stated (taught) principles, trust deepens and the foundation for lasting success is set. True achievement, then, grows from the daily choices of youth that reflect integrity and respect for others. When these ideas are manifested in conduct, the boy will bring forth a man of worth, with sensitive eyes

that will behold the fullness of liberty and the creation of a life of wealth (excellence). When adults see these conducts as natural and embraced by the young, they will understand that duty and discipline always pave the path to joy and real happiness. Agency, when built throughout life, will pay great rewards as the years unfold in meaning and achievement.



The Practice of Building Social Capital

Let's look at a few ways that social capital is created and with it, excellence.



When the legendary coach of the Green Bay Packers, Vince Lombardi, held his first meeting with his players, he challenged them with this goal: “Gentlemen, we will pursue PERFECTION, knowing full well that we will never obtain it. But in that pursuit, we WILL catch EXCELLENCE.” He later defined excellence as love, stating: “These gentlemen love their craft and they love each other and when you love your craft and love each other, you can’t lose. We never lost a game in Green Bay. We ran out of time once or twice.”

Lombardi was stating the essence of the practice of social capital/wealth creation. A team with social capital is difficult to beat.

Before moving on, let's dilate on the concept of love. From St. Thomas Aquinas, we learn that loving means to work for the good of others. As such, love is a verb – an action verb – addressing the welfare of others. That is, their full humanity is seen and their happiness becomes as important as yours. Love is also the practice of freedom in that the web of love allows you to be your true self, sharing trust, respect and responsibility. A truism – the way to be loved is to be lovely. And to do that, you build a web of love with gratitude and joy:

*With the intangibles of genes, enzymes and environments,
You gave me life and placed me in a web of love.
With bread and milk and grace,
You taught me to predict the weather of my soul.
With wonder and song,
You set me 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, mama,
For providing the seedbed, the love, the music and courage.
For birth.
-Michael Hartoonian*

What does the practice of creating social capital look like in the family, firm or government?

Family – the family seeking to create its social capital and wealth is engaged with all family members, with neighbors, with the larger community working to make all more harmonious in relationships, aesthetic in their decisions about home and landscape and efficient in getting things done for others. All members of the family develop a virtuous civic agency and will work to make the best for all. The principles driving these behaviors include high regard for mutual responsibility and trust. To the question of who would you want in your foxhole, the answer is, most often, a family member.

Firm – if the firm's intent is on creating wealth, over the long run, it will concern itself first with reputation both within and outside of its institution. It will work to make sure that all relationships with the firm are ethical and respectful. Most of all, the leadership of the firm will understand and work on the truth that only people create wealth – caring, educated, healthy and people who are valued. The firm will have in place structures to make it possible for all employees to give input on decisions, opportunities for personal growth and responsibility for harmonious relationships within and outside the firm. People should have opportunities to enhance their freedom within the firm as they develop habits of responsibility to the institution and beyond.

Government – government (must) understand the meaning of public service and sets it first goal as developing social capital for the community, city or nation. This activity is made manifest in partnering with private firms and families to enhance the ability for wealth creation. The government will build and nurture excellence in both material and ethical infrastructures. Through its communication efforts, it will “teach” respect, honesty and merit through its behavior and will not blame others for its failures. In rightful democratic governance and market-driven economies, there can be no excuse for unethical behavior. In this regard, “we the people” must take our responsibility of being the fourth branch of government seriously. The people are the arbitrators of justice, discipline and agency for all people to have life, liberty and public happiness – harmonious living with the enjoyment of service and property.

Social Capital and Fracture Critical

To fully understand social capital, one must know the truth of “a family is no healthier than its sickest member.” The same principle can be applied to bridges, governments, firms and communities.

Just as the strength of a chain is measured by its weakest link, so too does the health and vitality of any group, organization or society depend on the well-being of each of its members. Without built-in redundancies and webs of trust, when one-part falters, the entire structure is at risk, no matter how robust the other elements appear. In fostering social capital, it is essential to recognize and support those who are vulnerable or struggling, for their challenges

inevitably affect the whole. True excellence and lasting harmony arise when collective effort is directed toward lifting every member, ensuring that no one is left behind and that the bonds of trust and mutual care remain unbroken. This speaks to our built-in redundancies of infrastructure, from quality of healthcare and education, to transportation and safety. Only then can a family, firm or nation stand or be resilient – ready to face both the ordinary and extraordinary demands of life together and prepared to thrive, rather than merely endure.

In systems theory, there is a little-known formula that addresses the reality of when complex systems are working well, they generate intrinsic and often unexplained growth and of course, more complexity. However, with more complexity, whenever a vector or arm of the system malfunctions, it not only makes those several attributes dysfunctional, but tends to bring down the whole interconnected system. Here, we might think of our electric grid.

As an example of a social system's fracture critical, the state of Minnesota is facing fraud that is unprecedented in its history, where potentially billions of dollars (both state and federal) have been stolen. In one such case, the money was intended to feed children suffering from food scarcity relating back to the Covid pandemic. Dozens of mainly Somali individuals, but whose ringleader was a white woman, submitted proposals and were awarded funds to feed children. Instead, they embezzled much of the money, even purchasing property for themselves. In the process, the state destroyed a great deal of its social capital. One sick or unethical link in the social chain can bring down the whole system. There is, of course, state resiliency, but there should have been more built-in ethical (checks and balances) redundancies and people who conduct themselves ethically. The truth, however, is that a great deal of Minnesota's social capital has been spent on this unethical conduct and will take some time to build it back.

Lift or Drag?

Metaphorically, the geometry of flight – with its concepts of lift and drag – can help us understand similar forces at work in society. While there are conflicting theories on the causes of lift, it's clear that lift and drag affect not only aircraft, but also families and institutions.

In social contexts, the practice of creating social capital involves intentional efforts to foster trust, collaboration and shared responsibilities – LIFT. In the natural order of life, individuals work to lift up each other simply because the better each individual can manifest trust and responsibility, the better all will be. Nature is not based off competition alone, but by a cooperative spirit of helping and love. We know that even trees, through a complex system of connections, will bring nutrients to a plant under stress. Should we expect less for humans?

Every one of us has the ability to bring lift or drag to family, school, firm or community. This is a choice of reason. It is a choice of feeding evil or feeding the good in us. We can see drag all around us – in poverty, ignorance and in lack of agency. We should not dwell on drag, but to identify it and then be about creating lift for one another.

Conclusion

Social capital relies on trust, which can't be fully substituted or replaced by legal or habitual measures. While external systems like laws or sanctions encourage compliance to the law, true trust stems from personal conscience and a concern for others – an interior architecture of virtue. Ethical behavior isn't just about following rules, but about one's character or identity. For example, in one of the Ten Commandments, regarding coveting your neighbor's wife, we see a case of interior virtue. This is not about behavior. It's about one's character. It's about rightful thought. Ultimately, trust is built on the interior virtue of character – an internal governor. Contrary to the belief that males are sexual predators and contrary to Hobbes's view of nature as brutish, genuine social and institutional capital depends on and in reality, is individual virtue manifested in responsible human (capital) character.

The individual is the builder of wealth – all wealth. The meaning of wealth is excellence of character. Do this and all kinds of profits will accrue.

People create personal wealth (human capital) through institutional capital and moral and material infrastructures (social capital). But descriptions of different categories of capital should not be seen as a layer cake of capital, nor as a taxonomy. This is not how reality works. If we need to use a metaphor, it is represented more accurately as a marble cake, where human, institutional and social capital form a synergy of wealth creation. That is, within the institution (family/firm/etc.), individuals gain opportunities for growth and advancement, creating human, as well as institutional capital. Together, the individual and firm create social capital because as institutions and individuals enhance their capital, the community and nation grow in wealth (social capital).

These ideas, however, are beyond the understanding of individuals who see themselves as victims to their environment or who are incapable of self-reflection. These people will forever be poor, as they will be driven by fear and their own greed and anger to break down others. The concept of lift is anathema to them, given their disrespect for people and their desire to be alone in their public responsibility and in their desire to be emotionally isolated. Such people the ancient Greeks called idiots. They still are. This separation from others and from nature's God is also the original meaning of sin.

In the end, if we truly want to create social capital, we must increase the flow of trust to one another and develop a character of care and responsibility. Capital, be it human, institutional or social, is a constructed reality built upon the foundation of an understanding of natural law and nature's God, manifesting attributes of harmony, balance and renewal. This construction also offers the only path to a meaningful life, freedom of conscience and public happiness.

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