

**The Caux Round Table
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*Fundamental Moral Parameters for Business:
Convergence among the Abrahamic Faith Traditions*

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with an Introduction by John Dalla Costa

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Preface

By
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At the 19th Annual Global Dialogue, held in Mountain House, Caux-sur-Montreux, on July 7,8 and 9, 2003, remarkable presentations were given by three distinguished thinkers – Paul Cardinal Poupard, Dr. H. Khayat and Rabbi David Rosen. The congruence of their remarks was so unexpected and so provocative of hope for a better future - and could be such important reassurance for today’s anxious world community - that the Caux Round Table is very proud to publish their comments with an introduction by John Dalla Costa. Biographies of the contributors can be found at the end of this publication.

Cardinal Poupard, Dr. Khayat and Rabbi Rosen had been asked to reflect on the usefulness of religion in the world, in a mundane setting where business is conducted and profits are made. Their assignment was thus challenging, not simply to present abstract teachings of refined theology, but to make a case for giving priority to values in our often self-centered lives as forces of science, innovation and globalization continue to unravel our past certainties and undermine our accustomed habits. What emerged from their independent considerations, as pointed out by John Dalla Costa in his introductory essay, was a convergence on an infusion of value perspectives and fiduciary concerns into the day-to-day work of business.

In 1994 the Caux Round Table published a set of principles for business consisting of seven general principles and specific obligations of responsibility vis-à-vis six stakeholder constituencies. The premise of what are called the CRT Principles for Business asserts that business has a value to society in service, in the production of wealth for the improvement of the human condition. We might say that business has an “office” to perform from which many may potentially benefit. There is, therefore, an aspect of a public calling in what business is intended to accomplish.

The following remarks by Cardinal Poupard, Dr. Khayat and Rabbi Rosen validate and extend this premise supporting the CRT Principles for Business from the perspective of the three Abrahamic religions.

The CRT Principles for Business, therefore, are grounded on far more than the good will and noble aspirations of some like-minded business leaders. Rather, these Principles rest on profound insight into the human condition at large, on the destiny of humanity in creation.

The Covenant to Noah

The three Abrahamic religions – Judaism, Christianity and Islam (taken in chronological order) - each affirm the Old Testament tradition of accepting responsibility for completion of God's creation placed upon Noah. From this perspective it should come as no surprise that the remarks of Cardinal Poupard, Dr. Khayat and Rabbi Rosen present a deep congruence of moral insight.

The book of Genesis of the Jewish Torah and the Christian Old Testament relates that, after the great flood, God made a covenant with Noah, his sons and every living creature to prosper creation. The command to Noah and through him to all of succeeding humanity was to be fruitful and multiply; to bring forth abundantly in the earth, to replenish the earth and multiply therein. (Genesis 9: 1-17) This covenant established a moral basis for generativity, fecundity and procreation, for seeking and enjoying material blessings made possible by the life forces inherent in creation.

We might note that the vision of the CRT Principles for Business fits easily within this covenant where business seeks its highest purpose as a life force within the unfolding process of creation, being generative and constructive in its contributions.

When God asked Abraham for a special covenant of exclusive loyalty, what is referred to as monotheism by Cardinal Poupard, Dr. Khayat, and Rabbi Rosen, the obligation to be faithful to God's will and to enjoy the blessings of God's creation took on special meaning for Abraham and his descendants.

Later in the history of the Jewish people, the prophet Isaiah warned that hard times had come from the hand of God because the people had forsaken his ways: "See how Yahweh lays the earth waste, makes it a desert, buckles its surface, scatters its inhabitants." (Isaiah 24:1) The promise of the covenant with Noah was no longer realized. But Isaiah found the cause in human failings, not in God's injustice, saying "The earth is defiled by the feet of its inhabitants, for they have transgressed the laws, violated the decree, broken the everlasting covenant." (Isaiah 24:5)

God's covenant with Noah had been presented to him as an "everlasting" one, commemorated by each rainbow forming in the skies.

For Christians, Jesus undertook his ministry in the tradition of Isaiah. (Mark 7:6; John 1:23) Though his concern was to teach of access to the kingdom of heaven, Jesus did not overlook the gifts of God's material favors: "Think of the ravens. They do not sow or reap; they have no storehouse and no barns; yet God feeds them. And how much more you are worth than the birds?...Now if that is how God clothes a flower which is growing wild today and is thrown into the furnace tomorrow, how much more will he look after you, who have so little faith?" (Luke 12:24, 28) God did, Jesus noted, provide daily bread. (Matthew 6:11) But with this caution, that to whom much was given, much would be required. (Luke 12:48) Jesus metaphorically spoke of himself as the "good shepherd", a steward of life and procreation. (John 10:12-14) For Jesus, keeping the covenant with God was more a matter of internal character and faith than it was external compliance with ritual requirements. The ministry of Jesus sought to bring out the full dignity of humanity, underlining the proper role for the human person within the totality of God's creation. He taught that humility and simplicity were more sure guides to a proper calling

in life than seeking after power and wealth for our own sakes. This made more explicit God's injunction to Noah to succor the potentials inherent in creation.

In the revelations of The Koran, the 71st Surah recalls the story of Noah as a prophet who warned of the terrible consequences attendant upon violation of God's standards. The Koran takes Noah to be a prophet of God benefiting from a covenantal relationship with the Lord.

The Koran explicitly references God's creation as the covenant with Noah prescribed: "He has pressed the night and the day, and the sun and the moon, into your service: the stars also serve you by His leave. ... It is he who has subdued the ocean, so that you may eat of its fresh fish and bring up from its depths ornaments to wear. Behold the ships ploughing their course through it. All this, that you may seek His bounty and render thanks. (The Koran, Surah The Bee, 16:9) "It is He who sends down water from the sky with which We bring forth the buds of every plant. From these We bring forth green foliage and close-growing grain, palm-trees laden with clusters of dates, vineyards and olive groves, and pomegranates alike and different. Behold their fruits when they ripen. Surely in these there are signs for true believers." (The Koran, Surah Cattle, 6:99)

Thus, flowing into all three Abramic religious traditions is a common premise of God's creation as beneficent in potential and affirming in possibility. It is right and fit that we in a more secular age similarly continue to understand the meaning of our lives and our various callings as a contribution to a great work of creation.

The following thoughts of John Dalla Costa, Paul Cardinal Poupard, Dr. H. Khayat and Rabbi David Rosen are no doubt inspired by such an aspiration.

Introduction
Redefining Corporate Integrity In An Age of Doubt

by
John Dalla Costa

In his analysis of creative genius at work, psychologist Howard Gardner observed a ten-year pattern to the work of great artists like Pablo Picasso, Igor Stravinsky, Martha Graham and T.S. Eliot. Once unleashed on a new course of exploration, these and other hard-working minds needed several years to define the potential of a particular breakthrough, several more to master the demands posed by this new realm, and then several more to exhaust every corner of possibility. During the last phase of this approximate ten-year arc the creative spirit, with its innate restlessness, would leave the easy certitudes of what had now become familiar terrain to pioneer yet more original tracks. The lesson from creativity is that movements of liberation require continuous renewal, that every advance can eventually become stale and constraining unless risks are taken to remake meaning and relevance.

In many ways our global economy seems to be following its own version of this ten-year cycle. We now stand a little over a decade since the fall of the Berlin Wall. In that short period of time, markets have liberalized all over the world, including in China, creating an ever-more interconnected global economy. Yet the liberation that holds so much promise is now also getting tired and stale, with disruptive consequences. Major corporations – as many as one-third according to some studies – have stumbled because of fraud and corruption. At the same time that executive credibility has fallen among investors, consumers and employees, so too has the patience and confidence of the developing world, which feels increasingly excluded, marginalized or disadvantaged. With Enron and Cancun as exclamation points, we have clearly closed one phase of globalization, and are entering a new arc in which governance has emerged as the defining priority for both companies and global economic policy.

When imagined and applied properly, governance fuses and elevates the competencies of management with those of morality, realizing results as well as integrity, achieving return on investment as well as sustaining trust. In the complexity of global business, and in the diversity of the world's cultures, no one company, executive, or jurisdiction can ever hope to achieve governance excellence singularly or definitively. To be meaningful and relevant, this imperative, restorative and enhancing work of governance will need to draw from many minds, hearts and sources, and from many ranks including the law, political policy-makers, academics, multi-lateral institutions and managers. As governance is inherently ethical, there is also a need to draw upon the world's resources for moral wisdom, including its great religions. To advance this tricky but essential dialogue, the 2003 Caux Roundtable hosted presentations on moral foundations from scholars from the three Abrahamic religions: with Rabbi David Rosen presenting Judaism, Paul Cardinal Poupard presenting Christianity, and Dr. M. H. Khayat presenting Islam.

We are in the early days of fathoming the demands of this governance arc, still reeling from business scandals and not yet sure about which concepts and practices will fashion the needed new excellence. For the managers and management experts gathered from around the world, this dialogue with and among religions was an exhilarating, troubling, challenging and ultimately highly practical step in the process of managerial renewal and maturing.

The *exhilaration* was from both the inspirational wisdom brought to the discussion, and the degree of commonality in basic values across the three traditions. Although Judaism, Christianity and Islam share a grounding monotheism and a basic reverence for the original Hebrew scriptures, most of us at the Roundtable were surprised by the great coherence and consistency in anthropology and moral fundamentals. All three religions, in worshipping one God, in acknowledging one source for creation, also subscribe to what Rabbi Rosen called "ethical monotheism." Although infinitely more than we can fathom, the three religions teach that God is "loving, good and just," and that humans amazingly are made in this "image and likeness." From this imprint, and with this relationship with an ethical divinity, human morality is not a dry set of dictatorial rules but a means for

living within a much larger potential of thriving freedom and dignity. The moral fundamentals that commit us to honor life, bear witness to truth, respect the person and property of others, bring forth the creative and just community by which we realize the gifts and transcendent possibilities of our basic human nature. The economy, as a realm of creation, is latent with opportunities for realizing this human potentiality, for participating in the work of creation with reverence and awe for the divine source and aim. At a time when the models for business governance are broken and society's trust capital depleted, our religions provide resources for recalibration and renewal, for repentance, healing and, perhaps most importantly, for hope.

The *troubling* implications from these remarkable presentations were twofold. First, despite their shared principles and concern for justice, the world's religions continue to be the basis for division, hatred and violence. This quandary obviously undermines the authority for participating in difficult debates about governance, and makes it almost impossible for managers in publicly traded companies to reference religious concepts or understanding for strategy, policies or practices. Second, despite the very good historical and legal reasons for separating religion from secular or state institutions, it is also obvious that we are often morally impoverished by too rigid a split between principles of faith and those of practice. The lesson from the recent spate of business ethics violations is that morality cannot be self-defined – cannot be managed and measured in isolation of the memory, wisdom and aspirations of the community at large. Vexing and yet urgently relevant, we need religious voices to help us develop the moral wisdom to attend to the new challenges of our global business reality. And for these voices to have credibility and legitimacy, we need religions to model the constructive engagement that yields profound attitudinal transformation, and not just polite agreement on commonalities or reciprocal tolerance on differences.

The *challenges* are spiritual as well as managerial, for the soul as well as for strategy. All the Abrahamic religions stress an interpenetration in which the work and projects of daily life within unfolding history are to reflect and make present the mysterious, loving primacy of the Divine. More and more, managers are pressured to think and decide in

short-term increments, and the challenge of morality is to recognize that even the most trivial expediency holds eternal consequences. Our presenters shared three aspects of this moral challenge. First, as Rabbi Rosen explained, the structure of relationship with God - the terms of covenant - are always for and within community. As individuals we obviously depend on communities for sustenance, identity and opportunity. More profoundly, it is in relationship with one another that we also exercise the call and creativity of our humanity, and glimpse the call and gifts of Divinity. Second, as Cardinal Poupard observed, our creation in God's image bequeaths infinite dignity and serious obligations. Each of us has gifts of freedom and potential, which paradoxically achieve their highest fulfillment in serving the freedom and potential of others. In all three religions belief in one God carries a corresponding obligation for human solidarity, acknowledging our shared dependence for life, our shared value before God, our shared dignity for having souls, freedom and capacities for moral discernment. Third, as Dr. Khayat noted, the gracefulness of human life holds us in a web of beauty, courtesy and care by which we are dignified and to which we must contribute. Again, all the religions agree that our equality and freedom depend on a fundamental asymmetry in which those who have power, privilege or wealth have disproportionate responsibility for extending justice and dignity to the poor, displaced or marginalized. The heart of the one God beats especially for the oppressed and suffering, so religious morality, in the image of this compassionate God, aims not at reciprocity or utility but at serving the potential of the most vulnerable or disadvantaged.

The *practical* consequences are numerous and compounding. Companies like Shell have begun to revamp strategy and governance to include consultations with environmental and social justice critics. The first practical opportunity from this dialogue is to more aggressively expand this interchange to include scholars and teachers from our religious traditions, to bring alternative wisdom to boards struggling with new imperatives of integrity, and to consecrate the tough work of business-building as holy work that can contribute to justice and creation as well as shareholders. The second practical opportunity is to engage religious understanding and empathy to re-imagine the stakes, terms and obligations of economic globalization. This has begun to happen, with

organizations like the World Bank and Davos Economic Forum setting-up structures for on-going consultations between business and religious leaders. As key players in the project of globalization it will be increasingly important for companies to also develop the engagement networks and dialogue skills to include religious and moral factors in visions and policies. The third opportunity relates to managerial excellence. Ethics are now a strategic priority, central to credibility with investors, customers and suppliers, and therefore critical to overall business performance. Demanding much more than a code or simple compliance, companies need managers who have the imagination, confidence and commitment to problem-solve complex business issues with clarity and honour towards moral consequences. Religious wisdom can serve as the mentoring spirit for this capacity, for making integrity a core competence. The fourth opportunity is in deepening and expanding the environmental sensibilities of managers and companies. Recognizing all of creation as what the Jesuit paleontologist Pierre Teilhard de Chardin called “the divine milieu” raises new standards for stewardship, and guides strategies and policies towards the inescapable but ambiguous goals of sustainability. The fifth opportunity extends the scope and substance of corporate social responsibility, with the religious orientation to justice and benefaction helping make programs more robust, accountable and systemic. The sixth opportunity is to use religious principles to restore the priority of the human being, which all too often has been lost in the midst of deploying new technology or realizing new productivity. The dignity for being in God’s image demands considerations of respect and courtesy, both to honour investors and customers who extend their trust to companies, and to enable the creativity and human potential of employees who commit of their time and life to their employers. The seventh opportunity, (and by no means the last) is to channel the great innovation and energy of business to serve the aims of human becoming as well as those of wealth creation. To a degree this conflation of priorities is already happening as we grapple with shared moral questions, either from liabilities like global warming or the spread of AIDS, or from high-potential but high-risk assets like DNA advances in bio-technology. To effectively navigate shoals of such high stakes and complexity we need contributions from all sectors, including religion, in order to grow our capacities for wisdom commensurately with those from knowledge.

By all indications we are in the initial stages of a new, quite treacherous phase in our global, economic and managerial development. The world's religions are too important to not have a voice in this human and social transformation. And the world's companies are too important to not be held to the highest moral standards in their practices and outcomes. Whether as theologians or as managers, as believers or strategists, the task of creating a hopeful and responsible globalization requires that we dialogue across our differences, co-creating the moral foundation for a co-creative commercial exchange. As we glimpsed at the Caux Roundtable, such good faith is for today's world the ultimate best practice.

Section One
The Foundational Moral Imperatives of Our Times

by
Paul Cardinal Poupard,
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I. I want, in Oriental fashion, to begin with a story. A man once found an eagle's egg and placed it in the nest of a hen on a farm to be hatched. After twenty-one days, all the eggs were hatched including the one of the eagle. The little eaglet that was born grew up with the brood of chickens. It clucked and cackled like them. It scratched the earth for worms and insects for food to eat. It fluttered its wings and flew but a few feet.

Many years passed and the eaglet, already an adult bird now, began to grow old. Years later, it grew very old. Throughout his life, the eagle had never raised his eyes towards the sky but kept looking at and digging into the earth. Then one day, he looked up and he saw a magnificent bird in the cloudless sky. It flew so gracefully and flapped its golden wings so majestically. And as with effortless ease it soared higher and higher, it sang its own song with such shrill thrilling sounds.

The old eagle looked up in amazement and asked: "Who is that?"

"That is the eagle, the king of the birds", said his neighbor. "He belongs to the sky. He was made for higher things. We belong to the earth and must remain alas at ground level."

The poor old eagle, though an eagle, lived and died a chicken, for that is what he thought he was!

In this simple story is encapsulated a world of wisdom. We are and we remain what we think we are. We become what we imagine ourselves to be. We stunt our growth when

we limit ourselves to the narrowness of our own prejudices and misconceptions and fail to rise higher to be what we were really made to be. And alas like the poor, miserable old eagle of the story we remain earth bound instead of raising our eyes and uplifting our gaze to horizons beyond the confines of this earth for which we have been created and to which we have been called!

II. When I was therefore invited to this Conference and assigned the theme *The Foundational Moral Imperatives of Our Times*, I willingly seized the opportunity because as a Churchman I am convinced that I have a message to share in the areopagus of what I would term the economic and business world of today. **We cannot keep God out of business because it is His business to be in business! Indeed, the world is God's business for He not only created it but continues to sustain it.** I am here not so much to offer solutions as to raise questions, not so much to upbraid as to uplift, not so much to excoriate as to encourage, not so much to condemn as to correct, not so much to break down as to build up.

Before we consider the foundational moral imperatives that must govern our personal and social lives, let us take a quick look at the times in which we live. Indeed, the times in which we live are replete with strange contradictions. We have gone to the moon and back, and yet find the neighbor next door far too distant to meet with and help. We have conquered outer space and yet the inner space within ourselves remains unexplored and untenanted. There seems to be an emptiness from which we seem to be running and we are afraid to face. We have built soaring skyscrapers that provide the backdrop for stinking slums. The tragedy is that we can pass such sites without even so much as batting an eyelid. While there are countries blessed with such abundance from bumper harvests that can well afford to waste and throw away food, there are millions of our brothers and sisters who being in want go to bed hungry. Is it not appalling that, according to the statistics provided by the Food and Agricultural Organization, every four minutes someone somewhere in the world dies of hunger? Is it that there is not enough food to go round? Certainly not. The painful truth is that those who have, hoard, and do not want to share with those who have not. The soul-searching words of St. Basil the

Great, the monk, bishop and ascetical writer, who lived in the fourth century after Christ come to mind: “The bread which you do not use is the bread of the hungry. The garment hanging in your wardrobe is the garment of him who is naked. The shoes that you do not wear are the shoes of the one who is barefoot. The money that you keep locked away is the money of the poor. The acts of charity that you do not perform are so many injustices that you commit.”

We think of the millions of Euros spent in violence when a small fraction of that sum could have been utilized to meet the needs of the millions of the poor and the suffering in the world. I recall those powerful words of Dwight Eisenhower in his 1953 speech which, after the tragic events that we have experienced in recent times, sound so prophetic: “Every gun that is made, every warship launched, every rocket fired signifies in the final sense, a theft from those who hunger and are not fed, for those who are cold and not clothed. This world in arms is not spending money alone. It is spending the sweat of its laborers, the genius of its scientists, the hopes of its children. This is not a way of life at all in any true sense. Under the clouds of war, it is humanity hanging on a cross of iron.”

III. Let me be realistic: even as I depict the times in which we live, from the time I began my speech this morning, one more person has died and one more family has the burden of grief having to bear the pain of a funeral! The tragedy of our world is not only the growing divide between the rich and the poor but also that the number of the poor keeps on increasing. There is a dehumanizing poverty in the midst of distending prosperity and waste amidst want. According to World Bank statistics 1.3 billion people live beneath the threshold of absolute poverty, eight hundred and forty million people suffer from hunger, two hundred million of whom are children; thirteen million people are condemned to death every year – that means about thirty-six thousand every day, one thousand five hundred every hour, twenty-five every minute and one every three seconds! While Bill Gates earns one hundred and twenty million dollars every day, one billion and three hundred million people are living on less than a dollar a day. Staggering, scandalizing and shocking figures indeed!

IV. I have, deliberately, painted a little, the world scenario of our times to enable us to situate in this context the urgency of inserting the foundational moral imperatives as also to help us all sit up and reflect in order to strive to bring about a positive change through principled and enlightened business leadership. The unreflected life is not worth living. Reflection helps us not only to search within but to soar above ourselves. Like the poor old eagle we need to be awakened and to become aware of the fact that we were born and created for greater things, that there are heights to be scaled and ideals to be attained. Each one can humbly yet honestly exclaim: *Natus sum ad maiora!* I was more than pleased, therefore, to know that almost at the beginning of our meeting here at Caux you have assigned me the important task of dealing with the theme *The Foundational Moral Imperatives of Our Times*. The theme chosen by you is challenging because it courageously addresses some of the key issues which confront us today both as individuals and as members of this global village. Having thus sketched in broad outline the picture of our times, let me now deal with what I consider to be the foundational moral imperatives.

Foundational: The very term indicates that which is basic, vital, pivotal, important, essential and necessary. To visualize the full significance of this term let us try to imagine a building without any foundations! Something basic and essential is missing. That edifice is doomed to disaster and destined to destruction for it will most certainly collapse. Indeed, the higher a building the deeper must be its foundations just as the taller a tree the deeper are its roots. It is when the roots are rotten that the tree crumbles and collapses. Even cedars of Lebanon have fallen! And the fall does not take place overnight. It is over years and generations that the rot sets in as it eats away at the roots. Then, unexpectedly, in the twinkling of an eye, the tree comes crashing down. The decline in public morals can be viewed in this light. The collapse may appear sensational but it has been long in the making just as the storm brews before it bursts!

What, we may ask, are therefore the very foundations for the Moral Imperatives of Our times? What is urgently required to form and guide our conduct both as individuals and

members of society? What will put back on to the track humanity which today seems to have been derailed and heading for self-destruction? More positively, what would enlighten and encourage us in the world of politics, science, economics and business that will enable us to rethink the spiritual and social life within business? As human beings we need, not merely to exist but to live, to unravel the meaning and mystery of life. It is important therefore that we rediscover a culture of work that is not merely governed by the quantum of production but takes into account and caters to the collective needs of the individual human person and society as well. I would categorize these foundational moral imperatives into three putting them in the order of priority: **God, Man and Solidarity.**

1. God

No matter what religion we practice or religious persuasion we pursue, we cannot for a moment deny the existence of God. To think of the world, or for that matter, a life without God is just as frustrating and futile as trying to conceive a circle without a center. The drama of atheistic humanism is far over and those who tried to evolve the thesis that God is dead, to their great surprise have found that He has far outlived them! We are meeting in a Switzerland that enjoys a world of famous tradition for the excellence of its wrist watches. They are perfect, prestigious and priceless. Now suppose admiring one such excellent wrist watch a friend asked you as to who made it and you answered: “Well, the many intricate parts just fell together and got assembled into a watch!”, if your friend did not know that you were joking, he would be the first to run for his hat and get away taking you as one who had lost his mind!

If a small product like a wrist watch needs a maker how much more does the great universe call for a great Maker! We have only to behold the order in the Universe: the solar system with its galaxy of planets and stars; the sun that rises and sets; the tides that flow in and flow out; the seasons that follow one another with such a regular rhythm; the flowers with their particular fragrance, color, shape and size; the fruits with their specific sweetness and seasons; the birds in the air, the fish in the waters, the animals on land.

There is such a magnificent harmony, such a wonderful order. If there is such a universal order there must be a Master Mind that minutely planned it and carefully carries out His plan. No wonder the psalmist looking towards the sky exclaimed in adoration and praise:

“Great is your name, Lord, its majesty fills the earth.

When I see the heavens, the work of your hands, the moon and the stars that you have arranged,

What is man that you should keep him in mind,

Mortal man that you care for him? (*Psalm 8:1*)

The whole of creation points to the Creator. The various cycles that we behold in Nature are abundant proof that God is at work. In our short-sightedness we can stop at the creature and forget the Creator, we can contemplate the sign and be oblivious of the Reality. The wise man points to the moon but alas the fool sees only the finger!

The order in the universe indeed points to the One who put it all together. It is one of the most common and convincing proofs of the existence of God. If that is true, it is also tragically true that the disorder in our world is proof of God's existence! If I may revert to the example of the watch, when the hairspring is missing the watch just cannot function. You may have a perfectly polished dial with an attractive design. But if the hairspring is missing, something foundational, fundamental and basic is absent. The watch will stop dead. The malaise that ails our world today stems from the fact that we have forgotten God. He is like the fifth wheel, the spare tire, in our traveling kit to which we have recourse only in the event of a puncture along the road of life. Someone has said that *God made man and woman in His own image and likeness. And man and woman have returned God the compliment!* We have fashioned God to meet our needs; we have made Him to fit into our plans. And when we find Him inconvenient, we get rid of Him as something disposable. We have invented and imposed on ourselves and on others as well a “Do it yourself morality”! “What pleases me is right; what I decide is true. What I choose is correct”, we seem to say, and thus delude ourselves. As a result, we have kept God and morality out of business. We have pandered to our own lust for profit and gain,

falsely subscribing to the theory that happiness lies in having what you want rather than in wanting what you have. Often in our confusion we mistakenly conclude that if the vast majority thinks and acts this way, it must be right and that newspaper reports are Gospel truth. But truth is not necessarily with the majority. Truth from whatever source it comes, ultimately comes from God. He is the criterion. He is the yardstick. He is the measure of what is right and wrong. Precisely because we have jettisoned God overboard as so much useless jetsam, our shores are littered and lined with so much wreckage and ruin. The restlessness that often fills our lives makes us remember the classic lines of St. Augustine: “Our hearts were made for You, O Lord, and they will continue to be restless until they find their rest in You” (*Confessions 1.1*).

In a recent work entitled *The New Faithful* in which the author Colleen Carroll researches as to why young adults are embracing Christian orthodoxy she states: “...many young orthodox Christian are not content to separate themselves from a society rife with unwanted pregnancies, addiction, violence and divorce, protesting only occasionally at rallies with like-minded peers. Instead, they want to actively engage secular culture... Young believers often reject the separation of the sacred and the secular that marks modern political thought. Instead, they see the two as inextricably connected, and they hope to transform the public square with the same faith that has transformed their personal lives.”¹

In short, many among the youth today – and they are the future of the world – are searching for authenticity and coherence; they are looking for the happy blend between faith and life. These are not to be compartmentalized but rather coordinated so that one lives what one believes and one believes what one lives. Young people are eager and indeed desire to be always ready to give an explanation to anyone who asks them for a reason for their hope.² As responsible adults, we must not disappoint or delude them. Having treated the primordial foundational moral imperative that is God, we turn our attention to Man.

¹ Colleen Carroll, *The New Faithful*, Loyola Press, Chicago, 201-202 (2002).

² *I Peter* 3:15.

2. Man

Very much part and parcel of the moral foundational imperatives that we are dealing with is man, the masterpiece of God's creation. While man was made for God, the whole of creation was made for man. He is the high priest of creation in that he gives tongue to the hymn of the universe. While God is the Lord of creation, man is but its steward. As such, he is responsible and accountable to God. Indeed, man is the only creature who really works: machines function and animals labor. It is important to recall that even in the world of business, man cannot act on his own as though he were a law to himself, accountable to no one. "We are not dealing here with man in the 'abstract', but with the real 'concrete', 'historical' man. We are dealing with *each individual*, since each one is included in the mystery of Redemption, and through this mystery Christ has united himself with each one for ever. It follows that the Church cannot abandon man, and that '*this man* is the primary route that the Church must travel in fulfilling her mission...the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption'."³ *Business* is the breeding ground of a country's economy which, for better or for worse, affects the lives of people. The Church, "expert in humanity", as Pope Paul VI stated on 4th October, 1965, in his visit, the first of a Pope to the United Nations in New York, is fully aware of and appreciates the dilemma in which man finds himself today. Nearly forty years back, in her Pastoral Constitution *The Church in the Modern World* the Second Vatican Council stated:

"The dichotomy affecting the modern world," – to which I earlier referred – "is, in fact, a symptom of the deeper dichotomy that is in man himself. He is the meeting point of many conflicting forces. In his condition as a created being he is subject to a thousand shortcomings, but feels untrammelled in his inclinations and destined for a higher form of life. Torn by a welter of anxieties he is compelled to choose between them and repudiate some among them. Worse still, feeble and sinful as he is, he often does the very thing he

³ John Paul II Encyclical Letter *Centesimus Annus* §53 (1991).

hates and does not do what he wants. And so he feels himself divided, and the result is a host of discords in social life.”⁴

It is this basic dignity with which man has been endowed that needs to be taken into account and respected always when dealing in the political, social, economic and business world. Man is not merely a pawn on the chessboard that can be manipulated and moved at will without reference to what he is and without respecting his freedom and conscience. He is the image and likeness of God. He is the only creature endowed with intelligence and freedom. He has both his origin and his destination in God. That is why human life is so sacred. From the womb to the tomb not for a moment can we ever pretend to forget his dignity.

I wish to quote from *Towards a Pastoral Approach to Culture*, a document released by the Pontifical Council for Culture in May 1999 which while speaking of the dignity of the human person affirms: “The Church asserts the dignity of the human person, is struggling to cleanse society of violence, social injustice, the abuses of which street children are victims, drug trafficking, etc...In this context and affirming her preferential love for the poor and the excluded, the Church is duty bound to promote *a culture of solidarity* at every level of society: government institutions, public institutions and private organizations. In striving for greater union between people, between societies and between nations, the Church will associate herself with the efforts of people of goodwill to build a world that is ever more worthy of the human person. In doing this, she will contribute to: ‘reducing the negative effects of globalization, such as the domination of the powerful over the weak, especially in the economic sphere, and the loss of the values of local cultures in favor of a misconstrued homogenization’” (*Ecclesia in America* § 55).⁵

Indeed the glorification of man in no way diminishes the glorification of God. God and man are not to be seen as rivals for “the glory of God is man fully alive” remarked St.

⁴ Pastoral Constitution on *The Church in the Modern World* §10 (1965).

⁵ Pontifical Council for Culture, *Towards a Pastoral Approach to Culture* §21 (1999).

Irenaeus, the French Bishop of the second century. Whether it is politics, medicine, education, economics, business, sport or social uplift, the focus of our efforts and energies must be the good of the human person, for the greatness of man redounds to the glory of God.

3. Solidarity

But as human beings, we do not live in isolation but in interdependence. We live with others, we interact with others, we depend on others. We need others even as others need us. Our life is a web of relationships. None of us is self-sufficient. None of us can live alone. “It is not good for man to be alone” (*Genesis 2:18*) said God, after he had created Adam. We live in society. We live with others. Whatever we do, for better or for worse, is bound to have an impact on others. And whatever others do too has an impact on us. The poet John Donne put it so eloquently when he wrote: “No man is an island. Every man is part of the mainland. And when the death bell tolls, ask not for whom it tolls. It tolls for you, Oh man, because you are part of mankind.”

In an insightful text Pope John Paul II in his Encyclical Letter *The Splendour of Truth Shines* speaking on morality and the renewal of social and political life states: “Only God, the Supreme Good, constitutes the unshakable foundation and essential condition of morality, and thus of the commandments, particularly those negative commandments which always and in every case prohibit behavior and actions incompatible with the personal dignity of every man. The Supreme Good and the moral good meet in *truth*: the truth of God, the Creator and Redeemer, and the truth of man, created and redeemed by him. Only upon this truth is it possible to construct a renewed society and to solve the complex and weighty problems affecting it, above all the problem of various forms of totalitarianism, so as to make way for the authentic *freedom* of the person.”⁶

These are weighty words to ponder! The prime place in any foundational moral imperative must be given to God. In the measure that this primacy is preserved does the

⁶ John Paul II Encyclical Letter *Veritatis Splendor* §99 (1993)

human person assume importance. It is only when the human person is respected and revered because of his God-given dignity that a renewed society be constructed. We are in the era of globalization, of instant information technology. What we must strive to attain is a globalization and ethic of solidarity and security. At times the media can be wrongly used and can "...sustain economic systems that serve acquisitiveness and greed. Neoliberalism is a case in point: 'Based on a purely economic conception of man', it 'considers profit and the law of the market as its only parameters, to the detriment of the dignity of and the respect due to individuals and peoples' (*Ecclesia in America* § 156)."⁷ Any field of human endeavor or enterprise must strive to bind rather than break, to build rather than to destroy the bond that ties the individual to society at large.

We cannot live insulated or isolated lives precisely because we are 'part of the mainland.' We need to live in solidarity because "God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone. This is *the foundation of the universal destination of the earth's goods*."⁸ We are living in a fast shrinking world, a world that has already become a global village. Indeed, the Church desires "...a globalization which will be at the service of the whole person and of all people."⁹ At the mere touch of a keyboard we can see for ourselves the event that is taking place hundreds of miles away. Information technology spans all distance and bridges every gap. Solidarity is thus easily within our reach!

V. Conclusion

I wish to end with what I began: the simple story of the eagle who remained a chicken. That can happen to any one of us unless we ponder and are awakened to accept, acknowledge and appreciate the totality of the talents with which we have been endowed by God. We are not just creatures like the rest of creation. No, we are the masterpieces of God's creative handiwork blessed with an intellect and free will. We are not just individuals caught up in our own little world and oblivious of the rest of humanity. No,

⁷ Pontifical Council for Social Communications *Ethics in Communications* § 14 (2000).

⁸ John Paul II Encyclical Letter *Centesimus Annus* § 31 (1991).

we are members of society, fellow citizens of a world closely connected in a bond of solidarity with other human beings. We are not just rational animals. No, we are also endowed with an immortal soul. From God we came and to Him must we return. Only an integral understanding and appreciation of the totality of who we are and where we are going will help us to become aware of our God given dignity and destiny. Then, hopefully, our eyes will be opened and we will have the joy of knowing that we need not remain mere chickens scratching the earth to look for the worms and insects of trivialities but like the eagle soar high on the wings of reason and of faith towards God Who made us and Who awaits to welcome us on our return. I like to think that God has created an “incomplete” world. He has invited each one of us to bring it to completion. This we can surely achieve by bringing about a positive change through principled business leadership such as has been dwelt on in this presentation by building firmly on three basic realities: **God, Man and Solidarity.**

⁹ Pontifical Council for Social Communications *Ethics in Internet* § 10 (2002).

Section Two

Islam's Contributions to World Prosperity

by

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At the outset, I will allow myself, and hope you will excuse my doing so, to recall a number of the value concepts of Islam, a religion which is a set of values, God Almighty described it in the Holy Quran “Say *‘Indeed, my Lord has guided me to a straight path—a religion—a set of values’*” (5:161). Therefore, they are pillar values, and any concept of Islam is doomed to fall down if it ignores any of them.

Before I go any further, I would like to take the precaution of saying that I am speaking of Islam rather than the practices of Muslims. Islam is embodied in the verses of the Quran and the authentic sayings and practices of the Prophet. After the death of the Prophet, the practices of the rightly-guided Caliphs are, according to the Prophet, the only practices that one should “stick to firmly”.¹⁰ After them, practices of many Muslims have been, even in those resplendent ages, very far removed from Islam. In excluding these practices from Islam, I observe the criterion set for us by the Prophet himself: “Whomever does a deed which is not in agreement with our directives, will be considered as null and void”¹¹

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The first of these value concepts is that freedom, as seen by Islam, is more important than life itself. The evidence in support of this is found in the two Quranic verses:

¹⁰ Cited by Al-Bukhari, quoting Al-Irbad Ibn Sariyah.

¹¹ Cited by Muslim, quoting Aisha

“*Oppression is worse than murder*” (2:191) and “*Oppression is more serious than murder*” (2:217). This is a clear declaration that oppression, which means a denial of freedom, is worse than murder, which is the taking away of life. It is only logical to conclude that, freedom has more importance than life itself. This is by no means surprising if we remember that the very humanness of man lies in freedom, and that God made his angels prostrate themselves before man, a free creature, who, with his free will, has the option to believe or disbelieve, obey or disobey, and do good or do evil.

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The second value is that Islam recognizes *the other*, not a recognition of contempt and patronizing, as suggested by the discriminative formula of “Greeks and barbarians” or “Romans and barbarians.” It is rather a recognition of parity and equality:

- “*You have your religion, and I, mine*” (109:6);
- “*Jews have their religion, and Muslims, theirs,*” (as stipulated in The Islamic *Magna Carta* or the Constitution of Madinah).

Naturally, such a recognition entails ethics of dialogue, as stipulated in the Quran:

- “. . . *and say candid statements*” (33: 70);
- “*And tell My servants to say that which is most graceful*” (17:53);
- “*Call [people] to the path of your Lord through wisdom and benevolent preaching, and reason with them in the most graceful manner.*” (16:125);
- “*Don’t argue with the People of the Scripture except in the most graceful manner*” (29:46); and
- “*Either we or you are rightly guided or obviously misguided*” (34:24).

This recognition of *the other* always calls for a search for a common ground:

- “*Come to common terms between us and you*” (3:64);

- “Say, ‘We believe in that which has been revealed to us and which has been revealed to you, and our God and yours is the same God’ (29: 46); and
- “God is our Lord and yours. Our deeds are credited to us, and yours to you. There is no dispute between us and you” (42:15).

*

The recognition of *the other*, has two subordinate values. The first is being open to others. God made people “*into nations and tribes so that [they] may get to know each other*” (49:13). People will not be able to know each other, unless each of them opens the doors of his mind and heart wide to receive what *the other* has. Dr. Hassaan Hathoot draws our attention to the fact that the word used in Arabic for “knowing each other” has also the connotation of interaction with each other in a graceful manner.

God brings good tidings to “*those who listen [closely] to all that is said, and follow the best of it*” (39:18). Meanwhile, the Prophet makes “a wise word . . . the long-pursued object of a believer; wherever he finds it, he is more entitled to it”¹². That is why Ali, the fourth rightly-guided Caliph, makes the wonderful statement: “Knowledge is the long-pursued object of a believer, so get it even from the hands of polytheists”¹³

For that reason also, God in the Glorious Quran quotes for us in full detail the exact arguments used by others, and guides Muslims to call on others to make their arguments: “Say, ‘Submit your proof’ (21:24 & 27:24); and “Say, ‘Have you any science that you can reveal to us’ (6:148).

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¹² Cited by Al-Tirmithi, quoting Abou Hurairah

¹³ Cited by Ibn Abdul Barr in “*Compendium on Science and its Merits*”: 1:121

The second value that is subordinate to recognition of *the other* is the admission of differences. God declares that He has created people to be different and that they will persist in being different; He says: “*Should your Lord so willed, He would have made all people one [faith] community; yet they shall continue to differ*” (11:118), “*and for this [being different] He created them*” (11:119). God, then, would not allow any suppression of these differences, having created people to have them. He rules that “*There shall be no coercion in religion*” (2:256), and He tells His Prophet, “*You are not to be domineering over them*” (138:22), and “*You are not an oppressor to them*” (50:45). He also tells him, “*Had your Lord willed it, all the people on earth would have believed [in your message]. Would you then compel people to believe?*” (10:99); “*Had God willed it, he would have made you all one single nation*” (5:48); and “*Had your Lord willed it, he would have made all people one [faith community]*” (11:118).

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The third value is justice. Islam regards this also as an essential value, being a fundamental purpose for sending messengers: “*We have sent Our messengers with explicit indications, and sent down with them the Book and the [just] balance, so that people may exercise justice*” (57:25).

God enjoins justice for people in general:

- “*God commands justice*” (16: 90).
- “*My Lord has commanded justice*” (7:29).
- “*Be fair!: that is nearer to piety*” (5:8).
- “. . . *and be just; for indeed, God loves those who are just*” (49:9).

God also commends a group of good people: “*And among the people of Moses there is a community that guides with the truth and with it they ensure justice*” (7:159 & 181).

There is in His Glorious Book indications that justice should be manifest in everything:

- in speech: “. . . *and if you speak, be just*” (6:152);
- in judgment: “. . . *and if you judge between people, judge in justice*” (4:58);
- in conciliation, “*So reconcile the two of them with justice, and be fair*” (49:9);
- and in guardianship, “. . . *and to be guardians for orphans in fairness*” (4:127).

God warns against anything that may upset a just attitude:

- “*Do not be led by desire, lest you swerve from justice*” (4:135).
- “*Allow not the hatred of some people to make you act unjustly*” (5:8).
- “*Maintain justice; be God’s witnesses even if it is against yourselves, your parents, or your close relatives*” (4:135).

In Arabic, the language in which the Quran was revealed, the word for “justice” also connotes equality. Reference to that is made in the Islamic *Magna Carta* or the constitution of the Islamic state in Madinah, indicating an equal and just treatment of all those affiliated with the Muslim community, whether they themselves are Muslims or non-Muslims:

. . . *And the Jews who join us will be on a par
and enjoy our full backing . . .*

God Himself abstains from injustice, and He makes it forbidden for people:

- “*God is never unjust, not by an atom’s weight*” (3:40).
- “*God is never unjust to people over anything*” (10:44).
- “*Your Lord is unjust to no one*” (18:49).

- “*God would not be unjust to them*” (9:70 & 30:9).
- “*God desires no injustice to creatures*” (3:108).
- “*Your Lord has never been unjust to His servants*” (41:46).
- “*My servants, I Myself abstained from injustice, and made it forbidden for you. So be not unjust to each other.*”¹⁴

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The fourth value is knowledge, all disciplines of knowledge, with no distinction between humanities and natural sciences. This is the first value revealed by God, in the very first verses of the Quran: “*Read! And your Lord is the Most Bountiful, Who taught by the pen. He taught Man what he had not known*” (96: 3-5).

Revelation of the Quranic verses continued over twenty-three years, with people always finding in them what they had found in the earliest ones, a flexible emphasis of the harmony between science and belief, drawing their attention to the universe, pointing out both its vastest horizons and its most minute details:

- “*Look at the tokens of God’s Mercy—how He revives the Earth after its death!*” (30:50).
- “*Travel through the earth and see how creation originated*” (29:20).
- “*Do you see what you plow? . . . Do you see the water you drink? . . . Do you see the fire you kindle?*” (56: 63, 68, & 71).
- “*Do you not see that God sends down water from the sky, and the earth turns green?*” (22:63).

¹⁴ Cited by Muslim, quoting Abou Tharr.

- “Do you not see that God drives clouds gently, then joins them together?” (24:43).
- “Do you not see that God has sent down water from the sky, and made it run into springs in the earth?” (39: 21).
- “Do you not see that God has placed at your disposal what there is in the sky and on earth?” (22: 63).
- “Do they not see the earth—how many beneficial pairs we have made grow out of it?” (26: 7).
- “Do they not see what is within the reach of their hands and behind them of the Heavens and Earth?” (34: 9).
- “Turn up your eyes; do you see any flaw?” (67: 3)

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One seventh (750) of the verses of the Glorious Quran are of this type!

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God draws the attention of His servants to the fact that their environment is much vaster than they possibly imagine, and that, simplified and compliant, it is placed at their disposal. All they have to do is get the best benefit out of it. God says, “He placed at your disposal the Sea” (45:15); “He subdued rivers for you” (16:32); “He placed at your disposal the Sun and the Moon” (16:33); “He placed at your disposal Night and Day” (16:12); and “God has placed at your disposal what there is on earth” (22:65). He even says, “He placed at your disposal what there is in the sky and on earth, all” (45:13).

God “*blessed it and provided it with predetermined sustenance*” (41:10). This predetermining is a type of phenomenal balance that can be seen in the whole universe:

- “*And We spread out the earth, cast in it firm mountains, and raised out of it all types of well-balanced things*” (15:19).
- “*There is nothing that we do not have the stores of, and we send it down only in appropriate measure*” (15:21).
- “*And He enforced the balance. That you exceed not the bounds; but observe the balance strictly; and fall not short thereof*” (55:7-9).

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With these things that God has placed at his disposal, allowing him to handle them as he needs, Man has been able to draw out water springs; utilize energy sources; select what vegetation he prefers for his food; domesticate animals for his food, transportation, and work; and cooperate with other human beings to develop knowledge and technology so that he can utilize more and more of the gifts of the earth and the blessings of the sky.

In all this, man has been in full harmony with the purpose of his existence on earth, to which he has a sense of belonging. God says, “*He originated you from the earth and settled you in it to prosper it*” (11:61). So those who are entitled to survive on earth are the ones fit to populate it: “. . . *that the earth will be inherited by My qualified servants*” (21:105). Human history has known many of those who “*tilled the earth and populated it*” (30:9). With man’s progress, however, history has been witnessing some effects of the corruption that goes along with the increasing utilization of the treasures of this universe.

God has created this environment rightfully, and “rightfully” in the Islamic terminology implies a manner that serves the interests of human beings. Therefore, maintaining the

environment is achieved through observing what serves people's interests and wards off any harm to which they may get exposed.

At the same time God forbids indecency, wickedness and transgression. The Arabic word for "transgression" implies aggression and corruption.

God draws our attention to what may happen—which is actually happening nowadays—when man over-exploits his environment with indifference to balances. He says: "*If God had bestowed abundance on His servants, they would have transgressed in the earth*" (42:27). He also says, "*Do not obey the command of the extravagant who cause corruption in the land*" (26:151-52). And He says, "*If the Truth [God] had followed their inclinations, the heavens and the earth would have been corrupt*" (23:71).

The problem then is not that of exploiting the boons of the sky and blessings on earth, because that naturally goes along with having things at one's disposal and with settlement and construction. It is rather the problem of unjustifiable extravagance, tyranny, and transgression, all of which are synonymous in expressing the meaning of excess over the limit and indifference to balances, and all of which result in upsetting balances in a manner that spoils the environment and makes it unfit for people to live in. In several places in His Glorious Book, God warns against corruption on earth. Corruption of the environment is the first thing to come to mind in this regard, but not excluding all other forms of corruption. Examples of what God says on this subject are:

- "*Do not corrupt in the land*" (2:60),
- "*Cause not corruption in the land*" (7:85), and
- "*Seek no corruption in the land*" (28:77).

All Prophets repeatedly and persistently warned their people against corruption of the land.

God even names in particular the type of corruption that uproots plants and annihilates animals. He says, *“There are some people whose statements please you in worldly life, and they call God to testify for what is in their hearts, yet they are the deadliest of opponents. As soon as they take over, they strive throughout the land to cause corruption therein and destroy crops and animals. God detests corruption”* (2:204-205).

These concepts have become deeply rooted in the minds of Muslims. Imam Ibn Hazm says: “To be kind to animals is part of righteousness and a God-fearing attitude. Whoever refrains from doing what is good for animals contributes to evil and transgression and disobeys God...Indeed a person may be forced to irrigate palm dates, if they are likely to die if not properly irrigated. The same applies to vegetation. The evidence in support of this is found in God’s statement: *“As soon as they take over, they strive throughout the land to cause corruption therein and destroy crops and animals. God detests corruption”* (2:205)”. Ibn Hazm continues, “Thus, to deny animals what is essential for their survival, such as appropriate feed or grazing, and to neglect irrigating fruit trees and other plants until they die are actions described by God as spreading corruption in the world and destroying crops and progeny. God certainly detests such action.”¹⁵

This excess in exploiting the environment without any control or regulation is the utmost injustice and ingratitude for the gifts of God. Gratitude for gifts is usually expressed through preserving them, rather than through changing these gifts and blessings, a thing that God warns against when He says, *“Whenever one changes God’s blessings after he has received them, God is severe in punishment [through his laws of nature].”* (2:211). In His Glorious Book, God cites an example of a village which *“was secure and peaceful, abundantly supplied with provisions from every quarter, but [its people] denied the blessings of God. So God made them [through his laws of nature] taste living in hunger and fear for what they had been doing”* (16:112). Speaking of similar villages, God says, *“Thus is the chastisement of your Lord when He chastises villages [through his laws of nature] while they are wrongful. His chastisement is painful and severe”* (11:102). He

¹⁵ Ibn Hazm, Al-Muhalla

also says, “Your Lord would not have punished them severely” (29:40), but they used to “transgress on earth with no justification. Men, it is against yourselves that you transgress!” (10:23).

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On the other hand, the Prophet made a point to encourage agriculture with the aim of increasing vegetation resources and enhancing the favorable environment. He says, “If the Hour [of Resurrection] arrives and one of you has a sapling in his hand and he is able not to rise before he plants it, let him do that”¹⁶. He also says, “Every cutting which a Muslim transplants and every seed he sows of which a man, an animal or any other creature eats is counted for him as an act of benefaction”¹⁷. Again he says, “Whenever a person revitalizes a dead land, it becomes his own”¹⁸; “When a person plants a plant or transplants a sapling, he gets a reward whenever it is partaken of by a creature seeking sustenance”¹⁹; “A person who revitalizes a dead land is rewarded for it, and whatever a creature seeking sustenance eats of it, it is counted an act of charity for that person”²⁰

The rightly-guided Caliphs followed this blessed guiding of the Prophet. Omar, the second Caliph wrote, addressing people, “Whoever revitalizes a dead land is entitled to it more than anyone else.”²¹

Ali, the fourth Caliph said addressing the Islamic community “Men, be helpers against yourselves, for seven or nine people in a village may manage to revitalize it, with the permission of God.”²² A man once approached Ali and said, “I came by a land that had been ruined and its owners were helpless to deal with it. I bought water rights and

¹⁶ Cited by Imam Ahmad quoting Anas Ibn Malek.

¹⁷ Cited by Muslim quoting Jaber.

¹⁸ Cited by Al-Tirmithi quoting Jaber.

¹⁹ Cited by Yahya Ibn Aadam in *Al-Kharaj (Land Tax)*, quoting Abu Osayd.

²⁰ Cited by Yahya Ibn Aadam quoting Jaber Ibn Abdullah.

²¹ Cited by Yahya Ibn Aadam in *Al-Kharaj*, quoting Muhammad Ibn Ubaid Al-Thakafi, p. 89

²² Ibid p. 46

planted it.” Ali said, “Eat and enjoy! You are a reformer rather than a corrupter, a constructive rather than a destructive person”.²³

Omar Ibn Abd Al-Azeez, the fifth rightly-guided Caliph wrote to one of his governors: “Consider the agricultural land at your end, lease it for cultivation on an equal partnership. If it does not get planted, lease it for a one third share. If it still does not get planted, lease it and go down to as much as one tenth. If no one will take it, give it away free. If it remains uncultivated, charge its expense to the public treasury”.²⁴

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The fifth of the cardinal values is called *ihsan* in Arabic, for which we can use the term “gracefulness” in English with some permissiveness. This is one of the most expressive terms in the language of the Quran. It denotes goodness, perfection, compassion, tenderness, prosperity, and beauty at the same time. God commends his servants “*who listen [closely] to all that is said, and follow the best of it*” (39:18). Good quality and perfection are required in everything. The Prophet says: “God has decreed that whatever human beings do should be done with gracefulness (perfection)”²⁵. The term connotes in addition a kindly and caring touch which we now lack in contemporary communities. That is the readiness to give, and even to give preference to one’s brother or sister over oneself. Gracefulness also connotes a fine conscience and watching God in every action. The Prophet says: “Gracefulness is to worship God as if you see Him”.²⁶ All these connotations are topped with an aesthetic touch that should reflect on everything and every action. It is motivated by God’s own beauty as in the Prophet’s saying: “God is beautiful and he loves beauty”.²⁷

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²³ Ibid p. 63

²⁴ Ibid p. 62

²⁵ Cited by Imam Ahmad and Al-Tirmthi, quoting Shaddad Ibn Aws.

²⁶ Cited by Al-Bukhari and Muslim, quoting Abou Hurayrah.

²⁷ Cited by Muslim, quoting Ibn Mas’oud.

Islam sets the relationship between human beings in a form of absolute fraternity, be it a relationship between man and woman or a Muslim and non-Muslim. The Prophet used to say in his daily prayers: “I testify that human beings, all human beings are brothers or sisters to each other”.^{28, 29}

A society comes into existence when every individual becomes a person. That does not mean that individuals lose their identity within the community. It means rather that all its members keenly feel the solidarity which establishes a bond of unity between them. The Prophet’s explanation is most lucid: “In relation to one another, believers are like a structure: each part strengthens the other parts”³⁰. When the Prophet said this he clasped his fingers together.

Drawing on this concept of solidarity, the Prophet gives us another beautiful simile: “In their mutual love, compassion and sympathy for one another, believers are like one body: When one part of it suffers a complaint, all other parts join in, sharing in the sleeplessness and fever”³¹. Let us reflect on the fine touches in this saying, emphasizing the elements of solidarity which are all expressed in the mode of mutual interaction. This gives us the feeling that love, compassion and sympathy are felt by all, extended to all and reciprocated by all.

The Prophet said: “The best of human beings is the one who is of most benefit to them”³². This saying is of similar import to the other saying which states: “The person who is loved best by God, is the one who is of most benefit to humanity”³³. The Prophet also

²⁸ Cited by Imam Ahmad

²⁹ The Arabic word “rajul” which means “man” is used in the language of the Quran and the sayings of the Prophet to mean a human being and not necessarily a masculine subject. Another term that is used in the divine and prophetic texts and usually means a human being is the term “Muslim” as well as the term “believer”. When we come across them in a Quranic verse or a saying of the Prophet speaking of the Islamic Community, they do not exclude non-Muslims who are citizens in the Islamic society as they are treated at the same footing as Muslims.

³⁰ Cited by Al-Bukhari and Muslim, quoting Abu Musa.

³¹ Cited by Al-Bukhari and Muslim, quoting Numan Ibn Basheer.

³² Cited by Al Daraqtuni in *A- Afrad* and Al Diyaa Al Maqdisi, quoting Jaber.

³³ Cited by Ibn Abu Al-Dunaya in *Qadaa Al Al Hawaiji* and Ibn Asakir quoting several of the companions of the Prophet.

said: “He of you who is able to extend some benefit to his brother/sister should do so”³⁴. A Muslim is, then, supposed to help his brother/sister and spare no effort in trying to serve his/her interests. Islam does not allow any of its followers to take a passive or indifferent attitude towards social responsibility. It is sufficient here to quote the Prophet’s saying: “He who does not care about the affairs of the Muslim community does not belong to it”.³⁵

The Prophet also said: “One Muslim is the brother of another: He neither does him injustice, nor does he ever give him up”³⁶. Another version of this saying adds: “Nor does he let him down”³⁷. It is not lawful for any Muslim to stand idle when he sees any individual in the Muslim community being subjected to injustice. He must give him support. Unless he does, he is guilty of giving him up and letting him down. Indeed, he unjustly denies him a right which he can claim from all his brothers and sisters in the Muslim community.

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The Muslim community must always be in a permanent state of progress and development to give practical effect to the description expressed in the Gospel as related in the Quran. This describes the Muslim community as “*the seed which puts forth its shoot and strengthens it, so that it rises stout and firm upon its stalk, delighting the farmers*”. (48:29). Every member of the Muslim community is, therefore, like a shoot or a branch of a tree, not representing a burden to it, but on the contrary, fulfilling its duty of strengthening it. With this support forthcoming from all, the community swells up, becomes stronger, stands straight and wins admiration.

The underlining principle in all this is that Islamic society places a duty on every individual to support the community until it has reached the stage of self-sufficiency. A

³⁴ Cited by Muslim, quoting Jaber Ibn Abdullah.

³⁵ Cited by Al-Tabarani quoting Huthayfah Ibn Al-Yaman.

³⁶ Cited by Al-Bukhari and Muslim, quoting Ibn Amr.

³⁷ Cited by Muslim quoting Abu Huraira.

Muslim, as the Prophet said, “works with his own hands to benefit himself and to give others in benefaction”³⁸.

Islam commands each one of its followers to work for his living. God says in the Quran: “*Seek a portion of God’s bounty*”. [62:10] It encourages him to do any type of work which gives him an income to make him self-sufficient. The Prophet said: “He who seeks to be contented with his lot, God will help him to be so; and he who seeks self-sufficiency, God will make him so”³⁹. He also said: “For any of you to take a rope and go to a mountain where he gathers a bundle of dry wood and carries it on his back to sell it, thus sparing himself the need to beg, is better than seeking other people’s help, be it readily forthcoming or denied”⁴⁰. He also taught us that: “No one ever eats any type of food better than what he buys with his earnings from his own work. The Prophet Dawood (David) used to eat of what he earned through his own work”⁴¹. Thus Islam builds a society which we can aptly term as “the society of the upper hand”, meaning the one which is productive. For the Prophet said: “The upper hand is superior to the lower one”⁴².

Islam does not allow extravagance and waste of resources. The Prophet “prohibited wasting wealth”.⁴³ God warns us against extravagant spending: “*Do not hold your fist tight and do not open it fully and irrationally*”. (17:29) He describes His good servants as “*those who spend without extravagance or being stingy*”. (25:67) He commands us: “*Do not be wasteful, for He does not like the wasteful*”. (6:141) The Prophet ordered us to economize even when we use water for ablution.⁴⁴ Moderation is the best practice in all affairs.

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³⁸ Cited by Al-Bukhari and Muslim, quoting Abu Musa.

³⁹ Cited by Al-Bukhari quoting Abdullah Ibn Amr.

⁴⁰ Cited by Al-Bukhari quoting Al-Zubair Ibn AlAwwam.

⁴¹ Cited by Al-Bukhari quoting Al-Miqdam Ibn Maady Karib.

⁴² Cited by Al-Bukhari quoting Abdullah Ibn Amr.

⁴³ Cited by Al-Bukhari and Muslim, quoting Al-Mughirah Ibn Shu’bah.

Another very important component of gracefulness is called *Sadaqah* in Arabic.

Sadaqah is a beautiful term which Islam uses to refer to what we describe today as ‘civility’ or ‘civilized behavior’. By its very connotation, *sadaqah* provides true evidence of the individual’s belonging to the civilized Muslim community.

Islam requires every Muslim, male and female, to prove at least once a day, his or her belonging to the Muslim community by undertaking at least one civilized action. Issuing a general directive to all Muslims, the Prophet says: “It is an incumbent duty for everyone to fulfill a civility (*sadaqah*) every day the sun rises”.⁴⁵

One person in the Prophet’s audience thought only of the financial aspect of *sadaqah*, which is charity. Therefore, he asked: “How could I give a *sadaqah* when we do not have enough money?”

The Prophet’s answer gave a full clarification, indicating the numerous aspects of civility (*sadaqah*) in the Islamic sense. He said: “Among the ways of civility (*sadaqah*) are ... enjoining what is right and forbidding what is wrong; removing a thorn, a bone or a stone from people’s passage way; guiding a blind person; helping a deaf or a deaf-mute person to understand; giving directions to someone who wants something you know where to find; rushing to provide help to someone appealing for urgent assistance; helping someone to lift something that is too heavy for him... All these are aspects of civility (*sadaqah*) you bestow upon yourself.”

In another version the Prophet says: “Turning to your brother with a smile on your face is a civility (*sadaqah*); enjoining what is right and forbidding what is wrong is a civility; giving directions to someone who has lost his way is a civility; helping a person with poor eyesight through his difficulty is a civility; removing a stone, thorn and bone from

⁴⁴ Cited by Ibn Majah and Al-Nassaie, quoting Abdullah Ibn Amr.

⁴⁵ Cited by Imam Ahmad, quoting Abou Tharr.

people's pathway is a civility; and pouring water out of your bucket into your brother's bucket is a civility."⁴⁶

However, the Prophet did not leave the question about financial charity unanswered. He is quoted to have said: "It is a duty of every Muslim to pay *sadaqah*". People asked him: "What if he has nothing to give?" He said: "He does some hand work so that to benefit himself and give away in charity."⁴⁷

In a third version the Prophet's companion said: "I asked the Prophet, 'What if I do not do that?' He replied: 'You help someone in what he is doing, or you do something for an unskilled person.' I said: 'And what if I do not do that?' He answered: 'You spare people any evil you could do. This counts as a civility (*sadaqah*) which you bestow upon yourself."⁴⁸

In a fourth version the Prophet says: "Every kind word is a civility; a help provided by one person to another is a civility; a drink of water given to someone is a civility; and removing harmful objects from people's passage is a civility."⁴⁹

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We remember the Prophet's saying which states that "The food of one person is sufficient for two, and that of two is sufficient for four, and the food of four people sufficient for eight".⁵⁰ This concept of sharing is put on a much higher scale by the Prophet's saying: "He who has extra transport should give it to one who has none, and he who has more food than he needs should give it to those who do not have enough".⁵¹ The Prophet's companion who related this saying mentioned that the Prophet enumerated every imaginable type of property until "we began to think that none of us has any claim to

⁴⁶ Cited by Al-Tirmithi in this particular version, and by Al-Bukhari in *Al-Adab Al-Mufrad* and by Ibn Hibban.

⁴⁷ Cited by Al-Bukhari and Muslim, quoting Abu Moosa.

⁴⁸ Cited by Al-Bukhari and Muslim.

⁴⁹ Cited by Al-Bukhari in *Al-Adab Al-Mufrad*.

⁵⁰ Cited by Muslim, quoting Jaber.

anything he may have surplus to his needs”. On another occasion, the Prophet gave this splendid example of a section of the Muslim community: “Whenever the Ashaarites suffered shortage of provisions when they were on an expedition or even in town, they collected together all the food they had and divided it equally between them. They belong to me, and I belong to them”.⁵²

Surplus is everything above and beyond the day to day consumption needs—monetary or capital. God says: “*They ask you what to spend, say the surplus.*” (2:219). This surplus is not restricted to monetary assets, but applies to all productive assets.

God condemns “... *those who withhold sharing of surplus productive assets.*” (107:7)

He says: “*Let a man of abundant means spend of his abundance, but a man who’s provision is of limited measure let him spend from whatever God has given him.*” (65:7)

“*O, you who believe, spend from what We have provided you.*” (2:254)

“*And spend out of that wealth over which He has made you trustees.*” (57:7)

A story retold by the Prophet tells of a man that “heard a voice guiding a cloud to rain on the land of a specific person. He went to him and inquired as to the reason of this preferential treatment. The landowner replied that the revenues of the land I divide in three parts—the first part I reinvest in the land, the second I spend on my family, and the third I give to charity”.⁵³

Spending is, therefore, a necessity by itself according to Islam. Spending—the necessary wheel for economic development and prosperity—is divided into three parts, according to the Prophet’s guidance by quoting the aforementioned story: Consumption, Investment,

⁵¹ Cited by Muslim, quoting Abou Said Al-Khudri

⁵² Cited by Al-Bukhari and Muslim, quoting Abu Musa.

⁵³ Cited by Muslim, quoting Abou Hurairah.

and Charity. Charity is in fact an investment in social stability. Islam requires constant turnover of capital—naturally it discourages hoarding.

Another key tenant of Islamic understanding of economic development is the pursuit of free markets.

“A price spike, a state of inflation, occurred during the Prophet’s time, and people requested that he impose price controls. The Prophet said that God is the contractor, the extender and the market maker, and left it to the mechanics of free demand and supply to adjust the situation”.⁵⁴ He therefore refused to fix prices.

The state will not interfere with the functioning of the market as long as such mechanics and investment practices are socially responsible, and are also at harmony with the concept of justice, both human and environmental.

In conclusion, the concepts of economic development, free markets, environmental awareness, social stability and human prosperity tie back to the set of values that makes up Islam. The right to transact and trade freely is built on the most important of Islamic values—freedom. Another important value, the openness to others, the accommodation of others, leads to stability, trade opportunities and further economic prosperity. The value of justice ensures that no threatening state of inequality occurs in this dynamic economic activity—society has the mandate and the responsibility to intervene to fight monopolistic and hoarding practices.

Knowledge is the critical link to move from science to technology. Technology is the economic expression of science. A true pursuit of the Knowledge Value enables a technological engine that ensures continued economic development and prosperity.

Finally, gracefulness brings community participation to completion since everyone tries to perform their duties as perfectly as possible, knowing that God sees their work. They

⁵⁴ Cited by Al-Tirmithi, Abou Dawood and Al-Nassaei, quoting Anas Ibn Malik.

feel that their work is a civility (*sadaqah*) which must be attended by the purity and sincerity which befit worship. They also take care of every detail as they learn the Prophet's saying: "Do not belittle even the smallest kind act"⁵⁵.

⁵⁵ Cited by Abou Dawood quoting Jaber Ibn Saleem.

Section Three

Social Justice in the Jewish Tradition

by

Rabbi David Rosen

The central and historically revolutionary concept of the Hebrew Bible is that of ethical monotheism. Not only is there One Power behind Creation and History but the "character" of that Power is just and righteous (Genesis 18 v. 23-25, Psalm 145 v. 9). Indeed Jewish Tradition understands the two central names of God in the Biblical text, the Tetragrammaton and the more generic "Elohim" and its variants, to reflect the two key Divine Attributes; that of Mercy and Justice. Recognizing that there is often a tension between the two, the Talmud describes God as having, as it were, a daily prayer "Let my quality of compassion overwhelm my quality of justice". In the tension between the two, it is mercy and compassion that must gain the upper hand.

In keeping with the Divine "character", we are called upon to behave accordingly (Gen. 18 v. 19; Micah 6 v.8; Jeremiah 22 v. 15-16). Indeed the plethora of Biblical injunctions to know, love, cleave to, serve God etc, requiring humanity to walk in His Ways (Deuteronomy 11 v. 22) is understood in rabbinic tradition as requiring us to emulate the Divine moral attributes. Explains the Talmud (Sotah 14a) "Just as the Lord clothes the naked as He did with Adam, so you clothe the naked; just as the Lord visits the sick as He did with Abraham, so you visit the sick; just as the Lord comforts the bereaved as He did with Isaac, so you comfort the bereaved; just as the Lord buries the dead as he did with Moses, so you bury the dead." Similarly in the Midrash (homiletical writings) we are told by the sage Abba Shaul, "Just as He is gracious and compassionate, so you be gracious and compassionate." (Mechilta, Canticles, 3). Indeed the imitation of God's Attributes is enjoined explicitly in Leviticus 19 v. 1.

These expectations of us are rooted in the Biblical perception of the human person as created in "The Divine Image", the source of inalienable human dignity. Accordingly the

Mishnah (the transcribed Oral Tradition that explains and expands upon the Biblical revelation) in tractate Sanhedrin, 4:5, explains that the courts must emphasize before those giving testimony in capital cases that the reason the first human being was created singly (as opposed to the creation of all other species as narrated in the book of Genesis) is to make it clear that each person is a world in him or herself and "he who destroys one life, it is as if he has destroyed the whole world; and he who saves one life, it is as if he has saved the whole world".

In the famous discussion in the Midrash on "the most important principle in Scripture", Rabbi Akiva declares that it is the commandment (Leviticus 19 v.18) "to love one's neighbor as oneself". (In so doing he reiterates the words of Jesus a century before him and those of the Jewish sage Hillel the Elder in the century before Jesus.) However his contemporary Ben Azzai warned of the danger of interpreting that text to mean that treating others should be based on one's subjective experiences and inclinations. He accordingly insisted that the most important Biblical principle is precisely the teaching that every human person is created in the Divine Image with inalienable dignity and thus any act of misbehavior against another human person is an act of misbehavior against God Himself (Genesis Rabbah on Gen. 5 v. 1; Sifra on Lev. 19 v. 18).

Thus the foundation of the vision of social justice in Judaism is predicated on the sanctity of all human life and its inalienable dignity. Each person is a whole world and unique. Yet precisely therefore, the Mishnah emphasizes, none may consider him or herself to be superior to another!

Because God is Merciful, the Bible indicates, He is - as it were - "biased" for the vulnerable; and precisely because we are called upon to affirm the dignity of all, we are required to pay special attention and concern to those who are marginalized - the poor, the stranger, the widow and orphan. On this point the Midrash has the following comment on the verse in Psalm 62 v. 1: "Let the Lord arise and scatter His enemies and may those who hate Him flee from before Him." Says the Midrash: "in the book of Psalms we find that on five occasions (King) David calls on God to 'arise and scatter His

enemies' and yet there is no mention (in Psalms) that God arises (in response). When do we find (mention of) God arising? "For the oppression of the poor and the cry of the needy, then will I arise, saith the Lord." (Psalm 12 v.6). The Midrash is telling us that even David, God's anointed, cannot assume that God is, as it were, "on his side". When is God "on our side"? When we are on His! That is when we care for the vulnerable and marginalized!

However another revolutionary Biblical idea has potential ramifications for our social moral world view and conduct - this is the concept of Covenant. There are a number of Covenants referred to in the Bible. Jewish tradition teaches that the covenant God made with Noah after the Flood, is in fact a covenant with humanity (the children of Noah) reflecting both Divine love for all people and also the expectation of their moral conduct.

The Covenant made with the Children of Israel at Mt. Sinai is confirmation and expansion upon those made with the Patriarchs and reflects the special duty of the people of Israel to testify to the Divine Presence in the world, both through its history and above all through observing the Divine precepts.

While there are covenants that God makes with individuals, such as the aforementioned with the Patriarchs and with David, these are never exclusively personal but inherently relate (their obligations and responsibilities) to a collective (e.g. Abraham's descendants; David's household and the obligations of royal leadership to the people as a whole (see Deuteronomy 17 v. 14-20).)

The concept of Covenant thus reflects the intrinsic value of collectives as well as individuals. Communal and national identities are seen as an intrinsic part of the blessing of human diversity through which moral development and indeed social justice itself should be pursued.

Moreover even the Messianic idea of an ideal world that appears in prophetic scripture, is not one in which national identities are eliminated, but one in which they are vehicles for

universal moral knowledge and conduct accordingly, (e.g. "nation shall not lift up sword against nation and they shall not know war anymore." "And many nations shall go up into the mountain of the Lord", Micah 4 v. 1-5).

Accordingly, Jewish tradition in keeping with Biblical teaching sees both the individual and the collective, standing in relation to God. Inevitably this means finding a creative balance between the two; of their respective rights and duties.

The expression of social justice within a collective context is particularly noteworthy in the Biblical concept of the Sabbatical year which involves three central precepts. The first is that on every seventh year, the land is to lie fallow (Exodus 23: 10) recuperating its natural vitality. As a result, ownership of land in any sense of an exclusive utilization falls away for the year, affirming that we are all temporary sojourners in God's world (Leviticus 25 v.23), and the land and its natural produce are available for all – especially for the poor. Indeed, as far as the land is concerned – and in an agricultural society the land is the very source of status – the Sabbatical year emphasizes that poor and rich alike are the same before God.

This awareness that we are all sojourners and vulnerable, if you will; leads to the recognition that sustainable development is only possible where there is social responsibility, especially in relation to the most vulnerable in society. This is reflected not only in the land lying fallow and its natural fruits available to all, rich and poor; but above all in the other precepts of the Sabbatical year, notably the cancellation of debts (Deuteronomy 15). Of course, this Scriptural requirement needs to be understood in the context of Biblical agrarian society. This was not a commercial society in which monies were commonly lent as part and parcel of normal economic life. Rather, loans were necessary when the farmer had fallen upon hard times and had a poor harvest, or even none at all; and lost the resources available to guarantee his continued harvest cycle. In such a case, he borrowed from another. Indeed, those who have resources are obliged to provide such loans for those in such hardship (Deuteronomy 15: 8), and when the disadvantaged farmer's harvest prospered, he could return the loan. For this reason it was

prohibited to take advantage of his situation, through taking interest. However, if the farmer was unable to overcome this setback, there was the danger of his being caught in a poverty trap. The Bible recognizes that this was not just his problem but that of society, and accordingly utilized the Sabbatical year to free the individual from this trap. The obligation concerning the release of debts is not an excuse for irresponsibility, but rather the obligation of responsibility for balanced and sustainable development, ensuring a socio-economic equilibrium between the more and the less advantaged in society – essential for the latter’s positive development and security.

For similar purpose, the Sabbatical year also required the release of slaves (Exodus 21: 2-6). As opposed to the former precept, this may appear not only to be irrelevant but archaic. Yet within this idea are certain profound messages. In ancient Israel, a Hebrew would enter into slavery if he had no means of providing a livelihood for himself or for his family. In this manner, he in fact voluntarily sold his own employment to another. However, the requirements upon those who maintained such slaves were so demanding that the Talmud declares that “he who acquired a slave, (in fact), acquired a master over himself!” As indicated in the Book of Exodus, an unmarried slave would be provided not only with all basic material needs, but even with a spouse. Understandably, in ancient Israel, there were not a few such Hebrew slaves who were very content to be in that situation. However, the Bible requires that in the Sabbatical year, all such slaves be set free. But as it states in Exodus 21, “if the slave plainly says ‘I love my master, I will not go free,’ then his master shall bring him to the doorpost ... and shall pierce his ear with an awl.” (Exodus 21: 5-6). Our sages of old ask, “why should the ear be pierced and why against the doorpost?” They answer, “the doorpost which God passed over in Egypt when He delivered the children of Israel from slavery and the ear which heard Him say at Sinai ‘for unto me, the children of Israel are slaves’ and not that they should be the slaves of slaves; let these testify that the man voluntarily relinquished his God-given freedom!” Moreover according to Jewish law, the slave still had to go free in the Jubilee year, even if he still did not want to! The Bible also requires the erstwhile master to provide this man – who now has to enter the open market – with the material means to establish himself in it (Deuteronomy 15: 14). This obligation not only affirms the value of the

dignity of the human individual and the concomitant value of personal freedom, but also that the wellbeing of the collective depends on its ability to provide the individual with the means to maintain self and family.

We should also note that the model of the Sabbatical year as a paradigm for the promotion of social justice, demands that we contend with the dangers posed by human arrogance that justifies greed, exploitation, irresponsibility and violence towards others. It does so not only through the aforementioned special focus on the weakest elements of society, but above all through emphasizing that we are all vulnerable – we are all temporary sojourners in God’s world (Leviticus 25 v.23). Such awareness may lead us to live more responsibly towards our neighbors, communities, nations, humanity and environment.

BIOGRAPHY – John Dalla Costa

John Dalla Costa is the founder of the Centre for Ethical Orientation (CEO), a Canadian-based consultancy working with business and non-government groups to foster a global ethics structure for the global economy. Fusing theology and management, John has written four books exploring organizational renewal and social responsibility. His most recent book – *The Ethical Imperative: Why Moral Leadership Is Good Business* – was published in North America 1998 and was later translated and distributed internationally.

Committed to the deep dialogue required for a shared, manageable and vital business ethics structure, John has spoken at conferences around the world including the Vienna Peace Summit in Austria, the London Forum in the U.K., The Jakarta Interfaith Dialogue in Indonesia, and at the Global Business Forum at the United Nations Millennium Summit in New York. In July 2003 John will be presenting a paper on the “theology of business” at a conference in Bilbao, Spain. A number of John’s articles have appeared in the *Financial Post Magazine*, the *Report on Business Magazine*, *Marketing Magazine* (Canada and the U.K.), and *The International Herald Tribune*. In 2002 John was one of twenty experts who were invited to contribute to a special publication of the Conference Board of New York reflecting on the governance and ethics implications from 9/11.

For several years John taught in the Executive Management Program at Queen's University. He is a graduate of the Owner/President Advanced Management Program at the Harvard Business School. And in 2001, John completed a Masters of Divinity Degree at Regis College at the University of Toronto.

The Centre for Ethical Orientation has focused on two areas of practice: working with executives and managers to embed ethics as a dynamic of operational excellence; and exploring through research the terms, expectations and practices that contribute to trust and trust-building. CEOs clients include the Canadian Imperial Bank of Commerce, McKinsey, the Canadian Broadcasting Corporation, RBC Financial Group, Health Canada, the Anglican Archdiocese of Toronto, the Ministry of Health (Ontario) and L’Arche-Daybreak.

John is married to Lucinda Vardey, an internationally published author and teacher specializing in feminine spirituality and the wisdom of saints. Blessed with two homes, John and Lucinda make their living in Toronto and do their creative writing in Sansepolcro, Tuscany.

PAUL CARDINAL POUPARD
President, Pontifical Council for Culture

Born in August 1930 in Anjou (France). Ordained priest in 1954. Studied in Paris and Rome. Has had assignments in a parish, as a chaplain to students and to Action Catholique in Paris, at the National Centre for Scientific Research (1958-9), at the Secretariat of State in the Vatican (1959-71); rector of the Catholic Institute in Paris (1971-81); auxiliary bishop of Paris (1979); archbishop (1980); named a Cardinal on 25 May 1985; currently a member of the Congregations for Divine Worship, Evangelisation of Peoples and Catholic Education, and of the Pontifical Council for Interreligious Dialogue. Besides having been awarded various civic, political and religious honours and decorations, he is a doctor honoris causa of several universities including: Aix-en-Provence, Fu Jen, Louvain, Quito, Santiago de Chile, Puebla de los Angeles.

He completed 2 doctoral theses at the Sorbonne in theology (on the links between faith and reason) and history (on Church-State relations). He has made numerous contributions to collections and articles in periodicals and encyclopaedias. His own works have been translated into Arabic, Bulgarian, Chinese, Croatian, English, German, Hungarian, Italian, Japanese, Korean, Portuguese, Russian, Spanish and other languages. He was principal editor of the Dictionnaire des Religions, now in its 3rd. edition in its French and Italian versions, its 5th. in Spanish.

The Pontifical Council for Culture was founded by Pope John Paul II in 1982. Cardinal Poupard has been President since then. He was also responsible for the Secretariat for Non-Believers, later the Pontifical Council for Dialogue with Non-Believers, of which he was President. That Council was merged into the re-founded Pontifical Council for Culture in 1993.

Addendum to the Biographical Questionnaire of Paul Cardinal **Poupart**

Professional Employment: Ordained Priest 1954, Professor of Letters 1955, Chaplain to Students 1957, Attaché to the National Centre of Scientific Research, Paris, 1958, Attaché to the Secretary of State 1958-1971; Chaplain to the Institute Saint-Dominique, Rome 1963-1971; Prelate of Honour to His Holiness Paul VI 1963-1971; Rector of the Catholic Institute, Paris 1971-1981; Auxiliary Bishop of Paris 1979-1980; Titular Archbishop of Usula, Pro-President of the Secretariat for Non-Believers 1980; President of the Pontifical Council for Culture 1982; Created Cardinal 25 May 1985.

Organizational Memberships

- President of the Pontifical Council for Culture
- President of the Council of Co-ordination between the Pontifical Academies.
- Member of the Pontifical Congregation for Catholic Education.
- Member of the Pontifical Congregation for the Evangelization of Peoples.
- Member of the Pontifical Congregation for Divine Worship and the Discipline of the Sacraments.
- Member of the Pontifical Council for Inter-religious Dialogue.
- Honorary Academician of the Pontifical Academy of St. Thomas Aquinas.
- Emeritus Member of the Haut Comité de la langue française.
- Emeritus Member of the Superior Council of the Ecole Pratique des Hautes Etudes.
- Vice-President of the Société d'histoire de l'Eglise de France.
- Member of the Academies of Beaux-Arts, Sciences et Lettres of Angers and Marseille

Publications and creative works (see appendix for exhaustive list)

Science et Foi 1982,
Galileo Galilei 1983,
The Church and Culture 1989,
Dieu et la liberté 1992,
Dictionnaire des Religions 1993,
Foi et cultures au tournant du nouveau millénaire 2001,
Ce Pape est un don de Dieu 2001.

Honours and Distinctions

The Prix Roi René d'Anjou and the Grand Prix Cardinal Grente from the Académie Française.
The Medal de Vermeil from the City of Paris and the Gold Medal from Pope Luciani.
The Prix International Empédocle.
Commander of the Legion of Honour of the French Republic and of the National Orders of Bénin and of Madagascar.
The International Journalism prize from the City of Rome.
Knight Grand Cross of the Equestrian Order of the Holy Sepulchre of Jerusalem.
Medal of the Centre Pio Manzù.
Grand Cross of Merit of the Federal Republic of Germany.
Robert Schuman prize for Europe.

Doctor *honoris causa* of the Universities of Aix-en-Provence, Bucarest, Budapest, Fu-Jen (Taiwan), Louvain, Puebla de Los Angeles, Quito, Santiago in Chile.

Dr. M. H. Khayat

- Senior Policy Adviser to the Regional Director, WHO Eastern Mediterranean Regional Office
- Director of WHO Arabic Programme.
- M. D. from Damascus University and a Ph. D. from Brussels University in Belgium.
- Studied Islamic Sciences in Damascus for almost 20 years.
- Taught at the Faculty of Medicine, Damascus University and Faculty of Medicine, Brussels University for 22 years.
- Member of the Academy of Arabic language in Damascus, Cairo, Baghdad, Aligarh and the new Academy of Science.
- Member of more than 20 scientific societies in various Arab, European and American Countries, including for instance:
 - ü The Royal Society for Health, UK
 - ü The Academy of Political Sciences, USA
 - ü The National Geographic Society, USA
 - ü The Planetary Society, USA
 - ü American Institute of Biological Sciences
 - ü American Association for the Advancement of Science
- Member of the Board of Governors of the Islamic Organization for Medical Sciences.
- Editor-in-Chief of the “Eastern Mediterranean health Journal”.
- Author of 20 books in Arabic, French and English, including some dictionaries.
- Published more than 70 articles in various fields, in Arabic, English, French, German and Italian.

Rabbi David Rosen

Rabbi David Rosen is the Director of the Department for Interreligious Affairs and Director of the Heilbrunn Institute for International Interreligious Understanding of the American Jewish Committee. He was born and educated in Britain, continuing his advanced rabbinic studies in Israel, where he received his ordination (semichah). In addition to military service in the armored corps of the IDF, he served as Chaplain to the forces in Western Sinai.

From 1975 to 1979, he was the Senior Rabbi of the largest Jewish congregation in South Africa and rabbinic judge on the Ecclesiastical Court (Beth Din). He was also founder/chairman of the Inter-Faith Forum, the Council of Jews, Christians and Muslims.

From 1979 to 1985, Rabbi Rosen was Chief Rabbi of Ireland where he founded, together with the Christian Primates of Ireland, the Irish Council of Christians and Jews. He was a member of the Academic Council as well as lecturer at the Irish School of Ecumenics.

He returned to Israel in 1985 to take up the appointment of Dean at the Sapir Center for Jewish Education and Culture in the Old City of Jerusalem and subsequently became Professor of Jewish Studies at the Jerusalem Center for Near Eastern Studies.

Having served concurrently as the Anti Defamation League's Director of Interfaith Relations in Israel and as the ADL's co-liaison to the Vatican, in 1997 he was appointed to the position of Director of the ADL Israel office.

Rabbi Rosen is a founder of the Interreligious Coordinating Council in Israel that embraces more than seventy organizations in Israel involved in interfaith relations. He is a member of the Permanent Bilateral Commission of the State of Israel and the Holy See that negotiated the normalization of relations between the two; and he serves as a member of the International Jewish Committee for Inter-Religious Consultations which represents organized World Jewry in its relations with other world religious bodies.

He is President of the World Conference on Religion and Peace (WCRP), the all-encompassing world inter-faith body (incorporating fifteen religions in over fifty countries), and is a charter member of the International Advisory Committee of the Council for a Parliament of the World's Religions (CPWR). He is Honorary President of the International Council of Christians and Jews (ICCJ), the umbrella organization for more than thirty national bodies promoting Christian-Jewish relations. The ICCJ's Abrahamic Forum promotes dialogue between Muslims, Christians and Jews.