
Faith and Shared Values: A Dialogue for a Culture of Encounter and Responsible Citizenship

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Abstract :

The American political scientist, Samuel P. Huntington assumes in his book *The Clash of Civilizations* (1996) that the modern international conflict is usually a conflict between two different cultures, two different civilizations, or religions, a hypothesis that argued that people's cultural and religious identities were to be the primary source of conflict in the post-Cold War world. No doubt that various civilizations are differentiated from one another by their history, language, culture, tradition as well as religion. But is religion the only factor of contemporary clashes or violence? What about politics? Can different faiths of the same culture contribute to peacemaking and pacific coexistence? Can good citizenship by itself create a peaceful society or it could be animated by faith to be more productive?

It is the aim of this paper to argue for the importance of faith and shared cultural and religious values as essential and interdependent components of maintaining Christians' and Muslims' peaceful coexistence.

“In this work (peace building), the role of religion is fundamental. It is not possible to build bridges between people while forgetting God. But the converse is also true: it is not possible to establish true links with God while ignoring other people. Hence it is important to intensify dialogue among the various religions.”

Pope Francis, March 23, 2013

Religion is one of the important factors that differentiates civilizations from each other besides history, language, culture, social traditions, etc. In societies like the Middle-Eastern, one's religion is considered part of man's social identity, which is equally similar to a person's self-perception of his belonging to a nation, ethnic group, or culture. Although the different inhabitant populations in this part of the world are affiliated to different faiths, they share common spiritual beliefs, cultural traditions, and practices which unite them into one

single moral being. Based on this premise, I argue for the following dialogical methods:

- Faith and shared values (Spiritual /Cultural) of Christianity and Islam can promote a dialogue of life and action. They are two crucial elements that can be the starting point towards a culture of encounter; a dynamic act of give and take between two entities that are based on Agape in Christianity and mercy in Islam.
- Two different religions that share faith in the One God and the same Arab culture can materialize a harmonious society, cultivated by love, empathy and kindness versus mere integration and tolerance. Thus, shared cultural and spiritual values are means towards embracing diversity and multi-ethnicity to overcome the fear of alterity.
- Cooperative participation in social and political services animated by shared spiritual, religious and ethical values and the belief in the divine justice of God can implement a more responsible citizenship.
- Constant scholastic integrative and balanced formation of common Christian and Islamic religious traditions, inserted in the curriculum of State and private academic institutions can motivate justice, refusal of extremism and the growth of open-minded generations dedicated to dialogue and respectful of diversity.

As the French sociologist, Emile Durkheim (1858 –1917) argues in his major published work *The Elementary Forms of the Religious Life* (1917), religion and common sacred beliefs have always operated as a source of solidarity and identification for the individuals within a society, especially as a part of mechanical solidarity systems. The really religious beliefs are always common to a determined group, which makes profession of adhering to them and of practicing the rites connected with them. They are not merely received individually by all the members of this group; they are something belonging to the group, and they make its unity.¹

It is true that Durkheim finds that religion is something basically social not divine, yet he emphasizes that this social element is so essential to associate individuals together no matter how numerous and different from each other. Religion can be a unifying force when it really operates as the salt of the earth. But when religion is no longer the salt that gives ‘flavor’, it might turn to be the reason for many social, cultural, political deformities and divisions.

It is hard to deny that the current threat of religious extremism in the Middle East is dominating the social and the political scenes, emerging as a wave of individuals or organizations of fundamentalist tendency to tear apart Arab societies by various conflicts, leading to wars, riots, religious and ethnic discriminations. The exploitation of religion has become one of the prime factors of the 21st century

constant clashes and lack of stability. In one of the pastoral letters, the Catholic Patriarchs of the Middle East have emphasized that the exploitation of religion “from 1970s onward is a prominent phenomenon which affects the region and the situation in the Arab world,” imposing on it a fanatic way of living “on all those who live in them, Muslim and non-Muslim alike.... In pursuit of this goal, some do not hesitate to resort to violence.”²

In other words, such a religious and political power has a dangerous impact on both Christians and Muslims, forcing supremacy and threat to anyone who contradicts it. Fear is being imposed on social, ethical and cultural aspects rather than seeking political or social changes to create productive humanistic societies. Based on this perspective, the French political scientist Olivier Roy (1949-) assumes religious fundamentalism

is no longer a geostrategic factor; it is at most a societal phenomenon...It lies in the weak legitimacy of regimes and states, even in the idea of a nation. It is manifested in the permanence of autocratic regimes and the influence of tribal, ethnic, and religious segmentation....³

In other words, though its fearful shadow is on the move, as far as strategy required in dealing with geopolitical problems, religious fundamentalism proved that it has no future and politically has failed,

A casualty of the major political events of the Middle East, such as the war in Iraq and Syria, the increasing hostility between Iran and the West, the Israel-Hezbollah war, and the failure of efforts to resolve the Israeli-Palestinian conflict, all these factors have undermined interfaith efforts and limited opportunities for meaningful dialogue and common action. Yet, the contemporary Arab individual is correspondingly craving for peace and common paths of reciprocity, solidarity and interconnectedness with his fellow citizens. Living the same critical realities, Arabs acknowledge that reciprocal dialogue amongst those of diverse religions and ethnic origins is a necessity. Living the same suffering and calamities in itself is a crucial reason that tends to unite the people concerned.

Thereupon, peacemaking programs are in constant endeavor to provide an atmosphere of harmony and mutual cooperation. Some of these programs are organized by the church of the Middle East in general and the Caritas in particular in collaboration with national and international charity organizations such as ‘Aid to the Church in Need’, various non-governmental and humanitarian societies, many Islamic civil services associations and the ministry of Endowment. Humanitarian activists in partnership with some religious leaders and committees both Christian and Muslim are also embracing interfaith dialogue in an attempt to challenge the language of violence. Within a

climate that is polarized at a time and pacific at other times, one can say that there is a persistent effort to put in practice a dialogue of life, which is seen as the golden rule. Believing in the message of peace and justice as the main message God has sent through His prophets, Christians and Muslims try to reconstruct a society where there is a place for everybody, maintaining the pursuit of the common good.

At a national or regional level, a number of churches have formed dialogue commissions that operate within an ecumenical mode to sustain an ongoing relationship and meetings with Islamic religious leaders, organizations and religious parties. The very foundation of this endeavor stemmed from what Pope Paul VI asserted in his Declaration on the Relation of the Church to non-Christians, *Nosrtra Aetate (In Our Time)* on October 28, 1965 that there is an urgent need of living in one community where all peoples acknowledge their one origin, “for God made the whole human race to live over the face of the earth. One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men.”⁴ The central achievement of *Nostra Aetate* in our present time is the church's recognition of what is true and holy in other religions, emphasizing the importance of fellowship.

Accordingly, any system of human or social relationships that is not based on an vital and cooperative interaction between individuals or groups would not lead to constructing a society or a culture of inter-human communications. An encounter between two people of different cultural or religious traditions can be considered a graced experience of reaching out, fostering dialogue and friendship basically outside one's common groups. Anthropologically and socially speaking, it is to extend one's 'I' to reach 'You' in order to construct the 'Us' as the very place from which a culture of encounter evolve, forming bridges of human relations. A culture of encounter means living in solidarity with each other where no one would feel marginalized or discriminated. It is simply an embracement of the otherness (alterity), considering diversity an enrichment for identity and society construction.

Responsible Citizenship- Citizenship for All

But one may wonder, how can members of the same society actively interact within their countries for the common good as responsible citizens? Can a peaceful society be built on basis of common religious and shared cultural values or can different religions be the very reason of the clash of cultures and civilizations as the American political scientist, Samuel P. Huntington has hypothesized in 1996? Can good citizenship alone contribute to the development of societies? Or a genuine work based on faith in the God of love,

‘Agape’ (in Greek the Divine Love, the highest form of love, charity, unconditional) would lead to a better society of peace and unity?

Christians and the Muslims of the Middle-East are both believers and citizens, belonging to the same land and guided by their religious conscience. They both have the theological foundation to live their civic involvement in the spirit of God’s commandments and love. Cultural, economic and social development as well as political security would be possibly accomplished by good citizenship animated by faith. The Second Vatican Council document, *Gaudium et Spes*, for example, asserts the role of the believers in terms of “*cummunitas politica*” and “*communitas civilis*,” interchangeably indicating that all those who belong to these structures are “*cives*”, or citizens.⁵ Both communities are interconnected and interdependent, having the same goals to accomplish a civic service, based on justice and equality of rights and duties. Consequently, in the face of numerous issues: war, hunger, poverty that afflicts millions of people, political crisis and violence, such communities can effectively work for the common good. A responsible citizenship of believers can be the answer to establish peace and equal citizenship for all through which no single individual would be left out.

In the fourth colloquium of the Pontifical Council for Interreligious Dialogue (PCID), held by Vatican City and the Royal Institute for Interfaith Studies, (RIIFS), in Rome from 3rd to 4th May 2016, H.R.H. Prince El Hassan, the prince of Jordan has affirmed that though we belong to different religious traditions, the essence of our faith lies beyond these differences: it is ‘the ultimate truth’, which passes the limits of human knowledge, as St. John calls ‘God’s secret wisdom’. In Islam and Christian orthodoxy, the Prince said, “God is equated with the ‘word’: *logos* *كلمة*, the divine wisdom” which is manifested in the creation to govern and redeem the world. This divine wisdom is a focal point that is shared by both Christian and Muslims.⁶ That is to say, making the world more humane in the face of evil and war is by upholding to our shared spiritual and moral values and our ‘communalities’ rather than our differences. It is also by developing a real common concern to the well fare of the common good, the well fare of the suffering and the needy.

Faith and Shared Beliefs

Arguing for the importance of faith and spiritual beliefs for peaceful coexistence and productive citizenship, it is essential to emphasize the common religious amongst Christians and Muslims:

- Worshiping the One God
- Acknowledging God as merciful and almighty who created heaven and earth.

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- Human beings are created in God’s image.
 - Believing that God has spoken to humankind, although the understanding of revelation is not the same.
 - Both await the Day of Judgment.
 - Believing in the resurrection of the dead.
 - Believing in the power of prayer, fasting, and the giving alms.
 - Believing in Mary, the mother of Jesus as the virgin and chaste woman who gave birth to Jesus Christ, through the power of the Holy Spirit.

Based on this corpus of shared divine doctrines, Christians and Muslims can work hand in hand, empowering a solid sense of belonging and authentic living experience of reciprocity. In doing so, both the State and its citizen would work to affirm the value of the society as a whole and the value of the single individual regardless of his color, religion, or ethnicity. Pluralism, respective particularities and laterity would be, thus, an enriching force to the common good once they are nurtured by shared divine beliefs, becoming bridges of a harmonious coexistence.

Saint John Paul II emphasizes: “All of us, Christians and Muslims, live under the sun of the one merciful God. We both believe in one God who is the creator of man. We acclaim God’s sovereignty and we defend man’s dignity as God’s servant. We adore God and profess total submission to him. Thus, in a true sense, we can call one another brothers and sisters in faith in the one God”⁷. Similarly that is said by Pope Francis “We must never forget that they ‘profess to hold the faith of Abraham, and together with us they adore the One, Merciful God.”⁸

Reciprocal Moral and Cultural Values

Being citizens and believers at the same time, Christians and Muslims are called to be indulged in a genuine dialogue of life and action. Speaking of mutual moral and cultural values that unite both Muslims and Christians, it is crucial to highlight that both believe in:

- The value of the intellectual nature of man in building cultures and societies
- Mercy, compassion, love, peace, and refusal of violence as a way to resolve problems and set peace.
- Truth, honesty, and justice
- Recognition of human virtues, ex. prudence, courage/fortitude, solidarity, etc.
- Honoring family life, the value of life-long marriage, respect for parents and elders, protection of women.
- Loving and helping the neighbor, welcoming strangers and travelers.

- Respect for life – ex. unborn children, the dying/chronically sick/disabled, children of special needs.
- Constructive and human treatment of those in need – ex., the poor/refugees/displaced/exiles/prisoners, detainees/captives, etc.

Both moral and cultural values are integrated together and closely related to the individual attitude that is based on religious teachings which direct to communal solidarity amongst citizens. In this respect, the Jordanian professor Amer al-Hafi emphasizes that Islam not only exults in living according to these moral and religious values but also believes that every day moral conduct leads man to the kingdom of God. It is every day offerings to God. Loving the neighbor, living in the truth, respecting life and nature, helping the poor, teaching the illiterate, protecting the weak, are all like a living prayer, which is in itself a way of living.⁹ It is worth saying that the Holy Quran stresses on the importance of humane dimension and mercy, as we read “show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbor that is a kinsman and the neighbor that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful.”(Al Quran 4:37).

Respecting and protecting life is equally amongst the priorities of the Muslim and the Christian faith. For instance, in his opening speech with the Vatican in Cairo, the Grand Imam of Al Azhar, Mohammed Al Tayyeb, has condemned the actions of the so-called Islamic State (or ISIS) militants who have been sowing terror and death across the Middle East, saying “Dialogue must prevail between men to dissipate... differences, and religion is capable of overcoming discord with tolerance.”¹⁰ For all Muslims, especially those who are guided by their good will, all mankind are God’s beloved creatures without any exception, linked to each other by solidarity and fraternity, constituting God’s big family of humanity. Thus says the Holy Quran: “Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.” (Surat al-Ma’ida, 48). According to this perspective, mankind are all the children of one God, the same Creator who by whom we are all called to live together and share Him the mission of constructing a world of goodness and harmony.

The Role of Good Criticizes in Supporting the Public Services and Human Development

Citizenship partake a major part of the Public Services (Social, Economic, and Political), a role dedicated to the construction of countries which depends on citizens

- of active participation and positive commitment within a governmental context of just rights and duties.
- of good potentials and positive attitudes, people of good will who care about their society and the human development of their community.
- Those who follow the law, because how they act affects Public Services and National Security in many ways.
- Those who are respectful of diversity.
- Those who protect people that are vulnerable by having a direct action for justice and against corruption, etc.

Neither Christians nor Muslims can ignore their dual citizenship of earth and heaven. They are both called to fulfill their secular activities and duties in the spirit of a moral and spiritual obligation as believers towards their societies. Pope Francis states in *Evangelii Gaudium* (220) that “People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens,”¹¹ guided by their inner conscience and ethical decision-making. For Catholics, “all of our actions and all of our choices should be rooted in our Catholic identity and in our relationship with God,” as it is highlighted by Charles Chaput, an American Archbishop of Philadelphia in his “Faith and the Political Realm.”¹² It is equally applicable to Muslims whose choices and decisions in daily life are responses to the demands of a citizenship influenced by faith, as the Holy Quran states: “On those who believe and do good works there shall be no sin for what they eat, provided they fear God and believe and do good works, and again fear God and believe, yet again fear God and do good. And Allah loves those who do good (Al Quran 5:94).

Lifelong Formation for a Dialogue of Truth and Life

In order to materialize a constant dialogue of action based on truth and love amongst Christians and Muslims, it is highly important to provide a proper educational, spiritual and cultural formation based on one’s beliefs and the beliefs of others with openness to diversity or alterity. A proper educational process can bring much fruits to the larger public possible, the media, schools’ curriculum, teachers, law makers, and to priests and imams being educators of their respective communities. Using logic and reason to avoid wrong and exotic interpretations and practices; constructing justice and promoting religious and national discourses are means to spread the teachings of both Christianity and Islam and significant step to combat terrorism.

Such an education is a key element to uniting diverse people and bringing God's big human family together. In many parts of the world, civil society suffers because of situations of violent conflicts and wars for the lack of the proper education to diverse cultural and religious traditions. But with the existence of peace education in a fragile context is an essential approach that would contribute to reducing violence, prejudice and religious conflicts. It does generate a dialogue of life and action of peacebuilding.

Promoting interfaith dialogue serves to build agreements and bridges of interconnectedness to reinforce the vital role of religious leaders and ministries of endowments, leading scholars from all segments of society across the Arab region to work together for a sustainable human development. Pope Benedict XVI affirms that dialogue in truth inclines all believers "not only as means of enhancing mutual understanding, but also a way of serving society at large" by "bearing witness to those moral truths which they hold in common with all men and women of good will."¹³

Our shared values can be strongly implanted in the young generations through changing schools' curriculum, orienting them to the meaning of cultural varieties, diverse religious affiliations and respect for minority rights. In this respect, the Pontifical for Interreligious Dialogue underlines that "it is worth considering the formation in dialogue of young people in various states of life", taking into consideration "the geographical, linguistic, and the cultural area in the formation programme."¹⁴ In addition to that, *educating the educators*, appealing to the ethical side of law makers and bringing preachers off their platforms to be the models of goodness they talk about is crucial to place them at the public service of their communities. Similarly is what Pope Francis has said to the participants in the international meeting for peace sponsored by the community of 'Saint Egidio' in September 2013:

Each one of us is called to be an artisan of peace, by uniting and not dividing, by extinguishing hatred and not holding on to it, by opening paths to dialogue and not by constructing new walls. Let us dialogue and meet each other in order to establish a culture of dialogue in the world, a culture of encounter.¹⁵

Conclusion :

In the Middle- Eastern societies, which are characterized by diversity and multiethnic realities, both Christians and Muslims endeavor to consolidate their differences with human and religious values that are well-rooted in their identity as inhabitants of the same land. Their shared realities, cultural, moral and religious communalities can empower a dialogue of life and a responsible citizenship from which a culture of encounter can be materialized.

That dialogue comes to be spontaneously manifested in concrete acts of charity for the common good, contributing to peaceful habitation and brotherhood. If there will be no upholding to our shared spiritual and cultural values and our communalities, only our differences will prevail.

That is to say, a committed citizenship of believers is a calling to be more dedicated to a dialogical methodology and human network, based on the art of love and a culture of self-giving. Being both a believer and citizen are inseparable to confront the current challenges of today and to act wisely in the face of violence, religious extremism, poverty, discrimination, injustices, etc. After all, “The world will not be destroyed by those who do evil,” says Albert Einstein, “but by those who watch the evil done without doing anything.”¹⁶

Notes :

¹Emile Durkheim, *The Elementary Forms of the Religious Life* (1917), trans. Joseph Ward Swain (London: George Allen & Unwin Ltd,1964),p.43.

²Council of Catholic Patriarchs of the Middle East, 10th Pastoral Letter on Arab Christians Facing Today's Challenges: "God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rm 5:5), General Secretariat, Bkerké, 2009,7.

http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20091208_li_neamenta-mo_en.html. (Accessed 12/02/2017).

³Olivier Roy & Carol Volk. *The Failure of Political Islam* (London: I.B. Tauris & Co,2007), pp.ix-x. For further information, see. pp.28-48.

⁴Declaration on the Relation of the Church to non-Christian, “Nosta Aetate”. October 28, 1965.

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html. (Accessed 12/12/2016)

⁵Oswald von Nell-Breuning, “The Life of the Political Community,” in Herbert Vorgrimer,ed., *Commentary on the Documents of Vatican II*, Vol.V.(London: Burns & Oates, 1986-1969),p.315.

⁶The Pontifical Council for Interreligious Dialogue (PCID), Vatican City and the Royal Institute for Interfaith Studies, (RIIFS), Amman, Jordan, held their fourth colloquium in Rome from 3rd to 4th May 2016 based on the theme of " Shared Values in Social and Political Life: Christian and Muslim Perspectives".

<http://saint-adday.com/?p=12722>. (Accessed 2/01/2017).

⁷Pontifical Council for Interreligious Dialogue, Message for the End of Ramadan. ‘Id al-Fitr 1435 H. / 2014 A.D. Towards a Genuine Fraternity between Christians and Muslims.

http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_doc_20140624_ramadan-2014_en.html. (Accessed 12/01/2017).

⁸Apostolic Exhortation, *Lumen Gentium*, 16 – *Evangelii Gaudium*, 252.

http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html (Accessed 3/04/2017).

⁹Michele Zanzucchi, *L'islam che non Fa Paura* (Milano: San Paolo,2006),p.251.

- ¹⁰Al-Azhar in Cairo dialogue with Vatican. 22 Feb 2017.
<https://www.thepeninsulaqatar.com/article/22/02/2017/Al-Azhar-in-Cairo-dialogue-with-Vatican>.
- ¹¹Pope Francis. *Evangelii Gaudium*.
https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html(Accessed 3/04/2018).
- ¹²Charles Chaput, "Faith and the Political Realm," *Origins CNS Documentary Service* 34/40 (March 24, 2005):pp. 640-642, p.641.
- ¹³Pope Benedict XVI, "Address to Representatives' of Other Religions in the United States," 17 April 2008.
- ¹⁴Pontifical Council for Interreligious Dialogue, *Dialogue in Truth and Charity: Pastoral Orientations for Interreligious Dialogue* (Vaticano: Libreria Editrice Vaticana,2014),p.26.
- ¹⁵Address of Pope Francis to Participants in the International meeting for Peace Sponsored by the Community of "Saint Egidio," Monday, 30 September 2013.
- ¹⁶William Hanna, "Who Is Actually Guilty of More Than 60 Years of Palestinian Genocide?", *Countercurrents*, 11 August, 2014:
<http://www.countercurrents.org/hanna110814.htm>(Accessed 12/03/2018).

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الإيمان والقيم المشتركة: حوار لتقافة اللقاء والمواطنة المسؤولة

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يَقْتَرِضُ الْعَالَمُ السِّيَاسِي الْأَمْرِيكِي ، صَمُوئِيلُ بِي هَانْتِينْغْتُونُ فِي كِتَابِهِ *صِرَاعِ الْحَضَارَاتِ* (١٩٩٦)، يَقْتَرِضُ أَنَّ الصِّرَاعَ الدُّوْلِي الْحَدِيثَ عَادَةً مَا يَكُونُ صِرَاعَ بَيْنَ ثِقَاتَيْنِ مُخْتَلِفَتَيْنِ ، حَضَارَتَيْنِ مُخْتَلِفَتَيْنِ ، أَوْ أَدْيَانَ مُخْتَلِفَةٍ. تَرْتَكِزُ نَظْرِيَّةُ هَانْتِينْغْتُونُ عَلَى أَنَّ مَصْدَرَ النِّزَاعَاتِ وَالصِّرَاعَاتِ فِي عَالَمٍ مَا بَعْدَ الْحَرْبِ الْبَارِدَةِ هُوَ الْهَوِيَّةُ الثَّقَافِيَّةُ وَالِدِينِيَّةُ لِلشُّعُوبِ. لَا شَكَّ فِي أَنَّ مُخْتَلَفَ الْحَضَارَاتِ تَتَمَيِّزُ عَنْ بَعْضِهَا الْبَعْضُ مِنْ خِلَالِ تَارِيخِهَا وَلُغَتِهَا وَثِقَافَتِهَا وَكَذَلِكَ انْتِمَائِهَا الدِّينِي. لَكِنْ هَلِ الدِّينُ هُوَ الْعَامِلُ الْوَحِيدُ لِلْعَنْفِ وَاللَّاصْطِدَامَاتِ الْمَعَاصِرَةِ؟ مَاذَا عَنْ تَدَخُّلِ السِّيَاسَةِ؟ يُمْكِنُ لِلدِّيَانَاتِ الْمُخْتَلِفَةِ ذَاتِ الثَّقَافَةِ الْمَشْتَرَكَةِ أَنْ تُؤَثِّرَ عَلَى صَنْعِ السَّلَامِ وَالتَّعَايِشِ السَّلْمِيِّ؟ هَلِ يُمْكِنُ لِلْمَوَاطِنَةِ الصَّالِحَةِ فِي حَدِّ ذَاتِهَا خَلْقَ مَجْتَمَعٍ سَلْمِيِّ؟ أَوْ يُمْكِنُ أَنْ يَكُونَ لِلإِيمَانِ دَوْرًا رَئِيسِيًّا لِكَيْ يَكُونَ الْمَحْرُكُ الْإِيجَابِي لِمَوَاطِنَةٍ أَكْثَرَ مَسْئُولَةٍ؟ يَهْدَفُ هَذَا الْبَحْثُ عَلَى التَّأَكِيدِ عَلَى أَهْمِيَّةِ الإِيمَانِ وَالْقِيَمِ الثَّقَافِيَّةِ وَالإِيمَانِيَّةِ الْمَشْتَرَكَةِ مَا بَيْنَ الْمَسِيحِيِّينَ وَالْمُسْلِمِينَ مِنْ حَيْثُ كَوْنِهِمْ مَكُونَاتٍ أُسَاسِيَّةً لِلتَّعَايِشِ السَّلْمِيِّ، كَمَا يُؤَكِّدُ عَلَى أَنَّ الإِيمَانَ قَادِرَ عَلَى خَلْقِ مَوَاطِنَةٍ أَكْثَرَ مَسْئُولِيَّةً وَأَنَّ يَكُونَ الْمَحْرُكَ لثَّقَافَةِ الْلِقَاءِ الْمُسْتَنْدَةِ عَلَى الْمَشَارَكَةِ الْمَتَبَادَلَةِ وَالْفَاعَلَةِ فِي خِدْمَةِ الْمَجْتَمَعِ، بَدَلِ أَنْ يَكُونَ مَصْدَرَ صِرَاعَاتٍ وَحُرُوبٍ وَعَنْفٍ.