

Top Catholic Clergy Hail El-Tayyeb-Pope Francis Document as “Clarion Call”

by Hugh Fitzgerald



[Breitbart reported less than two weeks ago](#) that “the Vatican has created a special committee to draw out the principles contained in the controversial Abu Dhabi document, signed last February by Pope Francis and the Grand Imam of al-Azhar.” The Pope believes something great was accomplished in the U.A.E. when he and Sheikh Ahmad El-Tayeb signed a document about “human fraternity.” He has high hopes it will lead to all kinds of good things – you know, things like Mutual Understanding and World Peace. He’s not the only enthusiast. Senior Catholic clerics in this country were [quick to endorse his achievement](#):

The declaration signed by Pope Francis and Sheik Ahmad el-Tayeb, the grand imam of al-Azhar, during the pope’s trip to

the United Arab Emirates “is a clarion call for robust dialogue that leads to peace,” said the Catholic chairman of the National Catholic-Muslim Dialogue and the chairman of the U.S. bishops’ Committee on Ecumenical and Inter-religious Affairs.

A “clarion call”? For a certain type of mind, all calls are “clarion,” just as majorities are always “vast,” taxpayers are always “hardworking,” growth is always “exponential,” threats are always “existential,” rage is always “unbridled,” and elegance is always “understated.” By their banality shall ye know them.

We have been having, for several decades, all kinds of interfaith “dialogues” which consist of Christians calling for peace and understanding, and expressing their deep respect for Islam, the “authentic” version of which is “opposed to every form of violence,” as Pope Francis famously said. The Muslim clerics pocket those positive remarks about Islam by their naive Christian interlocutors, without offering similar praise of Christianity in return. Now such a “dialogue” has taken place at the very highest level, between Pope Francis and the Grand Imam of Al-Azhar University, Ahmad El-Tayeb.

“In our increasingly hostile world in which violence too often predominates between Christians and Muslims – violence that has led to tragic consequences for the most vulnerable humans – we welcome with great joy this historic joint statement on human fraternity,” said Cardinal Blase J. Cupich of Chicago and Bishop Joseph C. Bambera of Scranton, Pennsylvania.

It is not we who will decide, but posterity, whether or not this “joint statement on human fraternity” turns out to be “historic,” rather than just one more of the feelgood exercises that people deeply committed to the interfaith racket have been pushing for the last two decades.

“Violence too often predominates between Christians and Muslims” – a formulation that leaves out the fact that the violence always originates from the Muslim side; Christians are the victims who, very occasionally, fight back. There have been over 35,500 acts of Muslim terror since 9/11/2001 alone. In the United States, there have been major terror attacks by Muslims in New York, Washington, Boston, Chicago, Minneapolis, Los Angeles, Seattle, San Bernardino, Fort Hood, Little Rock, Chattanooga, Orlando. In Europe, there have been terror attacks in Madrid, Barcelona, Paris, Nice, Toulouse, Magnanville, St. Etienne-du-Rouvray, Brussels, Antwerp, Amsterdam, Berlin, Munich, Hamburg, Würzburg, London, Manchester, Copenhagen, Oslo, Stockholm, Malmö, Helsinki, Turku, St. Petersburg, Moscow, Beslan. Muslims have repeatedly attacked Coptic churches in Egypt, killed Christians, both Catholic and Protestant, in northern Nigeria, Pakistan, Somalia, and Syria, and murdered Assyrians in Iraq. Yet these two Catholic clerics, Cardinal Cupich and Bishop Bombera, appear to believe that there is some kind of equivalence between Muslim attackers and Christian victims: “Violence too often predominates between Christians and Muslims” – a curious phrase, with that free-floating “violence” unattached to any actor. That violence somehow “predominates” – how? why? when? – between Christians and Muslims. Not a word from the Christians about what Muslims read in the Qur’an and Hadith that explains that violence. Once you are caught in the interfaith web, it’s impossible to tell the grim truth, that the violence “between Christians and Muslims” comes overwhelmingly from the Muslims, as commanded in the Islamic texts. But no Christian taking part in these interfaith meetings dares to quote the Qur’anic verses about Infidels and Jihad, for fear of offending Muslims who would then break off that “dialogue” by which Christians set such store.

Pope Francis and Sheik el-Tayeb, a leading religious authority for many Sunni Muslims around the world, signed “A Document on Human Fraternity for World Peace and Living

Together” Feb. 4 in Abu Dhabi....

But the centerpiece of the declaration was a call on Christians and Muslims to recognize and respect one another and work together for the good of humanity.

One is struck by the likely pointlessness of it all: that declaration between the Pope and his “friend and dear brother” Sheikh El-Tayeb, calling on Muslims and Christians “to recognize and respect one another and work together for the good of humanity” – haven’t we heard this many times before? What does it mean to “respect one another”? Or “to work for the good of humanity”? Muslims believe that in spreading Islam they are indeed working for the good of humanity. How does Pope Francis propose to change their minds about that? Are Muslims really going to ignore the many Qur’anic verses that teach them to despise, fear, hate, and wage Jihad against, Christians and other Infidels because Sheikh El-Tayeb signed some piece of paper with the Pope in Abu Dhabi? How many Muslims will say to themselves that the more than 100 Jihad verses in the Qur’an that command Believers to fight against Infidels wherever they are found, and to “strike terror” in their hearts, no longer apply because of that “Document on Human Fraternity”? How likely is that? Shouldn’t El-Tayeb be asked how he squares the words of that “Document on Human Fraternity For World Peace and Living Together” with Qur’an 2:191-194, 4:89, 8:12, 8:60, 9:5, 9:29? Or whether he thinks Muslims should still believe Qur’an 98:6, the verse in which Infidels are described as “the most vile of created beings”? We can well imagine that Catholic religious all over the world will get busy spreading the glad word about the “Document of Fraternity,” and – save for a few holdouts – will enthusiastically convey to their flocks the glad news about how splendid Muslims are, and how worthy the religion of Islam is, following the inflexible party line laid down by Pope Francis. But how many Muslim clerics do you think will be praising Christianity, and Christians?

Commenting on the document on Feb. 8, Cupich and Bambera urged “all people of goodwill, especially leaders of nations and religious groups,” to read and study the declaration “in the hope that it might serve as a resource to overcome division through a renewed commitment to dialogue and the establishment of goodwill.

So, to sum up, there was that short meeting dialogue in the U.A.E., followed by the joint declaration of bland bomfoggery (“brotherhood of man, fatherhood of god”), which will now “serve as a resource” to “overcome division” through a “renewed commitment to dialogue.” Make sure you follow that now: the “dialogue” leading to what was written in the U.A.E. document will now lead to a renewed commitment to “dialogue.” And let’s face it: don’t you think this “renewed commitment to dialogue” will again lead to – you’ve guessed it – a further commitment to “dialogue”? Dialogue away, boys, to your heart’s content. It will mean nothing, as long as no one dares to mention, or even deplore, what is in the Qur’an and hadith. Meanwhile, Muslims all over the world will be happy to engage in this visible “dialogue” with their Christian brothers, while they carry on as they always have, for 1,400 years, dutifully following the Qur’an and Hadith, to spread mayhem and murder among the Infidels. El-Tayeb 100, Pope Francis 0.

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