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A comparison between the theological approach of the 1992 Australian Catholic bishops' statement on the distribution of wealth in Australia, Common wealth for the common good, and some selected theological types

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**A COMPARISON BETWEEN THE THEOLOGICAL APPROACH
OF THE 1992 AUSTRALIAN CATHOLIC BISHOPS'
STATEMENT ON THE DISTRIBUTION OF WEALTH IN
AUSTRALIA, *COMMON WEALTH FOR THE COMMON GOOD*,
AND SOME SELECTED THEOLOGICAL TYPES**

by

Eamon Murray B.A. G.C.Ed. D.M.S.

A Thesis Submitted in Partial Fulfilment of the Requirements of the Award of

Master of Arts

at the Faculty of Arts, Edith Cowan University

Date of Submission: 4 September 1995

ABSTRACT

The Bishops of the Australian Catholic Church have been issuing annual statements on political, economic and social issues since 1940. The focus of this thesis, the 1992 Bishops' Statement, *Common Wealth for the Common Good*, has as its main theme the distribution of wealth in Australia. It is the culmination of a five year process of consultation and drafting by the Bishops' Committee for Justice, Development and Peace (BCJDP), under the direction of its Executive Secretary, Dr Michael Costigan. This thesis attempts to identify the theological approach, or perhaps approaches, of the Bishops' Statement by comparing it to five selected theological types. The instrument used to assist in the comparison is comprised of a number of theological and socio-economic disciplines. Each of the types and the Bishops' Statement are analysed according to their use of the disciplines and then the Bishops' Statement is compared to the types to conclude whether it matches any one type in particular. This thesis concludes that the Bishops' Statement does in fact correlate almost exactly with one of the selected theological types.

DECLARATION

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any institution of higher education; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signature✓.....

Date30 November 1995.....

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University, Fremantle

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Any shortcomings in this thesis are mine and should not be attributed to any of the above.

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INTRODUCTION

Background to the Study

As part of the consultative process for their inquiry into the distribution of wealth in Australia, the Bishops requested that each Archdiocese institute a Steering Committee which would coordinate public hearings on the inquiry's Terms of Reference and forward an Archdiocesan report to the Bishops' Committee for Justice, Development and Peace. I was appointed to the Perth Archdiocesan Steering Committee by the late Archbishop Foley. The members of the Steering Committee chose me to fill the position of chairperson. However, the members of the Perth Steering Committee did not have any responsibility for writing the drafts or the final Statement itself which is the subject of this thesis.

Significance of the Study

The Bishops' Statement is the first attempt by the Australian Catholic Church to adopt a broadly-based consultative model in preparation for issuing an episcopal statement.

The importance of this thesis consists in examining and revealing the underlying theology of this "milestone" (O'Connor, 1993, p. 1) statement of the Australian Catholic Church. I have attempted this by focusing on the research questions listed below.

Additionally, this study is significant as the analytical instrument (see Chapter 2) can be utilised to make comparisons with theological statements similar to *Common Wealth for the Common Good*, e.g. the 1986 US Bishops' Pastoral Letter, *Economic Justice for All*.

Research Questions

The page numbers cited after the five major research questions refer to the page numbers of this thesis where the questions are addressed.

1. From a Catholic perspective, are there parameters which would guide the theological approach of a statement such as *Commonwealth for the Common Good*? (see pages 4-8 below).

2. (i) Are there any theological types, in keeping with these parameters, which are relevant to an issue such as wealth distribution?

(ii) If the theological types are broad, can a pivotal, representative figure be identified, the study of whose position can facilitate an understanding of the type? (see pages 8-10 below).

3. (i) In regard to a theological study of a topic such as wealth distribution, which important disciplines will facilitate an understanding of the position of the representative figures regarding the disciplines?

(ii) Is there a range within the scope of each discipline which will assist the positioning of the representative figure somewhere within the range? (see pages 10-63 below).

4. (i) Do the pivotal figures and the Bishops' Statement utilise the disciplines?

(ii) If so, how? (see pages 64-253 below).

5. (i) Does the utilisation of the disciplines by the Bishops' Statement correlate with any of the theological types?

(ii) If so, how? (see pages 254-257 below).

Chapter 1

CONSTRUCTING AN ANALYTICAL INSTRUMENT

1.1 The Nature/Grace Aporia

The document, *Common Wealth for the Common Good* (Australian Catholic Bishops' Conference, 1992), is an official statement of the Catholic Church in Australia on the topic of the distribution of wealth. Quite often, theological method is implicit and, notwithstanding, has an enormous bearing on the direction and conclusion of such statements. As Josef Blank (Kung and Tracy, 1989) says, "every theology has its politically conditioned presuppositions, whether it likes to admit it or not" (p. 281). The Bishops' Statement is an attempt to throw the light of theology on a socio-economic issue and on that basis it could be examined as a specific application of the relationship between 'nature and grace'. According to Richard P McBrien (1981, p. 158), "the problem of the relationship between nature and grace is as fundamental a problem as one will ever come upon in all of Christian theology".

In Catholic theology, even though "nature" and "grace" can be defined separately, they are an *aporia* and do not exist apart from one another. W H Kane (1967) says that *aporia* "is used to signify the mental state of doubt arising from consideration of a vexing problem or difficulty that causes anxiety and is apt to urge further inquiry or investigation" (p. 678). It derives "from

imperfect knowledge of things [but] is not a skeptical doubt, nor does it lead to skepticism" (pp. 678-679). An *aporia* urges an inquirer to "proceed hopefully ... toward the solution of a clearly formulated question or problem" (p. 679).

Jon Sobrino (1985) views *aporias* as essential in epistemological "breaks" (p. 33). "All serious understanding advances because of the presence of an *aporia*, that is, of two seemingly irreconcilable poles" (p. 33). Moreover, Sobrino (1985) notes that in Christian theology basic *aporias* include "creator and creature, transcendence and immanence" (p. 33). Reflective of the Liberation motif of praxis, Sobrino states that "it is in the execution of the task that the full force of the *aporia* is felt" (p. 34). Again, typical of Liberation Theology, Sobrino says that an *aporia* "cannot be resolved conceptually, but only in life" (p. 34).

Furthermore, McBrien (1981, p. 158) describes grace as "God's self-communication to us men and women". Nature, again according to McBrien (1981, p. 158), "refers to human existence apart from God's self-communication [but which is] radically open to and capable of receiving grace". Karl Rahner (1969, p. 313) used the term "supernatural existential" for this understanding of human nature which he modelled on the Christological concept of the "hypostatic union". It is an application of the 'incarnational principle' which Stephen J Duffy (1993) describes as "the human person [becoming] the *active* subject of grace. Grace incarnates itself and is a tangible, visible, historical reality *in* human freedom. Ever and again the Word becomes Flesh (p. 246)". For Rahner, again according to Duffy (1993), "the supernatural existential is a blanket term and is

synonymous with uncreated grace, divine indwelling, objective justification, and transcendental revelation" (p. 295).

In essence, nature needs grace and vice versa. An understanding of nature which does not need grace can be illustrated in Pelagianism; an understanding of nature which teaches that bodily existence is corrupt can be illustrated in Manicheism. The post-Augustine Catholic consensus on nature and grace rejects both these extremes. The parameters of this relationship between nature and grace are well reflected in the writings of Augustine and it is his understanding of this particular *aporia* which has been normative for theological reflection thereafter. This is not to say, however, that all of Augustine's positions on nature and grace have been accepted by the Church: his espousal of predestinationism and his seeming reduction of concupiscence to the libido are the two clearest examples of dissonance which has resulted in regard to orthodoxy. By clarifying a 'middle-ground' between two extremes which rejected the nature/grace *aporia* (i.e. Pelagianism and Manicheism), however, Augustine has provided a back-drop against which specific applications of the relationship between the Church and the world can be measured. As Cormac Burke (1990, p. 546) says, Augustine kept "a Catholic balance between the extremes of Manicheism, on the one hand, and Pelagianism, on the other". Furthermore, Richard P McBrien (1994) says that:

With regard to the relationship between nature and grace, the *Catholic theological tradition* avoids two extreme positions: the one which emphasises nature so strongly that it effectively diminishes the significance of grace, and the other which emphasises grace so much that it effectively suppresses nature. (p. 197)

Henri Rondet (Rahner, 1975a, p. 1185) describes Pelagianism as "a heretical position with regard to the problems of grace and freedom". Its originator was the British monk Pelagius who around the turn of the fourth century (CE) restricted "grace to an external framework that God provides to all in their struggle to lead moral lives. No room is given to the internal action of God upon the person" (Duffy, 1993, p. 86). Pelagianism's greatest adversary was St Augustine whose views influenced the condemnation of Pelagianism of the Council of Carthage (418 CE).

According to J Reis (1967, p. 153), Manicheism is "a complex dualistic religion essentially gnostic in character". Its founder, Mani, was a Babylonian who was born in 216 (CE) and died in 277. Stephen J Duffy (1993, p. 93) says that "for the Manicheans, procreation is abhorrent, perpetuating as it does spirit's involvement with matter, the imprisonment of the divine element in humanity within a fleshly body". St Augustine, who had been a Manichean in "his early days" (Burke, 1990, p. 545), refuted its teachings, especially in his work *De bono coniugali*.

Firstly, therefore, this thesis begins with a brief overview of the post-Augustine Catholic consensus on the relationship between nature and grace and the concomitant understanding of 'graced nature'. By 'consensus', I mean that all the positions within the consensus agree that there is a positive reciprocal relationship between nature and grace (therefore precluding the approaches of Pelagianism and Manicheism). However, the range within the consensus will reflect the fact that some put far more, or far less, emphasis on the 'need' of 'nature' for 'grace'.

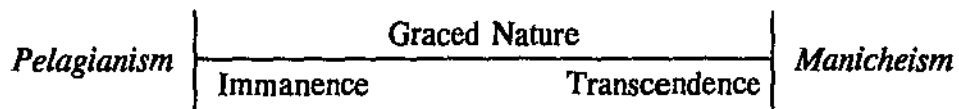


Figure 1: Graced Nature

The relationship between immanence and transcendence is another way of stating the nature (immanence)/grace (transcendence) *aporia*. Peter Berger (1969) describes "signals of transcendence [as] phenomena that are to be found within the domain of our 'natural' reality but that appear to point beyond that reality" (p. 65). However, whilst immanence and transcendence can, in theory, be subjected to examination separately, in practice they are synergistically one. According to Richard P McBrien (1994), "the human person [is] a single reality which comprehends both matter and spirit There is a fundamental reciprocity between matter and spirit. Together they constitute the world and human persons within the world" (p. 496).

Furthermore, according to Gloria Durka (1989), we need to affirm "the world where transcendence (the inexhaustibility of God's power) and immanence (the availability of God's power) embrace in reciprocal importance" (p. 42).

1.2 Five Major Theological Types

Within the range of this broad consensus, I have identified five theological approaches (**types**) which are relevant to socio-economic contexts and which can be placed within the broad Catholic consensus on 'graced nature'. Socio-economic

contexts are situations involving the production, distribution and exchange of goods and services within, or between, communities. Such contexts are recognised by relationships of cooperation, conflict, power and service (Boff and Boff, 1984). Moreover, due to space constraints, I will be focusing on one pivotal figure in each theological type. I have concluded that the length of this thesis would not allow an exhaustive analysis of the works of the major figures in each of the five types. Indeed, in regard to Liberation Theology, Andrew Hamilton (1984, p. 24) says that "the sheer volume of material published in Spanish and other languages makes it impossible to do adequate justice to Liberation Theology". Therefore, to be realistic, I will focus on one important figure whose work is widely regarded as representative of that particular type.

Also, I need to add a caveat concerning the pivotal figures I have selected. Theologians, like all searchers, develop, or even change their positions. I have chosen Baum and Metz as doyens of Immanent and Political Theology, respectively. However, these positions reflect an earlier stance in their theological writings. More recently, both have moved far closer to the Theology of Liberation. Regarding Baum, Alfred T Hennelly (1989, p. 48) says that he "[of all the North American theologians] appears to have entered into a much more profound conversation with Latin American theologians ... and to be closest to them in method". In relation, moreover, to Metz, Juan Jose Tamayo (Ellacuria and Sobrino, 1993, p. 45) says he doubts that "it is still possible today to address to his theology the same criticisms as were levelled by certain Latin American theologians in the early 1970s".

The five theological types are:

The Theology of Immanence (Gregory Baum)

Liberation Theology (Gustavo Gutierrez)

Political Theology (Johannes B Metz)

The Theology of Development (John XXIII)

The Theology of Detachment (Thomas a Kempis)

Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
Gregory Baum	Gustavo Gutierrez	Johannes B Metz	John XXIII	Thomas a Kempis

Figure 2: The Five Theological Types

1.3 Theological and Socio-Economic Disciplines

I have selected a number of disciplines which are relevant to a Catholic Church statement on a socio-economic issue. Each discipline will be divided into a range of approaches to facilitate the task of describing the theological types in relation to the discipline. The disciplines will be under the broad headings of:

1. Theological
2. Socio-economic
3. Inter-disciplinary.

More specifically, the disciplines are:

- 1.1 Christology

- 1.2 Ecclesiology
- 1.3 Social Doctrine
- 2. Social Analysis
- 3. Inter-relationship between Social Analysis and Theology.

These five disciplines will be explored because *Common Wealth for the Common Good* is a statement from a major Christian Church (hence the three theological disciplines) on a socio-economic theme (hence social analysis and its relationship with theology).

1.3.1 Christology

Christology, according to Roberto Oliveros (Ellacuria and Sobrino, 1993, p. 21) is "the heart of any Christian theology".

According to Richard P McBrien (1981, p. 1239), Christology is "the theological study of Jesus Christ: natures, person, ministry, consciousness, etc.". The two basic approaches to Christology (Rahner, 1975b, pp. 213-223) are: 'from above', emphasising Christ as the Logos; and 'from below', focusing on the historical figure of Jesus. McBrien (1994, p. 495), furthermore, views Rahner's own approach to Christology as a median: "[For Rahner], both an ascending and a descending Christology have to be taken into account even if, in the light of contemporary evolutionary consciousness, our starting point is 'from below' rather than 'from above'".

To help focus on the various Christological approaches to an issue such as wealth distribution, I will utilise an amended version of the range of Christological

approaches "made famous" (Starkloff, 1994, p. 278) by H Richard Niebuhr (1956). Niebuhr's book, moreover, has been described by Richard P McBrien (1994, p. 406) as a "classic study", and his typology as "resonant and classic" by Thomas H Groome (1991, p. 528).

This amended version will add one more approach to 'Christ and Culture' in view of the importance which Liberation Theology has achieved since Niebuhr was writing in the nineteen-fifties. Seen against the immanence/transcendence continuum, Niebuhr's 'Christs and Culture' are:

The Christ Of Culture ['accomodationist']

Christ the Transformer of Culture ['conversionist']

Christ Above Culture ['synthesist']

Christ and Culture in Paradox ['dualist']

Christ Against Culture ['exclusivist'].

I will insert 'Christ the Liberator of Culture' between the 'Christ Of Culture' and 'Christ the Transformer of Culture'.

Niebuhr (1956) regards the problem of the relationship between Christ and culture as a sub-set of a more decisive *aporia*: "Though sometimes we state the fundamental human problem as that of grace and nature, in human existence we do not know a nature apart from culture" (p. 39).

Niebuhr concurs with Bronislaw Malinowski's definition of culture as: "the 'artificial, secondary environment' which man superimposes on the natural. It comprises language, habits, ideas, beliefs, customs, social organisation, inherited artifacts, technical processes, and values" (Niebuhr, 1956, p. 32). In

regard to the topic of this present thesis, the distribution of wealth could be viewed as a sub-set of the wider phenomenon of 'social organisation'.

Niebuhr also notes that "what we mean when we speak of culture [is that] which the New Testament writers frequently had in mind when they spoke of 'the world'" (Niebuhr, 1956, p. 32).

In spite of some reservations about the use of typology, Niebuhr is convinced of its overall advantages:

If we cannot point to the heart and essence of ... Christ, we can at least point to some of the phenomena in which his essence appears (p. 14) The method of typology ... though historically inadequate, has the advantage of calling to attention the continuity and significance of the great motifs that appear and reappear in the long wrestling of Christians with their enduring problem. (p. 44)

Of Niebuhr's five types, he designates the middle three as comprising the 'mainstream' of Christological approaches ('transforming', 'above', and 'paradox'). The mainstream approaches "cannot separate the works of human culture from the grace of God, for all those works are possible only by grace. But neither can they separate the experience of grace from cultural activity" (p. 119). However, Niebuhr also notes that "strange family resemblances may be found along the whole scale [of the five types]" (p. 40).

Niebuhr issues an additional caveat against the use of types: "We [need to] warn ourselves ... against the danger of confusing hypothetical types with the rich variety and the colourful individuality of historical persons" (p. 120). To use Paul as an illustration of solely the 'Christ and Culture in Paradox' type, is, as Niebuhr

rightly says, to run the risk of circumscribing the contributions of such a prodigious figure (p. 165).

For each of Niebuhr’s types, I have summarised their main characteristics and thereafter illustrated them with direct quotations (with appropriate interpolation). The interpolation has been made necessary because a large amount of Niebuhr’s comments on the types refer directly to how an exemplar reflects the type. Therefore, I have extrapolated from Niebuhr’s description of, say, Luther’s theological positions, to a delineation of the Christological focus of the type which Luther personifies. As Jon Sobrino (1985) says:

It is the real following of Jesus that enables one to understand the reality of Jesus, even if this understanding must then be explicated by using a plurality of methods, analyses, and hermeneutics. In its deepest meaning method is understood as content. (p. 23)

Outside the ‘Pale’ of the Christological continuum could be placed the heresies of Arianism, which denied the divinity of Jesus, and Monophysitism, which denied his humanity (McBrien, 1994, p. 489).

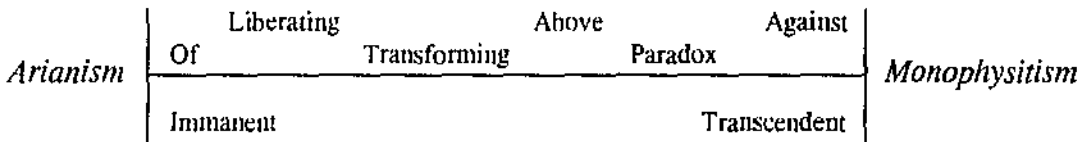


Figure 3: Christ and Culture

The Christ Of Culture

1. Accommodates himself to culture.
2. Stresses his humanity.
3. Guides people towards sodality and peace.
4. Attenuates the importance of God and the Trinity.
5. Puts little emphasis on the Jesus of the New Testament.
6. Downplays the importance of sin.
7. Is the hero of human achievement.
8. Regards grace as ancillary to nature.
9. Is suspicious of theology.
10. Downplays the importance of private and public religion.

The main exemplars of the 'Christ Of Culture' type, according to Niebuhr (1956) are the Liberal Protestants of the nineteenth century (p. 84). Niebuhr's description of the characteristics are cited below. I will number each characteristic to facilitate comparison between the characteristics and the theological types examined below in Chapter 2. Page numbers refer to Niebuhr (1956).

1. Firstly, the 'Christ Of Culture' is "accommodated to the culture of the day" (p. 87). Jesus "is the saviour, not of a selected little band of saints, but of the world [and] was relevant to his time" (p. 105). For Niebuhr, this Christ accommodates himself to culture so much that he "becomes a chameleon

What similarity is there between the wonder-working, supernatural hero of a Christianised mystery cult and 'Comrade Jesus' who 'has his red card'?" (p. 107).

2. The 'Christ Of Culture', moreover, stresses his humanity. The "fundamental interest" of this Christ is "this-worldly" (p. 84). He "erases the distinction between God and Man by humanising God" and promotes the worship of "a human Jesus Christ" (p. 120).

3. Furthermore, the 'Christ Of Culture' guides people towards sodality and peace. Christ taught:

An ethics for the improvement of life [He is] the great moral teacher [There is little] recognition of the hard demand which the Sermon on the Mount makes on the Christian. What is offered here is kindly and liberal guidance for good people who want to do right All conflict between Christ and culture is gone. (p. 90)

What Jesus fundamentally stands for is "a peaceful, co-operative society achieved by moral training" (p. 92). The 'Christ Of Culture' emphasises a:

Synthesis of the great values esteemed by democratic culture: the freedom and intrinsic worth of individuals, social cooperation, and universal peace The one quality of love [is selected] at the expense of [Jesus'] attributes of power and of justice. (p. 99)

4. The 'Christ Of Culture', also, attenuates the importance of God and the Trinity. According to Niebuhr, "Jesus' eschatological hope in the manifestation of God is lacking here" (p. 99). References "are to man and to man's work; the word 'God' seems to be an intrusion" (ibid).

This Christ, moreover, does "not like the formula [of] a Trinity". There is "the tendency in the movement ... to identify Jesus with the immanent divine spirit that works in men" (p. 114).

5. Moreover, the 'Christ Of Culture' puts little emphasis on the Jesus of the New Testament. There is "a consistent tendency to distort the figure of the New Testament Jesus" (p. 109). The picture which is painted of Christ "is little more than the personification of an abstraction Ultimately these fanciful descriptions are destroyed by the force of the biblical story" (ibid). This distortion is achieved "by simplifying the nature of the Lord in a manner not justified by the New Testament record" (p. 120).

6. The 'Christ Of Culture', additionally, downplays the importance of sin. "Fall and incarnation and judgement and resurrection" (p. 84) are not important. This Christ "confines the evil [of sin] to selected bad institutions" (p. 112). Yet he is "inclined to posit a realm free from sin ... in ... a citadel of righteousness in the high place of the personal spirit" (p. 113).

7. Furthermore, the 'Christ Of Culture' is the hero of human achievement. Jesus often appears "as a great hero of human culture ... his life and teachings are regarded as the greatest human achievement" (p. 41). Jesus is "the Messiah of ... society, the fulfiller of its hopes and aspirations, the perfecter of its true faith, the source of its holiest spirit" (p. 83). This Christ is often "regarded as the great educator, sometimes as the great philosopher or reformer" (p. 84). He is "a great leader ... of man's struggle to subdue nature" (p. 101).

8. The 'Christ Of Culture', moreover, regards grace as ancillary to nature:

The divine action of grace is ancillary to the human enterprise, and sometimes it seems as if God, the forgiveness of sins, even prayers of thanksgiving, are all means to an end, and a human end at that Cultural Christianity, in modern times at least, has always given birth to movements that tended towards the extreme of

self-reliant humanism, which found the doctrine of grace—and even more the reliance upon it—demeaning to man and discouraging to his will. (p. 113)

9. The 'Christ Of Culture', also, is suspicious of theology. He suspects "theology ... to be irrational" (p. 110). He also "separates reason and revelation [with] reason [being] the highroad to the knowledge of God and salvation" (ibid).

10. Lastly, the 'Christ Of Culture' downplays the importance of private and public religion. He believes that there should be no "monastic and pietistic practices in separating the Church from the world" (p. 97). Moreover, the 'Christ Of Culture' does not stress "personal religion" (p. 121).

Christ the Liberator of Culture

1. Does not prescind from the hypostatic union but emphasises his humanity.
2. Views the Trinity as paradigmatic of humanity's social nature.
3. Is an inductive teacher.
4. Opts for the poor and condemns those who oppress them.
5. Regards the situation of the poor and marginalised as a sacrament of the Paschal Mystery.
6. Emphasises praxis in the exercise of discipleship.
7. Highlights the political dimension of the Kingdom of God.
8. Does not deny personal sin, but also calls attention to sinful structures in society.
9. Is viewed from the perspective of the specific context of oppression.

1. The 'Christ who Liberates Culture' does not prescind from the hypostatic union, but emphasises his humanity. Leonardo Boff (1984) says that the "humanity and divinity in Jesus are interrelated in such a way as to constitute a 'unity in duality'" (p. 59). However, according to Julio Lois (Ellacuria, 1993), "the aspect of the comprehensive reality of Christ that provides the best route of access to the total Christ is the historical Jesus" (p. 173).

2. Furthermore, the 'Christ who Liberates Culture' views the Trinity as paradigmatic of humanity's social nature. Again according to Leonardo Boff (Ellacuria, 1993):

Christianity's most transcendent assertion may well be this: in the beginning is not the solitude of One, but the communion of Three eternal Persons: Father, Son and Holy Spirit. In the remotest beginning, communion prevails Here are the trinitarian roots of a Christian commitment to the transformation of society; we seek to change society because we see, in faith, that the supreme reality is the prototype of all other things Furthermore, we wish our society, our visible reality, to be able to speak to us of the Trinity through our egalitarian and communitarian organisation, and thus to afford us an experience of the three divine persons. (pp. 389, 392)

3. The 'Christ who Liberates Culture', also, is an inductive teacher. According to Juan Luis Segundo (1976), "Jesus rejects the possibility of forming any concrete judgement on the initial basis of theology or its realm of competence" (p. 8). It is erroneous to "begin with certitude deduced from revelation" (ibid).

Again according to Segundo (1976), theology should be:

In the service of human beings who are scanning the complex signs of the times and trying to use them to find out how to love more and more, how to love better and better, and how to make a commitment to that sort of love. In other words, one would let theology be 'the second step', as it obviously is in Jesus' own methodology. (p. 10)

4. Moreover, the 'Christ who Liberates Culture' opts for the poor and condemns those who oppress them. According to Marie Giblin (Cadorette, 1992):

Jesus' religious and social milieu was marked by hunger, sickness, and oppression, and Jesus addressed his message to the poor, the sick, and the oppressed. He chose to create his community among them despite the criticism to which he was subjected. He fearlessly confronted those who oppressed and despised the poor, regardless of who they were. By choosing to favour those whom some considered 'the dregs of the world', Jesus revealed the scandal of biblical faith—that God takes the side of the poor, the defenceless, the humiliated. (p. 82)

Also, Albert Nolan (1989) says that Jesus' option for the poor "included a determined effort to get the poor to take an option for their own cause" (p. 5).

Jesus also "insisted again and again that it was *their faith* that would heal them and save them" (ibid).

5. Furthermore, the 'Christ who Liberates Culture' regards the situation of the poor and marginalised as a sacrament of his Paschal Mystery. For Ignatio Ellacuria (1993), "the death of the poor is the death of God, the ongoing crucifixion of the Son of God" (p. 276). And, again according to Marie Giblin (Cadorette, 1992):

Jesus' death challenges us to ask where we stand in our own world—what we believe in and those with whom we side in the conflicts going on around us. Likewise, the resurrection becomes the vindication of Jesus' activity and the promise that injustice will not have the final word. (p. 84)

6. The 'Christ who Liberates Culture' also emphasises praxis in the exercise of discipleship. Jon Sobrino (1985) says that:

In European theology the 'following of Jesus' is a subject usually relegated to spiritual theology; it has had hardly any influence on christology The 'following' of Jesus as an epistemological

source for the 'understanding' of Jesus has almost always been neglected and is absent from contemporary systematic theology. Latin American theology, however, understands theological method as a real journeying. To continue with the example of christology: It is the real following of Jesus that enables one to understand the reality of Jesus, even if this understanding must then be explicated by using a plurality of methods, analyses, and hermeneutics. In its deepest meaning method is understood as content. (p. 23)

7. Moreover, the 'Christ who Liberates Culture' highlights the political dimension of the Kingdom of God. Liberation theology, says Claude Geffre (Hennelly, 1990), allows us "a new understanding of the concept of the 'Kingdom of God'" (p. 184). The latter is "not only a spiritual reality but a universal revolution of the structures of the old world" (ibid). Jesus "came into conflict with the established order of his times and his death was a political event" (ibid).

8. The 'Christ who Liberates Culture', furthermore, does not deny personal sin, but also calls attention to sinful structures in society. For example, Jose Ignacio Gonzalez Faus (Ellacuria, 1993) says that "one of the most characteristic contributions of Latin American theology to the theme of sin has been the notion of structural sin or structures of sin" (p. 536). According to Ignatio Ellacuria (1993):

The perception of a world submerged in ambition, hatred, and domination is nourished by faith and by the Christian sense of those who live their faith simply. It is a way of seeing the sin of the world, sin Christ came to redeem and Christians must work to make disappear from the world. (p. 276)

9. And lastly, the 'Christ who Liberates Culture' is viewed from the perspective of the specific context of oppression. James Cone (1970) says that "the resurrection of Christ means that he is also present today in the midst of all

societies effecting his liberation of the oppressed" (p. 64). Jesus "is not confined to the first century, and thus our talk of him in the past is important only insofar as it leads us to an *encounter* with him *now*" (ibid). And Marie Giblin asks rhetorically:

If Jesus identified with the oppressed in his own time, would he not be black in America today If he lived in North America, Europe, or Australia today, he would identify himself with and live among people of colour. The struggle of black people and other people of colour to gain their rightful place in society is Jesus' contemporary struggle. (p. 86)

Christ the Transformer of Culture

1. Recognises a radical distinction between Christ and culture, whilst having a positive attitude towards culture.
2. Recognises the reality of sinfulness.
3. Teaches the need for 'regeneration'.
4. Calls for human response to creation
5. Stresses the importance of the Holy Spirit.
6. Shows universalistic concern.

According to Niebuhr (1956) the main exemplars of the 'Christ Transforming Culture' type are the author of John's Gospel, Augustine of Hippo, Calvin, and F D Maurice.

1. The 'Christ Transforming Culture', firstly, recognises a radical distinction between Christ and culture, whilst having a positive attitude towards

culture. According to Niebuhr, this Christ "holds fast to the radical distinction between God's work in Christ and man's work in culture [but] does not take the road of exclusive Christianity into isolation from civilisation" (p. 190). It is appreciated that sin "is deeply rooted in the human soul", but there is still a "positive and hopeful attitude towards culture" (p. 191). "Culture is affirmative ... because ... nothing exists without the Word" (p. 229). "Temporal goods", moreover, should be treated "with sacramental reverence as incarnations and symbols of eternal words" (p. 216).

2. Therefore, the 'Christ Transforming Culture' recognises the reality of sinfulness. "Human nature is fallen ... and ... not only appears in culture but is transmitted by it" (p. 43). "Man's good nature", moreover, "has become corrupted; it is not bad, as something that ought not to exist, but warped, twisted and misdirected" (p. 194).

3. The 'Christ Transforming Culture' thus teaches the need for 'regeneration':

Christ is the transformer of culture ... in the sense that he redirects, reinvigorates, and regenerates that life of man, expressed in all human works, which in present actuality is the perverted and corrupted exercise of a fundamentally good nature. (p. 209)

"The Kingdom of God", moreover, "is transformed culture" (p. 228).

4. The 'Christ Transforming Culture', also, calls for a human response to creation. This Christ "finds room for affirmative and ordered response on the part of creative man to the creative, ordering work of God" (p. 192). "History", says this Christ, "is the story of God's mighty deeds and of man's responses to them"

(p. 195). "The state", he says, "is God's minister ... in the promotion of welfare" (p. 217). And this Christ encourages "activity glorifying God by rejoicing in and cultivating the beauty in his creation" (p. 215).

5. Furthermore, the 'Christ Transforming Culture' stresses the importance of the Holy Spirit. "The doctrine of the return of Christ", says Niebuhr, has been substituted by "the teaching about the coming of the Paraclete" (p. 201).

6. And lastly, the 'Christ Transforming Culture' shows universalistic concern. This Christ is "universalistic", and does not just show "concern for the few" (p. 204). The follower of this Christ, moreover, exhibits "the expectation of universal regeneration through Christ" (p. 206).

Christ Above Culture

1. Stresses the hypostatic union.
2. Enters culture 'from above'.
3. Values contemplation over cultural activity.
4. Stresses the importance of obedience.
5. Promotes hierarchy.
6. Is philanthropic.
7. Cooperates with, but maintains distinctions from, non-believers.

Niebuhr (1956) cites Clement of Alexandria and Thomas Aquinas as doyens of this type.

1. Firstly, the 'Christ Above Culture' stresses the hypostatic union. Christ "is both of this world and of the other" (p. 120). Jesus "is both God and man, one person with two 'natures' that are neither to be confused nor separated" (p. 130). This Christ "combines ... without confusing ... Christ and Culture" (ibid).

2. However, the 'Christ Above Culture' enters culture 'from above'. "The steep ascent to heaven", according to this Christ, "proceeds only by power sacramentally bestowed from above" (p. 133). Culture, moreover:

leads men to Christ [but] only in so preliminary a fashion that a great leap is necessary if men are to reach him ... [True] culture is not possible [unless] Christ enters into life from above with gifts which human aspiration [alone] cannot attain. (p. 42)

3. The 'Christ Above Culture', also, values contemplation over cultural activity. The monastic life is "an effort to rise above the sensible and temporal world to contemplation of unchanging reality Culture ... is only an imperfect happiness" (p. 132). "The contemplative life", moreover, "is more Christ-like than the practical" (p. 148).

4. Furthermore, the 'Christ Above Culture' stresses the importance of obedience:

The commandments of Christ ... cannot ... be [relegated] to the sphere of personal disposition and good intention. They are too explicit for that There are other laws besides the laws of Jesus Christ, and they are also imperative, and also from God. (pp. 121-122)

This Christ, also, encourages, "obedience to political authority" (p. 127) and "the tendency toward cultural conservatism seems endemic" (p. 146).

5. Consequently, the 'Christ Above Culture' promotes hierarchical arrangements. Firstly, the "hierarchical character of [the] structure [of law]" (p. 137) is emphasised. Secondly, there is a "tendency to distinguish grades of Christian perfection [and] stages in the Christian life" (p. 147).

6. The 'Christ Above Culture', moreover, is philanthropic. The rich man should "cultivate, in the midst of his wealth, the detached Stoic attitude of one not dependent on possessions and the Christian virtue of thankful generosity" (p. 124).

7. And lastly, the 'Christ Above Culture' cooperates with, but maintains a distinction from, non-believers. This Christ provides "for willing and intelligent co-operation of Christians with non-believers ... while yet maintaining the distinctiveness of Christian faith and life" (pp. 143-144).

Christ and Culture in Paradox

1. Recognises, but also opposes, culture.
2. Tends to dualise the spiritual and temporal to a large extent.
3. Regards culture as something which can prevent evil but not do good.
4. Is an existentialist.
5. Strongly emphasises fallen human nature.
6. Is the supreme lawgiver.
7. Does not confine sinfulness to outside the Church.
8. Separates Church and State.
9. Is culturally conservative.
10. Rejects other religions.

The main exemplars of the 'Christ and Culture in Paradox', according to Niebuhr (1956), are Paul, Luther, and Kierkegaard.

1. Firstly, the 'Christ in Paradox with Culture' recognises, but also opposes, culture: "both Christ and culture are recognised, but the opposition between them is also accepted" (p. 42). There is a "polarity and tension" (p. 43) between Christ and culture. Culture is "godless and sick unto death", but "we belong to that culture and cannot get out of it" (p. 156).

2. The 'Christ in Paradox with Culture' also tends to dualise the spiritual and temporal to a large extent. This Christ divides "life into compartments" and makes "sharp distinctions between the temporal and spiritual" (p. 171). However, "the life in Christ and the life in culture ... are closely related" (p. 172). The Christian "must affirm both in a single act of obedience to the one God of mercy and wrath" (ibid). There is a tendency, moreover, with this Christ "to relate temporality or finiteness to sin in such a degree as to move creation and fall into very close proximity" (p. 188).

3. The 'Christ in Paradox with Culture', also, regards culture as something which can prevent evil but not do good. Culture:

has a kind of negative function. The institutions of Christian society and the laws for that society ... seem more designed ... to prevent sin from becoming as destructive as it might otherwise be, rather than to further the attainment of positive good. (p. 165)

The state, moreover, "is God's minister ... only in a negative fashion as a restrainer of evil" (p. 217).

4. Furthermore, the 'Christ in Paradox with Culture' is "an existentialist" (p. 150). "The law of Christ is ... a code for the average, normal man, and not a special rule for spiritual supermen" (p. 157). The importance of the present moment is also stressed by this Christ: "the great revolution in human existence was not past; neither was it still to come: it was now going on" (p. 163).

5. The 'Christ in Paradox with Culture', moreover, strongly emphasises fallen human nature. "In the presence of the crucified Lord of glory", human "works ... are not only pitifully inadequate, measured by that standard of goodness, but sordid and depraved" (p. 152). Redemption is so strongly stressed that "creation becomes ... a kind of prologue to the one mighty deed of atonement" (p. 191). Additionally, creation "is a relatively unemphasised idea, used mostly to introduce the great theme of reconciliation" (p. 192).

6. The 'Christ in Paradox with Culture', also, is the supreme Lawgiver:

The radical commandments of Christ [should be accepted] as they stood—unconditional demands on all souls in every present moment [It is important to appreciate] the singular majesty of Christ both as lawgiver and as saviour What was demanded of man in the Gospel was absolutely required by an absolute Lord. (p. 172)

7. Furthermore, the 'Christ in Paradox with Culture' does not confine sinfulness to outside the Church. For this Christ, "human culture is corrupt ... not simply the achievements of man outside the church but also those in it" (p. 153). Not only is philosophy "so far as it is human achievement" vitiated, "but theology also" (ibid). Grace is not expressed "in doctrines and sacraments" (p. 155).

8. The 'Church in Paradox with Culture', moreover, separates Church and State. The Christ "appears in practical measures and theoretic justifications for the separation of church and state" (p. 183). This "answer has also been accepted in theory and practice by economists who contend for the autonomy of the economic life Faith ... belongs to a different order of human existence" (p. 184).

9. The 'Christ in Paradox with Culture', also, is culturally conservative. It is "not possible to come closer to the reign of Christ by changing cultural customs" (p. 164). This Christ, moreover, "tends to lead Christians into antinomianism and into cultural conservatism" (p. 187). He seems:

to be content to let state and economic life ... continue relatively unchanged Conservatism is a logical consequence of the tendency to think of law, state and other institutions as restraining forces, dykes against sin, preventers of anarchy. (p. 188)

10. And, lastly, the 'Christ in Paradox with Culture' rejects other religions: "the religious institutions and customs of the non-Christian society were completely rejected" (p. 164).

Christ Against Culture

1. Sets up an opposition between Christ and culture.
2. Refocuses from sinful human nature to culture as sinful.
3. Promotes sectarianism.
4. Focuses deliberately on external rituals rather than social reform.
5. Separates reason from revelation.

6. Is a quasi-Manichaen.
7. Prescinds from the Jesus of scripture.

According to Niebuhr (1956), the main exemplars of this type are the First Letter of John, Tertullian, Tolstoy, and sectarian groups such as the Mennonites.

1. Firstly, the 'Christ Against Culture' sets up an opposition between Christ and culture. This Christ "uncompromisingly affirms the sole authority of Christ over the Christian and resolutely rejects culture's claims to loyalty" (p. 45). The state "and Christian faith are simply incompatible" (p. 61). For this Christ, moreover, the choice is stark: "either Christ or culture" (p. 122).

2. The 'Christ Against Culture', furthermore, refocuses from sinful human nature to culture as sinful: "it is in culture that sin chiefly resides" (p. 52). The "evil with which men contend is in their culture only" (p. 60). Moreover, "the corruption of the culture in which a child is reared, not the corruption of its uncultivated nature, is responsible for the long history of sin" (p. 78). However, there is "a realm free from sin ... in the ... holy community" (p. 112).

3. Thirdly, the 'Christ Against Culture' promotes sectarianism. "The loyalty of the believer is directed entirely toward the new order, the new society and its Lord" (p. 48). Believers should "withdraw from many meetings and many occupations" (p. 53). Political life "is to be shunned" (p. 54) and there is "no such thing as good government" (p. 60). Believers should "remove [themselves] and other disciples out of the cultural world into an isolated community of the saved" (p. 163).

4. The 'Christ Against Culture', moreover, focuses deliberately on external rituals instead of social reform. In social reform "they accomplish what they did not intend" (p. 67). This Christ also posits "the distinctively Christian element in the external forms of fasting, praying, and observing the sacraments" (pp. 202-203).

5. Furthermore, the 'Christ Against Culture' separates reason from revelation. This Christ extols "the denigration of reason and the exaltation of revelation" (p. 76). Moreover, human reason "as it flourishes in culture is ... not only inadequate because it does not lead to knowledge of God and the truth necessary to salvation; but it is also erroneous and deceptive" (p. 77). Also, this Christ suspects "theology ... as an intrusion of worldly wisdom into the sphere of revelation" (p. 110).

6. The 'Christ Against Culture' is, moreover, a quasi-Manichean. This Christ is:

tempted to divide the world into the material realm governed by a principle opposed to Christ and a spiritual realm guided by the spiritual God At the edges ... the Manichean heresy is always developing. (p. 81)

7. And, lastly, the 'Christ Against Culture' prescind from the Jesus of scripture. This Christ "leads ... to loss of contact with the historical Jesus Christ of history, for whom a spiritual principle is substituted" (p. 81). Furthermore, there is "the virtual abandonment of the scriptures and the scriptural Jesus Christ, and the enthronement, as man's supreme authority, of private conscience" (p. 82).

1.3.2 Ecclesiology

The relationship between Christ and the Church, Christology and Ecclesiology, has been described by St Paul as the relationship between the head and the body: "the Church is [Christ's] body, he is its head" (Colossians 1:18). D S Amalorpavadass (Komonchak, 1987, p. 203) also utilises this image of the Church as the Body of Christ: "[The Church] is the Body of Christ which makes visible Christ's presence and action in the world through his Spirit. As such the church is the historical and social prolongation of Christ in space and time". Furthermore, Richard P McBrien (1994, p. 571) says that "our understanding of the nature and mission of the Church depends upon our understanding of the meaning and value of Jesus Christ". Therefore, I will extrapolate from H Richard Niebuhr's (1956) range of Christological approaches, similarly amended as above, as a way of focusing on the differing inter-relationships between the Church and culture. I will also utilise the same characteristics as for the six 'Christ and Culture' types. Moreover, in regard to ecclesiology, I illustrate in Figure 4 below how the six types can be placed on a 'Church and Culture' continuum between the two extremes of Modernism and Montanism. It is important to note that the term 'Modernism' is not being used here in the pejorative sense with which it is sometimes associated. For example, this tag was (and still is) "applied to all who refused to adopt a strictly conservative standpoint on debatable matters" (McBrien, 1994, p. 645). Instead, 'Modernism', as I understand it here, is a movement which put itself beyond the orthodox ecclesiological 'Pale', and shows the following characteristics (McBrien, 1994):

[It had] no fixed doctrinal positions. Everything was always in a state of flux Christ did not present himself as a teacher of orthodoxy and ... dogma is just a human effort to put into intellectual terms the divine force waiting in all of us. (p. 646)

Montanism, on the other hand was an austere, chiliastic, movement which originated in the second century (CE). It taught that no sin committed after baptism could be forgiven.

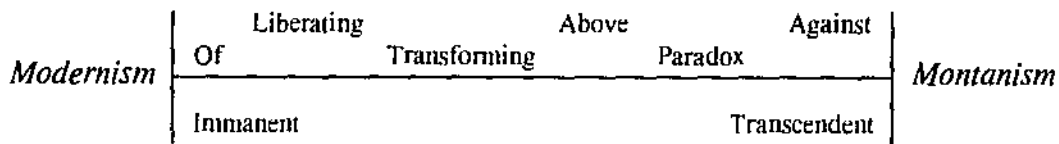


Figure 4: Church and Culture

For the purpose of this thesis, Church doctrine, and Social Doctrine in particular, will be examined under the discipline of Ecclesiology. Specific references by the representative figures of the theological types to particular documents within the corpus of Social Doctrine will be, however, the focus of the Social Doctrine sections.

The Church Of Culture

1. The 'Church Of Culture' accommodates itself to culture. This church has very little identity of its own. The cultural context is the supreme guide for the form which the church takes. It abjures centralised authority and uniformity.

The church in one particular context will be virtually unrecognisable from the church in another context.

2. The 'Church Of Culture' stresses the humanity of the church and not its divinity. The church as a loose congregation of human beings is emphasised rather than an acknowledgment of Christ as Head of the Body and the indwelling of the Holy Spirit within each member through baptism.

3. The 'Church Of Culture' guides people towards sodality and peace. The promotion of 'right relationships' between people is stressed. Minimal emphasis is placed on delivering messages of 'prophetic' admonition. Eudemonic sentiment predominates over exigency and invective.

4. The 'Church Of Culture' attenuates the importance of God and the Trinity. The apotheosis of humanity is stressed and God's gratuitous love and providence is downplayed.

5. The 'Church Of Culture' puts little emphasis on the Jesus of the New Testament. Even when New Testament exegesis is used, very selective utilisation of the New Testament record of Jesus is resorted to. Passages which portray Jesus, say, as a moral guide are chosen over those which carry, for example, eschatological import. For the most part, the picture of Jesus which this church holds up reflects more the cultural setting of the particular church in question rather than the New Testament record (e.g. the 'liberal' Jesus; Jesus the 'revolutionary guerilla', etc.).

6. The 'Church Of Culture' downplays the importance of sin. This church teaches that sinfulness resides more in certain institutions within culture than in

human nature itself. 'Organised' religion, with its emphasis on sin and damnation, constitutes a block in the path of the flowering of the 'free-spirited' individual. The Sacrament of Penance is more a means of promoting clericalism than an acceptance of the healing power of Christ.

7. The 'Church Of Culture' is the epitome of human achievement. One of the most hurtful charges that could be laid against this church is that of hypocrisy. It is so idealistic that its message of love and equality has to be at least matched in its intra-corporate relationships. Hierarchies are eschewed and any forms of discrimination (sexism, racism, clericalism, 'cult of the elect', etc.) are anathema.

8. The 'Church Of Culture' regards grace as ancillary to nature. This church tends to believe that in its pursuit of the ideal of human happiness it has more or less achieved its objective. Those Christians who do not share their optimism are to be pitied for their inability to appreciate their human potential for apotheosis. The human spirit, for the most part, provides ample energy to overcome most obstacles.

9. The 'Church Of Culture' is suspicious of theology. Not only does this church feel uncomfortable when reminded of scriptural passages which posit a different message to that which they hold dear, it also shies away from reliance on doctrinal formulations. Professional theologians are elitist and unnecessary. Definitely unnecessary is any form of official Magisterium, the supreme organ of the clerical police-state.

10. The 'Church Of Culture' downplays the importance of private and public religion. This church does not stress to its members the importance of a

rich personal prayer-life. Liturgy, the public domain of religious practice, is also underplayed. Religious practice tends to have less of a priority in relation to the more pressing demand of making common cause with other 'people of good will' who also regard the pursuit of ideals such as love, peace and friendship, as exigent.

The Church as Liberator of Culture

1. The 'Church as Liberator of Culture' does not deny that it is human and divine but gives special emphasis to its human element. The visible human element (its members) needs to exhibit the signs of a group of pilgrims striving to enflesh the grace which lives in it because Christ is its head. The Church cannot be a sign of liberation to the world at large, therefore, if it is not experiencing its own internal liberation.

2. The 'Church as Liberator of Culture' views the Trinity as paradigmatic of the Church's internal relationships and how it should be a sign to the world. Just as the Trinity is a family of persons bonded by divine love, the Church's internal dynamic, according to Leonardo Boff (Ellacuria, 1993, p. 390), should also revolve around "communion, participation, and inclusive relationships". Only then can it be an authentic sign to the world which shows plenty of evidence of disunion, rejection, and exclusive relationships. If the Church can be compared to the one God, then basic ecclesial communities are analogous to the members of the Trinity who share in the perichoresis which brings unity.

3. The 'Church as Liberator of Culture' is an inductive teacher. This church utilises the fundamental pedagogical insight that learning is more likely to occur when the addressee *chooses* to listen because he or she believes the addresser is, at least, interested in him or her as a person. This church, therefore, begins its pastoral strategy by not just listening with its ears to the story of the poor, but by actually sharing their predicament by experiencing their poverty first-hand. Examples of such witness are those liberation theologians who give up their 'formal teaching' for part of the year to live with *and learn from* the poor. Such teaching in this Church is valued inestimably over the promulgation of seemingly remote episcopal statements on what *should* be done to help the poor.

4. The 'Church as Liberator of Culture' opts for the poor and condemns those who oppress them. This church echoes Irenaeus' aphorism: 'the glory of God is man fully alive in God's Kingdom'. The poor are not 'fully alive' but 'half dead' because of oppression and exploitation. In Abraham Maslow's 'Hierarchy of needs' model of human development, basic needs have to be met first, before other needs come into play. Moreover, in *theological* terms, Clodovis Boff (Ellacuria and Sobrino, 1993) says that:

For a hungry people, the first concern will be bread, as Jesus showed when he saw the hungry crowd (Mark 6:30-44). Paul, too, says: 'The spiritual was not first; first came the natural and after that the spiritual' (1 Cor. 15:46). (p. 62)

Just as Jesus took the side of the poor and excoriated their oppressors, the Church, as sacrament of Jesus in the world, must do likewise ('do this in memory of me'). The poor must not only be included in the church but must be regarded

as having a special place within the church, as a special sign of Jesus' option for the poor ('do not hide your lamp under a bushel') and as an instrument of evangelisation. As Enda McDonagh said (Bishops' Committee for Justice, Development, and Peace, 1988: see Appendix B below): "it is the poor who do the evangelising. They are not the ones who need evangelising" (p. 12).

Moreover, the church's liturgical life, organisational arrangements and pastoral strategies should reflect its option for the poor. This church, also, will stress the importance of collaborating with all other people who likewise value this option, even those 'anonymous Christians' outside the Christian faith.

5. The 'Church as Liberator of Culture' regards the situation of the poor and marginalised as a sacrament of the Paschal Mystery. Just as Christians believe that the Cross and Resurrection are indissolubly linked, the scandal of oppression will be overcome, this church believes, in the hope and promise of liberation. The poor are a sacrament of the crucified Jesus, and their liberation a sacrament of his resurrection. Because Jesus remains in the Church, the participation by its members in the struggles of liberation reflects the Church's ongoing journey into the Paschal Mystery.

6. The 'Church as Liberator of Culture' emphasises praxis in the exercise of discipleship. This church is cautious in its use of Marxism. However, Marx's Eleventh Thesis on Feuerbach (Marx and Engels, 1964): "the philosophers have only interpreted the world differently, the point, however, is to change it" (p. 72) is a good illustration of the emphasis it puts on praxis. In regard to the importance of praxis, this Church receives theological inspiration from

Matthew 7:21 ('it is not those who say to me, 'Lord, Lord', who will enter the Kingdom of heaven, but the person who does the will of my father in heaven').

Theory and practice become united in praxis. As St Augustine said (Schaff, 1988):

No man has a right to lead such a life of contemplation as to forget in his own ease the service due to his neighbour; nor has any man a right to be so immersed in active life as to neglect the contemplation of God. (p. 413)

This Church becomes a sacrament to culture as it engages itself *in* the poor in the struggle for social justice.

7. The 'Church as Liberator of Culture' highlights the political dimension of the Kingdom of God. This church recognises the centrality of Jesus' message of contributing towards, and being empowered by, the Kingdom of God.

However, this church highlights a dimension of the Kingdom which it feels has been neglected—the political dimension. Power, linked with the just application of legitimate authority, is a sacrament of our God who is Just. Power, linked with oppression and exploitation, is a sign of perdition and sin. When power promotes liberation, it is soteriological; when it promotes misery and death, it is of the devil (the anti-Kingdom). This church does not just highlight 'the saving of souls'; it will also draw attention to and combat the political forces which inhibit the building of the Kingdom.

8. The 'Church as Liberator of Culture' does not deny personal sin, but also calls attention to sinful structures in society. This church does not deny the reality of deliberate choices by individuals to violate a divine precept or refuse to

carry out God's will. It also calls attention to, however, the existence of structures within society which, dialectically, contribute to, and are fuelled by, personal sin. Examples of sinful structures are: elitist educational systems; health systems which discriminate against the poor and the vulnerable; political systems which entrench oppression and exploitation; taxation systems which are regressive; employment regimes which treat workers as mere ciphers. This church will not be mealy-mouthed: it will denounce these structures for what they are —manifestations of the anti-Kingdom.

9. The 'Church as Liberator of Culture' is viewed from the perspective of the specific context of oppression. This church, being the sacrament of Jesus in the world today, will situate itself within a specific context of oppression. In other words, membership of the universal church is not eschewed, but uniformity is. This is, in ecclesiology, an application of the 'incarnational principle'. In Australia, for example, this Church will live in solidarity with Aboriginal people, sole-parents, the unborn threatened by abortion, and other vulnerable and oppressed people. The form which a local church's option for the poor takes will specify its structural response to this exigency. It is very likely that the response of a First World church will differ in form from that of a Third World church. However, a First World church will realise that the relative opulence of their part of the world *is a direct cause* of the poverty of the Third World. Therefore, its structural response will reflect this judgement.

The Church as Transformer of Culture

1. The 'Church as Transformer of Culture' recognises a radical distinction between the Church and culture, whilst having a positive attitude towards culture. This church encourages involvement in culture because it regards the latter as basically a sacrament of God's presence. However, culture, even though basically good, is not embraced totally by this church.

2. The 'Church as Transformer of Culture' recognises the reality of sinfulness. In spite of regarding some aspects of culture as sacramental, this church recognises the extent to which culture is fallen due to sin. It is not as optimistic about the goodness in culture as is the 'Church Of Culture'.

3. The 'Church as Transformer of Culture' teaches the need for regeneration. Despite the reality of sin, this church is aware that culture is basically good but is in need of re-creation and transformation. Christ is the mediator of this restoring power.

4. The 'Church as Transformer of Culture' calls for a human response to creation. This church teaches that Christians are co-creators with Christ in his transforming work through an on-going creation. Love of, and service to, others is called for in and through all the institutions within culture.

5. The 'Church as Transformer of Culture' stresses the importance of the Holy Spirit. The spirituality of this church is strongly pneumatic. The Holy Spirit, as the Spirit of Christ, is regarded as the source of empowerment for Christians in their work in culture and especially in their liturgy.

6. The 'Church as Transformer of Culture' shows universalistic concern.

Salvation for this church is not exclusive to its explicit membership. It is recognised that God works 'anonymously' through other 'people of good will'. Collaboration with the latter is highly regarded. No-one is *a priori* outside the scope of salvation. However, this church regards its own explicit institutional form as essential in carrying on Christ's mission in culture.

The Church Above Culture

1. The 'Church Above Culture' stresses the hypostatic union. Whilst this church acknowledges it is both human and divine, because it is divine, it will be separated to an extent from culture. It is not as optimistic about culture as the three previous types are, but, at the same time is not as pessimistic as the 'Church and Culture in Paradox' and nowhere near as lugubrious as the 'Church Against Culture'. In this type, the Church and culture are in a hierarchical relationship with the church being the 'superior order'.

2. The 'Church Above Culture' enters culture from above. This Church regards culture as so imbued with sinfulness that culture needs to reflect the church as much as possible. Hence, this church will endeavour to promote a neo-Christendom.

3. The 'Church Above Culture' values contemplation over cultural activity. For this church, cultural activity is not to be shunned but, in relation to contemplation, prayer, and liturgical practice, it is an inferior reflection of the

spiritual life. Clericalism and other hierarchical arrangements and 'orders' are given great emphasis.

4. The 'Church Above Culture' stresses the importance of obedience.

Deontology is strongly favoured by this church. It regards the world as basically static and adopts a 'classicist' and procrustean approach to theology, philosophy and cultural arrangements. Within cultural and religious 'stations of life', obedience to authority is perforce.

5. The 'Church Above Culture' promotes hierarchical arrangements.

Firstly, this church hierarchises law: divine, natural, church and civil. It also regards itself (or more accurately, a specialised function within itself) as the moral arbiter of any disputes regarding the relationship between itself and culture and even on issues which are not obviously germane to the internal affairs of the church itself. Secondly, some Christians within the church are regarded as superior, in regard to spiritual perfection, to others. The clerical and religious orders are, in effect, on a higher spiritual plane than are the laity.

6. The 'Church Above Culture' is philanthropic. This church can see nothing wrong with legitimately accumulating wealth so long as it is not associated with avarice. Similarities are obvious with the so-called Protestant work-ethic. Additionally, the wealthy person should be generous with his or her wealth. A philanthropic or *noblesse oblige* mentality is recommended.

7. The 'Church Above Culture' cooperates with, but maintains a distinction from, non-believers. This church willingly cooperates with other groups in culture who share its philanthropic outlook. However, such

co-operation is a means to an end, rather than a collaborative exercise with people whom it regards as equals.

The Church and Culture in Paradox

1. The 'Church and Culture in Paradox' recognises, but also opposes, culture. This church begrudgingly accepts that it cannot ignore culture. It would like to, but does not go to the full extent of severing its links with culture.

Culture, as an expression of the sacramental principle, is rejected.

2. The 'Church and Culture in Paradox' tends to dualise the spiritual and temporal to a large extent. This church projects the image of the 'angry God' by focusing on the darker side of nature, such as plagues, earthquakes, war, etc. The providential God is not a figure given much credence. An inward spirituality coupled with a prosaic cultural life is recommended.

3. The 'Church and Culture in Paradox' regards culture as something which can prevent evil but not do good. This Church regards culture as a bulwark against anarchy, rather than sacramentally reflecting God. An inward spirituality is of the essence and the institutions of culture are not good of their own sake, but only create the necessary conditions for this church to focus on its main priority.

4. The 'Church and Culture in Paradox' promotes existentialism. Paradoxically, this church does not stress its corporate identity: it is more an amalgam of individuals who share the same worldview. The present and immediate challenge to the individual church member is stressed, and this

challenge has to be lived out in everyday life in a culture which, according to the standard existentialist motifs, is pervaded by anomie, angst, and precariousness.

5. The 'Church and Culture in Paradox' strongly emphasises fallen human nature. The goodness of nature is not emphasised by this church. It is mentioned simply as a 'by the way' in relation to the essential theme of fallenness.

6. The 'Church and Culture in Paradox' regards itself as the guardian of law. This church adopts an extreme deontological standpoint. The notion of the individual's primacy of conscience is blotted out by the insistence on obeying absolutely the precepts of scripture. This does not sit well with its simultaneous emphasis on the existentialist viewpoint; that is why it is a 'paradoxical' church.

7. The 'Church and Culture in Paradox' does not confine sinfulness to outside the Church. This church is suspicious of organised Christian denominations: this is what also makes it paradoxical. It regards them as akin to idolatry: what is being worshipped is not God but the religion itself. Again, the stress on individual, interior spirituality is advocated instead of communicarian worship and doctrinal codes which are claimed, by this church, to be non-essential for faith.

8. The 'Church and Culture in Paradox' separates church and state. The interiorised, individual faith of this church does not warrant any real connection with affairs of state. A concordat, for example, would be anathema. This church has virtually nothing to say about social justice, the latter being germane to an order which is more or less ontologically tainted. This church knows its place and it is not in the public domain amidst issues concerning politics, economics, etc.

9. The 'Church and Culture in Paradox' is culturally conservative. This church does not greatly concern itself with affairs of state because the latter have virtually no bearing on the individual's salvation. Cultural duties must be fulfilled but radical change is not advocated because it is of little concern to salvation one way or the other, and, anyway, possible civil strife and upheaval will only detract from the principal focus of the Christian's life, which is interiorised spiritual growth.

10. The 'Church and Culture in Paradox' rejects other religions. Not only does this church frown upon organised Christian religion, it also rejects religions or religious beliefs other than Christian. In a sense, God speaks through them, and only them. Predestinationism is looked upon favourably.

The Church Against Culture

1. The 'Church Against Culture' sets up an opposition between itself and culture. This church emphasises the incompatibility between itself and culture to such an extent that it regards its own authority as absolute. Therefore, it adopts an extreme antinomian stance.

2. The 'Church Against Culture' refocuses from sinful human nature to culture as sinful. For this church, culture is the source of sin and is to be avoided. The church itself is the only place of refuge in the cultural sea of iniquity. Sin results from culture, not from nature.

3. The 'Church Against Culture' promotes sectarianism. This church advocates separation from the world because it is only within the ramparts of the

church that salvation is possible. 'Love one another' means 'love only within the church'. *Extra ecclesiam nulla salus* is interpreted in a fundamentalist fashion. Cultural phenomena such as dress fashions, speech idioms, etc. are maintained even though the cultural era of the church's inauguration is no longer reflected in contemporary manifestations of cultural expression.

4. The 'Church Against Culture' focuses deliberately on external rituals instead of social reform. This church does not focus on social reform in culture because the latter is irreformable by definition. However, if any cultural reform has occurred (e.g. through reflection on the internal workings of the church) it is by way of a by-product and not due to any conscious desire by the church to try to influence culture. Instead, the church concentrates on the external exercise of its religious rituals, i.e. prayer, fasting, liturgy, etc.

5. The 'Church Against Culture' separates reason from revelation. This church is *ad hominem* and anti-intellectual. Philosophy and the other sciences (including theology) are quarantined absolutely. A very selective reading of scripture is pursued and some non-canonical scriptures are put on a par with the Canon.

6. The 'Church Against Culture' is quasi-Manichaen. This church is against culture so much that it implicitly comes very close to Manichaeism. However, it stops short at explicitly advocating Manichaen tenets.

7. The 'Church Against Culture' prescind from the Jesus of scripture. The historical, human figure of Jesus as reflected, especially, in the pages of the synoptic gospels, is absent from this church. Hence its reliance on selected

passages of scripture which invariably do not contain any focus on Jesus and, as noted earlier, on certain non-canonical sources. The many good things which Jesus said about culture are glossed over by this church.

1.3.3 *Social Doctrine*

Within the Catholic Church, this term has come to mean that corpus of 'teachings on the social order' which has been promulgated since Pope Leo XIII's Encyclical Letter *Rerum Novarum* (1891) and up to, and including, Pope John Paul II's 1991 Encyclical *Centesimus Annus*.

John Coleman (Curran and McCormick, 1986) says that "we Catholics tend to celebrate the social encyclicals as a coherent body of unified teaching" (p. 170). However, Coleman also notes that the corpus of modern Catholic social teaching is not homogeneous:

It is not always so clear that presumed continuities can be sustained by a historical analysis (p. 170) A simultaneous reading of the encyclicals, at any rate, shows that various social teachings do not ... entirely square with one another (p. 171) Each encyclical was the product of different minds, responded to different institutional realities and periods of history, expressed quite different worldviews and philosophical understandings (p. 176) *Rerum Novarum* was essentially a relatively conservative and paternalistic document (p. 178) [In *Quadragesimo Anno*] the pope answered that capitalism was not vicious of its own nature but only in its abuses (p. 183) As Joseph Moody has remarked, "right-wingers and left-wingers have always been able to find quotations from the encyclicals to justify the concepts of authority or of freedom, of hierarchy or of equality, of capitalism or of socialism, of corporatism or of trade unionism" When *Mater et Magistra* was promulgated, both liberals and conservatives claimed to find confirmation of their position in it. While the Wall Street Journal

saw *Populorum Progressio* as warmed-over Marxism, the right-wing authoritarian president of Brazil ... congratulated the Pope.
(p. 185)

J B Banawiratma (1990), also, notices a lack of homogeneity in Catholic social teaching. He summarises the thesis of Friedhelm Hengsbach who "describes three types of Church's social teachings, namely, systems-type, critical-type, and the action-type" (p. 33).

Under the systems-type, "the social teaching of the Church ... perceives society as a totality, as a harmonious ordered construction Conflicts of interests are covered over, moralised, or criminalised" (p. 33). Leo XIII and Pius XI, according to Hengsbach, illustrate this type well.

Under the critical-type, "the social teaching of the Church ... performs a prophetic criticism of the current situation and existing order" (p. 34). This aspect of social teaching reflects the Church as "an observer in the society" (p. 35). Typical of this approach is John Paul II's *Sollicitudo Rei Socialis*.

Thirdly, under the action-type, "the church's social teaching ... focuses on human action as the centre of understanding and transforming society" (p. 34). The Church does not merely denounce and announce: "the action-oriented social teaching expresses the fact that the credibility of the Church's teaching depends on its praxis" (p. 35). The 1971 Synod of Bishops' *Justice in the World* document reflects the *theory* of this approach but, in essence, *praxis* is the touchstone of its authenticity.

Just as in the previous two sections I outlined a range of approaches to Christology and Ecclesiology, I will, therefore, attempt here to adumbrate a range of three different perspectives on the corpus of Social Doctrine.

Holland and Henriot (1983) have outlined a typology for social change which they have also briefly extrapolated into Church social teaching. Their three models are: traditional or conservative; liberal or reformist; and radical. These three models, therefore, will be used to analyse the approaches to both Social Doctrine and Social Analysis.

In regard to the church, Holland and Henriot (1983) say that:

A traditional model [emphasises] traditional categories of belief and practice. *Resistance* to change is a characteristic note. A static unchanging image of the church is projected, even in the terminology adopted Authority is stressed and orthodoxy equated to uniformity A liberal model embraces ... changes in the church, allowing progress to be made within the current structure [However] no fundamental transformation of ... structure occurs A radical model seeks greater participation of ordinary people and linkages with movements for radical change in the wider society. (pp. 43-44)

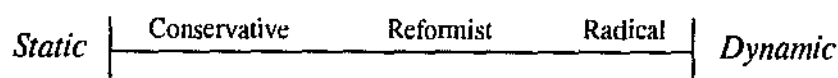


Figure 5: Approaches to Social Doctrine/Social Analysis

A Conservative Emphasis on Social Doctrine

A *conservative* emphasis on Social Doctrine will highlight those passages which stress:

1. The individual rather than the community.
2. Static and hierarchical arrangements rather than dynamic and participative ones.
3. Resignation rather than indignation.
4. A dualism between the spiritual and the temporal.
5. A prohibition of violence by the oppressed and the vindication of state violence.
6. The priority of capital over labour.

1. A *conservative* emphasis on Social Doctrine will highlight those passages which stress the individual rather than the community. A focus on the individual is paramount, with an emphasis on the duty of each person to know his or her role in society and to fulfil the obligations of that role.

2. A *conservative* emphasis on Social Doctrine will highlight those passages which stress static and hierarchical arrangements rather than dynamic and participative ones. Change is anathema to this conservative approach. Everyone and everything has their place and should remain in it. Innovation is not encouraged.

3. A *conservative* emphasis on Social Doctrine will highlight those passages which stress resignation rather than indignation. Adversity should be

resigned to and not fretted over or even less counteracted. 'Opiates' are sought, either consciously or unconsciously, as substitutes for contemplating, or even engaging in, remediation.

4. A *conservative* emphasis on Social Doctrine will highlight those passages which stress a dualism between the spiritual and the temporal. Temporal affairs are regarded as secondary, or even unimportant. Humanity's real pursuits are in the realm of the ideal rather than the real. Philosophical or religious contemplation is superior to profane endeavours such as political agitation for the betterment of one's social, and especially economic, standing.

5. A *conservative* emphasis on Social Doctrine will highlight those passages which stress a prohibition of violence by the oppressed and a vindication of state violence. Revolutionary violence is one of the gravest infringements of the social order. The state has the legitimate right, however, to maintain order even by coercion which includes the suppression of insurrections and the resort to capital punishment.

6. A *conservative* emphasis on Social Doctrine will highlight those passages which stress the priority of capital over labour. The hierarchical nature of society must be upheld. Those at the top of the hierarchy, the people of property, are the natural leaders of communities. Labour's rights are subservient to those of capital.

A Reformist Emphasis on Social Doctrine

A *reformist* emphasis on Social Doctrine will highlight those passages which stress:

1. Piecemeal, functionalist, change instead of structural overhaul.
2. A deductive rather than an inductive methodology.
3. The value of expert opinion rather than the voices of the oppressed.
4. 'Cultural lag' theories rather than 'dependency' ones.
5. A prohibition of violence by both the oppressed and the state.
6. Ambivalence towards the priority of labour over capital.

1. A *reformist* emphasis on Social Doctrine will highlight those passages which stress piecemeal, functionalist, change instead of structural overhaul. The institutions or organisations are not in need of any structural change to bring about improvement. Problems are perceived to be due to dysfunction within and between the parts of the system: the *raison d'être* of the system itself is never called into question.

2. A *reformist* emphasis on Social Doctrine will highlight those passages which stress a deductive rather than an inductive methodology. A reformist approach will deduce from principles which already exist. This is based on the assumption that the system is inherently soundly-based already and improvements only require some fine-tuning in order to be put into train. There is a suspicion against inductive methodology because some might call the very existence of the

whole system into question and introduce disequilibrium and even sound its death knell.

3. A *reformist* emphasis on Social Doctrine will highlight those passages which stress the value of expert opinion rather than the voices of the oppressed. Suspicion exists over the ability of the poor or marginalised to adequately comprehend, or even less offer constructive suggestions on eradicating, problems in society. They are perceived not to have the necessary expertise, or lack requisite educational background. They might even offer suggestions which will call the whole system into question. Expert opinion is far more useful: they are very well-educated and skilled; they have a stake in the system so they will hardly undermine it with utopian solutions.

4. A *reformist* emphasis on Social Doctrine will highlight those passages which stress 'cultural lag' theories rather than 'dependency' ones. Problems within systems are caused to a large extent by some parts failing to innovate and to keep up with other parts which are functioning more efficiently and effectively. Dysfunction, therefore, is not caused by some parts of the system benefiting from exploiting other parts. There are in-built arrangements for all parts to keep up with the rest: no inherent handicaps exist which make some parts of the system subservient to other parts.

5. A *reformist* emphasis on Social Doctrine will highlight those passages which stress a prohibition of violence by both the oppressed and the state. Violence is not the way to address dysfunction within a system. It can run the risk of introducing forces which may result in overthrowing the system

completely. Emphasis is placed on conciliation and compromise. The pluralist nature of society is highlighted where everyone is reminded that no group is dominant, and peaceful co-existence is essential otherwise society will break down. The state has a right to maintain law and order but only within the parameters of the rule of law. Those who perceive that they have legitimate grievances should not resort to aggressive political, agrarian, or industrial campaigns, but avail instead of the democratic mechanisms within society to draw attention peacefully to their conjunctures.

6. A *reformist* emphasis on Social Doctrine will highlight those passages which stress ambivalence towards the priority of capital *vis-a-vis* labour. The reformist approach concludes that the owners of capital play a crucial leadership role in society and cannot tolerate the rights of capital being undermined. Capital, however, does not have an absolute right to do what it pleases. Labour also has rights which include the right to be consulted and not 'ridden rough-shod over'; to have safe and attractive working conditions; to have adequate wages; etc. In other words, capital and labour are partners: society cannot continue to develop harmoniously without the cooperation of one with the other.

A Radical Emphasis on Social Doctrine

A *radical* emphasis on Social Doctrine will highlight those passages which stress:

1. An investigation of the causes of social injustice with concomitant recommendations for structural change.

2. An inductive rather than a deductive methodology.
3. The importance of listening to the voices of the oppressed rather than relying too heavily on the opinions of experts.
4. The linkage between the opulence of the rich and the destitution of the poor.
5. The right of the oppressed to resort to violence as a last resort and a prohibition of state violence.
6. The priority of labour over capital.
7. Praxis as a means of 'knowing'.

1. A *radical* emphasis on Social Doctrine will highlight those passages which stress an investigation of the causes of social injustice with concomitant recommendations for structural change. An investigation of the symptoms of injustice is not enough: the causes need to be addressed through structural analysis and recommendations for change identified which will structurally deal with the underlying problems rather than simply proffer palliatives.

2. A *radical* emphasis on Social Doctrine will highlight those passages which stress an inductive rather than a deductive methodology. People who are immediately experiencing the problems should have direct input into any process which is investigating their problems. All effort should be expended towards enabling the victims to articulate their feelings, experiences, and hurts. It is a 'bottom-up' rather than a 'top-down' method. In this way, the marginalised are subjects of their own liberation.

3. A *radical* emphasis on Social Doctrine will highlight those passages which stress the importance of listening to the voices of the oppressed rather than relying too heavily on the opinions of experts. The poor are given the opportunity to speak for themselves without their views being filtered by those who may have their best interests, they think, at heart but who do not really know what it is like to really suffer in the same way or to the same extent. Experts can be, at best, patronising and, at worst, overtly part of the system which is oppressing the poor.

4. A *radical* emphasis on Social Doctrine will highlight those passages which stress the linkage between the opulence of the rich and the destitution of the poor. Riches and poverty are not divinely ordained nor are they, except in rare circumstances, due to chance. The poor are poor, for the most part, because the rich are living off their backs. Exploitation is rife and needs to be named as such: there is no room in this approach for theories of underdevelopment, developing peripheries, or dysfunctioning components. The First World has its heel on the necks of both the Third and Fourth Worlds.

5. A *radical* emphasis on Social Doctrine will highlight those passages which stress the right of the oppressed to resort to violence as a last resort and a prohibition of state violence. The state is in the hands of the ruling oligarchy and will resort to violence against those who threaten its privileges. Such violence is a symptom of the moral degeneracy of the arrangements which the ruling class utilises to maintain power. It also ratifies the moral exigency to overthrow the ruling class itself. Reform is not a solution, only revolution is. In the last resort, if the ruling class will not go peacefully, and persist in maintaining their

murderous regimes which terrorise the poor, they will have to be overthrown by force.

6. A *radical* emphasis on Social Doctrine will highlight those passages which stress the priority of labour over capital. Capital is a collection of things in the hands of a few who use it to exploit those who labour. Labour is made up of 'subjects'; capital is an 'object'. Labour bestows value on things; capital is the alienated product of labour which is then used to keep its creator in bondage. Because people are more important than things, labour has priority over capital. When capital has priority over labour, humans are not 'subduing the earth', but the earth is subduing humans.

7. A *radical* emphasis on Social Doctrine will highlight those passages which stress praxis as a means of 'knowing'. Epistemologically, true understanding is not attainable without active participation in the struggle for justice. Learning is not achieved through contemplation in an 'ivory tower', but by engaging in the day-to-day struggles of the poor and thereby becoming 'conscienticized' (cf Freire, 1970).

1.3.4 Social Analysis

The above three types relating to Social Doctrine will be applied also to Social Analysis. Instead of a focus on the content of Social Doctrine as in the previous section, I will utilise the three types to focus on approaches to Social Analysis.



Figure 5: Approaches to Social Doctrine/Social Analysis

Social Analysis 'critically' examines a social phenomenon in the attempt to describe its essential characteristics, and to identify the causes and effects of the phenomenon. "By 'critical'", says Frank Fletcher (1989), "I mean a waking up to what is biased and distorted in the common understanding within ... society" (p. 10). Moreover, Leonardo and Clodovis Boff (1984, p. 5) say that "reality has to be grasped critically if one hopes to be able to affect it more efficaciously in the name of our faith". In light of this, the situation of poverty is "grasped critically" by identifying the causes of poverty, living in solidarity with the poor, and attempting to effect change which tackles the causes. For the liberationist, therefore, social analysis is not merely a cognitive exercise but is pursued from the 'heart' (affectively) by 'opting for the poor' in the context of a lifestyle based on praxical solidarity with the poor.

1.3.5 Inter-relationship between Theology and Social Analysis

Juan Luis Segundo utilises a method for inter-relating the social sciences and theology which he calls the "hermeneutic circle" (Segundo, 1976, p. 8). He posits:

An approach which attempts to relate past and present in dealing with the word of God [and calls it] the *hermeneutic circle*. Here is a preliminary definition of the hermeneutic circle: it is the continuing change in our interpretation of the Bible which is dictated by the continuing changes in our present-day reality, both individual and societal Each new reality obliges us to interpret the word of God afresh, to change reality accordingly, and then to go back and reinterpret the word of God again, and so on. (p. 8)

Heidegger (1962) advised that "what is decisive is not to get out of the circle but to come into it in the right way" (p. 195). Clearly, Segundo's entry is inductive; some others, on the other hand, are deductive and regard *the word of God* as the starting point (cf Barth, 1956). Whichever steps are included in the hermeneutic circle or where the entry-point is situated, all are variations, however, on the epistemological task. Not all those, however, who use some variation on the 'hermeneutical circle', do so in a purely cerebral manner. Gustavo Gutierrez (1988) sums up the liberationist position thus: "To know Yahweh, which in Biblical language is equivalent to saying to love Yahweh, is to establish just relationships among persons, it is to recognise the rights of the poor" (p. 110).

Below, five different inter-relationships between Social Analysis and the theological disciplines will be examined in regard to how Social Analysis could relate to these theological disciplines. I am calling the five different inter-relationships, pre-eminent, inductive, deductive, adjunctive and marginal.

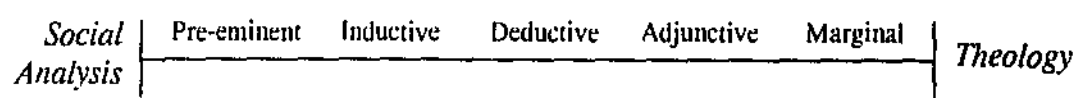


Figure 6: Extent of Relationship of Social Analysis to Theology

Pre-Eminent

In this approach, Social Analysis plays a pre-eminent or virtually exclusive role in relation to the theological disciplines. Very little emphasis would be put on the theological disciplines (in this case, Christology, Ecclesiology, and Social Doctrine). The 'secular' focus virtually obliterates the 'sacred'.

Inductive

All the disciplines are important but Social Analysis is the starting point. A faith quest is presumed, and all the disciplines are equally important. However, scripture or doctrine do not comprise the 'first moment'; the latter is the Social Analysis step and theology is the 'second moment'.

Deductive

Again, all the disciplines are important but the theological disciplines are the starting point. The implications for Social Analysis are to be deduced from a departure in the theological disciplines, e.g. Scripture or Social Doctrine.

Adjunctive

In the inter-relationship, Social Analysis is an adjunct to theology. Theology is pre-eminent and, also, the starting point for reflection. Social Analysis plays a subsidiary ('Cinderella') role in comparison to the theological 'heavy-weights'. The main difference between this approach and the deductive

approach is that the latter treats the importance of Social Analysis far more seriously.

Marginal

Social Analysis is marginal or virtually non-existent in relation to theology. Social Analysis is basically a 'spectator' in the 'main game' dominated almost exclusively by theology. Theology is the *raison d'être*, the alpha and the omega of the 'relationship'. Social Analysis, at best, is paid lip-service.

Table 1 overleaf illustrates the analytical instrument.

Table 1: The Analytical Instrument

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of					
Liberating					
Transforming					
Above					
In Paradox					
Against					

1.2 ECCLESIOLOGY

Of					
Liberating					
Transforming					
Above					
In Paradox					
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist					
Radical					

2 SOCIAL ANALYSIS

Conservative					
Reformist					
Radical					

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive					
Deductive					
Adjunctive					
Marginal					

Chapter 2

APPLYING THE ANALYTICAL INSTRUMENT

I will explore if, and how, the five theological types and the Bishops' Statement utilise the disciplines.

2.1 The Theology of Immanence

Theologies of immanence utilise an inductive methodology. They prescind from extrinsicism and emphasise the human person as the locus of theology.

Richard P McBrien (1981) maintains that:

Feuerbach prepared the way ... for an excessively anthropological method of doing theology in which the study of God is really our own self-study. Within contemporary Catholic theology, Gregory Baum comes as close to that model as any other, without, however, lapsing straightaway into atheism or the complete denial of transcendence. (p. 314 f.)

McBrien (1981, p. 341), moreover, cites *Man Becoming* as the "suggested reading" for this particular method of theology.

Baum's book is subtitled "God in Secular Experience" and the text discloses the obvious hallmarks of an immanentist theology. *Man Becoming* (1971) and *Faith and Doctrine* (1969), will be focused on to illustrate this type. In fact, *Man Becoming* (1971) typifies his approach more clearly, so all references will be to it except as noted otherwise.

2.1.1 Baum's Christology

Just as Niebuhr (1956) warned "against the danger of confusing hypothetical types with the rich variety and the colourful individuality of historical persons" (p. 120), it needs also to be said that Baum cannot be pigeon-holed solely within the frame of one particular type. I have already drawn attention (see page 9 above) to the assertion that Baum has moved away from the Theology of Immanence. Moreover, even though, as I will show below, *Man Becoming* (1971) exhibits mainly the characteristics of the 'Christ Of Culture', it also shows some signs of the 'Christ who Transforms Culture'. To illustrate the latter, Baum says that:

Despite the sin into which men are born, in Christ the whole of mankind is divinely graced Jesus Christ, the true man, in whom the destiny of mankind is revealed, was actively involved in the creation of mankind from the very beginning (p. 23) God's self-revelation in the whole of Christ's life, including his death and resurrection, transforms the men who encounter him in faith (p. 92) All of history is in need of redemption. (p. 106)

However, in *Man Becoming* (1971), Baum's Christ exhibits many of the characteristics of Niebuhr's 'Christ Of Culture' (see pages 15-18 above). Baum's Christ:

1. Stresses the importance of human self-creation.
2. Stresses the exigency of promoting sodality.
3. Minimises God's transcendence.
4. Speaks of God in secular language.
5. Downplays the importance of Jesus as the pre-existing Word.
6. Downplays the importance of the miraculous.

7. Locates the importance of eschatology in the present and shifts the emphasis from extrinsic to intrinsic.
8. Stresses subjective morality.

Baum's Christ stresses the importance of human self-creation when he claims that "in Christ ... is revealed to us God's redemptive presence to man's making of man" (p. 123). Moreover, human freedom is involved in the creation of the future which is "open-ended" (p. 166). The scope of the process of "humanisation" has "no ceiling" (p. 241) and the notion of divine providence needs to be translated "into a declaration about human life" (p. 242).

Baum's Christ also stresses the exigency of promoting sodality. According to Baum, "Jesus Christ has come to stand for human solidarity as never before in the Church's history" (p. 32). Christ summons his followers to a sodality "that transcends the boundaries of the Church" (ibid). Jesus says that the last judgement will depend not on professions of faith, "but according to the love ... extended to the least of the brethren" (p. 79). Again, according to Baum, the gospel is "a new sense of universal brotherhood" (p. 163).

Furthermore, Baum's Christ minimises God's transcendence where he claims that "there is no outsider-God" (p. 9). God is "the mystery of man's humanisation" (p. 58). The otherness of God is discerned "in the midst of life itself" (p. 60). God is not "a being apart from man and superior to him" (p. 170). Moreover, it cannot be supposed that "behind God's presence in history there is a God existing in himself ... God's presence to human life *is* God as he is in

himself" (pp. 181-182). In the same vein, Baum's Christ tends to identify God with grace: "the divine mystery revealed in the New Testament is a dimension of human life" (p. 283).

Baum's Christ also regards it as important to speak of God in secular language, "in a language drawn from contemporary experience" (p. 169). There is a need to speak about the divine "in ordinary secular language" (ibid). The benefits of using this secular language accrue from its lack of "metaphysical commitment" which will enable it to be better understood "by the people of the present culture" (p. 190).

Baum's Christ, moreover, downplays the importance of Jesus as the pre-existing Word. Jesus Christ is not "the beginning of salvation history not God's entry into human life" (p. 89). Jesus is not the beginning of salvation, but "a turning point in man's universal history of grace" (p. 90). God communicated himself to Abraham, "prior to any of the facts that constitute the special history of salvation in Israel and in Jesus Christ" (pp. 96-97). Seemingly, according to Baum's Christ, the genesis of the Christ-event is the historical figure of Jesus, rather than the pre-existing Word.

The importance of the miraculous is downplayed, furthermore, by Baum's Christ. "Ordinary events are ... as much surprising and gratuitous as are miracles" (p. 268). Miracles are "an obstacle rather than a help to faith" and do not belong "to the core of the Gospel". Faith does not demand acceptance or rejection of miracles "as actual occurrences" (pp. 271-272). Whether or not the resurrection is a miracle "remains open" to question (p. 278). The Church's

official position on miracles has become "incomprehensible" because our understanding of reality "has changed considerably" (p. 281).

Baum's Christ also locates the importance of eschatology in the *present* and thereby emphasises its implications for the *person* rather than *another world*. The eschatological message "reveals the pressure of ... future events on the present" (p. 103). Christ's message about heaven and hell "is not information about another world", but discloses to us "who we are" (p. 99).

Lastly, Baum's Christ stresses subjective morality. "Man's moral life depends in part at least on the culture which he has created and which creates him" (p. 164). Morality is not "obedience to laws created by God at the beginning [but an evolving response] with the human world which man creates for himself" (p. 165).

Summary

Baum's Christology reflects Niebuhr's 'Christ Of Culture' (see pages 15-18 above), especially Niebuhr's points 1, 2, 3, 7 and 9.

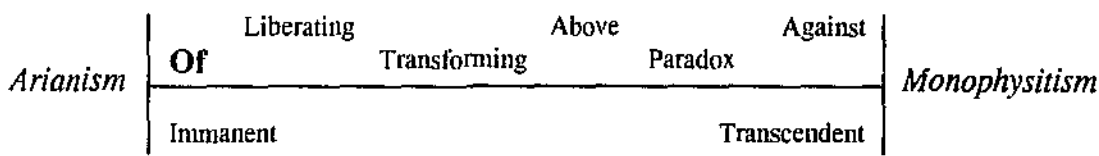


Figure 7: Baum's Christology

Both Niebuhr's 'Christ Of Culture' and Baum's Christ emphasise the importance of accommodating Christ to the prevailing culture which, for Baum, is dominated by secularism. They both, moreover, stress the humanity of Jesus and concomitantly downplay his divinity or transcendence. Emphasis on the so-called 'liberal' values of sodality and peace is also shared by both variations of the type as is the portrayal of Jesus as the hero of human achievement. The post-Enlightenment suspicion of theology is also shared by Niebuhr's 'Christ Of Culture' and Baum's Christ. For Baum, this is especially evident in his rejection of the orthodox understanding of miracles and eschatology. 'Reason', for both, is separated from 'revelation' with the former being the dominant partner.

2.1.2 *Baum's Ecclesiology*

The ecclesiology in Baum's *Man Becoming* (1971) exhibits many characteristics of the 'Church Of Culture' type (see pages 33-36 above).

For example, Baum's Church:

1. Includes the critical study of human society under the rubric of ecclesiology.
2. Tends to identify itself very much with culture.
3. Promotes the 'liberal' ideals of sodality and democracy.
4. Draws particular attention to the importance of implicit, non-religious faith.
5. Tends to reduce the Gospel to life.

6. Promotes Indifferentism between the categories of Christian and non-Christian.
7. Tends towards pantheism.
8. Relegates sacraments and liturgy in importance to secular living.
9. Downplays the importance of the Church's mission to 'go and baptise'.
10. Sees no essential difference between a Eucharist and a shared meal.
11. Posits a secular equivalent to prayer.
12. Does not emphasise the worth of traditional asceticism.
13. Regards the institutional Church as a clericalist, oppressive organisation.

Baum's church includes the critical study of human society under the rubric of ecclesiology. The latter "is not simply the theological study of the Christian Church; it is, rather, the critical study, based on divine revelation, of what happens in human society" (p. 68). The Church is not something "altogether new that Christ has created. Ecclesiology [is] the theological study of human society" (pp. 68-69).

Moreover, Baum's church tends to identify itself very much with culture. The Church "is the whole of humanity" (p. 29), "be they formal believers or not" (p. 33). The church is "a movement in human society with open boundaries not always clearly visible" (p. 88).

Baum's church also promotes the 'liberal' ideals of sodality and democracy. Modern, liberal democratic society "demanded greater justice ...

[than did] the Christian Church" (p. ix). The mission of the church is to provide a "service to mankind", "the unification and socialisation of the human race" and "to create fellowship among men" (pp. 79-80). "After the first rejection" of the values of the modern world, the Catholic Church has now recognised that the "liberal ideals of modern society" are "in harmony with the Gospel" (p. 87).

Baum's church also draws particular attention to the importance of implicit, non-religious faith. Having eulogised the contribution of Blondel to the development of a 'theology of immanence', Baum however maintains that "Blondel seems too religious" (p. 39). Moreover, "the important options are this-worldly or secular" (ibid). Faith occurs outside the Church and "unbelief is not excluded from the Christian community" (p. 64). The presence of the Spirit "is omnipresent in the lives of men" (ibid).

Baum's church, furthermore, tends to reduce the Gospel to life. The Gospel "happens everywhere" (p. 61). The contrast between the Law and the Gospel "takes place in all religions and even beyond them in secular societies" (p. 153). The Gospel can be proclaimed "without mentioning God by name" because it is "the great obstacle for the Christian faith in the modern world" (p. 284).

The promotion of Indifferentism is also typical of Baum's church. "There is no radical difference between Christians and non-Christians" (p. viii). The marvellous things that happen in the Church "are also available outside" (p. 67). For Baum, it is "very difficult to define the difference between a Christian and a man who does not acknowledge the Christian creed" (p. 68).

Baum's church, moreover, tends towards pantheism. Baum notes that "according to the great Hindu tradition ... the self is God". There is no way of speaking of God "that does not sound pantheistic" (p. 265).

Sacraments and liturgy are relegated, by Baum's church, in importance to secular living. Compared to "life itself ... the sacramental Church ... becomes of secondary importance" (p. xiv). What God is doing through the sacraments, he is also doing "in a more explicit manner through the words and gestures that are part of life itself" (p. 70). The primary means of grace "is always and everywhere human life" (p. 76). Baum's church rejects a "monopolistic understanding of the Church's sacramental liturgy" because "God's redemptive call" is "in the ordinary situations of life" which makes "them more independent of the liturgy" (pp. 252-253).

Baum's church also downplays the importance of the Church's mission to 'go and baptise'. The "orientation towards holiness" through Baptism "is also present in other people" (p. 33). Even without Baptism, "the future of a child is Jesus Christ" (p. 73). The mission of the church in a given age depends upon "the historical situation" (p. 79).

Moreover, for Baum's church, there is no essential difference between a Eucharist and a shared meal. There may be "more communion taking place in the tavern on Saturday night than in the Church on Sunday morning" (p. 70). "Eating together can be a redemptive happening" (ibid). The implicit good news in the Eucharist is that "God offers men redemption through common meals" (p. 71). In

an implicit and general sense, "as friends eat together, the eucharistic mystery is offered to them" (p. 72).

Baum's church also posits a secular equivalent to prayer. Reflection on human life is "in the strict theological sense, praying" (p. 77). Prayer seems to increase "man's dependence on God" (p. 250) which is a retrograde step. Prayers made "obligatory by ecclesiastical authorities" include an "element of brainwashing" (p. 251). "Discerning reflection" on human history is prayer and so is discerning reflection "on personal life" (p. 256). Prayer may be "secular" (p. 257) and even a "way of holding or possessing oneself" (p. 264).

The worth of traditional asceticism, furthermore, is not emphasised by Baum's church. Ascetical effort "is different from that in traditional spirituality" (p. 143). For many Christians, the ascetical life involved a "destructive, though hidden, self-hatred" (p. 148). "There is no need for ... ascetical effort" (p. 260).

Baum's church, moreover, regards the institutional Church as a clericalist, oppressive organisation. Authority, obedience, and the institutional aspects of religion owe their origins within the Church to an "unconscious ideological trend" (p. 108). Doctrine and liturgy "are often used to tighten the rule over the Christian people" (ibid). An image of God as the supreme lawgiver is projected by "ecclesiastical superiors" to "protect" their earthly authority (p. 223). All this reflects the "pathology of the institution" (p. 222).

Summary

Baum's Ecclesiology exhibits many of the characteristics of Niebuhr's 'Church Of Culture' type (see pages 33-36 above), especially Niebuhr's points 1, 2, 3, 9, and 10.

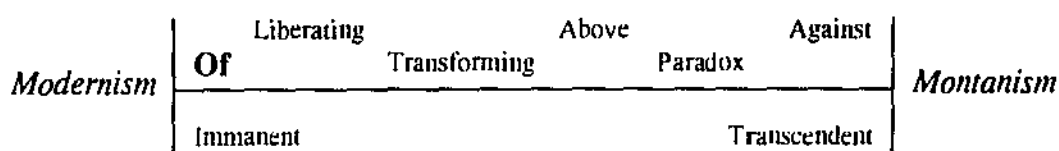


Figure 8: Baum's Ecclesiology

Both Niebuhr's 'Church Of Culture' and Baum's church accommodate themselves to the prevailing culture, in Baum's case the perceived prevailing ethos being secularism. Baum's hesitancy in promoting the Church's mission to 'go and baptise' is also mirrored in the 'Church Of Culture's' stress on the church as a loose congregation which sees no essential difference between itself and other communities. Baum's church and the 'Church Of Culture' share, moreover, an emphasis on the promotion of the so-called 'liberal' values of peace and sodality. They are also both suspicious of theology and especially of the regulatory authority which oversees the promulgation of doctrine. And lastly, both churches share a predilection for orthopraxis rather than orthodoxy. The importance of private and public religion is downplayed in favour of 'right living' in a supposed secular society.

2.1.3 *Baum's use of Social Doctrine*

In *Man Becoming* (1979) and *Faith and Doctrine* (1969), which are Baum's two major works which reflect the Theology of Immanence, he does not make any explicit references to any of the major Church documents which comprise the corpus of Catholic social teaching. However, in *Faith and Doctrine* (1969, p. 66), Baum cites John XXIII as an exemplar of the "human solidarity" depth-experience. In view of this lack of reference to social doctrine, therefore, I will not place Baum in any of the three categories, conservative, reformist, or radical.

2.1.4 *Baum's use of Social Analysis*

Social Analysis does not play a major role in the Theology of Immanence. This may be somewhat surprising for a theology which begins from human experience. However, this type puts far more stress on re-interpreting traditional doctrines and rituals rather than analysing the social conditions of humanity. On the other hand, the references to social analysis which do occur in *Man Becoming* (1979) and *Faith and Doctrine* (1969) illustrate a reformist approach (see pages 53-55 above). The very few references to Marx do not, by themselves, reflect a radical approach. These references are so few and so fleeting that Baum could not be claimed as having Marxian predilections in the commonly accepted sense. Baum's use of Social Analysis is basically functionalist.

Baum's Social Analysis emphasises the importance of:

1. Understanding the role of ideology in the retention of power by elites.
2. Company managers fulfilling their functional role.
3. Organisations utilising functional processes.
4. Raising political consciousness.
5. Building solidarity.
6. Protesting compassionately.

Baum's (1979) Social Analysis emphasises the importance of understanding the role of ideology in the retention of power by elites. Throughout all dimensions of culture, even religion, "ideological trends" (p. 107) are ubiquitous. Cultural and religious values are "subtly disguised ways" (ibid) of protecting the hegemony of privileged authority and "of making it easier for the ruling class to retain its power" (ibid).

Baum's (1979) Social Analysis also emphasises the importance of company managers fulfilling their functional role. Baum outlines the imaginary scenario of a board of directors making a decision that "will affect the lives of thousands of people" (p. 120). The directors rush the decision due to the demands of a crowded agenda. For Baum, this lack of adequate attention is the issue rather than calling into question the decision-making apparatus which excludes those who have to bear the brunt of the consequences of the decision.

The importance of organisations utilising functional processes is also an aspect of Baum's (1979) Social Analysis. "Dialogue, participation, feedback,

reassessment of aims" (p. 122) are processes which Baum claims will "introduce profound transformation" (ibid) into institutions. Such processes will assist organisations to function more efficiently and effectively, but will not call into question the *raison d'être* of the organisation or instil motivations towards radical or even revolutionary changes.

Baum's (1979) Social Analysis, however, emphasises the importance of raising political consciousness. "In order to become himself, a man must be politicised" (p. 160), Baum avers. The "destructive and exploitive trends" (ibid) in society must be faced. Everything must be subjected to "the Marxian critique" (ibid). However, the latter has no real substance in Baum's (1979) Social Analysis and so could be said to be merely a shibboleth.

The importance of building *solidarity* is also an aspect of Baum's (1969) Social Analysis. In Baum's 1969 work, 'solidarity' is an example of what he calls 'human depth-experiences'. Solidarity, for Baum, "goes beyond the experience of friendship" (p. 66). It opens our eyes to the reality of the unity of the human family and its inevitable growth towards reconciliation between its members. The exemplar of solidarity, for Baum, is Pope John XXIII.

Baum's (1969) Social Analysis also emphasises the importance of *protesting compassionately* as another example of a 'human depth-experience'. "Seeing the world ... caught in misery, some people are moved to compassion [and] the only possible expression becomes that of protest" (p. 67). The exemplar cited by Baum for this depth-experience is Martin Luther King.

Summary

Baum's Social Analysis reflects more closely the Reformist approach (see pages 53-55 above), especially points 1, 3, 5 and 6.



Figure 9: Baum's Approach to Social Analysis

Both the Reformist approach and Baum's Social Analysis reflect a predilection for a functionalist response to change instead of radical overhaul. Similarly, there is little scope within both approaches to allowing the marginalised to speak about, and offer solutions to, their situations of inequity or oppression. Moreover, both approaches share an abhorrence of violence, from wherever the source. For Baum, this is shown by his nomination of Martin Luther King as an exemplar. Neither approach, also, promotes the priority of labour or capital. Consequently, the status quo will not be essentially questioned but there is still scope for modification.

2.1.5 Baum's Inter-relationship between Theology and Social Analysis

The inter-relationship between theology and social analysis within theological types throws light on the particular epistemological approach of the type.

Baum's epistemology emphasises the importance of:

1. Discovering truth through reflection on human life.
2. Praxis.
3. Adopting an inductive approach.
4. 'Demythologising' scripture.
5. 'Demythologising' dogma.

Baum's (1979) epistemology emphasises the importance of discovering truth through reflection on human life. Truth arises "from man's experience of reality" (p. 14). Reflection on, and experience of, reality leads to a recognition of "a transcendent in the finite" (ibid). Moreover, a systematic reflection on human life leads "to the threshold of the Christian Gospel" (p. 15).

The importance of praxis is also emphasised by Baum's (1979) epistemology: "action is the organ of truth living is prior to philosophising" (p. 15). The only "vessel" (p. 21) in which humanity can receive the supernatural is action. Baum agrees with Blondel that the will, through action, is "in some way also a cognitive faculty" (p. 26).

Baum's epistemology also emphasises the importance of adopting an inductive approach. "The redemptive mystery ... takes place everywhere" and the Christian faith is its "explicitation and specification" (1979, p. 27). People "in touch with life" (1969, p. 42) have many questions which are submitted to the Word of God for solutions. Becoming and staying a Christian happens when "the Gospel of Christ explains, purifies and multiplies ... depth experiences" (1969, p. 68).

The importance of 'demythologising' scripture is another emphasis in Baum's (1979) epistemology. Many passages of scripture are based on "a particular oriental cosmology" which also implies "a static concept of reality" (p. 211). The message of creation in the Bible, for example, is "salvational" and not literal. The salvational message of creation instils "a new consciousness" within a person "of who he is, as person and as community" (p. 220).

Baum's (1979) epistemology stresses, moreover, the importance of 'demythologising' dogma. The Christian creed can be translated "into ordinary secular language without mentioning the word God" (p. 283). Before Christians can explain what they mean by the word God, they need to declare "the divine redemption present in human life" (ibid) in secular language.

Summary

Of the five basic epistemological approaches outlined on pages 61-62 above, Baum appears to reflect the Inductive approach.

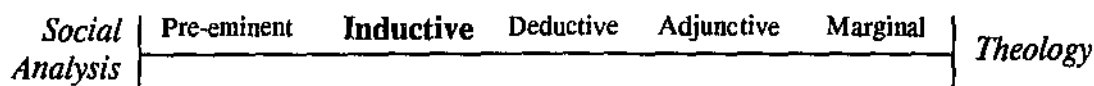


Figure 10: Baum's Epistemology

Whilst, at times, he appears to focus almost exclusively on human experience and resembles an overloaded aircraft struggling to get off the ground, overall he treats the theological disciplines with enough respect not to warrant his inclusion in the Pre-eminent category. The latter would be reflected more in the 'death-of-God' movement. Baum's approach, moreover, is not inductive in the same sense as Liberation Theology. Baum starts with 'man-in-general', building on Feuerbach and is a good example of Sobrino's (1985) point that "modern European theology has been oriented to the first [Kantian] phase of the Enlightenment" (p. 11). Liberation theology, however, (Sobrino, 1985) "spontaneously takes up the challenge represented by the second [Marxian] phase of the Enlightenment" (p. 15). Liberation Theology, therefore, accepts Marx's class-conscious critique of Feuerbach. Also, Baum utilises his inductive hermeneutic in a 'demythologising' sense. He tries to 'demythologise' scripture and dogma, not existentially (*a la* Bultmann), but within a framework which apotheosises humanity's social nature.

Table 2 overleaf summarises Baum's position regarding the disciplines.

Table 2: Baum's Approach to the Disciplines

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of	✓				
Liberating					
Transforming					
Above					
In Paradox					
Against					

1.2 ECCLESIOLOGY

Of	✓				
Liberating					
Transforming					
Above					
In Paradox					
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist					
Radical					

2 SOCIAL ANALYSIS

Conservative					
Reformist	✓				
Radical					

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive	✓				
Deductive					
Adjunctive					
Marginal					

2.2 Liberation Theology

Phillip Berryman (1987, p. 4) has defined liberation theology as "an interpretation of Christian faith out of the experience of the poor".

Liberation Theology, according to Juan Luis Segundo (1976, p. 80), is inductive and regards theological reflection as a "second step".

Arthur McGovern (1990) describes Gustavo Gutierrez as "the most prominent voice in liberation theology" (p. 1156). Furthermore, Gutierrez's book, *A Theology of Liberation*, has been characterised by Neil Ormerod (1991) as "the seminal work in liberation theology" (p. 11); and by Andrew Hamilton (1984) as "[the work which] has established the field of questions within which subsequent writers and thinkers can be located" (p. 24).

In a rather 'back-handed' compliment, Juan Luis Segundo (Hennelly, 1990, p. 362) says that "the second theological work of Gustavo Gutierrez, his book *The power of the poor in history*, could not be considered, even by a long shot, to be of the same intellectual quality that characterised *A theology of liberation*". The following references are to the 1988 edition of the latter work except as noted otherwise.

2.2.1 Gutierrez's Christology

Gutierrez's Christ:

1. Highlights the centrality of the Incarnation.
2. Stresses the importance of his Resurrection.

3. Is not a spiritualised entity.
4. Emphasises the importance of the gift of the Holy Spirit.
5. Declares the Last Judgement parable as the summary of the Gospel message.
6. Is met in the poor and oppressed.
7. Teaches that Salvation/Liberation in Christ is the fulfilment of all partial liberations.
8. Liberates from sin.
9. Opts for the poor.
10. Proclaims exigencies which flow from "the new historical era".
11. Shows the importance of prayer.
12. Was not a Zealot.
13. Confronted those in power.
14. Regards the coming of the Kingdom as incompatible with injustice.

Gutierrez's Christ highlights the centrality to Christian faith of the Incarnation. The latter is "the irruption of God into human history" (1991, p. 85). And not just any human history, but the history of the poor: it is "an irruption that smells of the stable" (ibid). The Word does not just tell us about God and human nature: "the Word is *made* human" (p. 106).

The importance of his Resurrection is also stressed by Gutierrez's Christ. Jesus' Resurrection must be proclaimed "to a continent scarred by 'inhuman' (Medellin) and 'anti-evangelical' (Puebla) poverty" (p. xxxiv). Christians are to

be witnesses of the risen Christ who showed that "life and not death has the final say about history" (p. xxxvi).

Gutierrez's Christ is not a 'spiritualised' entity. "The work of salvation" (p. 104) should not be reduced to the strictly religious sphere but has a universal application. The "work of Christ touches the social order" (ibid) not only indirectly but "in its roots and basic structure" (ibid). Gutierrez cites Comblin's rebuttal of the 'iconization' of the life of Jesus: 'This is a Jesus [whose] ... actions lose their human context and are stylised, becoming transformed into signs of the transcendent and invisible world' (p. 130).

The importance to Christians of the gift of the Holy Spirit is also emphasised by Gutierrez's Christ. "Communion with God and with all human beings" (p. 103) is introduced by Christ's gift of his Spirit. History is given "its profound unity" (p. 104) because of the action of Christ and the gift of his Spirit. Christ, who is "the temple of God" (p. 109), enables Christians to be temples of the Holy Spirit.

For Gutierrez's Christ, the Last Judgement parable is a summary of the Gospel message. It "is a judgement of all persons—Christians and non-Christians—according to their love of neighbour, and particular of the needy" (p. 112). Jesus is found "in our encounters with others" (p. 115) and especially with the poor. Loving the poor is also loving God and "this is what Christ reveals to us by identifying himself with the poor in the text of Matthew" (p. 116).

Furthermore, Gutierrez's Christ echoes the message of the Last Judgement parable by claiming he is met in the poor and oppressed. "It inspired the

celebrated expression of Bartolome de Las Casas—the 'flogged Christs of the Indies' [and Guaman Poma's claim] 'where a poor person is, there is Jesus Christ'" (1984, p. 162).

For Gutierrez's Christ, Salvation or Liberation in Christ is the fulfilment of all partial, historical liberations: "the salvation of the whole man is centred upon Christ the Liberator" (p. 83). Christ is the "fullest sense" or "all-comprehensiveness" (p. 104) of the liberating process. Liberation in Christ is a "total gift" which gives the process of liberation "its deepest meaning and its complete and unforeseeable fulfilment" (p. xiv).

Gutierrez's Christ also liberates from sin, which "is the ultimate root of all disruption of friendship and of all injustice and oppression" (p. 25). The work of Christ simultaneously liberates from sin and its consequences: "despoliation, injustice, hatred" (p. 90). Christ offers the gift of "radical liberation" (p. 103) from sin, through his death and resurrection. The Christian life, according to Gutierrez's Christ, "is a passover, a transition from sin to grace, from death to life, from injustice to justice, from the sub-human to the human" (ibid).

Gutierrez's Christ also opts for the poor: "was not Christ's first preaching to proclaim the liberation of the oppressed?" (p. 69). Opting for the poor also involves taking on "voluntary impoverishment" (p. 172), not to "idealise" poverty but rather "because of love for and solidarity with others who suffer in it" (ibid). Furthermore, according to Gutierrez, the option for the poor is not chosen only because of the precarious position of those in need; it is chosen because the poor who are attempting to seek liberation are, by so doing, being agents of

evangelisation (Gutierrez in Ellacuria and Sobrino, 1993): "not only are the poor the privileged addressees of the message of the Reign of God; they are its vessels, as well" (p. 250). Jesus taught that God has a preference for the poor not just because of their greater need, but because their awareness of their predicament and their self-conscious attempts to effect their liberation are a light, and a challenge, to everyone, especially the oppressors. A comparison with Marx's contrast between 'class being' and 'class consciousness' might elucidate this further. For Marx, the class struggle towards a communist society is not advanced by the fact that there are, on the level of being, proletarians and capitalists. The crucial point was the level of class consciousness on the part of the proletariat: the higher the 'rate' of class consciousness amongst the workers, the greater the chance of revolution. Similarly for Gutierrez's Christ: the greater the faith of the poor in a liberating God, the more efficacious they will be as an instrument ('sacrament') of evangelisation and, hence, the coming of the Kingdom. Therefore, Gutierrez's Christ opts for the poor not just because their needs are greater but because, by being the subjects of their own self-conscious liberation, and being a 'sign' to others, they are evangelisers, something the rich can never be.

Moreover, for Gutierrez's Christ, some exigencies flow from the "new historical era" (p. xvii) when the poor are making their voices heard. This new historical era is characterised by "the irruption of the poor" (p. xx) when the latter are challenging the privileged centre from the margins. The new historical era is a *kairos*, "a propitious and demanding time in which the Lord challenges us and we are called upon to bear a very specific witness" (ibid).

Gutierrez's Christ also shows the importance of prayer: "contemplation was an essential part of his life" (p. xxxi). Jesus 'agony prayer' remains very poignant, especially in the Latin American context where Christians "share the lot of the stripped and impoverished" (p. xxxii). However, prayer is only possible "in the context of the following of Jesus" (1990, p. 56).

Gutierrez's Christ, in spite of championing and taking on the life of the poor, however, was not a Zealot. "Jesus kept his distance from the Zealots" (p. 131). Their "narrow nationalism" (ibid) did not conform with the universality of his mission. Jesus' message is for everyone, regardless of national boundaries. Moreover, "if we wished to discover in Jesus the least characteristic of a contemporary militant we would ... only misrepresent his life" (ibid).

However, Gutierrez's Christ confronted those in power. He chose "a head-on opposition to the rich and powerful and a radical option for the poor" (p. 133). He died at the hands of the political authorities who had, albeit, religious reasons for condemning him, but whose "privilege and power" (ibid) was challenged by Jesus' teachings.

For Gutierrez's Christ, moreover, the coming of the Kingdom is incompatible with injustice. Christ "irreversibly committed himself to the present moment of humankind to carry it to its fulfilment" (p. 12). Because the Kingdom necessitates the establishment of justice, the "poor are blessed *because* the Kingdom of God has begun" (p. 171). The Kingdom has begun and involves "the elimination of the exploitation and poverty that prevent the poor from being fully human" (ibid).

Summary

Of the six Christological types, Gutierrez's Christ reflects very strongly the 'Christ who Liberates Culture' (see pages 18-22 above), especially points 1, 3, 4, 5, 6, 7, and 9.

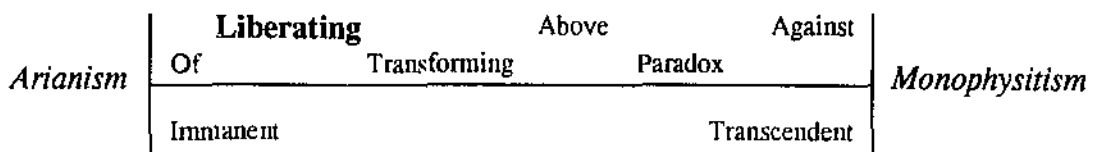


Figure 11: Gutierrez's Christology

The 'Christ who Liberates Culture' and Gutierrez's Christ do not deny Christ's divinity and humanity but emphasise his humanity because, by doing so, his hypostatic union is better grasped by finite minds. Both Christs also stress his predilection for inductive methodology. The 'signs of the times' and people's concrete predicaments are used as starting points. Jesus' option for the poor and his championing of their cause is also shared by both Christs, as is their recognition of the poor as 'sacraments' of the crucified and risen Lord. The 'Christ who Liberates Culture' and Gutierrez's Christ also emphasise the notion of praxis (following Jesus) as essential in discipleship. Both Christs, moreover, stress the political dimension of the Kingdom of God which is not hierarchised into an essential 'spiritual' plane and a contingent 'socio-political' plane. And lastly, both Christs emphasise that Christology is contextualised. For Gutierrez, Christ is Las Casas' 'flogged Christs of the Indies'.

2.2.2 *Gutierrez's Ecclesiology*

Gutierrez's Church:

1. Is not pessimistic about the process of secularisation.
2. Rejects the 'Distinction of planes' model of church.
3. Posits the need to theologise contextually.
4. Views the struggle for liberation as a basis for ecumenical cooperation.
5. Does not lose sight of the 'demands of the faith'.
6. Recognises the value of the gift of the Holy Spirit.
7. Is also a 'listening' Church.
8. Does not regard 'intraecclesial issues' as priorities.
9. Values both exigencies of showing universal love and opting for the poor.
10. Opts for the poor.
11. Is transformed by the real presence of the poor within it.
12. Is involved directly in the revolutionary situation.
13. Opposes the machinations of the powerful.
14. Admits that the Church has supported, and continues to support, injustice.
15. Accepts martyrdom as the inevitable price of being prophetic.
16. Highlights the People of God model of church.
17. Highlights the Church as Sacrament model of church.
18. Views the Eucharist as a sign of authentic community.

Gutierrez's church is not pessimistic about the process of secularisation.

On the contrary, secularisation "favours a more complete fulfilment of the Christian life insofar as it offers human beings the possibility of being more human" (p. 41). Religion should be redefined in relation to the profane and the church needs to "redefine the formulation of its faith, its insertion into the dynamics of history, its morality, its life-style, the language of its preaching, and its worship" (p. 42).

As a result, Gutierrez's church rejects a 'distinction of planes' model of church. "Within the unity of God's plan" (p. 36), there is no *clear* distinction between the church and the world. However, there is, for Gutierrez, "a distinction, not a separation, between the natural and supernatural orders, based on the *infinite openness* of the human spirit to God" (p. 44). Participation in the process of liberation is already salvific, so the 'distinction of planes' is "a burnt-out model" (p. 46).

Gutierrez's church also posits the need to theologise contextually: "the racial question represents a major challenge to the Christian community" (p. xxii). Moreover, the situation of women is also a challenge to the "commitment on the part of the Christian churches" (ibid). "Effort at concretization" is being attempted when "the perspective of the minorities in various countries or the feminist perspective" (p. 182) is being adopted.

Moreover, Gutierrez's church views the struggle for liberation as a basis for ecumenical cooperation. The "call to unity certainly reaches beyond the boundaries of the Catholic Church" (p. 161). For Gutierrez, the path of

ecumenism can be different in Latin America than in, say, Europe. "The commitment to proclaiming the love of God for all in the person of the poorest is a fruitful meeting ground for Christians from the various confessions" (ibid).

However, Gutierrez's church does not lose sight of 'the demands of the faith'. Some "facile enthusiasms" (p. xviii) have been stirred by interpreting liberation theology in erroneous ways. These misinterpretations of liberation theology have ignored "the integral demands of the Christian faith as lived in the communion of the church" (ibid). The *philosophia perennis* lives in the church where it provides "criteria for judging" commitments "in the light of God's word" (p. xxxiv).

Gutierrez's church also recognises the value of the gift of the Holy Spirit: "we should be convinced that the Spirit will lead us to the whole truth" (p. xlv). The Spirit's presence is visible "in the new face of the christian community in Latin America: the face of a church that is poor, missionary, and paschal" (ibid). The action of Christ and his Spirit "is the true hinge of the plan of salvation" (p. 144). The love of the Father, through Christ and the action of the Spirit "calls all persons ... to union among themselves and communion with him" (p. 153).

As well as being responsible for the transmission of the 'deposit of faith', however, Gutierrez's church is also a listening church. The exigency of liberation is so urgent that "Christian faith and the church are being radically challenged" (p. xv). The *locus theologicus* of the church "implies openness to the world, gathering the questions it poses, being attentive to its historical transformations" (p. 9).

Moreover, for Gutierrez's church, 'intraecclesial issues' are not priorities: "intraecclesial problems take a second place" (p. 143). For Gutierrez, dedication to intraecclesial problems is a fixation of the church in developed countries. Gutierrez is not explicit about the exact focus of these problems but presumably he is referring to issues such as priestly celibacy and the exclusion of women from the priesthood. To focus too much on these issues, according to Gutierrez, "is to miss the point regarding a true renewal of the Church" (p. 148). As outlined earlier, the key issue in ecclesiology for Gutierrez is the ramifications of the 'irruption of the poor' into the church. Gutierrez issues another admonition to those, who in his view, have got their priorities wrong: "To seek anxiously after changes themselves is to pose the question in terms of survival. But this is not the question. The point is not to survive, but to serve. The rest will be given" (ibid).

Gutierrez's church values both exigencies of showing universal love and opting for the poor. For Gutierrez, this *aporia* is not a question of either one or the other, but of both. By effecting one, the other is, paradoxically, being fulfilled. The church's universality and preference for the poor "are both demanding and inseparable" (p. xxvi). The essential unity of the church is not negated by oppositions among members. Gutierrez favourably quotes (p. 161) the Peruvian bishops as they highlight the crucial role of opting for the poor in achieving authentic unity: 'unity among human beings is possible only if there is real justice for all'.

So, for Gutierrez, the church *must* opt for the poor: "the option [for the poor] is now an essential element in the understanding that the church as a whole

has of its task in the present world" (p. xxviii). This option does not detract from the church's mission but, in it, "finds its full identity as a sign of the reign of God" (p. xlii). Solidarity with the poor and oppressed "does not weaken the church's identity but strengthens it" (p. xliii). By opting for the poor, the church shows that "the lowly and the 'unimportant' have a privileged place" (ibid).

Moreover, by opting for the poor, Gutierrez's church is transformed by the real presence of the poor within it. The "real presence [of the poor] in the Church would work a profound transformation in its structures, its values, and its actions" (p. 155). The church is in need of a Copernican revolution: "the owners of the goods of this world would no longer be the 'owners' of the Gospel" (ibid). However, the 'real presence' of the poor in the church is not effected paternalistically: "the oppressed themselves should be agents of their own pastoral activity" (ibid). And, again, Gutierrez posits another *aporia*; this time to elucidate how the poor within the church are *doubly* privileged: "the poor, the privileged ... addressees of the message of the Kingdom, are also its *bearers* [italics added]" (1990, p. 151).

Gutierrez's church, moreover, is involved directly in the revolutionary situation: "the class struggle is a fact that Christians cannot dodge and in the face of which the demands of the gospel must be clearly stated" (p. 157). The Church in Latin America, according to Gutierrez, faces a dilemma: "to be for reform or the revolution" (p. 76). He asks rhetorically, "confronted with this polarisation, can ecclesiastical authority remain on the level of general statements?" (ibid).

Consequently, Gutierrez's church opposes the machinations of the powerful. The witness of those Christians who "try to oppose the interests of the powerful [feeds] the life of the Christian community today, for it is one tributary of the great ecclesial tradition within which every sound theology is located" (p. xxxv). In the tradition of the great Old Testament prophets, Gutierrez rails against the dastardly activities of the oppressors: "how ignoble are the maneuverings of the powerful, their accusations, and their fears, and how far removed from the Gospel they are" (p. xliv). The oppressed, however, will be vindicated:

The men and women—and there are many of them today in Latin America—who bear witness to their faith in the resurrection of the Lord are proof that they who sow death will depart empty-handed and that only they who defend life have their hands filled with history. (p. xliv)

Again, in the prophetic tradition, Gutierrez's church admits that the Church has supported, and continues to support, injustice: "the Church [needs] to assume its responsibility for the injustice which it has supported by its links with the established order as well as by its silence regarding the evils this order implies" (p. 63). In Latin America, according to Gutierrez, the Church receives "protection" from the ruling class and this "has made the institutional Church into a part of the system and the Christian message into a part of the dominant ideology" (p. 151).

Accordingly, Gutierrez's church accepts martyrdom as the inevitable price of being prophetic: "we must pay a high price for being an authentic church of the poor" (p. xliii). Examples of such a 'high price' include murder, torture, and

character assassination. "The experience of the cross marks the daily life of many Christians in Latin America" (ibid). The universal Church is being "enriched by the blood of the [Latin American] martyrs" (ibid).

Also, Gutierrez's church highlights the 'People of God' model of Church: "the different sectors of the people of God are gradually committing themselves in different ways to the process of liberation" (p. 59). And a manifestation of the People of God in Latin America is the emergence of the 'base ecclesial communities'.

The base ecclesial communities are undoubtedly one of the most fruitful forces at work in the Latin American church They are a manifestation of the people of God as existing in the world of poverty but at the same time they are profoundly marked by Christian faith. (1990, p. 152)

Gutierrez's church, moreover, highlights the 'Church as Sacrament' model of Church. By doing this Gutierrez is re-emphasising his claim that intraecclesial issues are a second priority: "the notion of sacrament enables us to think of the Church within the horizon of salvific work and in terms radically different from those of the ecclesiocentric emphasis" (p. 146). The ecclesiological focus, therefore, is more *ad extra* than *ad intra*. As a 'Church as Sacrament', the Church will announce the fullness of salvation in Christ, whilst, *at the same time*, reflecting in its internal structure an unequivocal *praxis* of liberation: "as a sign of the liberation of humankind and history, the Church itself in its concrete existence ought to be a place of liberation" (p. 147).

The Eucharist, moreover, is a sign of authentic community in Gutierrez's church. "The celebration of the Lord's supper and the creation of human

fellowship are indissolubly joined" (p. 148). The existence of injustice and exploitation militate against "communion with God and others" (p. 149).

Furthermore, we are reminded by the objects used in the Eucharist that it is "God's will to give the goods of this earth to all persons so that they might build a more human world" (ibid). If Christians do not oppose injustice and promote solidarity and justice, "the Eucharistic celebration is an empty action, lacking any genuine endorsement by those who participate in it" (p. 150).

Summary

Of the six Ecclesiological types, Gutierrez's Church strongly reflects the 'Church as Liberator of Culture' (see pages 36-40 above), especially points 1, 3, 4, 5, 6, 7 and 9.

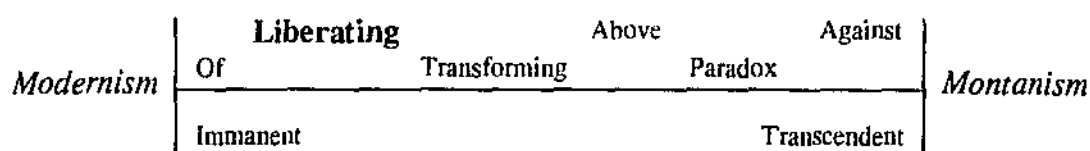


Figure 12: Gutierrez's Ecclesiology

The 'Church as Liberator of Culture' and Gutierrez's church both emphasise the importance of signifying, through *praxis*, that Christ the Liberator is the head. Internal processes and structures, and outward mission both need to reflect a liberating ecclesial response to Christ's demands of his followers. Both churches, moreover, stress the need to be not just an *ecclesia docens* but an

ecclesia discens. The Church needs to listen as well as teach and in the case of these two churches, they recognise their need to listen to the poor by being *at one in solidarity* with them. Only by doing so will God's revelation become manifest through the 'privileged bearers' who are the poor. Both churches also opt for the poor and vilify those who oppress them. The poor are a sacrament of Christ's death and resurrection: the former signifying their suffering and the latter their liberation. Moreover, both churches emphasise the need for *praxis* in discipleship. Proclamation by itself is not sufficient: witness through action is peremptory. And the political dimension of building the Kingdom is also stressed by both Churches. Some political and economic structures build the Kingdom whilst others the anti-Kingdom. Lastly, both churches situate themselves in contexts of oppression so as to be authentic to Christ's example of 'opting for the poor'.

2.2.3 Gutierrez's use of Social Doctrine

As noted on page 48 above, the corpus of Catholic Social Doctrine comprises those magisterial documents initiated by Leo XIII in 1891 and culminating in John Paul II's *Centesimus Annus* in 1991. Gutierrez makes a number of points based on his utilisation of certain parts of this corpus.

Gutierrez's use of Social Doctrine emphasises the importance of:

1. Seeking liberation.
2. Pursuing integral liberation.
3. Promoting a liberating education.
4. Encouraging base-level ecclesial communities.

5. Not regarding Social Doctrine as a 'third way' between capitalism and communism.
6. Opting for the poor.
7. Determining the causes behind situations.
8. Differentiating between reformist and radical approaches.
9. Acknowledging the existence of classes.
10. Refraining from reliance on 'systematic class struggle'.
11. Accepting the right of labour unions to protect workers' legitimate interests.
12. Differentiating between communism and humane socialism.
13. Recalling the fact of the existence of social sin.

Gutierrez's use of Social Doctrine emphasises the importance of seeking liberation: "the perspective of liberation (which is opposed to developmentalism but not to development) undoubtedly brings greater depth and dynamism to the process in which poor countries are involved" (p. 184). Gutierrez quotes John Paul II in *Sollicitudo Rei Socialis*, 46: "liberation [is] the fundamental category and the first principle of action" (p. 184); and Paul VI in *Octagesima Adveniens*, 45: "today men yearn to *free* (Gutierrez's emphasis) themselves from need and dependence" (p. 187).

The importance of pursuing 'integral liberation' is also emphasised by Gutierrez's use of Social Doctrine. The notion of total liberation, according to Gutierrez, "was inspired by that of integral development that Paul VI set down in

Populorum Progressio, 21" (p. xxxviii). Gutierrez (p. xl) also quotes Paul VI again, this time from *Evangelii Nuntiandi*: 'liberation ... cannot be limited purely and simply to the economic, social, and cultural spheres but must concern the whole person in all dimensions'.

Gutierrez's use of Social Doctrine also emphasises the importance of promoting a liberating education. He notes that the Medellin document quotes *Populorum Progressio*'s advocacy of 'a liberating education'. Gutierrez notes that the Latin American bishops "see this as 'the key instrument for liberating the masses from all servitude'" (pp. 64-65).

The encouragement of 'base-level ecclesial communities' is also important in Gutierrez's use of Social Doctrine. He cites Paul VI's acknowledgment of them in *Evangelii Nuntiandi*, 58, as 'a real hope for the Church'. For Gutierrez they are "a manifestation of the presence of the church of the poor in Latin America" (p. xli).

Gutierrez's use of Social Doctrine, moreover, emphasises the importance of not regarding Social Doctrine as a 'third way' between capitalism and communism. Gutierrez seems to regard these two phenomena as manifestations of particular ideologies. Social Doctrine, for Gutierrez, on the other hand is a *theological discipline*. He avers that "the faith does indeed set down certain ethical requirements in making [political] choices, but the requirements do not entail a specific political programme" (p. 175). To illustrate his point, Gutierrez quotes John Paul II in *Sollicitudo Rei Socialis*, 41:

The Church's social doctrine is not a 'third way' between liberal capitalism and marxist collectivism, or even a possible alternative to other solutions less radically opposed to one another. Rather it constitutes a category of its own. [The social doctrine of the church] belongs to the field ... of theology and particularly of moral theology. (p. 175)

The importance of opting for the poor is also emphasised in Gutierrez's use of Social Doctrine. He highlights (p. xxvii) John Paul II's mention in *Sollicitudo Rei Socialis*, 42, of the option for the poor as a 'characteristic theme and guideline' of the magisterium in recent years. The option for the poor, according to John Paul II, is a 'special form of primacy in the exercise of Christian charity to which the whole tradition of the church bears witness'. According to Gutierrez, however, the concretisation of Social Doctrine will only occur with the witness of a poor Church:

Populorum Progressio is somewhat more concrete and clear [than *Gaudium et Spes*] with regard to various questions related to poverty. But it will remain for the Church on a continent of misery and injustice to give the theme of poverty its proper importance: the authenticity of the preaching of the Gospel message depends on [the Church's] witness [to become poor]. (p. 162)

Gutierrez's use of Social Doctrine, moreover, emphasises the importance of determining the causes behind situations:

A fundamental point has become clear: it is not enough to describe the situation; its *causes* must also be determined. Medellin, Puebla, and John Paul II in his encyclical on work and, more recently, on social concerns, as well as in other writings, have made a forceful analysis of these causes. (p. xxiii)

The importance of differentiating between reformist and radical approaches is also emphasised in Gutierrez's use of Social Doctrine. He claims that *Populorum Progressio* is a "transitional document" (p. 23). Even though it

denounces injustice, "ultimately it addresses itself to the great ones of this world urging them to carry out the necessary changes" (ibid). A liberationist approach would have encouraged the oppressed "to break with their present situation and take control of their own destiny" (ibid).

Gutierrez's use of Social Doctrine, furthermore, emphasises the importance of acknowledging the existence of classes. He quotes (p. 157) Pius XI in *Quadragesimo Anno*, 82, as saying that human society 'is founded on classes'. Moreover, Gutierrez (p. 158) quotes John Paul II in *Laborem Exercens* on the fact of the class struggle:

When we speak of opposition between labour and capital, we are not dealing only with abstract concepts or 'impersonal forces' operating in economic production. Behind both concepts there are persons, *living, actual persons*. (n. 14)

Consequently, Gutierrez's use of Social Doctrine emphasises the importance of refraining from reliance on 'systematic class struggle'. Gutierrez quotes (p. 249) Pius XI in *Quadragesimo Anno*, 114, where he claims that 'if the class struggle abstains from enmities and mutual hatred, it gradually *changes into an honest discussion* of differences founded on a desire for justice'. Gutierrez (p. 250) also notes John Paul II's distinction in *Laborem Exercens*, 11, between 'the real conflict between capital and labour' and 'a systematic class struggle'. Gutierrez points out that his own personal position reflects the former and not the latter (p. 250).

The importance of accepting the right of labour unions to protect workers' legitimate interests is also emphasised in Gutierrez's use of Social Doctrine.

Gutierrez points out that in *Laborem Exercens*, 8, John Paul II "acknowledges that the reaction of workers in the nineteenth century to the exploitation from which they suffered 'was justified from the point of view of social morality'" (p. 160).

Gutierrez also notes (pp. 250-251) that again in *Laborem Exercens* (n. 20) John Paul II respects the role which unions play in safeguarding 'the just rights of workers in accordance with their individual professions'.

Gutierrez's use of Social Doctrine also emphasises the importance of differentiating between communism and humane socialism. Gutierrez notes that "it is well known that Paul VI initiated a new attitude of openness orientated towards a better understanding of socialism" (p. 211). In *Octogesima*

Adveniens, 31, Paul VI distinguishes among:

the various levels of expression of socialism: a generous aspiration and a seeking for a more just society, historical movements with a political organisation and aim, and an ideology which claims to give a complete and self-sufficient picture of the human being. (p. 211)

The importance of recalling the fact of the existence of social sin is also emphasised in Gutierrez's use of Social Doctrine. He notes (p. 226) that John Paul II in *Sollicitudo Rei Socialis*, 36, laments that 'sin and structures of sin are categories seldom applied to the situation of the contemporary world'.

Summary

Gutierrez's use of Social Doctrine reflects the Radical approach outlined on pages 55-58 above, especially points 1, 2, 3, 4, and 6.

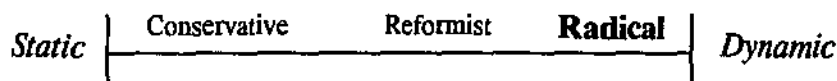


Figure 13: Gutierrez's Use of Social Doctrine

Gutierrez's use of Social Doctrine and the Radical approach both share an emphasis on investigating the causes of injustice and proposing radical change. They also stress the importance of an inductive approach to 'conscientization' through a 'liberative education' in the context of base-ecclesial communities. The exigency of the option for the poor is also shared by both approaches, founded upon the priority of 'people over things' or 'labour over capital'. This option for the poor will only be taken by a Church *of and from* the poor, not *on behalf of* the poor.

2.2.4 Gutierrez's use of Social Analysis

For liberationists, social analysis is not merely a noetic exercise, but is a "critical" (Boff, L, and Boff, C, 1984, p. 5) task conducted from 'the heart' and in praxical solidarity with the poor. Gutierrez's Social Analysis shows all the hallmarks of this liberationist approach.

Gutierrez's use of Social Analysis emphasises the importance of :

1. Not adopting a positivistic approach.
2. Adopting a 'hermeneutic of suspicion'.
3. Including praxis as essential in coming to an understanding of liberation.

4. Opting for the poor.
5. Accepting the right of the poor to be agents of their own liberation.
6. Recognising various types of poverty.
7. Recognising the 'double marginalisation' of poor women.
8. Adopting a 'utopian' perspective.
9. Rejecting economic determinism as a cause of social change.
10. Elucidating a nuanced theory of dependence.
11. Distinguishing between 'development' and 'liberation'.
12. Including personal and psychological factors within the concept of liberation.
13. Uncovering the causes of poverty and injustice.
14. Subjecting social relationships to class analysis.
15. Recognising the reality of social conflict and class conflict.
16. Rejecting, and exposing, the ideology of 'developmentalism'.
17. Rejecting, and exposing, neo-colonialism.
18. Rejecting capitalism in favour of humane socialism.
19. Not equating the unjust violence of the oppressors with the just violence of the oppressed.
20. Accepting democracy as a *sine qua non* of political participation.

Gutierrez's use of Social Analysis emphasises the importance of not adopting a positivistic approach. He rejects the Kantian dualism between 'fact' and 'value': "it is not possible to remain neutral in the face of poverty and the

resulting just claims of the poor" (p. 159). Moreover, to attempt such a "posture of neutrality" would mean "siding with the injustice and oppression in our midst" (ibid).

The importance of adopting a 'hermeneutic of suspicion' is also emphasised in Gutierrez's use of Social Analysis. In Latin America "one starts with a rejection of the existing situation, considered as fundamentally unjust and dehumanising" (p. 101). Gutierrez admits that this is a "negative vision" but nevertheless "the only one which allows us to go to the root of the problems" (ibid). Socio-economic structures "are in the service of the powerful and work against the weak of society" (p. xxx).

Gutierrez's use of Social Analysis also emphasises the importance of including praxis as essential in coming to an understanding of liberation: "if we are to face ... challenges in the right way, we must first see the real world without evasion, and we must be determined to change it" (p. 156).

The importance of opting for the poor is another important emphasis in Gutierrez's use of Social Analysis. Again, Gutierrez's understanding of the option for the poor is not a noetic exercise:

The struggle of those who reject racism and machismo ... as well as those who oppose the marginalisation of the elderly, children, and other 'unimportant' persons in our society, have made me see, for example, the importance of gestures and way of 'being with' that some may regard as having little political effectiveness. (p. xxx)

There has to be a "sharing of the life of the poor" because "love only exists among equals" (p. xxxi).

Gutierrez's use of Social Analysis also emphasises the importance of accepting the right of the poor to be agents of their own liberation. The oppressed people of Latin America need "to control their own destiny" (p. 64). Authentic liberation "has to be undertaken by the oppressed themselves" (p. 57). In this context, Gutierrez lauds the work of Paulo Freire (ibid).

The importance of recognising various types of poverty is also emphasised by Gutierrez's use of Social Analysis. The situation in Latin America, according to Gutierrez, "has caused many to place an almost exclusive emphasis on the social and economic aspect of poverty" (p. xxi). He adds that "this was a departure from the original insight" (ibid). However, he is still convinced that:

It is still necessary to call attention to this dimension of poverty if we are to do more than touch the surface of the real situation of the poor, but I also insist that we must be attentive to other aspects of poverty as well. (p. xxi)

For Gutierrez, the 'poor' person today is "the one margined from society" (p. 173).

Furthermore, Gutierrez's use of Social Analysis emphasises the importance of recognising the 'double marginalisation' of poor women. Gutierrez recalls (p. xx) the Puebla document's description of poor women as 'doubly oppressed and marginalised'. He makes the feminist point that "a growing number of persons are committed to the restoration of women's rights" (p. xxii).

The importance of adopting a 'utopian' perspective is also emphasised in Gutierrez's use of Social Analysis. He defines 'utopia' as "the historical plan for a qualitatively different society and to express the aspiration to establish new social

relations among human beings" (p. 135). For Gutierrez, utopia has three elements: "its relationship to historical reality, its verification in praxis, and its rational nature" (ibid). The relationship of utopia to historical reality involves, based on the insights of Paulo Freire, 'denunciation and annunciation'. The injustices of present reality must be denounced; moreover, utopia involves an annunciation of the possibilities of what could be. Secondly, and again being inspired by Freire, Gutierrez says that in between the two phases of denunciation and annunciation "is the time for building, the historical praxis" (p. 136). Moreover, says Gutierrez, "denunciation and annunciation can be achieved only *in* praxis" (ibid). And thirdly, "utopia belongs to the rational order". The latter, it seems for Gutierrez, is synonymous with "the creative imagination" (p. 137).

Gutierrez's use of Social Analysis also emphasises the importance of rejecting economic determinism as a cause of social change. It is "completely alien to the kind of social analysis that supplies a framework for the theology of liberation" (p. 249). For Gutierrez, social conflict or class struggle is not "the force that drives history or the law of history" (p. 250). There is a dialectic between the economic and the broader cultural context: "the economic dimension itself will take on a new character once we see things from the cultural point of view; the converse will also certainly be true" (p. xxv). Clearly Gutierrez is rejecting the post-Marxian version of 'dialectical materialism' which draws its main inspiration from Engel's *Anti-Duhring*.

The importance of elucidating a nuanced theory of dependence is also emphasised in Gutierrez's use of Social Analysis. Firstly, Gutierrez insists that

the argument that underdevelopment of poor countries is causally linked to the development of rich countries cannot be refuted: "the underdevelopment of the poor countries, as an overall social fact, appears in its true light: as the historical by-product of the development of other countries" (p. 51). However, he concedes that an argument based on an 'overall social fact' cannot give a total picture of specific situations; hence his nuance:

It is clear ... that the theory of dependence, which was so extensively used in the early years of our encounter with the Latin American world, is now an inadequate tool, because it does not take sufficient account of the internal dynamics of each country or of the vast dimensions of the world of the poor The socio-economic dimension is very important but we must go beyond it Diverse factors are making us aware of the different kinds of opposition and social conflict that exist in the modern world. (p. xxiv)

Gutierrez's use of Social Analysis, furthermore, emphasises the importance of distinguishing between 'development' and 'liberation'. "The struggle", for Gutierrez, is "to construct a just and fraternal society, where persons can live with dignity and be the agents of their own destiny" (p. xiv). According to Gutierrez "the term *development* does not well express these profound aspirations" whilst "liberation, on the other hand, seems to express them better" (ibid). Liberation "expresses the inescapable moment of radical change which is foreign to the ordinary use of the term *development*" (p. 17). Liberation involves "a much more integral and profound understanding of human existence and its historical future" (ibid). In fact, for Gutierrez, development is a 'sub-set' of liberation: "the issue of development does in fact find its true place in the more universal, profound, and radical perspective of liberation" (p. 24).

The importance of including personal and psychological factors within the concept of liberation is also emphasised in Gutierrez's use of Social Analysis. He notes that "modern human aspirations include not only liberation from *exterior* pressures which prevent fulfilment" (p. 20). People also seek "an interior liberation" (ibid). Gutierrez stresses the importance of "constructing a new society *and a new person* [italics added]" (ibid).

Gutierrez's use of Social Analysis emphasises also the importance of uncovering the causes of poverty and injustice. "It is not enough to describe the situation [of poverty]; its *causes* must also be determined" (p. xxiii). To do this, the tools of "structural analysis" (ibid) are invaluable. And to illustrate the pervasive motif of 'praxis' in Gutierrez's writings, he says that "to attack these deep causes is the indispensable prerequisite for radical change" (p. 31).

The importance also of subjecting social relationships to class analysis is emphasised in Gutierrez's use of Social Analysis. "Only a class analysis will enable us to see what is really involved in the opposition between oppressed countries and dominant peoples" (p. 54). The theory of dependence has to be "put within the framework of the worldwide class struggle" (ibid). Moreover, "political factors" (ibid) have to be taken into consideration as well as economic factors. "Autonomous Latin American development" is not possible "within the framework of the international capitalist system" (ibid).

Furthermore, Gutierrez's use of Social Analysis emphasises the importance of recognising the reality of social conflict and class conflict. "Social conflict—including one of its most acute forms: the struggle between social

classes—is a painful historical fact" (p. 157). "Racial groupings are discriminated against, classes exploited, cultures despised, and ... poor women are 'doubly oppressed and marginalised'" (ibid). However, "we are not encouraging conflict", according to Gutierrez, by "our active participation on the side of justice" (p. 159). By doing so, "we are trying to eliminate its deepest root, which is the absence of love" (ibid).

Fundamentally, Gutierrez's use of Social Analysis, emphasises the importance of rejecting, and exposing, the ideology of 'developmentalism'. For him, the latter is "synonymous with *reformism*" (p. 17). Reformism involves "timid measures, really ineffective in the long run and counter-productive to achieving a real transformation" (ibid). Developmentalist policies have "contributed to [the] consolidation ... of the prevailing economic system" (p. 50). For Gutierrez, developmentalism contributes towards dependency and "the establishment of a centre and a periphery" (p. 51). To say that developmentalism leads to autonomy and independence is an ideological distortion of the real processes at work which create "social imbalances, political tensions, and poverty for the many" (ibid).

Moreover, the importance of rejecting, and exposing, neo-colonialism is emphasised in Gutierrez's use of Social Analysis. The formal signs of colonialism are a thing of the past in Latin America. However, "the centres of decision-making are [still] to be found outside the continent; it follows that the Latin American countries are being kept in a condition of neo-colonialism" (p. 64).

Domination is still being exercised by "the great capitalist countries, and especially by the most powerful, the United States of America" (p. 54).

Gutierrez's use of Social Analysis also emphasises the importance of rejecting capitalism in favour of human socialism:

Only a radical break from the status quo, that is, a profound transformation of the private property system, access to power of the exploited class, and a social revolution that would break this dependence would allow for the change to a new society, a socialist society. (p. 17)

On this point, Gutierrez (p. 67) gains solace from a document addressed by the Peruvian bishops to the Bishops' Synod in Rome. This document calls on the Church to support governments 'which are trying to implant more just and human societies in their countries' and searching 'for their own road toward a socialist society'.

Furthermore, the importance of not equating the unjust violence of the oppressors with the just violence of the oppressed is emphasised in Gutierrez's use of Social Analysis. He quotes (p. 64) from a document issued by a group of Latin American clergy: "in considering the problem of violence in Latin America, let us by all means avoid equating the *unjust violence* of the oppressors ... with the *just violence* of the oppressed". Writing specifically about Peru in the early nineteen-nineties, he says that "life ... is marked by a hellish cycle of different kinds of [unjustifiable] violence" (1991, p. 62). According to Gutierrez, "the most murderous kind of violence ... is ... 'institutionalised', because it is even accepted as the legal order" (ibid). Secondly, there is the violence inflicted by terrorists, and thirdly, "the quest for vengeance" (1991, p. 63). Whilst these are

all categories of unjustifiable violence, "disdainful neutrality" (ibid) between them, and in face of them, should be avoided. "Friends of life" will be "present where the forces opposed to the reign of love and justice are every day aggressively violating the most elementary human rights" (ibid).

Gutierrez's use of Social Analysis also emphasises the importance of accepting democracy as a *sine qua non* of political participation. Freedom and democratic participation "are inalienable rights of the human person; these matters are therefore of primordial importance for those in Latin America who are thinking of the construction of a new society" (p. 186).

Summary

Gutierrez's use of Social Analysis reflects all seven of the characteristics of the Radical approach to Social Doctrine and Social Analysis (see pages 55-58 above).

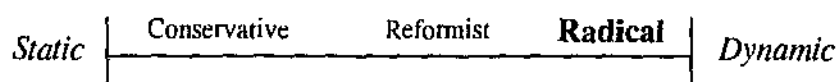


Figure 14: Gutierrez's Use of Social Analysis

Both approaches stress the importance of investigating the causes of social injustice and making recommendations for structural change. They also stress the centrality of 'knowing' occurring by way of listening to those 'on the underside of history'. Freire's 'pedagogy of the oppressed' is clearly a great inspiration to both

approaches. The Radical approach and Gutierrez also forge a strong and inseparable causal link between the opulence of the rich and the poverty of the indigent: the latter is *caused* by the former. Both approaches, moreover, do not equate 'state violence' and the defensive, not mindless, violence resorted to by the oppressed which is directed at the murderous state and its henchmen. Killing in self-defence is clearly not on a par, in both approaches, with unjustifiable 'state terrorism' and modern-day 'pogroms'. Both approaches, also, clearly value labour over capital. Capital has been usurped into the hands of a ruling class and is used to keep labour subservient to the interests of oligarchy. And lastly, for both approaches, praxis as a means of 'knowing' is *a priori*. Social Analysis cannot occur simply in an intellectual 'ivory tower'. If 'the owl of Minerva', as Hegel said, 'flies out at dusk', then praxis occurs during the hours of daylight.

2.2.5 *Gutierrez's Inter-relationship between Theology and Social Analysis*

As illustrated below, Gutierrez's epistemology postulates a profound unity between the 'sacred' and the 'profane'. Furthermore his epistemology is not merely a cognitive pursuit but also involves understanding being achieved through praxis.

Gutierrez's epistemology:

1. Regards the terms 'liberation in Christ' and 'salvation in Christ' as synonymous.

2. Distinguishes in theory between three levels of an 'integral' liberation.
3. Posits 'liberation from oppressive socio-economic structures' as the first level of liberation.
4. Posits 'personal transformation' as the second level of liberation.
5. Posits 'liberation from sin' as the third level of liberation.
6. Utilises the three levels of liberation to counteract reductionisms and dualisms.
7. Highlights the challenge of God's liberating gratuitousness.
8. Depicts God's gratuitous preference for the poor as a 'messianic inversion'.
9. Recognises an *aporia* between the exigencies of showing universal love and opting for the poor.
10. Understands that historical liberations will be fulfilled at the end of time.
11. Regards the 'Christ-event' as the fulfilment of the 'Exodus-event'.
12. Concurs with Medellín's understanding of the three forms of poverty.
13. Posits 'involuntary material poverty' as an unacceptable form of poverty.
14. Posits 'humility before God' as a righteous form of poverty.
15. Posits 'voluntary material poverty' as a righteous form of poverty.
16. Is imbued with a Gospel spirituality.
17. Posits 'conversion' as one dimension of a Gospel spirituality.

18. Posits a 'sense of gratuitousness' as another dimension of a Gospel spirituality.
19. Posits 'Christian joy' as another dimension of a Gospel spirituality.
20. Involves a two-step theological method, the first of which has priority in order of sequence; the second has priority in order of judgement.
21. Posits 'Christian praxis' as the first step of his method.
22. Posits 'critical reflection in the light of the Word' as the second step of his method.
23. Involves a different approach to the Theology of Hope.
24. Involves a different approach to Political Theology.
25. Involves a different approach to the Theology of Revolution.

Gutierrez's epistemology regards the terms 'liberation in Christ' and 'salvation in Christ' as synonymous. "Liberation theology [speaks] of salvation in Christ in terms of liberation" (p. xxxvii). This is due to "the historical process in which Latin America has been involved, and the experiences of many Christians in this process" (ibid). For Gutierrez, "the message ... at the heart of biblical revelation, and the profound longing of the Latin American peoples" leads liberation theology "to speak of liberation in Christ and to make this the essential content of evangelisation" (p. xxxviii). Salvation, therefore, is not 'more important' than liberation in a dualistic sense. They are synonymous in the sense of the hypostatic union of the Incarnation.

Gutierrez's epistemology also distinguishes in theory between three levels of an 'integral' liberation. The "new historical era [is] to be characterised by a radical aspiration for integral liberation" (p. xvii). An "integral [liberation] is the central theme of evangelisation" (p. xl). For Gutierrez, liberation from oppressive socio-economic structures is the first level of liberation: "first, there is liberation from social situations of oppression and marginalisation that force many ... to live in conditions contrary to God's will for their life" (p. xxxviii).

Furthermore, Gutierrez's epistemology posits 'personal transformation' as the second level of liberation. "Also needed is a personal transformation by which we live with profound inner freedom in the face of every kind of servitude" (p. xxxviii). This emphasis helps avoid "the narrow approach taken to liberation when only two levels, the political and the religious, are distinguished" (p. xl). For Gutierrez, this second level of liberation is the "humblest level" (ibid).

And thirdly, Gutierrez's epistemology posits 'liberation from sin' as the remaining level of liberation. This level "attacks the deepest root of all servitude; for sin is the breaking of friendship with God and with other human beings" (p. xxxviii). Sin is manifest in "oppressive structures, in the exploitation of humans by humans" (p. 103). Sin is, furthermore, "the fundamental alienation, the root of a situation of injustice and exploitation" (ibid). It demands a "radical liberation, which in turn necessarily implies a political liberation" (ibid). Essentially, for Gutierrez, authentic liberation does not occur in one level *in isolation from* the other levels. There is always a dialectic between them.

Gutierrez, moreover, utilises this three-fold model of integral liberation to counteract reductionisms and dualisms. He avers that "a poorly understood spiritualisation has often made us forget the human consequences of the eschatological promises and the power to transform unjust social structures which they imply" (p. 97). Two pit-falls need to be avoided:

First, *idealist* or *spiritualist* approaches, which are nothing but ways of evading a harsh and demanding reality, and second, shallow analyses and programs of short-term effect initiated under the pretext of meeting immediate needs. (p. 25)

Gutierrez's epistemology also highlights the challenge of God's liberating gratuitousness: "we cannot separate our discourse about God from the historical process of liberation" (p. xviii). Gutierrez (p. 69) quotes the Medellin document where the Latin American bishops describe God as 'a liberating God who liberates slaves ... causes empires to fall and raises up the oppressed'. By "basing themselves on" (p. 111) this model of God's liberation, Christians will "encounter ... God in concrete actions towards others, especially the poor" (ibid). And furthermore, God's gratuitous love eschews "all purely external worship" (ibid).

Gutierrez's epistemology, moreover, depicts God's gratuitous preference for the poor as a 'messianic inversion'. "The poor [are] privileged members of the reign of God" (p. xviii). This is a central motif of "the entire bible" (p. xxvii). Commitment to the poor, for Christians, is not based ultimately on social analysis, human compassion, or our own direct experience of poverty. As Christians, however, "our commitment is grounded, in the final analysis, in the

God of our faith" (p. xxvii). "In [God's] eyes, the last are first [and] God's ways are not ours" (p. xxviii).

For Gutierrez, additionally, there is an *aporia* between the exigencies of showing universal love and opting for the poor. To maintain both in creative tension is "the great challenge" (p. xxvi). Most importantly, "to focus exclusively on the one or the other is to mutilate the Christian message" (ibid). Paradoxically, the option for the poor "is an attempt to proclaim the universality of God's love" (p. xxv). If we do not take the preferential option for the poor we are not showing God's universal love. For Gutierrez, there is a symbiotic, umbilical relationship between the two. The Gospel, Gutierrez recalls, "requires that we love even our enemies" (p. 160). However, because we regard someone as an adversary "does not excuse us from loving them" (ibid). As human beings, "they are loved by God and are constantly being called to conversion" (ibid).

Gutierrez's epistemology, also, understands that historical liberations will be fulfilled at the end of time. "The struggle for a just world in which there is no oppression, servitude, or alienated work will signify the coming of the Kingdom" (p. 97). Moreover, for Gutierrez:

The Kingdom is *already* present in history, *but* it does not reach its complete fulfilment therein. Its presence already produces effects, but these are 'not *the* coming of the Kingdom, not *all* of salvation'; they are anticipations of a completion that will be realised only beyond history. (p. 227)

Gutierrez's epistemology, furthermore, regards the 'Chris-event' as the fulfilment of the 'Exodus-event'. He quotes Casalis (p. 89) as saying that 'the heart of the Old Testament is the exodus from the servitude of Egypt and the

journey towards the promised land'. However, "the hope of the people of God is ... to march forward towards a new city, a human and comradely city whose heart is Christ" (ibid).

Gutierrez's epistemology, also, concurs with Medellin's understanding of the three forms of poverty. There is:

Real poverty as an evil—that is something that God does not want; spiritual poverty, in the sense of a readiness to do God's will; and solidarity with the poor, along with protest against the conditions under which they suffer. (p. xxv)

Gutierrez's epistemology, therefore, posits 'involuntary material poverty' as an unacceptable form of poverty. Gutierrez defines "material poverty" as "the lack of economic goods necessary for a human life worthy of the name" (p. 163). In the Bible he notes that involuntary material poverty is a "scandalous condition inimical to human dignity, and therefore contrary to the will of God" (p. 165). Gutierrez, furthermore, discounts a fatalistic understanding, and acceptance, of involuntary material poverty: "poverty is not caused by fate; it is caused by the actions of those whom the prophet condemns" (p. 166). There are poor, he adds, "because some are victims of others" (ibid).

Gutierrez, however, posits 'humility before God' as a righteous form of poverty. He calls this a "second line of thinking" (p. 169) concerning poverty in the Bible. In this sense, poverty is (quoting Medellin) 'the ability to welcome God, an openness to God, a willingness to be used by God, a humility before God' (ibid). Poverty in this sense, therefore, is opposed to pride and self-sufficiency. On the other hand, "it is synonymous with faith, with abandonment

and trust in the Lord" (ibid). This "spiritual poverty" finds its "highest expression in the Beatitudes" (p. 170). Moreover, for Gutierrez, the poverty which is 'blessed' in Matthew's Gospel "has no direct relationship to wealth ... It means to have no other sustenance than the will of God" (ibid).

'Voluntary material poverty', furthermore, is a third form of poverty according to Gutierrez. Like 'humility before God', it is a righteous form of poverty. This third form of poverty is based on "a commitment of solidarity and protest [It] is an act of love and liberation. It has a redemptive value" (p. 171). Gutierrez admonishes, however, that this form of poverty "is not a question of idealising poverty, but rather of taking it on as it is—an evil—to protest against it and to struggle to abolish it" (ibid). It is not lived for its own sake, "but rather as an authentic imitation of Christ" (p. 172). Moreover, Gutierrez notes that "there are emerging new ways of living poverty which are different from the classic 'renunciation of the goods of this world'" (p. 173).

Gutierrez's epistemology, moreover, is imbued with a 'Gospel spirituality'.

For him, theological categories by themselves are insufficient:

We need a vital attitude, all-embracing and synthesizing, informing the totality as well as every detail of our lives; we need a 'spirituality' A spirituality is a concrete manner, inspired by the Spirit, of living the Gospel. (p. 117)

For Gutierrez, the Magnificat expresses best the spirituality of liberation.

Mary's "thanksgiving and joy are closely linked to the action of God who liberates the oppressed and humbles the powerful" (p. 120). The spirituality of "the anawim" (ibid) is a model for the spirituality of liberation.

Gutierrez's 'Gospel spirituality', furthermore, has three dimensions: conversion; a sense of gratuitousness; and Christian joy. Conversion means "a radical transformation of ourselves" (p. 118), to live like Christ, to "know and experience" the situation of "the oppressed person, the exploited social class, the despised ethnic group, the dominated country" (ibid). By doing so we are converting towards Christ because he "is present in exploited and alienated persons" (ibid). Moreover, "to be converted is to know and experience the fact that, contrary to the laws of physics, we can stand straight, according to the Gospel, only when our centre of gravity is outside ourselves" (p. 118).

Gutierrez calls his second dimension of a 'Gospel spirituality' a 'sense of gratuitousness'. The basis for this is prayer which is our response to God's gratuitous love. Prayer, or "this 'leisure' action, this 'wasted' time, reminds us that the Lord is beyond the categories of useful and useless" (p. 119). However, prayer for Gutierrez is not "a withdrawn and pious attitude" (ibid). We have to find "the way to real prayer, not evasion" (ibid). For Gutierrez, 'real prayer' cannot be divorced from the other dimensions of a 'Gospel spirituality'.

Gutierrez's third dimension of his 'Gospel spirituality' is the exigency of 'Christian joy'. However, he adds that this 'joy' is not oblivious to the suffering of the oppressed: "this joy ought not to lessen our commitment to those who live in an unjust world" (p. 119). The first two dimensions of his 'Gospel spirituality', conversion and gratuitousness, "are the source of Christian joy" (ibid). For Gutierrez, Christian joy is expressed fundamentally in the celebration of the Eucharist: "this is why we celebrate our joy in the present by recalling the

passover of the Lord" (ibid). For him, this dimension ensures that the "community" (p. 120) aspect of a 'Gospel spirituality' is not forgotten. In fact, Gutierrez's spirituality mirrors his three-dimensional understanding of an 'integral' liberation (see page 117 above). For both his 'integral liberation' and 'Gospel spirituality', the first dimension is based on praxis, the second on the individual response, and the third on the community response.

Gutierrez's epistemology, furthermore, is characterised by a two-step theological method, the first of which has priority in order of sequence; the second has priority in order of judgement. His method is summarised in his statement (p. xxix) that "liberation theology is a critical reflection on Christian praxis in the light of the word of God". Prayer and commitment is the first stage; reading "this complex praxis in the light of God's word" (p. xxxiv) is the second. However, Gutierrez warns that:

The ultimate norms of judgement come from the revealed truth that we accept by faith and not from praxis itself (p. xxxiv)
Orthodoxy and orthopraxis are related each to the other; each feeds the other. If we limit ourselves to one, we reject both
[However] the ultimate criteria for judgement come from revelation, not from praxis itself. (p. 180)

Regarding Gutierrez's first, or 'Christian praxis', step of his method, he delineates (pp. 7-9) four dimensions. Firstly, we must read, and listen to, the *signs of the times*. Secondly, we must "understand the internal logic of an action through which persons seek fulfilment by constantly transcending themselves". With Baum, Gutierrez here is drawing on the Blondelian insights into the nature of humanity's capacity to overcome adversity. Moreover, for Gutierrez, this

adversity is manifested primarily in the class struggle in which the poor are engaged. Thirdly, Gutierrez points to the importance of *Marx's insight into praxis*, i.e. the latter's Eleventh Thesis on Feuerbach. And lastly, Gutierrez stresses the *eschatological dimension* in theology which has been rediscovered and illuminates "the central role of historical praxis" (p. 8).

Gutierrez's epistemology, furthermore, posits 'critical reflection in the light of the Word' as the second step of his method. This is reminiscent of Hegel's famous dictum that 'the owl of Minerva flies out at dusk'. True comprehension, therefore, comes afterwards; praxis comes first:

The historical womb from which liberation theology has emerged is the life of the poor and, in particular, of the Christian communities that have arisen within the bosom of the present-day Latin American church. This experience is the setting in which liberation theology tries to read the word of God. (p. xxxiii)

For Gutierrez, "theological work proper begins when we try to interpret this reality in the light of Christian revelation" (p. xxv).

Gutierrez's epistemology, moreover, involves a different approach to the Theology of Hope, the latter being personified in the pre-*Crucified God* phase of Jurgen Moltmann. In the opinion of Gutierrez, Moltmann's position puts too much emphasis on the role of the *future*. By doing so "one is liberated from the narrow limits of the present and can think and act completely in terms of what is to come" (p. 124). Moltmann, therefore, "has difficulty finding a vocabulary both sufficiently rooted in human concrete historical experience, in an oppressed and exploited present, and yet abounding in potentialities" (ibid). Gutierrez warns that Moltmann's 'Christianity of the Future' "runs the risk of neglecting a miserable

and unjust present and the struggle for liberation" (ibid). And moreover for Gutierrez, Moltmann "would give the impression that he does not keep sufficiently in mind human participation in human liberation" (p. 221).

Gutierrez's epistemology, moreover, involves a different approach to Metz's Political Theology. Metz suffers from "a certain inadequacy in his analyses of the contemporary political situation" (p. 129). For Gutierrez, Metz treats the political sphere in an "abstract" fashion. Somewhat patronisingly Gutierrez adds that "the analyses of political theology would have much to gain from the contribution of the social sciences" (ibid). But most importantly, Gutierrez disapproves of Metz's understanding of the 'eschatological proviso'. In Metz's writings, "the [role of the] 'eschatological proviso' ... is to stress the 'provisional' character of 'every historical real status of society'" (p. 128). According to this theory, Gutierrez objects, both capitalism and socialism are equi-distant from the Kingdom of God by virtue of their *historicity*. For Gutierrez, socialism is in closer proximity to the Kingdom and, in fact, capitalism is an expression of the anti-Kingdom.

Gutierrez's epistemology, furthermore, involves a different approach to the Theology of Revolution. The latter is inspired, according to Gutierrez, by the political forces *which Jesus rejected*, i.e. the Zealots. For Gutierrez:

These approaches easily tended to belittle the theological and political questions involved. They also ran the risk—not withstanding the intention of their initiators—of 'baptising' and in the long run impeding the revolution Here we are far from the theology of revolution. Our attempt at theological reflection moves within another frame of reference. (p. 242)

Summary

Of the five basic epistemological approaches described on pages 61-62 above, Gutierrez's resembles very clearly the Inductive approach.

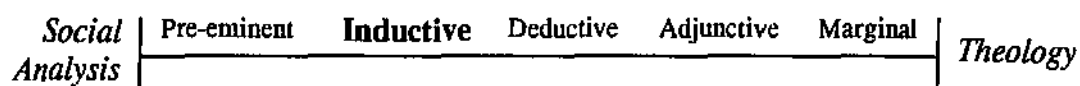


Figure 15: Gutierrez's Epistemology

He begins with Christian praxis in the concrete situations of poverty and oppression and regards 'critical reflection in the light of the word of God' as a 'second moment'. Throughout, the 'eschatological promises' are present in history, but will reach their fullness at the end of time.

Table 3 overleaf summarises Gutierrez's position regarding the disciplines.

Table 3: Gutierrez's Approach to the Disciplines

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of					
Liberating		✓			
Transforming					
Above					
In Paradox					
Against					

1.2 ECCLESIOLOGY

Of					
Liberating		✓			
Transforming					
Above					
In Paradox					
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist					
Radical		✓			

2 SOCIAL ANALYSIS

Conservative					
Reformist					
Radical		✓			

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive		✓			
Deductive					
Adjunctive					
Marginal					

2.3 Political Theology

Neil Ormerod (1990, p. 117) defines Political Theology as "a theology of the polis, a theology which examines social structures, cultural movements, economic philosophies in the penetrating light of the gospel".

According to Richard P McBrien (1981) the themes contained in the 'political theology' of Jurgen Moltmann "were taken over into Catholic theology by Johannes Metz in particular" (p. 973). Metz (cited in Gutierrez, 1983, p. 183), says that Political Theology is "an attempt to express the eschatological message of Christianity in relation to the modern era as a function of critico-practical reason."

Jon Sobrino (1985), in an attempt to differentiate between Liberation theology and Political theology, says that the latter is "abstract; that is, it remains a matter of thinking rather than doing" (p. 341). Moreover, according to Sobrino (1985, p. 15), Liberation theology's utilisation of Marx's Eleventh Thesis on Feuerbach ('philosophers have only interpreted the world; the point is to change it!') underscores one of its main differences with Political theology (p. 15). Political theology is still in dialogue with the "first moment" of the Enlightenment (Kant and the 'subject'); for liberation theology this is *passe* and it is *acting on* the implications of the "second moment", represented by Marx (p. 11). For her part, Rebecca Chopp (1986) notes that:

In the first stage of Metz's work Christians imitated Christ by accepting the world, and in the second stage they imitated Christ by criticising the world In the third stage of Metz's work, Christians imitate Christ through the acceptance of suffering and through a praxis of interruption and conversion. (p. 78)

Chopp notes, furthermore, that the first two stages are represented in Metz (1969) and the third in Metz (1980). Metz's first ('secularisation') stage (Part 1 of Metz 1969) is so similar to Baum's Theology of Immanence that I will focus on Parts 2 and 3 of Metz (1969), i.e. the second stage referred to by Chopp above, as representative, for the purposes of this thesis, of Political Theology. As noted earlier (see page 9 above), his third stage has been accepted by Liberation theologians as being very close to their approach; therefore I will not focus on Metz (1980) in an attempt to adumbrate the characteristics of Political Theology. Hence the references below are to Parts 2 and 3 of Metz (1969).

2.3.1 Metz's Christology

In *Theology of the World* (1969), Metz's Christ:

1. Focuses on the importance of the future.
2. Both affirms and overcomes the world.
3. Stresses the responsibility of 'innovating' the world.
4. Challenges socio-political reality.
5. Regards the exigency of peace-making as universal.

Metz's Christ focuses on the importance of the future: "the Christ-event intensifies [the] orientation toward the not yet realised future" (p. 89). The New Testament is "centred on hope—a creative expectancy—as the very essence of Christian existence" (ibid).

Furthermore, Metz's Christ both affirms and overcomes the world:

[The] Christian renunciation of the world has its origins in the spirit of biblical hope It is the imitation of Christ at the hour of his crucifixion. This hour represents the singular affirmation of the world *and* the overcoming of the world. (p. 93)

The crucified Christ, moreover, is "the unique model of world affirmation and conquest, who in his love for the world both affirmed it and suffered for it" (pp. 102-103). Christ is "the servant figure of responsibility of the world [who also] overcomes the world" (p. 115). Humankind imitates the unconditional involvement of God by "letting itself be drawn into the *descensus* of God, into the descent of his love to the last of his brothers" (p. 104). For Metz, Jesus' parables "are parables of the Kingdom of God but, *at the same time*, they instruct us in a renewed critical relationship to our world" (p. 115).

Metz's Christ, also, stresses the responsibility of 'innovating' the world. Therefore, the Christian mission "achieves its future in so far as the Christian alters and 'innovates' the world toward that future of God which is definitely promised to us in the resurrection of Jesus Christ" (p. 89).

This 'innovating' responsibility, moreover, leads Metz's Christ to challenge socio-political reality. Jesus' mission "forced [him] into a moral conflict with the public powers of his time" (p. 113). His cross is not found "in the intimacy of the individual, personal heart, nor in the sanctuary of a purely religious devotion" (ibid). The "scandal and the promise" of this salvation "are public matters" (ibid).

Metz's Christ, moreover, regards the exigency of peace-making as universal: "peace, founded in the cross of Christ, is not the private possession of a group, nor of a religion" (p. 137).

Summary

Metz's Christology reflects Niebuhr's 'Christ the Transformer of Culture' (see pages 22-24 above), especially Niebuhr's points 1, 3, 4, and 6.

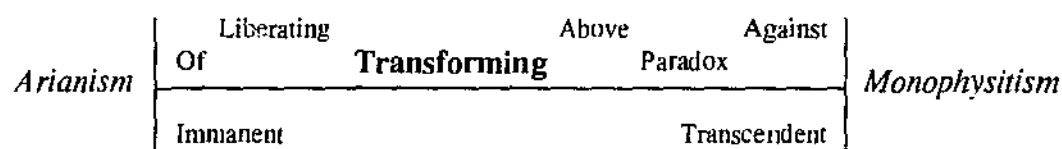


Figure 16: Metz's Christology

Both Christs have a positive attitude towards the world, yet readily admit that it needs 'regeneration' (Niebuhr) and 'innovation' (Metz). Both Christs also stress the urgency of an active human response to creation and the avoidance of compartmentalising the private and public Christian responses. Both Christs also promote the universality of salvation which is not restricted to those who explicitly profess faith in Jesus Christ.

2.3.2 Metz's Ecclesiology

Metz's Church:

1. Is open to the world.
2. Hopes in the future.
3. Is not a 'ghetto' church.
4. Is an institution of 'critical liberty'.
5. Is composed of an internal 'critical public opinion'.
6. Cooperates with non-Christians.
7. Adopts a 'negative, critical attitude' when collaborating with non-Christians.
8. Regards its institutionalised critical role as essential.
9. Has a 'critical liberating task' *vis-a-vis* society.
10. Posits the promotion of Christian love as an essential critical task.
11. Avoids promulgating a system of Social Doctrine.
12. Promotes peace and forgiveness.
13. Is the advocate of the 'poor'.

Metz's church is open to the world. Whilst admiring "the progress made by the Second Vatican Council, we should not overlook its limitations and its contingent character" (p. 81). The Council, according to Metz, reflected a "narcissistic" church, "looking into a mirror, rather than through an open window into the world" (ibid). The Church "hopes not only in itself, but [also] in the world" (p. 92).

Metz's church also hopes in the future. Both the natural future of the world and the supernatural future of the church "converge in our relationship to the future" (p. 91). The decisive relationship between the church and the world "is not spatial but temporal" (p. 94). The church's hope is not in itself: "it is rather a hope in the Kingdom of God as the future of the world" (ibid).

Moreover, Metz's church is not a 'ghetto' church: "any separation of Church and State leading to a ghetto or to a micro-society is fatal" (p. 96). The "*terminus a quo*" of the Christian mission "should be the secular society" (ibid). The "osmotic pressure" (ibid) of Christian hope should be exerted on this society. Metz's church, therefore, is drastically self-critical in regard to its mission:

The various institutions of Christianity find their legitimation and also their criterion in their eschatological mission. Wherever these institutions serve Christianity's self-protection more than its venture forward, then the bastions of these institutions should be dismantled. (p. 96)

Metz's church, furthermore, is an institution of 'critical liberty'. Reminiscent of Kant, Metz says that the church must "establish herself as the institution of critical liberty, in the face of society and its absolute and self-sufficient claims" (p. 116). This "socio-critical function", moreover, also benefits the church itself:

The socio-critical function brings about a change in the Church herself. Ultimately, indeed, its objective is a *new self-understanding* of the Church and a *transformation of her institutional attitudes towards modern society*. (p. 120)

Metz's church, to enable it to be an institution of 'critical liberty', is composed, moreover, of an internal 'critical public opinion'. The credibility of

church criticism of society is predicated on a "*critical public opinion within the Church herself*" (p. 121).

Furthermore, Metz's church cooperates with non-Christians. In practice, he implies that there are difficulties but "on the basis of the Church's critical function with regard to society ... co-operation with other non-Christian institutions and groups is possible in principle" (p. 123).

This collaboration, however, necessitates for Metz's church a 'negative, critical attitude':

The basis of such a cooperation between Christians and non-Christians ... cannot primarily be a positive determination of ... a definite objective opinion of what the future free society of men will be Therefore, of the afore-mentioned cooperation, there is a negative, critical attitude and experience to which we should pay our chief attention. (p. 123)

Pragmatically, Metz's church utilises this 'negative critical attitude' to build "consensus ... against the dread and terror of no freedom and no justice" (p. 124).

Metz's church, moreover, regards its institutionalised critical role as peremptory. The post-Enlightenment "social criticism ... is again, in a special form, in need of an institution" (p. 133).

Therefore, Metz's church has a 'critical liberating task' *vis-a-vis* society. Church is not a reality "beside or over ... societal reality; rather it is an institution *within* it, criticising it, having a critical liberating task in regard to it" (p. 115). For Metz, the church's 'liberating task' has three functions. Firstly, "to protect the individual against being taken as a number on a human-progress-computer-card" (p. 117). Secondly, to remind society of the 'eschatological proviso':

"there is no subject of universal history one can point to in this world" (p. 118).

And thirdly, the church "must mobilise that critical potency that lies in her central tradition of Christian love" (p. 118).

Consequently, Metz's church posits the promotion of Christian love as an essential critical task. Love is "a determined criticism of pure power [which] obliges us to love our enemies and to passionately stand up and fight whenever and wherever man [is] being treated contemptuously by man" (p. 120). Moreover, love "points it [in the] direction [of] actions of a *revolutionary character*" (ibid).

As a corollary, therefore, of Metz's church's 'negative critical attitude', it avoids promulgating a system of Social Doctrine. "The Church's task ... is not the elaboration of a system of social doctrine, but of social criticism" (p. 123).

The church has to adapt itself to a pluralistic milieu:

Socio-political pronouncements [by the Church] bring to life new, non-theological resources Assertions founded on such data cannot be expressed simply as a doctrine. The courage is needed to formulate hypotheses suitable to contingent situations. Directives have to be issued which are neither weak and vague suggestions nor doctrinal-dogmatic teachings. (p. 121)

Metz's church, also, promotes peace and forgiveness. "The Church is there for the sake of ... peace, not the other way round" (p. 137). It must "take a creative part in the social and political work of peace" (ibid). Furthermore, it "must constantly risk the scandal of being ready to make reconciliation" (p. 140). The church must "take the first step, again and again, seventy times seven" (ibid).

And Metz's church, moreover, is the advocate of the 'poor'. For Metz's church, the concept of 'the poor' is somewhat nebulous. The Christian community "must become the advocate of the poor and oppressed, who are 'poor' precisely because they cannot be defined by the value of their position in the so-called progress of mankind" (p. 150).

Summary

Metz's Ecclesiology exhibits mainly the characteristics of Niebuhr's 'Church as Transformer of Culture' type (see pages 41-42 above), especially Niebuhr's points 1, 3, 4, and 6.

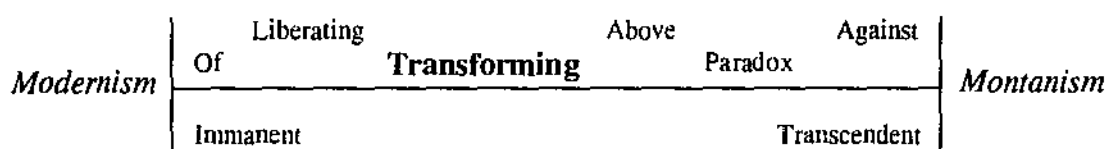


Figure 17: Metz's Ecclesiology

Both churches encourage involvement in the world but, at the same time, do not totally affirm culture in its present state or at a particular moment in time (cf Metz's 'eschatological proviso'). Both churches moreover, emphasise the exigency of active involvement in transforming the world through criticism of injustice and manifesting love. The doctrine of universal salvation is shared by both churches, as is the concomitant understanding of the need for an institutional church which, however, must be totally open to the world. Both churches,

however, share an ambivalence towards effective structural change. Whilst Metz, for example, cites Marx (p. 133) and advocates "actions of a *revolutionary character*" (p. 120), he fails to explicate this even in a rudimentary way. On this point, Metz's church, in the eyes of liberation theology, could be charged with the first clause of Marx's Eleventh Thesis on Feuerbach.

2.3.3 *Metz's use of Social Doctrine*

As noted above in point 11 of Metz's ecclesiology, he does not regard it worthwhile for the Church to expound a corpus of Social Doctrine. He appears to prefer a 'critical hermeneutical' approach in favour of an attempt to do exegesis. "Christian social criticism", he says, "seems to me to be the primary form of Christian social teaching" (Metz, 1969, p. 154).

Metz's only explicit (1969) references to Catholic Social Doctrine are to Paul VI's *Populorum Progressio*:

The encyclical *Populorum Progressio* ... sees peace as a problem and a task where "development" is required (84, 87). And this encyclical contains the Pope's thanks to all those nations in which "military service can be replaced at least in part by social service or some other kind of service". (p. 139)

Whilst this quotation reflects the Reformist approach to Social Doctrine (see pages 53-55 above), Metz's paucity of references to Social Doctrine warrants him, for the purposes of this thesis, not to be placed in this, or any other, category for this discipline.

2.3.4 Metz's use of Social Analysis

Metz's use of Social Analysis is minimal, a point to which Gustavo Gutierrez has drawn attention (see page 125 above).

Metz's use of Social Analysis:

1. Is dominated by a 'future' perspective.
2. Stresses the *phenomenon* of conflict rather than an analysis of its causes.
3. Regards problems in the world as 'dysfunctions'.

Metz's use of Social Analysis is dominated by a 'future' perspective. "The modern man's understanding of the world is fundamentally oriented towards the future" (p. 83). People "of this era are attracted and fascinated *only* by the future, i.e. by that which has never been" (ibid).

Furthermore, Metz's use of Social Analysis stresses the *phenomenon* of conflict rather than an analysis of its causes. For example, Metz *describes* the ideal of peace without analysing any factors which are likely to undermine it: "the work of peace can aim not at eliminating, but at transforming and gradually humanising conflicts" (p. 139). According to Metz, this "realistic attitude towards peace helps us then to criticise war passionately and to prevent it from arising" (ibid).

Thirdly, Metz's use of Social Analysis regards problems in the world as 'disfunctions'. These problems are "famine due to overpopulation, extreme

contrast in economic conditions, educational opportunities, epidemic illnesses, and so forth" (p. 155).

It should be noted that in this quote famine is due to 'overpopulation' and not exploitation; the focus is on the *contrast* between differing economic conditions and not their underlying causes; and the citation of 'educational opportunities' as the implicit panacea for poverty.

Summary

Metz's use of Social Analysis reflects the Reformist emphasis (see pages 53-55 above), especially points 1, 2, and 4.



Figure 18: Metz's Use of Social Analysis

Both approaches share an emphasis on functionalist change rather than structural overhaul. Moreover, both approaches promote a deductive rather than an inductive methodology (cf Metz's emphasis on the *future* rather than the *present*). And, thirdly, both approaches reflect the view that disadvantaged groups or areas are *lagging behind* more advanced neighbours rather than being kept in a position of *dependence*.

2.3.5 Metz's Inter-relationship between Theology and Social Analysis

Metz's epistemology:

1. Stresses the importance of the future over the present and past.
2. Downplays, accordingly, the importance of tradition.
3. Justifies the stress upon the future on his understanding of the 'eschatological promises' of God.
4. Reduces faith and love to hope.
5. Allocates two critical tasks to 'political theology'.
6. Posits the 'deprivatisation of theology' as the first critical task of political theology.
7. Regards 'existentialist' theology as a distortion of orthodoxy.
8. Posits the elucidation of the relationship between theory (orthodoxy) and practice (orthopraxis) as the second critical task of political theology.
9. Gives hermeneutical priority to orthodoxy over orthopraxis.
10. Stresses, nevertheless, the importance of orthopraxis in building the future.
11. Understands asceticism as 'flight forward with the world'.

12. Places the notion of the 'eschatological proviso' in the category of 'negative theology'.
13. Uses the 'eschatological proviso' not only to relativise present historical realities *vis-a-vis* the Kingdom of God, but also to equi-relativise *all* manifestations of the former.

Metz's epistemology stresses the importance of the future over the present and past. "The golden age lies not behind us, but before us" (p. 83). The future "does not get its power from our present wishes and effort" (p. 89); it is "a reality grounded in itself and belonging to itself, which precisely does not have the character of what exists and is present" (p. 98). The future, moreover, is the "constitutive element of history as history" (p. 99).

Accordingly, Metz's epistemology downplays the importance of tradition. "Since the modern man's 'passion is for the possible' (Kierkegaard), the direct force of tradition has declined. The old quickly turns into the obsolete" (p. 83). Furthermore, "anamnesis, remembering" should not "dominate" (p. 100).

For Metz, his stress upon the future is premised on his understanding of the 'eschatological promises' of God. "The orientation of the modern era to the future ... is based upon the biblical belief in the promises of God" (p. 87). Faith demands that "theology be eschatology" (ibid). 'I am who I am' is better translated as "I will be who I will be" (p. 88).

Consequently, Metz's epistemology reduces faith and love to hope: "Christian responsibility ... seeks to present faith as hope" (p. 141). Christian

hope is "directed to the world of our brother [it] is this living for 'the other'" (p. 97).

Essentially, Metz's epistemology allocates two critical tasks to 'political theology':

Political theology [is] first of all ... a critical correction of present-day theology in as much as this theology shows an extreme privatising tendency [and] at the same time ... a positive attempt to formulate the eschatological message under the conditions of our present society. (p. 107)

Metz's epistemology, therefore, posits the 'deprivatisation of theology' as the first critical task of political theology. Metz opines that 'existentialist theology' "attributes but a shadowy existence to the socio-political reality" (p. 109). Hence, there is a necessity to "deprivatise critically the understanding of the datum of our theology" (p. 110).

'Existentialist theology', therefore, according to Metz, is a distortion of orthodoxy. It tends to "limit the faith by concentrating on the *actual* moment of the believer's personal decision" (p. 82). The future "is all but lost" (ibid), he complains. That which he also calls 'anthropological theology' tends to become "private and individualistic" (p. 83). In Metz's view, existentialist theology "fails to bring into sufficient prominence the social and political dimensions of the believer's faith and responsibility" (ibid).

The second critical task of political theology, then, is the elucidation of the relationship between theory (orthodoxy) and practice (orthopraxis). If the first task, for Metz, has a negative thrust, this second task is positive: "the *positive task* of political theology is to determine anew the relation between religion

and society, between Church and societal 'publicness', between eschatological faith and societal life" (p. 111).

Moreover, according to Metz, this relationship between theory and practice is the "fundamental hermeneutic problem of theology" (p. 112). In the end, he gives priority of importance to orthodoxy over orthopraxis: "our intention is to actualise the critical potential of faith in regard to society" (p. 113). It is the eschatological promises which "stimulate and appeal to us to make them a reality in the present historical condition" (p. 114). We need to live "in accord with the promise of peace and justice" (ibid).

Nevertheless, Metz's epistemology stresses the importance of orthopraxis in building the future:

The eschatological City of God is *now* coming into existence, for our hopeful approach *builds* this city. We are workers building this future, and not just interpreters of this future (p. 94) Christian hope ... does not only eat its stew but must also brew its stew. (p. 95)

Metz's epistemology, furthermore, understands asceticism as 'flight forward with the world'. "Flight 'forward' with the world is the basic movement of ascetic flight from the world" (p. 102). For Metz, "Christian asceticism is highly 'de-privatised'" (p. 103). Through de-privatised Christian asceticism we enter into "the adventure of fraternal love for the least of the brethren" (p. 104).

Metz's epistemology, moreover, places the notion of the 'eschatological proviso' in the category of 'negative theology' (apophaticism). Christian eschatology is a "*theologia negativa* of the future" (p. 97). Paradoxically, this paucity of knowledge "is rather the very wealth of Christianity" (ibid). For Metz:

What distinguishes the Christian and the secular ideologies of the future from one another is not that the Christians know *more*, but that they know *less* about the sought after future of humanity and that they face up to this poverty of knowledge. (p. 97)

And, furthermore, Metz's epistemology uses the 'eschatological proviso' not only to relativise present historical realities *vis-a-vis* the Kingdom of God, but also to equi-relativise *all* manifestations of historical realities. The 'eschatological proviso' "reveals the provisional nature of every stage that society has attained" (p. 153). In what appears to be a rejoinder to those who claim that socialism is a fuller reflection of the Kingdom than capitalism, Metz (p. 154) quotes Raymond Aron: 'as long as socialism is being built up, it can preserve the magic of genuine transcendence. In the degree to which it is built up it loses this magic'.

Summary

Of the five basic epistemological approaches described on pages 61-62 above, Metz's resembles best the Adjunctive category.

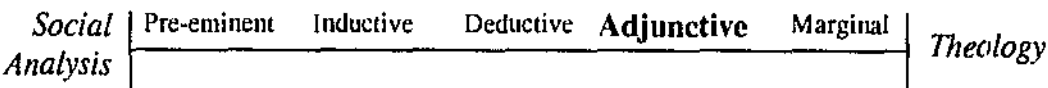


Figure 19: Metz's Epistemology

His focus is on the future; the eschatological promises; and, especially, the 'eschatological proviso' which rejects the importance of regarding some present realities as being closer to the Kingdom of God than others. This is in clear contradistinction to Gutierrez who regards a humane socialist society as closer to the Kingdom than a capitalist one.

Table 4 overleaf summarises Metz's position in regard to the disciplines.

Table 4: Metz's Approach to the Disciplines

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of					
Liberating					
Transforming			✓		
Above					
In Paradox					
Against					

1.2 ECCLESIOLOGY

Of					
Liberating					
Transforming			✓		
Above					
In Paradox					
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist					
Radical					

2 SOCIAL ANALYSIS

Conservative					
Reformist			✓		
Radical					

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive					
Deductive					
Adjunctive			✓		
Marginal					

2.4 The Theology of Development

Apropos the notion of 'development' and its use in Catholic Social Doctrine, Rene Laurentin (1972) says that "the encyclical *Mater et magistra* is by way of being a significant way station in many respects, if not the point of departure itself" (p. 103). Hence, this encyclical will be the text which is referred to in this section to best illustrate the type.

According to Donal Dorr (Curran and McCormick, 1986), "it is generally agreed that Pope John made a major contribution to the social teaching of the Catholic Church" (p. 77). The "optimism of John XXIII", again according to Dorr, "represents a new spirituality of commitment to the world, a spirituality that contains the seed of a new theology" (p. 79). Dorr also concludes that John XXIII "has no serious doubts about the need for modernisation and development as the way in which the world must make progress" (p. 81).

Furthermore, Gustavo Gutierrez (1983) notes that the *belle epoch* of the so-called 'theology of development' dates from the latter years of the nineteen fifties until the mid-nineteen sixties:

It was the miserable circumstances of the so-called underdeveloped nations that posed the problem in the urgency it had now acquired Theology now sought to validate the effort to transform nature and to create a more just and more humane world It was an optimistic and dynamic approach, emphasising that human progress is a biblical requirement and a necessary condition for a fuller life of faith. (p. 43)

2.4.1 Pope John's Christology

Pope John's Christ:

1. Stresses humanity's 'eternal salvation'.
2. Also shows concern for humanity's 'material welfare'.
3. Views the Eucharist as the source of nourishment for the soul.
4. Protects the right to private ownership.
5. Prioritises the pursuit of 'spiritual riches' over the accumulation of material wealth.

John's Christ regards 'eternal salvation' and 'material welfare' as important, but the former has priority:

When [Christ] said 'I am the way, the truth, and the life', 'I am the light of the world' it was doubtless man's eternal salvation that was uppermost in His mind, but He [also] showed His concern for the material welfare of His people. (pp. 7-8)

Moreover, Jesus' words in Matthew 6:33 "are true for all time: 'seek ye, therefore, first the Kingdom of God and his justice; and all these things shall be added unto you'" (p. 64).

John's Christ, however, showed that his compassion for those in need is not empty rhetoric: "time and again He proved [his compassion] by His actions, as when He miraculously multiplied bread to alleviate the hunger of the crowds" (p. 8). Also, John's Christ does not preach a separation from the world. Christ "did not ask His Father to remove His disciples from the world [John 17:15]: 'I

pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from evil'" (p. 63).

John's Christ's emphasis on the importance of the 'spiritual' over the 'material' is also reflected in his understanding of the role of Eucharist in a Christian's life. The bread which Jesus miraculously multiplied "was for the body, but it was intended also to foreshadow that other bread, that heavenly food of the soul" (p. 8). Moreover, "the Holy Sacrifice of the Mass [is] the memorial and application of Christ's redemptive work for *souls* [italics added]" (p. 62).

John's Christ also defends the right to private ownership but qualifies this with the concomitant obligation to show charity: "the right of private ownership is clearly sanctioned by the Gospel" (p. 34). However, "the Lord will look upon the charity given or refused to the poor as given or refused to Himself" (p. 35).

This obligation of charity upon the possessors of private property is described by John's Christ as "the insistent invitation to convert their material goods into spiritual ones by conferring them on the poor" (p. 34). Moreover, Pope John does similar exegesis on Matthew 6:19 (*ibid*); Matthew 25:40 (p. 35); 1 John 3:13-17 (p. 44); and Matthew 16:26 (p. 62).

Summary

Pope John's Christ closely resembles Niebuhr's 'Christ Above Culture' (see pages 24-26 above), especially Niebuhr's points 2, 4, 5, and 6.

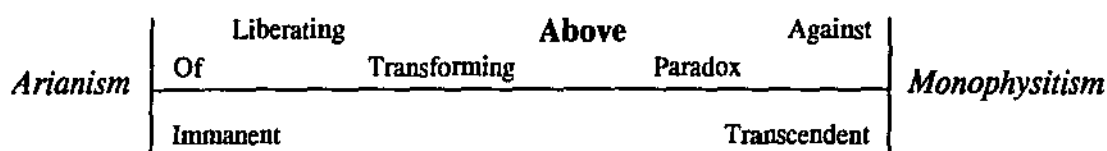


Figure 20: Pope John's Christology

Both Christs emphasise the importance of the 'spiritual' over the 'temporal' whilst not at any stage deprecating the latter. Moreover, they both stress the obligation of those who 'have' to assist those who 'have not'. Thus, both these Christs share a deontological thrust rather than an emphasis on the *rights* of the poor. Both Christs also appear to delineate a 'spiritual hierarchy' between those 'men of property' who are charitable, and Christians in general. The philanthropic rich seem to be closer to the Kingdom of Heaven than 'ordinary' Christians.

2.4.2 Pope John's Ecclesiology

The use to which the Theology of Development puts Social Doctrine *in general* will be examined here under the rubric of Ecclesiology. *Specific references* to particular documents of Social Doctrine, however, will be examined in the next section.

Pope John's Church:

1. Values the 'supernatural' over the 'natural order'.
2. Is universal.
3. Values orthodoxy over orthopraxis.

4. Posits its social teaching on the dignity of the individual.
5. Emphasises the role of the laity in putting Social Doctrine into practice.
6. Stresses the obligation of Catholics to obey Church directives.

John's church in no sense vitiates the worth of the natural order. The church concerns herself "with the exigencies of man's daily life, with his livelihood and education, and his general, temporal welfare and prosperity" (p. 7). Scientific progress is good and marks "an important phase in human civilisation" (p. 62). John's church, however, values the 'supernatural' over the 'natural order'. People, in every age, "should find in her their own completeness in a higher order of living, and their ultimate salvation" (p. 7). For John, Christianity "lays claim to the whole man, body and soul, intellect and will, inducing him to raise his mind above the changing conditions of this earthly existence and reach upwards for the eternal life of heaven" (p. 7). Therefore, the church's "first care is for souls" (ibid) and the ascetic tradition of the church requires "a sense of mortification and penance which assures the role of the spirit over the flesh" (p. 59). The purpose of "the Sunday rest [is to] lift up his mind to the things of heaven" (p. 62). We live in a "passing world" (p. 63) and Christians "are united in mind and spirit ... *even* [italics added] when they are engaged in the affairs of the world" (p. 65). However, John still insists that he is not preaching a dualism: "let no man therefore imagine that a life of activity in the world is incompatible with spiritual perfection. The two can very well be harmonised (p. 63).

John's church, furthermore, is universal. It is "mother and teacher of all nations" (p. 7). The bishops are "the father of all peoples" (p. 44). The church is "by divine right universal [and] present everywhere on earth, doing all that she can to embrace all peoples" (p. 47). Moreover, on the point of Social Doctrine, "it is essential that [it] be known, assimilated, and put into effect in the form and manner that the different situations allow and demand" (p. 57). The church's social principles "are of universal application [and] to the performance of it We call, not only Our own sons and brothers scattered throughout the world, but also all men of goodwill everywhere" (p. 57). Pope John, however, is at pains to deny any procrustean intent when the church makes inroads into 'mission' lands. "The Church is not, nor does she consider herself to be, a foreign body in [the] midst [of new converts to Christianity]" (p. 48). Reflecting a spirit of 'inculturation' John then quotes Pius XII who was making the same point:

The Church of Jesus Christ ... is certainly too wise to discourage or belittle those peculiarities and differences which mark out one nation from another The Church aims at unity [but] she does not aim at a uniformity which would only be external in its effects and would cramp the natural tendencies of the nations concerned.
(p. 48)

Nevertheless, Pope John's church values orthodoxy over orthopraxis.

However, the latter is not eschewed: "the Catholic Church ... relies not merely upon her teaching ... but also upon her own widespread example" (p. 8). But it is her teaching role which John's church emphasises: "nothing can be more effective than those principles and that supernatural aid which the Church supplies" (p. 51). With shades of triumphalism, John announces that "the permanent validity of the

Catholic Church's social teaching admits of no doubt" (p. 56). Social doctrine "points out with clarity the *sure way* [italics added] to social reconstruction" (p. 57). The emphasis on orthodoxy is highlighted also when John says that:

It is therefore Our urgent desire that [social] doctrine be studied more and more We urge that such teaching be extended by regular systematic courses in Catholic schools of every kind, especially in seminaries It must be spread by every modern means at our disposal: daily newspapers, periodicals, popular and scientific publications, radio and television. (p. 57)

Furthermore, John's church posits its social teaching on the dignity of the individual: "the Church constructs the whole of her social teaching on [the] basic principle [of] the sacred dignity of the individual" (p. 56).

Also, John's church emphasises the role of the laity in putting Social Doctrine into practice. This seems to be a likely corollary of the above-mentioned motif of the supernatural being valued over the natural. It seems that the implementation of Social Doctrine does not apply as much to the 'clerical church', who are more concerned with the 'supernatural', as with the laity, whose bailiwick is the 'natural order'. As John says:

The educational principles which must be put into effect is a task which belongs particularly to Our sons, the laity, for it is their lot to live an active life in the world and organise themselves for the attainment of temporal ends. (p. 60)

The Lay Apostolate "has an important role to play ... especially those Associations and Organisations which have as their specific objective the christianisation of contemporary society" (p. 59). Contributions to economic and social development by "Christian associations of workers" (p. 29), "Catholic

citizens of the underdeveloped countries" (p. 48) and "the Catholics of wealthier States" (ibid) are strongly acknowledged by John.

John's church, lastly, stresses the obligation of Catholics to obey church directives. Interestingly, however, John does not attempt to distinguish between 'reformable' and 'non-reformable' doctrine as subsequently happened at Vatican II (cf *Lumen Gentium*, n. 25) and in the 1983 *Code of Canon Law* (Canon 749). The Church according to John, "has always laid stress on [the] obligation of helping those who are in misery and want" (p. 44). This deontological thrust is given added emphasis when John says that:

When the Hierarchy has made a decision *on any point* [italics added] Catholics are bound to obey their directives. The Church has the right and obligation not merely to guard ethical and religious principles, but also to declare its authoritative judgement in the matter of putting these into practice. (p. 60)

Furthermore, Catholics must also "bring their professional activity into conformity with the Church's social teaching" (p. 60). Their attitude must be one of "loyal trust and filial obedience to ecclesiastical authority" (ibid).

Summary

Pope John's church strongly reflects Niebuhr's 'Church Above Culture' (see pages 42-44 above), especially Niebuhr's points 1, 2, 4, 5 and 6.

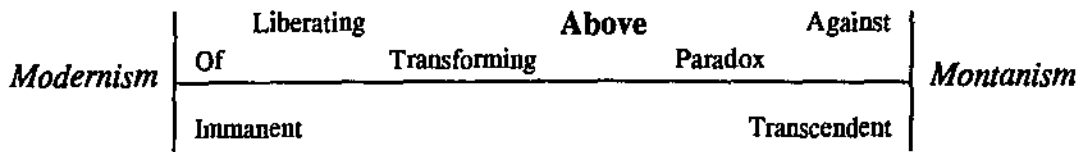


Figure 21: Pope John's Ecclesiology

Both churches regard the 'natural order' as intrinsically good but inferior to the 'supernatural order'. Accordingly, there is a dichotomy between the clerical and lay orders which reflects this theological bifurcation. Both churches, moreover, tend to promote a neo-Christendom in that they use Natural Law arguments to make the examples which flow from, for example, Social Doctrine, applicable to everyone, Christians or not. The deontological thrust of both churches is also evident which, again, is based on a Natural Law perspective. Obedience is very definitely a virtue. And, lastly, both churches emphasise the duty of the well-off to bestow charity on those who are indigent.

2.4.3 Pope John's use of Social Doctrine

As mentioned in the preface to the preceding section (see page 150 above), this section will focus on the utilisation by Pope John in *Mater et Magistra* of specific documents from the corpus of Catholic Social Doctrine.

Pope John's use of Social Doctrine emphasises the importance of:

1. Justifying the church's discourse especially during capricious times.
2. Defending workers' legitimate rights.

3. Accepting the wage-system *per se*, but deprecating any abuses associated with it.
4. Advocating economic reconstruction and development.
5. Promoting the principle of subsidiarity.
6. Promoting the principle of the common good.
7. Holding the principles of subsidiarity and common good 'in creative tension'.

John's use of Social Doctrine emphasises the importance of justifying the church's discourse especially during capricious times. John noted that "Leo XIII had no hesitation in proclaiming and defending the legitimate rights of the workers" (p. 11). Furthermore, John quotes Leo directly when the latter said that "no practical solution of this question will be found apart from the intervention of Religion and of the Church" (ibid). John also notes that in *Quadragesimo Anno*, Pius XI "took the opportunity ... to reformulate Christian social thought in the light of changed conditions" (p. 13).

Also, John's use of Social Doctrine emphasises the importance of defending workers' legitimate rights. According to John, Leo XIII in *Rerum Novarum*:

Opened out new horizons for the activity of the universal Church, and the Supreme Shepherd, by giving expression to the hardships and sufferings and aspirations of the lowly and oppressed, made himself the champion and restorer of their rights. (p. 8)

Moreover, as John notes, Leo XIII "also defended the workers' natural right to enter into association with his fellows" (p. 12).

Thirdly, John's use of Social Doctrine emphasises the importance of accepting the wage-system *per se* but deprecating any abuses associated with it. John, therefore, did not accept the Marxist lode that, through the wage-system, capital is exploiting the surplus-value created by labour. John noted that, for Pius XI, "while rejecting the view that [the wage system] is unjust of its very nature, he condemned the inhuman and unjust way in which it is so often implemented" (p. 13).

John recognises three other points concerning the wages-system made by Pius XI: profit-sharing, the implications for the broader financial scene of wage-levels, and an ambivalence towards the priority of labour over capital. The wage-contract should be modified "by applying to it elements taken from the contract of partnership, so that wage-earners ... in some way share in the profits" (p. 13).

However, John also notes Pius' caveat:

In determining wages, justice demands that account be taken not only of the needs of the individual workers and their families, but also of the financial state of the business concern for which they work and of 'the economic welfare of the whole people'. (p. 13)

John shares, moreover, Pius' ambivalence towards the priority of labour over capital. John quotes Pius as saying that "it is entirely false to ascribe the results of their combined efforts to either capital or labour alone" (p. 24).

John's use of Social Doctrine, furthermore, emphasises the importance of advocating economic reconstruction and development. In John's view, *Rerum Novarum* "is rightly regarded, even today, as the *Magna Charta* [sic] of social and economic reconstruction" (p. 12). As John says, in Pius' view "there should be

co-operation on a world scale for the economic welfare of all nations" (p. 14).

And again, in Pius' view, the transgressions against this ideal are "free competition, economic despotism, national prestige or imperialism" (ibid). In *Quadragesimo Anno*, John notes, Pius lauds the "organic reconstruction [which is] the indispensable prerequisite for the satisfying of the demands of social justice" (p. 22).

Fifthly, John's use of Social Doctrine emphasises the importance of promoting the principle of subsidiarity. In the state's "work of directing, stimulating, co-ordinating, supplying and integrating, its guiding principle must be the 'principle of subsidiary function' formulated by Pius XI in *Quadragesimo Anno*" (p. 18).

Three other issues, moreover, are premised upon this principle of subsidiarity: the right to private property; the anathema against socialism; and the advocacy of vocational bodies independent of the State. John notes that "with regard to private property, Our Predecessor [Pius XI] reaffirmed its origin in natural law, and enlarged upon its social aspect and the obligations of ownership" (p. 13).

Both Pius and John, however, seem to concur with Cajetan's misinterpretation of Thomas Aquinas which stated that "private property was conceived as primary and of divine right" (Laurentin, 1972, p. 96).

John also seems to concur with Pius' opposition, not only to communism, but also "even to moderate socialism" (p. 13). The power of the State in such

systems is so over-riding, it seems, that the principle of subsidiarity cannot help but be anathematised.

Therefore, to assist the process of withstanding the perceived creeping hegemony of government, John also lauds Pius' idea of supporting the initiation and development of "economic and vocational bodies which shall be autonomous and independent of the State" (p. 14).

John's use of Social Doctrine also emphasises the importance of promoting the principle of the common good. If the principle of subsidiarity protects the rights of the individual, then the principle of the common good is designed to undergird the rights of the community. As John notes:

Pius XI saw the reinstatement of the economic world in the moral order and the subordination of individual and group interests to the interests of the common good as the principal remedies for [the] evils [of] free competition [and] economic domination. (p. 14)

Therefore, "public ownership of productive goods" (p. 33) is permitted in areas which, according to Pius XI "carry with them a power too great to be left to private individuals without injury to the community at large" (ibid).

And lastly, John's use of Social Doctrine emphasises the importance of holding the principles of subsidiarity and common good 'in creative tension'. John has recognised this *aporia* in *Quadragesimo Anno*, and agrees with Pius' proposed solution: "man's aim must be to achieve in social justice a natural and international juridical order with its network of public and private institutions" (p. 15).

Summary

Pope John's use of Social Doctrine reflects the Reformist approach (see pages 53-55 above), especially points 1, 2, 3, and 6.

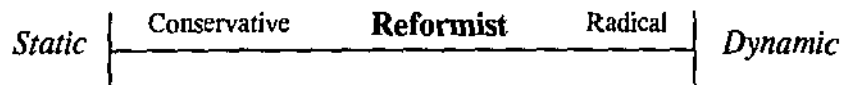


Figure 22: Pope John's Use of Social Doctrine

Both approaches stress the efficacy of piecemeal change with an emphasis on 'reconstruction' and 'development' rather than an appeal to either a perdurance of the status quo or, alternatively, revolutionary change. They also share a predilection for a deductive rather than inductive approach. The voices of the oppressed are absent and are substituted with the vicarious discourse of their 'champions'. And lastly, both approaches share an ambivalence towards the priority of labour over capital. Both are 'on a par'; one needs the other so that the organic equilibrium of society perdures. John's advocacy of profit-sharing appears at first sight to favour labour over capital, until one realises that his rationale for this is to give labour a stake in the *existing system* rather than to insist on labour taking back that which, in the Marxian desideratum, is its by right.

2.4.4 Pope John's use of Social Analysis

Pope John's use of Social Analysis emphasises the importance of:

1. Regarding work as an expression of human creativity.
2. Defending the dignity of the individual.
3. Promoting the principle of subsidiarity.
4. Regarding the right to private ownership of property as an application of the principle of subsidiarity.
5. Citing small units of production as the ideal form of economic structure.
6. Promoting equilibrium in society as an application of the principle of the common good.
7. Promoting social harmony.
8. Warning against tendencies which threaten peace.
9. The role of the State in applying the principle of the common good.
10. Maintaining an even balance between sectors of production.
11. Highlighting the conciliatory role of workers' associations.
12. Basing wage levels on the principles of justice, equity and the common good.
13. Maintaining a harmony between the principles of subsidiarity and common good.

14. Encouraging 'developed' countries to assist 'less-developed' areas of the world.
15. Focusing on differing levels of 'development' as the main cause of poverty.

Firstly, Pope John's use of Social Analysis emphasises the importance of regarding work as an expression of human creativity. For John, work is the most "basic economic and social [principle] for the reconstruction of human society" (p. 11). However "personal gain [is not its] only valid motive" (p. 9). Work is "the immediate expression of a human personality [and] must always be rated higher than the possession of external goods" (p. 31). And in a specific reference to work on a farm, John says that it is "a noble task, undertaken with a view to raising oneself and others to a higher degree of civilisation" (p. 41).

John's use of Social Analysis also emphasises the importance of defending the dignity of the individual. Individuals, for John, should not be swallowed up by the collective or denigrated by those who have usurped rightful authority and wield it with naked power. According to John, "the might of the strongest [should not dominate] the ordinary business relationships between individuals" (p. 10). People are becoming more and more aware "of their rights as human beings, rights which are universal and inviolable" (p. 54). In fact, "individual human beings are the foundation, the cause and the end of every social institution" (p. 56).

Consequently, John's use of Social Analysis emphasises the importance of promoting the principle of subsidiarity. John warns that "however extensive and far-reaching the influence of the State on the economy may be, it must never be exerted to the extent of depriving the individual citizen of his freedom of action" (p. 19).

Furthermore, the principle of subsidiarity is invoked to support the right to organise private charity and to engage in private enterprise. At times, according to John, situations arise which are beyond the ability of the State to provide assistance. "There will always remain, therefore, a vast field for the exercise of human sympathy and the Christian charity of individuals" (p. 34). And "public authority must encourage and assist private enterprise, entrusting to it, wherever possible, the continuation of economic development" (p. 42).

John's use of Social Analysis also emphasises the importance of regarding the right to private ownership of property as another application of the principle of subsidiarity. As noted in the previous section (see page 158 above) on Social Doctrine, John seems to have accepted Cajetan's misinterpretation of Aquinas' position on private property. Aquinas subordinated the right to private property to the common good, whilst Cajetan gave Natural Law status to private property, claiming, erroneously, the imprimatur from Aquinas himself. Whilst John specifies the obligation of private property to society, his position reflects very strongly Cajetan's Natural Law interpretation. For John, private ownership of property "is a natural right which the State cannot suppress" (p. 11). The right of private ownership of goods "has a permanent validity. It is part of the natural

order" (p. 31). Moreover, "the State must not be motivated by the desire to reduce, much less to abolish, private ownership" (p. 33).

John's use of Social Analysis, furthermore, emphasises the importance of citing small units of production as the ideal form of economic structure. Again, this is an application of the principle of subsidiarity. "We are bound above all to consider as an ideal the kind of farm which is owned and managed by the family" (p. 40). And:

The kind of economic structure which is most consonant with man's dignity and best calculated to develop in him a sense of responsibility [is] the craftsman's business, and that of the family farm, as well as the cooperative enterprise. (p. 26)

Also, John's use of Social Analysis emphasises the importance of promoting equilibrium in society as an application of the principle of the common good. "The utmost vigilance and effort is needed to ensure that social inequalities, so far from increasing, are reduced to a minimum" (pp. 23-24). John outlines below how the principle of the common good can promote equilibrium on the national level (N.B. I have italicised the typical functionalist motifs):

The demands of the common good ... [on] any adjustments between wages and return ... include ... on the national level ... the employment of the greatest number of workers; care lest privileged classes arise, even among the workers; the maintenance of *equilibrium* between wages and prices; the need to make goods and services accessible to the greatest number; the *elimination, or at least the restriction, of inequalities* in the various branches of the economy, i.e. between agriculture, industry and services; the creation of a proper *balance* between economic expansion and the development of social services; the best possible *adjustment* of the means of production to the *progress* of science and technology; the need to *regulate* the present standard of living with a view to preparing a better future for coming generations. (p. 25)

And, on the international level, the demands of the common good promote equilibrium through:

The avoidance of all forms of unfair competition between the economies of different countries; the fostering of mutual collaboration and good will; and effective co-operation in the development of economically less advanced communities. (p. 25)

John's use of Social Analysis emphasises the importance of also promoting social harmony. John coined the technical term 'socialisation' for this phenomenon. Socialisation is a "natural wellnigh irresistible urge in man to combine with his fellows" (p. 2). There is an:

Ever-extending network of societies and organisations which set their sights beyond the aims and interests of individual groups and concentrate on the economic, social, cultural and political welfare of all nations throughout the world. (p. 18)

Moreover, John seems to give explicit approval to the theory of *embourgeoisment*: "there are greater opportunities for advancement in industry and the consequent breaking down of class barriers" (p. 17). This will lead, John avers, to harmonious relationships in the workplace. Relations "between the management and employees [will] reflect understanding, appreciation and goodwill on both sides" (p. 27). Also, "all parties [should] co-operate actively and loyally in the common enterprise" (ibid).

John's use of Social Analysis also emphasises the importance of warning against tendencies which threaten peace. Economic exploitation of the workers can lead to "a spirit of resentment and open rebellion" (p. 10). And just as alarming in John's view, this in turn can result in "a widespread tendency to subscribe to extremist theories far worse in their effects than the evils they

purported to remedy" (ibid). John also admonishes against imperialism and how this can undermine world peace:

Economically developed nations must resist ... giving technical and financial aid with a view to gaining control over the political situation in the underdeveloped countries, and furthering their own plans for world domination A nation that acted from these motives would in fact be introducing a new form of colonialism Such action would, moreover, have a disastrous effect on international relations, and constitute a menace to world peace. (p. 46)

And, more succinctly, John says that "violence is the source of far greater evils" (p. 53).

John's use of Social Analysis emphasises, moreover, the importance of the role of the State in applying the principle of the common good. The State's "whole *raison d'être* is the realisation of the common good" (p. 11). It is the duty of the State "to protect the rights of the whole citizen body, and particularly of its weaker members, the workers, women and children" (ibid). Those in authority need to "increase the degree and scope of their activities in the economic sphere" (p. 19). In fact, "where ... the good offices of the State are lacking or deficient, incurable *disorder* [italics added] ensues: in particular, the unscrupulous exploitation of the weak by the strong" (p. 20). And with a shot fired across the bows of plutocracy, John says that it is the duty of public authorities "to see that the aims pursued by directors of large companies ... do not conflict at all with the interests of the common good" (p. 30).

John's use of Social Analysis, furthermore, stresses the importance of maintaining an even balance between sectors of production. There is, according to John:

In the first place a progressive lack of balance between agriculture on the one hand, and industry and public services on the other. Secondly, there are areas of varying economic prosperity within the same political communities. Finally—to take a world view—one observes a marked disparity in the economic wealth possessed by different countries. (p. 17)

For John, balanced, even, development will ensure social progress: "every sector of the economy—agriculture, industry and public services—must progress evenly and simultaneously" (p. 46).

John's use of Social Analysis, also, emphasises the importance of highlighting the conciliatory role of workers' associations. The purpose of workers' associations, according to John, "is no longer to agitate, but to cooperate" (p. 29). The corollary of this is that workers' associations "may consist either of workers alone or of *workers and employers* [italics added]" (p. 12). In John's view, "trade unionists are showing a more responsible awareness of the major social and economic problems" (p. 17).

John's use of Social Analysis emphasises, furthermore, the importance of basing wage levels on the principles of justice, equity and the common good. Therefore, "the remuneration of work is not something that can be left to laws of the market; nor ought it to be fixed arbitrarily" (p. 23). It should be "determined in accordance with justice and equity" (ibid). However, John adds that "within the

limits of the common good", where national income is rising, "wages too [should] increase" (p. 32). The proviso of the common good is reinforced again by John:

Other factors too enter into the assessment of a just wage: namely, the effective contribution which the worker makes to the production, the financial state of the company for which he works, the requirements of the general good of the particular country—having regard especially to the repercussions on the overall employment of the labour force in the country as a whole—and finally the requirements of the common good of the universal family of nations of every kind, both large and small. (p. 23)

John's use of Social Analysis, also, emphasises the importance of maintaining a harmony between the principles of subsidiarity and common good. According to John, "individuals and the State must work together in harmony" (p. 19). Moreover:

In the development ... and right ordering of organised modern society, a balance must be struck between the autonomous and active collaboration of individuals and groups, and the timely coordination and direction of public enterprise by the State. (p. 22)

John's use of Social Analysis, also, stresses the importance of encouraging 'developed' countries to assist 'less-developed' areas of the world. In John's view, "underdeveloped nations [are] backward nations" (p. 46)! He harangues "people all over the world [to] cooperate ... so as to facilitate the movement of goods, capital and men from one country to another" (p. 43). Furthermore, in probative terms he says that "it is ... a great source of joy to Us to see those nations which enjoy a high degree of economic wealth helping the underdeveloped nations to raise their own standard of living" (p. 44). John, additionally, holds great store in the export of capital to underdeveloped countries. It is "a magnificent work which needs to be increased" (p. 45).

And lastly, John's use of Social Analysis emphasises the importance of focusing on differing levels of 'development' as the main cause of poverty. Poverty "is in part due to the fact that the process of industrialisation in [underdeveloped] countries is only in its initial stages, or is still not sufficiently developed" (p. 22). The "main reason" for a marked degree of inequality "is the fact that [people] are living and working in different areas, some of which are more economically developed than others" (p. 42). A paucity of food in some countries is due to "primitive methods of agriculture" (p. 43), and "the primitive and undeveloped state of a nation's economy" (p. 45). Moreover, the problems which face the poorer nations "are caused, more often than not, by a deficient economic and social organisation" (p. 50).

Summary

Pope John's use of Social Analysis reflects all six of the characteristics of the Reformist emphasis on Social Doctrine/Analysis (see pages 53-55 above).



Figure 23: Pope John's Use of Social Analysis

Both approaches share a penchant for functionalist change which does not call the power structures in society into question, never mind advocating radical or revolutionary change. Moreover, the experiences of those who suffer poverty are

mute and both share a tendency to 'speak down' in authoritative tones. Poverty is explained in both approaches as the result of differential rates of growth, rather than exploitative relationships and dependence. Both approaches, furthermore, show a decided distaste for violence, wherever the source and refuse to come down unequivocally on either the side of capital or labour.

2.4.5 Pope John's Inter-relationship between Theology and Social Analysis

Pope John's epistemology:

1. Is founded on an ontology of the human person who is 'made in God's image and likeness'.
2. Rejects a dualism of the human person which divides the 'temporal' and 'spiritual' into autonomous dimensions.
3. Acknowledges both the temporal and spiritual dimensions of the person, but stresses the importance of the spiritual.
4. Subscribes to the idea of the existence of a 'divinely ordained moral order'.
5. Extrapolates, from the above-mentioned ontology, humanity's need and duty to 'co-create' with God.
6. Initiates its methodology from the theological disciplines, especially Social Doctrine.

Pope John's epistemology, firstly, is founded on an ontology of the human person who is 'made in God's image and likeness'. For John "human life is sacred from its very inception it betrays the creating hand of God" (p. 51). As a corollary of humanity's origins at the hand of God, a "need for religion reveals a man for what he is: a being created by God and tending always towards God" (p. 55). Furthermore, "there will be no peace nor justice in the world until [men] return to a sense of their dignity as creatures and sons of God, who is the first and final cause of all created being" (p. 56).

Secondly, John's epistemology rejects a dualism of the human person which divides the 'temporal' and 'spiritual' into autonomous dimensions. In John's view, "no statement of the problem [of underdevelopment] and no solution to it is acceptable which does violence to man's essential dignity, and which is based on an utterly materialistic conception of man himself and his life" (p. 50).

Moreover, John notes that the backdrop against which Leo XIII was writing was "for the most part a purely naturalistic one, which denied any correlation between economics and morality" (p. 9).

Thirdly, John's epistemology acknowledges both the temporal and the spiritual dimensions of the person, but stresses the importance of the spiritual. John opines that "scientific and technical progress, economic development and the betterment of living conditions are essentially instrumental in character" (p. 47). They "are not supreme values in themselves" (ibid). Moreover, John complains about "the complete indifference to the true hierarchy of values shown by so many people in the economically developed countries" (p. 47). He also

claims to notice an "increasing sense of dissatisfaction with worldly goods [which makes] man more deeply aware of his own limitations, and to create in him a striving for spiritual values" (p. 55).

Fourthly, John's epistemology subscribes to the idea of the existence of a 'divinely ordained moral order'. John decries that "some ... deny the existence of a moral order which is transcendent, absolute, universal and equally binding upon all" (p. 53). It follows, then, that without adherence to this order, "men cannot hope to come to open and full agreement on vital issues" (ibid). Cut off from God, "the moral order has no existence ... it must necessarily disintegrate" (p. 54). Therefore, "advances in science and technology frequently involve the whole human race in such difficulties as can only be solved in the light of a sincere faith in God" (p. 54).

Fifthly, John's epistemology extrapolates, from the above-mentioned ontology, humanity's need and duty to 'co-create' with God:

[The] two commandments ['increase and multiply' and 'fill the earth and subdue it'] are complementary. Nothing is said in the second of these commandments about destroying nature. On the contrary, it must be brought into the service of human life. (pp. 51-52)

Moreover, John puts two ideologies, in particular, outside the Pale in regard to co-creating with God: "unrestricted competition in the liberal sense, and the Marxist creed of class warfare, are clearly contrary to Christian teaching and the nature of man" (p. 12).

Also, most of John's references to humanity's cooperation with God's creation revolve around rural themes. It could be said, therefore, that there is a

tinge of Romanticism about the Theology of Development which is also illustrated by John's portrayal of the family farm and the craftsman's shop as ideal economic units. Possibly, for John, too much focus on the benefits of industrial development might bring about a slide into the dangers of naturalism and materialism cited earlier. For example, John says, atavistically, that "those who live on the land are living in close harmony with Nature" (p. 40). And "work on the farm is a work ... which should be thought of as a vocation, a God-given mission, an answer to God's call to activate His providential, saving plan in history" (p. 41).

And lastly, John's epistemology initiates its methodology from the theological disciplines, especially Social Doctrine: "the best way of demonstrating the truth and efficacy of [social!] teaching is to show that it can provide the solution to present-day difficulties" (p. 57). The same starting-point in Social Doctrine is illustrated by John's utilisation of the classic 'see, judge, act' methodology:

There are three stages which should normally be followed *in the reduction of social principles into practice* [italics added]. First, one reviews the concrete situation; secondly, one forms a judgement on it *in the light of these same principles* [italics added]; thirdly, one decides what in the circumstances can and should be done to implement these principles. (p. 59)

Note that in the above quote the three steps *follow* the study of Social Doctrine. And this is reinforced by John when he also says above that a judgement is formed "in the light of these same principles".

Furthermore, the ‘pre-step’ of studying Social Doctrine is followed by another intellectual step, this time the investigation of the context of the issue or problem. This ‘intellectualist’ starting-point can be sharply contrasted with, say, Gutierrez’s initial step of praxis (see page 123 above).

And John is well aware that his methodology is reflected explicitly in the format of *Mater et Magistra* itself: “we began with the wonderful Encyclical of Pope Leo, and passed in review before you the various problems of our modern social life” (p. 65).

Summary

Of the five basic epistemological approaches outlined on pages 61-62 above, Pope John’s resembles very clearly the Deductive approach.

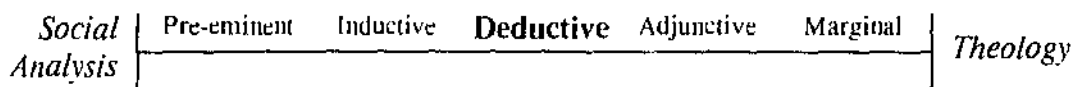


Figure 24: Pope John’s Epistemology

John does not downplay the importance of any of the disciplines but puts more store in the theological disciplines by making Social Doctrine his starting point. This puts him, epistemologically, in a different category to Gutierrez, for the reason outlined immediately above, and also from Metz, whose utilisation of Social Analysis (‘adjunctive’) is scant by comparison.

Table 5 overleaf summarises Pope John's position regarding the disciplines.

Table 5: Pope John's Approach to the Disciplines

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of					
Liberating					
Transforming					
Above				✓	
In Paradox					
Against					

1.2 ECCLESIOLOGY

Of					
Liberating					
Transforming					
Above				✓	
In Paradox					
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist				✓	
Radical					

2 SOCIAL ANALYSIS

Conservative					
Reformist				✓	
Radical					

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive					
Deductive				✓	
Adjunctive					
Marginal					

2.5 The Theology of Detachment

In *The Imitation of Christ*, Thomas a Kempis (1982) has Christ say that "the contempt of all worldly things and ... the *detachment* [italics added] from all base pleasures, will be your blessing" (p. 181).

Juan Luis Segundo (1973), in a deprecatory reference to *The Imitation of Christ*, says that "it would be ... erroneous to minimise the burdensome weight of a schema which provided orientation to the Church for whole centuries in seeking and defining holiness" (p. 92). This 'schema for defining holiness', for Thomas a Kempis (1982), is the paradigm of the monkish religious life which should be emulated by the laity also: "O sacred state of religious servitude, which renders man equal to the Angels, pleasing to God, terrible to the devils and *commendable to all the faithful* [italics added]" (p. 176).

As Segundo (1973) also says, *The Imitation of Christ* is "monkish in essence [but] over the centuries ... was converted into the manual of Christian perfection for both religious and lay people" (p. 87).

Richard P McBrien (1981) places *The Imitation of Christ* within the "style of theology known as *nominalism* [which taught that] since we are utterly corrupt, justification is exclusively God's work" (p. 632). Quentin Quesnell (Komonchak, J A, et al, 1987) says that "under full-blown nominalism, grace was finally debased to a mere name for the completely extrinsic reality of God's arbitrary will and absolute power" (p. 441).

W J Alberts (1967) describes *The Imitation of Christ* as "one of the best-known classics of devotional literature" (p. 375). Alberts also claims that *The Imitation of Christ* "is a work that opens the way to an understanding of the spirit of the [fifteenth century Dutch school of spirituality] Devotio Moderna" (p. 375). R Garcia-Villoslada (1967) says of the Devotio Moderna that it advocated "retirement from the world [and] showed little love or concern for the apostolate" (p. 831).

Segundo (1973), moreover, reminds his readers that the sub-title of *The Imitation of Christ* is "and Contempt for the World" (p. 87). "The World", in *The Imitation of Christ*, according to Segundo, "offers [only that which is] essentially temporal in a negative sense" (p. 87).

And, furthermore, Gustavo Gutierrez (1988) says that:

Around the fourteenth century, a rift appears between theologians and masters of the spiritual life. This division can be seen, for example, in such books as *The Imitation of Christ*, which has made a deep impact upon Christian spirituality during past centuries. We are suffering from this dichotomy even today. (p. 4)

References below are to *The Imitation of Christ* (a Kempis, 1982).

2.5.1 Thomas' Christology

Thomas' Christ:

1. Is ambivalent about the worth of creation.
2. Wishes death to come as a rescue from temporal existence.
3. Stresses individual salvation.
4. Is ambivalent about Christ dwelling within the individual.

5. Interiorises the Kingdom of God within the individual.
6. Stresses the worth of suffering as a sharing in the Cross of Christ.
7. Separates love from temporal contexts, thereby reducing it to solipsism.
8. Preaches resignation to the poor.
9. Subordinates individual freedom to the will of Christ.
10. Favours a voluntarist over an intellectualist approach to faith development.
11. Regards the pursuit of sensual pleasure as a danger to salvation.
12. Regards humility as a prerequisite for salvation.

Thomas' Christ, firstly, is ambivalent about the worth of creation. At times he recognises the goodness in creation; at other times he emphasises fallenness so much that he tends towards Manicheism; and at other times he appears to be so ambivalent that creation is, to him, so tainted by sinfulness, even the redemption won by Christ hardly justifies it.

In a positive vein, Thomas has Christ saying that "everything [is] deriving from the Sovereign Good, and therefore all must return to me as to their own origin" (p. 171). He is "the Omnipotent and the most high, who created all things out of nothing" (p. 183). Thomas has Christ's anonymous disciple eulogise Christ: "may ... all created things praise and bless you" (p. 208). And Christ's disciple also asks rhetorically: "Lord what has man done, that you should give him your grace?" (p. 259).

However, in a seeming antinomy, Thomas' Christ stresses fallenness so much that it is difficult to believe that the above remarks are by the same author. To an unknown interlocutor, Thomas' Christ says disparagingly, "let your own exceeding nothingness displease you always" (p. 153). He also asks, "what are temporal things, but seductions?" (p. 144). Thomas' Christ says that "the Spirit teaches ... to despise earthly things and to love heavenly things; to despise the world, and day and night to desire Heaven" (p. 154).

At other times, however, Thomas' Christ associates creation so much with fallenness that he doubts even the redemption of Christ has the power to justify its goodness. According to Thomas' Christ, "the more nature is kept down and subdued, with so much the greater abundance is grace infused" (p. 310). In speaking to Christ, the anonymous disciple says that "although this present life be burdensome, yet it has now become, through your grace, very meritorious" (p. 196). The disciple also admits that "no created thing can *fully* [italics added] quite satisfy my desires and console me" (p. 216).

Secondly, Thomas' Christ wishes death to come as a rescue from temporal existence: "when a man of good will is troubled, or tempted, or afflicted with evil thoughts he wishes death to come, [so] that 'he may be dissolved and be with Christ' (Phil 1:23)" (p. 45). And, similar to the Beatitudes, Thomas says that "blessed is he that has always the hour of death before his eyes, and everyday disposes himself to die" (p. 82). We should "send heavenward [our] daily prayers with sighs and tears, that after death [our] spirit may be worthy to pass happily to our Lord" (p. 85).

Thomas' Christ, furthermore, stresses individual salvation. The saints were "so perfect [by mortifying] in themselves all earthly desires ... [so that] they were enabled ... freely to *attend to themselves* [italics added]" (p. 42). "You will not need to answer for others", he says, "but you will have to render an account of yourself. Why, therefore, do you busy yourself with them?" (p. 217). Moreover, according to Thomas, "[to arrive] at internal and spiritual things ... Jesus ... [went] aside from the crowd" (p. 68). And, again according to Thomas' Christ, "a man draws nearer to God, the farther he withdraws himself from all earthly consolation" (p. 265). If "you look towards creatures, the sight of the Creator is withdrawn from you" (ibid).

Thomas' Christ, moreover, is ambivalent about Christ dwelling within the individual. "If we strove like valiant men to stand up in the battle, doubtless we should see our Lord *help us from Heaven* [italics added]" (p. 42). However, on another occasion, Thomas advises that we "permit Christ to enter within ... and refuse entrance to all others [because] '... Christ remains for ever' (Jn 12:34)" (p. 100). But again ambivalently, Thomas has Christ's disciple say: "how long will my Lord delay to come? Let him come to me, his poor servant" (p. 207).

Thomas' Christ, also, interiorises the Kingdom of God within the individual. He quotes Luke 17:21, 'the Kingdom of God is within you', and counsels thus: "Christ will come to you All his glory and beauty is in the interior" (p. 99).

Thomas' Christ, furthermore, stresses the worth of suffering as a sharing in the Cross of Christ. According to Thomas, "nothing is more pleasing to God, nothing more salutary for you in this world than to suffer adversities willingly for Christ" (p. 141). Except in the cross "there is no health for the soul nor hope of eternal life" (p. 135). In fact, "there is no other road that leads to life and to true interior peace, except the holy road of the cross and of daily mortification" (ibid).

Thomas' Christ also separates love from temporal contexts, thereby reducing it to solipsism: "love wants to be free and alienated from all worldly affections, so that its interior desire may not be hindered, entangled by any temporal interest" (p. 156).

Moreover, Thomas' Christ preaches resignation to the poor. "Do not desire that which you may not have", Christ says (p. 225). "The acquiring or multiplying of external goods will avail you nothing" (p. 226). It is "a thing of great importance to abandon yourself even in little things 'Watch and pray,' says the Lord, 'that you enter not into temptation' (Mt 26:41)" (p. 258). Christ also advises that we "always seek to take the last place, and to be subject to everyone" (p. 213). And there is the implication in the words of Thomas' Christ that, because even the wealthy suffer, the poor should accept their lot: "do you believe that the men of this world suffer little or nothing? You will not find it so, not even if you search among the most wealthy" (p. 180).

Thomas' Christ, moreover, subordinates individual freedom to the will of Christ. "If you will lean upon yourself", says Thomas' Christ, "and will not spontaneously resign yourself to my will, your offering is not perfect, nor will our

union be perfect" (p. 363). "My judgements are to be feared, not to be discussed", he fulminates, "for they are incomprehensible to human understanding" (p. 322). Paternalistically, Thomas' Christ says: "son, let me do with you what I will; I know what is best for you" (p. 193). And, in voluntarist fashion, he says that "you [should] totally conform your desires to my good pleasure, and ... be not a lover of yourself, but the fervent executor of my will" (p. 177).

Furthermore, Thomas' Christ favours a voluntarist over an intellectualist approach to faith development. Thomas believes that "if you rely more upon your own reason or industry than upon the power of Jesus Christ, you will seldom and with difficulty become an enlightened man" (p. 52). Thomas' Christ says that his words "surpass all the wisdom of the philosophers My words are spirit and life, and are not to be estimated with human sense" (p. 148). "Learn ... to mortify your vices", says Thomas' Christ, "for this will avail you more than the knowledge of many difficult questions" (pp. 266-67). For "I am he who in an instant can elevate the humble mind to understand more reasons of the eternal truth than anyone if he had studied ten years in the schools" (p. 267).

Thomas' Christ, also, regards the pursuit of sensual pleasure as a danger to salvation. "You cannot have both joys", says Thomas, "your pleasure in this world and afterwards to reign with Christ" (p. 90). "At times", says Thomas' Christ, "you must ... strongly resist the sensual appetite ... [and] endeavour ... that it ... remain subject to the spirit" (p. 178). Even more categorically,

Thomas' Christ says that "the contempt of all worldly things and ... the detachment from all base pleasures, will be your blessing" (p. 181).

And lastly, Thomas' Christ regards humility as a prerequisite for salvation. "Be humble and peaceful", Thomas says, "and Jesus will live in your heart" (p. 119). Thomas' Christ says that his "peace is with the humble and meek of heart" (p. 219). Moreover:

This wisdom, which teaches one to think lowly of oneself, and not to seek to become great upon earth; which may praise in words, but in their life are far from it; yet this same is that 'precious pearl' which is hidden from many (Mt 13:46). (p. 241)

Summary

Of Niebuhr's Christological types, Thomas a Kempis' Christ resembles most closely the 'Christ in Paradox with Culture' (see pages 26-29 above), especially points 1, 2, 4, 5, 6, and 9.

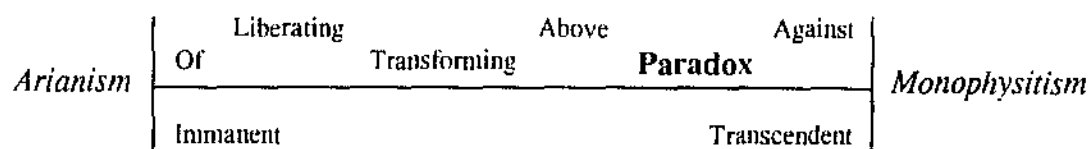


Figure 25: Thomas' Christology

Both Christs recognise an element of goodness in culture but this is greatly overshadowed by the sinfulness endemic in culture. Both Christs also dualise the spiritual and the temporal, with the latter being no more than a painful sojourn

before the *post mortem* ethereal delights reserved for the elect. Both Christs also share the classic existentialist motifs of individualism and angst. This earthly existence is a 'vale of tears' which the solitary individual misanthropically endures. Both Christs also emphasise humanity's fallen nature. Nature is so tainted by fallenness that the goodness of creation is barely recognisable.

Moreover, both Christs demand absolute obedience to their precepts; there does not appear to be any room for the dignity of the 'erroneous conscience'. And lastly, both Christs are culturally conservative in that they preach resignation to those who are poor and suffering, in the belief that they will receive their 'pie in the sky' in the next life.

2.5.2 *Thomas' Ecclesiology*

Thomas' Church:

1. Is ambivalent about the ontological goodness of the human person.
2. Disparages the temporal in favour of the spiritual, whilst not completely denigrating the former.
3. Teaches predestinationism.
4. Promotes cenobitism as the ideal Christian lifestyle.
5. Has an individualistic approach to the Eucharist.
6. Expects its priests to be 'paragons of virtue'.
7. Demands obedience, order, and discipline of Christians.
8. Is unconcerned about the needs of others.
9. Regards love as solipsistic.

10. Advocates the mortification of the passions.
11. Favours the cultivation of humility and patience.
12. Extols the virtue of stoically accepting suffering

Thomas' church is ambivalent about the ontological goodness of the human person. There are numerous citations, firstly, of this church's estimation of the sinful nature of humanity. "I acknowledge my own nothingness" (p. 168), says the anonymous disciple. "I find nothing of myself but only nothing" (p. 187), he laments. "I, a wretched sinner" (p. 196), the disciple poignantly exclaims.

The disciple, however, is not totally lugubrious about human nature:

O Lord, my God, who have created me to your own image and likeness, grant me this grace, which you have shown to be great, and so necessary to salvation, that I may conquer my corrupt nature, which draws me to sin and perdition. (p. 311)

And, again on an, albeit slightly, optimistic note, the disciple says that "the little strength which remains is but as a tiny spark hidden under the ashes" (p. 312).

Secondly, Thomas' church disparages the temporal in favour of the spiritual, whilst not completely denigrating the former. The "whole hope and aim" of the Saints "aspired to eternal things" (p. 78), says Thomas. And, according to the disciple, "the spirit tends upwards, and the flesh downwards" (p. 284). The disciple, however, does not have a completely jaundiced view on the worth of the temporal order. He adds this caveat:

If you desire these present goods too inordinately, you will lose the heavenly and eternal goods. Have temporal things in use, and have

eternal goods in your desire. You cannot be *fully* [italics added] satisfied with any temporal good, because you are not created to enjoy these. (p. 192)

Thomas' church, moreover, teaches predestinationism. "God ... weighs the state and merits of men", according to Thomas, "and preordains all for the salvation of the elect" (p. 49). And Thomas has Christ say: "I am accustomed to visit my elect" (p. 150). Thomas' Christ also boasts:

I foreknew my beloved ones before all ages; I chose them out of the world; they did not choose me I am to be praised in all my Saints, I am to be blessed above all, and to be honoured in each of them, whom I have so gloriously magnified and predestined without any previous merits of their own. (pp. 323-324)

And in an example of double predestinationism, Thomas has Christ say: "I shall judge the guilty and the innocent; but by a secret judgement I would try them both beforehand" (pp. 276-277).

Thomas' church, furthermore, promotes cenobitism as the ideal Christian lifestyle. The doyens of this lifestyle were, according to Thomas, the 'Fathers' of the early church:

Oh, how strict and mortified a life did the holy Fathers lead in the desert! What long and grievous temptation did they endure! How often were they molested by the enemy! What frequent and fervent prayer did they offer to God! What rigorous abstinence did they practice They laboured all the day, and the night they spent in prayer: though even while they were at work they ceased not from mental prayer. (pp. 60-61)

Moreover, Thomas' church has an individualistic approach to the Eucharist. The latter is reduced to the reception of Holy Communion and the degree of fervour with which it is approached. The disciple bemoans: "how brief a time I spend in preparing myself to receive holy Communion" (p. 336). "We

must ... greatly mourn", the disciple adds, "our ... negligence because we do not go with greater fervour to receive Jesus Christ" (p. 339). Triumphantly, the disciple says: "I shall have ... for my consolation ... your most holy body for a special medicine and refuge" (p. 376).

Thomas' church, also, expects its priests to be 'paragons of virtue':

A priest should be adorned with all virtues, and give the example of a good life to others. His conversation should not be with the trivial and common ways of men but with the Angels in Heaven, or with perfect men upon earth. (p. 355)

"From the mouth of a priest", the disciple adds, "no word which is not good, holy and edifying ought to proceed" (p. 378). Moreover, "his hands, which are used to handle the Creator of Heaven and earth, must be pure and lifted up to Heaven" (ibid). However, in what could be taken as an attempt by Thomas to counter the charge of Donatism, he has the disciple say:

We, who have assumed the sacerdotal ministry ... if we cannot live in the innocence of life that we should, grant us at least duly to bewail the sins which we have committed; and in the spirit of humility, and with a firm resolution and a sincere will to serve you more fervently in the future. (p. 378)

Thomas' church, furthermore, demands obedience, order, and discipline of Christians. For example, Thomas complains that there is "much laxity in monasteries" (p. 27). Moreover, we "come hither to serve, not to govern" (p. 58). "How sweet and beautiful it is", says Thomas, "to see brethren fervent and devout, regular and well disciplined! How sad and how afflicting to see them walk disorderly" (p. 94). And the disciple concedes to God that "I am in your

hands, I bow myself down under the rod of your correction. Strike my back and my neck, that I may bend my perversity to your will" (pp. 294-295).

Thomas' church, also, is unconcerned about the needs of others. Thomas asks rhetorically: "how can he remain long in peace who entangles himself with other people's cares?" (p. 41). He also advises that "it is better to lie hidden and take care of yourself than, neglecting yourself, to work even miracles" (p. 71). Moreover, it "is praiseworthy for a religious to go seldom abroad, to shun being seen, and not to desire to see men" (ibid). Thomas also counsels: "watch over yourself, stir yourself up, warm yourself, and, whatever may become of others, neglect not yourself" (p. 97).

Consequently, Thomas' church regards love as solipsistic. The disciple wishes to be "possessed by love" (p. 158). However, for the disciple, 'love' involves "elevating myself above through excess of fervour and of wonder" (ibid). He begs Christ to "let me love you more than myself and love myself only for you" (ibid).

Thomas' church, moreover, advocates the mortification of the passions. "The whole and greater hindrance", says Thomas, "is that we are not free from passions and lusts" (p. 42). When we are "purged from passions, we [then] may possess a quiet mind" (p. 43).

Furthermore, Thomas' church favours the cultivation of humility and patience. "By patience and true humility we become stronger than all our enemies" (p. 48), says Thomas adversarily. No-one "can ... long remain in peace, who does not strive to be the least, and subject to all" (p. 58). For the

disciple, patience is a virtue: "wait a little while, my soul, wait for the divine promise, and you will have in Heaven an abundance of all goods" (p. 191).

And, lastly, Thomas' church extols the virtue of stoically accepting suffering. "You are called to suffer and to labour", Thomas says, "not to pass your time in idleness and empty talk" (p. 59). Disparagingly, Thomas complains that "Jesus has now many lovers of his heavenly kingdom, but few who bear his cross" (p. 131). With undertones of masochism, the disciple confesses: "I have well deserved to be afflicted and oppressed. I must bear it" (pp. 230-231).

Summary

Of Niebuhr's Ecclesiological types, Thomas' church most closely resembles the 'Church and Culture in Paradox' (see pages 44-46 above), especially Niebuhr's points 1, 2, 4, 5, 6, 8, and 9.

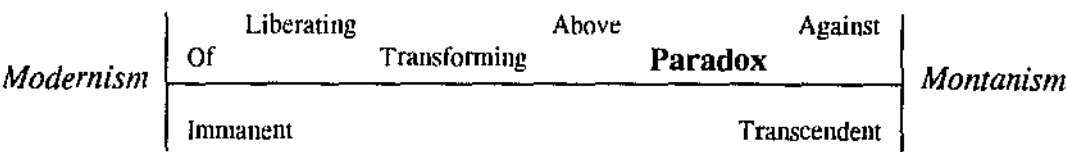


Figure 26: Thomas' Ecclesiology

Both churches stress the sinfulness of humanity and culture. However, there is still a 'tiny spark' of goodness which can only be fanned by God's grace which is exclusively open to those who put into practice the virtues of 'detachment'. Both churches also share an individualist perspective which makes

them appear as 'paradoxical': how can a very loosely-connected set of individuals also be a church, i.e. a 'collective'? This individualistic focus of Thomas' church is most clearly illustrated by its emphasis on 'interiorised love' and the reduction of the Eucharist to the perceived state of mind of the individual recipient of Holy Communion. Both churches, also, emphasise the importance of order and discipline. Rules are to be obeyed so that the necessary ambience exists to facilitate contemplation on the primordial issue of personal, interiorised salvation. Both churches, lastly, are culturally conservative. Societal issues are insignificant as is shown, specifically in the case of Thomas' church, in its insouciant attitude towards meeting the needs of others, and in its promotion of the willing acceptance of suffering.

2.5.3 Thomas' use of Social Doctrine

The writing of *The Imitation of Christ* predated the initiation of modern Catholic Social Doctrine.

2.5.4 Thomas' use of Social Analysis

Thomas' use of Social Analysis emphasises the importance of:

1. Promoting nescience.
2. Cultivating a mistrust of society.
3. Being subject to authority.
4. Enduring suffering.

Firstly, Thomas' use of Social Analysis, perversely, promotes nescience. According to his trademark aphorism: "I would rather feel compunction, than know its definition" (p. 20). Thomas also advises that we "leave off that excessive desire of knowing: because much distraction is found there and much delusion" (p. 22). He opines that "our opinion and our sense often deceive us, and see but little" (p. 24). And, rhetorically, he asks: "what need we concern ourselves about questions of philosophy?" (p. 25). In Thomas' view, moreover, "the peaceable man does more good than one who is very learned" (p. 106).

Thomas' use of Social Analysis, furthermore, emphasises the importance of cultivating a mistrust of society. "Fly the tumult of men as much as you can", he counsels, "for the treating of worldly affairs hinders very much" (p. 39). Disprovingly he says: "if you had not gone abroad, nor listened to rumours, you would have kept yourself better in good peace" (p. 72).

Again, on a misanthropic note, Thomas admonishes: "busy not yourself with other men's affairs nor entangle yourself with the affairs of great people" (p. 74). And he is very confident that "you will make great progress if you keep yourself free from all temporal anxiety" (p. 112). However, with an ambivalence which pervades much of *The Imitation of Christ* (see pages 179, 181, 186 above), Thomas advises that we should not neglect charity: "whatever is done with charity, be it ever so little and contemptible, all becomes fruitful" (p. 53).

Thomas' use of Social Analysis, moreover, stresses the importance of being subject to authority. We should "consult a wise and conscientious man; and seek rather to be instructed by one who is better" (p. 29). "Never think that you have

made any progress", Thomas says, "until you consider yourself to be inferior to all" (p. 105). One should not "feel anger or indignation against anyone but oneself" (p. 107). We should resign ourselves to our lot in life: "he who received fewer, ought not to be troubled, not take it ill, nor envy him who is richer" (p. 210).

And lastly, Thomas' use of Social Analysis emphasises the importance of enduring suffering. "All our peace, in this miserable life," he says, "must be placed ... in humble suffering" (p. 108). Thomas' advice is to:

Prepare yourself to tolerate many adversities and every kind of discomfort in this miserable life; for so it will be with you in any place you be; and thus truly will you find it wherever you hide yourself. It is necessary that it be so, and there is no remedy against the tribulation of evils and suffering, but to bear them patiently. (p. 139)

Summary

Thomas' use of Social Analysis reflects the Conservative approach to Social Doctrine/Social Analysis (see pages 51-52 above), especially points 1, 2, 3, and 4.

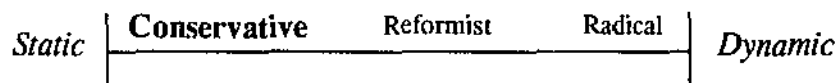


Figure 27: Thomas' Use of Social Analysis

Both approaches focus on the individual rather than the social dimension of the human person. In Thomas' case, this individualism is even more pronounced by an *ad hominem* response to life which deprecates even a noetic approach to epistemology, never mind a praxis approach. His individualism is exacerbated, moreover, by his above-mentioned tendency towards misanthropy. Both approaches, also share a predilection towards static and hierarchical structures. Unquestioning obedience to authority is expected, therefore. Also, both approaches promote resignation rather than indignation at the status quo. Suffering is inevitable in this vale of tears so we should endure quietly any injustices which are perpetrated upon us.

2.5.5 Thomas' Inter-relationship between Theology and Social Analysis

Thomas' epistemology:

1. Is based on an ambivalence regarding the ontological worth of creation.
2. Concomitantly, regards grace as capricious.
3. Teaches that eternal salvation or perdition is linked to the rejection or affirmation, respectively, of the autarky of the temporal order.
4. Regards the teachings of Christ as a form of gnosis.
5. Stresses an immediate rather than a mediate experience of scripture.
6. Is ambivalent about the worth of seeking knowledge about the world in order to progress spiritually.

7. Stresses the importance of subjective intention over other factors in moral decisions.
8. Rejects sensuality as a path to salvation.
9. Is ambivalent about following extreme mortification as a path to salvation.
10. Puts great stress on the first of the two Love Commandments.
11. Regards the pursuit of riches for their own sake as a sure road to perdition.
12. Regards poverty as a great boon towards salvation.
13. Posits the virtue of humility as a prerequisite for spiritual development.
14. Values subjection to authority as a path to salvation.

Firstly, Thomas' epistemology is based on an ambivalence regarding the ontological worth of creation. The highest wisdom, according to Thomas, is "to despise the world and to tend to the Kingdom of Heaven" (p. 20). And, dualistically, Thomas adds that:

Nature covets to know secrets, and to hear news; desires to appear abroad, and to have experience of many things by the senses But grace cares not to hear of new and curious things, because all this springs from the old corruption since nothing is new or lasting upon earth. (p. 309)

However, at times, albeit rarely, Thomas is unequivocal about the goodness of nature: "there is no creature so little and so worthless which does not represent the goodness of God" (p. 109). And, "the good which is found in creatures, they refer all to the praise of their Creator" (p. 246).

Thomas' epistemology, therefore, because of his ambivalence towards the goodness of creation, regards grace as capricious. Nature is not graced *per se*, but only at certain times and not others. For example, "when consolation will be taken away from you, do not despair immediately; but with humility and patience wait for another heavenly visit, because God is potent in redonating you a greater consolation" (p. 124). We should "be thankful", says Thomas again, "for the grace given ... and resigned for that which is withdrawn" (p. 130).

Thomas' epistemology, moreover, teaches that eternal salvation or perdition is linked to the rejection or affirmation, respectively, of the autarky of the temporal order. "It is vanity", says Thomas, "to attend only to this present life, and not to look forward to those things which are to come" (p. 20). "You ought", Thomas adds, "in every action and thought, to regulate yourself as if you were to die immediately" (p. 81). Again, "it is vanity to love what is passing away with all speed, and not to hasten thither where everlasting joy is" (p. 20).

Thomas' epistemology, also, regards the teachings of Christ as a form of gnosis. As noted earlier (see page 187 above), Thomas appears to espouse predestinationism. Similarly, he seems to believe that only some are selected to hear 'the message': "happy is he whom Truth teaches by itself, not by figures and words that pass, but as it is in itself" (p. 24). Also, some appear to 'have the spirit' and others do not: "he who has the spirit will find [within] the teachings of Christ ... a hidden manna" (p. 19). However, "many, by frequent hearings of the Gospel, are very little affected, because they have not the spirit of Christ" (ibid).

Thomas' epistemology, furthermore, stresses an immediate, rather than a mediate, experience of scripture. Thomas appears not to put much store in allowing biblical authors to mediate God's message to us: "let not Moses nor any of the Prophets speak to me, but do you rather speak to me O Lord God" (p. 145). This rejection of mediacy is complemented by Thomas' insistence on a return to a focus upon the immediate experience of a believer who is 'in the spirit'. Scripture "ought to be read with that spirit with which it was written Men pass away; but 'the truth of the Lord remains forever' (Ps 116:2)" (pp. 30-31).

Thomas' epistemology, moreover, is ambivalent about the worth of seeking knowledge about the world in order to progress spiritually. "Every man", asks Thomas, "naturally desires to know, but what does knowledge avail without the fear [of] God?" (p. 22). Learning, says Thomas, "is not to be condemned, nor the mere knowledge of anything, which is good in itself, and ordained by God; but a good conscience, and a virtuous life, are always to be preferred" (p. 26). However, Thomas at times is very dismissive about the worth of seeking knowledge of the world. For example, in words laden with chagrin, he asks: "why are we so willing to talk and discourse with one another, since we seldom return to silence without having stained our conscience?" (p. 39).

Thomas' epistemology, also, stresses the importance of subjective intention over other factors in moral decisions. This voluntarist motif is illustrated when Thomas asserts that "God regards more with how much affection and love a person performs a work, than how much he does" (p. 53). Poetically, Thomas

reflects on the inner disposition rather than the nature of the act or its consequences upon others: "two wings lift man above earthy things: simplicity and purity. Simplicity must be in the intention, purity in the affection" (p. 109).

Thomas' epistemology, furthermore, rejects sensuality as a path to salvation. "It is vanity", he says, "to follow the desires of the flesh, and to desire that for which you must afterwards be grievously punished" (p. 20). "Withdraw your heart from the love of visible things", Thomas adds, "and ... turn yourself to things invisible. For those who follow sensuality defile their conscience, and lose the grace of God" (p. 21). "Shut the doors of your sensuality", Thomas encourages, "so that you may hear what the Lord your God says inside of you" (p. 144).

However, Thomas' epistemology is ambivalent about following extreme mortification as a path to salvation. On the one hand, Thomas does advocate a mortification of the flesh: "unless you do violence to yourself, you will not overcome vice" (p. 79). "The flesh that has been mortified", he says, "shall triumph more than if it had always been nourished in delights" (p. 89). On the other hand, however, Thomas qualifies this perceived need for mortification:

Behold! That food, drink, clothes, and all that is necessary to sustain the body, are burdensome to a fervent soul. Grant that I may use such things with moderation, and not attach myself to them with too much anxiety. It is not lawful to reject them all, because nature must be sustained; but your holy law forbids us to receive superfluous things. (pp. 223-224)

Thomas' epistemology, moreover, puts great stress on the first of the two Love Commandments. "'Vanity of vanities, and all is vanity' (Qo 1:2)", Thomas

quotes the author of Ecclesiastes as saying. However, Thomas adds the rider: "except loving God and serving him alone" (p. 20). "Desire to be familiar only with God and His Angels", Thomas advises, "and fly the acquaintance of men" (p. 29). Furthermore, according to Thomas, 'a man [should] so establish himself in God, as to have no need of seeking many human consolations" (p. 45). And in an even more categorical rejection of the second Love Commandment, Thomas says: "if a man had but one spark of perfect charity, he would no doubt perceive that all earthly things are full of vanity" (p. 54). "All, then, is vanity", he reiterates, "except to love God and serve him alone" (p. 90). And with a solipsistic twist, Thomas adds:

The interior man prefers the care of himself above all other cares; and he who diligently attends to himself is easily silent with regard to others. You will never be a recollected and devout man, if you are not silent about others, and do not think particularly of yourself. If you attend wholly to yourself and to God, you will be disturbed little by what you see around you. If you desire to have peace and true union with God, you must set aside all things, and think only of yourself. (pp. 111-112)

Thomas' epistemology, also, regards the pursuit of riches, for their own sake, as a sure road to perdition. "It is vanity", says Thomas, "to seek riches which must perish, and to trust in them" (p. 20). This motif of having no essential anathema towards riches, but of turning them into a false god, is also illustrated when Thomas counsels: "glory not in riches, *if you have them* [italics added]" (p. 34).

Also, Thomas' epistemology regards poverty as a great boon towards salvation. For example, Thomas has Christ say: "grace ... favours the poor than

the rich" (p. 308). "Grace", moreover, "bears poverty with constancy" (p. 309).

And, according to Thomas:

A person, considering his own poverty and meanness, may not upon that account be afflicted or be grieved and discouraged, but rather receive consolation and great joy from it. Because you, O God, have chosen the poor, the humble, and those who are despised by the world, for your familiar friends and domestics. (p. 211)

Thomas' epistemology, furthermore, posits the virtue of humility as a prerequisite for spiritual development. "It is vanity", says Thomas, "to be ambitious of honours, and to raise oneself to a high station" (p. 20). He is truly great, adds Thomas, "who is little in his own eyes, and esteems all honours as naught" (p. 28). And, again on a quietistic note, Thomas advises: "if you have any good, believe better things of others, so that you may preserve humility" (p. 35).

Lastly, Thomas' epistemology values subjection to authority as a path to salvation. Thomas evinces this voluntarist motif when he says that "he is very learned indeed, who does the will of God, and renounces his own will" (p. 28). "It is much more secure", he adds, "to be in a state of subjection than in authority" (p. 37). In a seeming paradox, Thomas argues: "although your opinion be good, yet if for God's sake you leave it to follow that of another, it will be more profitable to you" (p. 38).

Summary

Of the five basic epistemological approaches described on pages 61-62 above, Thomas a Kempis' resembles the Marginal category.

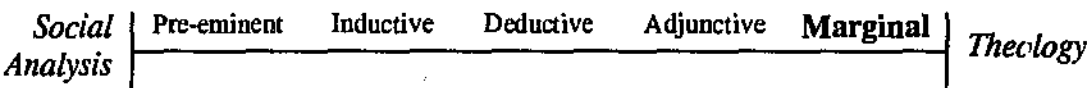


Figure 28: Thomas’ Epistemology

Due to Thomas’ emphasis on the dubious worth of, firstly, the temporal order; secondly, the soteriological benefits of seeking knowledge about the world; thirdly, sensuality; and fourthly, loving your neighbour, he stresses a flight from the world which would render, at best, Social Analysis as academic. The alpha and the omega of Thomas’ epistemology is theology, rather than Social Analysis, but it is a theological approach which, paradoxically, tends to reject theology as idolatry.

Table 6 overleaf summarises Thomas a Kempis’ position, and the position of the other four types, regarding the disciplines.

Table 6: The Approaches of the Five Theological Types to the Disciplines

DISCIPLINES	THEOLOGICAL TYPES <i>(Pivotal Figures)</i>				
	Theology of Immanence	Liberation Theology	Political Theology	Theology of Development	Theology of Detachment
	<i>Gregory Baum</i>	<i>Gustavo Gutierrez</i>	<i>Johannes B Metz</i>	<i>John XXIII</i>	<i>Thomas a Kempis</i>

1.1 CHRISTOLOGY

Of	✓				
Liberating		✓			
Transforming			✓		
Above				✓	
In Paradox					✓
Against					

1.2 ECCLESIOLOGY

Of	✓				
Liberating		✓			
Transforming			✓		
Above				✓	
In Paradox					✓
Against					

1.3 SOCIAL DOCTRINE

Conservative					
Reformist				✓	
Radical		✓			

2 SOCIAL ANALYSIS

Conservative					✓
Reformist	✓		✓	✓	
Radical		✓			

3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY

Pre-eminent					
Inductive	✓	✓			
Deductive				✓	
Adjunctive			✓		
Marginal					✓

2.6 The Bishops' Statement

The Statement, *Common Wealth for the Common Good* (1992) is subtitled: "A Pastoral Statement on the Distribution of Wealth in Australia, issued by the Australian Catholic Bishops' Conference". At the outset of the consultation process which led up to *Common Wealth for the Common Good*, the bishops approved some Terms of Reference (see Appendix A, pages 259-260 below).

The Statement is the culmination of a five-year consultation period which comprised a number of draft statements (see Appendix B, pages 261-262 below). *Common Wealth for the Common Good* is approximately forty thousand words in length and is structured into eight chapters and a number of appendices:

1. A Biblical Orientation
2. The Social Teaching of the Church
3. Towards a Conversion of Heart
4. Wealth and Income in Australia
5. Poverty in Australia
6. Imbalances in the Distribution of Wealth and Some of Their Structural Causes
7. What Kind of Society Do We Want?
8. A Call to Action

Appendices.

Page numbers below refer to the Australian Catholic Bishops Conference (1992).

2.6.1 *The Bishops' Christology*

The Bishops' Christ:

1. Stresses the importance of the Kingdom of God.
2. Emphasises creation as a reflection of God's goodness.
3. Highlights God's concern for the poor.
4. Exhorts the rich to give up their wealth.
5. Challenges the wealthy to change their attitude towards the poor.

Firstly, the Bishops' Christ stresses the importance of the Kingdom of God. The Kingdom is universal: "coming for all of us, [Jesus] gives us a new vision of God's hopes for humanity by his proclamation of the Kingdom or reign of God" (p. 6). It is, moreover, "central is the mission of Jesus. It is his way of proclaiming God's triumph over sin and evil" (p. 7). However, not only is the Kingdom at the end of time: "it is already begun in Jesus' own life and ministry" (ibid). And, in what could be seen as a reflection of their estimation of the importance of their teaching role, the Bishops say that the Kingdom is present "above all in [Jesus'] teachings" (ibid). The Kingdom, also, calls us to relate with others: "it is a symbol of God's activity within us, calling us to live in relationship with God and with one another" (ibid). And, for the Bishops, the apotheosis of relating is the Eucharist. Jesus' death on the cross is:

A total gift of himself which is foreshadowed in the many Gospel accounts of meals shared with disciples, social outcasts and the multitudes. They all contain hints of the Eucharist and reach a climax in the final meal scene, on the night before he died. (p. 8)

The values of the Kingdom, furthermore, are the key to justice: "here and now, living by the values of God's reign is the means to truly human fulfilment and a sure way to social structures based on universal justice" (p. 7).

Secondly, the Bishops' Christ emphasises creation as a reflection of God's goodness. Jesus is "the living and eternal Word of God" (p. 6), who was present at the beginning of creation and whose power has sustained it thenceforth.

Moreover:

Jesus affirms the beauty and sacredness of creation, especially in the images used in the parables. Perhaps the best remembered of many is the lyrical description of the wildflowers: 'Consider the lilies, how they grow; they neither toil nor spin: yet I tell you, even Solomon in all his glory was not clothed like one of these' (Luke 12:27). (p. 6)

Jesus' proclamation of the Kingdom, furthermore, "is also a symbol of the fact that God is at work in the whole of creation, bringing it to its fulfilment in Christ" (p. 7).

Thirdly, the Bishops' Christ highlights God's concern for the poor. Jesus embodied "God's deep concern for the poor and for society's outcasts" (p. 6).

Moreover, Jesus "stood by the poor and the outcasts" (p. 7). Also:

By his compassion for the sick, the possessed, the handicapped, the outcasts and the public sinners, and by healing and forgiving, Jesus was telling them that, contrary to the notions widely accepted in the society of which they were part, they were especially dear to a loving God. (p. 8)

Furthermore, "the poor are favoured by God because of their situation" (p. 8). The *anawim*, "God's poor ... wait in their poverty on the goodness and strength of the Lord" (p. 11). The poor "are most notably the recipients of the

good news" (ibid). We need "to stand with the poor here and now, in the hope of standing with the just at the end of time (cf Matthew 25:31-46)" (p. 12). And in what could be seen as an attempt to justify Church involvement in health care, the Bishops remind us that "the care of the sick is a demand of the Gospel" (p. 110).

Fourthly, the Bishops' Christ exhorts the rich to give up their wealth. To be a disciple of Jesus "involves being willing to give up one's wealth and share it with those who are poor" (p. 6). "The capacity to 'sell all' with freedom and joy" was a reflection by Jesus of "his sense of intimate relationship with God as the one in whom all trust can be placed" (pp. 6-7). Moreover, the Bishops quote Jesus as saying: "none of you can become my disciple if you do not give up all your possessions (Luke 14:33)" (p. 11). Again, by using Luke (16:19-31), the bishops contrast "the taking of radical action in the matter of wealth with the disastrous inability to act at all or even to see the responsibility to act" (p. 11). And, also, the rich need to follow the Gospel and "release their hold on what the poor need to survive" (p. 12).

Lastly, the Bishops' Christ challenges the wealthy to change their attitude towards the poor. The Bishops point out that:

Luke is of special interest in the context of our consultation, because it seems that he wrote for a community which included believers of some affluence and because the unequal distribution of wealth had become a problem. He accentuates the radical nature of the teaching and example of Jesus in a number of ways. (p. 10)

Moreover, "the poor are most notably the recipients of the good news and ... Jesus associates with the rich precisely to point out to them this advantage enjoyed by the poor (Luke 7:36-50 and 18:18-27)" (p. 11). The powerful "have at

times misinterpreted [the Gospel] as legitimising the status quo [However] to the affluent it is an invitation to see the face of Christ in the poor" (p. 12). The Bishops add that "to be able to look honestly at our attitudes, and to change them in the light of the gospel invitation to a radical discipleship of Christ, is one of the most difficult of all human achievements" (p. 151).

Summary

Niebuhr's amended Christological types (see pages 15-31 above) can be summarised very briefly as follows. The 'Christ Of Culture' stresses the humanity of Jesus so much that the divinity of Jesus is almost irrelevant. The importance of religion is downplayed to the advantage of finding common ground with 'people of good will' in a supposedly secular society.

The 'Christ who Liberates Culture', however, is not reticent about revealing his theological credentials, but only after engaging directly in the liberating struggle of the poor in a society which deliberately sets up structures to keep the marginalised in a perpetual state of subjugation. This Christ, moreover, advocates the dismantling of these oppressive structures *by the poor themselves*. In other words, they are to be the subjects of their own liberation. By so doing, they will be, by their active faith response, instruments of evangelisation, which is why they are 'preferred' by God.

'Christ the Transformer of Culture', however, lacks the sharp, cutting edge of the Liberating Christ approach. He also is comfortable in culture like the other

two but, unlike the Liberating Christ, is keener to persuade and cajole towards change than to actively become involved in the day-to-day struggle.

'Christ Above Culture' is less interested in persuading in the direction of social justice than in reminding people that natural and divine law obligates a just response to those who are in need. This Christ puts a lot of effort into instilling the virtue of philanthropy in the rich.

The 'Christ and Culture in Paradox', however, is distinctly uncomfortable in culture, not to the extent of rejecting it outright, but more to regard issues like social justice as ancillary to the pursuit of a private, contemplative spirituality.

And, lastly, the 'Christ Against Culture' is so opposed to culture that he regards debate about social reform as academic because culture is, by definition, so vitiated that it is beyond reform.

The Bishops' Christ appears to evince, mostly, the characteristics of 'Christ the Transformer of Culture'. Also, but far less emphatically, some of the motifs of the 'Christ Above Culture' are evident.

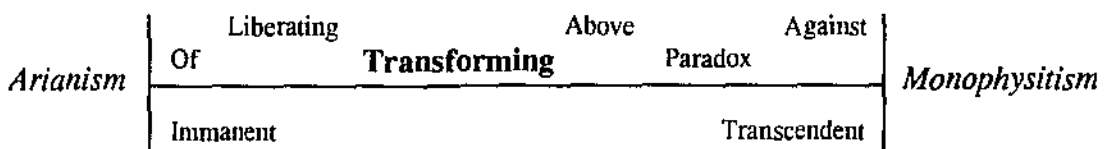


Figure 29: The Bishops' Christology

In regard to Niebuhr's 'Christ the Transformer of Culture' (see pages 22-24 above), the Bishops' Christ reflects characteristics 1, 2, 3, 4 and 6.

Both Christs affirm culture as an expression of the sacramental principal that nature is graced because of the power of the Word which created and sustains it. Moreover, both Christs agree that because of sinfulness, this sustaining power is peremptory in building the Kingdom. Love for our neighbour, especially those in need, is also emphasised by both these Christs. Through love, they stress, humanity is contributing towards the regeneration of culture, and thereby the growth of the Reign of God.

Both Christs also highlight the universalistic implications of transforming culture so that it can better reflect the values of the Kingdom. This message is for everyone, and no-one is excluded, outside of their free choice, from salvation.

And in relation to Niebuhr's 'Christ Above Culture' (see pages 24-26 above), the Bishops' Christ reflects characteristics 4 and 6. This deontological thrust is shown in the Bishops' emphasis on directing Christ's message to the obligation on the rich to divest themselves of their wealth and to change their attitude towards the poor. This essentially philanthropic approach is redolent, therefore, of the 'Christ Above Culture' type.

2.6.2 The Bishops' Ecclesiology

The Bishops' church:

1. Emphasises the difference between primordial spiritual values and contingent socio-economic judgements.
2. Stresses its proclaiming role over against witness.
3. Highlights the exigency of building community.

4. Articulates a coherent amplitude of Social Doctrine.
5. Admonishes the rich and powerful.
6. Is ambivalent about the success of Catholic Education's contribution to the church's mission.
7. Advocates a social-welfare approach to countering poverty.

Firstly, the Bishops' church emphasises the difference between primordial spiritual values and contingent socio-economic judgements. According to Cardinal Clancy in the foreword:

Since there is more to life than material possessions, the Church promotes a values system that gives priority to an appropriate relationship with God and to spiritual values All of us have a continuing need for daily conversion or change of heart and a Christian's action for social justice must be spiritually based if it is to be fruitful in the true sense. (p. iii)

The Bishops' ministry calls them "to proclaim a wider spiritual message than one based simply on sharing and expressing the point of view of the poor (although this is a priority)" (p. 142). The corollary of this hierarchy of teaching authority is two levels of teaching: one seemingly absolute and the other contingent:

In many of these areas the Church has neither the responsibility nor the expertise to offer technical solutions. Its expertise is in the areas of morality and social ethics. These demand that the Church raise its voice when it considers the social order is being disturbed by an unfair distribution of wealth. (p. 122)

The churches, therefore, according to Cardinal Clancy:

Are well placed to comment on socio-economic developments [but] when Church leaders speak on these matters, one must

distinguish between the presentation of doctrinal principles, where teaching authority is invoked, and the offering of contingent judgements on real life situations, where the possibility of differences in viewpoint among believers exists. (p. ii)

Secondly, the Bishops' church stresses its proclaiming role over against witness. If the former can be epitomised by 'theory', and the latter by 'practice', then the Bishops feel more comfortable in explaining doctrine and some of its ramifications than in ensuring that concrete changes occur in the arrangements underpinning the current distribution of wealth within the institutional Church itself. For the Bishops, "the Church ... is a *sign* [italics added] of God's reign and presence in the world" (p. 37). To be a sacrament, it would need to be an *instrument* also. In the forward, Cardinal Clancy explains the different emphasis the treatment of the Church's own wealth receives in the draft document, from its treatment in the final Bishops' Statement:

While respondents were pleased that the draft statement looked at the question of the Church's own wealth (Chapter 3 of *Common Wealth and Common Good*), some considered that the tone of the chapter on this matter was too defensive. Others, noting that the topic is a large and complex one, recommended that it be omitted from this statement and made the subject of a separate review. It was decided to condense and summarise the treatment of this subject in this statement, while keeping the matter under regular consideration. (pp. xiii-xiv)

Thirdly, the Bishops' church highlights the exigency of building community. "The early Christian communities", say the Bishops, "searched for new ways of living together. The rich shared their possessions" (p. 9). Moreover, "the members of Christ's Body, the Church, are increasingly to [GS 32] 'render mutual service according to the different gifts bestowed on each'"

(p. 15). In the view of the Bishops, there is unfortunately a "growing emphasis on individualism in our secularist society" (p. 39). But "the primary social and spiritual value we as Catholics wish to affirm is that of community" (ibid).

Church members, say the Bishops, should "aim at securing the co-operation of those sectors of society which are concerned to create a more co-operative social system" (p. 92). And in the workplace, "the Church urges that ... disputes be settled as far as possible by a process of reconciliation" (p. 97). For the Bishops, moreover, the sure way to community is through the Eucharist:

When St Paul rebukes the Corinthians for humiliating the poor when the community gathers to celebrate the Lord's Supper, he reminds them that it is the 'Body of the Lord' which they must recognise when they gather together. Their behaviour must show that, in celebrating the Eucharist, they are caught up in that self-giving love of Jesus which the celebration proclaims. (p. 9)

Furthermore, the Bishops' church articulates a coherent amplitude of Social Doctrine. The main categories outlined by the Bishops are: the dignity and freedom of the human person; the common good; the rights and responsibilities of private ownership; the preferential option for the poor; and stewardship of the Earth.

As people are made in God's image and likeness, "society's structures, institutions, laws and customs exist for persons and for their full, authentic development, not vice versa" (p. 17). A just society "is one in which nobody's rights are ignored, denied or sacrificed to another's advantage" (ibid).

Furthermore, "the Church must defend freedom when it is attacked ... by ... tyrannical regimes [or], in democratic societies, ... in subtle or indirect ways"

(p. 18). Rights which the Church emphasises include: "the person's right to work and to receive a just wage" (p. 93); "the right of workers to form organisations aimed at protecting their rights" (p. 97); and the right of the Catholic Church to offer health care services to "provide greater variety, more choice and, in general, a richer mix of health care than would be the case with a government system only" (p. 112).

However, according to the Bishops, the rights of the individual are not absolute: "the freedom of one person is necessarily limited by the rights of others" (p. 18). People need:

To work together to promote the common good. As a consequence of the limits placed by social morality on the right to own and use property, there is a need to examine the morality of owning a large surplus of material goods while others lack the necessities of life.
(p. 19)

"Members of the community", says Cardinal Clancy, should "promote the common good by taking *remedial* [italics added] action against injustice and inequity" (p. ii).

However, the Bishops stress that "the Church has always supported the right to private property but that right to property has limits" (p. 19). Social justice demands, says the Bishops, "a more equitable sharing of ownership and control of economic enterprises and of the profits they produce" (p. 22), and they cite the Mondragon cooperatives in Spain as an example.

The Bishops note that the term 'preferential option for the poor' originated in Latin America where "the Church has been heavily involved in the struggle to

win justice for [italics added] the poor and the exploited" (p. 24). A preferential option for the poor, according to the Bishops, means:

Attempting to understand the perspective from which the poor see the world and their own situation. It also means a willingness to take action to remove the injustice which deprive them of their rights and offend their God-given dignity. (pp. 24-25)

In an ambiguous reference to suffering, however, the Bishops say that it is "the price paid inevitably by all who have a deep union with Christ and are obedient to their Christian calling of living in and for the world" (p. 9). It is not clear whether the Bishops are eulogising the poor because they are suffering, or lauding those who suffer because they are in solidarity with the poor.

Furthermore, according to the Bishops, John Rawls' 'Difference Principle' is "in some respects not unlike the preferential option for the poor" (p. 38). And Rawls, say the Bishops, comes from that school of thought:

Found in the best of eighteenth century Enlightenment thought, in nineteenth century liberalism and in today's heirs to those movements, notably many of the defenders of a welfare state who are motivated by a sense of basic human justice and fair play. (p. 38)

However, the Bishops point out that, in their view, Catholic Social Doctrine differs from Rawls' theory in that the former "is derived from the natural law tradition rather than contractarian theory" (p. 38).

A further insight into how the Bishops understand the term 'preferential option for the poor' is given when they say that members of the Church "are required to speak, listen to and act *on behalf of* [italics added] those who are experiencing poverty in its various forms" (p. 66).

The fifth main category of Social Doctrine outlined by the Bishops is stewardship of the Earth. The latter "is God's creation", say the Bishops, "intended for the use and enjoyment of all who inhabit it" (p. 25). They note that:

Many responsible voices express alarm today at the way in which the world's resources have been misused, and at the serious environmental and ecological damage done to the earth, the oceans and the atmosphere. (p. 25)

Indeed, "God gave humans dominion", say the Bishops, "over the Earth, but dominion should never have been understood ... as a lack of care for the environment" (p. 27).

Moreover, the Bishops' church admonishes the rich and powerful. In fact, the Bishops admit that their whole 'Wealth Inquiry' "has concentrated on the power of the wealthy as compared with the powerlessness of the poor" (p. 122). Echoing the 1991 Catholic and Anglican Bishops of Victoria statement on that state's economic problems, the Bishops say that the Victorian bishops' appraisal "can be applied with little modification to the whole national scene: 'much of our present trouble is the result of greed [and] the rot of dishonesty'" (p. 31).

According to the Bishops:

The misuse of power by those who exploited the weaknesses, and sometimes the greed, of people who were not aware that they were being manipulated is one of the main reasons why wealth has become less equitably distributed in Australia in recent times. (p. 33)

Consequently, the Bishops see a need "first for political and economic education" and secondly for "mediating structures to support those working to expose the misuse of power" (p. 33). Furthermore, the Bishops challenge those

who have built their own 'golden calf': "the Gospel exhorts people to accept risk as they seek to share their material, personal and spiritual riches with others; but this concept of risk makes little sense to those who have idolised wealth" (p. 33).

And in what appears to be a 'swipe' at the 'media moguls', the Bishops quote from the Vatican document *Aetatis Novae*: "it is not acceptable that the exercise of the freedom of communication should depend on wealth, education and political power" (p. 141). The "right to communicate is the right of all" (ibid).

The Bishops' church, also, is ambivalent about the success of Catholic Education's contribution to the Church's mission. On the one hand, the Bishops note that:

It was acknowledged in the course of the inquiry that the present level of affluence enjoyed by many Catholic Australians is in part an outcome of the work of the Catholic schools over several generations. The education received in those schools opened the way to professional careers and other well-paid occupations for thousands of children from struggling families. (p. 64)

And, furthermore, "Catholic schools still cater for large numbers of children (over half a million) from average income families" (p. 114). However, on the other hand, the Bishops are questioning the efficacy of Catholic Education's contribution to the Church's mission. "Better-off families are more likely to find a place in the Catholic school system at present" (ibid), the Bishops admit.

Consequently, the Bishops recommend that:

Catholic parishes and schools continue to investigate ways of keeping costs to a minimum and making their schools accessible to all Catholics wishing to use them [and] social justice teaching be given a more prominent place in the Catholic education system at every level. (p. 115)

Lastly, the Bishops' church advocates a social-welfare approach to countering poverty. In the sense I am using the term here, a 'social-welfare' approach treats the symptoms of poverty without analysing or attacking the underlying causes of poverty. The latter, radical, approach is termed "dialectical structuralism" by Leonardo Boff (Boff, L, and Boff, C, 1984, p. 8).

Organisations "like Australian Catholic Relief ... and the Society of St Vincent de Paul", say the Bishops, "work *on behalf of* [italics added] the poor people of the world and in Australia" (p. 64).

Moreover, the Bishops' response to the acute shortage of housing rental accommodation is to suggest that "the churches ... could ... be participants [in investing] amounts of capital [to] make available a new source of high quality rental accommodation at a time of great demand for such stock" (p. 103).

The Bishops also suggest that local study groups be established "to ascertain who ... are being denied their basic human rights" (p. 150). Then, the members should "lobby all those, including State and Federal politicians, who could help remedy these situations of injustice" (ibid).

The 'social wage' (or 'family wage' as the Bishops call it) is also mentioned by the Bishops as a context for promoting their social-welfare approach. In a somewhat abstruse point (p. 93), the Bishops appear to be advocating that the social wage be used to compensate for a wage structure which does not ensure that people "can live in conformity with their God-given dignity".

Moreover, the Bishops' "proposals for action at the local level" (pp. 146-150) reflect very strongly a social-welfare approach. Of the ten examples

cited, three have a reference to social justice, whilst all ten reflect a social-welfare perspective. For example, in Hobart "3000 jobless people [learned] skills [in a scheme] initiated by concerned business people" (p. 147). In Mount Druitt, parish volunteers supervise "community service" (ibid). However, they also operate "a justice and advocacy centre ... and a food and work cooperative based for a large part on barter" (ibid). In Perth, volunteers "provide services for ... disadvantaged groups [and offer] meals ... and counselling ... services" (ibid). In Collingwood, "the priest and parishioners [provide] medium-term accommodation ... [for] homeless people" (p. 148). In Maryborough, the parish helps "job-seekers ... to ... identify their skills and to give them assistance with resumes, presentation, handling interviews and so on" (ibid). In Adelaide, "young volunteers [provide] food, clothing, crisis relief and friendship to young people needing help or just company" (ibid). In West St Kilda, "the Sacred Heart Mission [provides a] midday meal clothing, transport assistance, the services of a health clinic and a meeting place and activity centre" (p. 149). Moreover, "some parishes in more affluent areas give assistance" (ibid). However, "the mission is also involved in advocacy and in a number of social justice issues" (ibid). In Rosalie, the parishioners are "involved in plans to build a boarding house [for] older residents [who] have been forced out of their homes by the trend to 'gentrification' and to make way for businesses" (ibid). In Kirribilli, "students in Loreto senior school undertake community service in a number of forms" (ibid). However, "the teachers' aim is to show the students the need for social justice action as well as charity" (ibid).

And, lastly, in Baulkham Hills, "the parish has an Employment Support Group, whose members actively seek jobs for those out of work" (p. 150).

Summary

Before evaluating the Bishops' Ecclesiology in relation to Niebuhr's amended types (see pages 33-48 above), it would be worthwhile at this point to summarise the characteristics of the six types.

The 'Church Of Culture' is like a chameleon: in other words, it tends to present itself in terms of the culture in which it finds itself. It is a loose congregation, moreover, rather than a tightly-knit institution. It also tends towards eudemonism and idealism. There is little emphasis put on the Jesus of the New Testament and explicitly religious concepts and practices are downplayed. This church is suspicious of theology, stresses the importance of the human spirit, and minimises the reality of sinfulness.

The 'Church as Liberator of Culture' stresses internal inclusive relationships which will be a sign to the world at large. It will directly experience the situation of the poor and by so doing will be a church *of* and *from* the poor and not *for* the poor. Only if it *is* poor will it be a sign and instrument of evangelisation. This church also regards oppression and liberation as signs of the Cross and Resurrection, respectively. It stresses praxis in its epistemology and distinguishes between power to liberate and power to oppress. It will denounce sinful structures in society and will embed itself in specific contexts of oppression

without, however, losing its universality. It is also very eager to collaborate with other 'people of good will' who are working to achieve social justice.

The 'Church as Transformer of Culture' regards culture as a sacrament of God's presence, but still fallen. Consequently, it still needs the transforming power of Christ, mediated through human cooperation. It emphasises also the coming of the Spirit of Christ through liturgy, and its institutional role in transforming culture, but regards salvation as not confined just to the church.

The 'Church Above Culture' regards church and culture as being in a hierarchical relationship, inspired by Thomist principles of 'law', the various levels of which ought to be in harmony. Cultural activity is important, but not as important as 'spiritual pursuits'. It has a deontological approach to law; promotes philanthropy; and cooperates with, but maintains a distinction from, non-believers.

The 'Church and Culture in Paradox' begrudgingly accepts culture, so is very conservative towards cultural change. It promotes an 'inward spirituality' rather than a highly-organised religious institution. It emphasises human 'fallenness'; rejects other religions; and is strongly deontological, which is what makes it paradoxical because it is also existentialist.

And, lastly, the 'Church Against Culture' regards itself as incompatible with culture. It regards culture as the source of sinfulness, so, therefore, adopts a sectarian, and even antinomian, approach. It focuses upon rituals instead of social reform and separates reason from revelation. Moreover, the Jesus of scripture, and especially the Jesus of the synoptic Gospels, is rarely quoted.

Overall, the Bishops' ecclesiology reflects the 'Church Above Culture' (see pages 42-44 above).

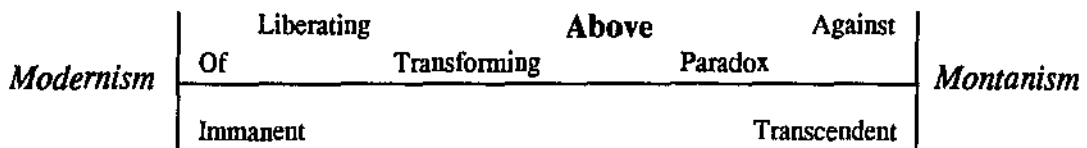


Figure 30: The Bishops' Ecclesiology

The 'Church Above Culture's' penchant for the recognition of, and harmony between, different levels of 'law', is reflected in the Bishops' warning that the social order is being disturbed by the unfair distribution of wealth; in their advocacy of a balance between private and public enterprise; and in their call for respect for the environment's 'balances'.

The 'Church Above Culture' also values 'spiritual needs' over 'temporal' pursuits and this is reflected in the Bishops stress on a dichotomy between spiritual values and contingent socio-economic judgements. This seems to also underpin their defence of continuing Church involvement in education and health care.

The typical deontological motif of the 'Church Above Culture' is, moreover, reflected in the Bishops' emphasis on their teaching role and in their admission that Catholic Social Doctrine is derived from Natural Law.

And, lastly, the 'Church Above Culture's' philanthropic thrust is evidenced in the Bishops' call for remedial action in pursuit of community-building and the common good; in their paternalistic understanding of the term, the 'preferential

option for the poor', and asserting its equivalence to welfare-statism; and their emphasis on explaining injustice as due to the greed of the rich and the solution lying in greater sharing by the better-off.

2.6.3 *The Bishops' use of Social Doctrine*

The Bishops' use of Social Doctrine emphasises the importance of;

1. Highlighting the moral dimension of development.
2. The principle of subsidiarity.
3. Outlining the strengths and weaknesses of the 'free market' economic system.
4. Minimising any dissonance between labour and capital.
5. Fulfilling the responsibility to take the 'preferential option for the poor'.
6. Bearing in mind the principle of the common good.
7. Being aware of 'structures of sin'.
8. Building solidarity.

The Bishops' use of Social Doctrine, firstly, emphasises the importance of highlighting the moral dimension of development. Cardinal Clancy notes that in a seminar on *Centesimus Annus*, Pope John Paul II says that "appropriate attention [needs to be] given to the ethical and moral dimensions of economic and political questions" (p. ii). Moreover, John Paul II again says in *Sollicitudo Rei Socialis*

that "an authentic concept of development ... [will] alert us to the moral dimension of development" (p. 26). And in *Centesimus Annus*, John Paul II says that:

People think that they can make arbitrary use of the earth, subjecting it without restraint to their will, as if it did not have its own requisites and a prior God-given purpose, which human beings can indeed develop but must not betray. (p. 26)

Australia today, moreover, exhibits the characteristics, according to the Bishops, of divorcing economic development from moral values: "in Australia today, grinding poverty exists alongside what Pope John Paul II has called superdevelopment: the civilisation of consumerism, surpluses and waste" (p. 141).

Secondly, the Bishops' use of Social Doctrine emphasises the importance of the principle of subsidiarity. The Bishops note that Pius XI "formulated the principle of subsidiarity [to denounce] the concentration of despotic economic power in a few hands in *Quadragesimo Anno* (1931) and the continuing abuse of power by political dictators in *Divini Redemptoris* (1937)" (p. 28). And in what could be seen as an application of the principle of subsidiarity, the Bishops say that "Pope John Paul's endorsement of democracy in *Centesimus Annus* would indicate a preference for that form of government" (p. 38).

Furthermore, the Bishops' use of Social Doctrine emphasises the importance of outlining the strengths and weaknesses of the 'free market' economic system. The Bishops note that:

While ... Pope John Paul II [has] made favourable but carefully nuanced and qualified judgements about free markets, in his 1991 encyclical letter *Centesimus Annus* he has presented a well-balanced and forthright critique of the capitalist system. (pp. ix-x)

The Bishops also state that:

The Pope recognises the positive features of the free market, while sounding a strict warning note, as he has often done in other addresses and documents, about the self-centred materialism of affluent Western societies. (p 16)

Also, the Bishops' use of Social Doctrine emphasises the importance of minimising any dissonance between labour and capital. These two 'factors', say the Bishops, are "two key elements in economic production and social progress [and] should combine harmoniously" (p. 20). The Popes, they add, emphasise "the human rights and the essential dignity of the person contributing his or her work to an enterprise" (p. 21). Moreover, reflecting the writings of the Popes on this issue, the Bishops say that "when there is a partnership between capital and labour, the contributor of capital must be conscious of the personal dignity and human rights of the contributor of labour" (ibid). The Bishops elucidate even further their understanding of the relationship between capital and labour with their treatment of the following quote from John Paul II:

Every human being sharing in the production process ... is the real efficient subject in the production process, while the whole collection of instruments, no matter how perfect they may be in themselves, are only a mere instrument subordinate to human labour (*Laborem Exercens*, 12). (p. 21)

The Pope's quote seems to be explaining the concept 'capital' here as an amalgam of working instruments and conditions which labour uses. Therefore, there is good capital and bad capital, depending to what extent the rights of the worker are being upheld. 'Capital', therefore, is not being used in the Marxist sense of *ownership* in private hands of the means of production which

subsequently exploits labour's surplus value. When John Paul II "affirms the priority of labour over capital" (p. 16), he is really saying that labour should have good working conditions, not that the worker should have the right to the fruits of his or her labour. The Bishops concur with John Paul II on this point and warn that "the labourer can be treated as an inanimate cog in the production machine if the provider of capital allows the profit motive, which in moderate form is legitimate in itself, to dominate the entire process" (p. 21).

Furthermore, the Bishops' use of Social Doctrine emphasises the importance of fulfilling the responsibility to take the 'preferential option for the poor'. The Bishops focus on John Paul II's use of the term:

[Preferential] option for the poor applies ... to our social *responsibilities* [italics added] and hence to our manner of living and to the logical decisions to be made concerning the ownership and use of goods (*Sollicitudo Rei Socialis*, 42). (p. 24)

The Bishops say that "to reject the option is to imitate *Dives* [italics added], 'the rich man who pretended not to know Lazarus, the beggar lying at his gate' (*Sollicitudo Rei Socialis*, 42)" (p. 25). It seems, therefore, that the use to which John Paul II and the Australian Bishops put the term 'the preferential option for the poor' is to focus on the duty of the better-off rather than the rights of the poor.

For the Bishops, moreover, the poor should be allowed to receive "social security" (p. 105). The Bishops quote John Paul II again:

An elementary principle of sound political organisation, namely, the more that individuals are defenceless within a given society, the more they require the care and concern of others, and in particular the intervention of governmental authority ... there are many human needs which find no place on the market (*Centesimus Annus*, 10 and 34). (p. 105)

The Bishops' use of Social Doctrine, also, emphasises the importance of bearing in mind the principle of the common good. They point out that:

While defending the right to private property in *Centesimus Annus*, John Paul develops the concept of the universal destination of material goods. This means that all people are entitled to a fair share in what God has created He points out that governments have a duty to watch over the common good and to ensure that every sector of social life contributes to that good. (p. 16)

The Bishops also call on the Second Vatican Council to explicate their understanding of the 'common good':

God intended the earth and all it contains for the use of every human being and people ... *whatever the forms of ownership may be* [italics added] In using them, therefore, people should regard their lawful possessions not merely as their own but also as common property in the sense that they should accrue to the benefit not only of themselves but of others (*Gaudium et Spes*, 69). (p. 20)

Moreover, the Bishops use of Social Doctrine emphasises the importance of being aware of 'structures of sin'. "In *Sollicitudo Rei Socialis*", the Bishops say, "the Pope refers to the structures of sin as hindering the development of peoples" (p. 16). They are "institutions and systems which are so dominated by the philosophy of self-interest that they constantly foster and aggravate injustice" (p. 29). The Bishops quote (p. 29) Pope John Paul II when he speaks of the need 'to destroy such structures and replace them with more authentic forms of living in community' (*Centesimus Annus*, 48). However, the Bishops point out John Paul II's assertion that:

The basic causes of injustice [refer] to structures as well as individuals ... Although [structures] are created by people, often [they] seem to take on a life of their own and therefore have a major influence on the beliefs and attitudes of individuals. (p. 31)

The Bishops also note (p. 31) that John Paul II cites as examples of structures of sin: 'on the one hand, the all-consuming desire for profit and on the other hand the thirst for power with the intention of imposing one's will upon others ... at any price' (*Sollicitudo Rei Socialis*, 37).

In addition, however, the Bishops aver that:

There is nothing wrong with seeking a reasonable return on investments or with the moderate exercise of power, [however] the Church warns against the danger of allowing the desires for profit and power to become absolute values. (p. 32)

Moreover, "when the Pope speaks of the thirst for power as a structure of sin", continue the Bishops, "he is referring to a failure to respect the worth of others" (p. 32).

And, lastly, the Bishops' use of Social Doctrine emphasises the importance of building solidarity. The Bishops note (p. 23) that John Paul II has developed the concept of solidarity, especially in *Sollicitudo Rei Socialis*, 38-39.

John Paul II defines solidarity as 'a firm and persevering determination to commit oneself to the common good'. According to the Pope, the practice of solidarity means that:

Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all (*Sollicitudo Rei Socialis*, 39). (p. 23)

Summary

The three approaches to the use of Social Doctrine and Social Analysis in this thesis are (see pages 51-58 above): conservative, reformist, and radical. In precis, the conservative model is static, hierarchical, individualistic, and shows a preference for capital over labour. The reformist model, however, favours change, but only of a piecemeal nature. Systems and structures, of themselves, do not require, for the most part, major overhaul, or even total annihilation; only fine-tuning is necessary. In regard to ownership of the means of production, distribution and exchange in an economy, the reformist approach will not take sides. The radical model, however, will not baulk at major systemic or structural change in order to achieve an end. Analysis, and rectification, of *causes* of friction are emphasised and, most importantly, the central role of those suffering injustice being *subjects*, is also stressed. Labour, very definitely in the radical model, has priority over capital in the ownership of production, distribution and exchange.

The Bishops' use of Social Doctrine, however, reflects most clearly the Reformist model (see pages 53-55 above).



Figure 31: The Bishops' Use of Social Doctrine

The Bishops cite quite often the term 'development' as it is used in the corpus of Social Doctrine. The latter's, and the Bishops', use of it manifests a functionalist understanding of change which is piecemeal and does not call into question the underlying problematic essence of some structures. Secondly, the Bishops' use of Social Doctrine is reformist in that they concur with Pope John Paul II's seeming endorsement of democracy without calling into question the relationship, as some see it, between this political system in its 'Western' form and the owners of the means of production, distribution and exchange. This lack of 'ideological suspicion' is typical of reformist approaches to social analysis (cf Miliband, 1973). Thirdly, the Bishops, in their use of Social Doctrine, show an ambivalence about capitalism which seems to say: 'it is not essentially vitiated, but some manifestations of it are'. Fourthly, the Bishops highlight those aspects of Social Doctrine which promote harmony between capital and labour. A 'balanced' society cannot be achieved without the mutual co-operation of the two. Fifthly, the Bishops emphasise those aspects of John Paul II's use of the term 'option for the poor' which focus on the obligations of the rich rather than the rights of the poor. And, lastly, the Bishops' use of Social Doctrine reflects the reformist approach by highlighting 'welfare' routes to building solidarity and choosing the common good.

2.6.4 The Bishops' use of Social Analysis

The Bishops' use of Social Analysis emphasises the importance of:

- 1. Using description rather than analysis, and statistics rather than personal testimony, to depict the phenomena of wealth, income, and poverty distribution.**
- 2. Promoting the common good through equity.**
- 3. Rejecting Economic Rationalism as inequitable and contrary to the common good.**
- 4. Strengthening the family unit as a core contributor to a sound society.**
- 5. Regarding employment as a contributor towards an equitable society.**
- 6. Recognising the need for some degree of state initiative as necessary for the pursuit of the goal of increasing equity in society.**
- 7. The pattern of wealth and income distribution reflecting equity.**
- 8. Maintaining the social security system as a means of achieving an equitable system of income distribution.**
- 9. Maintaining a healthy rural sector as a vital contributor to the harmony of society.**
- 10. Changing personal attitudes as a catalyst for structural change.**
- 11. Maintaining a mixed public and private health system.**
- 12. Pursuing sustainable development as a key to social progress.**
- 13. Regarding poverty as a barrier to effective participation in society.**
- 14. Delineating certain categories of people as being more prone to experiencing poverty.**

Firstly, the Bishops' use of Social Analysis emphasises the importance of using description rather than analysis, and statistics rather than personal testimony, to depict the phenomena of wealth, income, and poverty distribution. On more than a few occasions the Bishops employ what appears to be superficial descriptions without attempts to analyse underlying causes. For example, Cardinal Clancy says that the Bishops' project "continued in a time of growing economic difficulties" (p. i) without delineating the difficulties involved or, more importantly, who experienced these difficulties most acutely. *Ad hominem* remarks are also utilised: "this final statement appears as many of the nation's suffering and disadvantaged people are still wondering if or how they will find some relief" (ibid). There is "the perception that ... [we are] no longer the land of the fair go ... and the *feeling* [italics added] that it would not be arrested" (p. vi).

Moreover, the Bishops tend to use statistics rather than allow real people's voices to tell their story. In Part Two, for example, there is a plethora of figures but no personal testimony. This could be contrasted with Leonardo and Clodovis Boff's (1987) approach of beginning with the graphic examples of: the woman who went to communion before going to confession because she was so hungry she had not enough strength to wait any longer; the mother who was so malnourished her breasts were empty and the baby was drawing only blood; the people who were so famished they could not walk as far as the church to attend Mass (pp. 1-2).

Secondly, the Bishops use of Social Analysis emphasises the importance of promoting the common good through equity. They recommend that "political parties be reminded that, in planning Australia's future, priority is to be given to the common good and the basic rights of the whole community" (p. 122).

According to the Bishops:

A fair and just society will be effective in ensuring equity in the distribution of wealth and will have to make sure it provides reasonable access to opportunities and those services and environmental conditions which are for the common good. (p. 132)

Again, say the Bishops, "far more needs to be done to restore equity and justice in Australian society" (p. 82). For the Bishops, the common good is built on consensus: "it would be regrettable if ... the consultation should help to perpetuate an already existing polarisation of positions" (p. 84). The Bishops, moreover, see "imbalances" in wealth distribution as symptoms of inequity (pp. 83, 90, 99, 107, 121). The vision of equity is important to the Bishops:

We wish to see a society which lives up to the egalitarian ideal of a fair go for all, which has always been a part of the Australian dream. We do not wish to see the growth of two societies: one well off and blindly happy; the other jobless and despairing—the place of the Aussie battler. (p. 151)

For the Bishops, however, the ideology of Economic Rationalism has been the root of inequity in Australia over recent years and militates against the pursuit of the common good. Economic Rationalism, according to the Bishops, is based on two erroneous assumptions. Firstly, "individuals are to be given the utmost freedom to pursue their own material well-being" (p. 36). Secondly, "the freedom

of the market is seen as sacrosanct, so any regulation or intervention, even by government, is suspect" (ibid).

Most dangerously, for the Bishops, moreover, is that these are "value-free concepts" (p. 37), which make "communitarian attitudes ... less likely to be attitudes guiding decision-making" (p. 40). Governments which are ideologically hell-bent on privatisation, warn the Bishops, are falling under the spell of Economic Rationalism. "The question should not be", say the Bishops, "one of choosing between public and private, but which of many possible combinations of the two works best" (p. 54). Privatisation, however, is not opposed *per se*, but only when it "appears to exceed certain limits" (p. 136). The child of Economic Rationalism, the 'trickle-down theory', also incurs the displeasure of the Bishops: "history does not show that the so-called trickle-down process either eradicates poverty and disadvantage, or results in a more equitable society" (p. 84). And financial deregulation has only made "individuals wealthier, instead of contributing to the common wealth of the nation" (p. 91). Capitalism, as such, is not immoral, say the Bishops, but only in its "excesses ... when [it is] devoid of ethics and values" (p. 136). "Contemporary society", they add, needs "to guard against the excesses of capitalism and to understand the complex interaction of labour and capital in production" (p. 138).

Moreover, the Bishops use of Social Analysis stresses the importance of strengthening the family unit as a core contributor to a sound society, "Poverty", say the Bishops, "undoubtedly contributes to many marriage breakdowns and also to the incidence of domestic violence" (p. 78). "Individualism", they add, has

been encouraged by the 1975 Family Law Act, and this in turn has been "a major factor contributing to the high divorce rate" (p. 117). The Bishops, moreover, admit to a certain degree of ambivalence towards the trend for both parents to be in paid employment:

While the right to work outside the home cannot be denied to anyone, it should not conflict with the duty of child-rearing. Unfortunately, economic pressures frequently make it necessary for a household to have two incomes. A more adequate recognition of the homemaker's role would be to make it a matter of choice rather than necessity. (p. 118)

However, whilst emphasising the role of 'homemaking', it appears that the Bishops would rather have mothers, rather than fathers, fulfil this role:

Mothers have been compelled by economic circumstances to find paid jobs when they would have preferred to continue working at home [There should be] more practical recognition of the immense contribution made to society by those parents, especially mothers, who provide full-time child care at home. (p. 76)

"Strong and healthy families", say the Bishops, moreover, "are vital to the nation" (p. 133). And in another swipe at the forces arrayed against the pursuit of the common good, they dismiss Economic Rationalism as having "difficulty in attributing an economic value to these basic [family] activities [and] have tended to demean them and those engaged in them" (ibid). Also, the de-institutionalisation of physically and intellectually handicapped people is "placing a burden on families, because of the lack of adequate support services" (p. 82). And "struggling young families were being forced by high interest rates or rents to take up permanent or semi-permanent residence in caravan parks" (p. 81). "Home ownership" should "be encouraged" (p. 103); the "supply of public housing

[should] be expanded" (p. 104); "emergency housing for homeless families" (ibid) should be provided by governments; and the latter should also "promote private sector interest in social housing" (ibid).

Furthermore, the Bishops' use of Social Analysis emphasises the importance of regarding employment as a contributor towards an equitable society. "Employment remains the key factor", say the Bishops, "in achieving a fair and equitable society" (p. 93). There should be, they add, "a non-compulsory national service community programme for people aged between 18 and 25" (p. 94). The dignity and rights of workers are highlighted, also, by the Bishops. "Any assault on the principle of trade unionism itself", they stress, "must be resisted" (p. 97). Moreover, "increased worker participation in business and industrial enterprises deserves full encouragement" (ibid). Governments should "legislate against policies or practices which lead to the exploitation of workers" (p. 98). Also, there is "a right to work", say the Bishops, "for a just wage under just conditions" (p. 123). And one law for the highly-paid and another for those at the bottom has brought about an inequitable situation:

Sharp rises in the salaries paid outside the arbitration system to senior executives in private enterprise since 1984, at a time when many other members of the paid workforce have operated under a wages restraint policy, have accentuated the gap between those at the top and the bottom of the income scale. (p. 96)

However, if employment can contribute towards an equitable society, unemployment creates "new divisions among people [between] those [in] paid work, those ... on the employment fringe and those ... who may never have work" (p. 95). To counteract this atrophying of human potential the Bishops

suggest a number of strategies. Firstly, the will for governments to promote change requires "planning and action that [goes] beyond present political endeavours" (p. 94). Hence, "governments at all levels and other employers [need to] pursue policies which will lead to the creation of jobs" (p. 98). Attention needs to be paid to "the problem of structural unemployment ... to regional differences and to the effects of unemployment on different groups, especially the young" (ibid). "National guidelines", are needed, say the Bishops, "concerning redundancy management" (ibid). The government, also, should "spell out the consequences of ... tariff reduction ... for employment" (p. 99), and educate the populace "about the realities of the contemporary job market and particularly the need to adapt expectations and employment strategies accordingly" (ibid). And the Bishops conclude that "only long-term strategies to create new and more diverse industries and products will lead to a healthier Australian economy and to the possibility of full employment" (p. 136).

The Bishops' use of Social Analysis, moreover, emphasises the importance of recognising the need for some degree of state initiative as necessary for the pursuit of the goal of increasing equity in society. "The reconciliation of conflicting interests in a society", say the Bishops, "is part of the role of governments" (p. 134). To achieve this, the Bishops say that a number of strategies have to be adopted by governments. For example, "politicians [need] to adopt guiding moral principles" (p. 35). Governments also need to "facilitate public discussion about the sort of society Australians want" (p. 134). They need to continue their "initiatives [which help] a good number of people in situations of

poverty and disadvantage" (p. viii). Taxation policy should "increase equity" (p. 106), be "based on scales that are progressive" (p. 110), and include "the possibility of introducing some form of wealth tax" (ibid). And in a plaudit to the present Federal government, the Bishops say that it "could take credit for certain initiatives, such as aspects of the Accord between the union movement and employers" (p. 35). However, whilst the Accord "contributed to economic recovery during the 1980's ... this was accompanied by a decline in living standards for some" (p. 96). Governments, moreover, need to live up to community expectations of "efficiency, justice and freedom from corruption" (p. 135). However:

Australians do not wish their nation to be run like a business where the goal of the Board of Directors is to maximise profits by increasing efficiency. The Public expects governments to think about many matters which are rarely found on a corporation's agenda. These include education, social welfare, law and order and the needs of minorities and those in distress. (p. 135)

But governments should not monopolise the delivery of these services. They should, instead, "fill the gaps, support local initiatives and facilitate community growth and development" (p. 136).

Furthermore, the Bishops' use of Social Analysis emphasises the importance of the pattern of wealth and income distribution reflecting equity. "The pattern of wealth distribution in Australia", say the Bishops, "is one of growing inequality" (p. 45). However, "older people are generally wealthier than the young—a fact that is not necessarily incompatible with the principles of justice and equity" (p. 51). "In discussions on the equity of wealth distribution", add the

Bishops, "it helps to ask how people come to be wealthy" (p. 52). Interestingly enough, however, of the factors cited by the Bishops, there is no mention of what Marxists would term 'exploitation'. An inequitable situation has arisen, claim the Bishops, through increased profits not being ploughed into "a proportionate expansion and modernisation of productive capacity in industry [but] into luxury consumption ... and ... speculative ventures" (p. 53).

Income distribution, additionally, has also become inequitable, say the Bishops. Professor Gregory's "work shows that the number of low and high income earners in this country has grown significantly, while the number of middle income earners has fallen" (p. 57). The Bishops directly quote (p. 58) Professor Stilwell's assertion about the growing inequity between wages and profits:

The share of the national income going to workers in the form of wages and salaries has fallen substantially while the share going to the owners of capital in the form of profits, rents and interest payments has risen correspondingly.

And within the 'category' of labour as a factor of production, there is the additional inequity reflected in "the income disadvantage of women" (p. 57), which I will return to (see page 243 below) when describing the Bishops' understanding of the term, 'the feminisation of poverty'.

The Bishops' use of Social Analysis, furthermore, emphasises the importance of maintaining the social security system as a means of achieving an equitable system of income distribution. "The social security system", say the Bishops, "is one of the main ways of restoring some balance in wealth

distribution" (p. 105). It is "based on justice, not simply on benevolence, and deserves to be supported" (p. 106).

Also, the Bishops's use of Social Analysis emphasises the importance of maintaining a healthy rural sector as a vital contributor to the harmony of society.

For the Bishops, 'agribusiness' is not good for the country:

As farmers are forced off the land and agriculture is taken over by corporations, this new form of land ownership tends to reduce local initiative and result in damage to the land. Big business does not tend to put back into the land what it takes out. (p. 79)

Moreover, government decisions regarding the provision of services to rural areas should "be influenced by social considerations, not only purely economic factors" (p. 81).

The Bishops' use of Social Analysis, also, emphasises the importance of changing personal attitudes as a catalyst for structural change. "We need to reform our attitudes", say the Bishops, "towards wealth, poverty, greed and consumerism, and the structures that underlie them" (p. xiv). There is a "need for attitudinal change or conversion of heart leading to change in society" (p. 30). In a hopeful vein, the Bishops have concluded that:

Australians have the capacity to examine their values constructively and honestly, to change those attitudes which are contributing to the kind of social problems identified during the inquiry and to carry out *reforms* [italics added] where necessary. (p. 128)

However, "those of use who are not poor", add the Bishops, "should ... review our way of thinking about poor people, try to learn from them and see life through their eyes" (p. 142).

For the Bishops, moreover, this desired change of attitude happens through education:

Education aimed at changing attitudes in social justice matters involves learning, analysing and reflecting on relevant facts and beliefs. Education also helps to develop feelings that can provide powerful motivation to action for change. Attitudinal changes can be produced through formal courses and discussion or, sometimes more effectively, through life experiences or the influence of models. (p. 139)

We "need to find ways of becoming more familiar with the lives of less advantaged people; and to build these experiences into [our] lives and into more formal education" (p. 139).

The Bishops' use of Social Analysis, furthermore, emphasises the importance of maintaining a mixed public and private health system:

The most acceptable outcome ... appears to be a mixed public and private system, in which the expertise traditionally present in the public system continues to be available to all those requiring it. At the same time, for moral reasons, the retention of private health care insurance should be supported. (p. 112)

Moreover, the Bishops' use of Social Analysis emphasises the importance of pursuing sustainable development as a key to social progress. "Barriers to the development of Third World countries", say the Bishops, "[should] be removed without delay" (p. 89). Moreover, "this is to be achieved through dialogue in appropriate world forums and unilateral action on the part of individual rich nations or blocs of nations" (ibid).

But what is to be pursued is "sustainable development" (p. 137), which does not compromise the needs of future generations. Developed nations, say the Bishops, should:

Accept their proper share of responsibility for environmental problems and act immediately to rectify any policies or practices that have been shown to harm the environment in Australia or in the countries with whom we trade. (p. 89)

Unless action is taken, say the Bishops, there will always be a "distinction between the over-developed and the never-to-be-developed nations" (p. 88).

Sustainable development, moreover, should not be pursued at the expense of human rights, say the Bishops. They note that the East Asian 'tiger' economies have "improved dramatically in the ... recent period" (p. 86). However:

This has at times been accompanied by some human rights abuses, the exploitation of labour (especially the labour of women and even children), environmental devastation and other social problems. Although progress has brought material benefits to many people within those societies, it has not so far resulted in a truly equitable distribution of wealth. (pp. 86-87)

And the Third World has to fulfil some other responsibilities if it is to contribute to sustainable development. It has misused "borrowed funds for excessive militarisation or for the personal enrichment of dictatorial rulers and their associates" (pp. 84-85). Also, there has been an "unwillingness to adopt expenditure reforms [as] a sensible condition for debt-rescheduling" (p. 85). On the other hand, say the Bishops, "the morality of the usurious interest attached to many of these loans is open to question" (ibid). Accusingly, they add that "rich nations are waging a form of warfare against poor nations by demanding high levels of debt repayments" (p. 86). Aid to the Third World, moreover, should "increase over the next five years ... as recommended to affluent nations by the United Nations" (p. 89).

The Bishops' use of Social Analysis, furthermore, emphasises the importance of regarding poverty as a barrier to effective participation in society.

"Poor people", they say, "are blocked from participating fully in the richly varied life of a modern industrial society" (p. 69). Poverty, moreover:

Can have any number of causes. Sometimes, it can result from the avoidable behaviour of the poor person. It is, however, always hazardous and often unjust to blame individuals for the situation in which they find themselves. Nevertheless, it is possible to find a causal link between the conduct of people, institutions and governments and the poverty of individuals or whole groups of people. (p. 68)

So, according to the Bishops, "poverty is partly caused by the unjust way in which many of society's structures work" (p. 67). Examples of structures cited by the Bishops are: "the education, health, employment, taxation, social welfare and banking systems" (ibid).

The Bishops' use of Social Analysis, also, emphasises the importance of delineating certain categories of people as being more prone to experiencing poverty. For the purposes of their inquiry, the Bishops define 'the poor' as those "people [who] lack material goods, employment and career prospects, so that they suffer real disadvantage in relation to other members of the community" (p. 67). If they "cannot participate fully and freely in the life and decision-making of the community" (ibid) they are suffering from relative poverty. However, if "their situation is one of real destitution and apparent hopelessness, they can be regarded as in a state of absolute poverty" (p. 68). For the Bishops:

The homeless and many among the unemployed and their dependents, the disabled, sole parents and their children, other single-income families and the members of some Aboriginal, migrant and farming communities are truly the poor in our midst. (p. 66)

Of the above groups, the Bishops particularly outline the plight of women, children, and Aborigines.

Women, say the Bishops, suffer from "income disadvantage" (p. 57). The factors which contribute to this include:

Lower labour force participation, higher rates of part-time work, higher rates of dependency on pensions, lower levels of unionisation, higher rates of unemployment, less access to wealth, widespread employer discrimination, less saleable training and in general the fact that equal pay for women has not yet been fully implemented in our society. (pp. 57-58)

More specifically, the term 'the feminisation of poverty' is used by the Bishops to refer to "the impoverished situation of many lone parents, mostly women" (p. 77). The reasons cited for this "include lack of financial support from former partners, as well as the difficulty faced by people attempting to re-enter the paid workforce after years of unpaid work in the home" (ibid).

The Bishops, also, are concerned about the lack of "a proportionate increase in the number of senior or highly paid positions held by women" (ibid). The Bishops recommend, consequently, that "governments and all employers take more heed of the legislation which covers equal pay and career opportunities for women in the workforce" (p. 99).

In regard to children, moreover, the Bishops say that "there is also a well-founded community perception that child poverty in Australia increased

enormously between the late 1970s and the early 1990s as a result of unemployment, housing costs and marriage breakdowns" (p. 72). Also, "the poorest of all children are Aboriginal [and their poverty] is a reflection of the disadvantages suffered by the Aboriginal community in general" (p. 74). The Bishops put the status of Aborigines on a par with Third World standards and, interestingly, in a paternalistic turn of phrase, refer to them as "*our* [italics added] Aboriginal people" (p. 90).

Again (p. 120), the Bishops repeat that "the most disadvantaged members of the Australian community [are] the Aboriginal people". They praise the Federal government's response to the Aboriginal Deaths in Custody Report of "contributing [towards] job creation, education and training projects and for capital grants and ... job opportunities for more than 10% of the Aboriginal labour market during the next three years" (pp. 120-121).

"Authorities", moreover, say the Bishops, should engage in a "process [which] enhances [Aborigines'] continuing aspirations, so that a just and proper settlement may be reached as soon as possible" (p. 121). This could be taken as an allusion to the strong link which Aborigines have to the land; however, in the Bishops' Statement, there is no explicit reference to 'land rights' as such.

Summary

The three approaches to the use of Social Doctrine and Social Analysis in this thesis are (see pages 51-58 above): conservative, reformist, and radical. In precis, the conservative model is static, hierarchical, individualistic, and shows a

preference for capital over Labour. The reformist model, however, favours change, but only of a piecemeal nature. Systems and structures, of themselves, do not require, for the most part, major overhaul, or even total annihilation: only fine-tuning is necessary. In regard to ownership of the means of production, distribution and exchange in an economy, the reformist approach will not take sides. The radical model, however, will not baulk at major systemic or structural change in order to achieve an end. Analysis, and rectification, of causes of friction are emphasised and, most importantly, the central role of those suffering injustice being subjects, is also stressed. Labour, very definitely in the radical model, has priority over capital in the ownership of production, distribution and exchange.

The Bishops' use of Social Analysis, however, reflects most clearly the Reformist model (see pages 53-55 above).



Figure 32: The Bishops' Use of Social Analysis

As noted earlier (see page 231 above), the Bishops prefer, firstly, to describe the symptoms of poverty rather than analyse their causes, and, secondly, confine their descriptions to statistical representation rather than personal testimony. This is a tendency which Leonardo and Clodovis Boff (1984) pejoratively term "empiricism" (p. 6). With this approach, say Leonardo and

Clodovis Boff, people "fail to go beyond the factual dimension fail to go to the deeper causes, which are generally invisible" (ibid). Real suffering is camouflaged behind a screen of statistics.

Another typically reformist motif, which is utilised by the Bishops, is the portrayal of the *ideal* of equity, without an understanding of, or focus on, the *reality* of power relations which militate against equity. Hence, the ideal of balance and consensus is emphasised rather than conflict. Whenever conflict does occur, again according to Leonardo and Clodovis Boff (1984): "reforms must be implemented, so that the less developed, the 'underdeveloped', part of the body, will develop, thus reestablishing social equilibrium" (p. 6). This approach, again pejoratively, is termed 'functionalism' by Leonardo and Clodovis Boff. It is within this context that the regime being questioned by the Bishops in their statement is not allowing the family unit, the distaff role of women within this, the private health-care system, and the rural sector to play their functional roles within society.

Moreover, for the Bishops, privatisation and capitalism, *per se*, are not vitiated but only in their excesses. Monetarism as an ideology is rejected, seemingly in favour of an implicit Keynesian approach and welfare-statism. We participate in society through work, according to the Bishops, but, in their document there is no analysis of class struggle nor what Marxists term the 'relations of production'. Furthermore, the Bishops' choice of a glossary is interesting in that it mentions capital, but not labour; capitalism, but not socialism; and does not have an entry for terms such as exploitation or dependency.

The State, also, is a reconciler of conflict rather than, in the Marxist-Leninist sense, the 'executive of the ruling class'. And it is also interesting to note that in the Bishops' explication of the role of government, there is no mention, never mind the questioning, of defence expenditure.

The focus, by the Bishops, on personal attitudinal change as a platform for structural reform, moreover, reveals a naivety regarding the capacity for structures to perpetuate themselves through manipulation by those who wield power in society.

The focus on the 'development' path for the Third World also reveals a reformist thrust by the Bishops. The debt burden is the only allusion which they make to any dependency analysis. And even in regard to the 'debt problem', the Bishops say that the Third World countries should "adopt expenditure reforms" (p. 85), in spite of Pope John Paul II saying that 'a country's foreign debt can never be paid at the expense of the hunger and poverty of the people' (which the Bishops actually quote on page 86).

And, as mentioned earlier (see page 244 above), the Bishops' remedy to the problems experienced by Aborigines takes no explicit account of a solution based on restoring land to them.

2.6.5 *The Bishops' Inter-relationship between Theology and Social Analysis*

The Bishops' epistemology:

1. Emphasises an ontology based on a holistic framework of the human person, but which nevertheless prioritises the spiritual.
2. Begins with a study of the 'content' of faith and then proceeds to issue exhortations towards attitudinal change.
3. Promotes a spirituality based on 'an acceptance of social responsibility'.

Firstly, the Bishops' epistemology emphasises an ontology based on a holistic framework of the human person, but which nevertheless prioritises the spiritual. The Bishops castigate the heresy of materialism:

Superdevelopment betrays a mentality which measures human well-being in materialist terms. A society in which success and failure are primarily seen in this way overlooks the personal, spiritual and communal dimensions of the human person. (p. 141)

Moreover, the Bishops approvingly quote (p. 144) the Aboriginal health worker, Joan Winch: 'we always take a holistic approach to living—to human beings, nature and the universe—because we believe that we are made by the great Spirit, and everything within this land has meaning'.

However, the Bishops also seem to prioritise the spiritual over the material. Cardinal Clancy paraphrases Paul and John by claiming that "the present form of this world is passing away" (p. iii). Also, the Bishops say that "the Christian religion is ... rightly concerned with spiritual values ... *but* [italics added] it does

not distance itself from the business of living in this world" (p. 3). It appears that the second clause in this quote is ancillary to the first clause. In the same paragraph, the Bishops say that "salvation is dependent not only on openness to the influence of God's saving power, on personal virtue and devotion, *but also* [italics added] on the individual's willingness to contribute ... to the common good" (pp. 3-4). Again, the second clause appears to be subservient to the first.

And, moreover, when Cardinal Clancy is explaining the rationale for the order of the chapters in the Bishops' Statement, he notes that the chapter "giving the statement a more clearly defined spiritual and ethical thrust", precedes the "chapters [which give] a factual summary of the distribution of wealth in Australia" (p. xiii).

Secondly, the Bishops' epistemology begins with a study of the 'content' of faith and then proceeds to issue exhortations towards attitudinal change. Never "to lose sight of eternal truths and final objectives" (p. iii), for Cardinal Clancy, is perforce. The "social, economic and political order", say the Bishops, should be approached "through the application of ethical principles" (p. 4). And sciences like economics need to be reminded that they are never "values free and that moral and even theological perspectives would illuminate their thinking" (p. 34).

But which values can best be utilised? For Cardinal Clancy, the apotheosis of values-development is contained in "the Gospels and ... the Church's teaching" (p. v). The Bishops advise that:

Christians making their own judgement about the gap between wealth and poverty and the plight of the disadvantaged described in Part Two of this document will wish to do so in the light of the scriptures and of traditional Church teaching. (p. 3)

This priority which the Bishops give to Gospel values and Social Doctrine, moreover, is illustrated very clearly in the order of the chapters in the Statement and also the order of the Terms of Reference:

Some respondents who found the sections on biblical and Church teaching (Chapters 5 and 6 of *Common Wealth and Common Good*) particularly helpful urged that they be placed at the beginning of the final statement—a suggestion that has been adopted. (p. xii)

And the Terms of Reference (pp. 153-154; see also Appendix A, pages 259-260, below) begin with biblical and church teaching and then focus on how these could be applied to situations of poverty.

Methodologically, moreover, the priority given to biblical and doctrinal material is complemented by an emphasis on studying these materials and spreading their content by word of mouth: "parishes, organisations and groups ... had made the [draft] document the subject of study and discussion" (p. x). Readers then can contribute by "spreading *knowledge* [italics added] of the values at the core of the Church's social teaching ... and secondly by *devising* [italics added] activities to help remedy the suffering caused by social injustice" (pp. x-xi). Even more succinctly, the Bishops say that "a study of the principles of Catholic Social Doctrine, and reflection on the state of Australian Society today, should lead logically to *suggestions* [italics added] for change" (p. 127).

This stress on change, moreover, for the Bishops, is focused primarily on *attitudinal* change. Their Statement is "a call to the kind of *inner conversion* [italics added] that will lead to action in support of a more just society" (p. iii). Their final chapter also "includes a call for a revision of our attitudes to wealth and poverty" (p. xiii). And with an allusion to Natural Law, the Bishops say that "this document's appeal for attitudinal change or conversion [has] to be directed convincingly to all members of the community" (p. 143).

Thirdly, the Bishops' epistemology promotes a spirituality based on 'an acceptance of social responsibility'. The somewhat deontological thrust of their spirituality is shown when they say that "the great Mysteries of the Faith can be invoked in proposing the broad outline of a spirituality based on an acceptance of social responsibility [based on] a model of solidarity, community and altruism" (p. 142).

For the Bishops, the sub-models for solidarity, community and altruism are the Trinity, the Eucharist, and the preferential option for the poor, respectively. We should practice solidarity because the Triune God does so; we gather around the table of the Lord as a community; and, by so doing, we "accept [our] obligation to share [our] lives and resources with others, particularly with those in need" (p. 143).

By taking the option for the poor, we accept "our duty to stand alongside poor people and to try to ensure that they are treated justly" (p. xiv). Through the Old Testament writings, and especially the Prophets, "God [is] constantly defending the rights of those deprived of their share of the Earth's goods"

(pp. 4-5). And, according to the Bishops, "the special love that [the poor] attract from God [is] *simply* [italics added] because they are poor and marginalised" (p. 39).

Summary

Of the five epistemological approaches outlined on pages 61-62 above, the Bishops' resembles most closely the Deductive approach.



Figure 33: The Bishops' Epistemology

The Bishops' deductive approach is reflected in their use of the theological disciplines as a starting point and their advocacy of study and discussion as a point of departure rather than praxis. It also needs to be said that an appraisal of their epistemology was made difficult due to the complete lack of any theological terms in the glossary. The deductive approach is surprising, moreover, in view of the advice received from some of Australia's most eminent theologians (Costigan, 1989, p. 1): "they recommended that the statement's methodology should be clearly inductive". And, also, the absence, in the bibliography, of any titles by liberation theologians, gives the strong impression that the inductive approach characteristic of that type was rejected. Again, this is interesting in view of Pope John Paul II's 1986 estimation (Hennelly, 1990) that:

Liberation theology is not only timely but useful and necessary. It should be seen as a new stage, closely connected with earlier ones, in the theological reflection that began with the apostolic tradition and has continued in the great fathers and doctors, the ordinary and extraordinary exercise of the church's teaching office, and more recently, the rich patrimony of the church's social teaching as set forth in the documents from *Rerum Novarum* to *Laborem Exercens*. (p. 503)

However, as regards the Adjunctive epistemological category (see page 61 above), the Bishops cannot be placed therein because their use of Social Analysis is very extensive (three complete chapters plus extensive proportions of the others).

Table 7 overleaf shows the theological type which the Bishops' Statement most closely resembles.

Table 7: The Theological Type which the Bishops' Statement most closely Resembles

DISCIPLINES	<i>Common Wealth for the Common Good</i>	Theology of Development
1.1 CHRISTOLOGY		
Of		
Liberating		
Transforming	✓	
Above		✓
In Paradox		
Against		
1.2 ECCLESIOLOGY		
Of		
Liberating		
Transforming		
Above	✓	✓
In Paradox		
Against		
1.3 SOCIAL DOCTRINE		
Conservative		
Reformist	✓	✓
Radical		
2 SOCIAL ANALYSIS		
Conservative		
Reformist	✓	✓
Radical		
3 INTER-RELATIONSHIP BETWEEN SOCIAL ANALYSIS AND THEOLOGY		
Pre-eminent		
Inductive		
Deductive	✓	✓
Adjunctive		
Marginal		

CONCLUSION

The Congruence Between the Theological Approach of the Bishops'

Statement and the Theology of Development

As noted on page 208 above, the Bishops' Christology most closely resembles, unlike the Theology of Development, the 'Christ who Transforms Culture'. But, as noted above (see page 149 above), the Christology underpinning the Theology of Development is the 'Christ Above Culture'. However, the Bishops' Christology exhibits some characteristics of the 'Christ Above Culture' (see page 209 above), which it shares with the Theology of Development. Both Christs share the deontological thrust of obligating the rich to share their wealth with the poor. Moreover, both Christs advocate a change of attitude towards the poor which will result in a philanthropic relationship being effected.

Secondly, the Bishops' Ecclesiology and that of the Theology of Development (see pages 221 and 154, respectively, above) show a far closer congruence than does their respective Christologies. Both Ecclesiologies harmonise the spiritual and material but prioritise the former over the latter. They both also have a Thomist understanding of Law with its various gradations and, in particular, regard the values underpinning Natural Law as applicable to everyone, not just believers. They both, moreover, emphasise their teaching role, which reveals a penchant for orthodoxy over orthopraxis. This proclivity could also explain the reticence, of the Bishops, on the topic of the Church's own wealth; in

other words, 'what we say is more important than what we do'. Both Ecclesiologies, also, stress the deontological point of the obligation of the rich to share their wealth. They also emphasise the dignity of the person underpinning the dealings which people should have with others in society. In regard to workers' rights, however, they imply that their rights exist within the present socio-economic system, i.e. capitalism, and, except for brief reference by the Bishops to cooperatives in Spain, reference to other systems of ownership do not seem to enter into their thinking. Both Churches also reflect a welfare or charity mentality towards the poor. They are churches 'for' and 'on behalf of' rather than 'of' and 'from' the poor.

Thirdly, the Bishops' Statement and the Theology of Development both adopt a reformist utilisation of Social Doctrine (see pages 228 and 160, respectively, above). Both approaches highlight the need for development, albeit not for its own sake but with due consideration being given to its moral dimension. They do not call into question the essence of the prevailing Western socio-economic system, but call for the recognition of people's rights as a prerequisite for social harmony. For both approaches, capital and labour, subsidiarity and the common good, the strong and the weak, all should contribute towards 'balance' in the social fabric.

Fourthly, a reformist approach to the use of Social Analysis is also shared by the Theology of Development and the Bishops' Statement (see pages 169 and 245, respectively, above). In both approaches, the voices of the oppressed are not heard: they are spoken about. Balance, equity, consensus, development,

reconstruction, equilibrium, cooperation, harmony, order, and conciliation are all words which predominate within the lexicon of both approaches. Conflict occurs when these motifs are absent or not 'functioning'; not because the present socio-economic system is built on injustice and exploitation. The system itself is not vitiated; only in its excesses. Welfare and education of attitudes will restore harmony. Development is good, but not, however, development at any cost.

And lastly, the Theology of Development and the Bishops' Statement share a deductive epistemology (see pages 174 and 252, respectively, above). Both approaches begin from the content of faith, i.e. the theological disciplines, and advocate as a prior step in their methodology a study of these theological sources.

APPENDICES

- A The Terms of Reference for the Bishops' Inquiry into the Distribution of Wealth in Australia.
- B Drafts leading up to the final Statement, *Common Wealth for the Common Good*.

APPENDIX A

Terms of Reference for the Bishops' Inquiry into the Distribution of Wealth in Australia

The Terms of Reference for this consultation are as follows:

1. Catholic Social Teaching on issues of morality and Social Justice, relevant to the distribution of wealth in a modern society.
2. Principles and conclusions contained in the Social Encyclicals of the twentieth century that relate to the just production, distribution and consumption of wealth, with particular reference to Pope John Paul II's Encyclical *Laborem Exercens* (1981), and his 1987 Encyclical on Social Concerns, *Sollicitudo Rei Socialis*.
3. The distribution of wealth in light of Biblical teaching.
4. The meaning of the Church's preferential option for the poor.
5. The practical application of Catholic Social teaching to the distribution of wealth, in particular, as it affects:
 - (a) Persons who live below the poverty line
 - (b) Families
 - (c) Women
 - (d) Children
 - (e) Solo parents
 - (f) the Aged

- (g) Aborigines
 - (h) the Unemployed, especially Unemployed Youth
 - (i) the Concentration of Wealth
 - (j) Overseas aid.
6. The development of appropriate ethical criteria for formulating and evaluating policy on the production, distribution and use of wealth in Australia.

APPENDIX B

Drafts Leading up to the 1992 Statement, *Common Wealth for the Common Good*

- Bishops' Committee for Justice, Development and Peace (Secretariat) (1991a). *Towards Common Wealth and Common Good: A collection of Preparatory Material used in the Drafting of the Catholic Bishops' Statement on the Distribution of Wealth in Australia*. Blackburn, Vic: Collins Dove.
- Bishops' Committee for Justice, Development and Peace (1991b). *Catholics Look at Wealth Distribution*. Progress Report between the Draft and Final Statement. North Sydney.
- Bishops' Committee for Justice, Development and Peace (1991c). *Common Wealth and Common Good Draft Statement*. Blackburn, Vic: Collins Dove.
- Bishops' Committee for Justice, Development and Peace (1989). *Catholics Look at Wealth Distribution. Second Progress Report on the Distribution of Wealth in Australia issued for Social Justice Sunday, 24 September, 1989*. Blackburn, Vic: Collins Dove.

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