

THEOLOGY IN GLOBAL PERSPECTIVE SERIES

Peter C. Phan, General Editor

GLOBALIZATION, SPIRITUALITY, AND JUSTICE

Navigating the Path to Peace

DANIEL G. GROODY

ORBIS  BOOKS
Maryknoll, New York 10545

THEOLOGY IN GLOBAL PERSPECTIVE SERIES

Peter C. Phan, General Editor

*Ignacio Ellacuría Professor of Catholic Social Thought,
Georgetown University*

At the beginning of a new millennium, the *Theology in Global Perspective* series responds to the challenge to re-examine the foundational and doctrinal themes of Christianity in light of the new global reality. While traditional Catholic theology has assumed an essentially European or Western point of view, *Theology in Global Perspective* takes account of insights and experience of churches in Africa, Asia, Latin America, Oceania, as well as from Europe and North America. Noting the pervasiveness of changes brought about by science and technologies, and growing concerns about the sustainability of Earth, it seeks to embody insights from studies in these areas as well.

Though rooted in the Catholic tradition, volumes in the series are written with an eye to the ecumenical implications of Protestant, Orthodox, and Pentecostal theologies for Catholicism, and vice versa. In addition, authors will explore insights from other religious traditions with the potential to enrich Christian theology and self-understanding.

Books in this series will provide reliable introductions to the major theological topics, tracing their roots in Scripture and their development in later tradition, exploring when possible the implications of new thinking on gender and socio-cultural identities. And they will relate these themes to the challenges confronting the peoples of the world in the wake of globalization, particularly the implications of Christian faith for justice, peace, and the integrity of creation.

Other Books Published in the Series

Orders and Ministries: Leadership in a Global Church, Kenan Osborne, O.F.M.

Trinity: Nexus of the Mysteries of Christian Faith, Anne Hunt

Spirituality and Mysticism: A Global View, James A. Wiseman, O.S.B.

Eschatology and Hope, Anthony Kelly, C.Ss.R.

Meeting Mystery: Liturgy, Worship, Sacraments, Nathan D. Mitchell

Creation, Grace, and Redemption, Neil Ormerod

Founded in 1970, Orbis Books endeavors to publish works that enlighten the mind, nourish the spirit, and challenge the conscience. The publishing arm of the Maryknoll Fathers and Brothers, Orbis seeks to explore the global dimensions of the Christian faith and mission, to invite dialogue with diverse cultures and religious traditions, and to serve the cause of reconciliation and peace. The books published reflect the opinions of their authors and are not meant to represent the official position of the Maryknoll Society. To obtain more information about Maryknoll and Orbis Books, please visit our website at www.maryknoll.org.

Copyright © 2007 by Daniel G. Groody.
Published by Orbis Books, Maryknoll, New York, U.S.A.
All rights reserved.

Visit the author's website (www.nd.edu/~dgroody) for information on a DVD planned for use with this book.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage or retrieval system, without prior permission in writing from the publishers. For permissions, write to Orbis Books, P. O. Box 308, Maryknoll NY 10545-0308, U.S.A.

Manufactured in the United States of America.

Library of Congress Cataloging in Publication Data

Groody, Daniel G., 1964-

Globalization, spirituality, and justice : navigating the path to peace / Daniel G. Groody.
p. cm. — (Theology in global perspective series)

Includes index.

ISBN 978-1-57075-696-2 (pbk.)

1. Globalization—Religious aspects—Catholic Church. 2. Christianity and justice—Catholic Church. 3. Catholic Church—Doctrines. I. Title.

BX1795.G66G76 2007

261.8—dc22

2006038214

A Gift of God, A Human Responsibility

The Global Community and the Challenge of Justice

A GIFT OF GOD: THE PLANET IN GLOBAL PERSPECTIVE

An Over-view: A Global Picture of the Earth

ON SEPTEMBER 12, 1962, President John F. Kennedy delivered a visionary speech in which he laid down an unprecedented challenge: “We choose to go to the moon,” he said. “We choose to go to the moon in this decade and do the other things, not because they are easy but because they are hard.”¹ With these words the space program of the United States shifted into high gear, and its leaders took on the daunting challenge of navigating their way to the moon and making it safely back home. Six years after Kennedy’s speech, three astronauts boarded Apollo 8, and a tower of fire boosted them at 24,000 miles per hour into the cosmic night. They were the first to break the gravitational umbilical cord with Mother Earth and enter the lunar orbit.

On Christmas Eve, 250,000 miles from home, the crew of Apollo 8 reached the dark side of the moon. As they passed above the shadows of the cold and lifeless terrain of the lunar surface, they glimpsed what no human beings had ever seen before: the earth rising over the moon’s horizon. Beholding the world in this way inspired the astronauts to read the first words from of the Book of Genesis:

In the beginning, God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let

1. Theodore C. Sorensen, Eric K. Sorensen, Stephen E. Sorensen, and Philip J. Sorensen eds., *Let the Word Go Forth: The Speeches, Statements, and Writings of John F. Kennedy* (New York: Delacorte Press, 1988), 178. This speech in written and audio form is also available online at the JFK Library Web site: <http://www.jfklibrary.org/j091262.htm>.

there be light: and there was light. And God saw the light and that it was good: and God divided the light from the darkness (Gn 1:1-4).²

Seeing the earth from space was a milestone of political will and scientific achievement, human understanding and global awareness, theological insight and divine contemplation.

Beholding our planet from space has enabled us to see our place in the universe in a new way. American astronaut Donald Williams noted, "For those who have seen the earth from space, and for the hundreds and perhaps thousands more who will, the experience most certainly changes your perspective. The things that we share in our world are far more valuable than those which divide us."³ As he was orbiting the globe in the Space Shuttle, Saudi Arabian astronaut Sultan Bin Salmon al-Saud observed, "The first day, we pointed to our countries. Then we were pointing to our continents. By the fifth day we were aware of only one Earth." German cosmonaut Sigmund Jähn also said, "Before I flew I was already aware of how small and vulnerable our planet is; but only when I saw it from space, in all its ineffable beauty and fragility, did I realize that humankind's most urgent task is to cherish and preserve it for future generations." A gift of God, the earth is a precious, delicate, celestial jewel of breathtaking beauty with infinitely rich topographical, biological, and cultural diversity. A human responsibility, it is the place that we are called to care for and cultivate, and it is the context where we learn to live in relationship with each other. It is the cosmic home of over six and one-half billion people.

If the world as we know it today was proportionally reduced to a village of 100 people, 51 would be male; 49 would be female; 60 would be Asian, 14 African, 11 European, 14 American (North, South, Central, and Caribbean), and 1 Australian or New Zealander.⁴ Drawing people together from many different cultures, languages, and religions, 14 in this village would speak, as their first language, Mandarin, 5 English, 5 Spanish, 3 Hindi, 3 Portuguese, 3 Bengali, 2 Russian, 2 Japanese, 1 Arabic, and 1 German. The other 61 would speak Indonesian, French, Italian, Korean, Thai, Vietnamese, and many other languages.⁵ From a faith perspective, 33 would be Christian; 20 Muslim; 14

2. As quoted by astronauts from the King James Version.

3. Quotations in this paragraph are from Kevin Kelley, *The Home Planet* (Reading, Pa.: Addison-Wesley, 1988), 139, 82, 140.

4. The breakdown of population by continent is calculated from 2005 figures available at <http://www.worldatlas.com> (accessed June 9, 2006).

5. For current statistics, see the *CLA World Fact Book*, available online at <https://www.cia.gov/cia/publications/factbook/geos/xx.html> (accessed August 25, 2006). There is a difference between the most widely spoken language, English, and the language spoken by the most people, Mandarin Chinese. Currently there are over 6,902 known living languages.

atheist, agnostic, or nonreligious; 13 Hindu; 13 from other religions; 6 Buddhist; and 1 Jewish.⁶ Making the earth a hospitable and peaceful home for the diverse members of the human family is one of the enduring challenges of this global village.

An Under-view: The Problem of Poverty

While space exploration has given us an entirely new way of looking at our global home, new research has also enabled us to see with greater clarity not only the dark side of the moon but also the dark side of planet earth. Even as scientific advances have brought us closer to some of the remote places of outer space, socioeconomic studies show that the distance between the rich and the poor on earth is greater than ever. Looking at the world from the perspective of the economically underdeveloped gives us a very different picture of the earth. Statistical data and empirical trends, in particular, help us understand more accurately the problematic contours of our contemporary reality.

In our global village of 100 people, the resources are unevenly distributed.⁷ The richest person in the village has as much as the poorest 57 taken together.⁸ Fifty do not have a reliable source of food and are hungry some or all of the time, and 30 suffer malnutrition.⁹ Forty do not have access to adequate sanitation;¹⁰ 31 people live in substandard housing;¹¹ 31 do not have

6. *CIA World Fact Book*.

7. Some of the most significant studies on global poverty and global inequalities come from the United Nations and the World Bank. In particular see the annual *Human Development and World Development* reports: the *Human Development Report 2005: International Cooperation at a Crossroads* (New York: United Nations, 2005), *Inequality Predicament: Report on the World Social Situation 2005* (New York: United Nations, 2005), and the *World Development Report 2006: Equity and Development* (New York: Oxford University Press, 2005). See also Jeffrey Sachs, *The End of Poverty: Economic Possibilities for Our Time* (East Rutherford, N.J.: Penguin Press, 2005); Branko Milanovic, *Worlds Apart: Measuring International and Global Inequality* (Princeton, N.J.: Princeton University Press, 2005); and Bob Sutcliffe, *100 Ways of Seeing an Unequal World* (London: Zed Books, 2001).

8. Fewer than fifty million of the world's richest people have more income than 2.7 billion of the world's poorest people. See Branko Milanovic, "True World Income Distribution, 1988 to 1993: First Calculation Based on Household Surveys Alone," *Economic Journal* 112, no. 476 (January 2002): 51-92 (especially Summary and Conclusion on pp. 88-89).

9. Dan Smith, ed., *The Penguin State of the World Atlas*, 7th ed. (New York: Penguin Books, 2003), 110. See also *The State of Food Insecurity in the World 2005* (Rome: Food and Agriculture Organization of the United Nations, 2005) and the Food and Agriculture Organization Web site at <http://www.fao.org>.

10. *Human Development Report 2005: International Cooperation at a Crossroads*, 24. See also *Aid for Water Supply and Sanitation* (Paris: OEDC, 2004); and *Has the Downward Trend in Aid for Water Reversed? Measuring Aid for Water* (Paris: OECS, 2004).

11. See <http://www.habitat.org> (accessed June 21, 2006).

electricity;¹² 18 are unable to read;¹³ 15 do not have access to safe drinking water.¹⁴ Only 16 people have access to the Internet.¹⁵ Only 12 own an automobile.¹⁶ Three are migrating.¹⁷ And only two have a college education.¹⁸ Overall, 19 struggle to survive on one dollar per day or less;¹⁹ 48 struggle to live on two dollars a day or less.²⁰ In brief, as the World Bank describes it, two thirds of the planet lives in poverty²¹ (see fig. 1).

While the bright side of reality is that in recent years the standard of living for more than half the world has actually gotten better, the dark side is that half of the global village still lives in dire poverty.²² The difference in income between the richest and poorest countries was 3 to 1 in 1820, 11 to 1 in 1913, 35 to 1 in 1950, 44 to 1 in 1973, and 72 to 1 in 1992.²³ Recent research indicates that these trends continue to get worse, not better.²⁴ While the distribution of income is important in assessing global financial inequities, the distribution of wealth is also an important indicator (see table 1). Wealth is less equitably distributed worldwide than income, with half of all wealth

12. Information and Issue Briefs (World Nuclear Association, April 2005). Available online at <http://www.world-nuclear.org/info/inf16.htm>.

13. *CLA World Fact Book*.

14. *Human Development Report 2005: International Cooperation at a Crossroads*, 24. See also *Aid for Water Supply and Sanitation* (Paris: OEDC, 2004); and *Has the Downward Trend in Aid for Water Reversed? Measuring Aid for Water* (Paris: OEDC, 2004).

15. *CLA World Fact Book*.

16. International Road Federation, *World Road Statistics 2005* (Washington, D.C.: IRF, 2005), 197-200. This represents the aggregate total number of automobiles in use in one hundred countries. Annual data from 1999 to 2003.

17. Richard B. Freeman, "People Flows in Globalization," NBER Working Paper No. 12315 (Cambridge, Mass.: National Bureau of Economic Research, June 2006), 2.

18. *Global Education Digest 2006: Comparing Education Statistics Across the World* (Montreal: UNESCO Institute for Statistics, 2006). See regional and world statistics for 2004 in table form online at http://www.uis.unesco.org/ev_en.php?ID=6513_201&ID2=DO_TOPIC.

19. *Human Development Report 2005: International Cooperation at a Crossroads*, 3.

20. *Ibid.*, 4.

21. The World Bank describes three degrees of poverty: extreme or absolute poverty, moderate poverty, and relative poverty. Extreme poverty means living on less than one dollar per day. People in this category do not have enough to survive and lack the basic necessities of life; extreme poverty is "poverty that kills." More than eight million people worldwide die each year; 20,000 die each day, because they are too poor to survive. Moderate poverty is defined as living on one to two dollars per day. People in this category have just barely the basic needs of life. Relative poverty, defined as a household income below the national average, means a living standard below the common middle class. See www.worldbank.org and Sachs, *End of Poverty*, 20-24.

22. Sachs, *End of Poverty*, 19.

23. Angus Maddison, *Monitoring the World Economy: 1820-1992* (Paris: OECD, 1995); and *idem*, *The World Economy: A Millennial Perspective* (Paris: OECD, 2001).

24. See World Bank, *World Development Report 2006: Equity and Development*; Milanovic, *Worlds Apart*; and Glen Firebaugh, *The New Geography of Global Income Inequality* (Cambridge, Mass.: Harvard University Press, 2006).

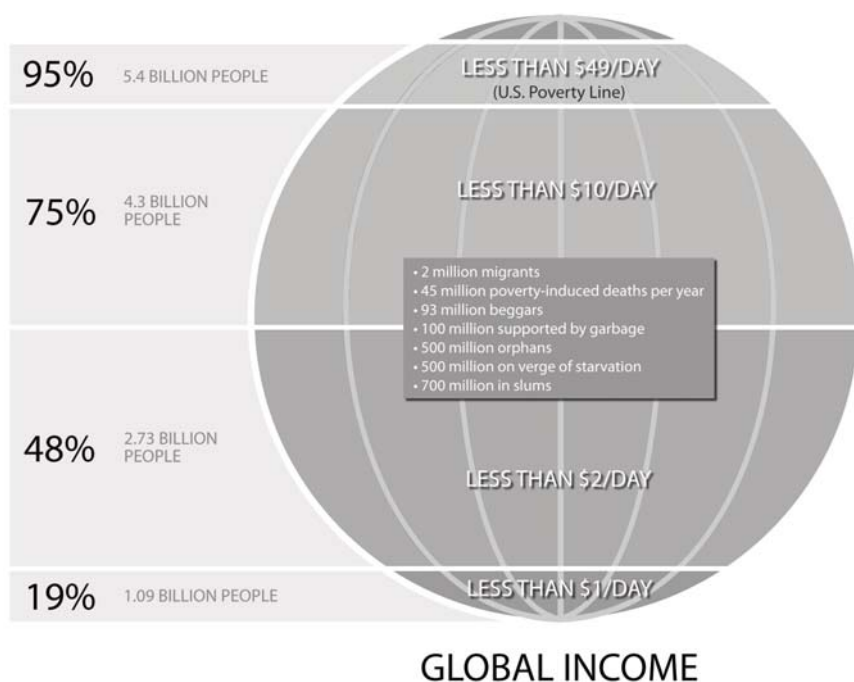


FIGURE 1. An Economic Snapshot of the World²⁵

held by only 2 percent of the world's adults.²⁶ It is staggering to consider that, of the world's six and a half billion inhabitants, the three richest *persons* have more assets than the combined GNP (Gross National Product) of the poorest forty-eight *nations*, a quarter of the world's countries.²⁷ A cursory glimpse of the state of the world reveals that economic growth and income development have not advanced hand in hand with human development. As Nelson Mandela put it, "Massive poverty and obscene inequality are such terrible scourges of our times—times in which the world boasts breathtaking advances in science, technology, industry and wealth accumulation—that they have to rank alongside slavery and apartheid as social evils."²⁸

25. I am grateful to Branko Milanovic of the World Bank for his help in constructing this chart. These calculations are done in so-called international dollars or PPP (purchasing power parity) dollars. This is done in order to reflect the true standard of living in countries such as India, where food would be cheaper than the United States. When a person consumes food in India, for example, it would be calculated in terms of what that food would cost in the United States.

26. "Winner Takes (Almost) All," in *The Economist*, December 7, 2006.

27. United Nations, *Human Development Report 1999* (New York: Oxford University Press, 1999), 37.

28. *Human Development Report 2005: International Cooperation at a Crossroads*, 4.

TABLE 1. Global Wealth²⁹

| Percent of Global Population | Number of People | Individual Wealth |
|------------------------------|------------------|--------------------|
| Bottom 50 | 3.25 billion | Less than \$2161 |
| Top 50 | 3.25 billion | At least \$2161 |
| Top 40 | 2.6 billion | At least \$3517 |
| Top 30 | 1.95 billion | At least \$6318 |
| Top 20 | 1.3 billion | At least \$14,169 |
| Top 10 | 650 million | At least \$61,041 |
| Top 5 | 325 million | At least \$150,145 |
| Top 1 | 65 million | At least \$514,512 |

The continent most deeply entrenched in poverty is Africa, where more than half of the people live in extreme poverty.³⁰ The poor countries have in many cases been made worse off by accumulating high levels of debt to multilateral institutions such as the International Monetary Fund. Although there has been some movement toward debt relief, in most places the poorer the country the more likely it is that the people paying the foreign debt never contracted the loans in the first place, nor received any of the benefits.³¹ Poorer countries now spend as much as thirteen dollars in debt repayment for every one dollar they receive in new loans, making it all the more difficult to break the spiral of poverty.³²

While poverty is widespread on continents like Africa, Asia, and Latin America, the wealthiest nation on earth has the widest gap between the rich

29. I am grateful to the World Institute for Development Economics Research (WIDER), a division of the United Nations University in Helsinki, for their groundbreaking study on worldwide wealth. This first of its kind study attempts to determine how wealth, as opposed to income, is distributed around the world, and is based on data from thirty-eight countries and extrapolations for the rest of the countries of the world in 2000. High income countries for which data was available included Britain, Sweden, Japan, and the United States. More populous, but poorer countries included China, India, and Indonesia. Income is defined as the flow of money that runs through an entity such as a household or a nation on a yearly basis. Wealth is the total assets an entity has accumulated over its lifetime to date, minus its liabilities. Financial assets include real estate, consumer durables, and even livestock, while liabilities include all debt. For more on this study see "World Distribution of Household Wealth" available at www.wider.unu.edu (accessed January 11, 2007).

30. Sachs, *End of Poverty*, 21.

31. See "Debt: The Facts," *New Internationalist* 312 (May 1999), available online at <http://www.newint.org/issue312/contents.htm>. For more on debt relief, see *Human Development Report 2005: International Cooperation at a Crossroads*, 89-90.

32. These statistics come from the Global Development Finance division of the World Bank. Current statistics are available online at <http://www.econ.worldbank.org/>.

and the poor of any industrialized nation.³³ In the United States, many go to bed hungry and go without proper medical care, education, clothing, or housing.³⁴ One out of every eight Americans lives in poverty, and one out of every three Americans lives in poverty at least two months out of the year.³⁵ Overall, in the richest country of the world, more than thirty-seven million people live in poverty, which is more than the entire population of Canada.

Our analysis from “below” becomes even more challenging as we survey our collective spending patterns as a human family in relationship to basic human needs (see table 2, p. 8 below).³⁶

According to these figures, the world spent as much money on fragrances as all of Africa and the Middle East spent on education in 2005.³⁷ The world spends almost as much money on toys and games as the poorest one-fifth of the world’s population earns in a year.³⁸ The United States and Europe spent nearly ninety times as much on luxury items as the amount of money that would be needed to provide safe drinking water and basic sanitation for those in our global village who do not have these necessities now.³⁹ Moreover, it is

33. See the Catholic Campaign for Human Development at <http://www.povertyusa.org/>.

34. For more on poverty thresholds, see U.S. Census Bureau resources at <http://www.census.gov/hhes/www/poverty/poverty.html>, and the Institute for Research on Poverty at the University of Wisconsin in Madison at <http://www.irp.wisc.edu/>.

35. U.S. Census Bureau, *Poverty in the United States: 2002* (Washington, D.C.: US Government Printing Office, 2003), 1. Available online at <http://www.census.gov/prod/2003pubs/p60-222.pdf>.

36. Richard Falk makes a distinction between “globalization from above” and “globalization from below.” Globalization from above deals with initiatives undertaken by large organizations like governments, multinational corporations, or other major financial institutions, and globalization from below refers to initiatives taken by people directly concerned with protecting the environment, human rights, and development. Globalization from above is more profit and politically centered; globalization from below is more people-centered and directed toward the creation of a “global civil society.” Richard Falk, “The Monotheistic Religions in the Era of Globalization,” *Global Dialogue* 1, no. 1 (Summer 1999): 147.

37. In 2005 the global village spent 27.58 billion dollars (U.S.) on an aggregate of men’s, women’s, and unisex mass and premium fragrances. Africa and the Middle East spent 27.96 billion dollars (U.S.) on education, which includes pre-primary, primary, secondary, post-secondary, non-tertiary, and tertiary education, as well as education by radio and television broadcasting. Data from <http://www.gimd.euromonitor.com/StatsPage.aspx> (accessed May 1, 2006), a subscriber Web database. For only about one-third of what was spent on fragrances in 2005, the worldwide community could provide the 9 billion dollars (U.S.) needed for one year of adequate primary school education for all the world’s children. The United Nations Children’s Fund, *The State of the World’s Children* (New York: UNICEF, 2004), 71.

38. According to Branko Milanovic at the World Bank, the poorest one-fifth of the world population, 1.09 billion people, earns a combined yearly income of \$100 billion in actual (rather than PPP) dollars, or about \$100 per person. See also n. 25 above.

39. The cost to provide low-cost, basic levels of drinking water and complementary sanitation to the underserved by 2015 is estimated at an additional 9 billion U.S. dollars per year beyond what is currently being spent. The United Nations Children’s Fund, *Finance Development Invest in Children* (New York: UNICEF, 2002), 9.

TABLE 2. Annual Global Priorities in Spending⁴⁰

| Spending Priorities | \$U.S. Billions | Percentage of Global Military Spending |
|---|-----------------|--|
| Fragrances ⁴¹ | 28 | 2.87 |
| Pet food, pet care products worldwide ⁴² | 58 | 5.95 |
| International development aid (ODA) ⁴³ | 78.5 | 8.05 |
| Toys and games worldwide ⁴⁴ | 86 | 8.82 |
| Narcotics worldwide ⁴⁵ | 320 | 32.82 |
| Alcohol worldwide ⁴⁶ | 400 | 41.03 |
| Tobacco worldwide ⁴⁷ | 431 | 44.21 |
| Luxury market in the U.S. and Europe ⁴⁸ | 800 | 82.05 |
| Military spending worldwide ⁴⁹ | 975 | 100 |

40. These figures reflect data collected for periods between 2003 and 2005 and are reported in billions of U.S. dollars.

41. Fragrances are defined as an aggregate of men's, women's, and unisex mass and premium fragrances. Data from <http://www.gimd.euromonitor.com/StatsPage.aspx> (accessed May 1, 2006), a subscriber Web database.

42. The aggregation of dog and cat food, other pet food, and pet care products. Data from <http://www.gimd.euromonitor.com/StatsPage.aspx> (accessed May 1, 2006), a subscriber Web database.

43. ODA measures the official state funds in developed countries that are sent to developing countries. For more information on this report from OECD (Organization for Economic Cooperation and Development), see www.oecd.org. For information on the 2004 statistics, see <http://www.oecd.org/dataoecd/40/3/35389786.pdf>.

44. The aggregate of traditional toys and games and video games. Data from <http://www.gimd.euromonitor.com/StatsPage.aspx> (accessed May 1, 2006), a subscriber Web database.

45. United Nations Office on Drugs and Crime, *World Drug Report 2005* (New York: United Nations Publications, 2005), 2.

46. The aggregate of beer, cider/perry, flavored alcoholic beverages, wine, and spirits. Data from <http://www.gimd.euromonitor.com/StatsPage.aspx> (accessed May 1, 2006), a subscriber Web database.

47. Ibid. Cigarettes, cigars, cigarillos, and smoking tobacco such as pipe tobacco and roll-your-own tobacco. Not included is nonsmoking tobacco such as snuff and chewing tobacco.

48. Refers to "new luxury" premium goods and services such as air travel, restaurants, clothing, cars, and beverages. According to the Boston Consulting Group, "The size of the European New Luxury market . . . [is about] . . . \$400 billion, the same size it is in the United States." Michael J. Silverstein, Neil Fiske, *Trading Up: Trends, Brands, and Practices—2004 Research Update* (Boston: Boston Consulting Group, 2004), 6.

49. There is some variance in the total expenditure on military spending reported by individual countries. The comprehensive figure used here was drawn from the Stockholm International Peace

sobering to consider that the world spends nearly four times as much on alcohol as on international development aid.

The most troubling area of global expenditures is military spending. While militaries have responded to human disasters such as the 2004 tsunami in the Indian Ocean, which left 300,000 dead and millions homeless, in point of fact they do little to fight the war on poverty. Every hour more than 1,200 children die of preventable diseases, which is the equivalent of three tsunamis each month.⁵⁰ Yet even the smallest reductions in military expenditures could dramatically affect human development.⁵¹ For one day's military spending, we could virtually eliminate malaria in Africa.⁵² For what we spend in two days on the military, we could provide the health care services necessary to prevent the deaths of three million infants a year.⁵³ For less than a week's military spending, we could educate each of the 140 million children in developing countries who have never attended school.⁵⁴

The loss of human potential due to poverty is especially serious when the global village as a whole is wealthy enough to do something about it. Because there is a direct connection between national security and human insecurity, the gross disparity between military budgets and human need is not only irresponsible, but the justification for this disparity is also ill conceived. As former military leader and Secretary of State Colin Powell noted, "The war on terror is bound up in the war on poverty."⁵⁵ The lack of resources and opportunities creates great social instability, and it is a fertile ground for desperate people to incite violence, if not terrorism. Jeffrey Sachs commented that if we

Research Institute, "Recent Trends in Military Expenditures," available online at http://www.sipri.org/contents/milap/milex/mex_trends.html.

50. *Human Development Report 2005: International Cooperation at a Crossroads*, 1.

51. The Stockholm International Peace Research Institute (SIPRI) is a reputable source for statistics on military spending. For recent trends, see "Armaments, Disarmament and International Security," in *SIPRI Yearbook 2004* (Oxford: Oxford University Press, 2004). See SIPRI Web site at http://www.sipri.org/contents/milap/milex/mex_trends.html. The United States spends almost as much on its military as the rest of the world combined.

52. For the \$1.5 billion the United States spends daily on the military, insecticide-treated, long-lasting mosquito nets could be provided for every sleeping site in Africa. Jeffrey Sachs, keynote address at Notre Dame Forum on Global Health Care (Notre Dame, Ind.: University of Notre Dame), September 14, 2006.

53. The 2005 Human Development Report puts worldwide military aid expenditures at \$642 billion in 2003. It estimates that \$4 billion would be needed for basic health interventions that could save the lives of three million infants a year, .06 percent of the military budget. *Human Development Report 2005: International Cooperation at a Crossroads*, 94.

54. UNICEF places the cost at \$7-17 billion to educate every boy and girl in a good-quality primary school. See "Toward Universal Primary Education: Investments, Incentives, and Institutions," in *UN Millennium Project, Task Force on Education and Gender Equality* (London: Earthscan, 2005), 9. See also *State of the World's Children 2005: Childhood Under Threat* (New York: UNICEF, 2004), 22.

55. Sachs, *End of Poverty*, xvii. This quotation comes out of the introduction by Bono in this work.

“spent more time and money on mobilizing Weapons of Mass Salvation in addition to combating Weapons of Mass Destruction, we might actually get somewhere in making this planet a safer and more hospitable home.”⁵⁶ Poverty and gross inequality throughout the world waste human potential, weaken the entire community, and put the whole human family at risk.⁵⁷ On the most basic level, development is a necessary condition for justice and peace, and the first step toward a safer world is to help those who are most in need.

While measured primarily in socioeconomic terms, poverty is a complex, multidimensional issue that affects people at all levels of their existence. As the World Bank notes, “Poverty is a pronounced deprivation in well-being. To be poor is to be hungry, to lack shelter and clothing, to be sick and not cared for, to be illiterate and not schooled.” It means having limited choices and entails, as a woman from Latvia put it, “humiliation, the sense of being dependent and being forced to accept rudeness, insults, and indifference when we seek help.”⁵⁸ The lack of opportunities and resources diminishes people’s political, social, cultural, and economic freedom, and, amidst the anxiety for survival, it also forces many people to work multiple jobs, which strains, if not ruptures, relationships. It can break down people’s sense of creativity, productivity, and even self-respect, diminishing their hope for better lives and dramatically reducing the capacity for human development.⁵⁹ Above all, to be poor means to be insignificant.⁶⁰

An Inner-view: The Terrain of the Human Heart

How can we begin to interpret the genesis of the social discord and disorder that have resulted in such poverty? While the global inequities of today are rooted in the structural injustices in society, on a deeper level they are also integrally related to the disorders of the human heart. Perhaps even more daunting than trying to conquer the challenges of “outer space” is conquering the challenges of “inner space.” The terrain of the human heart is an infinitely

56. The term “weapons of mass salvation” refers to vaccines, medicines, and food relief, among other aids to development. See <http://www.globalpolicy.org/soecon/develop/2002/1024weapons.htm>.

57. World Bank, *World Development Report 2006: Equity and Development*, 2.

58. World Bank, *World Development Report 2000/2001* (New York: Oxford University Press, 2001), 15, 3.

59. United Nations, *Human Development Report 1999*, 16.

60. Gustavo Gutiérrez, “Memory and Prophecy,” in *The Option for the Poor in Christian Theology*, ed. Daniel G. Groody (Notre Dame, Ind.: University of Notre Dame Press, 2007), 25-26.

vast mystery, with unlimited capacity for good and for evil. “The earth provides enough to satisfy every man’s need,” Mahatma Gandhi noted, “but not every man’s greed.”⁶¹ Correcting the disorders in society challenges us first to understand the terrain of the human heart, as noted in Vatican II’s Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*:

The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man . . . [where] many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would. Hence he suffers from internal divisions, and from these flow so many and such great discords in society. (GS 10)

The current disorders of society begin with the disorders of the human heart, from which flow destructive choices that unravel relationships.

At the same time, the heart is the source from which flows the greatest values and aspirations of human life. More than simply the place of sentiment and feeling, the heart deals with inner wealth, with what people possess inside themselves. It refers to the quality of people’s characters, the endowment of their souls, and the treasure within them. The heart symbolizes the whole process of human understanding that can only be grasped from the depths of one’s being, the place where the human and the divine intersect, that is, where one lives out one’s spirituality. In other words, spirituality deals with the terrain of the human heart, with what one values, with how one lives out one’s relationships, and in particular with how one responds to the most vulnerable members of the human family.

In the pages that follow we will explore the forces in the human heart that ultimately shape human society and the forces of human society that shape the human heart. We will do this by weaving together three different dimensions of our lives: (1) the over-view of reality and the dynamics of globalization (the terrain of our socioeconomic context), (2) the under-view of reality and the challenge of justice (the problem of poverty), and (3) the inner-view of reality and the dynamics of spirituality (the terrain of the human heart).

61. Quoted in E. F. Schumacher, *Small Is Beautiful: Economics as if People Mattered* (New York: Harper & Row, 1975), 33.

We will look at globalization's impact on creation, justice's challenge to the forces of de-creation (or sin), and spirituality's movement toward the promise of re-creation. At the core of this reflection we will look primarily at the quality of our relationships, especially our relationship to the Creator, to other creatures, and to creation. From this relational structure, we will begin to construct a theological framework from which to examine the challenges and opportunities of globalization. This framework will offer us the beginnings of a "nautical map" that can help us sort out the respective values, priorities, and beliefs that influence our individual and collective decision making in order to help us better navigate the path to peace.

A HUMAN RESPONSIBILITY: THE MARKETPLACE IN GLOBAL PERSPECTIVE

The genesis of today's disordered economy is a complex and often contested conversation that goes well beyond the scope of this book.⁶² However we understand its origins, the new global marketplace is transforming our world as never before. The current density of interactions between people and the rapid interchange of ideas, money, and trade makes this an entirely new era that has brought progress as well as regress, gains as well as losses, and new opportunities as well as new problems.⁶³

Globalization has created possibilities for local, regional, and global integration, but it has also left waves of disintegration in its wake. It has given us more and more of a free market, but it has unmasked human and structural "unfreedoms" that contribute to making so few so wealthy while so many remain so poor. It has given us new technology such as global positioning systems, which help us find our way in time and space, but in other ways it has made us less able to find the ethical coordinates and the spiritual vision that would help us find a place of human solidarity. In order to understand the assets and liabilities of our contemporary context, we need to examine more carefully and critically the meaning and motor of globalization, the premises and players that shape it, and ultimately the direction and destiny that are defining where we are headed as a human family.

62. For more on the history of globalization, see Michael Bordo, "Globalization in Historical Perspective," *Business Economics* (January 2002): 20-29.

63. While the drive for new market expansion has been a part of human civilization since earliest times, globalization as we know it today is a new chapter in human history. See Robert O. Keohane and Joseph S. Nye, Jr., "Globalization: What's New? What's Not? (And So What?)" *Foreign Policy* 118 (Spring 2000): 104-19.

*The Globalization of Civilization:
A New Era of Integration and Dis-integration*

Globalization means different things to different people.⁶⁴ To the political scientist, it signifies a new internationalism. To the economist, it connotes linking local, regional, and national financial networks. To the sociologist, it entails the rich intersection of multiple societies and worldviews. To the anthropologist, it implies the struggle for unique ethnic and cultural identities amidst what has been called the “McDonaldization” or “Wal-Martification” of world culture.⁶⁵ As Robert J. Schreiter puts it, “There is no one accepted definition of globalization, nor is there consensus on its exact description. Nearly all would agree, however, that it is about the increasingly interconnected character of the political, economic and social life of the peoples of this planet.”⁶⁶ Civilization, as we know it, is undergoing an unprecedented process of global transformation.

A key turning point in the globalization of civilization came at the end of the cold war. By the second half of the twentieth century, the world was characterized by one central feature: division. This division was symbolized by one landmark: the Berlin Wall.⁶⁷ It divided countries and cultures, friends and families, ideologies and theologies. It marked the dividing line between the east and the west, capitalism and communism, and more generally the empires of the United States and the Soviet Union. When the Berlin Wall crumbled in 1989, however, new possibilities for market expansion and cross-cultural interconnectedness were opened up.

The post-cold war era, in contrast, is characterized by a different central feature: integration. This integration is represented by one key symbol: the World Wide Web. The Internet has linked together constituencies of every sort, making the global community more interrelated than ever before. Developments in transportation, communications, and technology, coupled with the dismantling of trade barriers, have linked individuals and communities in a way that is faster, cheaper, and more efficient than in any previous generation. This current global business arena, trademarked as it is by liberalization,

64. The body of literature on globalization is immense, and for an extensive bibliography, see the globalization Web site at Emory University, Atlanta, Georgia. Available online at <http://www.sociology.emory.edu/globalization>.

65. George Ritzer, *The McDonaldization of Society*, rev. ed. (Thousand Oaks, Calif.: Pine Forge Press, 2004), 1.

66. Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local* (Maryknoll, N.Y.: Orbis Books, 1997), 4-5.

67. Thomas L. Friedman, *Longitudes and Attitudes: The World in the Age of Terrorism* (New York: Anchor Books, 2003), 4.

universalization, westernization, and modernization, now extends its reach across virtually every political border. As Thomas Friedman summarizes the situation,

[I]n the broadest sense we have gone from an international system built around division and walls to a system increasingly built around integration and webs. In the Cold War we reached for the hotline, which was a symbol that we were all divided but at least two people were in charge—the leaders of the United States and the Soviet Union. In the globalization system we reach for the Internet, which is a symbol that we are all connected and nobody is quite in charge.⁶⁸

Because no one is in charge—or at least no one in charge of major decisions claims to have any accountability for the welfare of the planet as a whole—it becomes less clear where we are going as a global village.

As the new centers of economic power, multinational corporations have become arguably the major driving force behind globalization. Of the world's one hundred largest economic entities, 51 are corporations and 49 are countries.⁶⁹ The sales of each of the world's top five corporations at the dawn of the new millennium were bigger than the Gross Domestic Product (GDP) of 182 countries.⁷⁰ Wal-Mart and Exxon-Mobil, for example, *each* had annual sales that are greater than the individual GDPs of Saudi Arabia, Poland, and Greece.⁷¹ Even though corporations provide invaluable assets to the process of globalization, this seismic economic shift away from nation-states to multinational businesses has significantly influenced political decisions.

Because much of the global village (especially in the American sector) is increasingly influenced by the political agendas of business leaders, some wonder if some democratic countries should be called “corporatocracies.” Some even wonder if elected officials should dress like NASCAR drivers and

68. *Ibid.*

69. For more on these statistics, see the Institute for Policy Studies at <http://www.ips-dc.org/reports/top200.htm>.

70. The world's top two hundred corporations govern over a quarter of the world's economic activity but employ less than one percent of its workforce. See Sarah Anderson and John Cavanagh, “Top 200: The Rise of Corporate Global Power” (Washington, D.C.: Institute for Policy Studies, 2000), 3. It is important to note that sales are not directly comparable to GDP. Gross profit is the difference between the cost of buying raw materials and the price of the final product. There is no number for corporations that directly corresponds to GDP, but gross profit is one measure of the value added by a corporation, and a fairly close substitute.

71. For more comprehensive statistics, see the Institute for Policy Studies' report, “Top 200: The Rise of Corporate Global Power,” esp. pp. 9–13. Many of these statistics are taken from *Fortune* (July 31, 2000), and World Bank, “World Development Report 2000.” See also the *Human Development Report 1999*, 32.

display more openly the emblems of corporate sponsors that finance cost-intensive campaigns. Such transparency would help explain the motivating factors behind those decisions by some government leaders which favor special interest groups even at the expense of the common good.

From the perspective of the entire human family, it remains to be seen whether this new era of globalization is positive or negative. Some see this time period as the greatest chapter yet in human history, especially those who have reaped the financial rewards of new and expanding markets and have hit the jackpot in this new “global casino.”⁷² Edwin A. Locke notes,

The fact that free trade is now becoming truly global is one of the most important achievements in the history of [hu]mankind. If, in the end, it wins out over statism, global capitalism will bring about the greatest degree of prosperity and the greatest period of peaceful cooperation in world history.⁷³

Others are not so optimistic about the current trends. Nobel Prize winner and former World Bank chief economist Joseph E. Stiglitz says, “The West has driven the globalization agenda, ensuring that it garners a disproportionate share of the benefits, at the expense of the developing world . . . The result was that some of the poorest countries in the world were actually made worse off.”⁷⁴

Whether one sees it as positive or negative, globalization is nonetheless an integral part of the world picture and an evolving part of human society. As Gustavo Gutiérrez notes,

To be against globalization as such is like being against electricity. However, this cannot lead us to resign ourselves to the present order of things because globalization as it is now being carried out exacerbates the unjust inequalities among different sectors of humanity and the social, economic, political, and cultural exclusion of a good portion of the world’s population.⁷⁵

To get at the root problems that contribute to the polarization of civilization, it is important to do a serious critical examination of the theoretical foundations of the current global economic system.

72. Richard C. Longworth, *Global Squeeze: The Coming Crisis for First-World Nations* (New York: McGraw-Hill, 1998), 8.

73. Edwin A. Locke, “Anti-Globalization: The Left’s Violent Assault on Global Prosperity,” *Capitalism Magazine*. Available online at <http://capmag.com/article.asp?id=1559> (accessed May 1, 2002).

74. Joseph E. Stiglitz, *Globalization and Its Discontents* (New York: W. W. Norton, 2002), 7.

75. Gustavo Gutiérrez, “Memory and Prophecy,” in *The Option for the Poor in Christian Theology*, 32.

*The Invisible Hand: The Free Market
and the Struggle of Human Unfreedom*

Much of society's unquestioned faith in the value of the capitalist system has its roots in the thinking of Scottish moral philosopher Adam Smith (1723–1790), whose book *The Wealth of Nations* (1776) is considered a foundational work in classical economics.⁷⁶ He wrote that the principle of self-interest guides individuals and facilitates human progress.⁷⁷ According to Smith, unencumbered pursuit of self-interest will result in the greatest happiness for the greatest number. What guides social progress, according to Smith, is the “invisible hand” or the natural market forces, which have given birth to the contemporary notion of the “free market.” Today, the notion of the “invisible hand” is invoked to promote the unfettered pursuit of everything from science to economics.

The difficulty, as Larry Rasmussen points out, is that “[Smith] did not . . . envision a capitalist society. He envisioned a capitalist economy within a society held together by noncapitalist moral sentiments.”⁷⁸ Smith had a religious vision of the world and saw the invisible hand as a way in which a benevolent God guides the universe. Smith understood that this hand operates within an ethical context, which values the dignity of the human person, the common good, and the promotion of a just society. He viewed self-interest with respect to a larger theocentric vision of life that ultimately had reference to other people and the well-being of the community as a whole. He knew that “no society can surely be flourishing and happy, of which the far greater part of the members are poor and miserable.”⁷⁹ In order for an economy to be stable, he held that all members of society should have at least the minimum necessary to live a dignified life and to appear in public without shame.

Smith's perception of the positive role of self-interest in developing an economy then needs to be distinguished from self-centeredness, which ignores or negatively influences the common good. While people in any generation are susceptible to the self-centeredness that results in disorder, today this self-centeredness is also structured into large, complex institutions that shape and direct financial systems and determine how resources are allocated.

76. For more on this subject, see Ernesto Screpanti and Stefano Zamagni, *An Outline of the History of Economic Thought*, 2nd ed. (Oxford: Oxford University Press, 2005).

77. Adam Smith, *The Wealth of Nations* (1776; London: Everyman's Library, 1981), 12.

78. Larry L. Rasmussen, *Moral Fragments and Moral Community* (Minneapolis: Fortress Press, 1993), 41–42.

79. Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, ed. Edwin Cannan (Chicago: University of Chicago Press, 1976), 88.

The problem with today's global economy is not capitalism per se but rather the abuses and excesses that flow from the capitalist system.⁸⁰

In our own day and age, few areas are more off track than the worlds of sports, entertainment, and business. The excessive disparity between compensation of chief executive officers (CEOs) of major corporations, for example, and that of their workers is but one example of a system that has lost its way. In the early years of the third millennium, some CEO salaries are as much as 411 times that of the average worker, nearly ten times the 42-to-1 CEO-to-worker ratio in 1982.⁸¹ By 2006, the CEOs of major corporations made annually, on average, \$11.3 million. As these same corporations face financial pressures because of competition in the global economy, some CEOs and their corporate boards give themselves inordinate salaries and bonuses, some even after poor performance, laying off workers, and eliminating pension plans for many workers.⁸² Whatever arguments can be made about the relative worth of corporate leaders in contributing to the solvency and profitability of a company, a virtually unquestioned system of disordered compensations has now become a normal and accepted part of corporate culture.

80. Consider the case of Tyco Corporation's Dennis Kozlowski. After giving him \$135 million in salary, stock options, and other compensation, paying for half of his wife's \$2.1 million birthday party on the Italian island of Sardinia, and forgiving a loan of \$25 million for art, antiques, and a \$6,000 gold-and-burgundy shower curtain for his New York apartment, Tyco laid off 18,400 employees. Kozlowski was eventually convicted, which shows some measure of bringing corporate abuses into line, but excessive and indefensible compensation of corporate leaders alongside layoffs remains an accepted, unjust, and disordered part of the current global market. For more on the benefits and weaknesses of the capitalist system, see Raghuram Rajan and Luigi Zingales, *Saving Capitalism from the Capitalists* (London: Random House Business Books, 2003). See Scott Klinger, Chris Hartman, Sarah Anderson, John Cavanagh, and Holly Sklar, *Executive Excess 2002: CEOs Cook the Books, Skewer the Rest of Us* (Boston: Institute for Policy Studies, 2002), 2; Joel Bakan, *The Corporation: The Pathological Pursuit of Profit and Power* (New York: Simon & Schuster, 2004).

81. See Klinger et al., *Executive Excess 2002*, 1.

82. For example, Bruce Rohde, former chairman and CEO of ConAgra Foods, who retired in September 2005, received more than \$45 million during his leadership and retired with a package worth over \$20 million, even though during his watch share prices fell by 28 percent and the company cut 9,000 jobs. Hank McKinnell, CEO of Pfizer, was given over \$79 million for five years of work, even though under his leadership stocks decreased in value by 40 percent. The company also guaranteed him a life pension valued at \$6 million a year. Eleven CEOs for companies like Lucent Technologies, Home Depot, Hewlett-Packard, Wal-Mart, and others received a total of \$865 million in 2004 and 2005 even though their shares collectively fell in value by \$640 billion. Lee Raymond, who retired in December 2005 as CEO of oil giant Exxon, received \$686 million in compensation from 1993 to 2005, even as oil prices increased. See Jill Rauh, *CEOs Awarded Millions as Companies Downsize*, June 10, 2006, available at the Education for Justice Web link at Center of Concern Web site, www.coc.org (subscription required). See also Sarah Anderson, John Cavanagh, Chris Hartman, and Scott Klinger, *Executive Excess 2003: CEOs Win, Workers and Taxpayers Lose* (Boston: Institute for Policy Studies, 2003), 1.

Even those thoroughly invested in the current global economy have begun to question its fundamental premises. Some people, like financier George Soros, have expressed their doubts about the current course of globalization and a naive faith in the invisible hand:

Insofar as there is a dominant belief in our society today, it is a belief in the magic of the marketplace. The doctrine of laissez-faire capitalism holds that the common good is best served by the uninhibited pursuit of self-interest . . . unsure of what they stand for, people increasingly rely on money as the criterion of value . . . The cult of success has replaced a belief in principles. Society has lost its anchor.⁸³

As we become conscious of the human “unfreedoms” that flow from the disorders of the human heart, we realize that the free market alone is insufficient to bring genuine human liberation and indeed may result in the opposite when it enslaves us in our inordinate desires. For this reason and many others, the strengths of the free-market system must also be evaluated alongside of weaknesses of human nature.

In our current predicament, we are losing sight of people in the pursuit of profit, responsibility in the face of new freedom, and the common good in the search for self-interest. As the United Nations summarizes this situation, “In our interconnected world, a future built on the foundation of mass poverty in the midst of plenty is economically inefficient, politically unsustainable and morally indefensible.”⁸⁴ We have veered off course as a human family, and correcting today’s abuses requires more than “market-logic” if we are to overcome the economic polarities that negatively affect the global village. The world as we know it today cries out for moral and spiritual wisdom that can help us navigate the path to peace.

*The Wayward Ship: The Path to Peace
and the Challenge of Navigation*

Consolidating our reflection up to this point into a foundational analogy, we can say that, in this time of titanic change, we are becoming more aware that we are traveling together through the cosmos on a common ship. While a few passengers have first-class suites on the upper decks, the vast majority of the earth’s inhabitants are slaving along in the steam room as the vessel moves forward. The economy is the engine that is driving the ship; technology is

83. See: <http://www.agribiz.com/fbFiles/philosoros.html>.

84. *Human Development Report 2005: International Cooperation at a Crossroads*, 17.

fueling it; communications is steering it. It is not clear, however, who the captain is, what nautical maps are being used, or where we are going as a human community. While we cling to a vague hope of a better world on the horizon, we also recognize that we could be shipwrecked on the icebergs of human greed if we stay on our current course. The whole patrimony of the earth and the well-being of the human race depend on how we steer our way through these uncharted waters.

While many of us feel overwhelmed, powerless, and even incapable of changing the current course of our ship, this era is also a time of immense opportunity. What President Kennedy said about the challenges of going to the moon could equally be applied to globalization and the challenges ahead:

We set sail on this new sea because there is new knowledge to be gained, and new rights to be won, and they must be won and used for the progress of all people. For space science, like nuclear science and all technology, has no conscience of its own. Whether it will become a force for good or ill depends on man . . . [we must] decide whether this new ocean will be a sea of peace or a new terrifying theater of war. I do not say that we should or will go unprotected against the hostile misuse of space any more than we go unprotected against the hostile use of land or sea, but I do say that space can be explored and mastered without feeding the fires of war, without repeating the mistakes that man has made in extending his writ around this globe of ours.⁸⁵

With the immense possibilities of the present moment, how are we to navigate the path to peace amidst the tides of injustice?

While some argue that the ship will navigate best if economic decisions are left in the hands of individuals who are free to pursue their own interest within political rules, serious analysis challenges this naive assumption, since it is the moral equivalent of venturing out into the open seas without any kind of navigational equipment. The work of government and nongovernmental agencies, such as the United Nations' Millennium Development Goals (table 3), offer better markers that can begin to redirect our wayward ship.

In addition, scholars from various academic disciplines have helped identify and analyze the terrain and the obstacles before us, and some have even offered a course of action that would begin to steer us in the right direction. While these historical, political, economic, social, and psychological studies of globalization have offered immense insight into the phenomenon of worldwide change, each one of these disciplines has its limitations. History helps us understand our place in the unfolding course of world events, but it cannot

85. Sorensen et al., *Let the Word Go Forth*, 177-78.

TABLE 3. United Nations Millennium Development Goals⁸⁶

| | |
|---|---|
| The United Nations has formulated eight Millennium Development Goals, which provide tangible benchmarks for measuring progress as a human community. These goals are: | |
| Goal 1 | Eradicate extreme hunger and poverty. Cut by half the proportion of people living on less than \$1 a day and in a state of malnutrition. |
| Goal 2 | Achieve universal primary education. Ensure that all children are able to complete primary education. |
| Goal 3 | Promote gender equality and empower women. Eliminate gender disparity in primary and secondary education. |
| Goal 4 | Reduce child mortality. Cut the under-five death rate by two-thirds. |
| Goal 5 | Improve maternal health. Reduce the maternal mortality rate by three-quarters. |
| Goal 6 | Combat HIV/AIDS, malaria, and other diseases. Halt and begin to reverse HIV/AIDS and other diseases. |
| Goal 7 | Ensure environmental sustainability. Cut by half the proportion of people without sustainable access to safe drinking water and sanitation. |
| Goal 8 | Develop a global partnership for development. Reform aid and trade with equal treatment for the poorest countries. |

help us understand the contribution we are called to make to it. Politics helps us understand the relationships within and among nations, but it has not given us insight into the values needed to make us a better global village. Economics helps us understand the complexities of financial transactions, but it has virtually ignored the human costs that stem from current market systems. Sociology helps us grasp human behavior, but it has not helped us address the deeper disorders of the human heart that affect it. Psychology helps us understand our relationship with ourselves, but it has stopped short of helping us understand better our relationship with God.

Alongside developments in the social sciences, theology makes an important contribution to this process of globalization. Even though Christian theology has been used to legitimate some of the very structures and systems, such as colonization and even slavery, that have contributed to global imbal-

86. For more on the Millennium Project, see <http://www.unmillenniumproject.org>.

ances, it is equally true that theology has also been a prophetic voice in denouncing abuses and announcing God's reign of justice. When done in a spirit of humility, as faith seeking understanding that generates knowledge born of love, theology offers reflection on what it means to be authentically human in the world.⁸⁷ For the theologian, globalization offers a new hope for human solidarity and interconnectedness, which coexist against the reemergence of age-old human constants like greed, selfishness, and sinfulness. Theology can also be understood as an intellectual discipline that offers to the human community a navigation system of the human heart that helps us find the way to life-giving relationships that are foundational to building a peaceful world.

Today, three of the most important tools for navigation are sonar, radar, and global positioning systems. Sonar helps map out the ocean depths; radar helps us identify obstacles on the ocean surface; and global positioning systems help us understand our location through satellite technology. Extending our foundational analogy even further, we can say that, like sonar, theology offers us insight to the world beneath the ocean surface by probing the deeper terrain of human nature in all its capacities for virtue and sin. Like radar, it offers us a picture of the world in front of us by examining how we interact with others and our environment. Like a global positioning system, it offers us insight into transcendent realities by helping interpret the signals from above that can help us find our way from within our own social locations.

The discipline of theology is closely related to the academic study of Christian spirituality. Christian spirituality draws from the same wells of inspiration as theology, but it also seeks to understand these truths in the light of the complexities of human experience. Spirituality deals with how human life takes shape in the experience of our relationships with God, others, ourselves, and creation. It probes who we are, what we value, how we interact, why we are here on earth, and ultimately where we are going as individuals and as a human community. Moreover, the academic study of Christian spirituality builds a bridge between theology and other academic disciplines.

As our society becomes more and more secularized, many people are particularly wary about mixing theology and spirituality not only with politics but also with science and social-scientific reflection. Yet Wernher von Braun, one of the engineers who designed the rockets used to send human beings to the moon, offered important insight into how these disciplines need each other:

For me there is no real contradiction between the world of science and the world of religion. The two are dealing with two different things, but they

87. I borrow these two insights from Thomas Aquinas and Bernard Lonergan, respectively.

are not in conflict with each other. Theologians are trying to describe the Creator; scientists are trying to describe His creation. Science and religion are not antagonists; on the contrary, they are sisters . . . While, through science, man tries to harness the forces of nature around him, through religion he tries to harness the forces of nature within him.⁸⁸

The central focus of this book is to explore in more depth how Christian theological and spiritual reflection, rooted in the reality of poverty and in dialogue with other religious traditions and other academic disciplines, can help us understand better and respond to the challenge of justice and the call to build a more humane global village.

A CALL TO CONVERSION:
THEOLOGY IN GLOBAL PERSPECTIVE

The Theological Problem: "Money-theism"

Whether we are conscious of it or not, we are doing theology all of the time. What most threatens the global ship at this point in history is not whether one believes in God but rather in which god one believes. One's god is what one devotes one's heart to, what one most values and even sacrifices for. One of the most fundamental challenges human beings have faced throughout history, as we will see in the next chapter, is not atheism but idolatry. Because idolatry greatly contributes to today's social disorder, the path to peace is also a challenge to conversion. From a theological perspective conversion is not just about changing from one religion to another but more fundamentally moving from irresponsibility to responsibility in multiple areas of human life.⁸⁹

In large part, the root cause of global injustice is anchored in a fundamental theological and anthropological error that has been referred to today as "money-theism."⁹⁰ Money-theism deals with the idolization of capital,

88. Ernst Stuhlinger and Frederick I. Ordway III, *Wernher von Braun, Crusader for Space: A Biographical Memoir*, rev. ed. (Malabar, Fla.: Krieger, 1995), 271.

89. I am particularly in debt to Donald Gelpi and his understanding of conversion as a movement from irresponsibility to responsibility, and his identification of five areas of conversion, namely, religious, intellectual, affective, moral, and social. See Donald Gelpi, *Committed Worship: A Sacramental Theology for Converting Christians*, 2 vols. (Collegeville, Minn.: Liturgical Press, 1993).

90. I am grateful to David R. Loy, who first gave me this insight into the concept of "money-theism." See *The West against the Rest? A Response to "The Clash of Civilizations,"* on the Web site of the Transnational Foundation for Peace and Future Research, available online at <http://www.transnational.org/> (accessed May 7, 2006).

expressed as the worship of the gods of the marketplace, and is often practiced through the rituals of the stock market and the liturgies of global capitalism. In this system people are measured in terms of their net worth, accumulated possessions, and incomes rather than their human worth, the quality of their character, and their spiritual depth. The value and worth of human beings have become more and more reduced to a “market fundamentalism,” where the market alone defines what it means to be human.⁹¹

While money-theism is a temptation of the global marketplace, it also can infiltrate the church and Christian theology. When theology loses a sense of justice as a central reference point of the Kingdom of God, it can easily become a hollow reflection on abstractions that have little connection to reality and little potential to transform the world or the human heart. Because Christian theology is about fidelity to the gospel message within one’s own life and times, every generation faces the challenge of identifying which theologies will ultimately lead to communion with God and others and rejecting those that will certainly divide us as a human family.

In order to understand better what contribution theology makes to the process of globalization, and in turn how globalization can help us rethink the meaning of theology, it helps, as a starting point, to reflect on what it means to be human before God.⁹² In contrast to a global culture that understands salvation almost exclusively in terms of material and economic progress, Christian faith affirms that to be human means that one is made in the image and likeness of God (Gn 1:26-27). One of the primary tasks of Christian theology is to distinguish the God in whose image and likeness we are made from a god of our own making. Irrespective of one’s station in life, one’s possessions, and one’s bank account, Christianity recognizes the fundamental dignity and infinite worth of each and every person. Moreover, in contrast to Western society’s emphasis on the autonomous individual, Christianity sees each human life as profoundly interconnected with others in a series of overlapping relationships. The Christian Scriptures understand this interconnectedness not simply in terms of information transfer but in terms of “embeddedness.” To be embedded means to belong to at least four sets of relationships: People are embedded into God, into self, into others, and into

91. Richard Falk, “The Monotheistic Religions in the Era of Globalization,” *Global Dialogue* 1, no. 1 (Summer 1999): 148.

92. For more on biblical anthropology, see Michael D. Guinan, *To Be Human before God: Insights from Biblical Spirituality* (Collegeville, Minn.: Liturgical Press, 1994); Hans Walter Wolff, *Anthropology of the Old Testament* (Philadelphia: Fortress, 1974); and Leo G. Perdue, *Wisdom & Creation: The Theology of Wisdom Literature* (Nashville: Abingdon, 1994).

the natural world.⁹³ These relationships are central to the process of human fulfillment and global transformation.

The central question of free human beings is how to live these relationships in a way that generates life rather than death. As relationships move toward life, they bear fruit in order, peace, and justice. As they move toward death, they bear fruit in disorder, chaos, and injustice. Life is the integration of these relationships. Death is the dis-integration of these relationships. The goal of human life is to bring relationships into right order, for when this happens peace and justice result.

The long story of history reveals that we have repeatedly broken the bonds of these relationships and have brought chaos and disorder upon ourselves and the world around us. Traditionally, the rupturing of these relationships is known as sin. In the Scriptures, to sin is to deny reality, to break the covenantal relationship with God, and to refuse to live in right relationships with others to whom one is bound by covenant. Sin eventually leads to the breakdown of relationships, disorder in society, and social injustice. Because of sin humanity finds itself caught in destructive patterns from which it is unable to free itself, such as various forms of addiction, greed, selfishness, abuse, violence, and war. In the face of its own inner and outer poverty, humanity lives in a state of brokenness, a brokenness that calls out for healing, for deliverance, and ultimately for liberation from all that oppresses, dominates, and enslaves it.

The Theological Center: The Paschal Mystery

“I am a believer in the idea of a super-story,” writes Thomas Friedman, “the notion that we all carry around a big lens, a big framework, through which we look at the world, order events, and decide what is important and what is not.”⁹⁴ For Friedman, this new lens is the new international system of globalization. Understanding the contours of this intricate system of globalization helps us begin to bring the complexity of our current situation into focus, but in and of itself it does not give us a framework through which to evaluate this system, to sort out its values, to critique its relative strengths and weaknesses, to interpret the changes, or even to clarify where the global ship is going.

93. The notion of social embeddedness also emerges in business ethics. Lee Tavis and Timothy Tavis state, “Capitalism is a highly productive and beneficial economic system if it functions efficiently, but in order to function efficiently it must be set within a context of social and moral institutions which both provide the necessary social infrastructure and act as moderators of the drive for profit and advantage. Without these institutions, unfettered capitalism will ultimately destroy its own underpinnings.” Timothy M. Tavis and Lee A. Tavis, “The Person, the Market, and the Community,” in *The Invisible Hand and the Common Good*, ed. Bernard Hodgson (New York: Springer, 2004), 330.

94. Friedman, *Longitudes and Attitudes*, 3.

From the perspective of Christian theology, the super-story is not simply the new international system of globalization but the larger story of human beings in relationship with God and each other. These relationships are at the heart of the Christian story. Christian theology affirms that this story took a decisive and definitive turn in the life of Jesus of Nazareth, whose life, death, and resurrection are *the* super-story and the defining revelation of who God is and what it means to be human. More than simply interpreting the Scriptures, then, the Scriptures interpret us.⁹⁵ They tell us who we are. They help us understand the divine-human interaction that underlies every story of every person in every time period. This story expresses itself in generosity and greed, life and death, meaning and meaninglessness, love and apathy, belonging and division, good and evil, justice and injustice. Scripture helps us understand that we are created in love by God, burdened by sin, yet wait in hope for the creation of a new heaven and a new earth (2 Cor 5:17; Is 65:17-25; Rv 21:1-4).

The starting point for our theological reflection—a reflection on justice and liberation in the context of worldwide poverty—is a firm grasp of the world as it is and a firm commitment to working for the world that the God of love wants for all creatures. Ignacio Ellacuría, who was martyred in El Salvador in 1989 because of his convictions about justice, believed that theological reflection should begin with a firm footing in historical “reality.”⁹⁶ This is a theological statement, and his belief is that among the poor there is a greater theological “density” than elsewhere. The task of understanding “reality” adequately, however, leaves us with a complex set of hermeneutical, methodological, and practical challenges. Reality is defined in different ways by different people, and our perception of it is often greatly influenced by our social locations and vested interests in those locations.

For many people today, reality is greatly shaped by modern media, the visual imagination it engenders, and the underlying value system inherent in this imagination. Especially today when “reality television” has become a popular form of entertainment, it is particularly critical to reflect on what reality means. From the standpoint of Christian theological reflection, an adequate understanding of reality must foster a vision of life based on communion with God and community with each other. In contrast to our current world order, this means that reality must include the lives of the poor and, indeed, must start from there. Only when we begin with the excluded can we speak in

95. I am grateful to Sandra Schneiders for this insight.

96. See Ignacio Ellacuría, *Escritos Teológicos*, vol. 1 (San Salvador, El Salvador: UCA Editores, 2000), 187-218. See also Jon Sobrino, “La Teología y el ‘Principio Liberación,’” in *Revista Latinoamericana de Teología* 12 (Mayo-Agosto 1995): 115-40; and Michael E. Lee, “Liberation Theology’s Transcendent Moment: The Work of Xavier Zubiri and Ignacio Ellacuría as Noncontrastive Discourse,” *Journal of Religion* 83 (April 2003): 226-43; Kevin Burke and Robert Lassalle-Klein, *Love That Produces Hope: The Thought of Ignacio Ellacuría* (Collegetown, Minn.: Liturgical Press, 2006).

terms of a society of mutual enrichment, interconnection, and interdependence that enhances the lives of all members of the human family. Christian theology asserts that any reality that in the end divides, degrades, and diminishes a significant part of the human community rather than unites, uplifts, and enriches it is contrary to the will of God.

For Ellacuría, reality begins not with the terms of free-market enterprise or mass media, but with the experience of those who are poor, marginalized, and victimized. Ellacuría understood reality, above all, as inhuman poverty, which results in the cruel and unjust death of the poor majority. He searched for his theological understanding among the poor of the world, whom he called the “people crucified in history.”⁹⁷ He believed that the God of Life was to be found amidst those who are poor, and he encouraged people to keep their “eyes on the God of life, on the God of the poor, and not on the idols of death that devour the poor.”⁹⁸ From this “under-view” perspective we want to read the story of Jesus of Nazareth and the paschal mystery and try to understand its meaning and significance for us today.

The Theological Imperative: Justice

In many respects, the Christian story addresses the problem of injustice and the challenge of justice.⁹⁹ Today, however, the word “justice” is so commonplace, particularly in activist and religious circles, that it has come to mean everything and nothing. For some, it conjures up images of picket lines and angry protestors. For others, the word “justice” evokes the image of a blindfolded woman holding scales in one hand and a sword of retribution in the other. For still others, it evokes wronged victims having their day in court. Common to all these images of justice is some notion of vengeance or revenge. Whatever the debatable merits of these connotations, justice from a Christian perspective has an entirely different meaning.¹⁰⁰

In Christian theology there are two principal notions of justice: internal justice and external justice. Internal justice deals with one’s experience of justification or being put in right relationship with God through the saving work

97. Ignacio Ellacuría, “Función Liberadora de la Filosofía,” *Estudios centro americanos* 435/436 (1985): 50.

98. For more on Ellacuría’s thought, see Kevin Burke, *The Ground Beneath the Cross* (Washington, D.C.: Georgetown University Press, 2000).

99. Richard W. Gillett, *The New Globalization: Reclaiming the Lost Ground of Our Christian Social Tradition* (Cleveland, Oh.: Pilgrim Press, 2005).

100. As John Donahue notes, “Though Yahweh punishes sinners there is no text in the Old Testament where [God’s] justice is equated with vengeance on the sinner. Yahweh’s justice is saving justice where punishment of the sinner is an integral part of restoration.” “Biblical Perspectives on Justice,” in *The Faith That Does Justice: Examining the Christian Sources for Social Change*, ed. John C. Haughey (New York: Paulist, 1977), 72.

of Jesus Christ. External justice deals with the promotion of good works. Internal justice refers to God's activity within a person; external justice refers to one's response to God's grace. Internal justice relates to the first and the greatest command, to love the Lord God with all one's heart, soul, and mind (Mt 22:37-38). External justice relates to the second command to love one's neighbor as oneself (Mt 22:39). It seeks humanizing activity leading to right relationships with one's self, the community, its social structures, and finally to the environment itself.¹⁰¹ God's justice, in other words, is not principally about vengeance or retribution but about restoring people to right relationship with God, themselves, others, and the environment. We will look more specifically at the biblical notion of justice in the next chapter, but for now I offer some initial thoughts on an overall framework of justice.

The Old Testament has a rich and nuanced meaning of the term "justice."¹⁰² While there are many different ways in which the Scriptures speak about justice, the two principal expressions in the Old Testament are variations of the word *sedaqah* (used 523 times) and *mishpat* (used 422 times). *Sedaqah* is more than a legal term and is often translated as "righteousness," whereas *mishpat* refers to "justice or judgment."

Sedaqah encompasses many aspects of life, including the distribution of material necessities. As Gerhard von Rad notes, "There is no concept in the Old Testament with so central a significance for all relationships of human life as that of *sedaqah*" (justice/righteousness or upright relations).¹⁰³ However, lest the word *sedaqah* be associated with contemporary connotations of moral high-mindedness, spiritual superiority, or religious Puritanism, it more precisely has to do with relational interdependence and a profound attentiveness to the needs of others. In other words, *sedaqah* is integrally related not simply to personal righteousness but also to social righteousness.¹⁰⁴ Because justice is about relationship, there can be no harmony if there is no justice, and there can be no justice if there is not right relationship.¹⁰⁵ Justice is about fidelity to the demands of these relationships. It deals with how individuals, families,

101. This definition is drawn in part from an excellent article by Michael Crosby, "Justice," in *The New Dictionary of Catholic Spirituality*, ed. Michael Downey (Collegeville, Minn.: Liturgical Press, 1993), 597.

102. John R. Donahue, "The Bible and Catholic Social Teaching," in *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. Kenneth R. Himes (Washington, D.C.: Georgetown University Press, 2005), 9-40.

103. Gerhard von Rad, *Old Testament Theology*, trans. D. M. G. Stalker (New York: Harper & Bros., 1962), 370.

104. Donahue, "Bible and Catholic Social Teaching," 14.

105. For more on the theme of justice as right relationship, see J. L. Mays, "Justice Perspectives from the Prophetic Tradition," in *Prophecy in Israel: Search for an Identity*, ed. David L. Petersen (Philadelphia: Fortress Press, 1987), 144-58; and Donahue, "Biblical Perspectives on Justice," 68-112.

communities, as well as juridical, religious, and political authorities, interact with each other, with the most vulnerable members of society, and with the Covenant God.¹⁰⁶

In the New Testament, Jesus brings the notions of *sedaqah* and *mishpat* to fulfillment and is revealed as the Justice of God, the one who reconciles the world to himself and restores people to right relationship. Even when he does not speak directly about justice, Jesus is constantly seeking to bring people into right relationships.¹⁰⁷ More than a peripheral dimension of Christian doctrine, this notion of God's desire to restore relationships through Christ is the foundation for social responsibility. As a corollary, the biblical notion of sin also gives a way of understanding the human potential for evil, which fractures relationships, disrupts the harmony of creation, and results in social disorder and injustice (Jas 1:13-15).

CHRISTIAN DISCIPLESHIP: MAKING VISIBLE THE INVISIBLE HEART OF GOD

In summary, we stand at this great crossroads in history with vast and unexplored frontiers before us. Globalization is radically changing the way we understand ourselves, others, God, and the environment in which we live, and it presents the human community with unparalleled opportunities and possibilities, but also with unprecedented challenges and difficulties, especially in the face of widespread social injustice. Christian theology gives us a way of interpreting this time of change and helps us sort out the world we are creating through our individual and collective decisions. It challenges us to reflect on whether these decisions enhance relationships or unravel them, whether they lead to harmony and order or discord and war, whether they will bring us into communion with God and others or polarize and divide us as a human family. As the gaps between the rich and the poor make us more aware of a *globalization of polarity*, in this book we want to examine more in depth what John Paul II refers to as a *globalization of solidarity* (EA 55).

Like navigating to the moon, finding our way in this time of complex change is demanding and costly. Yet, as Kennedy observed, all great and honorable actions are usually met with "great difficulties," but these in turn must be met and overcome "with answerable courage." Precisely in the context of the daunting challenges that lay ahead, Kennedy was able to say,

106. See "Righteousness in the OT," *Interpreter's Dictionary of the Bible* (Nashville: Abingdon, 1961), 80.

107. Walter Burghardt, "Worship and Justice Reunited," in *Liturgy and Justice: To Worship God in Spirit and Truth*, ed. Anne Y. Koester (Collegeville, Minn.: Liturgical Press, 2002), 37.

We choose to go to the moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one that we are willing to accept, one we are unwilling to postpone, and one which we intend to win, and the others, too.¹⁰⁸

Justice and liberation are not simply about reordering the economy but about reordering the hearts of peoples. As noted by the United Nations, “People are the real wealth of nations,” and at this point in history, what the global village most needs is not so much an unbridled belief in the invisible hand that guides the world economy but a renewed faith in the invisible heart of a God of Life.¹⁰⁹

In the pages that follow, we will look at how Christian discipleship is the way that the invisible heart of God is made visible in the world. We will explore how the past speaks to the present, how the present helps us understand the message of the past in new and challenging ways, and how both can help us look toward a future of hopeful possibilities as we seek to look at theology in global perspective.

QUESTIONS FOR REFLECTION

1. What do you think are the positive aspects of globalization? What are its negative features?
2. What do you think is the contribution of theology to globalization? Globalization's contribution to theology?
3. How do you react to statistics on global poverty?
4. In what ways do you see the social injustice of today as related to the inner disorders of the human heart?
5. What do you think are the major obstacles to achieving the Millennium Development Goals? What are the ramifications if they are not met?
6. What are structural injustices? Can you identify one?
7. What understanding of justice do you bring to these readings? How would you define it?
8. To what extent do those with more resources have moral obligations to help the poor? Why?
9. If you could be captain of the “global ship,” what would you do to steer the human community in the right direction?

108. Sorensen et al., *Let the Word Go Forth*, 178.

109. The notion of the “invisible heart” comes from United Nations, but I have interpreted this idea in theological terms. *Human Development Report 1999*, 77.

SUGGESTIONS FOR FURTHER READING AND STUDY

- Bakan, Joel. *The Corporation: The Pathological Pursuit of Profit and Power*. New York: Simon & Schuster, 2004.
- Dunning, John H. *Making Globalization Good*. New York: Oxford University Press, 2003.
- Firebaugh, Glen. *The New Geography of Global Income Inequality*. Cambridge, Mass.: Harvard University Press, 2006.
- Friedman, Thomas L. *Longitudes and Attitudes: The World in the Age of Terrorism*. New York: Anchor Books, 2003.
- . *The Lexus and the Olive Tree: Understanding Globalization*. New York: Farrar, Straus & Giroux, 1999.
- Gillett, Robert W. *The New Globalization: Reclaiming the Lost Ground of Our Christian Social Tradition*. Cleveland, Oh.: Pilgrim, 2005.
- Guinan, Michael D. *To Be Human before God: Insights from Biblical Spirituality*. Collegeville, Minn.: Liturgical Press, 1994.
- Haughey, John C., ed. *The Faith That Does Justice: Examining the Christian Sources for Social Change*. New York: Paulist, 1977.
- Hodgson, Bernard, ed. *The Invisible Hand and the Common Good*. New York: Springer, 2004.
- Kammer, Fred. *Doing Faithjustice: An Introduction to Catholic Social Thought*. New York: Paulist, 2004.
- Knitter, Paul F., and Chandra Muzaffar, eds. *Subverting Greed: Religious Perspectives on the Global Economy*. Maryknoll, N.Y.: Orbis Books, 2002.
- Longworth, Richard C. *Global Squeeze: The Coming Crisis for First-World Nations*. New York: McGraw-Hill, 1998.
- Milanovic, Branko. *Worlds Apart: Measuring International and Global Inequality*. Princeton, N.J.: Princeton University Press, 2005.
- Rajan, Raghuram, and Luigi Zingales. *Saving Capitalism from the Capitalists*. London: Random House Business Books, 2003.
- Rasmussen, Larry L. *Moral Fragments and Moral Community*. Minneapolis: Fortress, 1993.
- Rifkin, Ira. *Spiritual Perspectives on Globalization: Making Sense of Economic and Cultural Upheaval*. Woodstock, Vt.: Skylight Paths, 2003.
- Sachs, Jeffrey. *The End of Poverty: Economic Possibilities for Our Time*. East Rutherford, N.J.: Penguin, 2005.
- Schreiter, Robert J. *The New Catholicity: Theology between the Global and the Local*. Maryknoll, N.Y.: Orbis Books, 1997.
- Stiglitz, Joseph E. *Globalization and Its Discontents*. New York: W.W. Norton, 2002.
- Sutcliffe, Bob. *100 Ways of Seeing an Unequal World*. London: Zed Books, 2001.
- United Nations. *Human Development Report 2005: International Cooperation at a Crossroads*. New York: United Nations, 2005.
- . *Inequality Predicament: Report on the World Social Situation 2005*. New York: United Nations, 2005.