

SOCIAL ETHICS

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[The survey addresses recent publications in five areas: (1) foundational resources and approaches; (2) Catholic social thought; (3) faith and public life; (4) reconciliation and social conflict; and (5) environmental and economic ethics. Recurring issues include: praxis-based approaches, the common good and human rights, religion's role in public life, restorative justice, as well as attention to the marginalized.]

IN MY SEGMENT of this year's "Notes on Moral Theology," I examine writings over the past four years in areas related to social ethics. Besides the five areas just cited, other themes could legitimately be treated in a contribution on social ethics. However, several related areas have recently been reviewed during the past several years in "Notes on Moral Theology" such as bioethics,¹ marriage and sexuality,² Latin American liberation theology including its distinctive ethics,³ and African moral theology.⁴

FOUNDATIONAL RESOURCES AND APPROACHES

The most crucial of foundational resources and approaches in social ethics is voice: Whose voice is heard? Which perspective is published? Which values are promoted? The racial, gender, and class hegemony behind these and similar questions is specifically raised in three significant

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¹ Maura Ryan, "Beyond a Western Bioethics," *Theological Studies* 65 (2004) 158–78.

² See the March 2003 issue of *Theological Studies* for three related articles.

³ Dean Brackley and Thomas L. Schubeck, "Moral Theology in Latin America," *Theological Studies* 63 (2002) 123–60.

⁴ O'Neill, "African Moral Theology," *Theological Studies* 62 (2001) 122–39.

contributions: Mary Hobgood, *Dismantling Privilege*,⁵ Bénézet Bujo, *Foundations of an African Ethic*,⁶ and Larry Rasmussen, "Environmental Racism and Environmental Justice."⁷ Hobgood challenges people in over-advantaged groups to recognize unearned privilege and to build coalitions of resistance and solidarity across racial-ethnic lines. Rasmussen extends this challenge to ethicists, namely the inclusion of all creation and all human participants in the development and articulation of moral theory, principles and power analysis. Bujo shifts the context again as he disputes the universal claims of Western natural law ethics and discusses the foundations and anthropology of an African ethic that "demand the acknowledgment of their own identity in the ethical sphere." These challenges must cast their shadows through all areas and approaches in social ethics. Holding this awareness in mind, my following section looks at case study approaches, interdisciplinary resources, and vision in recent social ethical literature.

Case Study Approaches

Social ethics literature exemplifies multiple relationships between context and ethics. Authors use a concrete context as a jumping off point for development of a related idea or resolution.⁸ Articles share the results of theological reflection on a concrete social process or event.⁹ Still others apply church teaching or social ethical principles to concrete social issues.¹⁰

⁵ Mary Elizabeth Hobgood, *Dismantling Privilege: An Ethics of Accountability* (Cleveland: Pilgrim, 2000). Ada Maria Isasi-Díaz, "Burlando al Opressor: Mocking/Tricking the Oppressor: Dreams and Hopes of Hispanas/Latinas and Mujeresistas," *Theological Studies* 65 (2004) 340–63, at 348, includes the dismantling of imperial discourse as part of the enterprise. Traci C. West, "Constructing Ethics: Reinhold Niebuhr and Harlem Women Activists," *Journal of the Society of Christian Ethics* 24 (2004) 29–50 demonstrates the richness of ethical understanding born from interaction between Reinhold Niebuhr and Black Harlem women Communist Party activists in the 1930s. See also, Wong Wai Ching, "Negotiating for a Postcolonial Identity: Theology of 'the Poor Woman' in Asia," *Journal of Feminist Studies in Religion* 16.2 (2001) 5–23.

⁶ Bénézet Bujo, *Foundations of an African Ethic: Beyond The Universal Claims of Western Morality* (New York: Crossroad, 2001).

⁷ Larry Rasmussen, "Environmental Racism and Environmental Justice: Moral Theory in the Making?" *Journal of the Society of Christian Ethics* 24 (2004) 3–28.

⁸ Nigel Biggar uses Northern Ireland and South Africa as a context for his discussion of amnesty and retribution ("Peace and Justice: A Limited Reconciliation," *Ethical Theory and Moral Practice* 5 [2002] 167–79).

⁹ See, for example, Stephen Lowe, "Is the Church Vital to the Process of Urban Regeneration," *Modern Believing* 43.4 (2002) 24–31.

¹⁰ Joaquim Parron Maria, *Moral Catechesis and Catholic Social Teaching: A Latin American Approach* (Lanham, Md.: University Press of America, 2003).

An increasing number of publications¹¹ use case study approaches, built around a number of recurring components: (1) history or background; (2) focus or question; (3) organizing framework which situates the concrete situation in relationship to the thought of others; (4) theo-ethical and scriptural resources; (5) identification of principles; (6) strategies and specific norms. Two fine examples of the approach are Stephen Pope's study of forgiveness, amnesty, and justice in postwar El Salvador, and Jean Zaru's address of the Palestinian situation and the silence of institutional churches.¹²

The case study approach is not without difficulties. One difficulty is allowing the case study situation to influence the general principles that emerge from conversations with contemporary thought and the resources of the tradition. The easy temptation to rely on principles from the tradition tends toward an application model instead of a case study approach.¹³ Another difficulty is moving directly from a thorough analysis to strategies and specific norms, i.e., bypassing conversation partners and an articulation of guiding principles.¹⁴ Finally this specific group of surveyed publications repeatedly challenged churches as institutions to take leadership at the level of strategies. Since the social sciences have demonstrated both the

¹¹ Many of these components occur in the following: Stephen J. Pope, "The Convergence of Forgiveness and Justice: Lessons from El Salvador," *Theological Studies* 64 (2003) 812–35; Naim Ateek, "Suicide Bombers: A Palestinian Christian Perspective," *Voices from the Third World: Violence and Global Politics* 25 (2002) 121–62; Jean Zaru, "The Demands of Peace and Reconciliation," *Feminist Theology* 11 (2002) 86–95; Anita Nesiiah, "The Challenge of Christian Responsibility in Times of War and Violence: The Case of Sri Lanka," *Feminist Theology* 11 (2002) 71–81. The following two books are collections of seven to eight individually treated case studies: Michael K. Duffey, *Sowing Justice, Reaping Peace: Case Studies of Racial, Religious, and Ethnic Healing around the World* (Franklin, Wisc.: Sheed and Ward, 2001); and *Artisans of Peace: Grassroots Peacemaking among Christian Communities*, ed. Mary Ann Cejka and Thomas Bamat (Maryknoll, N.Y.: Orbis, 2003). The following books use the case study components: John W. de Gruchy, *Reconciliation: Restoring Justice* (Minneapolis: Fortress, 2002); Mary Elsbernd and Reimund Bieringer, *When Love Is Not Enough: A Theo-Ethic of Justice* (Collegeville: Liturgical, 2002); Cheryl A. Kirk-Duggan, *Refiner's Fire. A Religious Engagement with Violence* (Minneapolis: Fortress, 2001); Bujo, *Foundations*. See also, n. 112 below for environmental case studies books.

¹² Zaru moves from intertwined discrimination passively supported by religious institutions to truth-telling as a guiding principle.

¹³ Ateek identifies principles from the biblical tradition to guide the Palestinians ("Suicide" 136–46).

¹⁴ See Cejka and Bamat, ed., *Artisans of Peace* and Denis Lynn Daly Heyck, *Surviving Globalization in Three Latin American Communities* (Orchard Park, N.Y.: Broadview, 2002) both of which choose a genre that stresses social analysis.

potential of churches as intermediary institutions to develop social capital¹⁵ and the limited direct impact of religious beliefs and teachings on the lives of social activists,¹⁶ this challenge needs to be taken seriously, although not overshadowing the practices of the people of God.

Interdisciplinary Resources

Social ethics increasingly incorporates resources from economic, environment, political, and social sciences as well as other theological sciences, most notably Scripture and spirituality.¹⁷ Janet Ruffing makes a significant contribution¹⁸ in reestablishing the link between mysticism and social ethics through an excellent history of the relationship. Her research provides two foundational insights for social ethical thinking. First, mystical experience provides a liberating and destabilizing alternative to the status quo through possibilities available to the imagination. Second, biblical religious experience is characterized by call and mission, hence social change and spirituality cannot be separated.

Social ethicists turn to Scripture¹⁹ in search of foundations for values and themes. Curran has also evaluated scriptural use in Catholic social teachings through his study of documents of Pope John Paul II.²⁰ Curran's results invite a use of Scripture that encompasses the findings in critical

¹⁵ Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000) and Sidney Verba, Kay Scholzman, and Henry F. Brady, *Voice and Equality: Civic Voluntarism in American Politics* (Cambridge, Mass.: Harvard University, 1995).

¹⁶ Cejka and Bamat, ed., *Artisans of Peace 25–27*; Laurent Daloz Parks et al., *Commonfire: Leading Lives of Commitment in a Complex World* (Boston: Beacon, 1996).

¹⁷ Kirk-Duggan uses the music of the spirituals and the civil rights movement as an integral dimension of her work (*Refiner's Fire* esp. 37–54 and 71–92).

¹⁸ See the introduction by Janet Ruffing, ed., *Mysticism and Social Transformation* (Syracuse: Syracuse University, 2001) 1–27. See also Dennis J. Billy and James F. Keating, *Conscience and Prayer: The Spirit of Catholic Moral Theology* (Collegeville: Liturgical, 2001); Charles E. Bouchard, "The Good, the Bad and the Profitable: Morality, Spirituality and Business," *Listening: Journal of Religion and Culture* 39 (2004) 407–30; André L. Delbecq, "Discernment: A Foundational Spiritual Discipline for Social Justice and Business Ethics," *Listening: Journal of Religion and Culture* 39 (2004) 420–30; Maria Riley, "Blessed Are They Who Hunger for Justice. The Social Mission of the Church," *New Theology Review* 17.2 (2004) 5–15.

¹⁹ Lucas Thumma, "Human Person, Human Dignity and Human Society: Biblical Foundations and Theological Perspectives in the Social Teaching of the Church," *Indian Theological Studies* 39 (2002) 219–56. See also Daniel Harrington and James Keenan, *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology* (Lanham, Md.: Sheed and Ward, 2002) which addresses some social ethical issues as well as foundational ethics.

²⁰ Charles E. Curran, "John Paul II's Use of Scripture in His Moral Teaching," *Horizons* 31 (2004) 118–34.

biblical scholarship, cross-cultural and cross-temporal hermeneutics, differences between general and specific moral principles, as well as distortion to support contemporary positions and biases.

Credibility in social ethics increasingly requires competence and conversation with political, environmental, social, biological, and economic scientists. In this regard, it is especially encouraging to see structured conversations and conferences developed around these diverse conversation partners and the resulting publications. For example, the John Templeton Foundation sponsored a symposium entitled "Forgiveness and Reconciliation: Religious Contributions to Conflict Resolution"²¹ that brought together public policymakers and theologians. The Von Hügel Institute (Cambridge) and the Centre for Catholic Social Thought (Katholieke Universiteit Leuven) have organized and published the proceedings²² of a series of expert seminars on Catholic social thought which brought together economists, and Catholic social thinkers. The Center for Mission Research and Study at Maryknoll²³ brought together theological consultants and peace practitioners over three years for rigorous quantitative and qualitative research on grassroots peace practices.

Some examples of interdisciplinary works can also be mentioned. Albino Barrera²⁴ presents an ethical and historical assessment of economic issues in Catholic social teachings that challenges both the economic understandings in the documents and the ethical practices of economists.

Vision

A renewed interest in imagination coupled with teleological approaches may account for an inclusion of vision in social ethics. Vision, or alternatively, utopia,²⁵ resurrection,²⁶ God's vision of community,²⁷ articulates an

²¹ *Forgiveness and Reconciliation: Religion, Public Policy, and Conflict Transformation*, ed. Raymond G. Helmick and Rodney L. Petersen (Philadelphia: Templeton Foundation, 2001).

²² *Catholic Social Thought: Twilight or Renaissance?*, ed. Jonathan S. Boswell, Frank P. McHugh, and Johan Verstraeten (Leuven: Peeters, 2000); *Work as Key to the Social Question: The Great Social and Economic Transformations and the Subjective Dimension of Work*, ed. Johan Verstraeten, Michael Naughton, and Simone Beretta (Vatican City: Libreria Editrice Vaticana, 2002).

²³ Cejka and Bamat, ed., *Artisans of Peace* 5–6.

²⁴ Albino Barrera, *Modern Catholic Social Documents and Political Economy* (Washington: Georgetown University, 2001). See also *Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition*, ed. Michael Naughton and S. A. Cartright (Notre Dame: Notre Dame University, 2002).

²⁵ Isasi-Díaz, "Burlando" 349.

²⁶ Ronald A. Mercier, "What Are We to Make of Sin? Alison's Challenge to Moral Theology," *Josephinum: Journal of Theology* 10 (2003) 271–84, at 281.

²⁷ Frank G. Kirkpatrick, *The Ethics of Community, New Dimensions to Religious Ethics* (Malden, Mass.: Blackwell, 2001) 102.

awareness that a better or alternative world lies in wait on the horizon of this world. Vision engages more than the intellectual dimension of the human person in its reliance on dreams, longings, creativity, and imagination. The connection to social ethics is intuitive²⁸ to be sure, but an articulation of this relationship has begun. M. Daniel Carroll R.²⁹ maintains that the eschatological vision serves as a motivation and an invitation to live an ethical life (God's will) in the present. De Gruchy turns to the already in-breaking City of God in Jesus as the source of creative action that embodies and realizes the not-yet eschatological vision.³⁰ Elsbernd and Bieringer³¹ maintain that human longings, outrage at injustice, practices and insights around what-could-be provide norms for action in the present. How these norms emerge is less clear.

Isasi-Díaz provides the most developed effort to articulate the movement from utopia to social ethical norms. Utopia is "a spatiotemporal reality that we create in order to have the freedom to envision our preferred future."³² This utopia is a space for a "community of struggle" in an oppressive U.S. social order. She then develops four dimensions of the community of struggle in the utopia space, namely desire, hope, feasibility, and pleasure.³³ The interaction of these dimensions provides the universal ethical principle: promotion of life and fullness of human life-liberation.³⁴

In her study of the Human Development reports, O'Connor begins with their facts and figures, the graphs and indices that measure or indicate human flourishing. She then moves to moral vision³⁵ that provides attitudes, beliefs and motivations for action on behalf of human flourishing. This approach looks to historical practices for a vision of what-could-be.

²⁸ Michael Amaladoss, "Solidarity and Struggle," *Vidyajyoti* 66 (2002) 653–64, at 655 notes but does not develop that "[s]uch a vision also suggests plans of action that take into account not only present possibilities, but also future dreams." See also de Gruchy, *Reconciliation* 209–10.

²⁹ M. Daniel Carroll R., "The Power of the Future in the Present: Eschatology and Ethics in O'Donovan and Beyond," in *A Royal Priesthood? The Use of the Bible Ethically and Historically: A Dialogue with Oliver O'Donovan*, ed. Craig Bartholomew (Grand Rapids: Zondervan, 2002) 116–43, at 131 and 138; Neville Richardson, "How Can Theology Contribute to the Quest for Peace in South Africa? A Challenge for Christian Social Ethics," *Journal of Theology for Southern Africa* no. 111 (2001) 41–56 adds character formation.

³⁰ de Gruchy, *Reconciliation* 210–11.

³¹ Elsbernd and Bieringer, *When Love* 154–59.

³² Isasi-Díaz, "Burlando" 349.

³³ *Ibid.* 350–57.

³⁴ *Ibid.* 358–61.

³⁵ June O'Connor, "Making a Case for the Common Good in a Global Economy: The UN Human Development Reports," *Journal of Religious Ethics* 30 (2002) 157–73, at 170–71 holds up "an ethical vision that places priority on the common good, the good of the whole, . . . the hopes and aspirations, desires and capabilities of all, and especially now . . . of the poor."

The renewed interest in vision requires more thought, especially in articulating the movement from vision to principled action, or vision will remain a motivation and a dream.

CATHOLIC SOCIAL TEACHINGS

Catholic social teachings, their history and recurring themes especially human rights, common good, solidarity, and justice continue to occupy a place in social ethics. In addition, the connection between theory and practice is receiving some attention.

Historical Perspectives

Charles Curran's life-long work in social ethics³⁶ has brought about a historical, theological, and ethical evaluation of the methodologies, anthropological foundations, some themes (political order, social order, human rights, religious freedom, law), as well as weaknesses and proposals for future directions. Curran accents the social anthropology that challenges individualism, the common good, preferential option for the poor, social order, and the foundations in reason. An unwarranted optimism about human nature, inattention to the realities of sin, suspicion of social conflict, and stress on continuity that restricts acknowledgement of error or change in teachings are evaluated as areas for attention in future directions. Curran rightfully calls for the use of a historically conscious and dialogical methodology³⁷ in future development of Catholic social teachings.³⁸ Part III of the Curran *Festschrift*³⁹ provides a complementary assessment of Curran's work in social ethics as well as future directions.

Thomas Massero and Thomas Shannon⁴⁰ supply the historical context for statements of the bishops of the United States in their collection of articles from the various time periods on same theme as the official state-

³⁶ Charles E. Curran, *Catholic Social Teaching, 1891—Present: A Historical, Theological, and Ethical Analysis*, Moral Traditions Series (Washington: Georgetown University, 2002).

³⁷ Margaret Pfeil, "Doctrinal Implications of Magisterial Use of the Language of Social Sin," *Louvain Studies* 27 (2002) 132–52 correctly illustrates that social sin already shows such historically constituted shifts in meaning.

³⁸ For additional critiques, see *Catholic Social Thought*, ed. Boswell, McHugh, and Verstraeten, especially the articles by Alois Joh. Buch, Jean-Yves Calvez, Chantel Delsol, and Staf Hellenmans.

³⁹ *A Call to Fidelity: On the Moral Theology of Charles E. Curran*, ed. James J. Walter, Timothy E. O'Connell, and Thomas A. Shannon (Washington: Georgetown University, 2002).

⁴⁰ *American Catholic Social Teaching*, ed. Thomas J. Massaro and Thomas A. Shannon (Collegeville: Liturgical, 2002). The relevant documents of the USCCB are here available on CD-ROM.

ments. Joe Holland⁴¹ offers an analysis of the economic and political philosophy as a hermeneutic for the papal thought from the period extending from 1740 through 1958. The historical developments that occurred throughout Europe in the early era of Catholic social teaching are reflected through ten newly translated articles of the Belgian Catholic church historian Roger Aubert.⁴²

Human Rights

Michael Ignatieff's comments in 2001 on the pragmatic political foundations of human rights initiated a new round of thinking about the foundations of human rights.⁴³ Jean Porter concludes that the concept of natural rights cannot be detached from its cultural and religious roots.⁴⁴ Its original Scholastic context depended on a distinction between natural law and social conventions that facilitated the development of international law and natural rights as prior to and a basis for critique of civil laws. Thus, human rights stem from a "theologically specific expression of that (human) nature," that is, human rights are rooted in theological anthropology. John Haughey constructs his anthropological argument for the universality and responsibility of human rights on Lonergan's understanding of the structures of human consciousness, namely self-transcendence through conversion of the intellect (my truth), moral values (my satisfaction), and love (me first).⁴⁵ Russell Hittinger finds the foundation of rights in *munus regale*, that is, the gift and vocation of humanness that precedes political order.⁴⁶ In contrast to an anthropological foundation, Sumner Twiss revis-

⁴¹ Joe Holland, *Modern Catholic Social Teaching: The Popes Confront the Industrial Age 1740–1958* (New York: Paulist, 2003).

⁴² Roger Aubert, *Catholic Social Teaching: An Historical Perspective*, ed. and trans. David A. Boileau, Marquette Studies in Theology 46 (Milwaukee: Marquette University, 2003) which also includes a preface by Charles Curran. For other European assessments, see also Boswell, McHugh, and Verstraeten, *Catholic Social Thought*.

⁴³ Michael Ignatieff, "Attack on Human Rights," *Foreign Affairs* 70.6 (2001) 210–16; Michael Ignatieff, *Human Rights as Politics and Idolatry* (Princeton: Princeton University, 2001).

⁴⁴ Jean Porter, "The Paradoxical Status of Human Rights," *Listening: Journal of Religion and Culture* 37 (2004) 373–84, at 382.

⁴⁵ John C. Haughey, "Responsibility for Human Rights: Contributions from Bernard Lonergan," *Theological Studies* 63 (2002) 764–83.

⁴⁶ Russell Hittinger, "Social Roles and Ruling Virtues in Catholic Social Doctrine," *Annales theologici* 16 (2002) 295–318, at 310. John Paul II delineates the *munera* of God's royal children as self-mastery, dominion over the natural world, and service to the social world. These *munera* are prior to social and civil systems.

its Jacques Maritain's nuanced pragmatism, namely a kind of collective intuitive reason "that has been shaped and tutored by history, social experience, and tradition."⁴⁷ Such anthropological and pragmatic foundations are discussed for their potential toward a universal ethic.⁴⁸

Both Twiss and Mark Engler discuss the contributions of the two-thirds world to the understanding of human rights. In his state-of-the-question article Twiss convincingly demonstrates the impact of "globalization from below" to the (a) content of human rights, (group rights), (b) consensus around abusers and guaranters of rights (state, transnational corporations, social movements), and (c) justification for rights.⁴⁹ Twiss also provides a helpful description of group rights in contrast to civil political or socio-economic rights.⁵⁰ In Engler's⁵¹ terminology, the perspective of the concern for the poor rightfully asserts that human rights cannot be used to justify the status quo and that active engagement with the poor must accompany intellectual analysis. Group rights and the perspective of the poor have clear potential for transforming the practice and understanding of human rights.

Common Good, Solidarity, and Justice

Some significant publications in the areas of common good, solidarity, and justice can be mentioned. From classic Roman Catholic tradition (so-

⁴⁷ Sumner B. Twiss, "History, Human Rights and Globalization," *Journal of Religious Ethics* 32 (2004) 39–70, at 64–65 where he develops this position more fully from Maritain.

⁴⁸ See the works of Cahill, Porter, Ilesamni, Twiss, and McKeever.

⁴⁹ Twiss, "Human Rights" 56–63 discusses four justifications: (1) pragmatic, (2) moral intuitionism, (3) overlapping consensus, and (4) cross-cultural dialogue.

⁵⁰ Twiss used the term collective-developmental rights to describe: (a) self-determination of whole peoples to political status and to economic, social and cultural development; and (b) special rights and protections for ethnic and religious minorities to enjoyment of their cultures, languages and religions (ibid. 41–50). In contrast, Kieran Cronin holds that group rights refer to collective goods (land, language, and religious belonging), and cultural rights ("Defining 'Group Rights,'" *Irish Theological Quarterly* 69 [2004] 99–115, at 115). This approach appears to miss the historical connection with access to development and globalization-from-under. Perhaps the same could be said of James V. Spickard, "Human Rights through a Religious Lens: A Programmatic Argument," *Social Compass* 49 (2002) 227–38, at 227 namely "group rights reflect an antisystemic localization that fills the cultural void left by structural globalization" and can be "based in the distributed decision-making required of an information-age economy."

⁵¹ Mark Engler, "Toward the 'Rights of the Poor': Human Rights in Liberation Theology," *Journal of Religious Ethics* 28 (2000) 339–65, at 354–61. For two other international perspectives on human rights, see Liberato C. Bautista, "Asia-Pacific Indigenous Peoples: Human Rights and Spiritualities," *Church and Society* 92 (2001) 59–78; and Clarence Dias, "The Challenge of Sustainable Development and Human Rights," *Church and Society* 92 (2001) 45–58.

cial anthropology, dignity, rights, solidarity, justice as participation, sacramental worldview) Hollenbach⁵² weaves a theoretical framework for the common good, based on social goods, a public role of religion, and intellectual solidarity which he uses to rethink urban poverty and globalization. Taking a more expansive approach, Lisa Cahill⁵³ draws on intercultural moral and policy consensus as well Aquinas's practical reason to reinterpret a concept of a global common good that could move toward a universal ethic.⁵⁴ June O'Connor's study⁵⁵ of the Human Development Reports of the UN illustrates an instance of common good as a dimension of a universal ethic. These reports participate in normative public discourse to communicate values to a broad social arena. The common good concept is embedded in the UN human development initiatives, without the language. These contributions provide solid theoretical bases for the common good. Issues of social conversion, indifference to privileges associated with race, gender and class, and the predominantly Western social location of authors who discuss common good present challenges for future development.⁵⁶

On the other hand, authors whose social location is not Western turn to the concept of solidarity.⁵⁷ Hinga approaches solidarity as a practical means to right injustices and build more just and humane community. Amaladoss understands solidarity as a vision that "suggests plans of action that take into not only present possibilities, but also future dreams."

As a term, justice recurs frequently in the literature, albeit often as a

⁵² David Hollenbach, *The Common Good and Christian Ethics*, New Studies in Christian Ethics 22 (New York: Cambridge University, 2002).

⁵³ Lisa Sowle Cahill, "Toward Global Ethics," *Theological Studies* 63 (2002) 324-44.

⁵⁴ See Jean Porter, "The Search for a Global Ethic," *Theological Studies* 62 (2001) 105-21 which both reviews the literature of this discussion and concludes its impossibility.

⁵⁵ O'Connor, "Making a Case" 157-73.

⁵⁶ In addition to Hollenbach, Cahill, and O'Connor, see Thomas W. Ogletree, "Corporate Capitalism and the Common Good: A Framework for Addressing the Challenges of a Global Economy," *Journal of Religious Ethics* 30 (2002) 79-106; Ryan, "Beyond a Western Bioethics"; Andrew M. Yuengert, "The Right to Migrate and the Universal Common Good," *The Journal for Peace and Justice Studies* 14 (2004) 43-64.

⁵⁷ Amaladoss, "Solidarity"; Brackley and Schubeck, "Latin America" 144-51 discusses a number of Latin American authors and their contributions. See also: Teresia M. Hinga, "African Feminist Theologies, the Global Village, and the Imperative of Solidarity across Borders: The Case of the Circle of Concerned African Women Theologians," *Journal of Feminist Studies in Religion* 18 (2002) 79-86; Jon Sobrino, "The Universalization of Solidarity and Hope: 'The March for Peace,' Butembo, Democratic Republic of Congo, 24 February-4 March 2001," in *Globalization and Its Victims*, ed. Jon Sobrino and Felix Wilfred, *Concilium* 2001/5 (London: SCM, 2001) 115-21.

comprehensive but undefined concept or as a summary term evoking the vision that Catholic social teachings and practices seek to embody in this world. This vision of justice has scriptural overtones, the establishment of the reign of God⁵⁸ or fidelity to the demands of the covenant relationship.⁵⁹ Elsbernd and Bieringer⁶⁰ present a thorough analysis of justice in Scripture, the practices of activists, Catholic social teachings as well as selected 20th-century theologians and philosophers before they develop their own understanding of justice as participation. As shall be noted later, the concept restorative justice is being clarified and nuanced in ongoing discussions of reconciliation and social conflict. Finally, environmental justice expands the concept of justice as participation to include all creation.

Theory and Practice

Some deliberate attention has been given to the link between theory and practice in Catholic social teachings. Judith Merkle⁶¹ explores the link between Catholic social practices and Catholic social teachings by examining movements, the encyclical tradition and vision as dimensions which are woven together in changing versions and eras of social Catholicism. Although Walter Burghardt's⁶² structured his book beginning with theory, before moving to specific issues, it is a memoir of his years of practice in justice education, preaching the just word, publishing, and reading. Lastly, the focus on practices, particularly in movements, seems poised to impact methodological approaches in social ethics as a discipline.⁶³

FAITH AND PUBLIC LIFE

An area of considerable and important interest among social ethicists is the relationship between faith and public life.⁶⁴ While the majority of scholars agree that the church as the membership or as institution must be

⁵⁸ Riley, "Blessed Are They" 11–12.

⁵⁹ Walter J. Burghardt, *Justice: A Global Adventure* (Maryknoll, N.Y.: Orbis, 2004).

⁶⁰ Elsbernd and Bieringer, *When Love*, especially chapters 2–5.

⁶¹ Judith A. Merkle, *From the Heart of the Church: The Catholic Social Tradition* (Collegeville: Liturgical, 2004).

⁶² Burghardt, *Justice*.

⁶³ See for example Rasmussen, "Environmental Racism" as well as Herbert Haslinger, "Was ist Caritaswissenschaft?" *Theologie und Glaube* 94 (2004) 145–64; Maximiano Ngabirano, "National Justice: A Challenge to the Great Lakes Region of Africa," *African Ecclesiastical Review* 43.4–5 (2001) 229–51 and June O'Connor, "Making a Case" 170–71.

⁶⁴ *Theologische Quartalschrift* 183, no. 2 (2003) devotes five articles and a significant introduction to the historical phenomenon of civil religion in various European contexts including France, Hungary, Germany Poland, Belgium, and Italy.

engaged in public life, the foundations and the resources for, as well as the nature and the contributions of, such engagement show diverse interpretations and understandings.

For the most part in exploring the foundations of socio-public engagement, scholars seek an anthropological foundation and frequently a specifically theological and ontological anthropology. Their discussions readily include related questions around universality and diversity. Gascoigne⁶⁵ finds human worth and sociality in the *communio* or solidarity of the Trinity, which is the foundation for an ethic of dialogue, participation, and discernment. Kirkpatrick's theological anthropology stresses the historical engagement of a personal supreme divine Agent that reveals the divine intention for an inclusive human community of flourishing.⁶⁶ This divine engagement points to the freedom of human persons to take up the divine intention within a context of conformity to values and structures of reality, albeit in a variety of ways that contribute to the flourishing of the universal human community. Following Balthasar's anthropology, Javier Prades⁶⁷ finds an intrinsic link between the individual and the socio-public communities in the inherent relationality of God with the human person and thus human persons with one another, including the socio-public communities. In a more Christological turn, Nissen⁶⁸ grounds engagement in public discourse in the Incarnation, Passion, and Resurrection of Christ that affirms worldly reality as a locus for Christian involvement. In another vein, David Hollenbach⁶⁹ draws on the distinction between state and public society as well as the differentiation (not separation) between religious and secular spheres to conclude that the public sphere is the place for direct religious influence. In fact, religious freedom by its very nature requires such active engagement in the pursuit of truth and common values. The above review points to a recurring effort to root socio-public engagement in theological anthropology. It remains to be seen whether such foundations can in fact bring about such engagement, especially since many of these theological anthropologists rely more on philosophical approaches than the concrete experience of Christians engaged in public discourse.

⁶⁵ Robert Gascoigne, *The Public Forum and Christian Ethics*, New Studies in Christian Ethics 19 (New York: Cambridge University, 2001).

⁶⁶ Kirkpatrick, *Ethics of Community*. See also Frank G. Kirkpatrick, *A Moral Ontology for a Theistic Ethic: Gathering the Nations in Love and Justice*, Heythrop Studies in Contemporary Philosophy, Religion, and Theology (Burlington, Vt.: Ashgate, 2003) 1–10.

⁶⁷ Javier Prades, "The Tribe or the Global Village: Fundamental Reflections on Multiculturalism," *Communio* 28 (2001) 348–76, at 367–69.

⁶⁸ Ulrik Becker Nissen, "Reconciliation and Public Law: Christian Reflections About the Sources of Public Law," *Studia theologica* 58 (2004) 27–44, at 40.

⁶⁹ David Hollenbach, *The Global Face of Public Faith: Politics, Human Rights, and Christian Ethics* (Washington: Georgetown University, 2003) 118–20.

The literature in this area of faith and public life has also explored resources for engagement in the public life. William Cavanaugh's small volume *Theopolitical Imagination* probes the eucharistic action as the enactment of alternative space and time which interrupts business as usual.⁷⁰ This body of Christ, this public body, has implications for politics, economics, and social life. Cortina⁷¹ looks to the narrative of covenant as a symbol of the history and tradition that must be transmitted to subsequent generations as an alternative that critiques this era's dominant neo-liberal worldview. Social capital and skills development in religious communities are another frequently mentioned resource for public involvement.⁷² Demonstrating theological reflection as a resource, Stephen Lowe⁷³ pondered a concrete practice of public participation, namely a joint venture in urban regeneration between churches, the political and economic players in Manchester England. He pointed out that the Church, as a global institution without primary economic interests, can effectively serve in negotiation and advocacy for those with less power. Catholic social teachings and Catholic social thought also provide a resource and an ethical history of engagement.⁷⁴

The authors generally agree that adherence to the cultural norms for public discourse needs to characterize the participation of persons of faith in public life.⁷⁵ In his extensive and thoughtful work in this area, Hollenbach⁷⁶ names and describes two key norms, namely epistemological humility and intellectual solidarity. Kamergrauzis⁷⁷ adds that persons of faith

⁷⁰ William T. Cavanaugh, *Theopolitical Imagination* (New York: T. & T. Clark, 2002) 4–7.

⁷¹ Adela Cortina, *Covenant and Contract: Politics, Ethics, and Religion*, trans. Andrew Gray, *Morality and the Meaning of Life* 14 (Leuven: Peeters, 2003) in chapter 1.

⁷² Hollenbach, *Public Faith* 176–83. Kirkpatrick, *Ethics of Community* 130.

⁷³ Lowe, "Church Vital" 24–31.

⁷⁴ Massaro and Shannon, ed. *American Catholic* xii.

⁷⁵ Hollenbach, *Public Faith* 94–95; Nissen, "Reconciliation" 40. Drawing on his relational anthropology, Prades understands public dialogue as "essential for my existence, because he [*sic*] represents other concerns within the horizon of universality that constitutes us both" ("Tribe" 74–75). This approach tends to instrumentalization. See also William Johnson Everett, "Public Works: Bridging the Gap between Theology and Public Ethics," in *Theological Literacy for the Twenty-First Century*, ed. Rodney L. Petersen and Nancy M. Rourke (Grand Rapids: Eerdmans, 2002) 150–64. Everett finds common ground for public discourse in the concepts covenant, assembly, household, and nature.

⁷⁶ Hollenbach, *Public Faith* 44–50.

⁷⁷ Normunds Kamergrauzis, *The Persistence of Christian Realism: A Study of the Social Ethics of Ronald H. Preston* (Stockholm: Uppsala, 2001) 232–46 includes distinctive moral practices, Christian particularity, values of solidarity, sin and hope as his specifications of what he means by "one's own premises."

enter into public discourse on their own terms, but with the acute awareness that the arena is beyond their own belief world. Although he has developed what he calls an ethics of communication, Gascoigne describes the nature of public engagement as witness to the gospel in serving the world.⁷⁸

Given the centrality of theological anthropology, many of these authors describe the contributions of persons of faith as a counterbalance or an alternative to contemporary culture. Recurring examples of these faith-based counterpoints include keeping alive an alternative vision,⁷⁹ a social anthropology⁸⁰ and specific values.⁸¹ From a structural standpoint, Hollenbach persuasively argues that the very presence of religion as an intermediary institution in the public sphere both resists efforts to exclude the religious voices as well as supports the freedom and rights of all persons against domination by the state or economic sphere.⁸² Kirkpatrick also surveys what society brings to the faith communities in this engagement in the public sphere. Although he does see the public sphere as a place for persons of faith to exercise their moral character and implement God's intended universal community, Kirkpatrick observes that socio-public and political practices challenge churches to reexamine participation in hierarchical organization and promotion of racial justice.

A rather consistent sense emerges among these authors that the purpose of taking part in public life is for social change and the transformation of the dominant economic-political paradigm. Catholic and Christian social ethics have an alternative vision characterized by justice, peace, solidarity, participation and human rights. Work still needs to be done in two areas: (1) the implementation of the vision and values into viable structures and operating principles; (2) the role of churches as institutions in this transformative process.

RECONCILIATION AND SOCIAL CONFLICT

Kenneth Himes's fine discussion of intervention and just war in the March 2004 "Notes on Moral Theology,"⁸³ including *jus post bellum*,

⁷⁸ Gascoigne, *Public Forum* 184–86.

⁷⁹ Hollenbach, *Public Faith* 165; Kirkpatrick, *Ethics of Community* 121.

⁸⁰ Kirkpatrick, *Ethics of Community* 123; Cortina, *Covenant and Contract* 137.

⁸¹ Hollenbach, *Public Faith* 182; Kirkpatrick, *Ethics of Community* 123.

⁸² Hollenbach, *Public Faith* 142–44. See also Aquiline Tarimo who argues the paradigm of Small Christian Communities in Africa could be used to strengthen civil society ("The Local Church and Human Rights in AMECEA Countries," *African Ecclesiastical Review* 43.4–5 [2001] 154–73).

⁸³ Kenneth R. Himes, "Intervention, Just War, and U.S. National Security," *Theological Studies* 65 (2004) 141–58.

makes it unnecessary to address these issues again in the context of social ethics.⁸⁴ An increasing number of authors, however, are thinking and writing about reconciliation in the context of social conflict, i.e., social reconciliation. Five significant contributions to social ethical thinking have emerged.

First, reflection on the reconciliation process after social conflict, war, genocide, racial and class oppression illustrates⁸⁵ almost exclusively⁸⁶ a praxis-based approach. The South African Truth and Reconciliation Commission process is a frequent beginning point. However, conflicts in Rwanda, El Salvador, Guatemala, Sri Lanka, The Philippines, Northern Ireland, Palestine, and Sudan are also discussed.

Second, reconciliation highlights a public and social process. The Truth and Reconciliation Commission, the Recovery of Historical Memory Project,⁸⁷ and the UN Truth Commission Report in El Salvador illustrate the public nature of social reconciliation. Third, reparation has shifted in meaning from an individual effort to undo harm to structural and social change such that harm cannot occur again. Reparation also recognizes that the reconciliation process cannot really undo or repair⁸⁸ the victimization and oppression experienced.

⁸⁴ Recent resources in this area include the following. Thomas J. Massaro and Thomas A. Shannon, *Catholic Perspectives on Peace and War* (Lanham, Md.: Rowman & Littlefield, 2003) which contributes an assessment of individual U.S. bishops' statements on war and contemporary ethical thinking based on the call of *Gaudium et spes* for an evaluation of "war with an entirely new attitude." See also Martin L Cook, "Just Peacemaking: Challenges of Humanitarian Intervention," *Journal of the Society of Christian Ethics* 23 (2003) 241–53. See also 169–284 for a fifth-year evaluation of the "just peacemaking theory" by scholars such as Glen Stassen, Lisa Cahill, and Simeon Ilesanmi as well as a just peacemaking bibliography. See also M. P. Joseph, "Religious Fundamentalism: A Political Strategy for Global Governance?" *Voices from the Third World: Violence and Global Politics* 5 (2000) 151–61. See also *Theologische Quartalschrift* 182, no. 4 (2002) which presents four articles on the experience of war as expressed by Catholics, soldiers, chaplains, and subsequent generations.

⁸⁵ Cejka and Bamat, ed., *Artisans of Peace* and Duffey, *Sowing Justice*, present well researched case studies of Christian response to social conflict and unrest.

⁸⁶ Norbert Campagna, "Réconciliation ou Justice?" *Revue de théologie et de philosophie* 134 (2002) 353–68 rather draws on philosophy of law; Mercier, "What Are We," draws on James Allison and Hans Urs von Balthasar. See also Fanie Du Toit, "Authority and Engagement: The Conciliation of Strangers in South Africa," *Journal of Theology for Southern Africa* no. 106 (2000) 1–16 who identifies six basic Christian beliefs which he finds applicable to "radical otherness" and interreligious and cultural dialogue.

⁸⁷ Kuldip Kaur, "Guatemala: The Challenge of Peacebuilding in Fragmented Communities," in *Artisans of Peace* 35–66, at 52–53.

⁸⁸ Donald W. Shriver, "The Long Road to Peace: Truth, Justice and Forgiveness," in *Incredible Forgiveness: Christian Ethics between Fanaticism and Recon-*

Fourth, in the context of social reconciliation, forgiveness is generally recognized as the prerogative of persons who have been victimized and not a third-party pronouncement.⁸⁹ Vindication of victims can contribute to the possibility of forgiveness. Vindication acknowledges the dignity of victims, reparation of damages, and discovery of truth.⁹⁰ Shriver includes the protection of victims from vengeance⁹¹ and de Gruchy underscores the importance of hearing the rage, not of passive oppressed objects, but of real human persons⁹² and of acknowledging (mutual) guilt and expressions of remorse.

This location of forgiveness with the victim raises questions about political amnesty. In this regard Pope's fine delineation⁹³ of three models describing the relationship between justice and forgiveness (including amnesty) is most helpful, especially his discussion in the Salvadoran context of the shift from "amnesty for truth" to "pardon for truth." Some other perspectives maintain that amnesty for victimizers is acceptable or necessary, even though vindication of the victim is viewed as a primary goal of the criminal justice system.⁹⁴

Finally, an integral dimension of social reconciliation is restorative justice of which there are three dimensions, namely, truth-telling, remembrance, and building a new just society. The process of the Truth and Reconciliation Commission in South Africa focused international awareness on public truth-telling as part of national healing after social conflict.⁹⁵

ciliation, ed. Didier Pollefeyt (Leuven: Peeters, 2004) 133–43, at 139–41 articulates this well. See Ralf K Wüstenberg and Douglas S. Bax, "Reconciliation with a 'New' Lustre: The South African Example as a Paradigm for Dealing with the Political Past of the German Democratic Republic," *Journal of Theology for Southern Africa* no. 113 (2002) 19–40 for a discussion of reparation in Germany and see *Union Seminary Quarterly Review* 56 (2002) 85–183 for some significant conference papers on "Costly Grace: Race and Reparations, Theological and Ethical Readings of Communities," from the perspectives of African Americans, Asian Americans, Latinas/os, and German Jews.

⁸⁹ de Gruchy, *Reconciliation* 179; and Pope, "Convergence" 822. See also June O'Connor, "Fostering Forgiveness in the Public Square: How Realistic a Goal," *Journal of the Society of Christian Ethics* 22 (2002) 165–82.

⁹⁰ Biggar maintains that the primary and crucial tasks of the criminal justice systems are to make right what is wrong ("Peace" 169–70).

⁹¹ Shriver, "Long Road" 137–39.

⁹² de Gruchy, *Reconciliation* 164 and 176. See also Shriver, "Long Road" 141–43.

⁹³ Pope, "Convergence" 817–26. Another position locates justice in the public, legal realm, but forgiveness in interpersonal relationships. Disagreeing with this view (since forgiveness is social) are both Biggar, "Peace" 167; and Frits De Lange, "Room for Forgiveness? A Theological Perspective," in *Incredible Forgiveness* 107–21, at 118–20.

⁹⁴ Campagna, "Reconciliation" 368; Biggar, "Peace" 169.

⁹⁵ de Gruchy, *Reconciliation* 148–54; Shriver, "Long Road" 137.

Truth-telling recognizes that not all truth is told, especially the truths of inaction, indifference, or insensitivity.⁹⁶ In practice, governments⁹⁷ have not always initiated truth-telling processes. Social reconciliation and healing⁹⁸ have not always happened, particularly when truth-telling is not a condition for political amnesty.

Attention has been given to the importance of memory⁹⁹ as well as rituals of remembrance. Practices and celebrations of remembering persons and events emerge out of a collective bonding in shared suffering, grief, and mourning. Remembering connects survivors to victims and enkindles the passion and vision for a new social order.¹⁰⁰ The potential to foster religious intolerance through rituals and symbols is also recognized.

Restorative justice (restitution, reparation) requires acceptance of responsibility, remorse, asking for and giving forgiveness in order that the social and structural work of building a new just society may end social and political injustices.¹⁰¹ Unjust structures need to be removed and just social, political, and economic structures with specific attention to issues of land¹⁰² and globalization need to be created and implemented. Social reconciliation can require the development of an infrastructure previously destroyed¹⁰³ or de-legitimated. Just economic development and participation in healing of relationships are integral to building up a reconciled commu-

⁹⁶ de Gruchy, *Reconciliation* 154–64 discusses this and other obstacles.

⁹⁷ In Guatemala, the Archdiocese launched the Recovery of Historical Memory Project (Kaur, 43); in El Salvador the UN Truth Commission Report was denounced by the President of El Salvador and initiated a policy of “forgive and forget” punctuated by complete amnesty for all (Pope, “Convergence” 815).

⁹⁸ Kaur notes that the “. . .social context [is] still marked by a denial of what occurred. Military impunity remains prevalent. Many victims continue to blame themselves for what happened. The violence . . . has spawned top-down power structures and forced people to adjust somehow to new patterns of life rather than to deal with what really occurred. . . .In this so-called post-conflict society, there is little if any reconciliation” (Guatemala 64).

⁹⁹ Pope, “Convergence” 817–26 speaks of social amnesia. See also De Lange, “Room for Forgiveness” 118–20; and de Gruchy, *Reconciliation* 178. See Robert Vosloo, “Reconciliation as the Embodiment of Memory and Hope,” *Journal of Theology for Southern Africa* no. 109 (2001) 25–40 who insists on reconciliation’s connection to past and future.

¹⁰⁰ Janet Jacobs, “From the Profane to the Sacred: Ritual and Mourning at Sites of Terror and Violence,” *Journal for the Scientific Study of Religion* 43.3 (2004) 311–16, at 315–16. See also Kaur, “Guatemala” 52 who describes reburial and memorials.

¹⁰¹ Ateek, “Suicide” 121–62; Ambrose Moyo, “Reconciliation and Forgiveness in an Unjust Society,” *Dialog: A Journal of Theology* 41 (2002) 294–301.

¹⁰² Cejka and Bamat, ed., *Artisans of Peace* especially the chapters on Sudan, Sri Lanka, The Philippines, and Guatemala.

¹⁰³ Bernard Noel Rutikanga, “Rwanda: Struggle for Healing at the Grassroots,” in *Artisans of Peace* 132–65.

nity. Gathering together of persons who have been victimized into an alternative community¹⁰⁴ may be a necessary step. The concept of a vision¹⁰⁵ to undergird and sustain social healing occurs frequently. Within this context, restorative justice has emerged as a justice other than the retributive or punitive justice of legal systems. It is integrally linked to truth-telling and forgiveness. In addition, restorative justice includes attention to alternative structures and new relationship-building that transform social conflict. As such it seeks a new way of being a people in a context marked by a past of oppression and violence.

The role of religion and churches in restorative justice has received attention, while recognizing that religious institutions and beliefs have actively or passively colluded in social violence. Institutional presence and resources,¹⁰⁶ the mission of reconciliation,¹⁰⁷ a foundation in covenant¹⁰⁸ between God and humanity, values and beliefs, symbols¹⁰⁹ of transcendence, as well as concern for human persons are recognized as potential underpinnings for restorative justice. Institutional religion is called upon actively to take up the cause of persons victimized by oppression and injustice,¹¹⁰ to build up shattered communities, to become places of hospitality and safety as well as to engage theological, ethical, and spiritual resources for reflection on social conflicts.

ENVIRONMENTAL AND ECONOMIC ETHICS

Globalization¹¹¹ and interconnectedness characterize these fields of social ethics. Although environment and economic ethics each deserve a

¹⁰⁴ Sathianathan Clarke, "Dalits Overcoming Violation and Violence," *Ecumenical Review* 54 (2002) 278–95 describes the theology and practice of Dalit Christian communities as alternatives to conventional Hindu social order.

¹⁰⁵ Ateek, "Suicide" 140; de Gruchy, *Reconciliation* 190–96.

¹⁰⁶ Cejka and Bamat, ed., *Artisans of Peace* 17.

¹⁰⁷ de Gruchy, *Reconciliation* 80–112; Moyo, "Reconciliation" 298.

¹⁰⁸ de Gruchy, *Reconciliation* 44–76.

¹⁰⁹ Cejka and Bamat, ed., *Artisans of Peace* 17; Jacobs, "From the Profane" 315–16.

¹¹⁰ Nesiah, "Challenge" 71–81; Zaru, "Demands" 86–95. See also Pope, "Convergence" 834–35 who challenges churches to let go of the "forgive and forget" stance in conflict contexts.

¹¹¹ The following works treat globalization in a theo-ethical context: Pamela K. Brubaker, *Globalization at What Price? Economic Change and Daily Life* (Cleveland: Pilgrim, 2001); Martin McKeever, "Afterthoughts on the Globalization Debate: Critical Observations on a Hyper-Modern Meta-narrative," *Studia moralia* 42 (2004) 205–23; Max L. Stackhouse and Peter J. Paris, ed., *God and Globalization*, vol. 1: *Religion and the Powers of the Common Life* (Harrisburg, Penn. Trinity Press International, 2000); Cynthia Moe-Lobeda, *Healing a Broken World. Globalization and God* (Minneapolis: Fortress, 2002); Stephen C. Rowntree, "The Ethics of Trade Policy in Catholic Political Economy," *Theological Studies* 65

more comprehensive review of current literature, the constraints of space allow only a general overview that outlines approaches to the topic, theological resources and issues for further development.

Environmental Ethics

Approaches to environmental ethics locate themselves in one of three broad frameworks, namely, case studies, interdisciplinary approaches, and religious ethics. The case study method¹¹² typically presents a complex situation and a commentary that provides historical roots, similar issues, relevant theoretical frameworks, and current policies. Integral to this social analysis must be an assessment of interlocking systems of domination.¹¹³ Case studies invite the discernment of ethical principles to guide future steps for transformative action.¹¹⁴ As was noted earlier, case study approaches are stronger in analysis than in articulation of general principles and strategies for action. A second framework seeks to address environmental issues through a dialogue or dialectic between the sciences and religion.¹¹⁵ Authentic interdisciplinary work takes both partners seriously

(2004) 596–622. Simeon O. Ilesanmi describes globalization as “an emerging preference for certain institutional and policy practices that are creating and coercively imposing pervasive but avoidable conditions of material deprivations on many societies” (“Leave No Poor Behind: Globalization and the Imperative of Socio-Economic and Development Rights from an African Perspective,” *Journal of Religious Ethics* 32 [2004] 71–92, at 71). For two other international perspectives, see Peter A. Sulyok, “Asia and the Pacific: The Impact and Sustainability of Globalization,” *Church and Society* 92 (2001) 1–128; and Dias, “Sustainable Development.” Brubaker and Rowntree would delineate practices in areas of trade, foreign direct investment and finance capital flow. Stackhouse and Rowntree give a rather positive view of globalization; Brubaker, Ilesanmi, and Moe-Lobeda call for major changes. McKeever takes the position that globalization is a meta-narrative that reduces personal and national agency for needed change.

¹¹² *Boundaries: A Casebook in Environmental Ethics*, ed. Christine E. Gudorf and James E. Huchingson (Washington: Georgetown University, 2003); James B. Martin-Schramm and Robert I. Stivers, *Christian Environmental Ethics: A Case Study Approach* (Maryknoll, N.Y.: Orbis, 2003); and J. Timmons Roberts and Nikki Demetria Thanos, *Trouble in Paradise: Globalization and Environmental Crises in Latin America* (New York: Routledge, 2003).

¹¹³ Rasmussen, “Environmental Racism” 4–16 where he describes the systemic nature of injustice, the mis-presentation of the ecocrisis, and differences in approaches. See also *Earth Habitat: Eco-Injustice and the Church's Response*, ed. Dieter Hessel and Larry Rasmussen (Minneapolis: Fortress, 2001) which raise similar issues.

¹¹⁴ Gudorf and Huchingson, ed., *Boundaries* 231; Roberts and Thanos, *Trouble in Paradise* xiii–xv; Martin-Schramm and Stivers, *Christian Environmental Ethics* 47–63.

¹¹⁵ David Toolan, *At Home in the Cosmos* (Maryknoll, N.Y.: Orbis, 2001); Celia E. Deane-Drommond, *The Ethics of Nature* (Malden, Mass.: Blackwell, 2004).

in a mutual search for understanding and collaboration toward an adequate ethical response. Finally, religious ethical frameworks focus on distinctive elements that religion can bring to the discussion, e.g., ritual, sense of sacramentality, stewardship, and covenant,¹¹⁶ or on religious principles, e.g., justice, solidarity, and participation.¹¹⁷ Gudorf and Huchingson as well as Martin-Schramm and Stivers provide helpful maps of this framework.¹¹⁸

Several authors have gathered together Christian theological resources in environmental ethics. Nothwehr¹¹⁹ has edited a volume of Franciscan thought drawn from Scripture, the writings of Francis of Assisi and Clare, the theologies of Bonaventure and Duns Scotus, as well as contemporary Franciscan environmental praxis. Edwards's edited volume¹²⁰ seeks to retrieve central theological doctrines as foundations for ethical response. Deane-Drummond¹²¹ explores Thomas Aquinas and the virtues of wisdom, justice, prudence, fortitude, and temperance that link ethical response to human agency.

This brief survey concludes by noting several issues surfaced by authors that require development. First, the context, content, and power dynamics in environmental racism and urban environmental issues would benefit from further work. Second, both Edwards's focus on central theological doctrines and Rasmussen's turn to environmental justice movements argue that environmental issues have the potential to transform ethics. Since these convictions require foundational rethinking of method and meaning, the envisioned transformation is awesome. Finally, a recurring question probes the extent of the circle of ethical concern. Arguments for the inclusion of all creation or all sentient creation are challenged by the failure to bring the same inclusion to those human persons discriminated and oppressed by Western and White privilege.

Economic Ethics

Approaches to economic ethics find their starting point in economic realities, in theoretical or in theological frameworks. The initial discussion

¹¹⁶ Gudorf and Huchingson, ed., *Boundaries* 17–23.

¹¹⁷ Martin-Schramm and Stivers, *Christian Environmental Ethics* 37–45.

¹¹⁸ Gudorf and Huchingson, ed., *Boundaries* 2–16; Martin-Schramm and Stivers, *Christian Environmental Ethics* 1–23.

¹¹⁹ *Franciscan Theology of the Environment: An Introductory Reader*, ed. Dawn M. Nothwehr (Quincy, Ill.: Franciscan, 2002).

¹²⁰ *Earth Revealing/Earth Healing: Ecology and Christian Theology*, ed. Denis Edwards (Collegeville: Liturgical, 2001). See also, Jeanne M. Heffernan, "Catholic Social Thought and Environmental Ethics in a Global Context," *The Journal for Peace and Justice Studies* 14 (2004) 25–42.

¹²¹ Deane-Drummond, *Ethics of Nature* 9–22; Rasmussen, "Environmental Racism" 21: "Human agency far outstrips the way we even *conceive* moral responsibility and accountability, much less exercise it" (*italics original*).

of economic realities serves either to motivate engagement of the issue,¹²² or to highlight the interconnected nature of global and local systems,¹²³ or to discern some ethical direction in the well analyzed situation.¹²⁴ Privilege at the expense of others' well-being,¹²⁵ collusion of traditional Christianity, and promotion of consumerism¹²⁶ were recurring themes in socio-economic analysis.

Feminist and liberation frameworks¹²⁷ were used quite widely, sometimes with social research. These frameworks could well provide a less colluded lens to address neo-classical economic models. Theological frameworks ranged from a "philosophically informed theological" framework¹²⁸ in conjunction with comparative analysis to feminist-liberationist reinterpretation.¹²⁹ Specific economic topics discussed within these frameworks included: finance capital, gender issues, socially responsible investment, work, and consumerism, as well as poverty in Latin America and Africa.

The economic ethical discussions found some themes and values in the Christian theo-ethical tradition that provided norms for assessment of what-ought-to-be as well as for development of more just economic systems. Recurring emphases included agency (agency-in-relationship), basic human needs, sustainability, distributive justice (wealth, power, privilege, knowledge, and welfare), human rights (socio-economic and development), as well as solidarity with and inclusion of the perspective of persons who are poor. In addition, central Christian beliefs about God, Jesus Christ, and the Spirit¹³⁰ were reinterpreted as foundations for alternative economic systems.

Personal and collective (nations and churches) agency appears to be a key issue requiring further thought and development. Perhaps agency

¹²² Brubaker, *Globalization* 7–8; Moe-Lobeda, *Healing* xiii–xiv.

¹²³ Heyck, *Surviving Globalization*; Brubaker, *Globalization* 10; Gloria H. Albrecht, *Hitting Home: Feminist Ethics, Woman's Work, and the Betrayal of "Family Values"* (New York: Continuum, 2002) 8–9.

¹²⁴ Albrecht, *Hitting Home* 148–64 draws three principles from her well substantiated data, namely full-equality, inclusion of 'feminine' values in the marketplace, and valuing families. See also Ilesanmi, "Leave No Poor" 81–85.

¹²⁵ Ilesanmi, "Leave No Poor" 72–73; Albrecht, *Hitting Home* 29.

¹²⁶ Sallie McFague, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril* (Minneapolis: Fortress, 2001) 129–31.

¹²⁷ Ann-Cathrin Jarl, *In Justice: Women and Global Economics* (Minneapolis: Fortress, 2003). See also Moe-Lobeda, *Healing* 5–6; Albrecht, *Hitting Home* 8–9.

¹²⁸ Stackhouse and Paris, ed., *God and Globalization* I.3. See also Rowntree, "Ethics" 597–600.

¹²⁹ McFague, *Life Abundant* 133–202. See also Julie A. Nelson, "Breaking the Dynamic of Control. A Feminist Approach to Economic Ethics," *Journal of Feminist Studies in Religion* 19 (2003) 27–45.

¹³⁰ McFague, *Life Abundant* 133–202 and Moe-Lobeda, *Healing* 73–99.

needs to break from Western and individualistic moorings¹³¹ before it can address globally contextualized economic issues. How do intermediary agencies in the so-called Two Thirds World understand their agency? Could that knowledge provide some guidance in reclaiming agency in the face of mega-economic institutions? Further work along these lines might well respond to recurring challenges leveled at the silences of religious congregations in the face of epidemic suffering. The question of motivation to engage in economic transformation is related. Ilesanmi¹³² discusses indirect self-defense and solidarity in the global village as two paradigms of motivational rationale. What roles do non-rational incentives play in ethical models, practices, or faith formation for engagement in economic transformation?

Environmental and economic ethics are intertwined in ethical theory and practice, for they are all socially located in interlocking systems. Adequate ethical responses, characterized by a social analysis of power and privilege as well as by interdisciplinary praxis, contribute to social transformation. The development of ethical approaches and dynamic principled action for social change, grounded in the lived wisdom of liberation movements of the disenfranchised and those in solidarity with them remains a crucial task for the future.

¹³¹ Bujo, *Foundations*.

¹³² Ilesanmi, "Leave No Poor" 86–89 does not discuss the other two motivations of Richard B. Miller, "Humanitarian Intervention, Altruism, and the Limits of Casuistry," *Journal of Religious Ethics* 28 (2000) 3–35, namely principled communitarianism and compassion/concern. Brubaker, *Globalization* 64 discusses a lack of critical vision as self-protection for inaction. See also Johann-Baptist Metz, "Compassion. zu einem Weltprogramm des Christentums im Zeitalter des Pluralismus der Religionen und Kulturen," in *Compassion: Weltprogramm des Christentums: Soziale Verantwortung Lernen*, ed. Johann-Baptist Metz, Luther Kuld, and Adolf Weisbrod (Freiburg: Herder, 2000) 9–18, at 16–17.