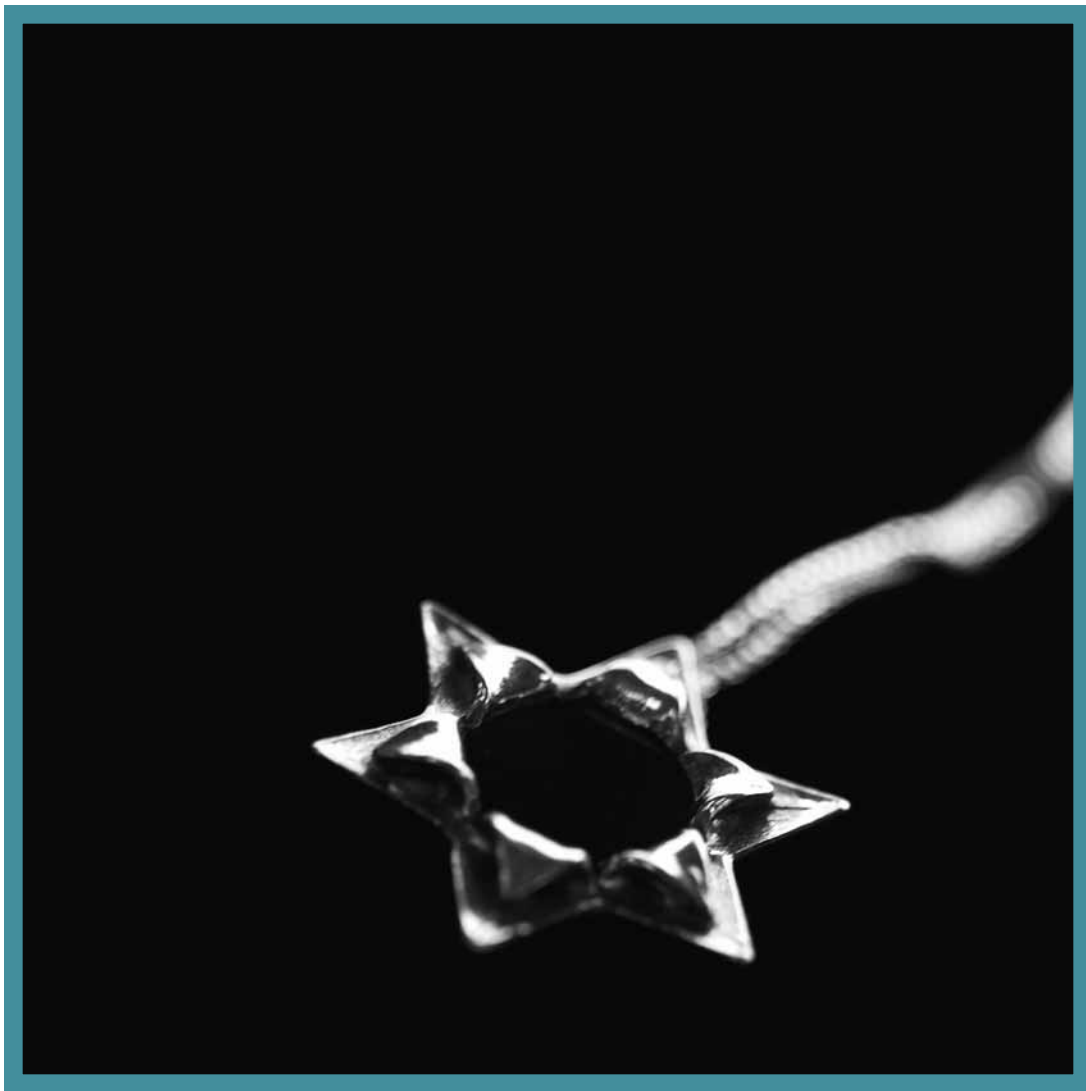


# CRITERION

A Publication of the University of Chicago Divinity School



## Dear Alumni and Friends —

Opening this Fall 2006/Winter 2007 issue of *Criterion* are tributes to Tikva Frymer-Kensky (1943–2006). Professor of Hebrew Bible and the History of Judaism in the Divinity School, also in the Law School and the Committees on the Ancient Mediterranean World and Jewish Studies, Professor Frymer-Kensky, who joined the faculty in 1995, died on August 31, 2006. These remarks were delivered at a memorial service held in her honor on Thursday, October 19, 2006, in Joseph Bond Chapel.

Next is the Alumnus of the Year 2005 Address, delivered on April 27, 2006, in Swift Lecture Hall. In his address Roger Haight, S.J., the recipient of the award for 2005, reflects on the “nice Catholic boy” who came to the Divinity School in 1967 and how his mind was ruined — or saved.

Following is an essay by Professor Kathryn Tanner. This essay was originally delivered as the keynote address at the Divinity School’s Second Annual Ministry Conference, “The Temple in the Marketplace: Challenges of Faith in this Economy.” The conference was held on May 12, 2006, in Swift Hall.

Concluding this issue is a sermon by Professor Jean Bethke Elshtain, delivered at the May 31, 2006 meeting of the Wednesday worship at Joseph Bond Chapel. Professor Elshtain here preaches on John 10:10: “I have come that they might have life and that they might have it more abundantly.”

As always, my thanks to Jeremy Biles, editorial assistant, and Robin Winge, designer.

I hope you enjoy this issue,

**Terren Ilana Wein, *Editor***

# CRITERION

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Jean Bethke Elshtain is the Laura Spelman Rockefeller Professor of Social and Political Ethics in the Divinity School.



Kathryn Tanner is the Dorothy Grant Maclear Professor of Theology in the Divinity School.

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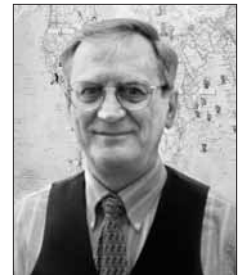
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Roger Haight, S.J., is the Divinity School's Alumnus of the Year for 2005.

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# Tributes for Tikva Frymer-Kensky

**G**ood afternoon and a warm welcome to this service in memory of Tikva Frymer-Kensky, our cherished colleague, teacher, wife, mother, and friend. We are not surprised to come together to remember Tikva, but we are no less sad to have to do it. Her struggle with cancer was, as she once put it to me, “to be endured,” and she endured it as graciously as one can. Just so, our suffering now is “to be endured.” Just as Tikva left us, among her many contributions, a collection of spiritual resources for the beginning of life, how good it would be right now to hear her wisdom on life’s end. Many thanks to those who will recall Tikva for us today, bringing her more warmly into our presence by their words and music. May our remembrance of Tikva inspire us to live and work with integrity, conscience, gratitude and . . . hope.



— Alison Boden, Dean of Rockefeller Memorial Chapel

The following remarks were delivered Thursday, October 19, 2006, in Joseph Bond Chapel.



She was the most fecund of readers.

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## Richard A. Rosengarten

Dean of the Divinity School

To recall Tikva is, for me at least, first and foremost to recall her voice. It was an instrument, and to hear it was truly to receive a gift. Whether better in person, aided and abetted by her wonderfully expressive face and hands, or over the telephone where it was framed and isolated, I cannot say. But whichever the venue, it was always musical.

She could make words dance lightly on the air, sometimes buoyed by a quick chortle, and she could draw out a phrase and punctuate it with a belly laugh. Tikva could, and often did, speak in italics — and occasionally even in bold. Always she was quick, apt, intelligent. Her voice had a range and verve that were Shakespearean; and like a performance of one of the Bard's plays, to be an auditor was to be bathed extravagantly in her magnificent eloquence.

For parts of her last several years the voice rasped and occasionally rattled. At those moments it had to settle for hinting at its former self, but even at such times there were moments when it could and did marshal its best and roar. It remained fully equal to the majesty of its owner, and so long as I am in touch with my mind's ear I shall cherish it.

It was also a voice that invited conversation. Tikva liked to be in cahoots. And it was fun to be in cahoots with Tikva. I was lucky enough to have some of that fun with her. She and I would talk about anything and everything. These conversations could stretch out, and they were by no means limited to matters concerning the Divinity School. At the end of one of our first, and lengthiest, conversations, Tikva said to me, with much more brightness and energy than I myself felt: "So. What are you reading?" I mumbled something about a book I was reviewing, and some texts I was teaching at the time. Tikva's face immediately showed disappointment, and she admonished me: "Not your work.

What are you reading for fun, before you put out the lights at night?" And before I could answer, she reported that her favorite author just then was Nora Roberts. And if I had not seen her latest, I could get it at Walgreen's.

Much of our conversational time in the past three years concerned her health, specifically what Tikva thought she could and could not do. I almost said that too much of our conversation concerned this; but that would be an untruth. Tikva was very candid, with herself and with me, about her illness. She recognized it for what it was, and her mind was clear about what she wanted to accomplish with the indeterminate yet clearly limited time she had left. She did not pretend that she was well, and she did not pretend that she was not engaged in a struggle. But she also did not cover before the fact. Instead she chose to do what she could do, and what she loved to do: she taught, she wrote, she lectured, she advised. Tikva's perseverance, with such diligence and good cheer and frank determination, was an inspiration. That she persevered through an extended bout with strenuous illness and pain that would have dimmed the spirit and dented the heart and soul of many of us was, to that same many, nothing less than heroic. Her refusal to surrender, her immense will to live and to teach and to write, spoke as eloquently as her voice to her passion for the scholarly life and for her work.

To read that work is to encounter the biblical anew. It is the highest compliment one can pay to someone engaged in the arts of interpretation. Whether the text was David and Bathsheba, or from Job or Genesis, Tikva invariably made you see something you had not seen, and left you with thoughts and ideas you would not otherwise have had. She was the most fecund of readers. Her unique range of erudition and ease of reference was formidable, but never obtrusive. I am the one speaker today who does not read Hebrew, and I would note that Tikva was a wonderful interlocutor because she would invite you to journey with her and would make her learning of service to a common conversation. I always thought, after reading her work or talking with her, that it would be a great thing to know what Tikva knew; but I never felt that as a documentation of limitation, but rather as rich possibility.

. . . she believed that we all had that same potential . . .

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In his eulogy for the poet William Butler Yeats, W. H. Auden documented Yeats's physical decline and rendered it as metaphor for the Irish poet's transition from life to death: "he became," wrote Auden, "his admirers." I have always admired that poem, and have often turned to it when I encounter the death of someone I esteem. But that quality of admiration has itself been compromised by the example Tikva gave us of that transition we all shall face. The ravaging of her body seemed not to empty so much as to clarify her essential nature. And Tikva Frymer-Kensky will always stand tall in her own right, commanding our admiration but never being merely assimilated to it. In this, as in so much else, we are clearly, and gratefully, and profoundly, in her debt. May she rest in well-earned peace. ✕

## Anne Knafl

Ph.D. Student in Biblical Studies

**B**esides my marriage, graduate school at U of C is the greatest commitment I have made in life. Like my marriage, it has fundamentally changed the way I see and relate to the world. Here, I have learned critical introspection as a path to moral integrity. It is the faculty of the Divinity School who make straight this path.

Each professor here is both passionate and honest in her or his pursuit of greater depths of knowledge and understanding. This passion and honesty is infectious and inspiring. It is also often a tremendous inconvenience. Here, we students are expected to embrace passion and honesty in our own work, and not only that, but to exhibit those traits at all times. This is a true inconvenience, as it requires mindfulness, discipline, and the willingness to invest countless hours and efforts into what is inevitably, at least financially and proportionally speaking, little reward. I am fond of telling my fellow students that all the professors here are crazy . . .

it's just a matter of finding a crazy you can work with. I should say that they are all honest, and students must pick what sort of honesty they want to embrace. Since honesty and insanity are often conflated in our world, this is a momentous choice.

Tikva Frymer-Kensky approached the text, whatever text she was reading, usually the Hebrew Bible, with passion and honesty. And, since we are on the subject of honesty, as a student this could be a real inconvenience. There was nowhere to hide. You couldn't hide behind a commentary, or behind the dictionary meaning, or behind the chain of tradition, not even in the text itself. She would inevitably ask, "But what does this mean?" "Why do you think it means that?" "Where is that in the text?" But, while she provided no content hiding place for readers of the text, I always felt excited and curious, along with overwhelmed and mystified, when we read together. She always kept me honest and as a result I learned that the bible is better when read honestly. I'm just going to say it: it's better . . . it's more interesting, it's more complex, and frankly, it's a greater accomplishment, a greater testament to the work of the peoples and cultures that brought it to us, better than if we were to close our eyes to its true nature.

Any of you who heard Tikva lecture know of her great ability to narrate. I particularly enjoyed her description of the priestly tabernacle, in which she described the priestly understanding of purity in terms of *Star Trek* and Enterprise's anti-matter containment field and Scottie's inevitable exclamation, "She can't take any more, Captain, she's going to blow!" There may not be a better analogy for the Holy of Holies. While Tikva's approach could appear simplistic and unrigorous, anyone who tried to emulate it soon discovered that it was anything but. Her ability to provide the perfect analogy or to discern broad themes and theologies from the entire biblical corpus came from a lifetime of reading and reflecting and challenging of assumptions. At the same time, she believed that we all had that same potential. In one of my last meetings with her this summer I spoke about possible dissertation topics. Of one she said, "But you shouldn't limit yourself to just one book, you need to look at trends through the whole corpus. You're better than just one book, you can do more." See what I mean . . . total inconvenience . . . but

You couldn't help but like her.  
. . . she had a joy within her that was captivating.

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also a confidence in my ability as a scholar that I will always remember and for which I will always give thanks.

Tikva's teachings remind me of Ex. 13:14, *wehayah ki yishaleka binka makhar le'mor mah zo't we'amarta 'elaw bekhozeq yad hotsi'anu YHWH mimmitsraim mibbet 'abadim* "When tomorrow your child asks you, What is this? you shall say to him, By strength of hand Adonai brought us out of Egypt, from the house of slaves." An impressive statement of self-awareness and self-reflection. Tikva told and retold the biblical stories and the biblical story. She created a community around those stories based not on ritual or belief, but on passion and honesty. Hers was an honesty that I am lucky to have known and hers an honesty that I am proud to continue, as best I can.

Tikva Frymer-Kensky, my teacher. ✕

## John W. Vest

Ph.D. Student in Biblical Studies

**T**ikva was a great scholar and I think her work speaks for itself. In addition to her books, her recent volume in the Jewish Publication Society's Scholar of Distinction series collects many of her articles and includes a bibliography of her writing, which I encourage you to spend some time with.

In many ways, she was ahead of her time and she has made a lasting impact on the field of biblical studies. But this afternoon, as one of Tikva's students, I would like to speak of her as a teacher.

I first met Tikva in her "Ruth and Jonah" seminar during my first year at the Divinity School. It was my first graduate level course in Hebrew Bible and I was more than a little nervous. It didn't help that Tikva made a habit of critiquing my Hebrew *every* time it was my turn to read. Like many students who have studied with her, I was the recipient of a very public suggestion to invest in either better reading glasses or a Bible with larger print. And to make matters

worse, on the last day of class, she still hadn't learned my name and persisted in calling me Tim. My only consolation was the hope that when she read a paper about providence in Ruth from a student named John she wouldn't make any connection to the bumbling fool named Tim that needed new glasses and a new Bible. Despite these minor set-backs, which I soon discovered were rather typical of a student's early encounters with Tikva, I learned a lot about reading the Bible that quarter, and Tikva eventually learned my name.

The book of Ruth, which Tikva first opened up for me almost seven years ago, was a fixture of our relationship. That quarter we began a conversation about God in Ruth that we continued until her death, a conversation, like so many others, that will never be concluded. Her unfinished commentary on Ruth is for me a painful reminder of her untimely death, the tragic loss of a heart and mind that offered so much.

Yet Ruth is also a reminder of the many blessings that Tikva brought to those who knew her. Among other things, the book of Ruth is a theolexical reflection on the concept of *hesed*—the love, kindness, and loyalty that binds humanity to God and to each other. Like the characters of this ancient story that was so dear to her, Tikva was herself an embodiment of *hesed*, a living example of what it is to be human in the image of God.

You couldn't help but like her. No matter how ill she was, she had a joy within her that was captivating. My wife Anna was only able to meet her on one occasion. It was at a dinner here at the Divinity School and Anna felt out of place. She wasn't exactly sure what to make of Tikva at first, but Tikva immediately took her under her wing and treated her like an instant friend, talking about everything under the sun *except* biblical studies. My wife, a stranger to Swift Hall, felt right at home because of Tikva's grace. Tikva had that effect on many who have passed through these halls.

As a teacher, Tikva expected a lot from her students, and in return gave back beyond the limits of our experience and pushed us to hone our skills and think in new ways. She modeled for us what it is to be a biblical scholar who breathes the language of scripture, as fluent in its contents as in its grammar. For Tikva, reading the Bible was a privilege and she desired that her students should rise to the occasion in



. . . in the canon of Scripture Tikva found expressions of  
the fullness of the human condition . . .

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a manner fitting the text she cherished so deeply.

For me she was a patient and nurturing mentor. She took me and my ideas seriously, even as she gently corrected my missteps and attempted to shape me into a better scholar. A committed ecumenist, Tikva traveled the world to engage in inter religious dialogue, and she brought that same degree of respect and cooperation to my studies and aspirations. She was one of a new breed of Jewish biblical theologians, and she was the perfect match for this Presbyterian wading into the waters of biblical theology. Though we came from different faith communities, we shared a sense of responsibility to those communities. Tikva embraced and respected my calling as both a pastor and a scholar, valuing the sense of theological and pastoral urgency that I brought to my studies. It is a testament to the vision of this institution that a Jewish Bible scholar has played such a formative role in the development of this Christian pastor and biblical theologian.

For her part, Tikva never studied the Bible in isolation from the rest of the world. A master of comparative reading and conversant with the various disciplines of historical criticism, the Bible remained for Tikva a living document in constant dialogue with the world around it. This biblical conversation ranged from big picture concerns like global politics and environmental responsibility to the tender realities of human life.

In this mode of biblical studies Tikva was always transparent and honest. The extent of her transparency was revealed to me during a seminar on theological anthropology in the Bible. We happened to be reading a selection of passages on human frailty and mortality when Tikva received a frightening medical diagnosis. With tears in her eyes, she spoke openly about how these texts took on new meaning for her in light of her failing health. She never shied away from such texts because in the canon of Scripture Tikva found expressions of the fullness of the human condition, a fullness that must be embraced and confronted, celebrated and challenged.

Though her illness was at times very limiting and she was often confined to her home, I think that Tikva actually became more present to her students throughout her sickness. Teaching inspired her and gave her energy. The seminars she held in her home for her advanced students were some of

the most meaningful learning experiences I have had. She did everything within her power to be a teacher for her students, and for that I will always be grateful.

Like many life-long students here at the Divinity School, I have had many teachers over the years, but none has been quite like Tikva and I suspect that none will ever be again. She was a brilliant scholar and a committed teacher. She was a mentor and an advocate. She was a woman of faith and a citizen of the world. Above all, she was a real person, with all of the limitations and transcendence that are part of being human.

Along with many others gathered here today and countless others beyond the academic world to which Tikva never felt confined, I will miss her deeply. As a scholar, I will lament the insights she had yet to share but will cherish the teachings she has left us. And as a student of hers in so many respects, I will always remember the *hesed* she shared with me and others. ✕



ROGER HAIGHT, S. J.

# How My Mind Was Ruined, or Saved

Later Reflections of a Nice Catholic Boy Who Came  
to the Divinity School in 1967

Let me begin by stating how grateful I feel. I respectfully thank the Board of Trustees of the Baptist Theological Union for naming me the Divinity School's Alumnus of the Year. I also want the faculty and Dean Rosengarten to know how pleased I am to have been nominated by you for this award. I am truly grateful for your confidence that my work has in some way reflected the standards that the Divinity School has always held out to its students and to other schools of theology and religion.

Let me comment on the title of my talk. I confess that I succumbed to a temptation like that of the teacher of undergraduates to produce a cool title for an ordinary course. I took some liberties. For example, no longer a boy, I came to the Div School after being ordained a Jesuit priest, something often regarded as a reward for a life well lived. I was thirty-one and I don't know whether I was nice. I was also part of a virtual flood of Jesuits that gradually inundated Swift Hall beginning in 1965. But my title in many ways actually describes various appreciations of a critical education in theology. I suppose that it would be appropriate briefly to narrate how that education bore fruit in my work over the last thirty years, and I will do a bit of that. But even the slightest consideration of that period of time cannot ignore the stunning changes that have occurred in the Roman Catholic Church since 1965. That is a far more interesting and momentous story. Thus I want to try to give an overview

of the development of the relationship between the Catholic Church, its theology, and its theologians over this period of time. What follows presents a highly individual account from the perspective of an individual American theologian's experience. Although purely personal experience is the weakest form of argument, I hope to strike some resonant cords as I integrate reference to my own work into this larger frame of reference.

I have divided this period of time arbitrarily into three phases in order to highlight three themes. The first is from 1965 to 1975, where I note the transition from the authority of the scholastic synthesis to various appeals to experience in theology. The second is from 1975 to 2000, where I highlight the tension between a deepening of historical consciousness among Catholic theologians and ecclesiastical reaction in

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This essay was delivered on April 27, 2006, in Swift Lecture Hall.

. . . theology had to have some purchase on reality as it is known today;  
it had to appeal to experience.

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an effort at restoration. The third period I date from the year 2000, but it began earlier; it is marked by a tension between the forces of fission and of fusion released by globalization. I shall not try to go deeply into these phenomena; I intend only to note them in an effort to communicate a sense of the change and the consequent pluralism that obtains in Catholic theology today, and a feeling of the ambiguity of the ecclesial situation.

1965 – 1975:

### From the Scholastic Synthesis to an Appeal to Experience

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I begin, then, with an account of the change that occurred in theology within the Catholic Church between the years 1965 and 1975. Prior to the Second Vatican Council, which met in four sessions between 1962 and 1965, Catholic theology unfolded within the framework of the medieval synthesis; its language was some dialect drawn from a realist, objective, and Aristotelian or Thomist account of reality. In seminaries across the world a standardized and more or less uniform portrait of a supernatural reality and church was didactically taught in manuals that, to the extent possible, were in Latin. Creative theology outside the classroom was under surveillance and pursued cautiously since the condemnation of “modernism” in 1907. A number of theologians were censured and silenced in the 1950s for espousing a “new theology.”

After Vatican II, this stable, objectivist, ontological, substantialist, essentialist, universalist, and hence unifying theological package virtually disappeared in the course of five or ten years. The council, both in its documents and, perhaps as importantly, as an event, unleashed a corporate conviction among most Catholic theologians that this theological framework itself was not able to communicate an understanding of the object of faith that could be appropriated by ordinary American people who were becoming the most educated Catholics in the history of the church. Whatever else was needed, theology had to have some purchase on reality as it is known today; it had to appeal to experience.

I can illustrate this sudden change graphically with two dramatic examples. Edward Schillebeeckx, born in 1914 in Belgium and still living and working in Nijmegen, provides the first. As a theologian, he passed through three distinct phases and left a significant body of writing representing each of the periods. From the late 1940s through Vatican II, Schillebeeckx was a progressive Neo-Thomist who humanized his ontology of the sacraments, revelation, and grace with personalist phenomenology and the language of intersubjective encounter. During the council and immediately after it, however, he realized that the modern Western world and especially non-Western Christian lands needed a new language. He read theoretical works on secularization and history, and the literature of hermeneutics and critical theory, in order to find keys to open a new theological method. Then, by the beginning of the 1970s, he launched his works on Jesus and the Christ from a thoroughly historicist and critical hermeneutical perspective. He embraced, broadly speaking, a method of correlation or mutually critical dialogue between testimonies to faith in past cultures and the need to find a statement relevant to present-day experience in society and culture.

My second example comes from an analysis of the development of Catholic theology in the United States after World War II. Some years ago I studied the fifty volumes, produced between 1946 and 1994, of the *Proceedings of the Catholic Theological Society of America*, the first professional society of North American Catholic theologians. I used them as a controlled laboratory specimen of Catholic theology during this period, which I divided into three distinct phases: first, before and through Vatican II; second, from 1965 to 1975; and third, from 1975 until 1994. In the papers and addresses given at annual conventions I distilled views on the discipline of theology, authority, historicity, and the relation of the church to the world. The pattern of development, structurally speaking, matched the development of Schillebeeckx during the same periods in a remarkable number of details. I will quote my findings on theology from the middle transition period and the last period.

“In four successive years, from 1967 to 1970, each of the presidents of the Society addressed the state of

. . . the very principles and axioms that regulated  
the discipline had been altered.

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theology in North America. They testify to an experience of revolution within the discipline: it had changed overnight in its situation, premises, and the problems it faced. . . . [A]ll four agree on these five points: first, the phenomenon of change — church doctrine was being reformulated; second, the impact of historical consciousness, which included questioning the relevance of the past to the present and the need for an indigenous American theology; third, the sudden abandonment and loss of a unified framework for theology, for scholasticism was suddenly gone; fourth, a turn to experience as a medium of God's Spirit which was found everywhere from the Protestant churches to the secular world; and, fifth, a crisis if not a breakdown in the credibility of church authority" (Haight, 1995).

But what happened after this ten-year period of confusion and searching? Joseph Komonchak, from the distance of 1985, described the new settlement in terms of theology breaking out of its ecclesiocentric and authoritarian boundaries. Theology adopted a new conception of its method and task. "Theology has become mediation between religion and culture, correlation between text and situation" (Haight, 1995). Everyone who was already a practicing theologian during the council experienced these changes even when they resisted them; they were profound enough for people to apply the language of a fundamental shift in paradigm; in other words, the very principles and axioms that regulated the discipline had been altered.

In my case, the Divinity School played the major role of midwife in my transition from a somewhat narrow Catholic understanding of the doctrines to a critical and methodologically self-conscious and ecumenical appropriation of the Christian message. I internalized and solidified a turn to experience and history and critical correlation as basic elements of understanding, teaching, and writing. I'll not list all the qualities of this school that shaped my way of doing theology, for they are a constant topic of everyday conversation here. But I will highlight two. One was the turn to experience as exemplified in Schleiermacher, and where experience meant something far deeper than overt

consciousness of something. I found a remarkable parallel to Schleiermacher in the philosophically cultured French modernists at the turn of the twentieth century on whom I wrote my thesis. Second, I always admired how the systematic theologians at the Divinity School took their turn in teaching the history of Christian theology. I did the same in my early years of teaching in order to school myself in the language of the tradition and the relativizing dialectic between theology and culture.

In 1979 I published my first book (*The Experience and Language of Grace*). It had been substantially written in 1974 as a text for students in the Philippines and stuck in a drawer when an editor from Paulist Press asked whether I had any manuscripts lying around. I did not know at the time that this little book, which still sells about 600 copies a year, defined a pattern of historical constructive theology that would recur in future works.

1975 – 2000:

### The Tension between Historical Consciousness and Identity and Restoration

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I move to a second period of development of the relation between the Catholic Church and Catholic theology which is the large swath of time between 1975 and 2000, and which roughly corresponds with the papacy of John Paul II. We are all trying to figure out just what happened during John Paul II's reign, and I will not generate startling new insight. But I believe it is important to emphasize the polarity that I have formulated in terms of a tension between a deeply historical consciousness and an urgent concern for a reestablished identity and a restoration of something lost. This, I believe, represents a now ingrained pattern that may continue to affect Catholic theology for decades. Let me briefly point to public signs of an internalized historical consciousness and, by contrast, signs of a desire for reinforced boundaries of Catholic identity that resemble restorationism and go against what is commonly referred to as the "spirit" of Vatican II.

I will use a technique of enumeration of phenomena and

These developments add up to a deep change in Catholic theology  
and a new set of principles . . .

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protracted events that rest on or imply a new, spontaneous sense of historicity among Catholic theologians and within the church at large. Most have roots in Vatican II. First, the Catholic Church entered the ecumenical movement and has actively engaged in many bilateral conversations at national and worldwide levels. Second, the region where the majority of Catholics live shifted during this period from Europe and North America to the developing world, and this transition has been accompanied by a strong movement toward the development of locally inculturated—that is, non-Western—theologies. The method for such a development highlights the historicity of all Christian experience and then makes an appeal to local indigenous experience. Third, the concern for the role of the church in the world and society has integrated in a new way actual social issues into a strictly theological imagination. Doctrinal understanding cannot be isolated from the sociology of knowledge and pressing ethical concerns (one of the main contributions of Latin American liberation theology to the church at large lies here). Fourth, this sense of historicity in turn has elicited new conceptions of the teaching authority of the church and the way it should be exercised. The bishops of the United States positively demonstrated this in the dialogical way in which they taught on war and peace and the economy in the 1980s by addressing not just Catholics but the whole nation. Fifth, during the past thirty years, Catholic women have developed an impressive, coherent, and persuasive feminist theology that is read around the world and is probably the most significant contribution of Catholic theology during this whole period. Finally, through inter-religious dialogue and the creation of new disciplines such as comparative theology, theology itself has come to take religious pluralism for granted and to treat it as something positive. These developments add up to a deep change in Catholic theology and a new set of principles that now is simply taken for granted by a majority of Catholic theologians.

A trend running counter to historicization, and represented by the teaching authority of the church, was also espoused by some theologians during this period. Pope John Paul II and Cardinal Joseph Ratzinger, his appointed Prefect of the Congregation for the Doctrine of the Faith, incarnated and best symbolized this theological impulse. Perhaps

the best colloquial metaphor for the strategy they used to curb excess in implementing the spirit of Vatican II is that of ‘bad cop/good cop.’ On the one hand, as the prefect of doctrinal correctness, Cardinal Ratzinger, who earlier was himself a theologian, oversaw theological developments, vetted ideas, disciplined theologians, and ruled on practices with theological import. On the other hand, Pope John Paul II undertook a program of travel and visitation and used the media in a spectacularly visible papacy that spanned four decades. Some of John Paul II’s initiatives gained universal applause, such as his initiative towards Jews and his common prayer with the leaders of other faiths. But the sum total of his efforts amounted to a restoration of a Catholic identity narrower than what was promised by Vatican II. Some of the signposts of this retreat from dialogue and move toward control relative to theology were these: a takeover of the Jesuit order and a suppression of its legal form of government for two years, an aggressive attempt to suppress liberation theology, an undistinguished universal Catholic Catechism that actually serves as a norm for the discipline of theology, restrictive policies toward lay ministry and particularly women, reassertion of Christian and Roman supremacy in “*Dominus Iesus*,” an attempt to control Catholic universities from the center, worldwide investigation and discipline of theologians, teaching on gender and sexual ethics that are openly rejected by an increasing number of Catholics, and a polarization of the intellectual sector of the church unknown since the modernist crisis and far more strident.

My own writing projects during this long period may be positioned within the stream of progressive Catholic theology emerging out of Vatican II. In *An Alternative Vision*, I tried to adapt the genius of liberation theology to a broader first-world audience. In the second half of the 1980s, I wrote *Dynamics of Theology*, which gives a systematic account of the shift in Catholic theology I described earlier. It addresses very specifically students who find it hard to move from an internalized authoritarian mode of thinking to a freer, more self-consciously critical appropriation of Christian symbols. Too many clerical students training for ministry, when faced with a theological dilemma, turn for a solution to a recitation of catechetical formulas.

In the early 1990s, I was invited to write an essay in

. . . the ambiguity of a mind that has been ruined or saved.

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Christology. I engaged in research in a variety of fields, and went on to write *Jesus Symbol of God*. I decided to take the conception of theology I had outlined in *Dynamics* and apply it to Christology. Reaction to this work illustrates the ambiguity of a mind that has been ruined or saved. About eighty percent of readers positively appreciate the work but have a variety of questions about certain moves that it makes. The book therefore succeeded for the most part in generating a theological conversation, which is the primary aim of any work of theology. At the extremes the reactions were antithetical: on one side, pure positive enthusiasm, and on the other, unqualified negativity for the whole and all its parts.

As many are aware, after a five-year investigation, I was censured by Cardinal Ratzinger and The Congregation for the Doctrine of the Faith by a notification that declared that I could not teach Catholic theology—a notification that still stands today. This judgment was based on a list of what are called “errors” in *Jesus Symbol of God* because these points seem to differ from various Catholic documents. Ordinarily, while under investigation, one is asked not to speak about the matter for a variety of reasons, and generally I have also not spoken publicly about the notification or my reaction to it. As far as I can see, it is practically impossible to discuss a decision of Rome publicly without appearing in the media as being disloyal. I am not completely disheartened by the additional order by Rome that its notification be published as an appendix of the book in all future printings, because it gives the reader the opportunity to compare it with the text itself, thus promoting intelligent theological discussion.

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## The Tension between Fusion and Fission in the Process of Globalization

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I pass now to a characterization of the Catholic Church at the present time. One way of viewing the church consists in situating it in a vast tension between the vectors of fusion and the vectors of fission that accompany the process of globalization. I use the term globalization

neutrally to refer to the constriction of time and space, the sheer rapidity of communication and travel, and the consequent over-riding of boundaries that mark our world. These objective phenomena affect human consciousness and penetrate deeply into people on a cultural level: As universal standards of operating invade and replace local norms, there is an equal resistance on the basis of local identity and the proper, time-honored ways of doing things. Thus, these sometime alienating forces of fusion, of interaction and interdependence between peoples, nations, and cultures, have stimulated forces of reaction, fission, and reassertion of particular identity.

These forces of fusion and fission are at work in the whole Christian church. The impulse toward fusion began in the nineteenth century, growing out of the great missionary movement, became formalized in the ecumenical movement, and was institutionalized in the World Council of Churches. Yet this fusion runs parallel with an explosive fragmentation of evangelical and pentecostal churches around the world that threatens global Christian identity with a diffusion that borders on disintegration.

This dynamic global interaction fuels an intrinsic tension that has existed in the Roman Church for a thousand years, since the Gregorian Reform, between the center and the periphery—the center with its papal authority and Vatican bureaucracy and the periphery with its local experience and exigencies. The one side stands for universal coherence and protects the transcendent dimension of revelation from local corruption; the other represents the indigenous particular experience that makes religion live in local language and concrete practice. The contest between Rome’s control of what is universally Catholic and local agency striving for particular identity provides a main theme in the story of the American Catholic Church.

Finally, to complete the description of our situation, one should be aware of how at the extremes this tension of forces and values can degenerate into a social psychological pathology of unreasoned, polemical contention, largely governed by subterranean fear. To protect the value of unity, one side will do anything to defend the center and its normative authority. By contrast, in the name of particular lived

Continued on page 28

KATHRYN TANNER

# Grace and Global Capitalism

“Grace and Global Capitalism”—my title. What’s implied by such a provocative and unusual conjunction? Certainly I’m suggesting a disjunction—a contrast or opposition. Grace and global capitalism? One might as well say, utopia (grace)—an imagined possibility for human life in an ideal form—and what? If not dystopia, then clearly reality in all its hard and unyielding dimensions, including the present configuration of capitalism that shapes so much of human life, for better or worse, in the here and now.

But in using the conjunction ‘and,’ I’m also suggesting a common terrain or ground within which both grace and global capitalism might be situated. And for me that is an economic terrain in a very general sense. It is an economic common ground that allows the two to be considered together, an economic common ground that permits Christianity some critical purchase on the character of our economic lives.

Most other discussions of theology and economics make economics a religious matter: Theology and economics can converse because economics has its own gods, its own ultimate concerns of a broadly religious character, which theology is therefore entitled to critique. My approach is the reverse. The two are considered together under the rubric of “economy” in a broad sense. Theology and economics both concern in a broad sense systems of exchanges, transfers, substitutions, and means of production. What they both discuss is economy in the sense of the formal organizational dynamics

of their respective fields centering around distinct sorts of goods—and that common economic concern is what allows theology and economics (in a more narrow sense) to talk together. On the one side, then, there is economy in the more usual, narrow sense—the way goods are produced and exchanged in, say, the present organization of capitalism, an economy made up of the principles governing, for example, financial transactions, industrial production, competitive pricing, and so on. On the other side, there is a theological economy for the circulation of grace, by which I mean God’s favor and all the ways that favor is expressed toward the world (in God’s creating of it, in forgiving and remedying sin, offering spiritual and moral sanctification, and so on)—a theological economy constituted by the ways goods as

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## Grace is what gets you the good of salvation.

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theologians conceive them are formed and circulate, an economy constituted by fundamental principles for the production and circulation of goods as the Christian story of God and the world relates them.

The whole Christian story can be considered a story of economy in this sense, with every basic Christian claim making its contribution to it. Embedded within the fundamentals of the Christian story about God and the world is an account of a kind of system for the production and circulation of goods, starting with God, the highest good, and extending those goods of God's own life to the world, from the beginning of the story — creation — through to its end, redemption. In this way of looking at it, Christianity is already and from the first about economic issues. The Christian story, after all, is a story about God as the epitome of all good, a God constituted by exchange among the persons of the Trinity, a God who aims, in creating the world, in producing the finite goods of the world, and in saving it, to distribute to it the good of God's own life to the greatest degree possible. The principles by which these goods are produced and distributed — the basic principles that underlie all the ways that goods are offered to creatures by God — form a kind of alternative economy. Fundamentally at stake in this Christian story are new and unusual principles for the production and circulation of the good and what they are to mean for human life as God intends it.

But how unusual can this economy of grace be? How radically opposed — if only in the imagination — can it be to what we ordinarily think of as economy — barter, buying and selling, financial transactions, industrial production, commercial exchange? How far can an economy of grace really expand our economic imaginations, now dulled by the ubiquity of free-market capitalism, by a neoliberal mantra of unrestrained capitalism or nothing? Aren't the religious possibilities hemmed in here, constrained by the very method I'm proposing with that little conjunction 'and,' by a general economy that contains both and which must therefore significantly reframe religious concerns in economic terms?

My general approach is something like a Bourdieuan field theory; what I'm proposing suggests Pierre Bourdieu — the famous French sociologist — and his theory of fields.

And Bourdieu is commonly charged with reducing other fields or arenas of life — art, religion, etc. — to the economic, and with overlooking what makes these different arenas of human life distinctive by talking about them all in overly narrow economic terms. Am I not doing something like that?

It does make sense from my point of view, following Bourdieu, to place religion and economics in the same analytical space or frame by talking of religious interests and investments, and attempts to monopolize grace (as Bourdieu's sociological predecessor, Max Weber, already did). I also think it is appropriate to talk of specifically religious forms of capital in the way Bourdieu does. Following Bourdieu's theory of fields, one can say that every field or arena of life, including religion, is defined by some sort of good or value specific to it. In the case of Christianity, let's say the good or value that defines the religious field is salvation. Participants are distributed differently within the space of the field by their abilities to gain that good, in other words, by their capital — by whatever it is that enables one to achieve the goods of the field. In the Christian case, grace and the means to grace would constitute these field-specific resources or capital: Grace is what gets you the good of salvation.

But doesn't this way of looking at things turn the members of every field, religion included, into purely self-concerned calculators of what will most benefit them economically? The way rational choice theorists talk about the cost/benefit assessment of economic utilities seems to have become a human universal and to have been superimposed on every kind of human enterprise. Whatever the field, the focus is always on the way individuals try to maximize what serves their self-interest under conditions of constraint and scarcity. The result would then be some sort of economic reductionism.

I think, however, that this needn't be the case; economic reductionism can be avoided for several reasons. First of all, fields may define themselves over and against one another. In that case, what determines value in one field is exactly what doesn't in some other. For example, one has to repudiate economic motives in order to have high standing in the artistic field; a work of art will lose aesthetic value if it is simply produced to make money by catering to popular tastes. And the same sort of thing may be the case for religions of salvation such as Christianity: The distinctive good offered

## The massing of religious capital—grace—is often compensatory . . .

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by Christianity is defined over and against the usual forms of capital that one might amass in this life. The massing of religious capital — grace — is often compensatory, making up for the lack of capital on the economic, social, or political fronts — the lack of money, social status, political influence, and so on. People in the lower classes of society are therefore attracted to a religious perspective that offers them a form of religious capital that runs contrary to the quality or quantity of capital they have in other spheres. For example, they are attracted to evangelical forms of Christianity (say, Baptist congregations, or Methodism in its early days) where the distribution of grace, by way of the workings of the Spirit, floats free of, and therefore fails to correspond to, the social distribution of wealth.

But secondly, making all fields economic is just to counter the monopoly that rational choice theory gives to the economic in a narrow sense; making all fields economic in a general sense is just to say that there are forms of economy that cannot be reduced to a simple self-interested deliberation about the relative utilities of different courses of action. Were economics in the restricted sense specified by rational choice theory to be the only form of economic field, then religion or art might be relegated to the noneconomic, to the sphere of personal values rather than institutional structures, to the realm of mere culture or irrational feelings or passions, or to a simple concern for the other-worldly. Pushed out of economy, those fields could pose no challenge to the narrow way that the economic is understood; self-interested calculation might very well exhaust its meaning.

Once other fields are understood in economic terms, the sense of the economic is necessarily broadened beyond anything rational choice theorists would affirm. Even fields that are structured in ways that discourage overtly self-interested calculation of material benefit exhibit an economy, and therefore the economic “calculation” that spans fields must not be at root a matter of deliberate cost/benefit assessment; the calculation that spans fields must now be more a matter of feel or unconscious tact, say, than conscious deliberation.

In some fields, moreover, material well-being is ensured by the very opposite of the behaviors a rational choice theorist would advise; the economists’ restricted sense of economic rationality is thereby exploded. In some whole societies, it

does not make much economic sense to try to maximize one’s wealth directly or make material gain one’s overt concern. In societies like that, one often ensures one’s material well-being only if one has a good reputation — and one only has that by giving one’s goods away with utter abandon.

But the primary way to avoid economic reductionism is to recognize the way that each field defines its own distinctive interests and ends. The religious field, for example, is not defined by an interest in money or wealth but by an interest in salvation and in the means to getting it — grace. If your agenda as a religious leader, say, is simply to have a nice house and car from the donations of your followers, heaven is unlikely to be thought your final destination. Indeed, the more that the distinctively religious values of the religious field become blurred across the board with economic ones in a narrow sense, the less there is any specifically religious field to speak of.

Bourdieu himself, however, does make other assumptions about what is required for a field that have reductive implications. For Bourdieu, you don’t have a field unless the distinctive good of the field can be made rare and scarce, turned into a kind of exclusive privilege from which others are shut out. If the good of the field isn’t rare, if you can’t exclude others from it, and if that good isn’t distributed unevenly in fact among the participants, there is nothing to fight over, and those fights are just what all the jockeying for position in a field is all about; every field is determined by contests among its participants that aim to maintain or transform the uneven distribution of capital that presently organizes it.

The fact that different interests define the various fields does not mean, then, for Bourdieu, that there isn’t a competition within each and every field for distinction in accord with its particular field-specific value. The different sort of interests among different fields simply does not extend to their markets. Whatever the interests of the field, the market set-up is always a competitive market. For Bourdieu, whatever the field, one is always trying to maximize one’s capital, dominate the market in the good at issue, and achieve distinction through an ideally exclusive possession of that good, over and against one’s competitors in the field. Grace, then, would have to circulate like money.

## Grace, then, would have to circulate like money.

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And here is where I depart from Bourdieu. One should not exclude — as Bourdieu does — the possibility that some fields are working to establish noncompetitive forms of exchange and circulation, and opposing themselves to other fields on just that basis. If the field of grace is determined, as every field is, by a fight, then it is primarily, I believe, a fight between those favoring noncompetitive forms of exchange, on the one hand, and those trying to institute the competitive forms characteristic of other fields, on the other. Bourdieu recognizes that the fundamental way the goods of a field are defined is one of the things at issue in the contests that make it up — not just how people or products are positioned relative to the goods and values that everyone in a field agrees upon. For example, under dispute in artistic fields is not just who at any particular moment best exhibits the pure values of art for art's sake, but the degree to which artistic values must be purified of all other motives of, say, crass materialism, in order to be artistic. Artistic fields therefore typically include a fight between purveyors of high art and more commercial artists over how a legitimate work of art is to be defined. Bourdieu refuses to see, however, that contests of this sort could go on at an even more fundamental level — that such contests could concern whether the goods of a field are to be matters for competitive struggle or not.

Clearly the religious field can include struggles for status by way of struggles over the means of grace — struggles over who has it and who controls its distribution — struggles among priests, prophets and ordinary religious lay people, for example. But in the historical record one also finds something else: For all the status warfare, one thing that people are often looking for in religion is a way out of the competitive circulation of goods. This is especially true for people without money, education, high social rank, or other status markers. They hope to find in religion not a status to rival the great but a circulation of goods without status rivalry. What attracts them is a vision of a grace offered to all without regard for distinctions of status: The lowly in the eyes of the world can have it just as well as the privileged can. This grace is offered freely to all; to be favored by God with it one does not have to be educated or wealthy or socially well connected.

In this distribution of grace, distinctions of status make no difference. In the first place, because the distribution of

grace does not follow the lines of already-established differences of status. You can be graced whether you are high or low, rich or poor. But in the second place, differences of status become irrelevant because the distribution of grace does not itself foster a new competitive market in status along religious lines. The distribution of grace does not, in other words, establish simply an alternative competition for status, with new standards to replace the old, discriminating between high and low now, not on the basis of how much money one has or one's social standing, but with reference to one's holiness or the genuineness of one's conversion experience. Nor need grace be merely an alternative means to elevation in the eyes of the world, a way of aspiring to a higher social class through the proposal of a new form of capital. Although it happens frequently enough, there is no necessity to the fact that, as H. R. Niebuhr elegantly expresses it, "the history of denominationalism reveals itself as the history of the religiously neglected poor, who fashion a new type of Christianity which corresponds to their distinctive needs, who rise in the economic scale under the influence of religious discipline, and who, in the midst of a freshly acquired cultural respectability, neglect the new poor succeeding them on the lower plane" (H. Richard Niebuhr, *The Social Sources of Denominationalism* [New York: Meridian, 1959], 28). Running contrary to this dynamic, grace is often thought to be always directed especially to the lowly in order to raise all to a common height.

So on this way of looking at things, what is notable about Christianity as a field of a generally economic sort, what is unusual about it, is its attempt to institute a circulation of goods to be possessed by all in the same fullness of degree without diminution or loss, a distribution that, in virtue of its unrestrained profligacy to all, calls forth neither the pride of superior position nor rivalrous envy among recipients.

An economy like this — in which one gives out of one's own fullness and without loss, to those in need for the very purpose of making them 'rivals' in one's own gifts — can be found everywhere in Christianity, if one is looking for it. It is evident in all the topics of Christian theology, at least as a submerged theme — in the account of trinitarian relations, God's creation of the world, God's presence to the world, God's distribution of all the goods of grace from creation

. . . there are any number of points at which theological economy latches onto the present operations of capitalism in order to meet it in struggle . . .

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to salvation, and in the account of our responsibilities to others. The whole Christian story, from top to bottom, can be viewed as an account of the production of value and the distribution of goods, following these peculiar noncompetitive contours.

So what we have here is indeed a utopian vision of an economy of grace in its sharp contrast to any economic system we know: A noncompetitive economy of grace is certainly the opposite of the competitive principles at the root of present-day capitalism. But I'd like to show now that this is at the same time a practical theological vision, offering practical hopes, just because of the way, on my understanding, theological economy and the economy of our everyday lives occupy the same space, fight over the same territory. The point of calling theology an economy is just to enable theology to contest the way economy is ordinarily understood, to enter its territory in order to make it over. Theological economy encroaches on, enters within the territory of the economic for the purpose of transforming the ordinary understanding of that field. It does so just at those points where the two fields cross each other in conflict.

Despite the root contrast of underlying principles between an economy of grace and a capitalistic one, there are any number of points at which theological economy latches onto the present operations of capitalism in order to meet it in struggle — points of relevant intersection and intervention, one might say. Something about the workings of capitalism hints at the principles of an economy of grace. The hints might sometimes be positive intimations (intersections with an economy of grace); at other times, they may be more like rifts or strains in the capitalist fabric — crises, cries for help, really — to be addressed in uncommon fashion by what theological principles would direct (by some form of theological intervention). Either way, it is at these points that the present system might find itself pushed in new directions, reworked from within by a theological economy, to overcome truncated hopes, unrectified losses, callous exclusions, and — most importantly here — winner-take-all competitive conflicts.

Realistic, practically viable theological proposals for changing the present system are generated out of these partial overlaps and clashes, as the economic principles of grace

meet the workings of the present economic system to infiltrate and subvert its common operations. In so doing, an economy of grace challenges the ineluctability of capitalism's current configuration. Global capitalism can be changed and redirected by human decision; it is not the immovable object or implacable juggernaut that neoliberal economists would like us to think it is. There is always some room to maneuver within capitalism, different options that might be pursued. Capitalism is essentially marked by internal strains that allow for different courses of action, to be decided by considerations, factors, and forces, beyond its own sphere.

The result is a capitalism that takes different shapes. Capitalism in Japan is not the same as capitalism in the United States. Both differ from what one finds in Germany. And all of these differ yet again from the capitalism of the Scandinavian countries. Evidently up for grabs within the same basic structures of the present capitalist economy, and accounting for its changing face from place to place, are such matters as: the distribution of private and public sector employment; the degree of wage flexibility; the levels and sources of government funding; tax policy; focus on export or domestic markets; concern over inflation versus concern for job growth; the extent of government support of research and development within new businesses; and so forth. Add the effects of national policy decisions on matters like these to the influence of international regulatory bodies on the course of financial flows and world trade and there is no reason to think that global capitalism cannot be budged from its present configuration.

What new face, then, might global capitalism show if it were put under pressure from an economy of grace? How might it be twisted and turned in their clashing conjunction?

To answer this question, let's turn to places within capitalism where there might be points of intersection and intervention with a theological principle of noncompetitiveness. Here, apparently, is theological economy at its most utopian — if capitalism is the only game in town (as I presume it is) for most purposes of efficient resource allocation, and if capitalist market efficiency is all about competition. There are, however, certain noncompetitive features of capitalism to provide the hooks for theological intersection and intervention

Here, apparently, is theological economy  
at its most utopian . . .

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here. There are certain noncompetitive ideal possibilities, noncompetitive best-case scenarios, that figure within capitalism itself. An economy of grace would latch onto these ideal possibilities or best-case scenarios and run with them, highlight them as goals around which the present organization of global capitalism could be refigured.

We know to begin with that competitive struggles exist between employers and employees within capitalism. Employers benefit by working their employees harder and paying them less: The more they can do both, the more they profit. This fundamentally competitive scheme does not, however, exclude a mutually beneficial possibility or ideal of a noncompetitive sort. The optimal economic situation indeed is not one in which one's workers are paid next to nothing in order to maximize profit margins. If one paid them next to nothing, one's workers would suffer so much that they would be very unproductive workers. And if paying workers next to nothing were a general practice, there would be no one with the money to buy the goods produced, particularly in mass quantities, the economies of scale, required by capitalist production in most periods of its history. Contrary to this win/loss scenario — with winning employers and losing employees — it is possible, within a still fundamentally competitive situation between employers and employees, for workers to be paid more at the same time as the rate of profit increases. Profit in that case is not used only for additional capital investment but passed onto workers for their benefit as well, the assumption being that healthier, happier workers are more productive ones and that increased pay means increased spending, thereby fueling demand for what one produces. The rate of profit might increase here because of productivity gains. The employer gets progressively more out of the same amount of labor by way, for example, of technological innovation. And therefore profit need not be generated by putting downward pressure on wages. Where profit is generated by paying workers less, relations between the two deadlock in a zero-sum game: Employers gain only to the extent workers lose. When profit is ensured by increases in productivity, to the contrary, the tension between workers and management can find resolution in a positive-sum game: The more employers profit, the more workers potentially gain through high-wage

skilled employment in technologically advanced employment sectors, for instance.

Let's turn now to competition in the market — primarily among capitalists themselves over, say, market share — but competition also between producers and consumers. Producers make a profit by being able to charge consumers something over and above their production costs; the more they can charge (i.e., the more the consumers have to pay, to give up), the more the sellers gain. For all that, perfect competition should lead to a situation where everyone benefits — a state of market equilibrium where all companies make some profit (the average rate) while consumers are able to buy the quality goods they want at the least possible cost. The win/loss character of capitalist competition occurs in the dynamic processes leading to and away from this state of equilibrium or mutual benefit. That is, companies are always trying to gain more than the average rate of profit enjoyed by the companies in their sector. They could do that by lowering their costs somehow — for example, by paying their workers less or by technological innovation or by more efficient techniques for the operation of existing machinery. They could also try to increase their rate of profit, by gaining greater market share, or by taking advantage of existing inequalities of circumstance (say, by using the benefits of geographical location, the fact that production sites happen to be next door to consumer markets, to minimize transportation costs, or by using existing inequalities of political power to bargain for cheaper manufacturing inputs, and so on). These techniques for gaining more than the average rate of profit themselves involve win/loss forms of competition; no firm gains any competitive advantage here if all the other firms succeed in doing exactly the same thing at the same time. But these techniques also, more importantly, enable win/loss competition in the exchange market: They make it so that consumers will buy your product (because it is cheaper and/or of better quality) and not your competitors'. In order to compete more effectively for such buyers, the other now disadvantaged firms will be forced to try their hand at the same techniques for generating a greater profit margin — e.g., they will have to modernize their equipment — or go out of business. When they do manage to do so successfully, the profit rate again stabilizes (at a higher

. . . the overall competitive system disintegrates  
without the equilibrium point.

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average level than previously) across the industry with every firm making some profit (the new average rate) and with the consumer benefiting. Equilibrium, in short, is reestablished. And then the mechanisms of win/loss disequilibrium resume, with every firm trying to gain a greater-than-average rate of profit.

What is important to see for our purposes is that the overall competitive system disintegrates without the equilibrium point. In other words, a pure win/loss competition is not optimal even from a capitalist point of view. The disequilibriums that surround the generation of so-called super-profits (profits, that is, that exceed the average rate) should not be made permanent, even though it would seem to be in the interest of every individual firm benefiting from them to make them so. Making these disequilibriums permanent simply undermines the fundamental structures of capitalism. If other companies are prevented from catching up (or cannot catch up quickly enough) so that market equilibrium is ruled out, the system, in short, becomes non-competitive. The company that is first to achieve the increased rate of profit will eventually have the field to itself; monopoly ensues, with the usual consequences of price rises and quality declines, and misallocation of resources away from the production of goods that people really want.

The theological ideas of noncompetition and mutual benefit obviously intersect here with the capitalist interest in conditions favoring the possibility of recurrent market equilibrium. The theological intervention would respond to the fact that this concern for market equilibrium is not often applied globally, at least in any consistent way. Certainly on a global level, conditions for competitive equilibrium are missing, in that the competitive advantages already enjoyed by developed nations seem to be becoming permanent. Capitalism always generates profit through differences in competitive edge, but the developed nations are taking advantage of existing systemic economic asymmetries in order simply to exacerbate them. The global system is arranged to cement superprofits for developed nations, and there are no international regulatory bodies with the will to interrupt the non-competitive consequences of this situation.

How do these entrenched economic asymmetries work on a global level? Developing nations do often have a competitive

edge in readily extractable food and raw materials; they also often have large pools of cheap labor. But that is it. Their governments, one might say, have the competitive “advantage” of lacking the power or will to impose restrictions on industry, but this often simply means that these countries fail to benefit from the profit of their own industries. Investments concentrate in speculative bubbles which then burst; insufficient taxation exists to fund public works; workers remain poor and suffer from a polluted environment; and so on. They also have the advantage of having enormous potential for development; if they were to be developed, the rate of profit increase, starting from nothing, would clearly be incredible. But this competitive advantage remains purely abstract; it means nothing if investments are never made there.

Such development is hampered because the competitive advantages that developing nations do have are more than offset by those enjoyed by already developed nations. Higher wages in the developed world mean an already existing consumer market for goods. Developing nations are strapped for cash, but developed ones have ready financing for even more capital investment. And they do not pay as much for the loans they get, since loans to them have lower risk. They have a skilled, educated workforce, and the technological savvy to put it to work in industries that are highly profitable for that reason. Developed countries enjoy, in other words, the productivity gains to be had from technological innovation. While developing nations are severely restricted in what they can sell, developed nations have diversified product lines. And these narrow product lines in developing countries usually mean very unfavorable terms of trade for them. Developing nations must import goods that require a lot of processing—higher value-added goods, such as computers—goods that typically therefore garner higher prices than the low value-added products that the developing world has to sell—say, food and raw materials, or shoes produced with cheap labor. You have to sell an awful lot of bananas to have enough money to purchase a television set. Developed nations have politically and socially stable environments in which business can flourish. And so on.

So quite entrenched disparities suggest near insurmountable difficulties for developing nations if they are ever to

You have to sell an awful lot of bananas to have  
enough money to purchase a television set.

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catch up. But what's more, developed nations use their political and economic clout to shore up, extend, and solidify their advantages. For example, developed nations often extend their trade advantages through deliberate trade policy — e.g., tariffs on and domestic subsidies in the developed nations for the mostly primary goods (raw materials and food) that the undeveloped world brings to the international market. The same result often comes about from the developed world's taking advantage of the unequal exchange consequences of an initial situation in which developing countries are naturally limited in their exports to a narrow range of primary goods. For a variety of reasons — limitations on possible increased demand for foodstuffs, technological innovations providing substitutes for raw materials used in manufacturing, etc. — primary commodity prices have the tendency to fall. Underdeveloped countries, moreover, are forced, irrespective of price fluctuations in international markets for primary commodities, to glut the market in the one thing they can sell, because of their desperate need for foreign currency to pay back international loans. This depresses primary commodity prices even further, and makes it even more unlikely that they will be able to raise the necessary foreign capital to pay their debts through trade. Primary commodity prices can fall so far, indeed, that the businesses in which developing countries specialize become unprofitable. They are often indeed helped out of business by the subsidized crops of the developed world whose imports into their own domestic markets the WTO prevents developing nations from restricting. At the same time, capital flight from these same countries (because of these very economic weaknesses) prohibits diversification and their entrance into the higher value-added product lines that the developed world therefore has a *de facto* monopoly in. Developed countries do their part to discourage diversification, for example, by increasing tariffs on third-world goods the more that they have been processed. Developed nations in recent rounds of international trade negotiations have, moreover, insisted on strengthening their exclusive property rights to the technological innovations which would help developing nations diversify their industries, in exchange for loosening their own import restrictions on the sorts of goods that developing nations have to sell — agricultural

products, clothing. And then reneged on their side of the bargain. The theological intervention here should be to join with others in pressuring international governing bodies to work to lift such conditions of ingrained systemic competitive disadvantage for developing nations. International trade policies must favor genuinely free and equal trade; trade concessions must really be reciprocal. Developed nations should not be allowed to nullify the competitive advantage of developing nations in raw materials and cheap labor by import restrictions, especially when export is the only way, given their limited domestic markets, that industries in the developing world can turn a profit. Where developing nations simply cannot compete effectively with developed nations in free and open international competition, they must be permitted temporarily to protect their industries from imports on the understanding that they will open their markets later. Trade liberalization, in short, must be gradual, paced to the particular circumstances of the developing nations; if not, the long-term result is likely to be not increased but decreased international competition. The presently developed nations engaged in this sort of protection of their own start-up industries early on; that is how they got to be developed nations. The problem is that developed nations now want to continue that protection, even after their industries have become internationally competitive — and deny to others what they had earlier. Some mechanism for debt forgiveness, moreover, has to be put in place, perhaps by way of a bankruptcy policy for nations. Sources of liquidity must also be generated to enable diversification of industry in the currently underdeveloped world. If market conditions do not make loans by commercial banks or foreign direct investment by transnational corporations a live possibility, then international lending bodies such as the IMF and World Bank must be re-organized according to their original mandates to, say, pool the surpluses of developed nations, for this very purpose. TRIPs (Trade-Related Aspects of Intellectual Property Rights) which made protection of the intellectual property rights of businesses such as pharmaceutical companies in the developed world part of the mandate of the WTO in the 1990s, should be severely scaled back where these simply keep developing nations from catching up to the technological know-how of the developed



. . . the economic ideal of capitalism is  
a win/win virtuous spiral . . .

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world. The high productivity industries of a more diversified economy would help developing nations accumulate sufficient funds for public works. Before that time, developing nations must responsibly use funds extended to them by, say, the World Bank, for the sort of infrastructure improvements (roads, phones) and investment in people (schools, hospitals) that encourage development of that sort of high-productivity economy in the long term.

Contrary to this sort of win/loss competition between developed and developing nations that I have been detailing, the economic ideal of capitalism is a win/win virtuous spiral in which profits in one economic sector or nation feed every other, so that all benefit together. Nationally, the ideal is an economy in which increased investment brings more jobs, those jobs lead to more demand, more demand produces greater profits, greater profits encourage more investment, thereby bringing the cycle full circle and allowing it to feed on itself. Countries with this sort of growth engine could be expected to export it to their trading partners in the economically interconnected world we live in, thereby producing a world-wide virtuous feedback loop from which every one benefits.

One major point of intersection, then, between a theological economy and a capitalist one is this interest in mutually beneficial spirals: There is an obvious capitalist interest in fostering virtuous spirals of mutual benefit. The point of intervention would be that the global economy does not presently enjoy one and very little encourages it. A win/win spiral in the global economy is kept from emerging, in the first place, by the many measures that already developed nations take to cement into place the present win/loss structure of global capitalism that provides them with superprofits, as we have seen. The world seems stuck in a win/loss structure like this, in which some are enriched by actively beggaring others, in which some make more only insofar as others' opportunities for economic advancement decline. Unfavorable terms of trade, as we have seen, allow developed nations to profit as the productive capacities of the developing world are further squeezed. Cheap goods for consumers in the developed countries thereby come at the expense of continued poverty in the underdeveloped world. Capital drains into already developed countries from developing

ones that need it most, because, for example, of unfavorable schedules for foreign loan repayments. The international regulatory bodies with the power to move the world economy away from such a win/loss structure have only exacerbated it by their policies.

A win/win spiral of mutual benefit is hampered globally, in the second place, because the favored techniques for generating profit around the world do not translate into increased demand. The preferred worldwide techniques for profit generation seem to be the depression of wages and forms of corporate restructuring that produce heavy job losses. Even when corporations turn profits through productivity gains, they are not inclined to share those increased profits with their employees in the form of increased wages. The decline of organized labor in many developed nations means that they feel no pressure to do so. Companies feel compelled to maximize profit margins on the backs of their employees because of competition for capital with highly profitable, low-risk, and relatively unregulated financial markets. Many developed nations are moving toward national austerity programs that depress domestic markets. A developed nation might keep the money supply tight to attract buyers of its currency. Certainly the trend in many of them is to cut back on federal infrastructure and welfare spending. As production shifts to low-wage sites in other parts of the world, no effort is made to encourage the creation of domestic markets there. Companies are happy if wages are kept low in sites of production within the developing world, despite the likely depressive effects of this on the domestic markets of those countries, and even if restricted government service provision, the sort of service provision necessary to improve the business climate of these nations, proves necessary to keep wages low. In order to secure foreign debt repayment, the International Monetary Fund encourages every developing nation to produce for export while imposing strict restrictions on fiscal spending and on the money supply that depress their domestic markets. People in these countries cannot buy either what they sell to others or what other nations are trying to sell to them.

One might well, then, question the stability of the present win/loss structure of the world economy and think, with

Continued on page 29

J E A N B E T H K E E L S H T A I N

# Life More Abundantly

I have come that they might have life and that they might  
have it more abundantly — JOHN 10:10

**L**et us pray: May the words of our mouths and the meditations of our hearts be acceptable in the sight of Thee, oh Lord our strength and our redeemer. Amen. ✕ In the context of a discussion of Jesus as the Good Shepherd, John 10:10 tells us that the thief comes only to rob and to plunder, but Jesus, the Good Shepherd, has come that we might have life and might have it more abundantly.

Because this passage follows fast upon a discussion of thievery, it is easy to interpret it as saying that God here gives a blessing — tacit though it may be — to the garnering of earthly riches. Having life more abundantly tells many of us that we are to enjoy the fruits of our labor and that of so many others. In our country those fruits are abundant indeed. To be sure, there are stubborn pockets of poverty and want in our land. Good times are never shared by all alike. But, that acknowledged, it is nevertheless the case that we are not only the most powerful country the world has ever known, we are also the richest.

For example: Walking into an American supermarket is an experience we should not take for granted. The fruits of the earth are there in abundance — and then some. Preparing for this sermon, I visited the neighborhood Krogers Supermarket, about a mile from our home in Nashville, Tennessee. In the fresh fruits and vegetables sections I found seventy-one varieties — seventy-one distinctive fruits and vegetables. The kings and queens of the past enjoyed nothing like this.

I may be getting along in years, but I'm not *that* old, and I can remember the first grapefruit I ever tasted, when I was nine years old, and the first fresh pineapple. We dug carrots out of our root cellar in the basement. I recall my regret at cutting the last batch of leaf lettuce of the growing season. That meant no more green salads until well into the following summer, for spring planting came late to the high plains of northern Colorado.

Nowadays I no more notice the cornucopia spread before me at the local supermarket than I remark on the sun rising in the east and setting in the west. It is just the way things are. My grandchildren know no other world.

But was this the sort of abundance our Lord was talking about? Now, don't worry, I am not about to embark on a guilt trip concerning American abundance and good fortune. There is a form of criticism that borders on self-loathing,

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This sermon was delivered during the Wednesday worship, May 31, 2006, at Joseph Bond Chapel

courting the sin of pride thereby. I refer to the spiritual pride of indulging in guilt and public breast-beating because one has never come close to starving; one has never been caught up in a brutal civil war; and one has every expectation of putting one's head on the pillow in the evening and rising to greet the morning safe and sound. It seems, at times, as if contemporary Christianity is associated with self-condemnation . . . a stance roundly criticized by Dietrich Bonhoeffer as he penned letters in Tegel Prison to his friend Eberhard Bethge.

This is neither a healthy nor an authentically Christian response. We should thank God every day for our good fortune, for all those beautiful fruits and vegetables, for the health and safety of the vast majority of us, and of our children, and of our grandchildren. We should pray for such good fortune for all humankind. But as we do, we should also ask ourselves: Is our plenty abundance in God's sense? I don't think it is. That doesn't mean that we should scorn our earthly well-being. It does mean that we should do our best to share these fruits even as we are grateful for what we have been given.

But the abundance of which I speak is joy, a feeling of life's goodness and fullness. It is not penury of spirit. It is not self-flagellating guilt. It is, instead, an awareness of life's goodness that overflows the boundaries of the self and invites all to join. At the conclusion of one of my books, I tell a story about our grandson, Bobby Bethke. It goes like this:

Despite troubles, pain, frustrations, the dangers of self-pride or excessive self-abnegation — through it all trust, hope, and . . . the greatest of all: Love. Let us add gratitude and wonder to this list. One of our grandsons, dear Bobby, said to me when he was just barely two and I was swinging him in the backyard on a sunny, crisp day as a slight breeze stirred the leaves in the trees: "Everything is everywhere." It is that childlike awe and wonder, in words as beautiful to me as any I have ever heard, that is the warp and woof of hope and love. Delight and wonder are part and parcel of hope and trust; for without hope and trust our hearts are locked away, as St. Augustine would say. He was right.

Life and life more abundantly. We begin with the wonders of a good creation, in all its infinite variety. When I was an undergraduate, I read a classic work in intellectual history by the philosopher Arthur O. Lovejoy called *The Great Chain of Being*. This chain of being gave the student an image of human beings as stewards of a natural world fairly

bursting with what medieval philosophers called a "plenitude of being." God's economy is not an economy of scarcity but an economy of plenty.

God's love is not diminished by being expended. It grows through giving. There is increase in apparent diminution. Does this not suggest that we are not depleted through the giving of ourselves? That we should not parse out our lives in small, manageable bits? Time is money, we say. No, time is a gift. And the greatest gift of all is the gift of God's only begotten son. That is what the season of Easter is all about. Thinking of that gift helps us to frame our understanding of the world and what it gives us.

Life more abundantly thus understood enables us to say to certain sorts of earthly goods, "I have enough." For we have lost a sense of enough, for our consumer culture drives us to 'never-enough.' Ironically, that sort of apparent abundance is diminished in our eyes the moment we attain it. It does not satisfy. There is nothing wrong with making life more comfortable and more pleasant. There *is* something wrong if we cannot distinguish between those material goods available to most Americans in such abundance and the abundance of which the Lord speaks.

It is difficult for many nowadays to understand God-talk. We are so immersed in rights-talk and things-talk: my rights, my wants, my stuff. God's speech is of another order. When the Lord speaks of poverty, He evokes images of a desert of the spirit. This poverty is the poverty that truly depletes us, a poverty that binds us to the earthly excess and deflects our wills and our hearts and our minds from the immutable good that is God.

So let us, by all means, thank God for all that we have received. But let us remember at every point that God gave his only begotten son to afford us a life of abundance in that which really counts. This means we can be filled through emptying, made more abundant through apparent decrease. What did observers say about the early Christians — a community that cared for and welcomed into its midst the weak, despised, and vulnerable? They said, "See how those Christians love one another." And they were amazed.

Let us pray: Dear God, we pray that you will open our hearts to Christian love and that we will enjoy life and life more abundantly. Let us live in a way that prompts others to proclaim — "See how those Christians love one another." We ask this in the name of Jesus Christ our Lord. Amen. ✕

# Alumni News

DENNIS CASTILLO, Ph.D. 1990, is Professor of Historical Studies at Christ the King Seminary (Buffalo, NY). He recently published *The Maltese Cross: A Strategic History of Malta* (Greenwood Group, 2006). In addition, he edited for publication *The Life of John Timon, The First Bishop of Buffalo*, the work of the late Leonard Riforgiato (Edwin Mellen Press, 2006).

GABRIEL FACKRE, B.D. 1948, Ph.D. 1962, is Abbot Professor of Christian Theology Emeritus at Andover Newton Theological School. His *Christology in Context*, volume four of *The Christian Story* series, was published by Eerdmans in 2006.

WILLIAM P. HARMAN, Ph.D. 1981, is Professor and Head of the Department of Philosophy and Religion at the University of Tennessee at Chattanooga. He recently edited, with Selva J. Raj, Ph.D. 1994, *Dealing with Deities: The Ritual Vow in South Asia* (SUNY Press, 2006).

DAVID E. GUINN (né Sinacore-Guinn), M.A. 1996, published three books in 2006. In July, Oxford University Press published *Handbook of Bioethics and Religion*, an edited collection of essays. In August, Lexington Books republished *Faith on Trial: Communities of Faith, the First Amendment and the Theory of Deep Diversity*. In September, Cambridge University Press published *Protecting Jerusalem's Holy Sites: Negotiating a Legal Regime to Protect the Sacred Peace*.

LOREN D. LYBARGER, Ph.D. 2002, is Assistant Professor of Classics and World Religions at Ohio University, Athens. He recently published *Identity and Religion in Palestine: The Struggle Between Islamism and Secularism in the Occupied Territories* (Princeton University Press).

MARK C. MATTES, Ph.D. 1995, is Professor of Philosophy and Religion at Grand View College in Des Moines, IA. His book *Imagining the Journey*, a volume of photographic images, meditations, and prayers, was recently published (2006) by Lutheran University Press. He also recently edited *The Grand View College Reader*.

ROBERT N. MCCAULEY, M.A. 1975, was named William Rand Kenan Jr. University Professor in the Department of Philosophy at Emory University. He is the coeditor (with Harvey Whitehouse) of *Mind and Religion: Psychological and Cognitive Foundations of Religiosity* (AltaMira Press, 2005).

ARISTOTLE PAPANIKOLAOU, Ph.D. 1998, recently published *Being with God: Trinity, Apophaticism and Divine-Human Communion* (University of Notre Dame Press, 2006). He was also appointed a tenured member of the Fordham University faculty and promoted to the rank of Associate Professor.

NICK PATRICCA, M.A. 1969, Ph.D. 1972, Professor Emeritus at Loyola University Chicago, received the Oscar Wilde award in Dublin, Ireland, on May 14, 2006. This award recognizes outstanding achievement in new writing for the theatre and was for a new version of his play "Oh, Holy Allen Ginsberg," which premiered at Chicago's Bailiwick Repertory.

W. CREIGHTON PEDEN, M.A. 1960, B.D. 1962, has recently published *A Good Life in a World Made Good: Albert Eustace Haydon 1880-1975* (Peter Lang, 2006) and coedited, with John N. Gaston, *Pragmatism and the Rise of Religious Humanism: The Writings of Albert Eustace Haydon (1180-1975), Vol. I-III* (Edwin Mellen, 2006).

TED PETERS, M.A. 1970, Ph.D. 1973, is Professor of Systematic Theology at Pacific Lutheran Theological Seminary in Berkeley, CA. He has several new publications. He is the author of *Anticipating Omega* (Vandenhoeck and Ruprecht, 2006); the coauthor, with Martinez Hewlett, of *Can You Believe in God and Evolution?* (Abingdon, 2006); and the coeditor, with Nathan Hallanger, of *God's Action in Nature's World* (Ashgate, 2006).

PAUL C. PRIBBENOW, M.A. 1979, Ph.D. 1993, was inaugurated as the eleventh president of Augsburg College on October 20, 2006.

SELVA K. RAJ, Ph.D. 1994, is Chair and Stanley S. Kresge Professor of Religious Studies at Albion College. He recently edited, with William P. Harman, Ph.D. 1981, *Dealing with Deities: The Ritual Vow in South Asia* (SUNY Press, 2006).

MAC LINS COTT RICKETTS, M.A. 1961, Ph.D. 1964, recently attended, by invitation, the Sixth Conference of the European Association for Study of Religions / Special Session of International Association for History of Religions / First Conference of the Romanian Association for History of Religions in Bucharest. There he read his paper on "Eliade's Personal Religion as Shown in 'The Portuguese Journal'" and was awarded a medal by the President of Romania.

EMILIE TOWNES, M.A. 1977, D.Min. 1982, is the Andrew W. Mellon Professor of African American Religion and Theology at Yale Divinity School. In November 2005 she was elected vice president of the American Academy of Religion. In addition to a joint appointment in African American studies,

she also has appointments in the Religious Studies Department and Women's, Gender, and Sexuality Studies. Her most recent book, *Womanist Ethics and the Cultural Production of Evil*, will be released this November by Palgrave MacMillan.

KATHRYN WOLFORD, M.A. 1981, has been named president of the McKnight Foundation, a Minnesota-based philanthropic organization. She previously served, for thirteen years, as president of Lutheran World Relief, an international relief, development, and advocacy organization based in Baltimore, Maryland.

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Paul wrote of the one baptism, one faith, one Lord, and  
one Spirit that held all the churches together.

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**Haight** Continued from page 13

experience, the other side will promote the local as something appropriated and real. In this strident debate, everything normally of value becomes corrupted: Authority becomes authoritarianism and experience is made to appear arbitrary and relativistic.

The work in which I am presently engaged directly responds to the aspects of our present situation that I've just described. The day in 2000 I heard I was under investigation by the Vatican and forbidden to teach, I turned a long-term project on the church into a writing project that I began immediately. It turned into a three-volume work on the church that is historical, historical-comparative, and constructive-systematic in character. The first two volumes are a history of ecclesiology. The first, from the time of Jesus to the eve of the Reformation, is more synthetic, because ecclesiology as a formal discipline did not exist. The second is historical but invites comparison between seven different ecclesiologies that have emerged since the Reformation. This history of ecclesiology charts the emergence of a pluralism of churches and ecclesiologies across the centuries.

In the third volume on the church, which I've entitled *Ecclesial Existence*, I take the work of the Faith and Order Commission of the World Council of Churches as a model for building what can be described as, for lack of a better term, a transdenominational ecclesiology. This responds to the fragmentation of the church witnessed today with an essay describing where we as Christians dwell in common. All churches claim apostolicity, some inner core that reflects, embodies, or is continuous or identical with the originating church of the apostolic period. Paul wrote of the one baptism, one faith, one Lord, and one Spirit that held all the churches together. Against the impulses of local identity, tribalism, and fragmentation, we need a balancing, but not overriding self-understanding that promotes our common identity across the boundaries of individual churches. This common ecclesiology, however, has to protect and promote a pluralism of particular traditions. In short, this work is intended as an ecclesiology of the whole Christian movement that tries to regain commonality and communion in a sea of difference. Its title, *Ecclesial Existence*, indicates an ecclesial anthropology

founded in ecclesiological constants from across the history of ecclesiology.

This story began with the Second Vatican Council and a cohort of Catholic students coming to the Divinity School. The last forty years has been a very exciting time for Catholic theologians. I expect the next forty years to continue to be exciting because the promise of Vatican II has only been half fulfilled, and many new exigencies have arisen. I hope that other American Catholic theologians will recognize features of their own stories in this particular version. In any case, I want explicitly to thank the Divinity School for my own education and for preparing so many other Christian theologians across the churches who are addressing the same issues in analogous ways. ✕

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## A utopian vision? I think not.

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**Tanner** Continued from page 23

some reason, that it is near to tipping over into a vicious spiral of decline in which losses in one sector or nation feed losses everywhere else so that everyone goes down together. Fiscal and monetary austerity programs cannot be depressing domestic demand everywhere, and declining wages cannot continually be paying for profit increases, without at some point fomenting a global demand crisis and a crisis of wildly underemployed productive capacities. A worry like this might indeed be what ultimately motivates the powers that be to alter the present win/loss structure of global capitalism by instituting international measures more favorable to a win/win spiral, measures like the ones I already mentioned, which would make the benefits of free trade more reciprocal and lift constraints on productive investment across the world.

These measures might help encourage strategies for economic growth like the ones so successfully implemented recently in China (and Ireland). If industries in developing nations do not have adequate domestic markets to ensure their profitability, developing nations might initially concentrate on production for export. These nations should use fiscal and monetary policy—protectionist ones if necessary—to direct capital investment to industries that are labor intensive and that do not require enormous expenditures on machinery. That way these nations can make best use of their competitive advantage in cheap labor and make do with the limited finance capital they can be expected to generate domestically, without incurring foreign debt. The goods produced will be inexpensive, and therefore their own people will not be priced out of the market for them. Profit can in that way be shored up by the widest possible extension of markets, including both foreign and domestic buyers. Diversification is important to the strength of developing economies; they should not be stuck in labor-intensive, low-capital industries forever. Diversification into the product lines of developed nations could ultimately be brought about using profits generated from these industries that the initial competitive advantages of developing nations are best able to support. Infrastructure spending (on transport and communication systems) and welfare spending (particularly on education) would speed such diversification and might

be financed from economic growth in initially low capital-intensive industries.

In general on the global front, the concerns of an economy of grace intersect here with those of economists and human development theorists arguing for a return of national and international concern for full employment and poverty reduction, and for profit and growth that do not come at the expense of people and their ability to realize their full capabilities. In sum: a global agenda for economic growth buttressed by full employment at high wages, by poverty reduction, and increased worldwide demand. A utopian vision? I think not. ✕





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