

Economic Globalization and the Roman Catholic Social Tradition

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For the first time in history, human beings are able to quickly, accurately and efficiently communicate, trade and interact on a global scale. What makes this phenomenon possible are the rapid advances in technology (especially the computer and digitization), communication (such as, fiber optic cables, satellites and the internet) and transportation witnessed in the last century. With these advances, geography, as a social barrier, has been transcended and many aspects of social life (conversing, buying, selling, art, literature, music, philosophy, religion, politics, economics etc.) are carried out on a global scale. Frequently, the phenomenon is called *globalization*. After defining globalization and describing the reality of economic globalization, this essay will historically trace how the Roman Catholic Church has accommodated/adapted her economic teaching to reflect the emerging global economy (through linguistic changes and repeated calls for economic regulation) and conclude by positing a reformulated and explicitly global, Roman Catholic economic ethic based on a stronger emphasis of philosophical anthropology and the *ordo caritatis*. The world's social-political-economic landscape has undergone a paradigmatic shift. We no longer operate under the Cold War paradigm; we are in the age of globalization. If the Roman Catholic Church (as the largest Christian Church in the world and as a global entity) wishes to remain relevant to the era (in which cultures, languages and economies are beginning to harmonize) and promote world harmony, peace and justice; then the need for the Church to globally frame its economic ethic is paramount. Economic systems are a matter of choice. They are human constructs with moral implications. The reality of economic globalization requires the Church to reformulate her economic ethics. In short, her ethic must go global. A more developed Roman Catholic global economic ethic could be advanced by establishing/recovering a

stronger anthropological foundation for the global capitalist economy and by reformulating the traditional *ordo caritatis* in a way that de-emphasizes an ethic based on proximity in favor of a global *ordo caritatis*.

ECONOMIC GLOBALIZATION

Globalization refers to the worldwide harmonization, some would say homogenization, of every aspect of human interaction brought about by advances in technology, communication and transportation. Globalization affects every dimension of human social life. The 1997 UN Human Development Report notes that, "Normally, globalization refers to the international flow of trade and capital. But the international spread of cultures has been at least as important as the spread of economic processes. Today a global culture is emerging. Through many media - from music to movies to books - international ideas and values are being mixed with, and superimposed on national identities."¹

While we have not yet reached the stage where we can claim to be living in a global village (i.e. a global mono-culture), few would deny that we are moving in that direction. Recognizing that globalization is multifaceted (including linguistic, cultural, judicial, familial manifestations), I will speak to the matter of economic globalization because of all the forms of globalization, it is the most pervasive, most easily measured and directly affects the greatest number of people.

Economic globalization refers to the contemporary matrix of international and multinational corporations, international money markets, global agribusiness, intra-global trade, free trade zones, international trade agreements (e.g. World Trade Organization, WTO and North American Free Trade Agreement, NAFTA), international economic organizations (e.g. International Money Fund, IMF; World Bank and Global Seven, G7), economic unions (e.g. European Economic Union), the interaction of economically diverse trading partners and the extremely volatile global capital markets. Three events in the last century have made economic globalization possible. First, In 1944 the Bretton Woods system was instituted in response to the economic instability that led to the collapse of a number of Western economies and eventually World War II. The Bretton Woods system established a framework of fixed exchange rates, in which the US dollar was tied to the price of gold (\$35 per ounce) and all other major currencies were tied to the dollar. In the wake of World War II a variety of global economic institutions, such as the United Nations (UN), the IMF, the International Bank for Reconstruction and Development (World Bank) and the General Agreement on Tariffs and Trade (GATT, which later evolved into the WTO) were established to foster international cooperation, trade and development. Secondly, in 1973 U.S. President Richard Nixon abandoned the Bretton Woods system and ushered in the era of floating currencies.² The third historical event to help birth globalization was the advent of high volume global markets, which allow money to freely flow from one market to the next. For example, in 1973 the international money markets traded an average of \$20 billion a day, it rose to \$207 billion in 1986, \$820 billion in 1992 and \$1.3 trillion in 1996.³ "It is the global financial market that drives the global economy, that makes it truly global instead of just international."⁴

While none would deny that globalization has been a boom for some economies and individuals, there is also, what economist Amata Miller calls, the "shadow side of globalization." For Miller,

The globalization process is taking place at a time when the political climate favors a reactionary conservative political ideology. Pure laissez faire capitalism, rejected by our ancestors as inhumane in the first decades of this century, is ascendant once again as the century comes to a close. We have forgotten what they learned and are in danger of having to relearn it all again, at great human cost.⁵

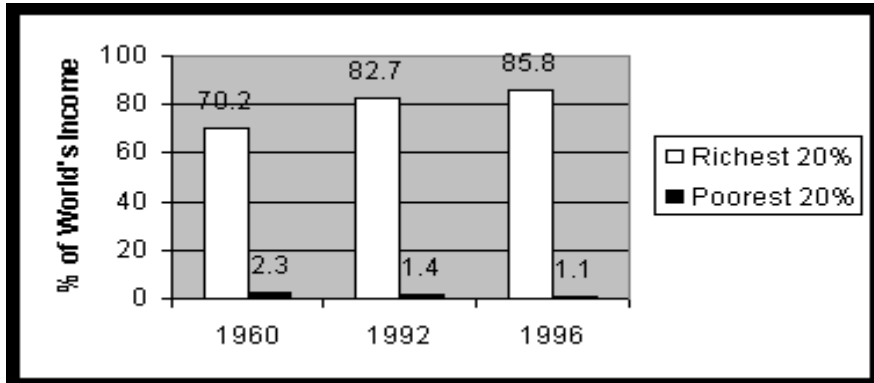
Miller identifies six characteristics which fuel the shadow side of globalization: the dominance of capital over labor and the weakening of unions; an anti-government mood that weakens support of governmental restraint of business and capital, especially in the areas of labor rights, consumer safety and environmental protection; fiscal austerity arguments and anti tax sentiments which threaten traditional safety nets for low-wage/low-skill workers; nationalist and isolationist sentiments which threaten support of international institutions (e.g. the United Nations, UN) and laws needed to govern the global economy; a conservative mistrust of the populace resulting in secretive and anti-democratic processes (i.e. NAFTA, WTO and the Multilateral Agreement on Investment) and political cynicism resulting in a lack of participation in the political process.⁶

Unprecedented speed and volume are two of the hallmarks of the global capitalist economy. RC Longworth, senior economics writer for the Chicago Tribune and author of *Global Squeeze*, attributes the emergence of a single global economy to three principal factors: the growth in global capital markets due to rapid trading on small margins, the growth in competition from low-wage countries and the technological-communication revolution.⁷ In particular, the global capital markets are tremendously powerful players in the global economy and are prone to instability and destruction of whole economies because they encourage trading based on speculation of small profit margins coupled with tremendous sums of money.

These markets trade more in two weeks than is needed for all the world's trade and investment in a year. All the rest – the other fifty weeks – is speculation... All the rest, some \$370 trillion, is gambling, a speculative economy that outweighs the real economy by 12 to 1... [These global capital markets] are \$370 trillion juggernauts, massive waves of money, out of control and steamrolling any nation that gets in their way, as Southeast Asia learned in the autumn of 1997.⁸

Economic globalization has also altered the traditional political landscape. Nations must now contend with multinational corporations, which have larger operating budgets than many nations. A 1995 Institute for Policy Studies report compared the gross domestic products of several nations to the annual sales of the world's biggest companies. Of the top 100 economies in the world, only 49 are nation states, the other 51 are corporations. In other words, General Motors has a larger economy than Denmark or Thailand; Ford Motors outranks Hong Kong, Turkey, Saudi Arabia or South Africa; both Exxon and Wal-Mart have larger economies than Poland or Israel; the economies of IBM, General Electric and Mobil are larger than Columbia or Iran. The traditional understanding of national sovereignty is threatened. Countries must account for and negotiate with non-nationally based entities, oftentimes economically more powerful than themselves.

At the most recent WTO meeting in Seattle (December 1999), IMF/World Bank meeting in Washington, D.C. (April 2000) and May Day protests in London and Chicago (May 2000) the rhetoric of putting a human face on the global economy emerged. Contrary to popular opinions of many in the G7 nations, globalization has not been a wave of prosperity that has raised the standard of living for the entire world. The global capitalist economy has produced a gap in which the richest 20% of the world's population receives 85.8% of the world's income, while the poorest fifth (the bottom 20%) receives only 1.1% of the world's income. The gap, in fact, is not shrinking, it is getting wider, as the chart below indicates.⁹



Even this statistic masks the reality for it compares the average per capita incomes between nations, whereas the disparity between individuals within countries is much greater, or as the 1998 UN *Human Development Report* records, the richest 225 people in the world have a combined income of over \$1 trillion which equals the annual income of the poorest 47% of the world's population (2.5 billion people)¹⁰. In the contemporary global capitalist economy 1.5 billion people are poorer than they were ten years ago, 840 million are hungry every day and 35,000 children die from effects of poverty each day (which translates as approximately 1 child every 2.5 seconds)¹¹. The assets of the three richest people in the world amount to more than the combined GNP of the poorest 48 countries, which have a combined population of 600 million people.¹² Globalization has widened the gap between the rich and the poor. While we (the architects of and participants in the global economy) have seemingly mastered the ability to efficiently and effectively conduct business on a global scale, we have failed to efficiently and effectively address the human rights implications of globalization, including distributive, environmental and labor justice.

ECONOMIC GLOBALIZATION & THE ROMAN CATHOLIC SOCIAL JUSTICE TRADITION

The reality of economic globalization calls for a rethinking of Roman Catholic economic ethics in a manner that is consistent with Sacred Scripture and Tradition. The hallmarks of the Roman Catholic social justice tradition have been consistently held for centuries. Concerning economic justice in the modern to contemporary eras, the Church has employed such core concepts as: the solidarity of the entire human family (*Mater et magistra* 157; *Gaudium et spes* 85; *Centesimus annus* 58); the obligation/duty of

wealthier nations to help those who are poor (*Mater et magistra* 157, 158, 173; *Pacem in terris* 88; *Gaudium et spes* 86.3; *Populorum progressio* 44); the common good (*Divini redemptoris* 51, *Pacem in terris* 88, *Gaudium et spes* 84, *Centesimus annus* 58); distributive justice and the gap between rich and poor (*Mater et magistra* 157, 168; *Gaudium et spes* 86.3; *Populorum progressio* 43, 44; *Octogesima adveniens* 43) and regulation of the international economy (*Gaudium et spes* 86.3; *Populorum progressio* 61; *Centesimus annus* 58), which will be discussed below, in greater detail

In reading the papal encyclicals and Vatican documents since *Rerum novarum* (1891) one encounters a subtle shift in language from speaking in terms of national economies to a growing awareness of a global economy, as well as, repeated calls for regulation of the international/global economy. Initially, the tradition operated out of a paradigm that sees sovereign nation states as the basic building block of world economic relations (*Pacem in terris* 88; *Gaudium et spes* 85, 86.3; *Populorum progressio* 43, 44, 61). However, as early as *Mater et magistra* (1961) there emerges a recognition that the world economy is more than simply an international economy wherein nations trade with other nations. "There should be cooperation on a world scale for the economic welfare of all nations" (*Mater et magistra*, 37). By 1963, John XXIII states, "National economies are gradually becoming so interdependent that a kind of world economy is being born from the simultaneous integration of the economies of individual states" (*Pacem in terris*, 130). By 1971, Paul VI observes,

Under the driving force of new economic systems of production, national frontiers are breaking down, and we can see new economic powers emerging, the multinational enterprises, which by the concentration and flexibility of their means can conduct autonomous strategies which are largely independent of national political powers and therefore not subject to control from the point of view of the common good (*Octogesima adveniens*, 44).

John Paul II in 1991 makes explicit reference to the phenomenon of globalization and its potential for opportunities of greater prosperity mixed with fear of ignoring the common good, "Today we are facing the so-called 'globalization' of the economy, a phenomenon which is not to be dismissed, since it can create unusual opportunities for greater prosperity" (*Centesimus annus*, 58), and more recently during his 1999 visit to Mexico, the Pope characterized the dawning new age as, "an era of information, an era of powerful means of communication, an era consumed by the ever more fluid globalization of economic and social relations" (*Encuentro con las Generaciones del Siglo*, Jan 25, 1999).

This subtle shift in language in the Roman Catholic Church's teaching from speaking about an international economy to speaking of a global economy reflects the not so subtle shift in the reality of the world's economy. It is no longer accurate to frame questions of economics in a linguistic paradigm that speaks of nations trading with nations. The emerging paradigm is a global economy in which there are non-geographically based entities that exercise tremendous amounts of influence on the economic life of the world's inhabitants. Economic discussion framed in the language of "international economics" reflects an outdated social-political-economic model that envisions the sovereign nation state as the basic building block of the world economy. The danger in

the international economy paradigm is that it fails to consider the non-nationally based entities in the world economy.

In parallel fashion, as the Church's rhetoric regarding economics shifted from an international to a global paradigm, so too there developed increased concern for regulation of the world's economy. At the most recent WTO meeting in Seattle Washington, substantial debate raged both inside the WTO meeting chamber and out on the street, as to whether or not labor and/or environmental standards should be attached to trade agreements. Stemming from a theological-anthropological foundation, the Church has a long history of calling for regulation of the economy out of interest in social concerns.

The Roman Catholic tradition has seen regulation of the economy as a necessary condition for establishing worldwide peace and order. In the landmark Vatican II document *Gaudium et spes*, the Church fathers prophetically declared that: The establishment of an authentic economic order on a worldwide scale can come about only by abolishing profiteering, nationalistic ambitions, greed for political domination, schemes of military strategy, and intrigues for spreading and imposing ideologies (*Gaudium et spes*, 85)... It is up to the international community to coordinate and stimulate development, but in such a way as to distribute with the maximum fairness and efficiency the resources set aside for this purpose. It is also its task to organize economic affairs on a worldwide scale, without transgressing the principle of subsidiarity... Organizations should be set up to promote and regulate international commerce, especially with less developed nations, in order to compensate for losses resulting from excessive inequality of power between nations (ibid. 86.3)

Two years later Paul VI echoed this sentiment, "In order that international trade be human and moral, social justice requires that it restore to participants a certain equality of community... Here again international agreements on a broad scale can help a great deal" (*Populorum progressio*, 61). On the centennial anniversary of *Rerum novarum*, John Paul II called for regulation of the global economy through international organizations, There is a growing feeling, however, that this increasing internationalization of the economy ought to be accompanied by effective international agencies which will oversee and direct the economy to the common good, something that an individual state, even if it were the most powerful on earth, would not be in a position to do. In order to achieve this result, it is necessary that there be increased coordination among the more powerful countries and that in international agencies the interests of the whole human family be equally represented. It is also necessary that in evaluating the consequences of their decisions, these agencies always give sufficient consideration to peoples and countries which have little weight in the international market, but which are burdened by the most acute and desperate needs and are thus more dependent on support for their development. Much remains to be done in this area (*Centesimus annus*, 58).

Nearly a decade later, still, much remains to be done in this area. Regulation of the global economy is a monstrous undertaking and not without opponents. All market economies, however, need some form of regulation lest they collapse into anarchy. One must avoid viewing calls for regulation as inherently anti-trade, for one can be pro-market, even pro-globalization and still call for regulation of the economy. Longworth, for example, does

not call for closing the global capital markets, rather he advocates for "an international corporate tax code, administered by an international form of the IRS," as well as, "international laws on corporate reporting, enforced by an international SEC."¹³ Considering the size and speed of the global capital markets and their potential for the devastation of entire economies and the livelihood of millions of people, not to regulate them would be grossly irresponsible and immoral.

A ROMAN CATHOLIC GLOBAL ECONOMIC ETHIC

The reality of globalization demands that the Church's economic ethics reflect this new global economic paradigm. In short, the Church's ethics must go global. The Roman Catholic Church has made the necessary linguistic/paradigmatic shift from international to global economics, as well as, advocating for regulation of the global economy based on such foundational beliefs as the global common good, solidarity of the human family and concern for the poor. Certainly, these are positive steps in the formation of a global economic ethic. However, a more developed Roman Catholic global economic ethic could be advanced by two additional methodological shifts: recovery of the anthropological foundation of capitalism and an articulation of the *ordo caritatis* that de-emphasizes an ethic based on proximity in favor of an ethic of interaction; it is to this end that the remainder of this essay is devoted.

Recovering an Anthropological Foundation

The contemporary global capitalist economy is capable of inhumane practices because it values greed and efficiency (i.e. is founded on a profit maximization ethic) and lacks an anthropological foundation. The lack of an anthropological foundation is precisely what enables some economists and politicians to advocate putting trust in an absolutely free market to benefit, for in a truly free market economy, the *summum bonum* is the maximization of profit, not necessarily the good of humanity. This greed/efficiency ethic did not emerge overnight; in fact, the parallels between the dawn of the last century and the opening of this one are notable. Both periods witnessed a resurgence in child labor, sweatshops, union vs. anti-union antagonism and the concentration of social, economic and political power into the hands of a few. Writing nearly a century ago, Max Weber in his landmark two-part essay "The Protestant Ethic and the Spirit of Capitalism" (1904-05) examined the history and development of Western capitalism, which in his opinion was driven by a profit ethic. Weber's thesis begins with the observation that the principal owners of capital and first capitalist centers in 16th century Europe were Protestant. Weber's brilliance was not that he asserted there was a connection between explosion of economic activity in the 16th-17th centuries and the rise of Protestant Christianity, Marx and Engels had said as much and viewed Protestantism as the ideological manifestation of capitalism. Rather, what Weber saw as unique to Protestantism, and in particular the Calvinist traditions of Protestantism, namely the Pietists, Methodists and Puritans, was that unlike medieval (Roman Catholic) Christianity, which suspiciously viewed personal wealth as an occasion for temptation and worldly focus, Calvinism actually held personal profit (gained through hard work and an ascetic lifestyle) as a sign of election, thereby transferring what was once seen at best as temptation into a virtue.

Weber did not claim that Calvinism caused capitalism. There is ample evidence of capitalist enterprises in every era.¹⁴ Rather, Weber claimed that Calvinism and capitalism were mutually beneficial to each other, sharing a symbiotic relationship, in which Calvinism provided capitalism with a motivating ethos and capitalism provided Calvinism with an avenue through which the fear of eternal damnation might be mitigated. During the course of the 16th-17th centuries in Europe an number of economic, social and political revolutions occurred, not least among them were the loss of ecclesiastical influence in public affairs, the rise of the modern state, the secularization of social and economic philosophy and the triumph of reason over revelation as a source of authority. This era also witness the birth of the rational social sciences.

Economic historian R.H. Tawney in his classic text, *Religion and the Rise of Capitalism: A Historical Study* notes that prior to the tumult of the 16th-17th centuries, medieval Europe was marked by a strict social cohesion and order often cemented by a series of social obligations.¹⁵ In the late middle ages, journeymen's associations and guilds emerged championing social and spiritual ends and the Papacy served as the single largest financial institution. The schoolmen of this era assumed economic interests to be subordinate to humankind's ultimate concern (i.e. salvation) and economic activity was considered one aspect of life in which the rules of morality (determined by proper church authority) applied.¹⁶ Under the centralized moral authority of the Roman Church, trade and private property were held to be necessary for existence in a fallen world. While labor was viewed as honorable, finance was held in suspicion and usury condemned as a sin.¹⁷

With the 16th century and the Reformation came a number of social and economic changes. It was a time of revolution on a number of fronts, for which the Roman Catholic Church was ill prepared. As R.H. Tawney notes, "Systems prepare their own overthrow by a preliminary process of petrification. The traditional social philosophy was static, in the sense that it assumed a body of class relations sharply defined by custom and law, and little affected by the ebb and flow or economic movements."¹⁸ The religious revolution coincided with: the upheaval of the old economic order; the devouring of the commons by the peasantry; guildsmen becoming entrepreneurs; the rise of commercial companies; the growth of capitalist enterprises (such as mining and textiles); technological advancements (in shipping and printing) and the opening of the new world, which brought new natural resources into Europe's economy and the outlying of capital for profiting from this new opportunity. The 16th-17th centuries also witnessed the birth of economic and religious individualism. Again, the parallels from this age and our own are notable: both periods are marked by transportation and communications revolutions, which in turn caused economic and social reconfiguration.

Yet these revolutions were not all instantaneous. Luther and Calvin shared the Roman Catholic vision of theocracy in which all aspects of human existence (state, society, law, education, science, commerce, industry etc.) came under the law of God.¹⁹ Luther shared the Roman Catholic medieval social vision. He had little use for the emerging bourgeois, despised their economic revolution and echoed the Catholic Church's condemnation of usury, as well as, any profit made from another's need. Calvin, however, did not share

Luther's medieval economic bias. Geneva was one of the economic centers of Europe and Calvin (in large part) took finance and credit for granted and dismissed Old Testament condemnations of money as irrelevant to the time. For Calvin the ethical issue was not "Can interest be charged on a loan?" but "What is reasonable?" Calvin and his latter followers radically altered the previous Christian understanding of money and commerce by assuming an advanced economic organization (including the necessity of capital, credit, banking and commerce); redefining wealth and prosperity as a virtue and declaring interest taking as lawful in the eyes of God.

As Tawney summarizes, "Calvinism stood, in short, not only for a new doctrine of theology and ecclesiastical government, but for a new scale of moral values and a new ideal of social conduct... Calvin did for the bourgeois of the sixteenth century what Marx did for the proletariat of the nineteenth."²⁰ In Calvinist cities, such as Geneva, the consistory exercised considerable moral, social and economic power. Usury (now defined as excessive interest, i.e. above the consistory-approved percentage) and fraud, along with such other sins as murder, theft, unchastity, perjury and fraud, carried the punishment of excommunication. All aspects of city life came under the watchful eye of the omnipotent and omniscient consistory, which approached social ills and economic disputes with religious zeal. Having established the historical context in which Calvinism flourished, we turn our focus to what attracted Weber's attention, namely the relationship between Calvin's doctrine, the Protestant ethic and how they complemented/augmented the growth of capitalism and ultimately a profit ethic that fails to consider the human implications of its actions.

The four principal aspects of the Protestant ethic that fostered capitalism's growth are the doctrine of calling, the doctrine of absolute double predestination, asceticism and wealth. Since we have already discussed how Protestantism reinterpreted the medieval Catholic understanding of wealth as a cause for temptation into a virtue and a sign of election, we will concentrate on the other three aspects. Reaction against Catholic "works righteousness" led many reformers, including Luther and Calvin, to reject an explicit doctrine of works. In its stead, Luther developed a notion of "calling," which asserted that every beneficial social role (e.g. butcher, baker and candlestick maker...) was part of the divine plan and the purpose of each calling was to serve God and one's neighbor. Thus, withdrawal from the world (such as in monasticism) was dis-valued for it neglected one's role in the divinely ordained social order. Prior to the Reformation work was primarily viewed as a necessity of life only (except in the monasteries, which integrated work and prayer as central to their spirituality). With the Reformation, work was imbued with the moral status of an obligation or duty. Furthermore, failure to capitalize on any opportunity (presumably a gift from God) came to be interpreted as a refusal of God's gift.²¹

In addition to a doctrine of calling, Calvin asserted a doctrine of absolute double predestination, which held that God determined at the dawn of time to eternally save by grace certain human beings (the elect), while the rest (the reprobate) are eternally damned. In this doctrine (which was more heavily emphasized by those who followed Calvin than by Calvin himself), Weber found the psychological motivation for the

Protestant ethic. According to Weber, the doctrine of absolute double predestination is absolutely terrifying for it does not allow for any objective criterion for determining who are the elect, thereby creating a psychological need for certitude regarding who was saved and who was damned. Thus, while good works cannot win salvation, prosperity and good works came to be interpreted as a sign of grace thereby mitigating the fear of damnation.

Another aspect of the Calvinist morality, which was particularly emphasized by the Puritans, was the valuation of an ascetic lifestyle. The flesh was viewed suspiciously, as needing mortification; thus self-indulgence, worldly pleasure, luxury and self-aggrandizement were either flatly rejected or at most kept to a minimum. Calvinism revived the medieval monastic valuation of work as a means for glorifying God, but in rejection of monastic escapism, set it firmly in the context of the secular world. "Having overthrown monasticism, its aim was to turn the secular world into a monastery."²² The sense of earthly calling and asceticism unite to form the Protestant ethic. For Weber, the Protestant ethic's work ethic (sense of calling) and asceticism paralleled the spirit of capitalism's corresponding virtues of industriousness and frugality:

Protestant Ethic Spirit of Capitalism

work ethic virtue of industriousness

asceticism virtue of frugality

These two "virtues" of capitalism (industriousness and frugality) are dispositions that aid one in profiting in a capitalist system and came to be doubly justified as both religious virtues and secular virtues (i.e. simply good economic sense).

Profit maximization became an end in capitalism because it was seen as a duty, thereby transforming an economic maxim into an ethical mandate.

In fact, the *summum bonum* of this ethic, the earning of more and more money, combined with the strict avoidance of all spontaneous enjoyment of life is above all completely devoid of any eudaimonistic, not to say hedonistic, admixture. It is thought so purely as an end in itself... Man is dominated by the making of money, by acquisition as the ultimate purpose of his life. Economic acquisition is no longer subordinated to man as the means for the satisfaction of his material needs. This reversal of what we should call the natural relationship, so irrational from a naive point of view, is evidently as definitely a leading principle of capitalism as it is foreign to all peoples not under capitalistic influence.²³

This marks a substantial shift in attitude toward wealth from the medieval church. Whereas the medieval church condemned wealth (as an occasion for temptation and worldly focus), it simultaneously exalted poverty through the preaching of the mendicant orders and emphasis on the evangelical councils. For the Reformers, often citing the parable of the talents (Mt 25:14-30), riches were only evil if they were placed in the service of base or irrational passions.

The Protestant ethic incorporated/generated a profit ethic by alleging a correlation between financial success and divine grace (election) and positing the pursuit of economic gain as a divine command, in essence claiming that there is a divine command to maximize profit. The Protestant ethic further augmented the growth of capitalism by creating profit maximizing capitalists and providing them with a disciplined and motivated labor force. In essence, the Protestant rejection of "works righteousness" was eclipsed by a new "righteousness of work." Protestantism sanctified the acquisition of money and gave the economic mandates of capitalism the dignity and mandate of virtue.

However, as Weber observed, eventually the symbiotic relationship between the Protestant ethic and the spirit of capitalism deteriorated. Soon the spirit of capitalism and its profit ethic broke free from the religious and ethical moorings of Protestantism. With the rise of the bourgeois, economic and ethical interests came to be seen as separate realms from religious affairs which were increasingly seen as private/individual interests and less and less a communal concern. The consistories were replaced by business associations and more and more people came to believe, "that business affairs should be left to be settled by business men, unhampered by the intrusions of antiquated morality or by misconceived arguments of public policy."²⁴ With this separation of religious and economic affairs, it became possible for individuals to compartmentalize their ethics based on setting, whereby a single individual could operate with one ethic in the world of work while maintaining their religious ethic for personal affairs.

Rationalism (which submits all faith and authority based claims to rational scrutiny) along with an emphasis on utility (i.e. a form of consequentialism) eventually reigned supreme in political, social and economic philosophies, as well as in practice. The salvation backdrop faded from view and once free of this teleological framework a more mechanistic/utilitarian ethic emerged to dominate economic affairs. Firmly established on its own, the spirit of capitalism (now more properly called modern Western capitalism) developed its own nonreligious (secular), rational, utilitarian and mechanistic ethic that heavily focused on profit maximization as the *summum bonum*. This new ethic coupled with the new social-economic landscape of the era, namely the Industrial Revolution just as the Protestant ethic had previously paired with the spirit of capitalism only few centuries earlier. The Industrial Revolution, which first emerged in Britain (approximately 1750-1850) and later in France (after 1830), Germany (after 1850) and the United States (after 1865), was characterized by a transition from an agrarian and commercial society and economy to a modern industrial one and included the advent of a factories, large scale production, greater use of machinery, specialization in labor and a massive migration of the population from rural to urban settings. In the late 19th century, in the wake of the American Civil War and the dawn of the Industrial Revolution, great captains of industry (a.k.a. the robber barons) emerged, such as, Andrew Carnegie (1835-1919), John D. Rockefeller (1839-1937) and Andrew W. Mellon (1855-1937). Nurtured on the pragmatic rationalism of Benjamin Franklin and with the aid of a new economic entity, the corporation, the new self made man, the captain of industry, could ignore the constraints of community and the gain of power and prestige by economic means alone. The age produced an untrammelled pursuit of wealth without regard to earlier concerns for justice

or the common welfare. Success in America came to be equated with success in making money. The new captains of industry justified their actions in terms of what was later called the 'gospel of wealth.'²⁵

Andrew Carnegie best exemplifies the ethos of this era, for not only did he preach the gospel of wealth, he also was an advocate of "social darwinism," a school of thought which applied the Darwinian concept of survival of the fittest and a utilitarian calculus to the social-economic order, which served as a rationale/justification for why competition was good for the economy and for humanity. In an influential essay, "The Gospel of Wealth" (1889) Carnegie stated,

The price which society pays for the law of competition, like the price it pays for cheap comforts and luxuries, is great; but the advantages of this law are also greater still than its cost - for it is to this law that we owe our wonderful material development, which brings improved conditions in its train. But, whether the law be benign or not, we must say of it... : It is here, we cannot evade it, no substitutes for it have been found, and while the law may be sometimes hard for the individual, it is best for the race, because it ensures the survival of the fittest.²⁶

The four main principles of the gospel of wealth/social darwinism ethic were individualism, private property, accumulation of wealth and competition. Carnegie described these four pillars as, "the highest results of human experience, the soil in which society so far has produced the best fruit."²⁷

Carnegie is an interesting study in contrasts and an excellent example of the compartmentalization of ethics. Although he was often a ruthless and cold-hearted capitalist in his business affairs, it is unfair to portray him (and Rockefeller and Mellon, as well) as a totally self-serving, driven by greed and/or devoid of all concern for others, for in his personal affairs, he was a great philanthropist and valued the importance of charitable foundations. Carnegie firmly believed that social darwinism was not merely good for the individual, but for the species (race), as well. The vestiges of the Protestant ethic/spirit of capitalism can be found in the social-economic ethic of Carnegie, as is evidence by his rejection of luxury and sense of duty for the wealthy.

This, then, is held to be the duty of the man of wealth: First, to set an example of modest, unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him; and, after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgement, is best calculated to produce the most beneficial results for the community - the man of wealth thus becoming the mere trustee and agent for his poorer brethren, bringing to their service his superior wisdom, experience and ability to administer, doing them better than they would or could do for themselves.²⁸

Despite his paternalistic tone, Carnegie did hold to a sense of responsibility for the common good to which his heavy endowment of numerous social projects bears witness.

In summation, the Protestant ethic and the spirit of capitalism conflated into a profit ethic and helped usher in the age of modern Western capitalism. Modern Western capitalism then evolved through the Industrial Revolution and the gospel of wealth/social darwinism ethic into the contemporary economic structure of globalization with its ethic of greed

and efficiency. The contemporary global capitalist economy is motivated by an ethic of greed and efficiency because the global economic structure rewards the combination of greed (the maximization of profit) and efficiency as the *summum bonum*.

The overarching economic structure/ethos historical survey, which we have been discussing, can be schematically represented as such:

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The underlying ethic of the contemporary global capitalist economy is not all that different from its 16th-17th and 19th century predecessors, namely the maximization of profit, rationalism and utility. Broadly speaking, globalization is the exportation of the profit ethic/gospel of wealth (with its accompanying economic virtues of profit maximization, utility, competition and austerity) to the four corners of the globe. However, this is not entirely true. Whereas the previous manifestation of the Protestant ethic/spirit of capitalism advocated industriousness and frugality in the individual, the contemporary globalization ethic is not a private ethic for the individual economic agent, rather it targets national and regional economies, calling for open markets, austerity measures, low taxes and privatization, which are institutionally proclaimed through the austerity and development programs and trade pacts of such organization as the IMF, World Bank and the WTO.

Thomas Friedman, in his history and analysis of globalization *The Lexus and the Olive Tree*, employs the metaphor of the "Golden Straitjacket" to describe the ethos which fuels the global economy. The Golden Straitjacket is globalization's interpretation of the Protestant ethic/spirit of capitalism's virtue of austerity. According to Friedman: The Golden Straitjacket first began to be stitched together and popularized by Margaret Thatcher in England, beginning in 1979. It was soon reinforced by Ronald Reagan in the United States in the 1980s, giving the straitjacket, and its rules, some real critical mass. It became the global fashion with the end of the Cold War... To fit into the Golden Straitjacket a country must either adopt, or been seen moving toward, the following golden rules: making the private sector the primary engine of its economic growth, maintaining a low rate of inflation and price stability, shrinking the size of its state bureaucracy, maintaining as close to a balanced budget as possible, if not a surplus, eliminating and lowering tariffs on imported goods, removing restrictions on foreign investment, getting rid of quotas and domestic monopolies, increasing exports, privatizing state-owned industries and utilities, deregulating capital markets, making its currency convertible, opening its industries, stock, and bond markets to direct foreign ownership and investment, deregulating its economy to promote as much domestic competition as possible, eliminating government corruption, subsidies and kickbacks as much as possible, opening its banking and telecommunications systems to private ownership and competition, and allowing its citizens to choose from an array of competing pension options and foreign-run pension and mutual funds. When you stitch all these pieces together you have the Golden Straitjacket.²⁹

The Golden Straitjacket represents the rules of the global economy. Echoing Longworth, Friedman uses another metaphor, that of the "Electronic Herd", comprised of short-horns (i.e. currency traders, mutual and pension funds, hedge funds, individual investors, etc.) and long-horns (i.e. the major multinational corporations: General Electric, IBM, Intel, etc.) to describe how the global capital markets act and react with speed and volume to the slightest fluctuations in the market, always seeking to make the most profit possible, even on the smallest of margins. Like a herd of animals, the Electronic Herd can easily "get spooked" and stampede out of national and regional economies leaving massive destruction in their wake.³⁰

In my opinion, this greed/efficiency ethic has triumphed because, unlike the previous manifestations of capitalism, the contemporary global capitalist economy has no human/anthropological foundation. Calvinism's Protestant ethic with its work ethic and anathema of self-indulgence, for example, was always subordinated to the larger concern of salvation; Franklin preached his own version of the self-made man as the model of piety and virtue (again emphasizing a theological anthropology) and Carnegie saw wealth as having an inherent social responsibility. However, with each successive generation, the human element, the human concern has diminished. Now in the contemporary global capitalist economy where it is possible to act as an economic agent (buying, selling, trading, loaning etc.) without ever coming into direct contact with another human person, in which one is shielded from seeing the consequence of one's actions (a form of alienation) and/or acts psychologically removed through the anonymity of "the corporation," it becomes possible to remove all human concern (i.e. the social clause) from the economic/moral formula. The global capitalist economy serves no other end save itself. Greed and efficiency have become goods and the maximization of profit is its *summum bonum*. This globalization structure with its greed and efficiency ethos is far from benignly indifferent to the human condition, for it has produced a world in which 840 million people are hungry and 35,000 children die from the effects of poverty each day; 900 million people are impoverished and 120 million people are unemployed, all the while an excess of \$370 trillion is traded annually in the capital markets.³¹

The rhetoric of globalization with a human face has emerged in the past year, in such places as the WTO meeting in Seattle (December 1999), the IMF/World Bank meeting in Washington (April 2000) and the most recent May Day protests in London and Chicago (May 2000) precisely because the strain of an economy without an anthropological foundation has finally become too great in terms of human cost of life, quality of life and threat of social unrest. In two controversial essays, "The Capitalist Threat" (1997) and "Toward a Global Open Society" (1998) economic powerhouse George Soros criticizes the global capitalist economy for five deficiencies: the uneven distribution of benefits of the economy between rich and poor/capital and labor; the instability of the financial system; the incipient threat of global monopolies and oligopolies; the ambiguous/diminishing role of the state and the question of values and social cohesion. This last deficiency, the question of values and social cohesion, speaks directly to the matter at hand.

Every society needs some shared values to hold it together. Market values on their own cannot serve that purpose, because they reflect only what one market participant is

willing to pay another in free exchange. Markets reduce everything, including human beings (labor) and nature (land) to commodities. We can have a market economy but we cannot have a market society. In addition to markets, society needs institutions to serve such social goals as political freedom and social justice. There are such institutions in individual countries, but not in the global society. The development of the global society has lagged behind the growth of a global economy. Unless the gap is closed, the global capitalist system will not survive.³²

Soros goes on to declare that he does not mean a global state or government; rather, in the tradition of Henri Bergson and Karl Popper, Soros calls for a global open society, which is "a universal principle that recognizes the diversity inherent in our global society, yet provides a conceptual basis for establishing the institutions we need."^{33 34}

I posit that the best conceptual ethical framework for an open society, a global ethic and/or putting a human face on globalization requires an anthropological foundation. In tracing the history of the motivating ethics which have undergirded capitalism in its myriad of forms, one sees a history in which the anthropological emphasis has been slowly eclipsed by a greater valuation of profit maximization, utility and ultimately greed. Only by infusing the global capitalist economy with an anthropologically based ethic will the global economy soften to its social and human ramifications. Such an ethic could be fashioned on an Aristotelian teleological framework which emphasizes the concept of human flourishing and happiness as the proper end against which right and wrong/good and bad are measured. Clearly, this raises a whole new set of questions; first among them, "What does human flourishing mean?" Human flourishing is the living of a full human life in an integrated manner (i.e. physically, mentally, spiritually, etc.) with skill and relish and acting for truly choice-worthy ends in every sphere of human life.³⁵

According to Martha Nussbaum, Aristotle's understanding of human flourishing is a universal account of the human good, based on universal human experiences. From Aristotle's virtues Nussbaum gleans a list of universally shared human experiences including: mortality, embodiment (hunger, thirst, need for shelter, sexual desire etc.), capacity for pleasure and pain, cognitive capability (perception, imagination, thought), early infant development, practical reason, affiliation with other human beings, relatedness to other species and to nature, humor and play, separateness (spatial and temporal) and strong separateness (the peculiarity of a whole life)³⁶. In an interesting parallel, John Finnis derives a list of seven universal human goods from St. Thomas Aquinas' four principle goods (life, procreation, knowledge and sociality). Finnis' list includes: life (and procreation), knowledge, play, aesthetic experience, sociability (and friendship), practical reasonableness and religion (and transcendence)³⁷. In proposing these lists of universal experiences and goods, I do not mean to suggest that how they are expressed, interpreted and valued is the same for all culture and times. Rather, my claim is much more modest; namely, that these are experiences that all humans undergo (in some fashion or another) and could serve as universal goods against which the global economy could be judged, regulated and humanized.

While one may argue about which list of universal goods and/or experiences is most accurate, the great strength of these ethical theories is that they are anthropologically

founded. In proposing such theories as possibilities for humanizing economic globalization, I merely posit that an Aristotelian, teleological virtue ethic is a possible avenue for reestablishing an anthropologically based ethic which then might serve as a foundation for a global ethic for the global economy. An ethic which proposes human flourishing as its end (as opposed to profit maximization, efficiency, utility or greed) could then be used to justify such social clause measures as international labor and environmental standards, social welfare programs, public assistance for the poor, education and job-training programs, health care, etc.

The rhetoric of globalization with a human face has emerged because the global economy no longer honors the human. This devolution has slowly occurred through the centuries. It began with the wedding of the Protestant ethic and the spirit of capitalism, which produced a profit ethic that helped spawn the Industrial Revolution. The children of this revolution preached the harsh gospel of wealth and social darwinism, which in turn grew into the era of globalization and its ethic of greed and efficacy. If the contemporary capitalist global economy is to be humanized, then an anthropological foundation to capitalism must be recovered in a way that can function globally.

A Global Ordo Caritatis

A second methodological shift to the formation of a Catholic global economic ethic concerns the *ordo caritatis*, the order of charity. The *ordo caritatis* is often envisioned as a series of concentric circles. In the inner circle are primary responsibilities to spouse, children and parents. Within the next circle are responsibilities to extended family members, friends, coworkers, employer etc. At the next level are more general responsibilities to community and country and thus extending outwards with a lessening degree of responsibility. Another image/metaphor is throwing a stone into a still pond that then creates ripples from the epicenter. The strength of the wave decreases the farther the ripples extend from the epicenter. Likewise, our concern and sense of obligation for others often decreases the more removed they are from us. While some would argue over who belongs where on the various circles, I suggest that any formula, model of metaphor that derives moral responsibility solely based on proximity not only violates the Christian understanding of justice, but is grossly negligent in the contemporary age of globalization.

The *ordo caritatis* enjoys a long and rich history that begins in Sacred Scripture and extends to the contemporary era. Numerous Old Testament passages speak about the responsibility to care for the poor, outcast and vulnerable (Ex 22:21-22; Deut 6:4-5, 10:17-18, 14:28, 15:7; Lev 19:18; Jer 22:3-16; Ps 82:3-4, 103:6, 140:12, 146:7 and Prov 29:7) while many New Testament passages directly address the *ordo caritatis* and questions of responsibilities to family and neighbor (Mt 10:35-9, 19:19, 22:34-40, 25:31-46; Mk 12:28-34; Lk 10:25-37, 16:20-31; Rom 13:9; Gal 5:14; Tm 5:8; Jas 2 and 1 Jn 3:11f).

The *ordo caritatis* figures prominently in the thought of St. Augustine of Hippo. For Augustine, only God was to be enjoyed as an end, all else, including sacred scripture was

a thing to be used, insomuch as it led one to the *telos* of faith – charity³⁸. In *De doctrina christiana*, he clarifies his understanding of the *ordo caritatis*, "What I mean by charity or love is any urge of the spirit to find joy in God for his own sake, and in oneself and one's neighbor for God's sake,³⁹" and "Charity or love reigns supreme with its just laws of loving God for God's sake, and oneself and one's neighbor for God's sake... take pains to turn over and over in your mind what you have read [in scripture], until your interpretation of it is led right through the kingdom of charity.⁴⁰" Everyone and everything (including self, other people and scripture) are to be enjoyed or loved not as ends in themselves, but for God. Only God is loved as an end.

In ordering charity, Augustine declares that,

All people are to be loved equally; but since you cannot be of service to everyone, you have to take greater care of those more closely joined to you by a turn, so to say, of fortune's wheel, whether by occasion of place or time, or any other such circumstance...

As you are unable to take care of all your fellow men, treat it as the luck of the draw when time and circumstance brings some into closer contact with you than others.⁴¹

Augustine advocates for partiality in special relationships. For Augustine it is natural for one to care "for those more closely joined to you... by occasion of place or time." In illustrating the *ordo caritatis*, Augustine contrives a scenario in which two people in equal need ask for assistance.⁴² He specifically qualifies the case by stating that neither of them is related or known to you, thereby showing that need and relationship are significant factors in the moral equation. Augustine asserts, therefore, that there are special relations and/or more immediate demands upon one's charity (such as, place, time, need and relationship), while at the same time holding "that every single human being is to be counted as a neighbor"⁴³ and "all people are to be loved equally."⁴⁴

Like Augustine before him, St. Thomas Aquinas held that charity was the heart of the Christian moral life and affirms an affective ordering of charity that places love for God above things and persons, as well as, the priority of those near and dear to strangers. For Aquinas, nature is perfected by grace and so one is able (when graced) to love both those with whom we enjoy natural bonds of affection, as well as, neighbors and strangers. Aquinas addresses the *ordo caritatis* in his *Summa Theologica* (II-II.26.1-13) with his usual proclivity for nuance, order, distinction and practicality. Aquinas adopts a position similar to Augustine's. We should love all people equally, but since that is not possible we should love those who are more proximate (in terms of location or affection). Aquinas distinguishes between beneficence and benevolence, whereby beneficence is an action and benevolence is a disposition. Regarding benevolence, one ought not to discriminate. "We have unequal love for certain person in two ways: first through our loving some and not loving others. As regards beneficence, we are bound to observe this inequality, because we cannot do good to all; but as regards benevolence, love ought not to be thus unequal."⁴⁵ Aquinas affirms what he sees as the natural affections of family and associates, defends partiality and obligation in regards to special relations, but holds that on the affective level we are to love all equally. Aquinas' system attends "to the contingencies of personal and natural loyalties while recognizing God as the principle object of charity."⁴⁶

The love of our neighbor depends on his relation to God, so that out of charity we should

wish great good to one who is nearer to God... accordingly man loves those who are more closely united to him... For some neighbors are connected with us by their natural origin, a connection which cannot be severed, since that origin makes them to be what they are. But the goodness of virtue, wherein some are close to God, can come and go... For towards those who are not connected with us we have no other friendship than charity, whereas for those who are connected with us, we have certain other friendships, according to the way in which they are connected...⁴⁷

Thus, we are to love God and those closest to God (holy men and women) according to the first principle of order; but, recognizing that holiness can ebb and flow, according to the second principle of order, we are to love those who are closest to us because: the bonds of natural affection are more permanent and stable, offer more reasons for loving and familial relations are not based solely on blood ties, but on a variety of shared goods.⁴⁸

Aquinas' appreciation of the order of charity, however, was neither rigid nor mathematical. As Stephen Pope notes,

Thomas did not view the order of charity as a simple system of concentric circles... in which family and members of one's own household come first, next close friends, neighbors and associates, and finally others in an outwardly radiating gradation of various relations to the self... This simple scheme would only be appropriate if Thomas recognized one ultimate good and one basis of friendship, whereas in fact he had a more realistic sense of the pluralism of human goods and friendships. His interpretation of the order of charity recognized the importance of different spheres of life and acknowledged the need for different schemes of priority depending on the various matters that are the basis of the different connections people share.⁴⁹

Aquinas' *ordo caritatis* defies making the claims of natural affections absolute and allows for occasions when the needs of strangers might supercede obligations to family and kin. The general principle that we ought to do good first for those who are most closely connected with us is modified by the proviso, other things being equal (*ceteris paribus*). In particular cases of need, strangers may have a greater claim to be assisted in comparison to one's family members. For Aquinas, "universally valid laws for the concrete ordering of love cannot be given because of the complexity of 'contingent singulars'⁵⁰" The virtue of prudence guides the moral agent's discernment in instances when obligations of family and needs of strangers must be balanced. The great strength of Aquinas' *ordo caritatis* is that it provides *prima facie* norms of obligation and love, which encompass the reality of natural human affections, while avoiding a rigidity that turns a blind eye to those in need.

Turning to contemporary interpretations of the *ordo caritatis*, Gene Outka has written extensively on the biblical concept of *agape* and its implications for Christian ethics. *Agape* is the most commonly used Greek word in the New Testament for God's love for humanity and for the love that ought to characterize Christians.⁵¹ Other New Testament words used to describe love include *storge* (natural affection, such as, that of a parent toward a child), *philia* (love between friends) and *eros* (sexual love). In his *Agape: An Ethical Analysis*, Outka is primarily concerned with the neighbor love dimensions of *agape*. "In the most minimal and platitudinous interpretation of neighbor-love, a man is to

consider the interests of others and not simply his own. Others are to be regarded for their own sakes, for what *they* may want or need, and not finally because they bring benefits to the agent.⁵² For Outka, "neighbor-love involves a substantive overlap with love for God, as a test and mark of its genuineness... If one loves God one is not free to decide whether to love the neighbor or not."⁵³ In other words, echoing Mt 25:31-46 and 1 Jn 4:20, one cannot claim to love God and ignore the needs of others. Neighbor love is a constitutive element of love for God. However, the two are not univocal. Outka warns against reducing love for God to neighbor love.

After engaging Soren Kierkegaard, H. Richard Niebuhr and Anders Nygren, Outka concludes that love for God effects the content of neighbor-love and involves discrete attitudes and actions whose very intelligibility (to the believer at least) depends on their not being reducible to neighbor-love⁵⁴. Agape holds God and neighbor as distinct objects. Outka gleans from Karl Barth the importance of community, for agape cannot be practiced apart from faith and faith cannot be practiced independent of community.⁵⁵ Outka rejects, however, Barth's assertion that agape must be practiced within a closed circle of community. Furthermore, "agape positively requires regard for everyone affected by one's actions, but allowance is made for a special richness in that particular disclosure of meaning to which the agent may appropriately aspire yet which happens solely within the community." Later, he acknowledges the broad scope of human interactions and the need for responsibility to extend as far as one's influence. "If the neighbor includes anyone affected by my actions, then the welfare of many whom I may never meet directly will still have to be weighed and may be overriding."⁵⁶ Like Augustine and Aquinas before him, Outka maintains love for God as the ultimate object of affection without degrading love of others, while at the same time accommodating the importance of special relations and the far-reaching (global) effects of one's actions.

Stephen G. Post attempts to balance love for particular relations (i.e. family and friends) and love for strangers. He characterizes these two responsibilities as two "spheres of love." Unfortunately, Post's schematic of human relationship lacks the nuance to account for the myriad of other human relationships in-between these two spheres, such as, co-workers, associates and those whom we encounter on a regular basis (people in our neighborhood or building etc.). He dismisses the parable of the good Samaritan as "moral idealism"⁵⁷ and interprets the parable from a singular perspective that concludes that neighbor is the *one to whom I owe assistance*, thereby ignoring the other and equally valid definition of neighbor as *one who comes to my aid*.⁵⁸ In his defense of partiality, Post is critical of ethical theories that advocate for universal or impartial love. It is reasonable to do more for those closest to us for whom we are particularly responsible... Our moral lives are timeful rather than timeless. Strict impartiality theories seem to ignore this fact, and threaten to dilute the beneficial role of highly personal altruism rooted in a history of on going relationships... I believe that each individual contributes much to the love of humanity in general by providing personal and deep love to those near and dear, since the cumulative effect of all such contributions is that everyone is deeply loved as we all do our small part well and intensely... Impartiality run wild delegitimizes legitimate proximities.⁵⁹

While his attempt to defend the priority of particular relationships is admirable, Post's

belief that all will be loved if each does his/her small part is naively idealistic and reflects a first-world bias. From a third-world perspective in which institutionalized, systemic and multigenerational injustices brutalize and claim millions of lives a day, his two spheres theory is an insulting and woefully inadequate account of Christian justice.

Robert E. Goodin avoids the quagmire of pitting the inner spheres of special relations against the outer spheres of love of neighbor and stranger by advocating for an ethic of need. He defends particular relations while also noting that partiality is often seen as the principal enemy of justice.⁶⁰ Goodin focuses on...

Particular obligations that all too often blind us to our larger social responsibilities. Whatever claim the world at large may have on us, it inevitably takes second place behind claims of particular others: our families, friends, colleagues, clients, compatriots and so on. These are the people who are connected to us in special ways; and the rights, duties, and obligations arising out of these special relationships always seem to take priority. Duty, even more than charity, begins at home⁶¹

Rather than seeing duty as the enemy of charity and justice, Goodin sees the sense of duty as the source for extending our concern beyond the immediate, particular and special relations. Goodin does not argue, "that we have no responsibilities toward those with whom we enjoy 'special relationship.' That would be absurd."⁶² Instead, he seeks to broaden our social responsibilities, to "ratchet up from our intuitions about special responsibilities... [by arguing] that there is nothing so special about them."⁶³ For Goodin we respond to the needs and claims of our special relations precisely because we recognize and acknowledge their right to make a claim on us. The foundation of Goodin's ethic of need is "that others are depending on us. They are particularly vulnerable to our actions and choices."⁶⁴ Vulnerability, then, serves as the...

true source of all the standard special responsibilities that we so readily acknowledge. The same considerations of vulnerability that make our obligations to our families, friends, clients, and compatriots especially strong can also give rise to similar responsibilities toward a much larger group of people who stand in none of the standard special relationships to us.⁶⁵

Goodin's ethic of vulnerability is pertinent in the context of globalization. Not only does his ethic of need affirm special relations, it honors them as the foundation of charity and justice and exhorts the moral agent to broaden his/her *ordo caritatis* beyond immediate relationships.

Otto Kallscheuer also posits a Christian theory of moral responsibility that balances special relations and justice in a manner that can accommodate globalization. Using the parable of the good Samaritan, Kallscheuer derives three responses to the question, "Who is my neighbor?" which he frames in language of solidarity. The first two are immediately apparent in reading the story: neighbor is one with whom I share a national identity (*re (a)')*) and/or a person in need. For Kallscheuer the third definition of neighbor is implicit in Israel's history as a once enslaved, but now liberated, people.

It is because of their own experience of liberation from bondage that the people of Israel (should) understand what it means to be a stranger, a victim, an outcast, and therefore, the political community should be a morally 'open' neighborhood. The national community should recognize duties towards strangers; immigrants should be treated as (if they were)

neighbors.⁶⁶

Kallscheuer grounds agape in the very activity of God. Loving one's neighbor becomes an imitation of how God loves... a love that knows no bounds.

Kallscheuer interprets the contemporary social-political-economic global paradigm of globalization using the parable of the good Samaritan as his hermeneutic. For Kallscheuer, we encounter the victim of the parable every time we watch the TV news or read the newspaper. In that encounter, we face the same moral choice that confronted the other travelers in the story. "We can look away. We can choose or get used to not being aware of the state of the world. The priest passed by on the other side of the road, the news consumer switches channels, and the politician refers to the intra-state character of most of the actual 'ethnic wars.' It is, in fact, a matter of choice whether or not we look at our neighbor."⁶⁷

Kallscheuer is correct. The parable of the good Samaritan plays itself out every day in comfortable living rooms and at kitchen tables as we watch the evening news or read the morning paper. In such an encounter, a moral choice is made... do I pass by or do I stop, bend down and get involved?

Is it not a day-to-day moral offense, a virtual violation of human rights and human dignity that 'we' (privileged Western liberals) in most parts of our conscious lives do not even care to know about this starving of 'the other half' of humankind? It is obvious why we prefer not to be aware all the time. This would make it morally if not impossible, then surely much harder to continue our normal (and rather comfortable) lives as citizens of the rich (and rather safe) part of the world.⁶⁸

On a daily basis, the citizens of the first-world encounter the victims of a global economy, all the while enjoying its benefits. Choosing not to watch or remaining uninformed does not provide an excuse, for in simply enjoying the comforts of the modern technologically advanced society one participates in the global society. First-world Christians are doubly challenged, for not only are we the richest fifth of the world's population and consume 86% of the world's total private consumption expeditors, while the poorest fifth consumes only 1.3%⁶⁹, but we also enjoy freedom from sin and death, won for us through Christ. With such a double blessing comes an obligation to be like Christ, to imitate God's neighborliness and maintain an *ordo caritatis* that extends at least as far as our interactions and influence.

A more developed understanding of the traditional Christian ethic of proximity is necessary in the context of globalization. Jesus, Augustine and Aquinas lived in worlds much smaller than our own. Their formulations of the *ordo caritatis* reflect the fact that the principal means of encounter in their respective times was physical encounter. With the advent of globalization, however, the nature of human interaction and means of encounter has dramatically changed. Luke presents an ethic of universal love, which as a Christian ideal must always be maintained. Such an ethic does not exclude particular relationships or bonds of affection, rather such relationships (and the accompanying sense of duty) are the foundation and source of strength for broadening our concern for others.

Recognizing that the reality of globalization has radically altered the nature and scope of human interaction, the question naturally follows, "What does a global *ordo caritatis* look like?" Again, because we are addressing human interactions and relationships, an anthropology must be formulated. The human person is an embodied spirit, that is, we are both a physical body and a soul, both of which have wants and needs. The Christian tradition affirms that every human person has dignity because they are made in the image and likeness of God, endowed with reason and freedom, have been ransomed from sin and death by Christ and are destined for glorious communion with God. We are also essentially social. As such, we seek relationships and experience a variety of passions (all kinds of love, hate, apathy, loyalty etc.). We do not live in an affective vacuum. Some people are nearer and dearer to us. Any practical and genuinely human ordering of charity must recognize that there are natural bonds of affection and duty, which should be embraced as *prima facie* duties.

Secondly, To reduce love for God to neighbor love or to make neighbor love an end in itself is a form of idolatry. Drawing from Augustine, only God is to be enjoyed as an end, all else is useful in that it leads to God. This may sound offensive to postmodern neo-Kantian ears, but from the theistic point of view, neighbor love only makes sense if its ultimate object is God. Neither can one pit love for God against love of neighbor. Not only are they not mutually exclusive, but neighbor love is a constitutive element of love for God. Neighbor love does not exhaust love for God. As the Decalogue illustrates, our relationship with God (the first three commandments) is different from our relationships with others (the last seven commandments), but they are all part of the same Divine law.

Whereas, many modern philosophical and theological theories of charity and justice try to expand our sense of duty into a nondiscriminating love for all humanity, this can actually weaken our sense of responsibility to others. If everyone is my neighbor, then no one is my neighbor. A global ordering of the *ordo caritatis* that emphasizes interaction or encounter avoids a generic love for all humanity while simultaneously broadening the scope of human concern. A global *ordo caritatis* based on interaction defies a simple schematic of concentric circles and recognizes that there are times when the needs of strangers in fact trump particular relationships. Prudence aids the moral agent as he/she navigates and discerns when and where such instances occur. A global *ordo caritatis* honors particular relationships and their concomitant duties and seeks to broaden that sense of duty beyond family and friends to include all with whom we interact and/or effect either directly or indirectly.

As in the parable of the Good Samaritan (Lk 10:25-37), we the contemporary citizens of the first world, encounter the victim at the side of the road in our television sets and newspapers, in what we buy and where we invest. We turn a blind eye to those in need every time we change the channel or turn the page and do nothing more. We walk pass the victim on the side of the road whenever we purchase products or invest without knowing whether or not they contribute to human misery. For the first time in history we globally encounter and interact with each other. A minimalist ethic demands that our responsibilities extend at least as far as our interaction and influence. Since we interact on a global scale every day, so too our responsibility must extend as far. In all practicality

we have reached a point in history where a global ethic is possible. In the contemporary age of globalization, the concept of neighbor and the *ordo caritatis* must be radically globalized by de-emphasizing physical proximity and geography in favor of an ethic based on interaction, which expands Christian responsibility and concern from particular relationships to a global *ordo caritatis*.

CONCLUSION

Recent advances in technology, communication and transportation have radically altered the way in which human beings interact. Many of the traditional ethical categories, concepts and paradigms no longer adequately address the contemporary global social-political-economic landscape. As such, if the Roman Catholic Church wishes to remain relevant to the signs of the times, then she must reformulate her economic ethics in a manner that adequately addresses the human impact of economic globalization and is consistent with the tradition. The Church has already laid the foundation for a global economic ethic by making the linguistic/paradigmatic shift away from international economic in favor of speaking in terms of the global economy and by consistently holding to a belief that the global economy must be regulated out of concern for the common good, solidarity and the poor. While these are steps in the right direction, a more developed Roman Catholic global economic ethic could be advanced by establishing/recovering a stronger anthropological foundation for the global capitalist economy and by reformulating the traditional *ordo caritatis* in a way that de-emphasizes an ethic based on proximity in favor of a global *ordo caritatis*.

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39.Ibid. III.16.

40.Ibid. III.23.

41.Ibid. I.29.

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