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The Bishop and the Economy, 1984.



The Bishop and the Economy  
Daniel Jeremy Silver  
December 9, 1984

In early November a drafting committee of the Conference of Bishops of the Roman Catholic Church released a statement, a lengthy statement, which they had been asked to write by their parent body dealing with Catholic Social Teaching and the United States Economy. This draft had been some four years in the preparation. It will now be circulated by the bishops to various people in their dioceses and then they will assemble again at another meeting next year and, with whatever changes or emanations they may decide to make, this so-called Pastoral Letter will become an official statement of the American Roman Catholic Church and it will form the basis of teachings on social ideas by the church in their parochial schools from the pulpit.

Now, a document of this kind is obviously looked at in many different ways. There were some who read through the initial document and chose to highlight for praise or for blame some specific proposal which was made. The document, for instance, calls for a major employment program which would involve reducing the level of unemployment to almost nothing, 3½ percent, and to accomplish this by a federal works program, by major financing of jobs retraining programs, and by a program of federal subsidies given to individual employers which would allow them to add more people to their labor roles.

There was also a rather broad side criticism typified by a group of Roman Catholic laymen, well-known for the most part, led by the former Secretary of the Treasury, William Simon, and by the Catholic lay theologian, Novak. And these men claimed that this entire document was far too critical of the American economic system, that the proposals that it put forward were what it called statist, that it involved a great deal of government intervention and, therefore, they felt that they were likely, these proposals, to kill the goose that laid the golden egg, that this so limit and constrict the economy that the prosperity of the economy would be diminished and there would be less for more rather than more for those who most need it.



Now, when the leadership of a church which is as important as the Roman Catholic Church in its structure comes forth with a document of this type, they do not do so idly. It's a matter of forethought and judgement and the document must be taken seriously, not because some 40 million Catholics will inevitably agree with and promote all of the proposals which are submitted - the bishops know very well that's most unlikely - but, rather, because the Roman Catholic Church is an important political and social institution and that this document makes clear those proposals and those positions which its lobbyists will take with the Congress and with the various state legislators and which its pulpits and teachers will take with its community itself, and so we're likely to see a good deal of push towards those proposals which are central to this document.

For instance, the document insists that the West and the advanced nations, particularly the United States, must dramatically increase its level of foreign aid, particularly development aid, to the Third World nations and that it should do so not bilaterally but multilaterally, by using agencies such as the World Bank and International Monetary Fund or the agencies of the United Nations, and we're likely to see a great push in this direction from the Catholic Church.

Now, the draft was prepared and ready for submission earlier than November. It was not submitted until after the elections because they wanted this document to be considered on its own merit and not as a partisan or party document. And the bishops were quite aware that more of the proposals which they submit tie in with the general direction of the Democratic Party Platform than that of the Republican Platform. Indeed, I think they're quite conscious of the fact that in this last election a majority of Roman Catholics voted for President Reagan and that simply suggests to them, I would think, the magnitude of the task which lies before them.

Now everyone <sup>will</sup> read this document, it runs to well over 100 pages, in their own way. The press has tended to emphasize the practical proposals.



The document is divided into two major sections. The first deals with Biblical and theological foundations, and the second with practical implications and so the process seized on the demands for welfare reform, the demands for a national level of welfare payments much higher than that which is in place in most of the states now. They emphasize the need for child care support and child care centers, day care centers. They emphasize the importance of employer-employee councils, an employee ownership in the business enterprise. They emphasize the importance of allowing those who receive aid from the Federal government to determine to a very large degree how this aid shall be distributed and used at a local level.

My own interest was piqued by the first section, that which has to do with the Biblical and theological foundations. As a rabbi it's obviously a world which I know and interests me, and having read a great deal of the Roman Catholic pronouncement of earlier times, one cannot but be struck by the radical transvaluation of values which has taken place in the last hundred years within the Roman Catholic Church. The Roman Catholic Church used to emphasize the fact that this world was what they called the *via dolorosa*, a valley of tears, whose pains and anguish and burden had to be borne with grace and with faith. Indeed, they tended to look upon poverty as almost a gift from God. Jesus once said, the rich have already received their consolation, and Paul and others took this to mean that the poor have a chance because of their trials and their pains to prove their faith, to prove their steadiness, and because of that proof they will more quickly enter the bliss eternal, the glories and joys of heaven. The traditional church had an eschatological vision of the future, that is, the future would become better when God willed it to be better, when the Second Coming of the Christ would take place. God alone could in any significant way transform the world. Man by his own actions could only submit, accept and have faith. Now, this doctrine, this document, is activist. It is utopian in the sense that it has a vision of man achieving through his own efforts, humanity achieving through



their own efforts a better world. It is positive and optimistic in its outlook and it looks upon the eradication of poverty as the goal, not patient submission to the woes and the anguish of the world. Indeed, one is struck as one reads through this document that if a college of Cardinals in the Middle Ages had read it, they would probably accuse its authors of Judaizing heresy because there is far more of Moses and far more of Amos in this document than of Paul or of Augustine. The church has come a long way. And what the document does is to establish the foundations for its social thought on the basis of three Biblical categories of thought: community, covenant, and creation. The early church almost looked upon community as an impediment to the religious life. The emphasis was on withdrawal. The emphasis was on communion with God rather than commitment and community with one's fellow man. But listen to this document.

"Human life is fulfilled in communion with others. To be human is to respond to the call of the community. We can find true completion only through the sublime gift of ourselves to those with whom we share the gift of life."

I'm reminded of the rabbinic statement, do not separate yourself from the community, and though, obviously, the church has not given up in other aspects monasticism, withdrawal, the emphasis on the personal religious life, the emphasis here is on society and community, on participation and on activity, on the very values that I read of Isaiah which I read to you this morning, that God does not really demand vain oblations, these rituals are means to an end. The end is to cease to do evil, to learn to do good, and that's to do it within the context of the community.

The church has abandoned, at least in American church, this emphasis on withdrawal, on the life which is not of this world. It's a very worldly document. It's a document which looks forward to major changes within the social order. And following on from this emphasis on community which is very Biblical, obviously, it comes to a new appreciation of the covenant, the covenant of Sinai. The



medieval church tended to look upon the Decalogue, upon the Ten Commandments, as essentially a covenant of faith. What was important was I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage, I am the Lord. The specific instructions of the Torah, the specific rules and regulations were looked upon in a rather denigrating way. Paul said that the law is a curse, that the law and the whole comingling of man with society which required law and structure pulls man away from that which is consequential and central, the religious life, his need to gain immortality. And so the church downplayed and denigrated the specific instructions. Listen to this document.

"Far from being an arbitrary restriction on the life of the people, these codes, the Decalogue, the Book of the Covenant and Exodus, made life in community possible. The specific laws of the covenant protect human life, they protect human property, they demand respect for parents and the spouses and children of one's neighbor. Social interaction is to reflect the norms of the covenant: reciprocal responsibility, mercy and truthfulness. Living like this brings "wholeness" (shalom). The laws manifest a special concern for the vulnerable members of the community: widows, orphans, the poor, and strangers in the land. The codes of Israel embody a life freed from slavery: worship of the One God, rejection of idolatry, mutual respect among people, care and protection for every member of the social body. Being free and being a co-responsible community are God's intent for us, according to the Bible. Individuals are responsible before God both to and for the community.

Now, I couldn't say that any better and there's nothing there I haven't tried to say to you time and time again. Having come to accept the social context of life, the importance of law, and how the early church and the law, God was a God of law, one that moves through the spirit that one fulfilled oneself, not through the shackles of Torah, of God's Instructions. The church now comes to an understanding of creation. This is a good earth, not a vale of tears. They quote Genesis I,



"and God saw what He had done and it was good, it was very good." God created good and God created man in His own image which this document takes to mean that man is to be as God is, a Creator, or rather, a steward of all that God has given him and in that sense a Creator of prosperity and of wholeness for the world by protecting, by replenishing, by caring for, by being the proper steward of, this gift of the good earth. This document is obviously environmentalist, but more than this, it sees for man an active role, what the rabbis call a partner with God in the work of creation. And it sees the possibility of creation not only in the building of a better life here and now but ultimately in new creation, the creating of a life which would be better for all. Creation is the gift of God to all. Man ought not to stop at national boundaries or boundaries of class or boundaries of hemisphere in His concern for human welfare and human well-being. We must be concerned with all for all are God's creatures. And this leads in the document to an eschatology, that is a vision of the future which is no longer largely supernatural, that is that God will in the end of days send down the Christ and there will be a miraculous and marvelous recreation of the world, but rather what we would call the messianic vision of the future, one in which man, working with God, will achieve a gracious society. The vision of creation, covenant and community unfolds within the context of Biblical eschatology, the context of ultimate hope for humanity and for the whole world. The whole Bible is spanned by the narratives of the first creation and the vision of a restored creation at the end of history. Just as creation tells us that God's original design for the world was one of wholeness and unity between God and the human family and within the human family itself, eschatological imagery offers visions of a restored and renewed creation, a new heaven and a new earth. Enmity and hatred will cease and justice and peace will reign. I might well have quoted they shall beat their swords into plough shares and their spears into pruning hooks.



All this is, of course, very Biblical and very Jewish. And interestingly, the document goes on to emphasize that which is the classic Biblical virtue, that of sedegah, that of justice. The early medieval church emphasized caritas, charity. It emphasized agapeh, selfless love, but the idea of mishpat and sedegah, of the necessary structuring of the social order to insure the well-being of all, this was an idea which is largely absent from the teachings and the preachings of the earlier church. They looked upon the need for man to be open to the needs of others in the sense of charity, of giving, but not in the sense of changing the social order so that that order will reflect and provide and permit decency and dignity to all. But now, listen to this paragraph on the primacy of justice.

"Characteristic of biblical faith is the insistence that reverence for God as creator and fidelity to the covenant are expressed by an equal reverence and concern for the neighbor. The biblical terms which best summarize this double dimension of biblical faith are sedegah, justice, and mishpat, right judgement or justice embodied in a concrete act or deed. The biblical understanding of justice also gives a fundamental perspective to our reflections on social justice and economic issues.

In the Bible God is described as a "God of justice" who loves justice and delights in it. God executes justice for the needy and demands justice from the whole people. "Justice and only justice you shall follow that you may live and inherit the land which the Lord your God gives you." The covenant between God and the people is a betrothal in righteousness and in justice, in steadfast love and in mercy. Justice has many levels of meaning. Fundamentally it suggests a sense of what is right and should happen. For example, paths are just when they bring you to your destination and laws are just when they create harmony within the community. People are summoned to be "just," that is to be in a proper relation to God by observing God's laws which form them into a faithful community. When a society is just, prosperity and blessing result. As Isaiah says, "justice will bring peace; right will produce calm and security."



Again, a rabbi could not have said it any more effectively. And what they are saying is revolutionary for the church although it has been the direction in which the church is moving for the last one hundred years. It emphasizes the church's impatience with the structured class order of society with which it made its peace in the Middle Ages. It emphasizes the church as having moved beyond that level of social thought which emphasizes giving something of one's wealth to those who are less fortunate but allowing the powerful essentially to be indifferent to the restructuring of the society in a more democratic and free and just way because that would have upset the social order, the authoritarian social order with which the church until quite recent times easily and willingly made its peace.

And so we have flowing out of this emphasis on justice a whole series of comments and practical implications which have to do with welfare reform, which have to do with increased aid to the underdeveloped nations, which have to do with the elimination of all of the limitations which exist in our society due to gender or to race or to other arbitrary forms of exclusion, an emphasis on adequate education for the modern world, an emphasis on decency in the development of a welfare program, an emphasis on the negative income tax, an emphasis on a whole variety of issues which would, in one way or another, help to establish within the structures of the social order itself a greater sense of justice for all.

There is a wonderful section in the Book of Leviticus which is called the Holiness Code. We read it on Yom Kippur. It begins, holy shall you be for I the Lord your God am holy. It's a section in which we are told we must protect the stranger and the alien who is in our midst and we must not keep the garment of a poor man overnight because we must not withhold his wages which are due to him. It's a section which includes that wonderful phrase, you shall love your neighbor as yourself, and have that same social obligation to him that you have to yourself. But it also contains a fascinating sentence which the bishops of the World, whatever be the full implications of those movements; by espousing a



doctrine which he called the Preferential Option For the Poor. The preferential option for the poor creates a standard of justice by which justice is judged almost entirely by its consequences for the poor. If an act benefits the poor it is just; if it fails directly to benefit the poor it is unjust. And obviously, in a highly structured world such as that of Latin America where the divisions between the few of privilege and the few of power and the mass who are impoverished and oppressed, this kind of simple rule has some degree of application, but as a standard for justice itself, in a theoretical sense, I believe it to be an inadequate one. It comes from a fundamental attitude towards the poor which is special to the church and is rather alien to our own tradition. The church tends to, at least in its sermonics, downgrade the rich, in a sense to emphasize all the vices which occur to people of comfort, of affluence or of power, a tendency towards arrogance, towards self-righteousness, towards callousness, towards insensitivity to the plight and the needs of others, all vices which we readily recognize in ourselves and in our world.

But then it goes on and does not recognize similar limitations among those fallible human beings who by some unfortunate events happen to be poor. Indeed, blessed are the poor. Indeed, the poor are looked upon as those who are particularly receptive to the message of the church. Now, in our tradition justice is defined in a broader way.

There is a wonderful section in the Book of Leviticus which is called the Holiness Code. We read it on Yom Kippur. It begins, holy shall you be for I the Lord your God am holy. It's a section in which we are told we must protect the stranger and the alien who is in our midst and we must not keep the garment of a poor man overnight because we must not withhold his wages which are due to him. It's a section which includes that wonderful phrase, you shall love your neighbor as yourself, and have that same social obligation to him that you have to yourself. But it also contains a fascinating sentence which the bishops

impoverished people of sub-Saharan and Ethiopia and Africa. But is that ultimately



have not really weighed and contemplated: You shall not defer to the poor, you shall not defer to the rich, with justice shall you judge your people. The well-being of the whole is the ultimate standard of justice, not the well-being of any one part of the whole. If the heart doesn't pump none of the limbs can be healthy or alive or carry out their function.

After the defeat of the Bar Kochba Rebellion in the year 135 of this era, a rebellion which for all the nobility which is enshrined in Masada was a terrible, terrible blunder and a terrible costly bloodletting, over a million Judeans lost their lives. The country was decimated. The Romans exacted ferocious punishment. A group of the sages met at a place called Usha and they passed a number of decisions, one of which is relevant. The decision is this. It's rather startling when you first come across it. No man is to give more than 20 percent of his wealth to others during any one year. Now, what were they saying? They were saying that in this ocean of poverty, of misery, where death was rampant, people had been driven off their land, destitution was the order of the day, there was still some few pockets of people who had somehow escaped the devastation. There always are after any disaster. And if these people, moved by empathy, by sympathy, by charity, by justice, had given everything of their own to all those who came by, they themselves would be part of the larger ocean of the impoverished and the destitute. And it was far better in the long run for the society to have a few farms where the farmer could buy grain to sow his field and have a crop for the next year. It was far better to have a few artisans who could afford to go out and buy equipment to replace the equipment which the Romans had broken and begin again to develop something called a town or an urban economy. And what the rabbis were essentially saying by this kind of surprising restriction was exactly what the Book of Leviticus warns us against; that is, making our understandable empathy and sympathy for the poor the sole yardstick of justice. And God knows we ought to be doing everything we can for the famine-stricken, impoverished people of sub-Sahara and Ethiopia and Africa. But is that ultimately



the solution for their problems?

You know, ten years ago Mengistu hali Mariyam, the head of the Durga, the hunta, the military hunta which rules Ethiopia, overthrew Haile Selassie, another autocrat, and he came into power promising to change the social structure of the community for the benefit of all. He quickly imposed a military dictatorship on the country and the policies which have been followed were as reactionary and restrictive as those which have been in place before. And he was warned as early as 1981 by a group of Oxford scientists who were asked to come out by some world group to Ethiopia, he was warned about the danger of famine. And he was told that three things need to be done: the government had to speed up its work on irrigation; the government had to divert monies that it was spending on armaments to social projects, development projects; and the government had to stop paying heavy subsidies to urban dwellers so that the food would be cheap to them because the farmers had no longer any reason to produce food for anything beyond subsistence. And Mengistu paid no attention to any of these undertakings. In fact, he increased the level of the expenditures of his government to nearly 50 percent for arms he bought from the Soviet Union. He made no attempt to decrease the subsidies for food so that the farmers would have incentives to produce. As recently as last September he spent 200 millions of dollars for a great bash to celebrate the tenth anniversary of his accession to power and food and liquor and all of that was there heavy on the tables. Indifference, lack of concern, clearly simply giving without some kind of response; clearly an ethic which is concerned only with what the document calls the obscene differential, between what we have and what the poor of the world do not have, clearly such a standard of judgement is more a standard of concern than it is one of judgement. It is obscene that we have so much and they have so little, but divesting ourselves of everything will not by itself bring them up to any level of decency and it will



Catholic Church as to one of the great causes of poverty in the Third World - overpopulation. The church in this area is not part of the solution. It's part of the problem. In the Phillipines, in Kenya, in other places where the church is strong the church heirarchy has fought government sponsored birth control clinics and birth control programs. And yet, clearly, there will be no prosperity in the Third World of any significant sense until the Third World begins to be able to control this explosion of life, this flood of babies, which eats up the Green Revolution, for which it cannot provide adequate institutions for learning, which it simply cannot care. Cairo in 1900 was a city of less than 1 million people. No one knows how many people are in Cairo today, but the estimates run between 12 million and 15 million and the city of Cairo is growing by nearly half a million people a year.

Now, whether we're talking about Cairo or Teheran or Midras or Bogota, the issue is the same, overpopulation, overurbanization, the inability of these countries to deal with their problems because whatever they do is always too little, is always being submerged by this floodtide of humanity. And one of the paradoxes of the social thought of the Roman Catholic Church remains that despite this sense of urgency, this emphasis on justice which we can only applaud in this document and in so many other speeches of the present Pope, it continues to take this archaic, medieval and, to my way of thinking, sinful position on the question of the quantity of human life as opposed to the quality of human life. The one Biblical text that I wish it could read out of its theology, be fruitful and multiply and fill up the earth. The rabbis long ago defined be fruitful and multiply as having two children, a son and a daughter. You didn't have to have 16, 18 and 20 in order to prove your faith.

This document, I think, comes at an opportune time because it engages on a very high ideological and intellectual level concerns which every sensitive human being must feel about the nature of the American economy, about the future of our society and about the future of our world. It comes at a time when clearly



destroy whatever prosperity this economy may have. And so it is that this emphasis and glorification of the poor, this tendency to focus on what is good for the poor as the sole standard of justice, is, in my mind, one which has very definite limits to it and is quite inadequate. Now, that in no way should be a justification for the kind of indifference to the development needs of the Third World which has tended to typify our government in recent years. Quite to the contrary, we are not the most generous government in the world in terms of foreign economic aid and we very often tie our aid to political considerations that have nothing to do with anything but our cold war with the Soviet Union. But clearly, the kind of compassion which the church is associated with, which we instinctively feel, is not in and of itself a sufficient standard of judgement to create a document which would have to do with what justice consists of in the modern world. What we need, both here and abroad, is a slow development of economies which can sustain prosperity and the development of structures within those economies which guarantee both economic justice and political freedom to those who live there. And that's not easily arrived at and that will not be arrived at in our lifetime and there will always be those who will preach to us about the obscene differential between what we have and what others have and there will always be those who will use the excuse, I gave everything I had, I will have nothing and they will still have very little, which will be quickly eaten up. In other words, there will always be the callous and the selfish and there will always be the romantically compassionate and someplace in between lies judgement and some place in between lies the standard of judgement.

Forty percent of those who live in the Third World are 14 years of age and below. Nearly 70 percent of those who live in the Third World are 30 years of age or below. And I cite you these figures because for all of its breadth, and this document is full of ideas, many of them quite effective and quite persuasive, for all of this this document suffers from the peculiar myopia of the Roman



many of the proposals which are contained in this document are not going to be carried through. We're going to cut the social budget and not increase it as this document demands. I cannot imagine that this administration, or any administration for that matter, which faces the challenges to the economy as that of our own nation would carry out the massive expenditure of foreign aid which this document would seem to demand. We've all of us come to recognize that the prosperity of the economy as a whole ultimately affects the well-being of the whole. But we must never allow that truth to make us neglect what the bishops have not neglected, the individual suffering human being, the persons who have not had a chance, the persons who are unemployed, underemployed, and unemployable, the poor among us, and the poor who are not among us who are out there in the larger world. The call which these bishops make is ultimately one to which we have to make some kind of meaningful response. Whether we can agree with them in all of their perspectives is another matter, but a response must be made. A society which ultimately accepts the existence that the poor shall always be among you, to quote an earlier Christian text which the bishops have fortunately left behind them, a society which accepts that kind of attitude becomes cold, lacking in compassion, and greedy, and ultimately those who have fall to fighting among each other for the scraps.

So, I welcome the bishops insofar as they have become Jewish. I wish they'd become a little more Jewish, but I empathize and share with them many of their concerns about our society today.



1 before God as creator is to respect God's creation, both the world of nature and that of  
 2 human history. Misuse of the resources of the world or appropriation of them by a  
 3 minority of the world's population betrays the gift of creation meant for all people who  
 4 are created in God's image with a mandate to make the earth fruitful. Creation by God  
 5 and recreation in Christ make us realize that the communality we share with people of  
 6 other nations is more basic than the barriers national borders create. A true biblical  
 7 vision of the human condition relativizes the claims of any state or government to total  
 8 allegiance. It also makes us realize that people of other nations and with other ways of  
 9 living share equally in God's image and should be equal recipients of God's bounty.

10 40. As we reflect that we are people of the new covenant, we recognize also that the  
 11 gifts of God involve corresponding responsibilities. God made a covenant with the people  
 12 delivered from Egypt and granted them the land of promise with the mandate that they  
 13 remain a faithful people. As a people in a land which has been greatly gifted by God in  
 14 natural and human resources we are also a people with great responsibility. As John Paul  
 15 II said on his visit to the United States: "Riches and freedom create a special obligation"  
 16 and the Holy Father went on to exhort us not to be blind to the needs of the poor who,  
 17 like Lazarus, sit at our gates.<sup>13</sup>

## 18 2. The Primacy of Justice

19 41. Characteristic of biblical faith is the insistence that reverence for God as creator  
 20 and fidelity to the covenant are expressed by an equal reverence and concern for the  
 21 neighbor. The biblical terms which best summarize this double dimension of biblical  
 22 faith are sedeqah, justice (also translated as righteousness), and mishpat, right judgment  
 23 or justice embodied in a concrete act or deed. The biblical understanding of justice also  
 24 gives a fundamental perspective to our reflections on social justice and economic  
 25 issues.<sup>14</sup>

26 42. In the Bible Yahweh is described as a "God of justice" (Is. 30:18) who loves justice  
 27 (Is. 61:8, cf. Ps. 11:7; 33:5; 37:28; 99:4) and delights in it (Jer. 9:24). God executes  
 28 justice for the needy (Ps. 140:12) and demands justice from the whole people (Deut.  
 29 16:20, "Justice and only justice you shall follow that you may live and inherit the land  
 30 which the Lord your God gives you."). The covenant between God and the people is a  
 31 betrothal "in righteousness and in justice, in steadfast love and in mercy" (Hos. 2:21).  
 32 Justice has many levels of meaning. Fundamentally it suggests a sense of what is right  
 33 or should happen. For example, paths are just when they bring you to your destination

1 and laws are just when they create harmony within the community. God's justice by  
 2 ~~acting as God should, coming to the people's aid when they are in need and summoning~~  
 3 ~~them to judgment and conversion with the just.~~ People are summoned to be "just,"  
 4 that is to be in a proper relation to God by observing God's laws which form them into a  
 5 faithful community. When a society is just, prosperity and blessing result. As Isaiah  
 6 says: "Justice will bring peace; right will produce calm and security" (32:17, NAB).

7 43. A distinctive aspect of the biblical presentation of justice is that the justice of a  
 8 community is measured by its treatment of the powerless in society, most often de-



## FIRST DRAFT

1 "Bear one another's burdens and so fulfill the law of Christ" (Gal. 6:2). This solidarity  
2 ought to extend not simply to the members of the Christian community, but to all peo-  
3 ples since God wishes all to be saved and to come to the knowledge of the truth  
4 (1 Tim. 2:4), and the Christian community is exhorted to do good to all (Gal. 6:10).

5 37. This vision of creation, covenant, and community unfolds within the context of  
6 biblical eschatology, the context of our ultimate hope for humanity and for the world.  
7 The whole Bible is spanned by the narratives of the first creation (Genesis 1-3) and the  
8 vision of a restored creation at the end of history (Revelation 21). Just as creation tells  
9 us that God's original design for the world was one of wholeness and unity between God  
10 and the human family and within the human family itself, eschatological imagery offers  
11 visions of a restored and renewed creation, a new heaven and a new earth (Is. 66:22).  
12 Enmity and hatred will cease (Is. 11:6; 25:1-8) and justice and peace will reign  
13 (Is. 66:4-13).

14 38. This eschatology, which qualifies all aspects of biblical thought, places human life  
15 "between the times," the time of the first and of the restored creation. There will  
16 always be a tension between the "already" and the "not yet." Though we live in the new  
17 creation, we groan inwardly as we wait for "the redemption of our bodies" (Rom. 8:  
18 22-23). In the resurrection of Jesus, death has been conquered, yet we all taste death  
19 and await the fullness of the victory over death (1 Cor. 15:51-57). Biblical eschatology  
20 means that God's design for human life has been revealed in salvation history, in the  
21 exhortations of the prophets and in the life and teaching of Jesus, but the ultimate  
22 realization of God's design is still in the future. Eschatology, however, is not to be  
23 identified simply with utopian visions. Christians must embody in their lives the ethos of  
24 the new creation while they labor under the weight of the old. Christian eschatology is a  
25 counter to a mechanistic pessimism that would remove the course of history from God's  
26 hope for history. Christian social ethics will be always a combination of hope and real-  
27 ism. It involves a diagnosis of those sinful structures that continue to alienate the world  
28 from God's creative design, as well as the presentation of hopeful alternatives which  
29 arise out of the consciousness of living in a renewed creation. Eschatology also cautions  
30 against a temptation to see any political or economic system as of ultimate value. The  
31 quest for economic and social justice will always take place between prophecy and vision,  
32 between realization and hope.

33 39. The biblical motifs of creation, covenant, and community provide fundamental per-  
34 spectives and obligatory ideals which should inform our thoughts and our hopes. To stand



# FIRST DRAFT

1 their afflictions and came to deliver them (Ex. 3:7-8). By leading them out of Egypt, God  
2 created a people that was to be the Lord's very own (Jer. 24:7; Hos. 2:23). They were to  
3 imitate God by treating the alien and the slave in their midst as God had treated them  
4 (Ex. 22:21-22, Jer. 34:8-14).

5 29. In the middle of the Exodus story stands the covenant at Sinai (Exodus 19-24). It  
6 begins with an account of what God has done for the people (Ex. 19:1-8; cf. Jos. 24:1-13),  
7 and includes from God's side a promise of steadfast love (hesed) and faithfulness (emeth,  
8 Ex. 34:5-7). The people are summoned to ratify the covenant by faithfully worshipping  
9 God alone and by directing their lives according to God's torah, or sacred teaching, which  
10 was made explicit in Israel's great legal codes such as the Decalogue (Ex. 20:1-17) and  
11 the Book of the Covenant (Ex. 20:22-23:33). Far from being an arbitrary restriction on  
12 the life of the people, these codes made life in community possible.<sup>8</sup> The specific laws  
13 of the covenant protect human life and property and demand respect for parents and the  
14 spouses and children of one's neighbor. Social interaction is to reflect the norms of the  
15 covenant: reciprocal responsibility, mercy and truthfulness. Living like this brings  
16 "wholeness" (shalom). The laws manifest a special concern for the vulnerable members  
17 of the community: widows, orphans, the poor, and strangers in the land. The codes of  
18 Israel embody a life freed from slavery: worship of the One God, rejection of idolatry,  
19 mutual respect among people, care and protection for every member of the social body.  
20 Being free and being a co-responsible community are God's intent for us, according to the  
21 Bible.

22 30. Just as the experience of the exodus and its covenant provide fundamental experi-  
23 ences of social solidarity which shape subsequent biblical faith, so too, the prior life of  
24 bondage in Egypt provides a paradigm of oppression (Ex. 1:8-22): labor which benefited  
25 only others; the murder of their new-born sons as a way of destroying their future; and  
26 the denial of their right to worship the one God (Ex. 8:1-9). In a dramatic reversal the  
27 "bringing forth" from Egypt was the birth of a people truly united with each other as  
28 recipients of God's saving gift. Their status before God is intimately connected with the  
29 wholeness of the community. Individuals are responsible before God both to and for the  
30 community.

31 31. After the return from the exile in Babylon (i.e. after 537 B.C.) when Israel com-  
32 bined its traditions into a written torah they prefaced to their history as a people the  
33 story of the creation of all peoples and of the whole world by the same God who created  
34 them as a nation (Genesis 1-11). God is the creator of heaven and earth (Gn. 1:1-22;

Human life is fulfilled in communion with others  
to be human is to have the whole of community, we  
can find true meaning only through a sincere gift to  
ourselves



In mid Nov. the Mitt. Express of Catholic Barlets released the  
 light by a proposed ~~policy~~ letter on Catholic Social Teaching  
 and the U.S. Economy. The document, which was prepared by  
 a committee of the Express, would be reviewed by the barlets working  
 learning materials and a final document would be prepared in  
 Jan or so. When approved, the proposed letter would be the  
 basis for teaching about economic 010 and more in the  
 schools; public

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Some would suggest that for reasons of balance & neutrality proposed  
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What the leaders of a world in perspective  
 know as democracy, even more common  
 with the new balance - and of all the  
 nations in the world, <sup>under</sup> a democratic order  
 that the commonwealth would give to all  
 their people the freedom to live for the good  
 or the well-being of the people as a whole











Let us re-examine. After having seen a  
person would be in the state of exhaustion -  
at which it is possible for him - being a slave  
a world in which the existence of justice above it,  
is impossible.

The nation, at last, is tempted to go to the aid of  
man & law in the absence of law & rule and  
justice - however good if the cause of justice is  
law itself we cannot say we have a good  
idea until it is a good idea of justice.

Re-examine in the presence of the people of the United States of America and the World at large.

Decision 3 Please then - add 4 items - to the 4 items in  
BT Name community, cover not all conditions -

As mentioned in Berlin - now what justice means and why it is not fulfilled in the present time -  
is now a problem - "Human rights is not fulfilled in the present time -  
in relation with others - " It is not fulfilled in the present time -  
we call to community, we can find justice in the present time -  
only through the existence of justice in the present time -

Let us re-examine the idea of justice in the present time -  
how justice is not fulfilled in the present time -  
how justice is not fulfilled in the present time -  
how justice is not fulfilled in the present time -  
how justice is not fulfilled in the present time -


Let us re-examine the idea of justice in the present time -  
how justice is not fulfilled in the present time -  
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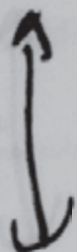
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The letter being now written 2.11.22 7.17.22 is last, see page 16  
that a number of pages of letters last's creation paper -  
1 helps effect in hope 1 place for letter - 7.11.22

Madame 2.12.22: There was a 2.12.22 and -  
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The madame Robert Robert Robert - Robert Robert Robert  
at page 1111 Robert to 2.11.22 - the Robert Robert Robert  
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OPTION FOR NO FURTHER - The Bureau work in refugees frontiers







