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*Translated by Jim Hodgson***

Theology of the Economy

INTRODUCTION

. One thing is *revelation* and another very different thing is the *faith response to revelation*. Faith has *vital, complicated and intricate implications*

. *Theology* has an *essential relationship* as much with *revelation* as with the *faith response* we give to *revelation*

. We declare first what we understand here by the terms *theology* and *economy*

. There are *diverse ways* to approach *Theology*:

- As the *daily way of living* with what one *believes*: *Essential Theology*
- In a *technical and expert* manner: *professional* dedication to *Theology*
- *Making the experience of God in one's own experience*: *Conscious theology*
- With a *critical, question and reflective attitude*: *prophetic*
- As a *commitment to transforming reality*: *theological praxis*
- Making ritual *celebration* of the faith: *Liturgy*

. In our languages *economy* comes from the Greek οἶκος: *house [household]* and νομος: *norm or administration*

. The *norms* and the *administration* of the *household*, of the *neighbourhood*, of the *city*, of the *country*, of the *continent*, of the *world* and of the *universe*, are the *economy*

. Subsequently the concept of *economy* as been made more complicated, to the extent that:

- Simply, the *economy* is also the *reduction of costs and the increase of reserves and savings*
- The *economy* is the *structure* of the *system* in which we give and place *goods* or the *public wealth*
- *Economy* is the *harmonious distribution, disposition, production and application of costs and savings, of work and of the goods resulting from work*
- The *economy* is the *system* in which *goods*, the *labour force*, the *costs* and the *prices* are *determined on the basis of supply and demand*
- *System in which all resources, along with economic, social, cultural and religious processes, are determined and are subject to the principles of globalization*

. *Our reflection intends to detect the experience of God that we make in the economy so as to question it, prophesy before it, change it and celebrate that experience*

1. OUR HOUSE, THREATS TO ITS GOODS AND ITS DEMOLITION

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** Prof. Siller uses several terms that could have more than one specific meaning in English: *conciente*, for example, may be either *conscious* or *aware*, and *actitud* may be either *attitude* or *behaviour*. The translator attempted to use the most appropriate translation possible, given the limited context provided in these notes.

. We believe that *the universe that God made* was created and planted by God so that it be *our house* [dwelling place] and *God places us in it* [creation] so that we work it (Gen. 1-3)

. *Humanity did not eat from the tree of life*, but indeed we were fed by the faculty of *deciding for ourselves* what is good and what is evil (Gen. 3)

. *Life is the centre of creation* (Gen. 3:22); but *in that centre* we place *our decision to declare what is good and what is evil* (Gen. 3:3)

. If *life were ours* we would be *eternal*, and for this there *exists a barrier between us and life* (Gen. 4:22)

. Because of this, *life for humanity is a horizon*, or a *central axis*; and our *decisions* with respect to *life* always *fall between good and evil*

. By *our decisions* we have made the *earth harmful*, resulting in *sin* when with *difficulties* we take *food* from it (Gen. 3:17)

. *The present condition* of humanity leads to *deciding the deaths of our siblings*; this causes us *censure*, and gives *impenetrable impunity* (Gen. 4)

. By *opting for deciding for ourselves* what is good and what is evil, we also end up in *slavery* (Gen. 15: 12-13)

. *The spoil* [plunder] *of the poor is in our home* (Is. 3:14). Spoil as a *symbol of promise* in Jewish spirituality (Ps. 119:162)

. From *Genesis* (18:25) God is recognized as the *Just judge*; later *Yahweh raised up judges who liberated the people* (Judges 2:16); later justice is *degraded* to the extent that it becomes *oppression* which is carried out *against the people* by the *judge at the doors of the city, or by the king himself*

. In the *beginning*, through *worship*, God was given *tribute through praise*; later tribute was give to *oppressors*; finally, tribute to the *temple*: we pass through a *recognition of the greatness of God*, to a *submission to other people, international submission to other peoples, and spiritual oppression*

. The *height of the destruction* of our *abode* is described for us by *Isaiah*: *they plundered the houses, the fields, the harvests; there were deportations, hunger; the people die; humiliation; the cattle are lost, there is darkness for light, they give bitter for sweet, absolve evil, deprive the innocent of their rights, reject the teaching of God* (Isaiah 5)

2. RESTORATION OF OUR HOUSE

. The first labourer is God who places humanity on the earth to work (Gen. 2:8,15)

. We are responsible for nature and the world because it was given to us by God so that we bring it to its fullness (Gen. 1:28-31)

. The *dominant and compromising* translation of the phrase in Gen. 1:28: *be kibeshá: Fill the earth and subdue it...* [should be] *Fill the earth and sustain* [support] *yourselves in it*.

. God has given us as well the territory in which we dwell: *To your offspring I will give this land* (Gen. 12:7)

. *Humanity* repopulates the earth with respective *lineages, languages, nations and territories* (Gen. 10:31)

. The *Chosen People* is made up of *many peoples, patriarchs, territories and religions* (Joshua 13:19, 24, Psalms)

- . Prophetically the economy of mercy is privileged over liturgy:
- . *God establishes a jubilee in favour of the earth, the harvests, the people, the abolition of debts and slavery (Lev. 25)*
- . *The new law of beatitudes is proclaimed in economic and spiritual terms: the poor, those who weep, the hungry, those who suffer injustice, the merciful, those who work for peace, the persecuted, the reviled, the meek, the clean of heart, those who suffer for the cause of Christ (Mt. 5:1ff, Lk. 6:20-23)*
- . *The criteria which define final salvation depend on the commitment carried out in economic terms: hunger – eat; thirst – drink, stranger – shelter, nakedness – clothing, prison – visit (Mt. 25:31ff)*

3. CONCLUSIONS

- . *Re-read revelation with the perspective of the administration of the household to accentuate the norms by which God's plan is achieved through economic [activities]*
- . *Re-gather the experience of God that is being lived by those who are excluded from [the benefits of] globalization so that it affects this essential theology*
- . *Systematize the “theo-logos” experiences that are not known so that they may be shared in the ecumenical circle*
- . *Support economic actions as well from the perspective of revelation in tune with the expressions of faith as lived by the victims of globalization*
- . *Encourage ecumenical liturgical celebrations where we can share faith as lived in its economic dimensions*