

THE HOLY SPIRIT AND THE SPIRIT OF GLOBALIZATION

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Introduction

Our proposal in this paper is to discuss the relationship between mission and globalization focusing on three main points:

First: A radical critique of the Western ethos and globalization:

The Western ethos developed tendencies for to consider its own way of life as the major historic center for the creation of values. It considers its ethos superior to any other creative center. This is clearly observed in the scope of its main policies. Such ethos, however, has low capacity for tolerating or respecting other civilizations or cultures and even lesser capacity for solidarity in spite of its Christian matrix. A theological renewal, in its core, depends on our capacity to be critical of this ethos. We acknowledge symptoms that the free market paradigm exhausted its acceptable possibilities and became ^a the major threat for a possible world ethics.

We agree with those who affirm the need of a planetary ethics (as maintained by Kung, Apel, Boff, Jonas, etc.) The Western civilization became dependent of its main creation to produce goods, namely, a special kind of market known as "free" market, which is the most important mechanism for our world ethos and at same time a contradiction for a concrete planetary ethics.

Second: The new understanding of Theology and mission through the work of the Holy Spirit, as the creator of new relationships in history and our guide for experiencing God (as Luke's perspective)

Luke and Acts are the texts in the New Testament that refer more intensively and extensively to the work of the Holy Spirit. For Luke, the Spirit of God is the connecting thread through different epochs of a theology of history (Conzelmann, Culmann, Comblin). The action of the Spirit appears as the missionary link throughout history: during creation, prophet's mission, Jesus work, and Church's mission.

Accordingly:

- a) The Holy Spirit in Luke makes relative any pure Christ centric or God centric approaches in Theology or in history;

- b) The missionary vision, from the beginning, is always animated and dependent on the Holy Spirit's action;
- c) The Spirit is the basis for a concrete catholicity and the main reference for inter-religious dialogue, as a common experience in all cultures, putting down many sorts of cultural barriers, racial walls, totalitarian powers, economic injustices.

Third: The discussion of the implications for mission in a globalized world:

We need a review of the historical perspective on missions, and to take into account the perspective of the other, its culture, and its capacity for understanding of the gospel in its cultural ~~matrix~~ ^{roots}. The necessity of a better understanding the inter-religious dialogue as a historical experience of the New Testament should also be considered in order to create new modes of biblical comprehension and international solidarity. ~~Western societies must develop new ways to live together with multiple centers of power (cultural, ecological, social, political, economic).~~

1. Globalization and the free market

We can initiate by asking about the universal element that actualizes globalization. The idea of a universal civilization is very ancient. We find it in the Greek philosophy and in the Bible. Many powers tried, in the past, to unify the world under one head (Alexander, the Great, for example). Today the phenomena is much more complex than the capacity of any military power or ideological supremacy could suggest.

Some authors tried to explain the outbreak of globalization in terms of:

- a) An *Historical Epoch* after the two World Wars and at the end of the Cold War, events that prepared the *hegemony of American politics*;
- b) An *Economic Phenomena* which transformed the market economy in the main factor for the future of humanity;
- c) A *Technological and Social Reengineering* that makes the world problems technical problems.

Globalization is a big word and to use it we need to qualify its nature. Many adjectives could be added. I work with the hypothesis that the *free market economy* is the ~~matrix for~~ the present

formative power of

mode of globalization, and not the other indicated alternatives.

Despite all possibilities that could be the rationale of globalization, free market power, its praxis and ideology, is a modern invention. This means that market has to be qualified by culture and civilization and cannot be taken as a *natural* frame for our life. It is a marvelous invention, the most productive one, and the most dangerous idea of our Western society.

The heart of globalization is the free market. Free market was clearly described for the first time by Adam Smith in the 18th. Century: According to Adam Smith, the market is the basis for human relationships. The free market was described as a generative order mechanism with splendid capacity to maintain human relations under control. This control is the genius of the market itself. The free market has a feedback capacity to rearrange human relations redirecting it, even with vicious character, to accomplish the divine goal of history (that is, the market has capacity of an auto regulative processe).

"Free" means essentially that capital and goods can flow beyond national limits without any special restriction (protection). It is obvious that free trade has a tendency to move capital from the less developed countries to the more developed countries (affluence). This results that, as a whole, the growing gap between rich and poor is a logic law of the free market mechanism. This is a huge unjust mark of this mechanism.

Therefore, we refer to globalization here as a free market globalization in its concrete form (not only a cultural, philosophic or religious universalism). We understand globalization, in its present form, as a final product of the free market economy. The domino effects includes the liberalization and deregulation of markets, privatization, the increasing absence of the state and its welfare functions, diffusion of technologies and world wide distribution of products according to the capacities of the local markets.

New technology is one of the pillars cause for economic growth. Others pillars are the financial system, capital concentration and capacity for investment, and market control. These factors and their policies are leaded and controlled by few nations. They are decisive in dividing the world in affluent (*affluere*, where the abundance is flowing to, where things converge) and poor societies (*effluent* societies, from *effluere*, where things move away from).

Actually this process makes globalization a polarized issue. The polarization between economies attracting richness and poor economies, which cannot be affluent, actually enlarges the enormous gap between rich and poor. The question is more critical because the participation in international decisions and policies are entirely controlled by the rich pole of such a globalized society.

Democracy and globalization, as we know them today, are inventions founded on market ideology. Today, to be democratic is to be favorable to free market. Friedrich A. Hayek, Nobel Prize on Economy (1974), one of the great builders of the new market ideology, defended this confusion between democracy and free market ideology and asserts that democracy is possible where the free game of the market occurs.¹ The market's game cannot have laws more favorable to any specific group. Political decisions are subsidiary to the whole by policies of the free market. Free market and democracy became correlate concepts. Market became the powerful force regulating all main social relations. Inequality, unacceptable in theory, becomes necessary for augmenting the rate profits that gave to Western society better conditions for the most part of population. Hayek accuses socialist economy for ~~of~~ intervening in the free market to favor only a special group of society. According Hayek no theory is better than the market wisdom. He also argues for policies that do not favor any group at all. But he is not explicit about the unjust place among the participants in the game and power capacity of poor nations to decide on world policies. This would imply full information to all the participants, equilibrium in the purchasing power, and fair policies achieved by consensus for all nations. In reality, this is the problem with Hayek's theories; "free" market does not exist naturally as the basis for human relations and there is no hand of God improving, even relatively, the average standards of life. The free market machine, as the most efficient invention of capitalism, has attractiveness for those in the affluent pole of society. Its attractiveness in the affluent center eludes the barbaric consequences for the periphery. But the limits of capitalism are the capitalism itself and its contradictions that can be described as dilemmas for humanity today. The global tensions in world economy are becoming unbearable to many nations and to the poor. Such dilemmas remember us some of the Marxist analysis apparently overcome by the market ideology. We will refer to some specific dilemmas we have to face today.

Economy as science presents a unity. This unity is reinforced by some ideological claim that sanctifies or makes divine its essential nature. Economy is so vitally rooted in our life that it can easily slide into forms of divinity claiming awe and respect for its principles.

¹See, for example, *Democracia, justicia y socialismo*, Madrid, Union Editorial, 1977.

Market 'monotheism' implies a god that establishes an order for human relations based on autoregulatory and autogenerative system. So the market would be in a very real and concrete sense the invisible hand of God. Harvey Cox remarked: "the lexicon of The Wall Street Journal and the business section of Time and Newsweek turned out to bear a striking resemblance to Genesis, The Epistle to the Romans, and Saint Augustine's City of God. Behind descriptions of market reforms... I gradually made out the pieces of a grand narrative about the meaning of human history, why things had gone wrong, and how put them weight. Theologians call these myths of origin, legends of the fall, and doctrines of sin and redemption. ... [And, at the end, the coming of] salvation through the advent of free market..."² Market economy has its own theodicy and a rigorous monotheism, a god with qualities making meager the Christian God. Market does not accept heresies. Differences are accepted as long as the game is entirely assumed. For those who play the game there are two possibilities: to continue in the game or to be wiped out by it.

Chomsky declared in a debate on American World Politics: "International politics is conceived in USA to maintain and develop the possibilities of the open society to the expansion and investments of American enterprises and to open markets in favorable conditions to capital transfer. Actually the open society is the society open to economic penetration and political control of the USA." This consecrates the view of the American statesman Alexander Hamilton: "The absolute freedom of the market, giving the power to the financial oligarchy, will assure the hegemonic power of the USA."³

2. Globalization and Western ethos

After some decades of globalization (in the indicated sense) we have some questions to answer. The end of the welfare state is the end of the institution that held the responsibility to provide social equilibrium and economic justice. Do globalization and market economy cover the space left? Why is the gap between rich and poor growing so fast? Why is nature under threat of collapse? If it is true that the world wealth had an immense increase, why do we have continents starving and nations knowing experiences of ruin as never seen before?

² Cox, H. "The Market as God" in *The Atlantic Monthly*, March 1999, p. 18.

³ Cf Garaudy's Conference in the opening session of the OMC Meeting, in Seattle, and published in www.philosophie.org/download.html

We can answer only by pointing to structural features that work to remunerate capital according to laws of the market.

Let me repeat what I mentioned earlier: neo-liberalism is not the natural human condition, it is not supernatural, and it can be challenged and replaced because its own failures will require this. We have to be ready with alternate policies that restore power to communities and democratic States while working to institute democracy, the rule of law and of fair distribution at the international level. Business and the market have their place, but this place cannot occupy the entire sphere of human existence. Human existence, society and culture are satellites of the free market. We need to talk about ethics in the sphere of the market. Hayek declared that no nation and no state should interfere in the market forces because nobody has sufficient knowledge; only God has sufficient knowledge to do that. "The current thinking assigns to the Market a wisdom that in the past only the gods have known. It knows our deepest secrets and darkest desires."⁴ The "blessed machine" influences us to accept the laws of the market in analogy with the laws of nature or the laws of God. In every relationship, Hayek argues, there will be a sacrificed part. The auto-regulative equilibrium must function by itself. Without the free market the human beings cannot be free. The ideology of the market, however, is in contradiction with an ethics of responsibility.

The need of an ethics and new types of solidarity and world management, as understood by men like Hans Küng, Moltmann or Apel, must be present in our agenda.

Market is not a capitalistic invention. It is part of man's historical experience. But the free market and globalization are, in its present form, a capitalistic invention. We are in search of a new world ethos and a new world ethos will be possible only by a radical critique of the world we live in. Apel wrote: "It seems clear to me that by the concept of primordial co-responsibility of every possible discourse-partner, we have found that transcendental basic conception that is capable to respond to the novel demand of taking over responsibility for the effects and side-effects of collective actions and activities, a demand that constitutes the core of a global or planetary macro ethics. But the primordial co-responsibility, which, so to speak, constitutes the transcendental-pragmatic commitment of every possible arguer as discourse... Finally, I suggest, the institution (or social system) of market economy must be understood and (critically) appreciated from the point of view of a discourse ethics as well. For, just as we have to admit, in the case of the constitutional state under law, that a system of power provides the sanctions for putting through juridical norms, in order to ensure the protection of people against

⁴Cox, H. "The Market as God" in *The Atlantic Monthly*, March 1999, p. 20.

strategical violence, so we have to admit, in the case of market economy, it seems to me, that strategical interaction in the sense of competition and striving for profit is released and even supported, although at the same time regulated from outside, by a system of juridical norms, in order to facilitate the most efficient supply of material goods to people within a system of exchange between producers and consumers."

"However, also in this case, the perspective of discourse ethics has to ensure that a long-term regulative principle has to control the framework conditions and the effects of the system of market economy on a global scale. This implies a critical awareness of the fact that the system of completely liberalized market economy may be a guarantee for the most efficient supply of material goods to people as consumers only under the - idealized - presupposition that human beings as subjects of vital needs, (in German: "Bedürfnisse") were identical with the subjects of economically relevant demands (in German: "Bedarf" as "Nachfrage"). Otherwise it could happen that the rules of the game of a maximally efficient market economy lead to a progressive exclusion of parts of the virtual consumers - e.g. the poor without market or exchange power - from all vitally needed supply."⁵

The globalization mechanism functions in a vertical way. As Milton Santos thinks we have meta-agents of the system that are not in position to control the horizontal effects. Decisions are taken by few powerful centers. The dilemmas arise in the conflicts at the level of horizontal relationships.

We need, I do believe, a different conception of global justice. Only a "plural centers of power" can do justice to particularities and afford a common structural basis to the world. What does it mean "world order"? It means world market economy security sponsored by OTAN, Pentagon, Davos (the eight biggest countries), UNF, World Bank, etc. "World Order" means the world imperialistically dominated. It is significant that only the richest countries of the world have capacity for decisions, which implies that worldwide financial and economics policies have no participation of the poorest nations. It appears to me that the nations, which are championing market economy, must preserve its destiny in realizing God's design for the world through the divine "blessed" mechanism.

A universal ethic is possible only if we realize that the free market mechanism is false. And that must be controlled by a concert of nations

⁵ Apel, Karl Otto, "Globalization and the Need for Universal Ethics", Conference read in the Unesco's event on "Universal Ethics" (Paris, 1997) This event had contributions of H. Küng and K.O. Apel among others. Apel's conference was published in a number of periodicals including European Journal of Social Theory, Vol. 3, Issue 2, May 2000.

and limited by ethical principles that consider people, nations, and natural world human responsibility. We need to realize that the logic of the market, as viewed by A. Smith, is false: it is not true that the private interests will be transformed in social welfare by an auto regulative market. "At the dawn of the industrial revolution, writes A. de Sherbinin, two centuries ago, when Adam Smith wrote *The Wealth of Nations*, markets were primarily local. ...[Today] Capital is free to go wherever labor is cheapest and environmental regulations most lax. This is the essence of economic globalization. The global economy knows few boundaries, and the corporations and interests that benefit from economic expansion are rapidly seeking to knock down the few barriers to trade and to the movement of capital that remain."⁶

The universal power of the free market increased geometrically the good and bad effects of the process. The bad effects produce victims that must be sacrificed in order to save the desirable effects. René Girard is correct in pointing that the sacrificial mechanism of religion turned out in the sacrificial mechanism of the free market economy. To understand the mechanism of the system in the Girard's perspective is to understand that victimization of the poor is caused by a *mimetic capitalism*; mimetic capitalism is competition to death, a Darwinian form of survival of the fittest, and a new mode of victimization. This is evident at the end of the chain (outside economies) where capitalism shows its real face.

The suffering victims of the market are to be viewed in the core rationale of the system and as an ethical question. How much important is the ethical cost of the system of massive violation of human rights? How important is the violent machine in producing violence in our world? Is it possible to combine a violent world order with peace in local levels? Is not the event of September 11 a bad effect of this World Order?

The cynicism of the open society is that it acquires religious connotations to support the unfair structures as a mechanism treated with sacred laws. The contradictions therefore drag us to dilemmas which are not only technical dilemmas.

We can mention as examples three dilemmas:

1. "The Amazonian Dilemma"

Is ecological sustainability possible if it follows the terms of free market economy in an area as the tropical forest? What is interesting for the market is destructive for the forest. What is interesting for the forest is against the interest of the market. And what is interesting for local culture is not enough to make the region so

⁶ Sherbinin, Alex de. "Two Threats to global Security" in *People and their Planet*, New York, St. Martin Press, 1999, p. 238.

interesting for the market. The sustainability, within the free market economy, reaches the point of contradiction in this tropical forest, the greatest forest of the earth, vital for the earth "salvation". The interdependent matrix of global economics allows such changes to respect the specific elements of the problem?

2. "The planetary suicide dilemma"

The National Council of Churches sent an Open Letter on "Energy Conservation and God's Creation". The Letter is full of ethical considerations about the future of the planet as God's creation and statements on justice and salvation. It is said, for example, "The prophet Micah says 'what does the Lord require of you but to do justice, and to love kindness, and walk humbly with your God' (Micah 6:8). The gifts of God's creation must be shared fairly among God's children. Energy policy must be an instrument of social and economic justice here and abroad. The first beneficiaries of a new energy policy should be "the least among us," the poor, the vulnerable, and the sick to whom we can provide assistance with high energy bills, inexpensive mobility through expanded mass transit, cleaner air by reducing pollution from power plants, and lower gasoline prices through strict monitoring of oil companies for price-gouging. Energy conservation is justice for all peoples and nations." But it gives up the justice claim when recommends precaution and prudence that would make the defenders of the market's wisdom very proud: "There is no single solution to the present energy challenge. We do not have to sacrifice economic security to assure environmental health", says the document. Between the laws of the market (that means economic security for some economies) and the nature security, the second must be sacrificed. Economical analysis points to the dilemma between the collapse of nature and the collapse of the system. Is sustainable economy possible in the present or in the next stage of the free market economy? Can we hope for a technical solution for a sustainable living?

3. The impoverishment and enrichment dilemma.

The poor of the free market and globalized times is not the same poor of other periods. I quote an important voice in this point: "The poor are locked in poverty largely because the rich control the world's markets, resource flows, prices, and finance. But they are aware of one another. Modern communications and tourism bring the luxury of the rich before the eyes of the poor, and the latter no long accept these disparities with patience or as a part of some natural historical

order."⁷ We need not to refer again to the numbers of wealth and consumption make public by the Human Development Report. It is sufficient to mention that the 5% of the richest in the world have more than 83% of the world wealth and the 5% of the poorest have only 1.4% of the world wealth. However 74% of natural resources are in the poor countries but only 20% of privileged people of the world have access to the industrial supplies and revenues originated by such resources. World criminality is growing under the cynicism of the market as a normal social function much more than a deviation of behavior. The free market economists have no sign of hope for the poor nations except that sacrifice is a necessity to enter in the Kingdom of the Market.

The Holy Spirit

3. Rethinking mission: Mission and global world

The spirit of the global world seen through the critique of the Western ethos is the spirit of the free market. The market forces shape the ethos. The spirit of the global world puts church itself in another kind of dilemma. Traditional churches are in difficulties to answer the tremendous transformations we are living. The new churches, born inside of the spirit of the market economy, in the most of times, have not sufficient distance to be critical of its ethos. Church, in its traditional or new expressions, experiences a kind of weakness in face of this dilemma. In the other side, important issues for Theology today are discussed without touching the life of the church. Classical and enlightened theology of modernity did not perceive the Holy Spirit as the *dynamis* of the church in the world. We have some theologians warning about the necessity to change our paradigm. Theologians like Moltmann, Pannenberg, Comblin, argue for a displacement of our theological attunement. As the Patriarch Athenagoras wrote: "Without the Holy Spirit God is far away, Christ remains a figure of the past, the Gospel a dead letter, the Church a mere organization, authority a means to exercise power, mission a propaganda machine, worship becomes outdated and morality the action of slaves."

We need a better understanding of the work of the Holy Spirit. Our theology must be much more pneumatological than classical theology suggests. "We have simply to reverse the order in which commonly we think of the Son and Spirit in the world. Commonly we think of God first sending the Son, and of the Spirit being sent in that context, to bring to completion the work of the Son. The thesis says that, on the contrary, God first sent the Spirit, and then sent the Son in the context of the Spirit's mission, to bring to completion."⁸

⁷ IUCN, the World Conservation Union, World Wide Fund for Nature and United Nations Environment Programme, *Caring the Earth: A Strategy for Sustainable Living*, Gland-Switzerland, IUCN, 1991, p. 43.

⁸ Smith Susan, of the Catholic Institute of New Zealand, in a paper presented in the 1st AMZANS Conference, November 2002; Bevans, Stephen B., "God Inside Out",

In this way we can understand why is Moltmann looking for inspiration in parts of Wesleyan tradition: he is progressively moving towards a theology of the third article of religion, a theology of the Spirit. "In the last fifteen years Moltmann has turned increasingly toward a theology of the third article, one that enables him to speak, not just of Jesus Christ the Son of God who stands over against creation, but also of the Spirit of Christ who encompasses creation in the horror of the cross and in the hope of the resurrection. By entering into the debate through conversation with Moltmann, the Wesleyan tradition could come to a better understanding of the challenges facing the development of a theology featuring its own most basic concern, Christian perfection. What indeed has Jürgen Moltmann to do with John Wesley? Much, indeed. By entering into conversation and debate with the theology of Moltmann, I submit, we in the Wesleyan tradition can come to better comprehend and express our own unique concerns. Moltmann may not have all the right answers, but he has something more important, the right questions, the very questions that have been the impetus for Wesleyan theology from its very beginning."⁹

The theology of the Spirit in the perspective of the books Luke and Acts is central for the new formulation. The Holy Spirit appears as the divine force breaking cultural barriers, social prejudices, economic injustice, sex or age chauvinism, and working for a new kind

International Bulletin Missionary of Misionary Research, 22/23, July 1998. See also, Taylor, John V., *The Go-Between God: The Holy Spirit and the Christian Mission*. London: S.C.M. Press, 1972.

⁹ See, for example, the article of D. L. Dabney on "Jürgen Moltmann and John Wesley's Third Article Theology" Edited by Wesley Center for Applied Theology, 2000, webadmin@wesley.nnu.edu: "To place John Wesley on the horizon of western theology as it is defined by these two trajectories is both to illustrate the central dilemma of the western tradition and to illuminate Wesley's own unique theological trajectory. The dilemma of the western tradition is the result of the clash of the two theological tendencies which dominate it. The one can be helpfully defined as a theology of the first article of the creed, a theology of creation which takes as its chief concern the potentialities and actions of the creature as it seeks to ascend to its Creator. The other can be defined as a theology of the second article of the creed, a theology of redemption that emphasizes the sovereign, electing, gracious will of the Redeemer who in the person of the Son Jesus Christ descends to the world to achieve reconciliation between the human and the Divine. The dilemma is the conflicting "logic" of each trajectory, leading them to champion either the creature at the expense of the Creator or the Redeemer at the expense of the redeemed, either the potentiality and act of humanity to the detriment of the activity of Divinity or the electing and saving grace of God to the detriment of the works of human beings." See also Dabney's "The Advent of the Spirit: The Turn to Pneumatology in the Theology of Jürgen Moltmann," *Asbury Theological Journal* 48 (1993), 81- 107.

of catholicity of faith. Luke emphasizes the concern of Jesus for women, tax collectors, and others regarded as sinners on the margins of society. He has an interest in the gap between riches and poors (Lk 1:46-55; 2:29-32; 1:68-79). Luke has set the story of Jesus as a completion of the Spirit in the World as the prophets were the preparation for Christ. The completion of the Spirit in Jesus was the preparation for the church's mission and the presence of the Holy Spirit in the world (Acts). The word of the Lord, trough the guidance of the Spirit, acquired relevance to others cultures, from Galilee to the Greek world, and from the Greek world to the Roman world (Acts 28:31). The Spirit is the historical dynamic of the presence of God from creation to the inspired prophets, from prophets to Christ, and from Christ to the Church.

The Spirit empowers the prophets, Jesus, and the Church in history (cf. Luke 1:35; 3:21; 4:1; 4:18-19, etc.) as an alternative to a Christ centric model. The Spirit encourages new forms of inclusiveness and unity of life in creation and history. The Spirit works for the liberation of the world.

Only in the Spirit we have a missionary basis that could help the church face its dilemma in relation to the spirit of the free market. "Only the Holy Spirit will manifest the new expressions of faith for our time"¹⁰ He is the prevailing condition for language and for the experience of church missionary disposition.¹¹ The Spirit's activity becomes the foundation of the church's own missionary nature. If the church is to express its nature, therefore, it needs first to look at to the Spirit's activity.

¹⁰ Comblin, J. *O Espírito Santo e a Libertação*, Petrópolis, Vozes, 1987, p. 26.

¹¹ In this sense, some forgotten books, almost exclusively appropriated by evangelicals, like those written by Stanley Jones from the twenties to the forties, are much more interesting than recent theology of classical and enlightened flavor.