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LDS, Catholic and Secular Perspectives on Development in the Dominican Republic

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LDS, Catholic, and Secular Perspectives on Development
in the Dominican Republic

A Thesis
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of the Requirements for the Degree
Master of Arts

by
Gregory L. Adams
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Gregory L. Adams
CHAPTER 1

TOPIC, METHODOLOGY, AND LITERATURE REVIEW

INTRODUCTION

Humanity views development from many different perspectives. Religious theologies and secular\(^1\) philosophies disagree concerning both the nature of growth and the end toward which humanity should travel. However, in general, development implies a form of progress toward a desired end.

The desire to help others improve themselves and their situation surfaces and flourishes as one becomes aware of the indigent circumstances of the poor throughout the world. When images of emaciated children in compacted, filthy shantytowns invade the serene confines of the well fed and the fortunate, sympathy\(^2\) with the poor awakens. If not suppressed, strong feelings allow those with means to imagine the unfortunate plight of the poor and to experience to some degree their pain and frustration. As sympathy increases, the strong can augment their desire to free humanity

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\(^1\) Throughout the thesis, the term "secular" refers to Western secular thought in general and secularism from the United States in particular.

\(^2\) The usage of the term "sympathy" in this thesis follows Adam Smith's definition found in Adam Smith, The Theory of Moral Sentiments (New York: Oxford University Press, 1976), i.i.1.3.
from the chains of poverty and from the impediments of personal growth.

This thesis concentrates on worldviews that differ in their attempt to propel humanity, or the universe, toward a better existence. Specifically, it examines a total of six disparate perspectives and focuses them on the Dominican Republic. These views include those from the LDS\(^3\) and the Catholic churches as well as perspectives of Analytical Scientists, Conceptual Theorists, Conceptual Humanists, and Particular Humanists.\(^4\)

The diverse nature of human opinion and experience frustrate the possibility of a clean, quick, and universal cure for human suffering. The problems of humanity vary widely and can be unique to time and space. However, the entire gamut of adversity falls within two major realms of human existence: the spiritual and the physical.

Secular beliefs, arising from human minds rather than descending from divine will, focus on enriching the physical world through improved structures and more efficient distribution of items such as food and medicine. Catholic and LDS worldviews, however, envision a God that teaches humanity how to improve itself in a realm beyond, but not excluding the material world. Catholic and LDS denominations subsume secular interests in the physical well being of humanity, including these interests within a larger spiritual realm. Spiritual priorities include better relationships

\(^3\)In this thesis, I will refer to The Church of Jesus Christ of Latter-day Saints as the LDS church.

\(^4\)The four secular perspectives will be explained in detail in chapter 3.
with God as well as other matters of faith, testimony, and morals. Temporal realities are vital keys that can unlock spiritual growth. Humanitarian efforts can improve the temporal well-being of the poor, thus making avenues of spiritual development more easily accessible.

THE DOMINICAN REPUBLIC

The Dominican Republic occupies the eastern two-thirds of Hispaniola, the second largest island in the Caribbean Sea. As a mixture of many races, the Dominicans have endured a long history of violence, revolving-door governments, extreme poverty, and governmental corruption. Out of the turmoil, a few elite have risen to rule millions of impoverished Dominicans who are powerless to improve their situation.

Each of the six traditions have acted differently to improve the lot of the Dominican people. Millions of dollars and thousands of men and women have flowed in and out of the country in various efforts to alter the infrastructure, overthrow governments, feed the people, convert souls, etc. These undertakings have yielded mixed results, and most Dominicans remain a destitute but religious people.

The Catholic and Analytical Scientist traditions have dominated most of Dominican history. However, many non-Catholic Christian denominations, including the LDS church, have established an increasingly strong presence in the country. Since 1978, the LDS church has grown rapidly, baptizing close to 50,000 people, or .71% of the population. In addition, secular
development efforts have begun to work beyond the paradigm of the Analytical Scientist, centering their efforts in humanity or in systems in addition to concern over a few select variables.

The Analytical Scientist\(^5\) tends to view progress analytically with measurements grouping people and their characteristics into broad categories. Such measurements have value and explain trends that are readily observable over time. However, group averages screen individual peculiarities and local quirks. In addition, the Analytical Scientist views the human being as just another element or system in the universe. The other three secular traditions have reacted strongly against the various elements of the impersonal, detailed manner in which Analytical Scientists work.

Every notable secular measure\(^6\) suggests that Dominicans are less developed than citizens of almost all but most African nations. Catholics and Latter-day Saints also believe that Dominicans live temporally undeveloped lives. However, the Catholic and LDS denominations claim that the temporally poor may be spiritually rich, even though temporal opportunities often provide avenues for spiritual growth. In these two Christian denominations, the importance of spiritual growth ultimately outweighs any temporal concerns.

Even though many scientists and social scientists profess religious

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\(^{5}\)The Analytical Scientist perspective will be examined in more detail in chapter 3.

\(^{6}\)These include GNP, literacy rate, and other statistics which will be discussed later.
beliefs, their professional associations normally do not allow them to explain phenomena in spiritual terms. Leaders of the Catholic and the LDS churches claim that secular measurements and analysis bypass important spiritual realities and assert that both God and a spiritual world exist beyond the purview of modern science. Millions of Christians profess to have received individual evidences witnessing the reality of another realm.

Despite the ultimate importance of the spirit, Catholics and Latter-day Saints also believe that the temporal world is important. Therefore, they incorporate secular theories into religious practice as long as the theories do not conflict with essential doctrines. In summary, religious denominations gauge both spiritual and temporal growth whereas the secular world concerns itself primarily with temporal phenomena.

**METHODOLOGY**

This thesis explores each of the six worldviews and how people within those worldviews would view development in the Dominican Republic. The religious chapters (2,4) examine religious doctrine and break down the main topic into three questions: what is development?; what general structure has God instituted to further development?; and, how successful have God’s human institutions been in promoting development?

Secular philosophy begins from the bottom-up rather than from the top-down, so a God has not instituted a secular structure to further a particular kind of development. Thus, chapter 3 begins at the bottom with C.G.
Jung's widely used secular model of psychological types and Mitroff and Kilmann's extension to four scientific typologies. This thesis then details each view of humanity and provides an example of each kind of science along with related statements pertaining to each. Finally, the Dominican Republic is examined through the lens of each typology.

In each of the next three chapters, I rely on "official" sources to illustrate the worldviews. In the Catholic and LDS churches, essential knowledge and structures emanate from the top-down to the individual members. The doctrines of each church proclaim that eternal laws exist and God has called their particular church to transmit knowledge of the eternal laws and essential procedures down to the rank and file. Therefore, documents written from higher sources generally have greater authority.

The Analytic Scientist accepts "proven" theories. That is, the secular world accepts human explanations of causal relationships that seem to explain best the universal laws that scientists assume exist. If a theory explains more completely the behavior of observable phenomena than any other theory, then generally, scientists accept it. This thesis uses the most accepted theories to describe the secular view of humanity and development.\(^7\)

However, to the non-Analytical Scientist, secular perspectives do not


\(^8\)These include the big bang theory, the theory of evolution, etc.
necessarily subscribe to or honor "proven" theories. The Theorists see reality in holistic terms where detail and observation can play tricks, and the Humanists emphasize the importance of humanity over impartial knowledge.

To explore each perspective as it relates to development in the Dominican Republic, I rely on history books, of which there are many. The next section briefly describes the best sources I have found. In addition to learning history through these sources, I am also part of Dominican history, spending two years as a LDS missionary during the formative years of the LDS church in the Dominican Republic.

DEVELOPMENT HISTORY AND LITERATURE REVIEW

In Latin America, two major traditions have shaped development theory: Catholic and the Analytical Scientist. Recently, other traditions have entered Latin America in force and have introduced their own forms of development.

Catholic Literature and Councils Before Vatican II

In the Catholic worldview, people develop as they obey Christ, and full development is life with God. The Catholic church grounds this perception of development in the Bible, a collection of writings and witnesses of Jesus Christ. Tradition forms the secondary tier of Catholic theology. Generally, tradition consists of non-Biblical Catholic procedures and beliefs which the leadership has approved. The foundations of tradition consists of
ecumenical council decrees⁸ and Papal pronouncements.¹⁰

Before the nineteenth century, tradition normally addressed matters of faith, morals, punishments, and structures. However, recent Papal statements have incorporated the temporal world more fully into Catholic theology. In 1891, Pope Leo XIII wrote *Rerum Novarum*,¹¹ which addressed the physical welfare of the poor. Subsequent Popes including Pius XI, Pius XII, and John XXIII¹² emphasized the importance of the temporal realm and the church’s responsibility to seek out the poor. From 1962-1965, Catholic bishops met in Vatican II to formalize these concerns into policy. Subsequent councils of Latin American bishops (CELAM) met at Medellín, Columbia, Puebla, Mexico, and Santo Domingo, Dominican Republic¹³ to interpret the policies of Vatican II for Latin America.


¹²Pius XI, Pius XII, and John XXIII wrote *Quadragesimo Anno, Quintesimo Anno*, and *Mater et Magistra*, respectively. Each document was issued on an anniversary of Rerum Novarum.

¹³The Council of Latin American Bishops (CELAM) met first in Río de Janeiro, Brazil. The conferences at Medellín, Puebla, and Santo Domingo were the second, third, and fourth major meetings of Latin American bishops.
LDS Literature

The Church of Jesus Christ of Latter-day Saints teaches that spiritual development transforms people to become more like God. In addition to the Bible, three other canonical books form the basis of the Mormon view of development: *The Book of Mormon—Another Testament of Christ*, *the Pearl of Great Price*, and *the Doctrine and Covenants*. Official Statements of the First Presidency also define the development process that leads people to become more like God.

The church has emphasized that all temporal matters are a subset of the spiritual realm. Full progress includes living in a society where politics, economics, and all other human fields merge under the umbrella of LDS doctrine.

Secular Theories—Modernization, Dependency, and Liberation Theology

Following World War II, modernization theory became the first paradigm under which the United States hoped to help foreign countries. Modernization theory asserted that societies evolved monotonically, ever progressing toward the perfect ideal. According to Walt Rostow, underdeveloped nations needed infusions of capital. Sufficient capital would launch a nation from the take-off point and lead that nation unavoidably through stages of increased development to modernity. Under the theory

of modernization, GNP became the most important indicator of progress.

Within the modernization mindset, the United States government and other organizations initiated large-scale projects such as dam building, believing that the benefits of massive projects would trickle down to the poor. Patricia Adams and Lawrence Solomon describe many of the disastrous results of these projects including the displacement of thousands of people from their homes and ways of life. In addition, some large corporations seemed to gain "excessive" profits through the labors of the poor. Penny Lernoux detailed numerous business exploitations that severely affected local peoples in Latin America. Undoubtedly, there were success stories under the theory of modernization. However, Latin Americans began to feel exploited and developed a new theory.

In 1960, the UN Economic Commission for Latin America under the lead of Raul Prebisch formulated dependency theory. Dependency incorporated some of Marxist ideology including the concepts of warfare between the rich and the poor. But dependency theory described the world as a clash between rich and poor nations whereas Marxism described a battle between capital and labor.17

\[\text{\footnotesize 15Patricia Adams and Lawrence Solomon, In the Name of Progress—The Underside of Foreign Development (Toronto: Energy Probe Research Foundation, 1985).}\]


Under dependency theory, rich nations exploited poor nations through infusions of capital. Foreign companies extracted natural resources and returned little to the country. Dependentistas believed that countries must develop their own infrastructure and restrict the flight of capital. Rather than paying foreign countries hefty prices for products made with their own raw goods, poor countries would make their own products (import substitution).

In Latin America, liberation theology followed the rise of the dependency theory and advocated liberating the poor from their misery. Catholic clergy began to divide themselves into two camps either defending or rejecting the more liberal parts of liberation theology. Progressive literature, such as articles in the National Catholic Reporter, praise clerical action that protests governmental abuse and scorns traditional Catholics who believe that the Catholic clergy should maintain their traditional roles. Traditionalist writings normally consist of official documents or publications such as the 1994 Catholic Almanac. These state a general need to help the poor, but normally refrain from criticizing anyone in particular.

Liberation theology has explored the role of the "popular" Catholic

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20 The popular church refers to the church of the people that operates outside the strict guidelines of the Catholic church. In many cases Catholic and African or Indian traditions
church in development. Most Latin Americans are Catholic but rarely attend Mass. The popular church consists of the practices and beliefs of those who do not follow orthodox Church doctrine. Juan Carlos Scannone and Juan Luis Segundo,\textsuperscript{21} represent two polar views in liberation theology. Scannone believes popular religion will aid in development while Segundo believes that popular religion is really negligible in the process of socio-economic transformation: "... the Church would be better off concentrating its energy on the formation of elite groups ... who will spearhead the struggle for liberation."\textsuperscript{22}

Secular Advancements—Technology and New Measurements

In the 1960's and 1970's, scientists began to merge technology and development. The pioneer of these efforts, Norman Borlaug, won a Nobel Prize, in part, for increasing crop yields by introducing new strains of plants. Still under the modernization framework, development officials felt new technology ensured progress. For example, new techniques have yielded higher crop yields. But, technology has also created problems. For example, many poor farmers received equipment that changed the way they farmed. After the equipment broke down, they were unable to purchase new parts and could not effectively return to the old methods of production. In the short term, yields increased. For the long term, the poor lost the ability to 


\textsuperscript{22}Ibid., 101.
feed themselves.

In 1973, U.S. congressional legislation proposed to shift focus from large projects and sophisticated technology to helping the poor meet their "basic needs." However, large-scale projects still dominated efforts for the next few years.

Beginning in the mid-1970’s, development efforts began to concentrate more on equity rather than growth. In 1979, David Morris developed a new measurement, PQLi, which combined literacy rate, infant mortality, and life expectancy into one measure describing the social welfare of a group of people. Another measure, the Lorenz curve24 graphically illustrates income inequity. As experts created new measures, more and more people considered GNP an inadequate measure of development.

In the 1970’s other theories, including IPE and World systems became popular. According to Jan Knippers Black, IPE, or International Political Economy "seek[s] to explain variation in class strength and behavior through comparative studies of agrarian productions systems, industrial infrastructure, timing of development, and position in the world political economy."25 In World systems theory, Immanuel Wallerstein segments the

23For more on recent "basic needs" philosophy, see Gerhard Schaefer, ed., Basic Human Needs—An Interdisciplinary and International View (New York: Peter Law, 1992).

24The Lorenz Curve graphically measures illustrates income distribution and bulges out as distribution is less equitable.

25International Political Economy constitutes a middle ground between modernization and dependency theories. See Black, 29,30.
world economy into financial core, semi-peripheral, and peripheral classes. Each core is a financial group or industry which exploits the people in the periphery. Each periphery, in turn becomes a smaller core. "The farther one lives from such a center [core], the slower the trickle-down of its wealth."26 Despite these theories, development officials, in general, sought smaller scale projects that would directly improve the lot of the poor.

In the 1980's and 1990's, many experts began to critically examine what actually happens as a result of development efforts. Robert Chambers27 and Jan Knippers Black28 described how paradoxes, politics, and self-aggrandizement plagued many development efforts. Foreign experts would not listen to the local people and worked to accomplish a set agenda. Many projects have actually enriched the elite poor29 while driving the destitute down into deeper poverty.

Recent Theory

In 1987, the World Commission on Environment and Development—the

26 Black, 29, 42.


28 Black.

29 Robert Chambers uses the terms "elite poor" and "very poor" to distinguish between the powerful landed peasants and those who have virtually nothing.
Brundtland commission\textsuperscript{30}—accepted a new paradigm under which to work: sustainable development. Simply stated, sustainable development is development that lasts. Those who subscribe to the theory of sustainable development believe that previous theories ignored the environment and other concerns while concentrating on economics. Within the sustainable development framework, environmental degradation undermines lasting development.

Sandra Postel sought new measurements that would consider both the economy and the environment. In recent years, business has used present value analysis as the basis of evaluating cash flows. Present value analysis assumes that present cash flows are more valuable than future flows. Since environmental concerns are long-term, future devastation and depletion discounted to the present do not significantly effect the bottom line. Postel suggested using measures such as ISEW,\textsuperscript{31} which considers air and water pollution, cropland and wetland losses, and other forms of environmental damage.

Today, as always, there is disagreement in secular development theory. However, emphasis seems to center on environmental preservation, small

\textsuperscript{30}The World Commission of Environment and Development (the Brundtland Commission) believe that “the idea of sustaining the earth has proved a powerful metaphor in raising public awareness and focusing on the need for better environmental stewardship. World Development 1992—Development and the Environment (Oxford: Oxford University Press, 1992), 8.

\textsuperscript{31}ISEW combines a complex mixture of environmental and social indicators including resource depletion and human consumption. The usefulness of ISEW is discussed in chapter 3.
scale projects focused directly on the poor, and involving the local people in development policy creation and implementation.

**Dominican History**

The Catholic clergy wrote most of the primary sources of early "Dominican" history. Bartolomé de las Casas wrote *The Devastation of the Indies*,\(^{32}\) describing the cruelty displayed by the original colonists. Later in the colonial period, Álvarez Abréu and other clergymen wrote concerning the conditions of hospitals, schools, and churches among other things.\(^{33}\)

Jan Knippers Black, Ian Bell\(^{34}\) and others have summarized Catholic and other primary documents and written histories on the Dominican Republic. These usually dedicate most of the pages for secular concerns and minimize Catholic involvement. *Cinco Siglos de la Iglesia Dominicana* and *La Primada de América en los Días de la Colonia*\(^{35}\) fill the gap and contain various secular and religious data collected throughout the history of the island.

The LDS church entered the Dominican Republic in 1978. Very little has been written concerning the church’s activities there. I lived there nearly


\(^{35}\)Antonio Camilo González, pbro., *La Primada de América en los días de la Colonia* (Bogota: Consejo Episcopal Latinoamericano, 1987).
two years as a missionary and rely heavily on my own experiences and
knowledge in this thesis. In addition, I have spoken to other missionaries,
mission presidents, and the director over Latin America of the LDS
department of welfare and humanitarian services. I also have access to the
dedicator prayer offered by Russell M. Ballard in 1981 and a brief two page
summary of Dominican church activity written by Bruce Van Orden.\footnote{36}

Finally, the LDS church produces an Almanac every one or two years which
lists statistics relative to all countries including the Dominican Republic.

People from each of the six perspective claim to provide better avenues
of opportunity toward development. However, each tradition views "better,"
or more developed, differently. Programs and policies, normally designed to
align with an organization’s view of development, also differ among
traditions.

The most recent literature\footnote{37} frequently ridicules previous development
efforts, emphasizing the negatives rather than the positives. While many
points proposed within the literature are valid, it is always important to
remember that those in the present possesses hindsight. Surely, future
societies will disparage many of the modern techniques now used.

\footnote{36}{Bruce A. Van Orden, "Caribbean Region", an unpublished copy in my possession. 269-272.}

\footnote{37}{See Adams & Solomon and Chambers.}

17
CONCLUSION

This thesis will explore six worldviews—two religious and four secular. These include perspectives of the LDS and Catholic church as well as four perspectives described by Mitroff and Killman’s extension of C.G. Jung’s psychological types. Through each perspective, this thesis will examine development in the Dominican republic. The thesis will then conclude with Chapter 5 which suggests policies and attitude changes that should be implemented in the near future.
CHAPTER TWO

DOCTRINE AND DEVELOPMENT POLICY: THE CATHOLIC PERSPECTIVE ON DEVELOPMENT IN THE DOMINICAN REPUBLIC

INTRODUCTION

Traditional Roman Catholic theology proclaims a simply phrased yet transcendent end to human development: sharing life with Deity. Since life with God is the end of the development process, Catholics have sought to understand God in this life so that they may be better prepared for the life to come.

In A.D. 425, the Council of Nicea defined the Catholic perception of God: 38 three perfect persons with three interrelated purposes and yet one being with one essence. By tradition, the Credal definition is a fragmentary

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38 The Catholic church recognizes The Council of Nicea as the first ecumenical council of bishops. The creed is as follows: I believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all ages: light of light, very God of very God, begotten, not made, consubstantial with the Father, by Whom all things were made, Who for all men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He arose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father, who with the Father and Son together is worshiped and glorified, and who spoke by the prophets.

I believe in one, holy, catholic, and apostolic church; I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and for the life of the ages to come. See Leo Rosten, Religions of America (New York: Simon & Schuster, 1975), 117.
perception of God, because the human race is incapable of comprehending God's true nature.

To Catholics, the church exists as the vehicle to transport human beings to God. Thus, all structures within the church should promote human development toward Deity.

For over one thousand years, however, Catholics did not realize that the Americas existed. Church structures, while strengthening Europeans, did not benefit the unknown western hemisphere in any way. Thus, when Spanish Catholic Conquistadors, clergy, land-owners, and other colonists mingled with the indigenous Americans, they considered the natives inferior for believing in different and "inferior" theologies to Catholicism. Catholics believed that it was their duty to duplicate and transfer Catholic doctrine and local structures to Hispaniola and Latin America. The church on Hispaniola has grown since and now permeates the lives of virtually every Dominican.

This chapter will develop answers to three questions concerning the church, development, and the Dominican Republic. First, within the Catholic worldview, what is development? Secondly, what general structures does the Catholic church believe God has organized to further development? Lastly, how has the world Catholic leadership promoted development in the Dominican Republic and have these efforts been successful?

Today, a debate rages within the Dominican Catholic church over the effectiveness and fairness of Catholic policies. The debate has evolved from
differences of opinion over recent Papal pronouncements and threatens to undermine development efforts. Liberals believe that church leaders should promote social change. Traditionalists feel that church leaders should concentrate on more spiritual matters. The church now stares at a theological crossroads from two distinct angles.

THE CATHOLIC CHURCH AND DEVELOPMENT

The Goal--Life with the Trinity

Millions of people believe that a man named Jesus Christ preached a gospel, or "good news." Many believe further that Christ’s gospel encapsulated a message of love that can improve people’s lives. Under this conceptual framework, Christ was a great teacher/philosopher who died, but his message has resonated strongly in the lives of millions of people after him.

The Catholic church proclaims that Christ was more than a man and his message contained more than a sermon on love. Jesus Christ was the Son of God, wholly man and wholly God, and came as God to reveal himself to humankind. The New Testament contains accounts of Christ’s mortal life and teachings. In addition, the New Testament testifies that Christ died on the cross, but on the third day was resurrected physically, in adult form. After sojourning on earth among various groups of people, he ascended into heaven to the right hand of his Father.

21
According to the Catholic church, the Nicene Creed solidified the belief that Christ is but one of three persons that constitute the Godhead, or the Trinity of the Father, Son, and Holy Ghost. The creed explained also that the Father, Son, and Holy Ghost together are of one essence\textsuperscript{39} as one God and the most superior being in the universe. As the core of tradition, the Nicene Creed forms the basis of the Catholic view of Deity. God is perfect, omnipotent, and omniscient and exists as the only such being in the universe.

The rational mind cannot comprehend Deity. Catholics consider God the greatest of all mysteries and ultimately unfathomable to any human being. But, as a perfect being, God wants the human race to live in the heavenly city with God. Therefore, God commands men and women to prepare now for eternal life.

\textit{The Process—The Plan of Salvation}

Christ, the self-revelation of God

To make a future meeting with Deity possible and to facilitate the journey in this life, God sent his Son, Jesus Christ, to the earth. Christ is wholly God and wholly man. The Nicene Creed proclaims that he is wholly God because he and the Father are of the same essence. He is the Word or

\textsuperscript{39}The council attributed the Greek term Homousius to God. Homousius denotes “of the same kind of stuff as.” \textit{New Catholic Encyclopedia}, s.v. “Homousius”, by J.M. Carmody.
active force of the Father. Yet, he is wholly man because he took upon himself flesh so that he could reveal God to humankind.

The Catholic church maintains that God wholly revealed himself in the Son as recorded uniquely in the New Testament. That is, Christ, and his apostles, as special eyewitnesses of his earth life, "revealed" all of God that will ever be "revealed" to this world. Ensuing Catholic tradition serves to clarify the "revelation."

The Church

Unfortunately, human beings are unprepared and are unable to receive Christ. Catholics maintain that to prepare humankind, Christ organized a church and left it in its nascent state, and the church has flourished ever since, ever striving to become more perfect. The church is seen as having both a human and divine nature. The divine part remains forever unchangeable. The human part, a modifiable entity, adapts and improves, eventually emerging as a "bride" prepared to share a life with Christ.

The church and its membership strive for a more lucid understanding of the self—revelation of God in Christ. That is, the church and the individual members are on a quest to expand their understanding of God, who is the entire substance of revelation. Those who participate in this quest become more divinized, or more fully developed.
The Plan

The Catholic church believes that Deity, through the Bible, Papal documents, and decrees of the Ecumenical councils has proclaimed the parameters and constraints under which one can develop. Just as the church unfolds gradually, so does knowledge of God's plan, a plan that emanates from heaven.

Catholics do not understand the kingdom where God dwells. Time and space are not relevant "there." Thus, the church claims that "before" the human creation, God alone existed in an unfathomable realm. At the "beginning," God created the earth, humans, and all that we know ex nihilo or from nothing.

The human race performs a cardinal role in God's creation and enacts that role in two realms: the spiritual and the physical. The soul and the body make up the human being. The soul, consisting of spiritual substance, is immortal, while the body, consisting of matter, is corruptible.

Due to the impurity and mediocrity of men and women, there is a void, or partition between God and his creations. However, the merciful God has formulated a plan by which he has disclosed the route that men and women may voyage to breach the infinite gap and return to his presence.

Three Barriers to Development

God's plan describes the methods by which the human race may overcome the three major barriers that thwart development: original sin,
personal sin, and death. According to the Catholic church, Adam and Eve, whether literal beings or fictitious, initiated the barriers. In their initial rejection of God, Adam’s and Eve’s actions cast both themselves and all their descendants off God’s pathway. In the quote below, Adam represents both Adam and Eve as is often the case with official documents:

Adam, when he acted against God’s command in paradise, immediately lost that holiness and justice in which he had been created and, because of the sin of such a transgression, . . . was changed in body and soul for the worse. . . . If anyone declares that the sin of Adam damaged him alone and not his descendants, and that holiness and justice received from god, which he lost, he lost for himself alone and not for us; or that, while he was stained by the sin of disobedience, he transmitted only death and bodily pains to the whole human race, but not that sin which is the death of the soul; let him be an anathema. 40

As a consequence of Adam and Eve’s actions, all people are ensnared in impurity and burdened by evil. In order to attain the desired state in the propinquity, or vicinity of God, humans must bypass, circumvent, or destroy the obstacles that thwart progress. However, in their weakness, human beings cannot confront and overcome the barriers by themselves.

To reinstate the human race along God’s pathway and clear the pathway of all obstacles, the Father sent the son, Jesus Christ. According to the Second Council of Constantinople:

The Word of God has two nativities, that which is before all ages from the Father, outside time and without a body, and secondly that nativity of these latter days when the Word of God came down from

the heavens and was made flesh . . . \textsuperscript{41}

The Fourth Council of Constantinople stated:

...we also confess that the unique Word of God became incarnate and was made like us for our sake; for it was not an angel or an envoy but the Lord himself who came and saved us and was made Emmanuel with us.\textsuperscript{42}

Christ has provided the means to surmount each obstacle. For this provision, he is named "Savior." As explained in the following sections, Catholics believe that only through Christ can sin and death be destroyed. No one can circumvent his name and hope to live with God.

**Original Sin**

Catholicism teaches that all are born under original sin, and through Christ all may be extricated from its bands:

For just as men and women would not actually be born unjust if they were not bred and born from the seed of Adam, since by that descent they incur through him their own state of injustice while they are being conceived; so, if not reborn in Christ they would never be justified...\textsuperscript{43}

In order to remove original sin, all must, in a sense, participate in Christ's sacrifice. Therefore, just as Christ died on the cross and rose up on the third day, all must symbolically die and be born again through the sacrament of baptism. The Council of Trent teaches that baptism is the

\textsuperscript{41}Ibid., 114.

\textsuperscript{42}Ibid., 161.

\textsuperscript{43}Ibid., 672.
means by which the burden is lifted:

If anyone says that the guilt of original sin is not remitted through the grace of our Lord Jesus Christ which is given in baptism, or even asserts that all which pertains to the true essence of sin is not removed...let him be an anathema.\textsuperscript{44}

Baptism justifies sinful people, or removes the punishment of original sin, placing cleansed sinners in a state of grace. Once in a state of grace, people can commune with Christ. Thus, baptism is the first major step in the development process for without it, spiritual growth is blocked.

The sacrament of confirmation follows baptism and is "traditionally the sacrament of Christian maturity."\textsuperscript{45} Confirmation normally occurs after baptized members are old enough to acknowledge acceptance of the church.

With the sacrament of confirmation they are bound more completely to the church; they are enriched by a special strength of the holy Spirit, and in this way are under more pressing obligation to spread the faith by word and deed as true witnesses of Christ."\textsuperscript{46}

**Sin and Penance**

After baptism and confirmation, a second obstacle looms, blocking eternal happiness. Though original sin has been destroyed, the tendency to sin remains, and the renewed will sin again: "For in this mortal life men and women, however holy and just, will sometimes fall into sin, at least light and

\textsuperscript{44}Ibid., 667.


\textsuperscript{46}Tanner, 857.
every day sins which are also called venial...\textsuperscript{47}

The Catholic church divides sin into two categories: venial, or light sins as mentioned above, and mortal or grave sins. Venial sins include omission of prayers and other light misdeeds. These sins need to be remitted eventually but do not remove the individual from a state of grace.

Mortal sin, on the other hand, is much more serious, and removes the individual from a state of grace. Such egregiousness includes adultery and murder. In the past, other sins such as missing mass also were considered mortal sins.

Upon commission of sin, people fall under a judgment which remains until repentance is complete and God has destroyed the sin. These constant judgments occur throughout life, and bundled together constitute "continual judgement."\textsuperscript{48}

Those who fall away by sin from the grace of justification which they had received, can again be justified when at God’s prompting they have made the effort through the sacrament of penance to recover, by the merit of Christ, the grace which was lost. For this kind of justification is a restoration of the fallen which the holy fathers suitably call a second plank for the grace shattered in a storm.\textsuperscript{49}

The sacrament of penance can bring sinners back from the "storm" to grace and consists of three parts: contrition, confession, and absolution. Contrition is "a grief and detestation of mind at the sin committed, together

\textsuperscript{47}Ibid., 675.


\textsuperscript{49}Tanner, 677.
with the resolution not to sin in the future."\textsuperscript{50}

After contrition, the sinner confesses the sin to a priest, who then prescribes penance to the confessor. "This is a certain number of prayers or prayerful acts that...[one] must perform to signify...genuine sorrow and...resolution to do better..."\textsuperscript{51}

After prescribing penance, the priest absolves the individual. Absolution remits sins, or in other words, frees one from the guilt of sin and eternal punishment. Upon being absolved, one returns to a state of grace, provided he or she performed penance with humility and sincerity.\textsuperscript{52}

Death

Christ also vanquished death, the third obstacle all must face.

Traditionally, when someone was dying he or she could receive the sacrament of extreme unction. According to the Council of Trent:

The reality is the grace of the holy Spirit, whose anointing takes away sins, if there are any still to be expiated, and the remains of sin, and comforts and strengthens the soul of the sick person, by arousing in him great trust in the divine mercy . . . \textsuperscript{53}

In recent years, the sacrament of extreme unction has become the sacrament of anointing of the sick and may be performed also on persons

\textsuperscript{50}Ibid., 705.
\textsuperscript{51}Rosten, 44.
\textsuperscript{52}Tanner, 707.
\textsuperscript{53}Ibid., 710.
who are not terminally ill.

Upon death, human beings lose their physical body. However, the Father accepted the flawlessness of Christ’s offering and thus Christ vanquished death. Christ’s victory extends to all, signifying that all will be resurrected.

Life on Earth

Mass and the Eucharist

According to Catholic theology, all human lives should center around the Eucharist. However, without penance, the individual cannot wholly participate in the mass and the Eucharistic sacrifice. Thus, sinners must first cleanse themselves and then participate in the mass. Catholic doctrine states that Christ instituted the first Mass at the Last Supper. The Council of Trent explains that the mass is an extension of Christ’s sacrifice and is identical to Christ’s sacrifice on the cross except that it is bloodless and sheds mercy on participant sinners:

In this divine sacrifice which is performed in the mass, the very same Christ is contained and offered in bloodless manner who made a bloody sacrifice of himself once for all on the cross. Hence the holy council teaches that this is a truly propitiatory sacrifice, and brings it about that if we approach God with sincere hearts and upright faith, and, with awe and reverence, we receive mercy and find grace to help in time of need. For the Lord is appeased by this offering, he gives the gracious gift of repentance, he absolves even enormous offences and sins.” (italics added)64

64Ibid, 733.
The sacrament of the Eucharist is the nucleus of the mass:\(^{55}\):

The Eucharist is the centre and summit of the whole of sacramental life through which each Christian receives the saving power of the Redemption, beginning with the mystery of Baptism, in which we are buried into the death of Christ, in order to become sharers in his resurrection.\(^{56}\)

Thus, according to Catholic doctrine, baptism makes development possible, destroying original sin and placing sinners into a state of grace; in the Eucharist, performed during the Mass, sinners share Christ’s life more fully.

In summing up the writings of Vatican II on the mass, Father Donald Hendricks states:

Hence the Mass is understood to be: (1) a sacrifice in which the Sacrifice of the Lord is perpetuated; (2) a memorial of the death and resurrection of the Lord; (3) a sacred banquet, in which the congregation, the People of God, receive the body and blood of Christ under the sacramental signs of consecrated bread and water.\(^{57}\)

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\(^{56}\)In addition to the sacrament of the Eucharist, the mass includes other elements. Usually, the mass consists of four parts: The Introductory Rite, The Liturgy of the Word, The Liturgy of the Eucharist, and The Dismissal Rite. The entire mass is a sacrificial offering in which the congregation shares in Christ’s death and resurrection.

The two primary sections are the Liturgies. Each liturgy involves a consecration and communion. In the Liturgy of the Word, for example, the priest reads scripture. Then, in what is termed a homily, the priest “unfold[s] for those who are present the meaning...of the reading which has just taken place.” In the Eucharistic liturgy, the priest performs the Eucharistic prayer through which the bread and wine are consecrated. According to Catholic theology, Christ actually becomes present in a mysterious way. The priesthood or lay ministers then impart the tokens to the congregation. Hellwig, 103.

\(^{57}\)Ihm, 5:265.

\(^{87}\)Rosten, 46.
A Christian Life

The mass becomes a true sacrifice only after Catholics pattern their lives after Christ’s perfect example. Christ forged the passageway for all humankind and lighted the way through his life, death, and resurrection. In following Christ’s example, Catholics enlarge their understanding of the mysteries of God and share more fully a life with Christ through baptism, the Eucharist, and life’s journey.

Laws of faith and morals constrain the pathway to God. According to Catholic theology, the complete set of laws is or will be found only in the Catholic church. Obedience generates spiritual growth, which is of the utmost importance. An unwise person seeks wealth, physical prowess, fame, or even food at the expense of the spirit.

The church hierarchy is responsible for teaching moral laws. God, through one of the church hierarchy, describes the framework of our existence and the laws that govern it, and we work within the framework in order to understand the laws. Any attempts to work outside the system God has established is foolish:

Supernatural truths whose existence cannot be known without revelation by God and whose intrinsic truth, while not contrary to reason, can never wholly be understood even after revelation.58

By obeying moral laws, Catholics seek to understand revelation more plainly. As Catholics will never completely understand the more sublime

58Foy, 318.
mysteries, they must walk by faith. The quest to share a life with Christ is long, complex, and not completely comprehended. It is imperative that men and women search for mysteries through Christ so that they may escape eternal punishment and live with God. Those who sin and reject God’s invitation of mercy frustrate their own happiness and cloud their minds to the mysteries of God.

Life after Death

Before death, all either have accepted God’s grace and have had their sins remitted, have accepted God, but have retained venial sins, or have rejected God and remain in mortal sin. Each group is consigned to a state or place due to a “particular judgement” based on the above criteria. Only the soul travels to this location and the nature of this spiritual realm is not understood.59

According to Catholic doctrine, God, angels, and the saints reside in heaven, and the righteous will join them there. A temporary abode, purgatory will provide those burdened with venial sin an opportunity to shed both the sin and the desire to commit sin. Distant from God, hell claims those who rejected God and have died in mortal sin.

At the end of time, Christ’s return will mark the end of purgatory and the resurrection of the entire human race.60 The resurrection reunites souls


to the same bodies people had on earth. According to the Catholic encyclopedia, these "new" bodies are different, though, in glory, specifically splendor, agility, subtlety, and impassibility. Splendor signifies that the body is beautiful. Agility means that the body can move without impairment. Subtlety refers to the perfect union of soul and body in which the body is subject completely to the soul's will. And, an impassible body is impervious to outside forces.\(^1\) In the end, each resurrected soul will go to the heavenly city to share a life with God forever, or go to hell to remain forever absent from God's presence.

Conclusion--Plan of Salvation

For many centuries, Catholics believed that the physical body was relatively unimportant. All will receive a new, glorious body in the future regardless of anything done in this life. People should concentrate their efforts on the soul, or spirit, that it may become fully developed, and, in a future life, share a life with God.

Therefore, effective development efforts must center in Christ. Such efforts bear no fruit without the sacraments of baptism, confirmation, penance, and the Eucharist, all of which the proper Catholic authority must perform.

In recent history, the church has focused increasingly on the physical

welfare of the poor. The most important goals remain spiritual, but the
church now views temporal concerns as a subset of the spiritual realm,
rather than realities that are generally independent of God’s eternal plan.

Recent Churchwide Statements on Development

Rerum Novarum

Before the late nineteenth century, church authorities and councils
officially addressed matters of faith, morals, and punishments. Due to the
overriding concern for spiritual welfare, the church largely ignored the
physical plight of the poor.

However, during the industrial revolution, many moved from rural to
urban areas in search of factory jobs. Due to excess labor, owners of capital
could pay inordinately low wages. In most circumstances, the wages were
so low that labor was destitute despite employment.

In 1891, Pope Leo XIII issued Rerum Novarum, the first Catholic
document of its kind. Leo XIII stated that all human beings have the right to
wages that were enough to support the wage-earner in a reasonable way a
standard well above the extant state of wretchedness. However, the Pope
maintained that massive accumulation of wealth is not the purpose of work.
Riches do not necessarily produce salvation, and poverty is a sign of the
church: "If we suffer with Him, we shall also reign with him."62 Thus, the
desire for material gain at the expense of the soul is myopic:

What advantage can it be to a working man to obtain by means of a
society material well-being, if he endanger his soul for lack of spiritual
food . . . 83

In the 1890s, there were various philosophies/ideologies that
purportedly would rectify the situation of the poor. One prevalent ideology--
socialism-- advocated universal state-owned property, with all people sharing
equally in the assets. Leo XIII maintained that elimination of private property
would destroy the incentive to obtain and improve property. When families
own property, they can improve it and leave their indelible personal mark on
the world. Under socialism, all families would be equal, but equally poor
without the incentive to improve property.

Instead, Leo XIII believed that Christian activity by the owners would
eliminate inordinate poverty. There is "no...solution apart from intervention
of religion and of the church."64 Owners need to rise beyond baptism, which
destroyed original sin but not the desire to sin, and impart to the poor. This
includes wages above subsistence levels as well as excess capital for the
benefit and/or employment of the poor.

Leo XIII believed capitalist greed exacerbated poverty, and therefore,

62Ibid., 2:46 quoting 2 Timothy 2:12.
63Ibid., 2:256.
64Ibid., 2:248.
government must own some property and power in order to curb excesses. However, the state should exist to promote the good of all people. For example, the state rather than the market place should determine a livable minimum wage. In addition to having state protection, laborers may also gather together and work for the common good. This includes utilizing non-violent means to negotiate reasonable wages and living conditions. In sum, *Rerum Novarum* advocated aiding the poor through the Christian lives of owners, controlled, in part, through governments, labor laws, and non-violent advocacy. Leo XIII’s immediate successors did not focus their efforts on social policy. However, from the 1940s through the 1960s, Pius XI, Pius XII, and John XXIII began to refocus Papal attention on the plight of the poor.

**Subsequent Encyclicals**

On the fortieth, fiftieth, and seventieth anniversaries of the issuance of *Rerum Novarum*, Pius XI, Pius XII, and John XXIII issued *Quadragesimo Anno*, *Quinquagesimo Anno*, and *Mater et Magistra* respectively. Despite a few differences in emphasis, these documents concentrate on the following points.

1. Apart from Christ and the Catholic church, no enduring solution to temporal problems can be found. Non-Catholic programs ignore the whole human being—body and soul—and the future life.

2. Work is a right and a duty. All families have the right to work at
above subsistence level wages. All parents have the duty to support their families.

3. The principle of private property must be protected, but ownership implies responsibility. All excess capital above a reasonable level should be used to provide work for others. The work should promote the welfare of the poor.

4. Both socialism and liberal capitalism are evil. Socialism eliminates God from society and unbridled greed feeds off the misery of the poor.

5. Governments exist for the common good. Each ensuing document envisioned a greater governmental role in protecting the citizens. (The greater emphasis on government stems, in part, from reports on the sustained misery of the poor.)

6. Solutions are not inherent in technology. In fact, technology can exacerbate problems rather than solve them.

7. The lay apostolate should meet in local groups to find solutions to their problems. All actions taken should be within the guidelines of church doctrine.

8. A sacramental life full of charity will mold good people who will use excess capital for the benefit of others. In the end, only laity living a religious life will extricate the masses from the bonds of misery.

During the papacy of Pius XI, the church organized Catholic Action, a collection of groups designed to promote many of the causes espoused
above. These groups were closely tied to the hierarchy, and the Pope asked that any groups that were not under hierarchical supervision should avoid using the term "Catholic Action."

Despite the encyclicals and Catholic Action, the church felt that a large gap remained between religion and daily life, a gap that needed to be breached. That is, the sacraments, the hierarchy felt, should not only provide spirituality on Sunday, but also should provide impetus to live Christlike lives.

The gap between religious worship and daily life was one major reason that Pope John XXIII called a general ecumenical council. The following materials examine how the Vatican II Council affected Catholic theology of development.

Vatican II

Between 1962 and 1965, two thousand eight hundred Catholic bishops pursued an unconventional agenda in Vatican City. Previous to Vatican II, ecumenical councils always had deliberated matters of doctrine, morals, and/or punishments in light of revelation and previous clarifications of revelation. Under the direction of Pope John XXIII, however, Vatican II "revitalized" the church by clarifying revelation through the lens of "world reality." By altering policies and procedures in view of world circumstances,

65 The term "aggiornamento" signifying "renewal", or "bringing up to date," described this revitalization of the church. Foy, 296.
the church did not drift under the forces of world whim, but rather carefully calibrated tradition in order to immerse the spiritual church into the temporal world.

Vatican II produced sixteen documents and particularly addressed the "temporal order." The Council noted that many Catholics separated their lives into two distinct realms: the temporal and the spiritual.\(^{68}\) That is, most people believed that their spiritual and temporal lives rarely intersected. Vatican II stated that "This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age."\(^{67}\)

Vatican II documents reiterated the core message of the church—salvation through Christ. But,

> The mission of the Church, consequently, is not only to bring men the message and grace of Christ but also to permeate and improve the whole range of the temporal. The laity...exercise their apostolic therefore in the world as well as in the church."\(^{68}\)

For the first time, the church proclaimed itself as the caretaker of all the poor and singled them out for special attention. In other words, all belonged to the church of Christ, but the church would seek out the destitute and help them to live a dignified life.

\(^{66}\) Alberic Stacpoole, ed., *Vatican II—by those who were there* (London: Geoffrey Chapman, 1986), 326.

\(^{67}\) Ibid., 326.

\(^{68}\) Ibid, 986.
As caretakers of the moral law, the bishops urged the laity to help the poor. Possessing the requisite skills, the laity were able to solve social problems pragmatically under the umbrella of Catholic doctrine. The council hoped that increased participation and understanding of the Liturgy would yield greater apostolic ministration and narrow the gap between the spiritual and temporal life. Therefore, the Council altered some long established procedures and philosophies that historically had distanced the laity from the sacraments.

For example, twenty-eight percent of the documents addressed the liturgy and modified it significantly. Liturgical changes included lay distribution of the Eucharist, prospects for the use of vernacular or non-Latin language in parts of the mass, and alterations in what music was acceptable in mass.

Further, twenty-two percent of the documents addressed the church in relation to the world and to other Christian denominations. For the first time, the church officially recognized other Christian denominations and participated in the ecumenical movement. The council praised groups like Catholic Action for their work in the world.

The council stressed that temporal activities offered a barometer of spirituality. As explained in a later conference:

Authentic communion and participation can exist in this life only if they are projected on to the very concrete plane of temporal realities, so that mastery, use, and transformation of the goods of this earth and those of culture, science, and technology find embodiment in
humanity's just and fraternal lordship over the world . . . 69

Vatican II served to modify the Catholic "definition" of development. Previously, spiritual growth existed mainly in a quasi-mystical realm. Vatican II, however, stated forcefully that people's relationship to the world affected their spirituality and their standing with God. Therefore, development did not occur in an isolated spiritual realm, but rather in the combined temporal/spiritual world. The goal of development remained sharing a life with God. However, the church, as a growing organization, now viewed the process in a different light.

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THE STRUCTURE OF THE CHURCH

The church has anchored its relationship to God on the belief that God’s authority or priesthood rests uniquely within the Catholic magisterium, or human priesthood structure. The magisterium claims the priesthood to be a linear succession from Christ.

Only Christ, according to the council at Ephesus, has held the priesthood in its most complete form: "Even though he is called ‘the apostle and high priest of our confession,’ we shall not assign to another man apart from his the name and reality of the priesthood."71

However, others "can share in Christ’s unique priesthood and by sharing it continue Christ’s priesthood in time."72 In the Gospel of Matthew, we find that Peter, the leader of the original twelve apostles, not only shared this great authority but became the early leader of the church: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."73 The name Peter comes from the Greek word "petra," meaning rock. Thus, in Catholic theology, Peter became the rock upon which the future church would develop. The Catholics base their claim to the priesthood in large measure upon this scripture.

70Tanner, 863.

71Tanner, 56.


73Matthew 16:18.
In addition to the priesthood, Peter held "keys" which Christ bestowed on him. The Vatican I Council wrote:

We declare that, according to the gospel evidence, a primacy of jurisdiction over the whole church of God was immediately and directly promised to the blessed apostle Peter and conferred on him by Christ the Lord.\textsuperscript{74}

Vatican I adds, "Peter received . . . the keys of the kingdom . . ." with "full power . . . to tend, rule, and govern the universal church . . ."\textsuperscript{75} Many received the priesthood, but only Peter at that time received God's direct authority to govern the entire church.

\textbf{Bishops and Popes}

The twelve apostles also shared in Christ's priesthood and were ordained to special roles. They were witnesses of Christ, preachers of God's word, and caretakers of the church. According to Catholic doctrine, the apostolic calling was perpetuated after the death of the apostles: "They [the apostles] therefore appointed such men and then ordered them that when they died other approved men would take on their ministry."\textsuperscript{76}

Vatican II explains that the office of bishop succeeded the apostolic office:

Through those who were appointed unto bishops by the apostles and through their successors right down to us, the apostolic tradition is

\textsuperscript{74}Tanner, 812.

\textsuperscript{75}ibid., 813.

\textsuperscript{76}ibid., 864.
manifested and safeguarded all over the world.\textsuperscript{77}

The apostles, however, did not perpetuate their priesthood role in totality. They spent their initial ministry in the presence of Christ and were ordained eyewitnesses. Bishops do not claim this role, but do serve as local leaders and as a college, caretakers of Catholic doctrine. The Catholic Encyclopedia explains that "the bishops succeed the apostles as a college and not as individuals."\textsuperscript{78}

During the centuries after Christ's mortal ministry, an increasingly defined organization and protocol emerged in the Catholic church. The community generally recognized bishops as their priesthood leaders. As church leaders, various bishops often met together and addressed issues of faith and morals.\textsuperscript{79} Episcopal meetings gradually became formalized into general ecumenical councils.

In general, bishops of local churches ruled with relative equal authority. However, a central authority figure was emerging. The Catholic church gradually began to accept the bishop of Rome as the successor to the

\textsuperscript{77}Ibid., 864.

\textsuperscript{78}New Catholic Encyclopedia, s.v. "Bishop," by T. A. Faulkner.

\textsuperscript{79}From the legitimization and subsequent establishment of the Church in the Byzantine empire of the Fourth and subsequent centuries arose the custom of assembling all the bishops or representatives of local churches scattered though the known world. It was understood that where a consensus of the representatives of the local churches was reached, there the very spirit of God had spoken in the Church and the matter was binding on all Christians. Hellwig, 132.
Apostle Peter. The church affirmed that Peter originally passed all the keys to the Bishop of Rome, and that afterward, the keys have been passed to his successors. Thus, according to Catholic doctrine, the Roman Bishop holds authority from God to lead God’s church in the world.

The Catholic church claims that each Bishop of Rome obtains the Apostolic See or the seat that Peter established. "Whoever succeeds to the chair of Peter obtains, by the institution of Christ himself, the primacy of Peter over the whole church." After the 6th Century, the church uniquely referred to the Bishop of Rome as "Il Papa" or "Pope."

In the Catholic church, the Pope’s responsibilities include preserving and clarifying revelation. The immutable self-revelation of God in Christ always has shown human beings the way to God. However, the Pope and Ecumenical Councils shape tradition which facilitates the journey toward life with God.

Authority and Documents of Popes and Bishops

The hierarchy of the Pope and bishops became an increasingly established structure which guided the rank and file. The church maintains that God inspires Papal and conciliar documents through the influences of

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80 "Peter received the keys of the kingdom from our Lord Jesus Christ. . .; and that to this day and forever he lives and presides and exercises judgements in his successors the bishop of the holy see." Tanner, 813.

81 Ibid., 813.
the Holy Spirit. The worldly mind does not understand the Spirit, and all people are imperfect. Hence, no one ever completely understands the doctrines and tradition. Due to the emerging nature of the church and the weakness of human nature, conflicts have arisen during the centuries:

Because the tradition is a living tradition in history . . . it is always still in process of formation and adaptation, and that process cannot be without differences in opinion and experience and therefore cannot be without conflicts.\(^{a2}\)

During the Church's existence, many Catholics have challenged the Pope's authority. But the Pope's recognized authority generally has grown until reaching its zenith in Vatican I:

We teach and define as divinely revealed dogma that when the Roman pontiff speaks \textit{ex cathedra}, that is when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his church to enjoy in defining doctrine concerning faith or morals. Therefore, such definitions of the Roman pontiff are of themselves, and not by the consent of the church, irreformable.\(^{a3}\)

Since 1869-70--the date Vatican I issued the statement on papal infallibility--Popes rarely have issued \textit{ex cathedra} statements. In fact, some question whether any Pope has ever issued an infallible statement. It is important to note the supreme authority that tradition invests in the Holy See. Tradition holds that the Catholic church is not a democracy. Without the consent of any human being, the Holy See can issue a variety of

\(^{a2}\)Hellwig, 132.

\(^{a3}\)Tanner, 816.
documents that clarify matters of faith and morals.

However,

Catholics sometimes give the impression that there are only two categories of papal teaching: infallible doctrine and mere opinion. The truth of the matter is that most papal teaching ranges somewhere between those two extremes. Infallibility is rarely exercised and mere opinion when expressed by a pope is seldom mere opinion.

In addition to producing documents, the Pope possesses the authority to call general ecumenical councils. Decrees of Ecumenical councils also clarify matters of faith and morals. The phrase “let him be anathema” often concludes a decree, underscoring the decree’s importance. The phrase meant that any people who disagreed with the writings brought the wrath and curse of God upon them.

However powerful the messages or documents they produce, councils remain secondary to the Pope:

The college or body of bishops does not have authority unless this is understood in terms of union with the Roman pontiff, Peter’s successor, as its head, and the power of this primacy is maintained intact over all, whether they be shepherds or faithful.

The Catholic church maintains that each official church document sheds new light on revelation. The councils, in the presence of the Spirit, discuss revelation and through consensus arrive at a clearer understanding of the self-revelation of God in Christ and emerging tradition. Both the church and

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84Ihm, forward.

85Tanner, 866.
the individual have the opportunity to gain more wisdom through these clarifications and thus become further developed. Within the Catholic worldview, the church "has crystallized Christian doctrine through other texts besides those that make up the Bible."86

The Pope and Ecumenical councils transmit their clarifications of doctrine down to the lower levels of the church, hoping that members at the local level will honor the documents. By obeying laws broadcast by the general structure of Popes and Ecumenical Councils, one grows to full humanity while sharing more fully a life with Christ.

86 Hellwig, 6.
THE CATHOLIC CHURCH IN THE DOMINICAN REPUBLIC

Introduction

In the previous two sections, I have explored Catholic doctrine and structure as it relates to development. In this section, I will discuss how the Catholic church exported a particular structure to the Dominican Republic in order to spread salvation or full development to the New World.

In 1994, 91.2% of all Dominicans claimed to be Roman Catholic. Though other Christian denominations recently have made inroads into the Dominican Republic, the Roman Catholic church remains the dominant religious denomination both statistically and culturally.

Most Dominicans consider themselves Catholic even though many never attend church. Even outside of church, however, Catholicism profoundly influences the way the people act, think, and live. However, many modern Dominican Catholics believe that the church historically has impeded development. This widespread attitude has led to a serious ideological schism in the Dominican Republic.

I have divided this section into five parts: 1) Prelude to a Conquest, 2) Transplanting the Church, 3) The Taino and Blacks, 4) Church, Government and Social Policy, and 5) CELAM and Columbus' Lighthouse.

Part I details Spain's relationship to Catholicism before the Conquest.

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87 Foy, 340.
Parts two through four examine Catholic doctrine and structure in relation to historical events. Finally, in part five, I examine the present clash between the two sides of the schism that presently plagues the church.

Prelude to a Conquest

Early Spain

In the early sixteenth century, the Iberian peninsula consisted of a combination of various kingdoms and peoples. Portugal, Castile, Aragon and Muslim lands comprised the peninsula. However, Ferdinand of Aragon married Isabel of Castile, effectively combining Aragon and Castile into one country. Further, in 1492, Boabdil, the Muslim leader at the last Muslim outpost in Grenada, surrendered to Ferdinand’s forces. This "reconquista" or reconquest of the peninsula resulted in two kingdoms: the future Spain and Portugal, both Catholic nations.

Throughout their reign, Ferdinand and Isabel aimed to homogenize "Spain." Devoutly Catholic, they believed that the war with the Moors ended as a religious victory—a Catholic victory.

However, even before the war ended, "Spain" promoted Catholicism. For example, in 1478, Pope Paul II granted Ferdinand’s petition for an Inquisition along with authority to appoint two or three inquisitors, or

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Under the Spanish Inquisition, the inquisitors forced Jews, Muslims, and non-Catholic Christians to become Catholics. Members of the Inquisition often expelled or killed individuals who refused to "convert." In 1492 alone, Spain expelled 150,000 Jews.91

The Spanish Inquisition quickly grew beyond Paul II's original expectations. Rome attempted to regain control, but Ferdinand refused to relinquish power, and effectively inserted himself between the Pope and local Catholics as a Catholic leader with quasi-authority. The Spanish Inquisition remained under the control of Ferdinand and subsequent monarchs until the nineteenth century.

In addition to heading the Inquisition, Ferdinand and Isabel surrounded themselves with Catholic officials and helped revive or extend peculiar Catholic doctrines. Cardinal Cisneros, one high-level official, reformed religious orders of Spanish priests, one of which preached a millennial theology that became popular in Spain. Spanish Catholics believed that the world would soon end and that Spanish Catholicism, the purest form of Christianity, would usher in the millennium.92

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90 Pope Gregory IX originated the original Inquisition in 1231. The Inquisition reached the zenith of its power in the thirteenth century and then slowly lost power thereafter.

91 Claypole and Robottom, 14.

Under the Inquisition and royal favor, the church in Spain grew wealthy and powerful, owning churches, cathedrals, and most of the land. Thus, on the eve of the Conquest, the Spanish Church was wealthy, powerful, tightly linked to the government, intolerant of other religious denominations, and under the impression that the world would soon end. It was under these conditions and influences that the Spanish Catholic church looked to convert America.

Columbus

With the reconquista behind them, the Spanish monarchy turned their attention to Columbus. For seven years, Columbus had marketed his ideas of crossing the Atlantic to the Spanish monarchy. In the late fifteenth century, "Many sailors felt about the Atlantic as [did] 12th-century Arab geographer Al-Idrisi: "No one knows what is in the sea, because of many obstacles to navigation--profound darkness, high waves, frequent storms, innumerable monsters which people it, and violent winds. . ." Despite the risk, the Spanish Crown, in 1492, decided to finance the venture.

During his long preparations, Columbus "began to feel his plan for Atlantic navigation had been "divinely supported, that it was somehow connected with God’s purpose for the world." He apparently began to

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93Claypole and Robottom, 13.
94Lyon, 21.
95Lyon, 30.
attend Mass regularly and to the end, he was convinced that "God . . . made [him] . . . the messenger of the new heaven and the new earth . . . . He showed [him] . . . where to find it."96

Columbus believed that he would play a major part in the approaching millennium. One book in his possession, entitled Historia rerum, anticipated that the world would end in 150 years. Columbus claimed that the Spirit chose him to travel to the Indies and usher in the millennium.97

On April 17, 1492, Columbus finally signed a contract with the Spanish monarchy. "He intended that the forthcoming Indies' revenues should primarily be dedicated to the recovery of Jerusalem from the Muslims."98 Columbus believed that conquest of the Indies (i.e. America) and Jerusalem was to be an extension of the Moor War.

In sum, Columbus, motivated by the Holy Spirit, sought passage to the Indies, in part, so that he might further the expansion of the Catholic church into various parts of the world.

Spain also felt that American colonization was an extension of the Moor war and marked the beginning of the end of the world. Spain assumed that America was "new" land, unblemished by corrupt non-Spanish Catholicism. The new kingdom of God would begin among the American natives who

96Lyon, 38.
97Ibid., 34.
98Ibid., 37.
were ignorant but pure.\textsuperscript{99}

**Transplanting the Church**

In 1493, during Columbus’ second voyage to America, Friar Bernardo Boil became the first Catholic clergyman to set foot on Hispaniola. He offered the first Mass early in 1494, but left shortly thereafter.\textsuperscript{100} With Friar Boil as the first temporary piece of the structure, the Pope and the Spanish monarchy began to assemble the Catholic church in America based on the existing Roman/European model. The church hoped that a copy of the traditional model would fit neatly into America and that the Church in Hispaniola would remain under Rome’s authority and direction. The following part explains the traditional model.

**The Roman/European Model**

According to tradition, the local clergy link general church doctrine to individual members of the Catholic church. As pastors, Catholic bishops preside over local clergy and congregations in addition to their duties in ecumenical councils.

Bishops and all other clergy receive their appointments through Holy Orders. "By virtue of the sacrament of order they are consecrated in the image of Christ, the high and Eternal priest...as true priests of the new

\textsuperscript{99}Norman, 51.

\textsuperscript{100}González, 11.
testament..." The Holy Order bestows certain rights on the recipient. Ordinary authority refers collectively to these rights and is inherent in the office of bishop.

The bishop governs a "diocese." Just as the Pope and the general ecumenical councils exercise worldwide authority over the Catholic church, a bishop administers with complete authority over his diocese as long as he is within the guidelines the pope and ecumenical councils developed and promulgated:

This power of the supreme pontiff by no means detracts from that ordinary and immediate power of episcopal jurisdiction, by which bishops, who have succeeded to the place of the apostles by appointment of the Holy Spirit, tend and govern individually the particular flocks which have been assigned to them.102

As a leader of a remote flock, a bishop simultaneously enacts three roles as prophet, priest, and king. As a prophet, he teaches local Catholics. As a priest, he officiates in the seven sacraments: baptism, confirmation, Holy Orders, anointing the sick, penance, Eucharist, and marriage. As a king, he exercises full pastoral charge over his flock, or in other words, he seeks the well-being of all under his care.103

Several dioceses combined form a province. The head of a province, a metropolitan or arch-bishop, exercises marginal authority over other

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101 Tanner, 872.
102 Tanner, 814.

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provincial bishops in addition to being pastor of an arch-diocese. Districts or deaneries divide a diocese. An arch-priest, dean, prelate, or vicar-foran leads a district. Parishes divide districts and are headed by a priest.  

The priest, in assisting the bishop, communicates often with the people. He performs several sacraments under the bishop’s authority. His service begins from the proclamation of the gospel, draws . . . [his] force and strength from the sacrifice of Christ, and has the goal that “the whole city of God’s redeemed . . . may be offered as a worldwide sacrifice to God through that great high priest [Christ].”  

In addition to diocesan priests, there exist religious priests who are not pastors. Instead, religious priests normally take vows of chastity and poverty and belong to a brotherhood. These brotherhoods enact by-laws which help shape the goals and work of each religious priest. Religious orders include the Franciscans and Jesuits, which I will mention later.  

The family forms the smallest unit in the church: “The family received from God the mission to be the primary living cell of society.” Through the sacrament of marriage, men and women can set “up an intimate sharing of married life and love as instituted by the creator and regulated by God’s laws.”  

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105 Tanner, 1044.  
106 ibid., 1100.  
107 Tanner, 989.  
A marriage imitates the relationship of Christ to his church and is a beneficial sacrifice, "because we must overcome the self-interest which is rampant in us all in order to make real the unity and wholeness which married love should proclaim."^109

Over the centuries, this local structure evolved within tradition on the European continent. According to Catholic doctrine, it evolved to bring Catholics closer to God. No man-made structure could do the same. Thus, Ferdinand, Isabel and the Pope transplanted to Hispánola the Roman/European structure, ranging from diocese to marriage.

Local Church in Hispánola

After having disagreements with Columbus, Friar Boil returned to Spain. In 1496, Friar Ramón Pane became the first Catholic clergyman to perform baptisms on Western soil. At this time, all Catholics in Hispánola belonged to the ecclesiastical area of Seville, Spain.\(^110\)

In 1503, however, Pope Julio II created three dioceses. In 1511, the Pope disorganized the original three and organized three new dioceses, two of which were in Hispánola: Santo Domingo and La Vega. Don Pedro Xuárez Deza became the first bishop to actually set foot on the island in 1513. In 1546, Pope Paul II established the archdiocese of Santo Domingo, which seat became primate or head of all the Americas. All new bishops became


\(^{110}\)González, 12-14.
pastors of their dioceses and thus became responsible for the care and well-being for those in the diocese.\footnote{Ibid., 14, 25-26.}

Catholicism rapidly swept into Hispaniola and the rest of Latin America. Religious priests served as precursors to secular governments. The Franciscans traversed the frontier, baptizing and teaching the natives. After the natives became sufficiently "civilized," the government would replace the Franciscans and govern the area.\footnote{Norman, 48.}

In the early days of the Conquest, few Catholics questioned whether the traditional structure fit Latin America. Today, however, many Catholics argue that the Roman/European model, under the direction of the Vatican, is ill-suited to the needs of the Latin American poor. Catholic liberals, called progressives, feel that history demonstrates that the traditional structure has failed to further development. However, conservative Catholics, called traditionalists, believe that the church, as an evolving entity, has committed mistakes, but also remains God’s vehicle for development. Traditionalists believe that the so-called Roman/European structure universally meets the spiritual needs of Catholics.

**Whites, Taino, and Blacks**

After surviving several near mutinies, Columbus and his crew arrived in the West Indies. They first stopped at an unknown island and then travelled...
on to Hispaniola. After disembarking, Columbus and his shipmates discovered the Taino natives, members of the Arawak group.

The Taino had migrated to Hispaniola from South America through the Lesser and Greater Antilles. The Taino practiced a polytheistic religion and therefore, like the Moors, practiced different beliefs than the Spanish. Under the banner of Catholicism, Columbus and the Spanish felt that the natives were inferior beings. Many of Columbus’ men had fought in the Moorish conquest and thought they should conquer, enslave, and baptize the new infidels as well. Columbus imposed onerous taxes and began to treat the Taino cruelly.\textsuperscript{113}

After Columbus returned to Europe, Spain sought control over the Americas and petitioned support of the Pope. In 1493, Pope Alexander VI responded and divided the New World by the Line of Demarcation as detailed in the Alexandrine Bulls. Under the Alexandrine bulls and the subsequent Treaty of Tordesillas in 1494, Spain received all new lands west of an imaginary line 2,400 kilometers off the coast of the Azores. Spain effectively controlled the entire New World except present-day Brazil. However, along with bestowing authority, the Pope imposed an obligation to convert the natives.\textsuperscript{114}

The conversion process apparently only consisted of nominal teaching

\textsuperscript{113}Claypole and Robottom, 24.

\textsuperscript{114}Claypole and Robottom, 40.
and baptism, however. The settlers' consciences did not grapple with issues surrounding the native's temporal welfare. In fact, as mentioned before, the Church had not developed a detailed social policy at that time. Thus, the colonists settled into a system that they believed would save their souls and enrich their pockets.

On Hispaniola, Columbus implemented the *repartimiento*, which was "the wholesale round up of the natives"¹¹⁵ for the benefit of landowners and miners. *Repartimiento* uprooted the natives from their homes and instituted slavery.

Due to Columbus' mismanagement of the colony, the Crown, in 1502, sent Nicolas Ovando to become governor of Santo Domingo. As a devout Catholic, Queen Isabel worried about the colonists' maltreatment of the natives. Consequently, she abolished the *repartimiento*.¹¹⁶ Governor Ovando instituted the new *encomienda* system under which town councils called *cabildos* distributed groups of thirty Taino to local landowners.

In theory, each encomendero would protect, educate, and convert the natives under his charge in exchange for labor. In practice, the colonists rarely paid the natives and did not provide access to schools and churches. In addition, if the Taino left the encomienda, the colonists normally would

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¹¹⁵Bell, 13.

¹¹⁶Ibid.
hunt them down and return or kill them.\textsuperscript{117}

In 1508, King Ferdinand requested additional authority from Pope Julius II. In \textit{Universalis Ecclesiae}, Julius II granted Ferdinand \textit{Patronato Real}. According to the Catholic Encyclopedia, this was

the right in perpetuity to grant permission for the construction of ‘large churches’ and to propose proper persons for the offices and benefices of the cathedrals, collegiate churches, monasteries, and other pious places.\textsuperscript{118}

Royal approval became part of the process in appointing persons to new priesthood positions. In addition to control over ecclesiastical appointments, the King controlled tithes which royal officials collected rather than priests. Consequently, the government controlled the salaries of colonial bishops and priests.\textsuperscript{119}

\textit{Patronato Real} widened the already significant gap between Rome and the new world hierarchy. The Spanish Crown began to administer the Catholic church in Hispaniola. In 1524, Spain organized the Council of the Indies which created thousands of laws as well as instituting courts.\textsuperscript{120} Bishops began to report to the Council of the Indies rather than to Rome. As a result, church officials developed closer relationships with secular leaders than with their leaders in the church.

\textsuperscript{117}Claypole and Robottom, 28-29.


\textsuperscript{119}Claypole and Robottom, 36.

\textsuperscript{120}Claypole and Robottom, 34.
Bishops and priests clearly had economic incentive to remain mute on Taino suffering. The landowners and the government reaped profits from native labor and effectively became the hierarchy’s employers. Clerical protest against cruel treatment could result in drastic salary cuts.

Despite the incentives, Antón de Montesinos, a Franciscan monk, decried the colonists’ oppressive measures: On Christmas day, 1511, he preached: "Are these indians not men? Do they not have rational souls? Are you not obliged to love them as yourselves."¹²¹

Montesinos’ words enraged the settlers. In effect, he proposed that efforts to convert the Taino did not guarantee the colonists’ salvation. In fact, the colonists’ abhorrent cruelty constituted a mortal sin which, if left unresolved, would banish the colonists from both heaven and purgatory in the future life.

Montesinos was required to return to Spain and defend himself before a council. He reiterated his demand to know the legal rights that allowed oppression. The Spanish monarchy felt obliged morally to respond and explained that the Alexandrine bulls endowed them with authority over both the lands and the people on the lands. The Taino worshipped multiple gods and, therefore, were idolatrous and should be enslaved. However, to mitigate concerns over the physical well-being of the native Americans, the council enacted the Burgos Laws which restricted the number of workers

¹²¹Claypole and Robottom, 37.
that one encomendero could use and strictly regulated working hours and food distribution. The land-owners ignored the laws.\textsuperscript{122}

In 1516, Ferdinand died and his son, Charles I of Spain, succeeded him. However, Charles I was a minor and hence control of the kingdom fell to the Council of Regency, headed by Cardinal Cisneros. Concerned over the Taino situation, Cisneros sent three clergymen to Hispaniola to formulate a remedy. After much deliberation, the three developed a plan in which 300-400 Taino of each sex would live in a village under the direction of a missionary. Unfortunately, Cisneros died and the smallpox epidemic of 1517 reduced the number of Taino to 3000. The Catholic plan came too late and never was implemented.\textsuperscript{123}

During the annihilation of the Taino on Hispaniola, colonists began to bring black African slaves to the island. The blacks replaced the Taino as the new lower class. Santo Domingo’s population increased until 1550, the end of Hispaniola’s glory years. At that time, 3,500 people lived in the city.\textsuperscript{124} Except for children by mixed marriages, the Taino had died out.

In 1537, Pope Paul III, in an early precursor to Vatican II, declared that the "Amerindians were: ‘not to be deprived of their liberty of possession of their property even though they may be outside the faith of Jesus Christ . . .

\footnote{\textsuperscript{122}Ibid., 37.}
\footnote{\textsuperscript{123}Bell, 16.}
\footnote{\textsuperscript{124}Black, The Dominican Republic, 16.}
In response to the Pope's official concern, Charles V, the King of Spain, enacted the New Laws which forbade any new encomiendas. Spain enacted these laws too late for the Taino, and they were ignored with respect to the blacks.  

Beginning in 1550, Santo Domingo slowly drifted into obscurity. In 1600, there were only 1070 whites and 9700 slaves on the entire island, of which about 50 slaves had been freed due to extreme poverty. As the seventeenth century unfolded, landowners freed more and more slaves. 

In some ways, the church helped the lower class. In 1622, the first Provincial Council of Santo Domingo sympathized with the plight of the slaves. Later, in 1625, the Church ordained Tomas de Rodriguez de Sosa, an ex-slave, to the priesthood. European visitors found Rodriguez de Sosa to be the most intelligent priest on the island.

In the eighteenth century, more blacks became priests. In response, the King of Spain admonished Alvarez de Quiñones, Archbishop of Santo Domingo, for continuing the practice. However, the clergy continued to

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125 Ibid.
126 Bell, 22.
127 Bell, 22.
129 Sáez, 52.
ordain black men to the priesthood.\textsuperscript{130}

During the Colonial period, the church never protested strongly against the institution of slavery. The Tainos and then the blacks served as slaves and constituted the lower class. However, many individual clergymen protested abuses within the system, protecting and improving limited legal and civil rights and performing sacraments for the poor.\textsuperscript{131} As riches and the physical body do not follow us to the next life, development efforts of the Catholic church can be considered successful during the early Conquest. Thousands of Africans and native Indians were baptized into the church with the idea that they were destroying original sin and opening the pathway to life with God in the future. A few Indians became quite educated as well, opening up the opportunity for further progress in the sacraments and knowledge of the mysteries of God. However, the majority died quickly or led miserable lives, overworked and incapable of understanding the Bible.

\textbf{Church, Government And Social Institutions}

As discussed in the preceding part, church and government associated freely. In fact, from the beginning of the Conquest, the church became the government’s social division. The church maintained all schools from the elementary level to the University of Santo Domingo, completed in 1538.\textsuperscript{132}

\begin{itemize}
\item \textsuperscript{130}Ibid., 55.
\item \textsuperscript{131}I.e. De las Casas, Montesinos, etc.
\item \textsuperscript{132}Bell, 18.
\end{itemize}
The church also performed weddings and funerals, maintained hospitals, and recorded and preserved important statistical and historical data. In overseeing these social functions, the church also managed to perform its sacramental duties. Many social functions corresponded to the sacraments: the universities prepared men to become priests and bishops; schools prepared natives to become baptized and confirmed; all marriages were sacramental; funerals and hospitals were tied to Holy Unction; and, statistics and historical data conserved important religious information concerning sacraments.

In the schools, the Church taught civil obedience. During the early millennial fervor, the church taught that a better life awaited the oppressed. This bright hope flared in the hearts of the impoverished. However, as millennial beliefs died away, the church lost a tool to control the poor. Nevertheless, a vision of a life after death with Deity remained and probably replaced millennial hopes.¹³³

In the seventeenth century, the church settled more firmly into its governmental role and became primarily a social institution. Declining numbers of priests forced the church to limit sacraments and emphasize charitable and social work. The Jesuits, famous for their work in education, entered Hispaniola in 1668 and later erected a college for the education of

¹³³Norman, 51-52.
children.134 Within one hundred and twenty-five years, however, Rome suppressed the Jesuit order and the school fell out of Jesuit hands.135 Santo Domingo fell further into oblivion and there were even fewer priests. Social work became largely ineffective.136

In 1739, Don Domingo Pantaleón Álvarez de Abréu became archbishop of Santo Domingo, and one of only two eighteenth century archbishops to actually set foot on the island. He toured the archdiocese and reported that there were only 30 priests for a population of thirty thousand people. With a ratio of one priest to one thousand people, the Church could not adequately perform the sacraments. Abréu reported to Felipe V, the King of Spain, that the situation was critical. Two hundred people had died in the previous year without sacraments in San Juan, a city without a parish. According to Catholic doctrine, if two hundred people died without baptism, then two hundred souls went to hell with no chance for redemption. Abréu began to organize parishes throughout the territory so that more people might participate in the sacraments.

Abreu also noted that one of the three hospitals in Santo Domingo was nothing more than a convalescent home. The hospital could not accept any sick because there were too few staff. Abreu’s book, Compendiosa Noticia

134Fray Cipriano de Utrera, Noticias de Santo Domingo—Edición de Emilio Rodríguez Demorica (Santo Domingo: Editora Taller, 1979), 3:306.


136See Sáez, 63-77.
de la Isla de Santo Domingo, contains these and other important data. Compendiosa Noticia and other Catholic documents constitute the bulk of known statistical and historical material for the Colonial period of Hispanola’s history.\textsuperscript{137}

Thus, toward the end of the Colonial period, thousands died without sacraments. Despite noble efforts to help the poor live a more comfortable life, the Church did not provide many Catholics with what they needed the most--the sacraments.

Haitian Occupation and Deviant Religions

In 1822, Haiti seized control of Hispanola and abolished slavery. Haitian president Jean Pierre Boyer stripped the church of all its assets and closed the University of Santo Domingo. Under black leadership, many whites left the island. In 1844, Spanish ancestors, named criollos, finally regained control of the eastern two-thirds of the island and become the independent Dominican Republic.\textsuperscript{138}

Throughout Dominican history, individual blacks and whites have intermarried and their descendants, known as mulattos, now consist of two-thirds of the population. However, due to the long Haitian occupation and other skirmishes over the years, the Haitians and Dominicans hate each other in general.

\textsuperscript{137} Ibid.

\textsuperscript{138} Bell, 35.
Catholic practices have joined with voodoo, a religion derived from African ancestor worship. Due to the lack of clergy and churches, poor families and local groups, unable to fully and repeatedly engage in the Catholic sacraments (Penance and Eucharist), have formed their own deviant forms of Catholicism. This includes excessive worship of Saints and icons as well as elaborate and lengthy periods of mourning the dead. Many cannot read and use the Bible as a measuring stick for their religious practices.

Any deviation from Catholicism leads people away from Christ and hence prohibits development. Thus, as more and more groups mix religions, the Catholic church loses its ability to transport the people forward. In addition, those missing mass in past centuries were thought to be committing a mortal sin, consigning their soul to hell. Recent tradition, however, does not include missing mass as a mortal sin.

In 1844, the new constitution "declared Roman Catholicism to be the official religion of the state but did not restore to the Church its rights under Spanish law, i.e., trial of personnel by religious courts, civil collection of Church revenues, or even ownership of property." Thus tithing no longer was a tax and clergyman lived on voluntary contributions.

Nineteenth and Early Twentieth Centuries

Throughout the nineteenth and beginning of the twentieth century, the

\[139\] Bell, 236.
church lost and regained various rights. In Latin America, independence movements had various effects on the Catholic Church. The most far-reaching effects stemmed perhaps from the separation of church and state. The church, severed from government and attacked from all sides by intellectuals, began to adopt secular ideologies that were most friendly to them. This included, for the first time, ideologies, such as Marxism, that criticized the upper class. The church sought a new identity and ideology.\textsuperscript{140} However, in 1929, the Dominican supreme court declared that the church did not exist. The Dominican church had reached the lowest point in its history.\textsuperscript{141}

Rafael Leonidas Trujillo, Progressives, and Liberals

However, Rafael Leonidas Trujillo soon rose to power and restored the church as an official entity in 1931. Trujillo became a brutal dictator who murdered 15,000-20,000 blacks and mulattos in order to lighten the skin color of the Dominican people. His 30 year reign was the epitome of vice and corruption.\textsuperscript{142}

As Trujillo grew in power, the Latin American church began to organize groups and implement plans to aid the poor. Catholics in various Latin

\textsuperscript{140}Norman, 14.

\textsuperscript{141}Bell, 236.

American countries organized themselves into groups patterned after the European "Catholic Action." Beginning in 1935, with varying levels of official Catholic assistance and leadership, several countries, including Brazil, Columbia, and Chile, organized lay groups under titles such as "Popular Action," "Popular Cultural Action," and "the Christian Democratic Party," in addition to "Catholic Action." These groups, together with "progressive" clergy, instituted educational movements, political parties, and other social programs in an attempt to resolve social problems.  

Traditional clergy watched these developments unfold with a wary eye. Various grass-roots movements, eventually called ecclesiastical base communities (ECB's), swelled and began to advocate policies that clashed with traditional Catholic structure and doctrine. Most clergy distanced themselves from the movements. The church was careful to praise various local groups who had accomplished positive objectives, but also maintained that if the project was not closely tied to the hierarchy, then it was not Catholic Action. 

Progressive clergy, in the minority, supported grass-roots movements and began to believe that Rome was too distant and too uninformed to help the poor. 

These developments initially had limited impact during the reign of Trujillo (1930-1961). His reign of terror prohibited any opposition to his

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cruel regime. Modern progressives charge that the church remained too passive while Trujillo was dictator and had even supported Trujillo. In 1954, for example, Trujillo and the Vatican reached a concordat which stated that diplomas from Catholic schools would be valid and that secular schools would teach secular concerns guided by Catholic principles. The concordat also proclaimed the Catholic church the official state religion. Trujillo also petitioned the Vatican for years to recognize him as "Benefactor of the Church," but never achieved this title. The church remained silent on this issue.\textsuperscript{144}

Traditional bishops point to 1960, however, as a turning point, for it was in that year that all the bishops on the island wrote a letter condemning Trujillo. Infuriated, Trujillo retaliated, seeing that several priests were publicly humiliated. One night before his death, Trujillo ordered the arrest of all the bishops. Trujillo's assassination effectively canceled the order.\textsuperscript{146}

The 1963 constitution did not recognize the concordat. In addition, Juan Bosch, the new president, instituted a constitution creating secular schools, common-law marriages, and legal divorces. The state implemented these measures over the church's objections. The constitution became the final divorce papers between the church and government in social affairs.\textsuperscript{148}

\textsuperscript{144}Bell, 236-237.
\textsuperscript{146}Ibid.
\textsuperscript{148}Ibid.
Thus, between 1844 and 1963, the church was in a constant state of flux. Under pre-Vatican II tradition, the church adequately performed its role, baptizing thousands despite a dearth of priests.

In Latin America, many large projects designed to create jobs failed. The failure of projects, the growth of ECB’s, and the documents of Vatican II all coalesced, creating the need to address the specific problems in Latin America. Thus, the bishops of Latin America met at Medellín, Colombia, to re-evaluate their responsibilities. Though the council had met before in Rio de Janeiro, this became the first time a Latin American council met primarily to address the situation of the poor.

**CELAM and Columbus’ Lighthouse**

**Medellín to Santo Domingo**

Between 1968 and 1992, the Bishops in Latin America met three times in Medellín (1968), Puebla (1979), and Santo Domingo (1992). The Vatican II and Medellín councils became the catalyst for a serious theological schism in Latin America.

The Council of Latin America Bishops (CELAM) met at Medellín to apply the teachings of Vatican II to Latin America. The Pope visited Medellín and, addressing the bishops, urged social reform.

In time, Medellín documents became known as the Magna Carta of Catholic social development policy in Latin America. The documents
stressed that the "laity should assume their Christian commitment at the level of international movements and organizations to further the progress of the poorest people and favor justice among nations."\textsuperscript{147}

Medellín included documents on justice and peace. The bishops believed that they needed to "dedicate themselves to build up and guide the ecclesial community as signs and instruments of her unity."\textsuperscript{148} According to the Medellín documents, Latin America will not have a new continent without new and reformed structures, but above all, there will be no new continent without new men, who know how to truly be free and responsible according to the light of the gospel.\textsuperscript{148}

Progressives and traditionalists began to diverge even further in the vision of a functional Latin American Catholic church. The former believed the Roman Curia, living far away, simply could not comprehend life in the Dominican Republic or Latin America. Liberals also believed that many old-guard bishops were too isolated to meet the needs of the people. In the view of progressives, many clergymen were forced, in light of the publicity of Medellín, to espouse grandiose visions for helping the poor. But in their own backyards, nothing changed. To the progressives, traditional bishops sat in isolation, dimly aware of reality, deeply ensconced in an anachronistic

\textsuperscript{147} Second General Conference of Latin American Bishops, The Church in the present-day transformation of Latin America in the light of the Council (Bogota, General Secretariat of CELAM, 1970-1973), 144.

\textsuperscript{148} Ibid., 153.

\textsuperscript{149} Ibid., 41.
structure.

Liberal clergy espoused tenets of socialism and viciously attacked capitalism. In their view, Marxism needed to replace capitalism, through violent means, if necessary. Progressive priests pointed to Vatican II and Medellín, declaring that past documents condemned liberal capitalism and embraced some tenets of socialism. The ideas of freedom from misery, oppression, and spiritual bondage combined under the banner of liberation theology.

Under liberation theology, ECB’s flourished and began to form their own social policy. Previously, many families, the living cells of the church, had deviated from the traditional sacramental life. In ECB’s, families and local groups deviated from traditional church social policy. To a traditionalist, many family cells had, in a sense, become cancerous, threatening the healthy portion of the church. Traditionalist clergy remained firm in their conviction that God instituted a vertical structure to address issues of faith and morals. Both liberal capitalism and Marxism were evil, violence was to be decried, and conversion of the soul was of the utmost importance. Clergy were not social workers or technicians, but rather were in charge of matters of faith and morals. Thus, in the eyes of traditionalists, ECB’s were good organizations as long as they followed established church policy under the direction of the priesthood. Traditionalists stressed that moral change would yield social change. In their view, God knew all things and continued

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to disseminate important truths through the hierarchy. Tradition stated that
to violence and socialism were contrary to God’s will and would yield short
term and/or disastrous results. Conversion to Christ effects the most
powerful social change.

Further, conservatives contend that secular models do not override
tradition. The clergy should urge the laity to live Christian lives and to share
their excess worldly goods. A sacramental life centered on charity will
compel individuals to solve the world’s problems under the influence of God,
hierarchy, and the spirit. In this way, the church first addresses the more
important half of the human being—the soul. The development of the earthly
body, which will die and be replaced with a glorious resurrected body
regardless of secular development efforts, is a positive side-effect of
adherence to moral law. Thus, traditionalist and progressive goals to free
the poor from oppression were similar, but their methods differed widely.

Many Dominican clergy involved themselves in social action after
Medellín. Penny Lernoux described one such example in Cry of the
People. As related by Ms. Lernoux, the Pueblo Viejo area consisted of
poor farmers. In 1972, Rosario Resources bought controlling interest in the
biggest gold mine in the Western hemisphere, located near Puebla Viejo, and
forced 70 families out of their homes. Some of the evicted peasants
crowded into a new area with two latrines for 54 people. In addition, the

150 Lernoux, 233-237.
peasants received little or no compensation. As is often the case, few of the peasants obtained employment because they lacked training. On request of the peasants, Bishop Juan Antonio Flores inspected the area and then began a "nationwide public campaign on behalf of the peasants." Due in part to the publicity generated by Bishop Flores, the government suspended Rosario's expansion plans, which would have evicted even more families.

Bishop Flores commented

Here is a case where what is legal is unjust... these foreign companies make a lot of propaganda out of the benefits and progress they bring to countries, like ours, when in reality the only people who benefit are a small group of rich Dominicans living in Santo Domingo.152

In this case, a bishop claimed that legality and morality do not equate. In the past, very few clergyman would have proclaimed publicly that the government makes immoral decisions.

There were numerous other examples of Dominican clergy involved in social action. However, progressive priests and bishops felt that Rome and the old-style Latin American bishops attempted to re-institute control over them, instructing them in things they could and could not do.

In 1979, the third conference of CELAM was held at Puebla, Mexico. As the Puebla conference approached, liberals complained that the old-line clergy were manipulating the conference, excluding as many liberals as

151 Ibid., 234.

152 Ibid, 235.
possible.\textsuperscript{153} Hence, the division between traditionalists and progressives grew increasingly larger. It is not surprising that there were mixed reviews on the success of the conference. Some say that Puebla maintained the vision of Medellín while looking forward to a better day. Others, normally progressives, believed that Rome has continued misunderstanding the Latin American church:

Since the 1979 CELAM meeting at Puebla, the Vatican appeared to have learned some lessons in manipulation and control, but the mistake it was making was far more fundamental. Trying to suppress the Latin American church, perhaps the most vibrant in the world, and attempting to impose a foreign, uniform "Christian culture" on the most protean of peoples was a sin against the spirit.\textsuperscript{154}

Additionally, many feel that the Pope in recent years is trying to reimpose Roman authority in Latin America. However, progressives hope that as the older bishops die, a new, more "enlightened" clergy will emerge that agrees with them.

Few liberal Catholics question the Trinity, the Nicene Creed, or the Bible. But beyond these fundamental doctrines, liberals challenge the validity of traditional church structures and doctrines. They are questioning tradition itself, sometimes wishing to return to a New Testament—type church where they believe everyone had things in common.

\textsuperscript{153}For an example, see Gary MacEoin & Nivita Riley, \textit{Puebla: A Church Being Born} (New York: Paulist Press, 1980).

The theme for the fourth conference of Latin American Bishops, held in Santo Domingo, was "new evangelization." In his remarks, Pope John Paul II defined evangelization of culture as "an effort to understand the mindsets and attitudes of the contemporary world; to shine the light of the gospel on them." The Pope believed that there was a great need to understand world trends and then work with that understanding to bring the gospel into the world.

In conjunction with the council, the Dominican government unveiled the Columbus lighthouse celebrating the 500 year anniversary of Columbus' first voyage. The Dominican government estimated that the museum/lighthouse cost 12 million dollars. Prior to the council, the government asked Cardinal Nicolas de Jesús López Rodríguez to oversee completion of the museum, involving the Catholic church in an expensive government project.

The lighthouse stands as a monument representing the starkly differing viewpoints of liberals and conservatives concerning the state of development of Dominican people within the Catholic worldview.

First, many believe Columbus was not a hero but a murderer who

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155 Fay, 50.


oppressed the Taino and helped to create the lower-class. Honoring Columbus was like honoring Hitler.

Secondly, progressives estimate that the lighthouse actually cost 70 million dollars or more and requires, when lighted, as much electricity as it takes to light the entire island. As it is, Dominican people have blackouts and do not know when the power will suddenly vanish.

Thirdly, the government built a wall around the lighthouse, called "the wall of shame," apparently so that visitors would remain unaware of the poor areas just beyond it. On the periphery of the inner city, there are multitudes of poor people.

Fourthly, the museum displaced 100,000 people from their homes, forcing them be to crammed into already crowded neighborhoods. Santo Domingo has many wealthy homes and apparently none were destroyed to make room for the lighthouse.

Fifthly, the lighthouse was officially in the shape of the cross, once again tying the church to the rich. The lighthouse could shine an image of the cross into the night sky so brightly that it could be seen in Puerto Rico.

Sixthly, in conjunction with the construction of the museum, the bishop of Santo Domingo received 1.5 million dollars in repairs to his house. Thus, the religious leader of the country lived in increasing luxury while 100,000 people lost their homes.

Progressives consider the museum an outrage. Throughout the
conference, progressive bishops, reporters, theologians, and historians criticized the Pope and conservatives. The National Catholic Reporter, an independent progressive newspaper proclaimed that

the mass was held as planned on the lighthouse steps. Seating for the event seemed arranged by color: The whiter-skinned and richer the invitees, the closer they were to the pope . . . At the lighthouse, the pope prayed for the sick, the elderly, the marginalized, the victims of violence, those without employment or a dignified life, prisoners, people who suffer in body or spirit and ironically, the "displaced," ironic because he did not mention the thousands of poor families who were uprooted when the monument was constructed.\textsuperscript{158}

Various articles in National Catholic Reporter describe the traditionalists as secretive, sneaky, antagonistic to the press, angry, control conscious, and persecutors. One remark seems to sum up the feelings of the most ardent progressives:

\begin{quote}
Many liberationists think that if Rome insists on maintaining an authoritarian, Eurocentric model of Catholicism in Latin America, it will indeed prompt a new evangelization. 

If the Vatican continues the way it is going, very sad confrontation between the hierarchy and the poor people will occur. The poor people will cease to recognize the pope as their shepherd . . . people simply will become Protestant.\textsuperscript{159}
\end{quote}

Traditionalists

As a rule, those who desire to maintain the status quo are less vocal than those who want change. Thus, the liberal voice often drowns out the conservative voice. In addition, the press dedicated much of its space to the

\textsuperscript{158}ibid., 12.

\textsuperscript{159}ibid., 13.
progressive point of view, which is closer to secular views. Therefore, we do not often hear the traditionalist’s viewpoint.

Traditionalists believed simply that the Catholic structure remained divinely appointed. The Pope, they feel, though not an expert on all world affairs, is God’s authority on earth. Thus, in clarifying revelation, he speaks the will of God. However, clarifications come through the spirit, and, thus, many will not understand them.

The official 1994 Catholic Almanac makes no mention of liberal accusations, but summarizes the Pope’s address and the message of the bishops to the people of the region. The pope stated that

"the Gospel is to be preached with complete faithfulness and purity as it has been guarded and transmitted by the tradition of the Church . . . Reductive Christologies . . . cannot be accepted as instruments for the new evangelization." He also reiterated "Genuine efforts at human betterment must always respect the truth about God and the truth about the human being . . ."¹⁰⁰

John Paul II emphasized that real, enduring solutions to temporal problems reside in the non-secular arena:

A person’s development does not derive primarily from money, material assistance or technological means, but from the formation of consciences and the gradual maturing of ways of thinking and patterns of behavior.¹⁰¹

The poor will rise from their destitution only when the people adhere to the gospel of Christ, which will lead to mature “ways of thinking and patterns of behavior.”

¹⁰⁰Foy, 49.
¹⁰¹Foy, 50.
While acknowledging that past abuses had taken place,

The Pope told the descendants of the original inhabitants that the values of their ancestors were "seeds of the word" which "were purified, deepened and completed by the Christian message . . ." He recognized abuses committed against them by "individuals who did not see their indigenous brothers and sisters as children of God, their Father."162

**Conclusion**

Tradition lies at the root of the present controversy. Simply stated, the progressives lack faith in the Pope, in the Roman Curia, and in many of their fellow bishops. In general, progressives want the Pope to be their leader as long as he tells them what they believe they already know. They know that millions are starving and lack the means to live a dignified life. Liberals desperately want to involve themselves in secular causes to help free the masses from the bonds of poverty.

However, liberals believe that Rome sends them signals that constrain what they can do. Progressives believe that Roman constraints are ridiculous, they feel that the temporal well-being of the poor is more important than the attention given it, and they proclaim that Rome has failed abysmally. Thus, liberals threaten that many may join other religious denominations.

The Pope, on the other hand, feels that despite past abuses, the gospel has purified the Dominican people in a realm that cannot be measured by

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162 Foy, 47.
rational means. Therefore, the church has been successful in regards to development in the spiritual area. Many have been baptized Catholic and, under Catholic doctrine, will go to purgatory or heaven unless they have committed a mortal sin. In this way, the church has enriched the future lives of millions.

However, many claiming to be Catholics both today and in the past have not been baptized and/or have not participated in the Mass. The poor often find it difficult to survive let alone attend church and learn the mysteries of God. Further, many practice the Dominican form of "popular religion," a combination of African and Catholic religions. According to traditional Catholic theology, people practicing deviant forms of Catholicism are in serious danger of hell.

As long as the people are illiterate, constantly searching for food, and/or practicing deviant forms of Catholicism, the church cannot fulfill its dogmatic pastoral function in guiding the flock to the mysteries of God. Baptism removes the first obstacle, but ignorance and illiteracy hamper the ability to remove personal sin and grow in the knowledge of the mysteries of God. Despite these limitations, the church still maintains a powerful influence over the lives of Dominicans in matters of faith and morals such as marriage, birth control, and divorce.

Today the church is understaffed, has no political power, lacks funds and priests, and has lost control of many social programs. However, it still
operates various hospitals and schools, including the Catholic University Madre et Maestra at Santiago, which has become a model for other Dominican Universities. The university provides opportunities for some of the poor to earn a college education. Through the university and other means, the church has succeeded in enriching the temporal lives of many. In the spirit of Vatican II, the church hopes that temporal improvement will yield spiritual growth.

However, as long as the church remains divided, fighting within itself, the hierarchy will send mixed messages and hinder the development of the members of the Dominican Catholic church.
CHAPTER THREE
DOCTRINE AND DEVELOPMENT POLICY: SECULAR PERSPECTIVES ON DEVELOPMENT IN THE DOMINICAN REPUBLIC

INTRODUCTION

The secular world adheres to various philosophies, which arise from human minds and hopes rather than from God to the masses through his selected messengers. Thus, the human family is diverse in opinion, ability, and opportunity, and development theories are just as varied.

To explore the concept of secular development, this thesis begins with C. J. Jung's four psychological types. Jung's types revolve around two continuums: sensation—intuition and thinking—feeling. Jung orthogonalizes the two continuums, creating a two-dimensional space of four quadrants. Each quadrant corresponds to a personality type (See Figure 1).  

Ian Mitroff and Ralph Kilmann have extended Jung's system and assigned each quadrant descriptive names that represent different methods of viewing and interpreting science. The four quadrants are: 1) the Analytical Scientist (sensation—thinking); 2) the Conceptual Theorist (sensation—feeling); 3) the Conceptual Humanist (intuition—feeling); and

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4) the Particular Humanist (intuition—thinking).\(^{184}\)

Any categorization of humanity oversimplifies complex realities and relationships. However, in order to understand secular thought, it is necessary to begin with some basis from which to extend an argument. Jung’s system has been widely utilized in the social sciences, and Mitroff’s and Kilmann’s extension constitutes a simple, yet valuable model explaining how people experience and evaluate reality.

This chapter first examines the two poles of each continuum in order to explore the independent characteristics that eventually combine to shape each typology. Each typology combines two of Jung’s four polar values and views the world uniquely. Following the explanations of the axes, there is a section on each of Mitroff’s and Kilmann’s four perspectives of science ultimately as applied to human development. Each section has five parts: 1) a description of the scientific typology; 2) an example from physical science to illustrate each scientific typology; 3) a survey of related issues on education, business, and theory; 4) an explanation of how each typology views the development efforts of the United States in the Dominican Republic; and 5) a summary of how the typology views development. As the Analytical Scientist has dominated recent secular thought, this chapter concentrates more on it than the other three perspectives.

\(^{184}\)Ibid., 30-31.
Figure 1
THE AXES

The Thinker—Feeler Continuum

In Figure 1, the Thinker-Feeler axis describes a spectrum related to decision making processes. The underlying distinction in the continuum concerns the relative importance of the human being in the cosmos. On one pole, the thinker views human beings as a system or unit of no greater or lesser value than any other entity, event, or system in the universe. On the other extreme, the feeler believes that the importance of the human being and human groups far exceeds any other biological and physical system.\footnote{Ibid., 24.}

Thinkers

Thinkers use "impersonal, formal, or theoretical modes of reasoning"\footnote{Ibid., 25.} in a logical attempt to uncover the truth. They view science as an expanding sea of understanding. Within this expanding pool of knowledge, several theories have risen to prominence both in the physical and social sciences.

The current view of humanity among thinkers involves a mixture of the big bang theory and the theories of chemical and biological evolution. According to the big bang theory, the universe originally existed as a
massively dense point. After the point exploded, the universe began to expand and over billions of years, the earth was formed through stellar forces.

According to popular theories on evolution, primates have arisen from a primordial soup through stages of amino acids, proteins, trilobites, and eventually to warm-blooded vertebrates which had clavicles and well-developed hands and brains. Particular species of primates evolved over millions of years, becoming erect and progressively fabricating and using tools of stone, bronze, and iron. Modern humans have further evolved from these ancestors and will continue to adapt and progress. Theories that encompass the entire process described above normally discount the existence of an afterlife. Human beings who have died live on only in the chemically stored memory of future generations.

When thinkers view themselves and humanity, they see one of the infinite collection of systems that exist in the universe. There is no special place for humanity. Thus, development is impersonal and should concentrate on increased knowledge rather than specifically targeting the development of human beings.

Feelers

Feelers, on the other hand, believe that the human being is more than an evolution of parts and systems. Whether or not they subscribe to the above theories, feelers sense that the physical body houses an inner being. Those
who subscribe to the theory of evolution often believe that humanity has jumped outside the normal evolutionary forces and at some time, self-awareness and/or intelligence dawned in humanity. The uniqueness of the intelligence surpasses all other reality in importance.\textsuperscript{167}

Those feelers who do not accept the wholly secularized worldview, often support the concept of human spirits. Under this scenario, God, or some other force, has placed spirits into bodies,\textsuperscript{168} thus distinguishing humanity from all other life, again placing the human being at the center of concern.

Development theories which incorporate a feeler's viewpoint ensure that the human being or humanity as a whole progress. The pursuit of abstract knowledge may be relevant in development efforts, but may be a hindrance if carried too far at the expense of human lives.

\textbf{The Sensation—Intuitive Continuum}

The horizontal Sensation-Intuitive axis in Figure 1 defines the range of human perceptions. On one pole, the intuitive individual sees the world in holistic terms and relies on imagination and other inward, non-tangible means to obtain information about the outside world. On the other extreme, the sensation—inclined individual relies on the five senses to analyze and

\textsuperscript{167}Ibid., 25.

\textsuperscript{168}Some beliefs, including those within LDS theology, allow for the existence of spirits in other animals and plants. However, according to these beliefs, the human spirit normally is closer in form and/or nature to God.
measure concrete values.\textsuperscript{169}

**Sensation types**

Sensation types believe that sight, sound, touch, smell, and taste are the avenues by which outside reality travels to the mind. In recent years, research concerning the susceptibility of the senses has increased. Amputees "feel" a missing limb.\textsuperscript{170} The eye "sees" mirages or smooths over an item that reflects only to the optic nerve. Despite these problems, the replicability of experiments assures sensation-inclined individuals that the senses generally transmit reality.

Sensation types also believe that a series of measured discrete observations either support or contradict a theory. Any observable contradictions yield an ineffective theory, which should then be discarded. Supportive evidence merely adds to previous evidence and assures the mind that a theory is more likely to be true.

The sensation type lives in the present and wants to experience concrete things in the present or near present. Under this viewpoint, development efforts should concentrate on individuals or detail, attempting to understand or help moment by moment. Large theories exist too far away from reality. Theories may help somewhat, but many people are too idealistic and need to be doused in reality.

\textsuperscript{169}Ibid., 25.

\textsuperscript{170}Shreve, James, "Touching the Phantom." \textit{Discover}, June 1993.
Intuitives

Rather than viewing the world from a linear cause and effect perspective, the intuitive individual lives in a world of dynamic interactions. There are so many variables interacting with each other that apparent contradictions will always exist. Undue concentration on the present, the obvious, the simple, and the concrete ignores systemic reality.

To the intuitive individual, the whole is greater than the sum of the parts. When viewed dynamically, systems often parallel and complement each other. The intuitive individual seeks understanding of these large parallel phenomena across fields and shuns narrow observational study.

Within the viewpoint of the intuitive individual, development efforts should seek phenomenon that work across systems. Too much concern over a particular village or profession will ignore systems such as interdisciplinary research, democracies, and poverty. After officials leave a particular assignment, the forces of the systems will eventually overcome myopic development work and move the village or idea back to an equilibrium point.

THE QUADRANTS

Each quadrant combines the effects and characteristics of two of the four poles described previously. The following sections analyze the perspective of each quadrant, providing examples and commentary from various fields. As some of these worldviews probably differ from the
reader's own perspectives, it may be wise to contemplate the examples. A quick reading will rarely enlighten a person's true understanding of someone else's worldview.

The following sections describe types of scientists that are located in the far corners of their respective quadrants. This is not to imply than any individual is stuck at certain point on the graph. Many people see the world from a variety of perspectives based on the time or the circumstances. However, many do not consider the benefits of other worldviews. When scientists become more polar in their worldview, they lose the ability to communicate with others located on different, distant corners of the graph, and thus they also lose some ability to be useful to the world.

**The Analytical Scientist**

According to Mitroff and Kilmann, the Analytical Scientist falls in the Thinker—Sensation quadrant and reduces reality into parts, seeking to discover laws through impersonal, formal investigation consisting of analysis and measurement. These investigations are value free, separating the observer from the object of study. Through accumulation of experiments and logical processes, the body of knowledge increases linearly through time.\(^{171}\)

Within the Analytical Scientist's worldview, the scientific method is the

\(^{171}\)Mitroff and Kilmann, 32-33.
basis of knowledge. However, important observations often are ignored because the Analytical Scientist works within large paradigms\(^{172}\) that are intolerant of outlying radical ideas that contradict the norm.

During the nineteenth century, the social sciences became prominent and began to mimic the methods of the physical sciences.\(^{173}\) While the physical sciences provided a simpler backdrop for experimentation, social scientists believed that the human being and human groups behaved deterministically like physical phenomenon. Once the laws were known, social scientists could predict human behavior. As in the physical sciences, the social sciences were to be value free. In recent years, there has been a growing backlash against applying analysis and measurement techniques to the social sciences.\(^{174}\) Programs have yielded some devastating results including the further impoverishment of many of the poor. Nevertheless, within professional social science, publications generally accept papers based on observational data.

It has become popular to ridicule previous development effort because of

\(^{172}\) A paradigm is a pattern or view of the world under which scientists work. Paradigm will be discussed later.

\(^{173}\) The AS works within the scientific method. In the 1960s, Karl Popper added the element of falsifiability to the classical conception of the scientific method. A later philosopher of science, Imre Lakatos proposed that science should accept a new theory only if has all the explanatory power of theory one, predicts new phenomena, and experiment confirms the predictions. Barbour, Ian G., Issues in Science and Religion (New York: Harper Torchbooks, 1966), 148.

their failures. As the Analytical Scientists dominated social science, they now receive the brunt of criticism. We must remember that people in time periods lived with different pressures, information, and standards. Additionally, though development officials of the past clearly made mistakes, they also achieved successes as described later.

**Example of Analytical Science**

In the social sciences, the inability to control variables is a serious liability. Bernell Stone, Don Adolphson, and Tom Miller have developed a new technique that groups data into a series of portfolios. With linear optimization techniques, the spread of an independent variable \( x \) is maximized between portfolio 1 and portfolio \( n^{176} \) with equally incremented values from 1 to \( n \). The linear program also constrains selected variables to be equal in each portfolio. In effect, this technique varies \( x \) while keeping other variables constant. After the groups are formed, the experimenter computes the value of the dependent variable \( y \) for each portfolio and plots the independent and dependent variables on a two dimensional graph.

With this technique, experimenters can isolate the effects of social variables. For example, one can find the effect of dividend values on total return with the size of the company held constant. Or, one could test the effect of height on weight with the arm length set constant. The technique

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\(^{176}\)The variable \( n \) usually refers to the last of a group. In this case, it is the last portfolio.
opens up endless possibilities for experiments.¹⁷⁸

Views

Education

American universities have historically reduced aspiring students to a vector of variables: GPA, SAT or ACT score, high school rank, etc. Through theory and observation, administrators have developed functions which combine various elements of a human vector and assign a score. Functional students receive high scores and are welcomed into the school. Less functional students receive low scores and receive a form letter.

The functional students enter a clinical, sterile environment consisting of various paradigms unsullied by the pernicious concept of value. The students learn facts and supportable theories, along with the assertion that the human being is just a speck in the universe.

Professors are primarily concerned with research, so that they remain at the cutting edge of their discipline. The professor can then dispense the latest facts of the field. The knowledge trickles down from the knowledgeable to the studious. After several years, the students leave the university, enter industry and propagate new ideas. From the Analytical Scientist's point of view, teachers can easily concentrate too much on

students and lose sight of the steadily moving scientific field of which they are a part.

**Business, Economics, and the Theory of Modernization**

Under their traditionally accepted paradigm, the Analytical Scientist believes that business and economics are the roots of society. Two variables measure the success of these fields: profit and GNP. In business, profit and/or shareholder wealth has become the pivotal statistic. If a corporation posts a profit, then it has performed well.

As part of the profit motive, corporations have begun to utilize present value analysis, which assumes that earlier cash flows are more valuable than future flows. Value today is worth more than value in the future. While interested in long term profitability, corporations completely under the present value analysis mindset do not concern themselves with the environment or the welfare of the community.

MBA schools reinforce the profit motive and present value analysis models. For two years, students study a mixture of analytical techniques and case studies geared toward these assumptions. Professors, having learned these models while students or while seeking to stay on the cutting edge of their disciplines, reinforce these values in their students. The students then enter the business world as leaders and perpetuate the paradigm.

In addition to the profit motive and short-term thinking, statistics
permeate business practice. As snapshots in time, statistics purportedly describe how the business has performed. Better statistics mean more profit. More profit means that more wealth has been created for society and is available for investment. Investment will spur new technology and economic growth. In the end, per capita GNP measures the sum of all business activity divided by the number of people and reflects the welfare of the society.\textsuperscript{177}

In 1960, Walt Rostow formed the take-off model,\textsuperscript{178} which attempted to describe the general law that determines the welfare of all societies. Under this theory, traditional/primitive societies resisted change and had low levels of technology. Underdeveloped nations needed to develop infrastructures, open the class structure, achieve national unity, and seek other achievements in order to prepare for a "take-off" stage. Once prepared, the nation would take off into a period of self-perpetuating growth, which would lead to a modern society.\textsuperscript{179}

Modernization theory has roots in the take-off model and elements of the theory of evolution and the philosophies of science and business. According to the theory, new business and transfers of technology lead to


new capital which lead to more production with in turn leads to a higher GNP. Growth is inevitable and uni-directional.

Early development methods, under modernization theory, concentrated on improving business and economic statistics. Thus, positive business and economic indicators were seen as positive not only for business and economy, but for individuals, families, and villages as well.

The Dominican Republic and the Analytical Scientist

Until recently, very few citizens of the United States visited the Dominican Republic. Policy was often based on the opinions of the few influential Americans who lived there. Ambassador Tapley Bennett, for example, almost singlehandedly instigated the 1965 invasion based on his erroneous opinions concerning communism in the Dominican Republic. In general, leading experts formulated development strategies from afar.

Ever since World War II, development officials have worked under the "GNP" paradigm. Though this paradigm has lost some influence in recent years, GNP statistics remain prominent. In *World Development Report 1992*, the World Bank lists countries by their per capita GNP and divides

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them into four categories: low-income, lower-middle-income, higher-middle-income, and upper-income. The Dominican Republic barely reaches the lower-middle-income category,\(^{182}\) indicating greater prosperity than some (mainly African nations) but less prosperity than most nations.

The GNP paradigm mandates that nations must maximize their per capita GNP. To accomplish this objective, a diverse economy must flourish. For those who do not have a strong economy, development entails establishing businesses at various points across the nation, in addition to roads and power plants that support and connect the businesses.

After the death of Trujillo in 1961, Gulf and Western (Sugar) became the largest American business to enter the Dominican Republic. Buying eight percent of the arable land, Gulf and Western became the largest sugar producer in the country. Though Gulf and Western provided work, the country actually lost a lot of control of its major industry. In addition, there are substantiated reports that the company had the union leader killed and then destroyed the union. Without a union present, the company lowered wages and hired Haitians for extremely low wages, wages Dominicans would not accept.\(^{183}\)

Following the entrance of Gulf and Western and other corporations, the

\(^{182}\)Ibid., 218-219.

Dominican government passed the Industrial Law in 1968. Category A of the law describes free zones that are designed to entice foreign business. The government constructed factories that foreign businesses occupied, providing work for thousands of Dominicans. The foreign corporations were offered many concessions, such as tax reduction in addition to the low wages they could pay the workers.\textsuperscript{184} By 1992, the country had established 19 free zones across the country with 90 businesses including Exxon, Texaco, Citibank, etc. Free zone businesses now export more than 850 million dollars worth of products each year, which of course adds to GNP.\textsuperscript{185} Thus the free zones have been a success, if GNP is considered the measure of development success.

\[\begin{array}{c}
\text{In addition to businesses, the U.S. government became interested in the Dominican Republic, as well as in other parts of the world. In 1949, President Truman issued the Point IV proposal during his inaugural address.}
\end{array}\]

\[\begin{array}{c}
\text{Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas . . . .}
\end{array}\]

\[\begin{array}{c}
\text{I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. And in cooperation with other nations, we should foster capital investment in areas needing}
\end{array}\]

\textsuperscript{184} For the first years, corporations in free zones only had to pay 25\% of the normal tax rate. After 5 years, the rate increased to 50\% of the normal. Ian Bell, The Dominican Republic (Westview Press: Boulder, 1981), 349-153.

development.\textsuperscript{186}

The comments evidence an Analytical Scientist's mindset. In what became the impetus for development overseas, Truman implied that the United States was superior to the poor countries due to "scientific advances and industrial progress." The solution for poverty began with capital investment. Capital investment leads to more business which leads to a higher GNP and a higher GNP is good.

In 1961, Congress combined various agencies into USAID, which became the official agency for overseas development. USAID has provided bilateral assistance for economic growth and food aid. In addition to USAID, other large agencies aid foreign countries including the World Bank, the International—American Development Bank (IDB), and the International Monetary Fund (IMF). The United States has historically held a large stake in each of these institutions.\textsuperscript{187}

Between 1946 and 1987, the United States government supplied the Dominican Republic with $1,313,200,000 of aid. $785,000,000 went toward non-food development purposes.\textsuperscript{188}

In his inaugural address of 1961, President Kennedy restated the reason that the United States offered aid:

\begin{small}
\begin{itemize}
\item \textsuperscript{186}E. Boyd Wannergren et al., \textit{The United States and World Poverty} (Washington DC: Seven Locks Press, 1989), 34-35.
\item \textsuperscript{187}Ibid., 38-47.
\item \textsuperscript{188}Ibid., 180.
\end{itemize}
\end{small}
To those people in the huts and villages of half of the globe struggling to break the bonds of misery, we pledge our best efforts to help them help themselves, for whatever is required, not because the Communist may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.  

USAID worked within the theory of modernization to promote growth. For Latin America specifically, President Kennedy strengthened Eisenhower’s development policies and instituted the Alliance for Progress. The Dominican Republic, one of the showcase countries, received more aid per capita from the United States than any other Latin American country.  

Many of the goals of the alliance were stated in statistical, measurable terms. These included economic growth of 2.5% or more a year, a more equitable share of income, reduced unemployment, increased food production, elimination of adult illiteracy, prolonging life expectancy, etc. In 1963, the US provided the Dominican Republic with 100 million dollars, but two years later rival factions began a civil war which stalled development.

In the 1970’s, USAID and IDB poured in aid to the Dominican Republic, helping the economy grow from 10—12% per year. However, “Balaguers’s

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189 Kryzanek and Wiarda, 42.

Miracle helped mainly the middle and wealthy classes and those in the city. For example, IDB and USAID funneled 22.9 million and 7 million dollars respectively to the Dominican Republic for the construction of a dam. The increase in electricity helped urban dwellers and ignored the most rural areas.

With the Basic Needs legislation of 1973, the United States eventually tried to scale down projects, but the Reagan administration eventually renewed emphasis on large scale projects. In recent years, USAID has sharply curtailed aid assistance to the Dominican Republic to focus on other parts of the world.

Between 1965 and 1990, the Dominican Republic obtained an annual GNP growth of 2.3%. During the same time period, the United States experienced a rate of 1.7%. Thus, development efforts helped the Dominican Republic achieve the main goal, rapidly growing GNP. However, unemployment rates still hover around 30%. The unemployed rural poor have flocked to the cities only to live in shantytowns, sometimes living

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192 Joaquin Balaguer has been president of the Dominican Republic for several terms. During the 1970's, the economy grew rapidly under his presidency.

193 Black, The Dominican Republic, 65.

194 Bell, 322.


197 Wiarda and Kryzanek, A Caribbean Crucible, 85.
precariously on a hill or near rivers of waste. One must question whether increased GNP has really helped the poor and if there are not more meaningful ways of discerning development than those provided by the analytical model.

Summary—The Analytical Scientist and Development

The Analytical Scientist views development in terms of statistics and numbers. Under the umbrella of widely accepted paradigms, scientists focus on how to improve a few key variables without necessarily concentrating on human beings. In the Dominican Republic, key economic variables include GPA, profitability, and the present value of future investment.

It is impossible to indicate precisely the relational dependency of statistical growth to development efforts. However, aid has helped to improve infrastructure through the construction of roads, power plants and buildings used as factories. Despite this, GNP has grown erratically. However, most benefits seem to have escaped the poorest Dominicans.

The Conceptual Theorist

According to Mitroff and Kilmann, the Conceptual Theorist envisions hypothetical, general laws and falls in the Feeler—Sensation quadrant. Once again, laws are value free, but Conceptual Theorists challenge knowledge and believe conflicting observations are the norm. A scientist should constantly rethink everything from a broad perspective. Theories are not
tied down to numbers, observations and statistics but to hypothetical systems of thought.\textsuperscript{198}

In 1962, Thomas Kuhn published \textit{The Structure of the Scientific Revolutions}\textsuperscript{199} after examining the way science was really done. According to Kuhn, scientists were not contributing to an ever increasing pool of knowledge, but adding incremental amounts to small distinct pools of knowledge.

These pools are termed paradigms under which scientists work for an unspecified period of time, developing theories and contributing "incremental" knowledge to the paradigm. As time passes, anomalies, or contradictions to the paradigm are discovered in increasing numbers. Incremental knowledge within the paradigm continues while the community tries to squeeze from it every ounce of knowledge. For a time, the community ignores the anomalies. But, after some time, a crisis ensues in which a variety of anomalies force rejection of the paradigm and the search for another begins. Once scientists formulate a new paradigm, they begin anew without any transferability of previous knowledge.

Kuhn's models disturbed the scientific community. His analysis of science seemed to describe what actually happened in the real world. However, his assumption that knowledge is not transferable has been widely

\textsuperscript{198}Mitroff and Kilmann, 54-55.

Most people feel that some experiences and knowledge travel between paradigms, especially the Conceptual Theorist.

A Conceptual Theorist would agree with Kuhn that analytical scientists spend too much time on detail within a paradigm. When caught up in detail, analytic scientists ignore the whole in order to focus intently on a few variables. In contrast, Conceptual Theorists work across paradigms, recognizing that there are contradictions in the observable data. They accept that as part of life. Unlike Kuhn, they believe that the scientific world continually increases in its understanding of the systems that form the basis of existence.

In development practice, Conceptual Theorists believe that officials should avoid stopgap measures and responding only to present needs and pressures. Individual programs that do not fit within a foreign culture will be swept away once the foreigners leave and terminate the influx of money and resources.

Example of Conceptual Theorist Science

Until recently, the fields of science had fragmented considerably, and scientists of different fields had little basis upon which to communicate. This trend is reversing itself as evidenced by the discovery of catalytic antibodies.

In all chemical reactions, molecules begin as starting materials, travel through a transition state, and then finish as a different molecule. The
reaction time can be costly. To quicken the process, chemists use enzymes to stabilize the transition state.

In what is termed "Gap Jumping" by Nobel Laureate Sir Derek Barton, scientists combined information from two fields to formulate a remarkable technique. Peter Schultz at The University of California, Berkeley, and Richard Lehner at the Scripps Institute of Oceanography independently discovered the technique of forming catalytic antibodies, which may eventually save business millions of dollars.

Knowing that the body creates antibodies (biology) to dispose of foreign objects, the two scientists found molecules (chemistry) that were similar in shape to the molecules in the transition state and injected them into rats. The rats made antibodies, which Schultz and Lehner isolated. When the isolated antibodies were introduced into the original reaction, they acted as enzymes, speeding up the reaction by a factor of 1,000.

The procedure for catalytic antibodies developed through knowledge accumulated under two different paradigms, i.e. biology and chemistry. Had the two pools of knowledge never crossed, the discovery would never have been made.\textsuperscript{201}

Within the worldview of the Conceptual Theorist, development efforts


\textsuperscript{201}Richard A. Lerner, Stephen J. Benkovic, and Peter G. Schultz, "At the Crossroads of Chemistry and Immunology; Catalytic Antibodies, Science, 3 May 1991, 659-667.
must parallel the discovery of catalytic antibodies. That is, people of all fields must look beyond their professional paradigm and discovery hidden mysteries of science.

Views

The Conceptual Theorist believes that the knowledge dispensed as fact in the classroom many times is distorted reality. Teachers and students need to constantly question their assertions. Unfortunately, development officials often believe that they have great stores of knowledge, or a nearly flawless paradigm, and carry distorted views into the real world, feeling no need to learn. According to Robert Chambers:

Those who acquire formal education and training then have a personal stake in the system. If they live and work in rural areas they derive their status partly from their positions as bearers of modern knowledge. School teachers, health workers, agricultural extension staff, and other rural officials look upwards and towards the centre for authority and enlightenment. They, like others with formal education and training, need to believe that the knowledge and skills they have acquired are superior and that the uneducated and untrained rural people are ignorant and unskilled.\footnote{Robert Chambers, \textit{Rural Development—Putting the Last First} (New York: John Wiley & Sons, 1983), 76.}

Chambers describes other outsider biases. For example, outsiders often avoid travelling to distant areas and listening to the very poor. The areas are too far and dirty and the people, they believe, are too ignorant. Thus, development programs have centered on the "elite poor" in urban and semi-rural areas. While acknowledging that the criticism coming from "negative
academics” has forced development officials to review questionable policies. Chambers strongly asserts that arrogance and bias have spoiled many development programs.\(^{203}\) Officials impose a three or four variable theory on a complex situation, assuming they know more than those who have lived there for years.

Proponents of new social indicators seek to escape the one variable mindset and involve many distinct areas of life within one framework. For example ISEW, or the Daly—Cobb index of sustainability to the world, includes the effects of consumption, income disparities, loss of farmland, ozone depletion and other measures in a complex interaction of social and physical variables. However, it is very difficult to obtain accurate statistics. Through 1990, only the United States’ ISEW had been calculated.\(^{204}\) Thus, the statistic, at least through 1990, is meaningless for comparison. In addition, statistics involving many variables have a greater susceptibility to error and the danger remains that scientists will begin seeking to improve the ISEW at the expense of the whole.

In summary, The Conceptual Theorist challenges the narrow focus of the Analytical Scientist and seeks understanding of interrelationships across paradigms. However, in the past, Analytical Scientists did not have access

\(^{203}\)Ibid., 13-25.

\(^{204}\)Lester R. Brown, Christopher Flavin, and Sandra Postel, \textit{Saving the Planet—How to Shape an Environmentally Sustainable Global Economy} (New York: W. W. Norton & Co., 1991), 121-130.
to the amount of information Conceptual Theorists now have concerning
Dominican systems. But, pure Analytical Scientists would not care,
because, in their mind, reality is the same everywhere.

The Dominican Republic and the Conceptual Theorist
Perspective

When the U.S. Marines arrived in Santo Domingo in 1916, they found
an illiterate, poor population. After President Jiménez and the Senate
resigned, the United States set up a military rule that lasted for 8 years.
During that time, Dominicans and Americans came to know each other for
the first time. 205

During the rule, the United States made its first efforts to improve the
lot of the Dominican people. At the time, 90% of the population was
illiterate with only 18,000 attending school. Within a year, 100,000
students attended school. The Marines also built roads and instituted
several public works projects. The concrete, physical signs of roads, in
addition to an increase of children in school, marked clear progress as the
Dominican people became more like an American society. 206

A Conceptual Theorist would declare the programs short-sighted.
Michael J. Kryzanek noted: "This was the height of arrogance and

205 For an account of the military occupation of the United States in the Dominican
Republic during 1916-1924, see Ivan Musicant, The Banana Wars (New York: Macmillan

206 Ibid., 272.
paternalism on our part, but political leaders pointed to the evidence of 'progress' in the Dominican Republic. The marines established programs that demonstrated growth but failed to realize the full dimensions of the situation. The people were simply unable to continue the reforms and inwardly sought a strong leader who would rule them. With the marines pulling out, a void existed that needed to be filled. Rafael Trujillo plugged the gap.

After Trujillo took over, he raised literacy rates and ushered in economic growth. He also accumulated 60% of the land and killed 20,000-35,000 Haitians. To Americans, however, the Dominican Republic remained a distant reality, and besides, Americans cared mostly about the threat of communism. Though there were reports of Trujillo's brutality, the emerging fear of communism overshadowed all else. Trujillo realized his power lay in pacifying Americans, so he embarked on a public relations campaign to demonstrate that he was the defender of democracy. A Conceptual Theorist might suggest that the U.S. leaders focused too much on the variable of democracy and lost sight of other important realities, such as the value of life. Despite the brutality, the American focus on democracy was understandable considering that veterans vividly remembered World War II,

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207 Kryzanek and Wiarda, 34.
208 Black, The Dominican Republic, 27
209 Wiarda and Kryzanek, 36.
and fear of communism pervaded the country.

Finally, in 1965, the U.S. intervened in a Dominican civil war which had erupted near Santo Domingo. Apparently, Ambassador Bennett insulted rebel leaders and spread the word to Washington that communist sympathizers were winning the battle.\textsuperscript{210} These were actually constitutionalists who supported the duly elected Juan Bosch. Historians feel this was a crucial moment in Dominican history. The Dominican people were about to forge their own destiny and create their own democracy.\textsuperscript{211} Due to the closeness of another communist state in the Caribbean, i.e. Cuba, the U.S. sent troops and ended the rebellion. Terminating the bloodshed appeared to be a good thing in the short run, but regarding the Dominican people and for the development of a true democracy, many feel the intrusion was costly.

Summary—The Conceptual Theorist and Development

The Conceptual Theorist views development holistically. Rather than concentrating on a few key variables, scientists work across paradigms, constantly reevaluating their knowledge. Development involves a system of innumerable variables of which only one is the human being.

The United States has intervened militarily twice in the Dominican Republic. Both times, short term development has hindered long-term

\textsuperscript{210}Bell, 94.

\textsuperscript{211}Wiarda and Kryzanek, 45.
growth. Intervention has actually inhibited the implementation of a democracy and has helped to maintain Dominican dependence on the United States.

Thus, the Conceptual Humanist would say that development policy in the Dominican Republic has focused to closely on narrow objectives rather than examining the entire Dominican system. Of course, it is always much easier to criticize twenty-five years later than to make a holistic decision in the midst of a crisis.

The Conceptual Humanist

According to Mitroff and Kilmann, the Conceptual Humanist falls in the Feeler—Intuitive quadrant and views humanity as the centerpiece of the universe. Not a disinterested bystander, the Conceptual Humanist includes himself/herself in the story of development. "Stories form an essential ingredient of the Conceptual Humanist’s method because they provide the ‘hardest’ body of evidence and the best method of problem definition."²¹²

The overriding aim of science for the Conceptual Humanist is the "greatest increase in human welfare for the largest number of people."²¹³

Rather than pursuing impartial knowledge, the Conceptual Humanist seeks a strong society as the ultimate goal of development.

²¹²Mitroff and Kilmann, 93.

²¹³Mitroff and Kilmann, 92.
Example of Conceptual Humanist Science

An idea in chaos theory closely parallels the viewpoint of the Conceptual Humanist. A computer can plot a series of dots based on a simple mathematical formula and a random number generator. The random number generator prohibits the impartial observer from predicting the location of the next dot. However, the mathematical formula prevents plotting within particular areas. With some algorithms, thousands of iterations merge random points into a recognizable symbol. One algorithm in particular has derived a clearly discernable fern leaf. The points and random movement are important only in that they finally form a picture.

The Conceptual Humanist views humanity in much the same way. The dots represent the people and the fern leaf represents humanity. In terms of development, individuals may have to sacrifice for the good of humanity. Individual destiny is not as crucial as the progress of the human family.

Views

Under the leadership of Analytical Scientists, technology and business inevitably led to desired growth. Business managers felt good about themselves making millions of dollars, because they were supposedly helping the poor. By establishing plants in foreign countries, they provided jobs and

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\[214\] A mediocre C programmer, I wrote one of these algorithms that produced a Surpinsky triangle. The whole process rested on two or three mathematical equations and a random number generator.

helped to jumpstart the economy. However, *In the Name of Progress—The Underside of Foreign Aid*\textsuperscript{216} illustrates numerous examples where business hurt, rather than helped the people. These examples give credence to dependency theory which stated that wealthy nations grew even more powerful by exploiting poor nations. Foreign firms extracted raw materials and processed them in their own countries, thus stripping third world nations of their natural resources.

While corporations and wealthy landowners received loans, the destitute had no access to credit. According to *Progress*, most loans to foreign countries were low-interest loans:

> the World Bank wants to be sure that its debtors . . . have the means to repay the loans . . . By definition this excludes the poor.\textsuperscript{217}

Thus loans are available only to governments or to the rich. Adams quotes Allan MacEachen, Canadian Secretary of State for External Affairs:

> Industries in the Third World are major employers just as they are elsewhere. The Third World has problems of unemployment often exacerbated by severe underemployment. The situation is often chronic in the cities and, without the energy provided to support industries, it would be considerably worse.\textsuperscript{218}

However, Adams provides many examples where large projects destroyed the lives of thousands. In Ghana, for example, a new dam

\textsuperscript{216}Patricia Adams and Lawrence Soloman, *In the Name of Progress—The Underside of Foreign Aid* (Toronto: Energy Probe Research Foundation, 1985).

\textsuperscript{217}Ibid., 28.

\textsuperscript{218}Ibid., 41.
displaced 100,000 people, 12,000 of which were hired in new industry and fishing—88,000 people lost their way of life and moved to other areas to find work.219

From the Conceptual Humanist perspective, development problems stem from the Analytical Scientist’s education system, because it ignores the centrality of human beings in the universe. Killing the Spirit220 describes how the story of humanity has been taken out of education. There is no such thing as "a market place of ideas." Professional fields have sub-divided and have so entrenched themselves in complex verbiage that they cannot talk intelligently to experts in other fields. They have developed their own vocabulary that is blind to the "things which are complex and mysterious."221 Each profession is so ingrained within a paradigm that professors within it do not look up and see the people. Additionally, professors are so enamored with research and grants that they ignore teaching. "What they are clearly pursuing with far more dedication than the truth is big bucks."222

In school, students are instructed to learn the known rather than to explore the unknown. Knowledge is compartmentalized and papers that step outside the boundaries and/or include values are discouraged.

219Ibid., 42.


221The things which are mysterious and complex refer to characteristics of humanity. Smith, 4.

222Ibid., 13.
Chambers mentions that positive practitioners are the other group of foreigners (the other were negative academics) that deal with natives of poor nations. Development practitioners act like professors and focus on achieving one objective so that their achievement would be known to their peers and superiors. They do not listen to the poor because they know what they are doing.\textsuperscript{223}

The Conceptual Humanist would inject human drama back into education and ultimately into development work. Those who see the plight of humanity should not search for solutions in an impartial accumulation of truth, but in a personal quest to improve the human race.

The Dominican Republic and the Conceptual Humanist

To a Conceptual Humanist, the Dominican Republic weaves a story of poverty. Statistical measures and value-free analyses do not capture the essence of the Dominican Republic and its people even though measures such as HDI, or the Human Development Indicator, do represent a more acceptable measure of development.\textsuperscript{224} Like the Conceptual Theorist, the Conceptual Humanist sees poverty in holistic terms, but also pulls the values and culture of the people into the equation. One responds to their plight not in an abstract manner, but as an interested person who wants to help by

\textsuperscript{223} Chambers, 33-35.

\textsuperscript{224} The HDI focuses on human being, i.e., longevity, knowledge, and command over resources. However, it remains a snapshot in time, ignoring dynamic interactions.
listening to the message that poor societies inwardly scream.

According to Rosemary Vargas-Lundius:

Approaches in terms of unemployment and underdevelopment could be very misleading when trying to grasp the magnitude of the employment problem, to identify its causes and find possible solutions.225

Combining Vargas-Lundius' statement with the accounts found in Cry of the People, a human drama unfolds where poverty has engulfed the masses, and development officials concern themselves more with capital than with life. However, E. F. Schumacher, in the tone of a Conceptual Humanist, stated that "Development does not start with goods; it starts with people and their education."226

After Trujillo became dictator, he and his family eventually acquired between 50–60% of the arable land in the Dominican Republic, according to Vargas—Lundius.227 If the latter figure is accurate, such an extreme concentration of land is in absolute opposition to a Conceptual Humanist's dream. After Trujillo's death, the new government began to redistribute land but very little was actually allotted to the peasants. Today, two percent of the landowners own 55% of the cultivable area.228 As families grow, the


227Vargas—Lundius, 91. However, also see Bell, 283.

228Vargas—Lundius, 171.
poor have less and less land on which to farm. Distant from the towns, the children may not have a chance to go to a good school or any school at all. Therefore the people have less land and little opportunity for a quality education.

In the Work of Nations, Robert Reich stresses, like Schumacher, that in today’s international forum, educated people, not businesses, add value to the country. He suggests that nations should invest in their people.

Basic Needs legislation in 1973 expanded the focus of development efforts to the poor. In doing so, persons concerned with development focused not only on helping the poor but on helping the poor help themselves.

Clearly, the Conceptual Humanist emphasizes quality universal education. However, when a government builds a wall around a giant lighthouse so that visitors cannot see the shantytowns, one wonders if the poor have any chance of escape. The Dominican government eliminated thousands of homes to create space for a symbol, and the displaced families had to move to move elsewhere. Most Conceptual Humanists would say that humanity did not improve as a result of the lighthouse, and that the lighthouse, far from representing success, symbolized the concentration of wealth in the hands of the few. Some would say the same about development projects in general.

Summary—The Conceptual Humanist and Development

The Conceptual Humanist views development holistically and in human terms. Progress occurs when the human family begins acting as one symbol. For this to occur, individuals must make sacrifices.

The history of the Dominican Republic conveys a story of poverty. Early programs ignored the poor and the poor remain destitute. From a Conceptual Humanist’s point of view, development programs should invest in the Dominican people, thus adding value to the nation through its people.

The Particular Humanist

Finally, the Particular Humanist falls in the Thinker—Intuitive quadrant and believes that the individual human being is more important than accumulation of knowledge or the good of humanity in general. Every situation in life is different and individual case studies constitute the only valid scientific method. Personal objectivity is a myth, and timing and circumstance are extremely important.230 Person to person contacts make the most lasting impressions. The scientist must become involved with the observed individuals in order for development to take place.

Example of Particular Humanist Science

In Les Miserables,231 Jean Valjean and a bishop provided the perfect

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230 Mitroff and Kilmann, 94-96.

examples of Particular Humanists. As an angry, destitute man, Valjean stole a bishop’s silver basket. When the police caught him and returned both him and the basket to the bishop, the bishop replied that he had given them to Valjean and queried why Valjean had not taken some silver candlesticks as well.

The bishop’s actions freed Valjean to pursue a life of service. However, Javert, a police detective and an extension of an inflexible bureaucratic system, sought to administer social justice, inhibiting Valjean from achieving his destiny. The bishop, by one act, influenced Jean Valjean forever. In turn, Valjean personally changed many individual lives for the better.

Views

Most businessmen have heard of Adam Smith’s The Wealth of Nations and use it as a basis for their maximizing profit strategies. However, they remain unaware of Smith’s The Theory of Moral Sentiments written 15 years earlier:

The great mob of mankind are the admirers and worshippers, and, what may seem more extraordinary, most frequently the disinterested admirers and worshippers, of wealth and greatness.

As we have said several times, universities normally do not claim to


\[234\] Ibid., 62.
teach their students wisdom and virtue, but the skills necessary to fit into society.

To attain this envied situation, the candidates for fortune too frequently abandon the paths of virtue; for unhappily, the road which leads to the one, and that which leads to the other, lie sometimes in very opposite directions. But the ambitious man flatters himself that, in the splendid situation to which he advanced, he will have so many means of commanding the respect and admiration of mankind, and will be enabled to act with such superior propriety and grace, that the lustre of his conduct will entirely cover, or efface, the foulness of the steps by which he arrived at the elevation.\textsuperscript{235}

Smith believed that the invisible hand of competition would lead to a functional society. In a beneficent society, however, the invisible hand is supplemented by virtue. In a beneficent society, everyone cares for one another and hence development works from the bottom-up.

The Dominican Republic and the Particular Humanist

In recent years, various agencies have used television commercials to promote development.\textsuperscript{236} For a certain amount per month, a sponsor can improve the life of a poor child in the Philippines, the Dominican Republic, or in other areas of the world. Letters and pictures help to personalize the aid and facilitate the building of a relationship.

The efficacy of a particular relationship cannot be measured. However, a Particular Humanist would view these individual opportunities as more efficacious than a sum of money given to a large agency. The one-on-one

\textsuperscript{235}Ibid., 64.

\textsuperscript{236}One of these is "Save the Children."
aspect allows greater opportunity for significant development as two people communicate with each other even though distance still separates the individuals.

In the Dominican Republic, there are 12,000 citizens of the United States. Each has the opportunity to be a Jean Valjean, but rarely is it done. The Americans live in the cities where there are supermarkets, clean homes, and jobs. I rarely saw Americans in the smaller towns and rarely in the city slums. To a Particular Humanist, this situation constitutes a tragedy. Very few people took the opportunity to develop relationships with the poor in rural areas.

From the Political Humanist perspective, true development will work only as rich and poor work together to facilitate the actualization of their individual destinies. There are very few programs with such an emphasis.

Summary—The Particular Humanist and Development

The Particular Humanist stresses the importance of the individual and that development occurs only as people fulfill their individual destinies. Programs should not sacrifice the few for the good of the many.

A Particular Humanist would say that development programs have ignored the individual, instead concentrating on universal needs or a top-down approach. True development in the Dominican Republic will require

237 Wiarda and Kryzanek, 75.
individuals with means to communicate their experiences with those who are in need. Each relationship will strengthen the parties involved as they share their talents and care for one another.

CONCLUSION

This chapter has viewed development from four different scientific perspectives based on Mitroff’s and Kilmann’s extension of Jung’s personality types. The Analytical Scientist has dominated the development field until recent years. GNP, literacy rates and other measures are still widely used, but some question the validity and use of these measures. Conceptual Theorists and Conceptual Humanists believe that traditional science has had too narrow of a focus and is blind to parallel ideas or different paradigms. Further, the Conceptual Humanist and Particular Humanist perspectives believe that the Analytical Scientist has minimized the importance of humanity in general and the individual in particular. However, it is easier to criticize what has been than to predict the future. Analytic Scientists did the best with what they had and, as explained in Chapter 5, have a role in the future as well.

United States aid to the Dominican Republic has had mixed results. USAID and other organizations have helped the government construct roads and plants that have brought in businesses and provided thousands of jobs (Analytical Scientist). However, these jobs haven’t reached the rural poor and often have benefitted the rich and the elite poor rather than altering
basic systems necessary for a functional society (Conceptual Theorist). Therefore, despite structural advances, the Dominican story is tragic (Conceptual Humanist). Until people actually spend time and resources in individual relationships, the masses will remain poor (Particular Humanist).

The Third World—Opposing Viewpoints\(^{238}\) demonstrates the wide variety of differences in development perspectives that exist. In the book, sets of two authors each argue different sides of a particular issue. For example, one section explains that food aid is beneficial while the other says that it is harmful.\(^{239}\) Another argues that capitalism can help the third world develop while another argues against that assertion. Such disagreements will remain even after people understand each other’s worldviews, but such dialogue will aid in recognizing that each worldview discussed in this chapter may have a time and place in society.


\(^{239}\)Ibid., 123-131.
CHAPTER FOUR

DOCTRINE AND DEVELOPMENT POLICY: LDS PERSPECTIVE ON DEVELOPMENT IN THE DOMINICAN REPUBLIC

INTRODUCTION

As with the Catholic church, one cannot understand the LDS view of development without exploring the doctrine of God and the human being. Unlike the Catholic religion, however, the LDS church has had very little contact with secular institutions in the Dominican Republic. In LDS theology, temporal growth constitutes an important part of the church doctrine. However, the church often seeks to establish a spiritual base and an institutional church first. These first steps lay a foundation upon which the church can address temporal needs. This chapter concentrates on the spiritual and institutional growth of the church, since that is what has primarily occurred in the Dominican Republic to this point.

Within the LDS worldview, human beings are sons and daughters of God who hope to return to the presence of God. Life on earth provides the pre-mortal spirits of men and women with physical bodies and allows them to choose between right and wrong. Those who come to Christ grow spiritually while those who knowingly and willingly reject Christ spiritually die.
Latter-day Saints believe that in the modern era, Christ called Joseph Smith to become his prophet through which all essential knowledge, authority, and ordinances would be made available to men and women. Bundled together, these items form a "strait and narrow path" back to Christ.

In the Pearl of Great Price, The Joseph Smith—History states that Joseph Smith became a prophet, or God's spokesman, after determinedly searching for Christ's true church. Confused by the multitude of extant religions in the area, Joseph Smith withdrew one day to a grove of trees and prayed for guidance. He later testified that while he prayed, God the Father and Jesus Christ visited him as separate persons in bodily form. Christ instructed him to "join none of them [the churches], for they were all wrong." Latter-day Saints believe that through these and subsequent visions, Christ and various angels gradually restored the fullness of the gospel through Joseph Smith to the earth. It is only through the restoration, according to LDS doctrine, that humanity may again live with God in a future world.

In 1978, LDS missionaries began serving in the Dominican Republic for

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240 Neph 31:18. "Strait" means narrow and constricted rather than a line without bend or curve.

241 JSH 1.

242 JSH 1:19.
the first time. They believed that their message came from God and would enrich the lives of Dominican Christians. Since 1978, nearly fifty thousand Dominicans have been baptized and the organization of the church has spread throughout the country.

This chapter will develop answers to three questions concerning the LDS church, development, and the Dominican Republic. First, within the LDS worldview, what is development? Secondly, what general structures does the LDS church believe God has organized to further development? Lastly, how has the world leadership promoted development within the Dominican Republic and how successful have these efforts been?

THE LDS CHURCH AND DEVELOPMENT

The Goal—Life with God as gods

_We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost._

The first Article of Faith states the foundation of LDS belief which focuses on the Godhead. Joseph Smith’s record of his vision provides a description of God the Father and Jesus Christ. Joseph Smith explained that Jesus Christ and God the Father exist as two separate personages with

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^243^ Article of Faith 1.
anthropomorphic bodies whose glory shines more brightly than the sun. The Holy Ghost, not mentioned in the First Vision, is described in the Doctrine and Covenants as a personage of spirit:

The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit.\(^\text{244}\)

Though consisting of three separate beings, the Godhead works for one purpose, the perfection of humankind: "For this is my work and my glory—to bring to pass the immortality and eternal life of man."\(^\text{245}\) Immortality means living forever with a physical body and eternal life\(^\text{246}\) is living God’s life or living life with God as a god.\(^\text{247}\)

The Doctrine and Covenants describes the realm in which the Father and the Son dwell: "But they [the angels] reside in the presence of God, on a globe like a sea of glass and fire."\(^\text{248}\) Latter-day Saints believe that at the

\(^{244}\)D&C 130:22.

\(^{245}\)Moses 1:39.

\(^{246}\)D&C 19:10-12; 132:37.

\(^{247}\)In LDS scripture, God the Father works primarily through Jesus Christ and the Holy Ghost in order to accomplish his purposes. The appearances of God the Father are limited to the beginning and end of time and to testify that Jesus Christ is his son.

Latter-day Saints believe that Jesus Christ was Jehovah, Lord of the Old Testament. Under the direction of God the Father, Christ created the earth and all other temporal things. Moroni stated that Christ is "the author and finisher of [the members] ... faith" (Moroni 6:4). As the author, he bestows gifts of faith upon which people can act. As the finisher of the faith, he redeems those who come to him and endured in faith to the end.

According to the Doctrine and Covenants 130:23: "A man may receive the Holy Ghost, and it may descend upon him and not tarry with him." As the third member of the Godhead, he conveys the will of The Father and the Son to the souls of human beings.

\(^{248}\)D&C 130:9.
end of time, the earth will also become celestialized and the Godhead and righteous, fully developed human beings will dwell there.\textsuperscript{249}

The mortal mind cannot comprehend the majesty of God and his dwelling place. However, the Holy Ghost can be a constant guide that helps prepare the righteous for future glory.

\textbf{Christ and the Church}

Latter-day Saints believe that God the Father sent Jesus Christ to earth to create and clear the pathway back to the Father. LDS scriptures witness that Jesus is the Christ, the son of the living God and Savior of the human race.\textsuperscript{250} To convey the human race back to the presence God the Father, Christ performed the requisite sacrifice\textsuperscript{251} and he also organized a church.\textsuperscript{252} By coming to Christ through faith, the principles and ordinances of the gospel, human beings learn the mysteries of God.\textsuperscript{253} Those who accept Christ begin traveling the strait and narrow path toward perfection. To aid the children of God, Christ bestows various gifts of virtue beginning with faith and ending with charity.\textsuperscript{254} While obtaining charity, a person becomes

\textsuperscript{248}D&C 77:1.
\textsuperscript{250}Helaman 8:14-20; Alma 34:3.
\textsuperscript{251}2 Nephi 2:7.
\textsuperscript{252}3 Nephi 12:1; Matthew 10:1..
\textsuperscript{253}D&C 76:10.
\textsuperscript{254}The process begins with faith, involves covenants and ordinances, and continually reshapes the spirits of men and women as they proceed through virtue, knowledge,
more like Christ and can receive his presence and commune with him.\textsuperscript{265} The Doctrine and Covenants commands the members to seek the face of Christ\textsuperscript{266} which is a command to develop oneself through the grace and mercy of Christ.

\textbf{The Process—The Plan of Salvation}

\textbf{Pre-Earth Life}

Within the LDS worldview, all men and women existed in eternity with God. The Pearl of Great Price explains that prior to life on earth, each individual existed as an intelligence—co-eternal with God.\textsuperscript{267} The intelligence forms the core of the human being and is the essence of human difference.\textsuperscript{268}

The Book of Moses explains that God the Father organized intelligences into spirits.\textsuperscript{269} As spirits, men and women varied in intelligence according to their obedience to God. God foreordained some of the noble

temperance, patience, brotherly kindness, godliness and finally charity. See D&C 4, 2 Peter 1:5-9.

\textsuperscript{266}Moroni 7:48.

\textsuperscript{267}D&C 101:38.

\textsuperscript{268}D&C 93:29-30.

\textsuperscript{268}Intelligence is the light of truth or, in other words, the light of knowledge of things throughout time. Thus, intelligence is what recognizes true reality across the eons of time. D&C 93:24,29.

\textsuperscript{268}Moses 3:5. See also Abr. 3:22.
and righteous spirits to special callings in the future earth life.\textsuperscript{260} Conversely, one—third of the spirits followed Satan and were expelled from heaven, never to obtain a body.\textsuperscript{281}

After the spiritual creation, Christ created the physical earth\textsuperscript{262} for humankind, and Adam and Eve became the first spirits to receive bodies, and they dwelt in the garden of Eden in a paradisiacal state.

Two barriers to development

The Fall

In the garden of Eden, Adam and Eve faced a difficult decision. They had received two commandments: to multiply and replenish the earth\textsuperscript{263} and to refrain from partaking of the fruit of the knowledge of good and evil.\textsuperscript{264}

According to Lehi:

If Adam had not transgressed he would not have fallen, but would

\textsuperscript{260} Abraham 3:23

\textsuperscript{281} As a member of the Godhead, Jehovah was the greatest intelligence. Both Christ and Satan supported different plans to continue the growth of the spirits. Satan’s plan would have forced everyone to obey God’s commandments. Christ supported the Father’s will which allowed humankind to come to earth, obtain a body, and retain agency. After, God the Father rejected Satan’s plan, Satan left heaven along with one-third of the spirits. Therefore, one-third of the spirits will never receive bodies and consequently will live forever in misery, knowing that they never will be able obtain a body and develop further. See D&C 29:36-37.

\textsuperscript{262} Mosiah 3:8.

\textsuperscript{263} Moses 2:28.

\textsuperscript{264} Moses 3:17.
have remained in the garden of Eden. And all things which were
created must have remained in the same state in which they were
after they were created; and they must have remained forever, and
had no end. And they would have had no children; wherefore they
would have remained in a state of innocence, having no joy, for they
knew no misery; doing no good, for they knew no sin. 265

Had Adam and Eve remained in the Garden of Eden, they would have
prolonged a peaceful existence, but hindered the very development process
for which Christ created the earth.

After eating the fruit, Adam and Eve were driven out of the Garden of
Eden. 266 Confronted with good and evil, they experienced agency and could
be held accountable for their actions. 267

Adam’s transgression simultaneously opened and shut the gate to the
strait and narrow path. His actions allowed men and women to be born,
obtaining bodies and to retain the agency to choose between good and evil.
But Adam’s transgression also blocked eternal progress by raising two
substantial barriers: temporal death and spiritual death. Together, these
barriers would leave all imperfect human beings forever physically and
spiritually dead. However, Christ offered himself as the Savior of humanity
to provide the means whereby the imperfect could become perfect.

265 2 Nephi 2:23-24

266 2 Nephi 2:19.

267 Moses 7:32. Before Adam and Eve left the Garden of Eden, God placed cherubim and
a flaming sword around the tree of life. Had Adam and Eve remained and eaten the fruit of
the tree of life, they would have been immediately immortal and bound by their sins.
However, God prevented Adam from partaking and provided a time in which they and their
posterity could prepare and repent. See Alma 12:21, 24.
By a process Latter-day Saints do not comprehend, Christ took upon himself all the sins of the world while a mortal being. He willingly performed this act in the Garden of Gethsemane and at Calvary, paying an infinite price for the transgressions of the sons and daughters of God. On the third day after his crucifixion, Christ was resurrected physically, in adult form. Christ then ascended to heaven, sending the Holy Ghost and establishing human leadership to guide the church.

In LDS theology, Christ's atoning sacrifice provided the means for all the sons and daughters of God to overcome sin, and the power of his resurrection extended immortality to all who pass through this life. Resurrected beings will eventually be judged and receive a reward or punishment.

Men and women will not be held accountable for the consequences of the fall. According to the second article of faith:

"We believe that man will be punished for his own sin's and not Adam's transgression."

Christ unconditionally removed any punishment for acts for which one

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268 During the meridian of times, Jehovah was born as a son of God the Father and Mary. "He received not of the fullness at first, but received grace for grace." (D&C 93:13) In his life, he increased in "wisdom and stature" (Luke 2:52) and provided a pattern by which the human race could become like him: "If you keep my commandments you shall receive of his fullness... therefore, I say unto you, you shall receive grace for grace." (D&C 93:20).

269 Alma 34:12

was not responsible:

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam who have died not knowing the will of God concerning them, or who have ignorantly sinned.  

Children and others incapable of sin remain whole and free from their own and Adam's transgression because "the curse of Adam is taken from them in [Christ]." The gift is free and extends to all who transgress in ignorance. In other words, no one is responsible for what they do not presently know or for actions committed by others.

Sin

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

The fall of Adam affected the human race both physically and spiritually, resulting in what is called the natural man. The natural man fights against God, and when this is the case, men and women sin, separating themselves from the spirit of God.

Christ's atonement provides the means by which sinners can shed the blemish of sin. However, in this case, the transgressors share in the punishment through repentance.

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271 Mosiah 3:11
272 Moroni 8:8
273 Article of Faith 2.
274 Mosiah 3:19.
276 The repentance process is described later.
Life in "Time"

The First Four Principles and Ordinances of the Gospel

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.²⁷⁸

According to LDS doctrine, the sons and daughters of God become more like Christ as they gain knowledge of Christ, exercise righteous judgment, and travel down the strait and narrow path. The first principles and ordinances of the gospel open the gate and allow the humble to set foot on the path.

The first two principles of the gospel are faith in the Lord, Jesus Christ and repentance. Faith constitutes a hope based on unseen spiritual evidence from God in things that are true.²⁷⁷ One must center his or her faith in Christ and develop a relationship with him. Exercising faith in Christ and making correct decisions based on spiritual assurances, leads to knowledge of God.²⁷⁶ As knowledge grows, the laws of God become more

²⁷⁶ The Articles of Faith 4.

²⁷⁷ Alma 32:21

²⁷⁸ Alma 32, 2 Peter, and Ether 3:12 explain the progression from faith to perfect knowledge. At first, we stare at an opaque mirror or curtain. God tells us in a spiritual way that a concept is true even though we do not understand it. As we exercise faith in the principle, being, etc. the opaqueness begins to clear. Once we see that light shines through, one has a perfect knowledge that it is a good principle, or in other words, a principle that brings one to Christ. However, one does not have a perfect knowledge of the principle itself. One must spend a long time exercising faith as knowledge, or what one sees through the curtain or in the mirror, progresses to perfect knowledge. At that time, the curtain is completely transparent and one may completely embrace the principle.
understandable. The faithful learn how to live more fully by the spirit and become more accountable for their behavior.

An outgrowth of faith, repentance requires godly sorrow, confession and restitution, and a renewed willingness to obey God’s laws. Sorrow is true remorse over one’s actions. The sorrowful must confess to whomever they have offended. Serious sin requires confession to a local church leader. Beyond confessing, sinners must repair whatever damage they have caused through their actions. Finally, they must confess to God that they are willing to obey him and his law. True repentance along with participation in the ordinances of baptism/sacrament, confirmation and endowment removes the stain derived from sin.\(^{279}\)

Baptism and the laying on of hands for the gift of the Holy Ghost (confirmation) are the first two ordinances of the gospel which follow faith in Christ and repentance. Baptism is the gate to the strait and narrow path. Those who are baptized express their willingness to come to Christ and obey his commandments. Through the ordinances, converts to the church symbolically die and are resurrected as new creatures in Christ.

People are normally baptized only once\(^ {280}\). Every Sunday, members meet in sacrament meeting to renew baptismal vows, indicating their continued willingness to obey Christ’s commandments and honor his name.

\(^{279}\)Alma 5:21.

\(^{280}\)Those who are ex-communicated from the church must be rebaptized to return to full membership in the church.
Shortly after baptism, new members of the church are commanded to receive the Holy Ghost through the ordinance of confirmation. If members are truly prepared and clean, the power of the Holy Ghost will enter their souls and reside there indefinitely.\textsuperscript{281} The Holy Ghost sanctifies and purifies repentant members and becomes a teacher, consistently providing members with new gifts of faith.

The sacrament renews baptismal covenants and promises that the spirit will reside with those who keep Christ's commandments. The spirit provides more spiritual gifts of faith. The cycle continues as the humble follower of Christ continues to stay on the strait and narrow path.\textsuperscript{282}

The Temple

After initial ordinances, members of the church participate in subsequent ordinances in the temple. The temple represents points on earth, as did

\textsuperscript{281}When members truly receive the spirit, they become born again under the name of Jesus Christ. In the LDS scriptures, the term joy refers to the state of those who receive the spirit and experience God. Those who are converted receive joy and those who bring others across the gulf of hell to the tree of life (Christ) experience a joy made full. Conversion comes when one begins to actively participate in Christ's atonement. The feelings can be renewed through successful participation of the sacrament. Alma 5:14,26; 26:17-21, etc.

\textsuperscript{282} As people travel the strait and narrow path, feasting and holding fast to Christ's words and seeking Christ, two major impediments arise that lead to sin and transgression: ignorance and pride. Ignorance clouds the view of God's eternal purposes and sometimes leads to short-term outlooks. This causes unwary members to ignore their faith and wander off the path. Pride builds itself up and points fingers at the humble. With pride, members seek temporal accolades and forget their relationship to God and will eventually fall if they do not repent.

The proud and the unfaithful ignorant listen more intently to natural man than to the Holy Ghost and their own intelligence. The more they become enticed by the plaudits and riches of humanity, the harder it becomes to refocus on Christ and become like him.

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mountains in the past, where God communes most clearly with humans. As sanctuaries separated from the influences of the world, temples are places of holy ordinances that manifest the power of godliness. These ordinances include washings and anointings, the endowment, marriages, and sealings.

Elder James E. Talmage stated:

The Temple Endowment, as administered in modern temples comprises instruction related to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest era in human history. This course of instruction includes recital of the most prominent events of the creative period, the condition of our first parents in the Garden of Eden, their disobedience and consequent expulsion from that blissful abode, their condition in the lone and dreary world when doomed to live by labor and sweat, the plan of redemption by which the great transgression may be atoned, the period of great apostasy, the restoration of the gospel with all its ancient powers and privileges, the absolute and indispensable condition of personal purity and devotion to the right in present life, and a strict compliance with Gospel requirements.

Those who participate reap great blessings from the temple. All temple work points to Christ, and covenants are made with him. While participating in the temple ceremony and fulfilling temple covenants, the children of God come to understand life’s journey. “The doctrine of the priesthood... distill[s] upon... their souls as the dews from heaven.”

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283D&C 84:20.

284Elder James E. Talmage was an apostle for The Church of Jesus Christ of Latter-day Saints. The role of apostle will be explained later.


286D&C 121:45
experience Christ.

Latter-day Saints believe that the blessings of the temple also extend to those who are dead. Temple ordinances are binding both in earth and in heaven, as well as for time and for all eternity. Members can perform vicarious ordinances for those in the spirit world. Spirits who have not had full opportunity to accept the gospel can accept or reject the ordinances. Righteous spirits teach the principles of the gospel to the spirits in darkness.\textsuperscript{287}

**The Community**

> We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.\textsuperscript{288}

Salvation and development do not occur in isolation. They require various levels of interaction with people. Marriage is the most basic of the human interactions. In the temple, couples marry for time and all eternity. Daily experiences allow the couples the opportunity to grow as one as they prepare to participate in eternal families. Being parents is an essential part of becoming like Heavenly Father.

Christ also commanded the church and society to become one.\textsuperscript{289} In

\textsuperscript{287}D&C 138:20.

\textsuperscript{288}The Articles of Faith 10.

\textsuperscript{289}Ephesians 4:11-16.
order to obey Christ’s command, members must learn to live a celestial law, the law of consecration. Members dedicate their time, talents, and possessions to the building up of the kingdom of God when accepting the law of consecration. Any excess of goods people reap from their work beyond what they need and reasonably want, they freely give to others.

The Book of Mormon—Another Testament of Jesus Christ and the Pearl of Great Price both mention societies where there were no poor, and where people lived with one heart and one mind. In the early modern church, members tried and failed to live in a Zion-like society because they were unprepared to live a celestial law. According to LDS doctrine, Christ will soon come and institute a Zion-like society that will last for one thousand years. The period is called the millennium. Those who refuse to live the law of consecration will be unable to dwell with Christ during the millennium.

Life in Eternity

The Doctrine and Covenants describes the state that awaits the righteous: the celestial kingdom. Celestial beings will be resurrected at

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290 D&C 82:17.

291 D&C 103:3-5.

292 The Doctrine and Covenants describes four future states for the children of God. Besides the celestial kingdom, there is the terrestrial and telestial kingdoms and outer darkness.

The sons of perdition sin against the spirit, or deny the Holy Ghost with full understanding that they have done so. The Doctrine and Covenants states that only those who have married in the temple are able to commit this sin. As they have rejected God the Father, Jesus Christ, and the Holy Ghost, they are sent to outer darkness at the end of time. No light exists in outer darkness for no member of the Godhead dwells there.
Christ's second coming or during the millennium.\textsuperscript{293} These people accepted Christ while on earth or in the spirit world and are willing to obey valiantly all of God's laws. During the millennium, they will commune with Christ on a transformed, paradisiacal earth, preparing to live with God the Father. At the end of time, the earth will be transformed into celestialized earth, or sea of glass. The celestialized beings will live with God the Father, Jesus Christ, and the Holy Ghost on earth.

The celestial kingdom itself is divided into three kingdoms. The highest is reserved for righteous couples who were married for time and all eternity.\textsuperscript{294} They will have endless dominion that "without compulsory means . . . shall flow unto . . . [them] forever and ever."\textsuperscript{295} Only people who reach this state obtain full development or life with God as a god.

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Telestial beings are murders, thieves, etc. that are resurrected at the end of the millennium after spending 1000 years in hell (spirit world). They inherit a kingdom of glory where the Holy Ghost can dwell.

Terrestrial beings are good people who were not valiant in their testimony of Christ. Those who knew they rejected the savior in this life and later accepted Him in the spirit world will have terrestrial bodies. They will be resurrected during the millennium and eventually live on a terrestrialized world where both Christ and the Holy Ghost can dwell. The scriptures are silent on the location of both the telestial and terrestrial worlds.

\textsuperscript{293} Many who lived before Christ were resurrected after Christ's resurrection. At least one other has been known to have been resurrected since that time.

\textsuperscript{294} D&C 131:1-3.

\textsuperscript{295} D&C 121:46.
THE STRUCTURE OF THE CHURCH

Dispensation, Apostasies, and Scriptures

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.\(^{296}\)

We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the kingdom of God.\(^{297}\)

The LDS historical timeline consists of dispensations and apostasies. Dispensations are periods where Christ dispenses his gospel through prophets to the people. As the mouthpiece of God, a prophet reveals God’s will to the people and records sacred experiences.

Apostasies are periods of time when the fullness of God’s church is not found on the earth. When men and women distort doctrines, reject the prophets, and begin to rely on themselves rather than God, apostasies follow. During these times, God ceases to call prophets or instructs his prophets to cease speaking.

The LDS church has four books of canon which were written during various dispensations. The modern church, under the direction of the prophets, has accepted them as canon. LDS scripture consists of The Book of Mormon—Another Testament of Jesus Christ, the Doctrine and

\(^{296}\)The Articles of Faith 8.

\(^{297}\)The Articles of Faith 9.
Covenants, the Pearl of Great Price, and the Bible.²⁹⁸

**The Priesthood**

_We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof._²⁹⁹

_We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth._³⁰⁰

The LDS church has anchored its relationship to God on the belief that modern day prophets hold God’s authority to direct the kingdom of God. In a previous dispensation, Christ held the Melchizedek priesthood and the keys of the kingdom. He conferred the Melchizedek priesthood and all the keys on Peter, who then presided over the church after Christ’s departure.

The twelve apostles also received the Melchizedek priesthood along with

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²⁹⁸ The Book of Mormon—Another Testament of Jesus Christ contains writings from American dispensations. Most of these ancient writers understood that they wrote to affect modern societies. Latter-day Saints believe that the Book of Mormon—Another Testament of Christ contains the fullness of the gospel, or everything that will bring one to Christ.

The Doctrine and Covenants contains revelations received through Joseph Smith and ensuing prophets. The 138 sections and two pronouncements often go into further depth than the Book of Mormon—Another Testament of Christ. In addition, the Doctrine and Covenants describes the future life.

The Pearl of Great Price is a survey of the major prophets of many dispensations. These prophets include Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith. Each received the fullness of the gospel and began their respective dispensations. In addition to these writings, there are the 13 articles of Faith which have appeared throughout this paper and a new translation of Matthew 24.

The Bible is true as far it is translated correctly. The church stresses that writings have been lost and some altered. The general ideas are usually correct but some words and ideas may have been corrupted.

³⁰⁰ The Articles of Faith 6.
the calling to be special witnesses of Christ’s divinity and atonement.

Further, the twelve held keys to open nations for the proclamation of the gospel of Jesus Christ." 301

The LDS church claims that an apostasy followed the death and removal of the apostles. The priesthood and keys were lost. To open a new dispensation, specific angelic and godly ministers needed to return to the earth and restore knowledge and keys. The church structure developed from 1820 until 1844, the year of Joseph Smith’s death. By that time, all necessary ordinances, authorities, keys, and knowledge had been restored that could lead the sons and daughters of God back to Christ.

Prior to his death, Joseph Smith conferred the keys of the kingdom upon the twelve. While a prophet lives, these keys remain under his jurisdiction. Upon his death, the twelve meet and choose a new prophet under the guidance of God.

The Present Dispensation

The LDS church believes the keys of the kingdom have been passed down to the present prophet: Howard W. Hunter. Revelation received through the prophets today is considered as important as that received in the past. Particular revelations become canon, if the prophet feels inspired that it should be and if it is sustained at all levels of the church.

301D&C 107:35

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The more usual route for new guidance comes through the Statements of the First Presidency, which consists of the prophet and his two counselors. The statements are not canon but they are binding.

Lastly, there are biannual general conferences and other occasions where the general authorities\textsuperscript{302} speak. These are less official than Statements of the First Presidency but are considered words that should be followed.

\textsuperscript{302}General Authorities include members of The First Presidency, The Quorum of the Twelve, The Quorums of Seventy, and The Presiding Bishopric. The Quorum of the Twelve has the responsibility to be witnesses of Christ and open new lands for missionary work. As a quorum, they are equal in authority to the First Presidency. In effect, this means that when the First Presidency dissolves on death of the Prophet, the Quorum of the Twelve retains all authority that was held by the First Presidency.

The Quorums of the Seventy also have the responsibility to be special witnesses of Christ. In addition, they administer large church section called areas. There are now first and second quorums of the seventy.

The Presiding Bishopric is specifically responsible for the temporal welfare of the church, including overseeing construction of buildings and the welfare of the members. The Presiding Bishopric works both with local church units and outside the normal ecclesiastical structure. See D&C 107:33-35.
THE LDS INFLUENCE ON DEVELOPMENT IN THE DOMINICAN REPUBLIC

Introduction

The previous two sections have explored LDS doctrine and structure as they relate to the full development of the children of God. Complete development finds its fulfillment in a spiritual realm which ultimately includes a perfect physical body. This section illustrates the LDS church’s attempt to promote both spiritual and social development in the Dominican Republic.

The LDS view of development most closely aligns itself with the Conceptual Humanist and Particular Humanist perspectives explained in the previous chapter. Individual member growth is difficult to generalize. Perhaps the closest one can come to an accurate generalization without writing a case by case analysis is to examine the growth of the church based on statistics, the experiences of missionaries and members, and the goals of the church. Within the LDS worldview, statistics cannot fully monitor development. However, statistics, combined with a story method, form the foremost way for Latter-day Saints to view development.

Latter-day Saints believe that the church is the literal fulfillment of the prophecy found in Daniel 2:44:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

As the church enters each new land, a piece breaks off from the mature...
church and becomes a seed. Depending on the receptiveness of the people, the seed will grow at a certain rate. The church will grow as fast as the receptiveness of the people.

Since the LDS church entered the Dominican Republic in 1978, nearly 50,000 Dominicans throughout large and medium sized cities have become members of the church, representing some of the fastest growth in church history. However, baptisms do not necessarily translate into development. Passage to the celestial kingdom requires baptism. However, baptism does not guarantee entrance. A persons’s acceptance of the baptismal ordinance demonstrates a willingness to follow Christ. Unless the individual continues on the strait and narrow path, the baptismal covenants will collapse into a set of unfulfilled promises.

The church records growth through statistics. A new chapel, an additional priesthood bearer, or other incremental statistical growth does not guarantee that development has occurred. However, as the church shows general statistical growth, church leaders feel confident that some people are becoming firmly planted in the gospel.

This section examines four main stages of church growth in the Dominican Republic under the following sub—titles: 1) Prelude to the Missionaries, 2) Missionaries and the Early Church, 3) Dominicans and The Mature Church, and 4) The Temple and Zion. Before 1978, the Dominican Republic lingered in stage 1. However, subsequent years have shown
progress into stages two through four.

Prelude to the Missionaries

Early Dominicans

Within the LDS worldview, the development of the Dominican people began long before 1978 in the pre-earth life. As valiant sons and daughters of God, they were among the two-thirds who decided to come to earth and receive a body. All Dominicans have either died or will die some day. By the power of Christ’s resurrection, however, they will be resurrected at some future time, and they will be immortal thereafter.

However, there is no guarantee of eternal life, or life with God as a god. For those who died before the arrival of the church, the gospel became available in the spirit world. Through temple work, members of the church will perform all necessary ordinances for them vicariously. Although, their development may have been slowed, gospel progress is afforded them in the spirit world.

The LDS Church from 1973 to 1978

The LDS church began a new era in 1973 after Spencer W. Kimball became prophet. Prior to his presidency, the church primarily existed in English speaking areas of the world and Mexico. However, President Kimball stressed missionary work and temple construction, and the church started growing rapidly in other parts of the world, especially in Latin America.
A long standing church policy hindered missionary work in many of the newly opening areas. The church forbade anyone with black ancestry to receive the priesthood or participate in temple ordinances. In the Dominican Republic, two-thirds of the population are mulatto or black and genealogical records are scarce. The difficulty in verifying ancestry would have affected even the non-mulatto people.

During that time, blacks could take solace in one scripture in particular:

And he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.303

Though barred from important opportunities in this life, blacks would eventually be able to obtain full salvation in the celestial kingdom.

On September 30, 1978 during general conference, N. Eldon Tanner, the First Counselor in the First Presidency of the Church said:

In early June of this year, the First Presidency announced that a revelation had been received by President Spencer W. Kimball extending priesthood and temple blessings to all worthy male members of the Church . . . he presented it to his counselors, who accepted and approved it. It was then presented to the Quorum of the Twelve Apostles, who unanimously approved it, and was subsequently presented to all other General Authorities, who likewise approved it unanimously.

The general membership later sustained the revelation during the conference.

The new policy opened temple and priesthood blessings to all worthy members of the church. The change directly affected millions of Dominican

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303 2 Nephi 26:33
mulattos and blacks and eliminated a logistical nightmare for the incoming missionaries.\textsuperscript{304}

On Dec 7, 1978, Elder M. Russell Ballard, a member of the First Quorum of the Seventy, offered a dedicatory prayer under the instructions of Ezra Taft Benson, president of the Quorum of the Twelve. During the prayer, he stated:

We acknowledge that we have but a handful of members now, but pray thee to bless and prosper, Heavenly Father, this land that from this humble beginning many thousands of thy children might find the truth and that stakes of Zion might be driven down here in this land. \textsuperscript{305}

The general authorities hoped that the church organization would grow rapidly and provide a base for the Dominican people to come closer to Christ.

Dominicans and Americans

The first missionaries met a people that had developed a love/hate relationship with the United States. There were three points that directly affected the relationship between the first missionaries and Dominicans: repeated U.S. intrusions, baseball, and New York City.

As detailed in chapter 3, the United States has intervened repeatedly in Dominican affairs. During 1916—1924, some marines killed and tortured

\textsuperscript{304}See also Bruce A. Van Orden, "Caribbean Region", page 271 for additional comments on how distinct classes interact within the church.

\textsuperscript{305}M. Russell Ballard, dedicatory prayer in Santo Domingo, Dominican Republic Dec 7, 1978.
some Dominicans. In 1961, the CIA reportedly supplied guns for Trujillo’s assassination. And, in 1965, troops intervened in the civil war. Knowledge of these events was passed down through history and helped shape Dominican judgment about their neighbors from the North. Many became extremely suspicious of United States citizens, including young men of military age. During their stay, most male missionaries were accused of being members of the CIA.

However, Dominicans see their countrymen—such as Alfredo Griffin and José Rijo—playing professional baseball on television and earning thousands or millions of dollars. Baseball represents a possible conduit from poverty to wealth and thus an escape from poverty to a life of leisure. Many of the poor have televisions and often can see baseball games. The United States is "a field of dreams" for many Dominicans.

However, one-fourteenth of all Dominicans live in New York City.\textsuperscript{306} In 1989, 30 percent of Dominicans were unemployed and around 40 percent were underemployed.\textsuperscript{307} New York City offers better work and 500,000 compatriots. However, most Dominicans in New York live in poor areas with high crime and drug rates. To many Dominicans, the United States is New York. Those who return home relate stories revolving around dangerous streets and unfriendly lifestyles.

\textsuperscript{306}Kryzanek and Wiarda, 112.

\textsuperscript{307}Hillman and D’Agostino, 155.
As the missionaries entered the Dominican Republic, an interesting relationship developed between them and the people. To the Dominicans, the missionaries represented the United States, a horrible yet wonderful place. The missionaries represented a people who were a wonderful people with whom to talk, but belonged to a corrupt country and were possibly members of the CIA.

**Missionaries and the Early Church**

The general authorities send missionaries to plant the seed of the church and watch over it during its formative years. Missionaries are usually between the ages of nineteen and twenty-seven and come from a variety of backgrounds. They indicate their willingness to serve a mission, and the church calls them to serve the people within a particular mission headed by a mission president. Clusters of missions fall under the jurisdiction of an Area Presidency, usually consisting of three members of the Quorums of the Seventy.

Missionaries represented the first tangible link between the LDS church and newly opened lands. Despite arriving on the island with the stigma of being an American, church representatives also arrive as religious ministers, and religious beliefs permeate the culture.

The early missionary activities parallel those of the original Franciscan friars. As the vanguard, the force traversed the frontier, believing that what they offered was greater than anything the natives already had. However,
there existed a greater similarity between LDS and Catholic denominations in the twentieth century than there were between Catholic and Taino religious beliefs in the fifteenth and sixteenth centuries. Knowledgeable missionaries recognized that many Dominicans had beliefs that corresponded to the first two principles of the gospel. Coming down through the centuries, faith in Christ and in his power were at the roots of the culture. Many Dominicans already had faith in Jesus Christ and had repented of their sins. In addition, many were far more spiritual than many young missionaries that brought the word. However, they lacked ordinances, authority, and knowledge, crucial elements in the development process.

The goal of the church was to institute rapid growth so that a membership base would form. Despite suspicion, most Dominicans readily invited missionaries into their homes. They felt it an honor that Americans would spend time with them. However, many who listened and believed the missionaries’ message often would not get baptized. The very openness of the culture that at times facilitated entrance into homes, deterred baptisms. A change from Catholicism to Mormonism represents not only a change of religions but a change in tradition. Joining a “foreign” American church could possibly have meant severing ties with one’s family, friends, and culture.

As American missionaries lived among the people, they developed strong relationships. However, as educated men and women from a rich
country, it was tempting to treat the Dominican poor as children. Many could not read. Others believed and practiced "irrational" traditions.\textsuperscript{308} Additionally, the missionaries came with what they believed was the greatest message on earth, the purest form of Christianity. Thus, Dominican traditions, highly intertwined with Catholicism were often viewed as an impediment to growth. The church did not encourage this attitude, but it was present, especially among many of the new missionaries. As missionaries became acculturated, they began to understand the people and treat them with more dignity and respect.

An initial condescending attitude turned many Dominicans away from the church and the blessings of the gospel. However, despite their weaknesses, missionaries helped the church grew rapidly. The church concentrated its efforts first in the cities, where people live close together. High population density facilitates communication among members.

As baptisms are performed and recorded, branches form. Several branches constitute a district. In the Dominican Republic, the first branches started in Santo Domingo.

As there became more and more branches and districts, the church organized an entire mission within the country. The first mission was organized in 1981 with John Davis as president. After the creation of the mission, President Davis was able to concentrate on the Dominican Republic

\textsuperscript{308}For example, a plate that crossed the threshold into the bathroom needs to be thrown away.
rather than being responsible for the entire Caribbean as previous mission presidents had to be.

All members and non-members within the mission originally fell within the mission president’s jurisdiction. President Davis not only directed the mission, but acted as the ecclesiastical leader over every member. As the membership grew, the responsibility increased and both missionaries and the members had less contact with the president.

As the work progressed, the mission split in 1987, which effectively doubled the number of missionaries working in the Dominican Republic and halved the workload of the mission president. The missions’ boundaries included a horizontal dividing line across the middle of the country, just above Villa Altagracia. A second split came in 1991 when the south mission was split in half along Máximo Gomez, a major street near the middle of Santo Domingo.

Each split divided a mission area and supplied more missionaries per square kilometer. In 1986, when I was in Santiago, two missionaries covered an area that is now covered by 20 missionaries. Since people see the missionaries far more frequently, they are afforded many more opportunities to hear the gospel.

During the early years, church life was difficult for many of the newly baptized. New members or young missionaries led the branches and had to deal with serious problems despite a lack of training. Often, feelings were
hurt and members left the church.

Further, those who could not read often could not rely on the scriptures for support. They testified to having felt the spirit convert them. However, when the missionaries left, there were few members left to fellowship them and understanding of the scriptures was beyond their reach. Strength and development come through people filling voluntary positions and interacting with each other. Before the mature church forms, many must rely only on themselves and the spirit, but this can be very difficult.

Additionally, members sometimes received callings that seemed beyond their ability. They had no idea what to do. Some struggled through the calling. The church believed this to be a valuable process of growth. Others gave up and became discontent.

In 1987, one branch had over 200 recorded baptisms while only 20 people came to church. Within LDS theology, this means that 200 people stepped through the gate, but then 180 lost interest in the path. Many dropped out without having understood the significance of baptism. Others may have understood what they were doing but then turned away from that knowledge. Only Christ can judge. However, church members remained responsible to reverse the trend and bring back members of the church.

As a missionary, I was a financial secretary and audited various branches. Many branch secretaries had not received thorough personal instruction. They had to rely on that which had been written. The
translation from English to Spanish did not describe the procedures in ways that could be understood. As I audited, I found that very few secretaries had recorded the finances correctly. However, those who had struggled to perform their task had become stronger through the experience.

Despite these difficulties, church growth was remarkable. From the LDS perspective, the path toward human development had been opened to thousands. However, a large percentage quickly dropped out of church, in most cases minimizing the effect that membership could have had in their lives.

In conclusion, missionaries sometimes disregarded church council and minimized the importance of cultural beliefs. In effect, they tried to force the gospel rather than teach it. Other missionaries, especially the growing number of Dominican missionaries, learned the damaging aspects of forcing the gospel on people.

The Organized Church

The second stage of church growth began when local members were prepared to take over leadership of the church. Districts became stakes and large branches became wards. As stated in M. Russell Ballard’s prayer, the general authorities sought to establish stakes, because each stake enlarges the kingdom of God and firmly establishes the church in the country. A stake president takes over responsibility for the local members, allowing the mission president additional time to spend on missionary work. Bishops
become leaders of the wards.

Local priesthood leaders guide the church. There are two types of priesthood that members may bear: Melchizedek and Aaronic. Aaronic priesthood bearers have authority to perform temporal functions such as preparing, blessing, and passing the sacrament. Normally, boys between the ages of twelve and eighteen are holders of the Aaronic priesthood.

The Melchizedek priesthood subsumes the Aaronic and includes authority over spiritual functions. Men over the age of eighteen normally hold the Melchizedek priesthood. Certain Melchizedek priesthood bearers also hold keys, which indicate jurisdiction over a certain kingdom or quorum.

There are several reasons why creation of a stake signifies development. For one, there must be a certain number of priesthood holders before the general authorities will organize a stake. Furthermore, the local church solves most of its own problems under the general guidance of church doctrine. This facilitates the implementation of a statement by Joseph Smith: "I teach them correct principles, and they govern themselves." 309

In 1986, the general authorities created the first Dominican stake in Santo Domingo, relieving President Coombs of responsibility for hundreds of members. Local members filled almost all ward and stake positions. By 1994, the church had organized six more stakes, allowing the missions to concentrate more and more on missionary work.

309 Spencer W. Kimball, The Teachings of Spencer W. Kimball: Twelfth president of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Bookcraft, 1982), 191.
As members fill unpaid callings, they find increased opportunities to travel further on the path toward being like God. Those who are called are expected to accept and magnify their callings despite talent levels. In the Dominican Republic, this system has resulted in interesting situations where the poor lead the rich and teach them about the gospel of Christ. Though some whites still refuse to associate with mulattos, the church structure gently forces many to associate with those with whom they would never associate in social or business settings.

As wards and stakes are established, the church can more effectively help the poor in their temporal needs. The bishop heads the ward and is responsible for the physical welfare of families. If a family cannot meet its needs, the ward exists as a second tier of help.

Once a month, ward members fast and contribute offerings to the church. The bishop funnels these funds to the needy. The stakes receive any excess funds and can then redistribute them to the poorer wards or branches. Any excess funds move up the hierarchy of the church. Due to the extreme poverty of the Dominican people, many do not have much to contribute. However, as a greater diversity of people become strong members of the church, a broader base of support will be established which will help the poor.

Members also pay a ten percent tithe which is sent to Salt Lake for the general use of the church. This is a great sacrifice that can reduce
disposable income. However, members in the church feel strongly that tithe
payers will be blessed with temporal and spiritual blessings such as chapels
and increased knowledge.

Construction of highly visible chapels has paralleled the growth in
membership. The chapels are often the most modern buildings in the medium
sized towns and in the poor areas of Santo Domingo. Chapels and the
American image have attracted people who want to associate with
Americans rather than discuss religion. These people quickly discover that
the chapels house religious activities, and they either become interested or
stay away.

General strikes pose another threat to the church. Bombs in
missionaries' homes and church chapels represent an attack on Yankee
imperialism. During one strike, the mobs burned down several government
buildings to their cement frame. I heard that the mobs were also looking for
the "Mormones." Fortunately, they did not know where we lived. Despite
these rare attacks, the missionaries feel safe.

After mission splits and organization of stakes, the missions could begin
to focus on retaining members. In 1991, President Jamison of the
Dominican Republic, Santo Domingo East mission, decided to emphasize re-
activation. Before him, the church under President Sorenson had achieved
phenomenal growth, establishing a strong member base. However, 80% of
new baptisms became less active in the church. Jamison's program slightly
de-emphasized growth and concentrated on retention and re-activation. Once his program became functional, 65% of new baptisms stayed in the church and missionary/member teams were re-activating an average of 200 people a month.\textsuperscript{310}

In 1994, the church plans to establish three more stakes in San Cristóbal, Santiago, and La Romana. Though growth has tapered off a little, the Dominican church still is growing rapidly compared to other parts of the world and is retaining higher percentages of converts than it did previously. This trend will probably continue for some time.

\textbf{Temples, Zion, and the Poor}

\textit{We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.}\textsuperscript{311}

The fourth stage of church growth began with the announcement of a temple. In 1993, the general authorities announced that they would authorize construction of a temple in Santo Domingo. A temple represents structural growth above and beyond that of stakes. Many larger countries have had the church for over 100 years and do not yet have a temple.

Construction crews will not complete the temple until 1998. Until that

\textsuperscript{310}Ronald Jamison, interview by author, discussion, Provo, Utah, May 1994.

\textsuperscript{311}The Articles of Faith 13.
time, members must continue traveling outside the country to Guatemala or Atlanta, Georgia, to reach the closest temples. For the first sixteen years of the church the blessings of the temple have been restricted primarily to the wealthy and fortunate. The poor could rarely afford the trip. This restriction has resulted in a distinction between rich and poor classes, a distinction that should not exist in a Zion—like society.

With the completion of the temple in Santo Domingo, the keys to the knowledge of God can extend to almost every worthy person in the Dominican Republic during this earth life. Though the poor may have to sacrifice, a trip to Santo Domingo and back home is a possibility for most.

With stakes and a temple, the church can fully concentrate on preparing itself to meet Christ. Within the LDS framework, members will learn of Christ and become more like Christ. Whereas lack of knowledge is now the major problem, pride will become an increasing temptation to a growing, successful church. The rich and the poor must be willing to learn from each other, otherwise the members of the wards and stakes will eventually isolate themselves and not become one with Christ.

Conclusion

Compared to other areas of the world, the church has achieved remarkable progress in the Dominican Republic despite various problems. The church has grown through stages of non—existence, branches/districts,
wards/stakes, and into the temple/Zion stage in less than twenty years. Although statistical growth does not guarantee development of individuals, the church is confident that individual development on the strait and narrow path underlies the structural growth of the church.

Illiteracy, poverty, and other problems endemic to the Dominican Republic can hinder spiritual growth. The ability to read and ponder the scriptures, as well as the opportunity to fulfill church callings constitute an important part of the church experience. Small literacy and health programs have helped small numbers of Dominicans to read and to live healthy lives. Further, the church welfare system under the Presiding Bishopric has just instituted a program that includes teaching people to sew. However, the poverty problem is enormous and within the LDS worldview, enduring solutions will materialize only as local members live the gospel and share their time and talents with those around them.

The growth of the church has been so rapid that church leaders have been unable to fully meet the temporal needs of the members. However, church leaders believe that as the member base builds, the church members with means and abilities will be more able to meet both the spiritual and temporal needs of other members.
CHAPTER FIVE

DOCTRINE AND DEVELOPMENT POLICY: THREE TRADITIONS AND THE FUTURE OF DEVELOPMENT IN THE DOMINICAN REPUBLIC

INTRODUCTION

As mentioned in chapter 1, Adam Smith defined sympathy to be our "fellow-feeling with any passion whatever." As people share experiences, sympathy grows, especially when encountering others' pain, sorrow, and misery. Through imagination, we can put ourselves in the shoes of the poor and feel their pain to an extent. With such feelings comes a desire to fight against injustice. However, when distant from the poor, we have less internal incentive to sacrifice time and resources to seek their development.

Development is a multi-faceted term, invoking different visions in people of various worldviews. In general, development is advancement toward a goal defined by individual and societal worldviews. It is at the intersection of differing worldviews where the most effective progress will occur.

In the past, aid to poor countries was a combination of willingness to help and technical expertise mixed with problems of distance and

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312 Adam Smith, Theory and Moral Sentiments (New York: Oxford University Press, 1976), i.i.i.3. Note that Smith's use of sympathy is different than normal usage.
unfamiliarity of culture. Before recent technological advances, communication between distant cultures was sparse. Sympathy was not strengthened through direct experience but flickered on occasion through vague reports of poverty. Therefore, it was natural that individual American, Catholic, and LDS groups often sought the development of others by superimposing their programs, structures and knowledge through broad, impersonal programs.

Due to their impersonal nature, secular projects have generally centered around things rather than people, resulting in improved structures. Many times, the rich and elite poor have captured the benefits of aid, driving the very poor into even deeper poverty. Development officials generally were not evilly disposed, nor ignorant, but they had not experienced Dominican poverty in depth and did not understand the Dominican people. Therefore, they did not have the knowledge necessary to consistently implement programs that were effective in the long-run.

As a missionary, I entered the Dominican Republic, as had other Americans and missionaries before me, with the general idea that I wanted to facilitate a particular type of development among the Dominican people. After living among the people for a time, however, I wanted to help my friends experience more from their life. My subtle, gradual change in attitude represents, in my estimation, a key to more successful secular development projects in the Dominican Republic. All who desire to most
efficiently help those in different cultures must first learn the culture.

The power of close, personal contact with people was also evident in the words and actions of the early Franciscan friars. After seeing the plight of the Tainos, the friars grew close to the people and felt that it was wrong to subjugate the Indians to such misery. As a result, De las Casas volunteered the suggestion that blacks be brought to replace the Tainos. It would appear that to prevent the pain of those he knew personally, De las Casas would subjugate other people he did not know to the same cruelty.

Modern technology has brought about a world where better communication between peoples is increasingly possible. Through television, air travel, or computer networks, we may now rapidly communicate and visit with persons of other nationalities. In fact, one is hard pressed to avoid seeing the plight of the foreign poor on television. Now that greater resources are available for travel and communication, persons of different worldviews must take advantage of technology to know people better, both generally and individually.

There are three major steps that members of the traditions we have studied must apply before consistent, successful development can happen. First, we must understand our own worldview and the assumptions upon which we base our actions. Too many people do not sufficiently understand their own religious or secular convictions and therefore their well meaning actions are often inconsistent with their own worldview. Whether Catholic
or LDS, one must study the scriptures and follow the leaders, attempting to grasp what God has said rather than promoting what one wants to believe. One must honestly and constantly reevaluate whether his or her ideas are correct under the general guidelines given by the church.

Secular scientists must do the same, comparing their visions of humanity and the universe with reality, honestly evaluating whether their vision of the world actually coincides with the real world. Naturally, this is a lifetime process, but pride and greed often prevent adequate reflection.

Secondly, we must understand the worldview of the foreign poor. Even if our the beliefs are completely correct and the ideas of the poor are completely wrong, we must understand their beliefs in order to transfer knowledge most effectively. Moreover, the poor always have something valuable to offer the rich, the knowledgeable, and the religious. For one, the poor usually have found the best way to live given their limited circumstances. Transferal of knowledge should not compromise the standards of the donor’s worldview, but such transfers should take into account, as best as possible, the experiences and knowledge of those who are recipients of aid.

Thirdly, programs must combine large scale projects with individual attention. Historically, development projects have tended to focus on one area of life, narrowly treating that area at the expense of others. Large projects tend to ignore the individual and normally have helped those who
already have money and power. Small projects are limited in scope and cannot effectively open much of the modern world to those in need. Projects must work at both levels and meet somewhere at the middle. This thesis now concludes with suggestions concerning what each tradition can do to improve Dominican lives in the near future.

SECULAR WORLD

The secular world first needs to drop the fact-value disparity myth. The concept of the objective, impartial observer has permeated secular philosophy and thus the field of development. However, development implies progress or becoming better in some way. Social science has tried valiantly to describe progress in factual terms, but they have failed and will always fail. By nature of the scientific method, nothing can ever be proven true. Thus, any assertion that a certain state is more functional than another can never be proven.

For example, if one burns her hand so that it no longer can grasp any items, many people would indicate that the burn has hindered the development process. Classical social scientists would say that this is not a value judgment but a factual judgment concerning the usefulness of the arm. Within the Catholic and LDS worldviews and in the Particular Humanists

Michael Root provided an example concerning the theories of limits: "Psychologists and sociobiologists who theorize that differences between individuals or groups in skill, attitude, or sentiment are inevitable or uneliminable maintain that their theories are value free. David Barash writes, for example, that "Sociobiology has no inherent political or social bias and . . . is as value-free as any other science."
perspective, however, it is possible that pain and tragedy can lead to spiritual or individual growth. In addition, the LDS and Catholic denominations proclaim that all will be resurrected, and thus the girl will eventually be able to use her hand again.\textsuperscript{314}

At this time, secular philosophies accept neither God nor an afterlife. To secular minds, LDS and Catholic explanations of an afterlife are completely irrelevant. However, the scientific method can never discount the possibility of realities presentiy beyond the watchful eye of current technology.

In an example more closely related to the Dominican Republic, popular secularism has often pointed to overpopulation as a fundamental cause of many social problems. Therefore, large families are bad. The LDS worldview, however, believes in eternal families and that Christ will come soon, and that through the grace of Christ, the righteous will live without poverty during the millennium. Latter-day Saints also believe that they have been commanded to multiply and replenish the earth and that spirits are waiting for bodies. Some aspects of secular family planning (such as abortion on demand) and Mormon philosophy simply do not coincide.

In aiding religious people, secular scientists should attempt to find programs that fit the religious worldview of the people. When this is done, the people will more likely implement the plan, for a bold new plan contrary

\textsuperscript{314}Orthodox Catholics and LDS would not normally inflict bodily injury on someone. Life is normally too complex for the human being to decide when temporal pain may be beneficial. Possible exceptions include surgeries, etc.

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to religious beliefs and cultural heritage will rarely work. Another option would be to change the worldview of people. Many people are willing to change, and if a new message is presented to them in their own terms and speaks to their wants and needs, they might change their perspective on life. Missionaries of many denominations can verify that worldviews do change. However, in religious terms, real change occurs in individuals only as people help each other under the guidance of the Spirit. The secular world can learn from the successes, through their emphasis on the individual, of the Catholic church and the LDS church in the Dominican Republic.

Thus, secular philosophies must spiral around the center of the topological graph. Each perspective has its place in time. However, if we want to develop people, the process must begin and end with people rather than with things or events.

In a development effort, a planner should start as a Particular Humanist and then step back to the position of a Conceptual Humanist. He/she can then assign tasks to Conceptual Theorists to address general trends and to Analytical Scientists to find answers to specific questions. Evaluation of success should begin in reverse order. Analytical Scientists should record any accumulation to science that has emerged from the further application of the scientific method. Conceptual theorists should make sure that new science is not used inappropriately. Conceptual Humanists should assure that large programs do not harm humanity. Finally, the Particular Humanist
should analyze individuals and see if they really benefitted from technology and implementation of development programs.

Avoiding the first step of implementation and the last step of evaluation ignores individuals who should always be the focus of human development efforts. Avoiding the middle steps ignores technology and scientific advances which can help the human being to interact more effectively with the elements of the world.

In the Dominican Republic, focus on individuals would involve traveling to the most rural areas, spending time there, and making friends. The cost involved to remain in a location for a period of time could be expensive in the short run, but for the benefit of the people, individual interaction is necessary in the long run. Policies that ignore Dominicans will hurt Dominicans. Part of the proselyting success of the LDS church comes from the fact that missionaries spend so much time among the people. In doing so, both the missionaries and the Dominicans come to understand each other. The secular world should take notice and mimic the successful, transferable portions of LDS missionary work.

THE LDS CHURCH

In its first years in the Dominican Republic, the LDS church has posted numbers which the church would consider to reflect "success." However, members of the church must beware of the myth of statistics. Statistics are important to show general trends. However, in the long run, they are
meaningless unless members have undergone spiritual progress.

With a temple being constructed in the Dominican Republic in the near future, the members will have the opportunity to develop a deeper understanding of the mysteries of God. However, many members cannot read yet, and many others do not read well. Literacy and the ability to think critically constitute an essential part of becoming like Christ for ignorance should not be part of the gospel. To be able to follow Christ, one must begin to think more like Christ.

The recently deceased church president and prophet, President Benson, preached two major themes during his tenure: beware of pride and read the Book of Mormon—Another Testament of Jesus Christ. As the Dominican church prepares to enter a mature stage, these two themes must become an increasingly important part of the lives of church members. Within the LDS worldview, the Book of Mormon—Another Testament of Jesus Christ is the greatest book on earth and will bring people closer to Christ than any other piece of literature. This not only suggests closeness in a spiritual way but also in temporal aspects of the world. However, one must be able to read, as well as ponder and pray in order to experience fully the teachings of the Book of Mormon.

Widespread illiteracy stands in the way. Thus, the local church could significantly promote development by concentrating on helping church members to read. The church should turn to secular methods that fit within
the LDS worldview and institute a nationwide literacy program that is consistent throughout the Dominican church.

Secular methodologies can help people unlock the ability to read. A few individual programs have been instituted in local areas, but leaders should stress a single program throughout the country rather than instituting and maintaining separate programs in isolated pockets across the country. The nationwide program should be supplemented by literate members spending time helping other members who cannot read. The literate would learn to serve and the illiterate would learn to read.

Secondly, readers must learn how to think critically. Again, secular concepts such as logic and reasoning could help open the scriptures to many. However, one must be careful. An overemphasis on secular techniques could turn the church’s efforts away from the eternal goal, but, prudent application of secularly developed techniques could yield significant results and open the scriptures up to those who previously had struggled with them.

In summary, members of the church believe that they should first seek God, and then all else will be added unto them. The way to seek God is to study the scriptures, go to the temple regularly, and live the covenants they make. In order to live the gospel, one must understand the gospel. The church believes that understanding comes best through a thorough study of the Book of Mormon, which many members are unable to do due to
illiteracy. Therefore, the church should concentrate more on teaching people to read and think, so that more gospel blessings may be opened up to them.

The responsibility for the growth of the members falls on the local church with its priesthood and auxiliary programs. Priesthood and auxiliary leaders need to supplement large programs by organizing members of their groups and quorums to volunteer their time and expertise to assist people who are illiterate or have other problems. The combination of a well-publicized program and personal commitment will open the doors of the gospel more fully to the uneducated.

According to LDS doctrine, as members begin to learn the gospel, they will be blessed spiritually and temporarily. Under such blessings, wards will be able to meet the needs of poor members through fast offerings and living the law of consecration.

As mentioned before, the church has instituted small scale welfare programs in poor nations within the past two years. These include teaching a limited number of people to sew. However, the church does not appear to be in the situation any time soon to implement large scale projects. Instead, its emphasis remains on building the ecclesiastical church and facilitating spiritual growth. Millions of dollars have flowed into the country for construction of buildings, and the hope is that the members will learn how to take care of themselves through interaction at the local level, under the general guidance of General Authorities and the specific guidance of the
Spirit and local leaders.

CATHOLICS

Around ninety percent of Dominicans profess to be Catholic. As is usual among secular historians, most history books minimize the role of the church in the Dominican Republic. However, religious beliefs remain the most influential values in most Catholic’s lives. Traditions and customs handed down through the ages, though tempered by secular thought and African religions, have their roots in Catholicism. Traditions become irrelevant, however, if the people do not participate in the sacraments or if the hierarchy remains distant. Most Catholics with whom I talked rarely went to church or understood Catholic doctrine.

The Dominican Catholic hierarchy must seek to be with the people. Lay ministers have helped, but, within the Catholic worldview, members need a shepherd (priest) to guide them to Christ. At this time, many priests and bishops simply do not know their flocks, primarily because the parishes are too large and because there are not enough priests. Hence, even though Vatican II and CELAM emphasized temporal welfare, they also made it clear that spiritual growth through the sacraments remained a higher priority. The church must re-emphasize the sacramental life amongst the membership.

Secondly, liberal theologians need to understand that the secular concept of democracy does not fit within the Catholic worldview. The church is and will remain an authoritarian structure. Some complain against
the Pope, indicating they can do so because his sayings do not fall under the category of infallible doctrine. Normally, complaints against Rome occur when doctrine clashes with popular secular philosophy. Those who speak against the Pope need to step back and analyze their worldview. Within the Catholic church, the Pope is God's official representative who clarifies revelation. Whether what he says is infallible or not is irrelevant. In the view of the church, he is God's chosen vessel to guide the church, and members should listen and obey the counsel.

If there are abuses of power or conflicts, the church hierarchy and members should resolve them privately and with respect for the men of God. If the worldview of some has changed to the point where they believe the Pope acts only as a thinking man, then perhaps they should join some other organization, because that attitude does not align itself with Catholic doctrine.

The growing gulf of opinion between conservative and liberal factions has damaged the church. If the people see their leaders or other Catholics publicly criticizing and showing disrespect toward the priesthood, then they too may question fundamental doctrines. The hierarchy must mend the schism and concentrate their efforts on knowing and leading the flock. Until that happens, the church will remain divided with many members converting to other religious denominations such as the LDS, Seventh-day Adventist and other religious traditions.
The Catholics have spent millions of dollars on the welfare of the poor. Last year, Catholic Relief Services, the church’s overseas development arm, allocated 1.9 million dollars to development efforts. Programs are set up near the Haitian border supplying medicine and teaching agricultural techniques within the sustainable development paradigm. In addition, the main office works through local councils, allowing local expertise to become part of the equation.

However, Catholic Relief Services is not the solution for development in the Dominican Republic. The money spent is less than thirty-five cents per Dominican. More to the point, however, health and agricultural programs facilitate temporal prosperity, which is good, but do not necessarily save the soul. Under Catholic doctrine, spiritual growth should remain the central focus. Only spiritual growth will lead to life with God.

CONCLUSION

Policies and programs constructed within a particular worldview and then applied to persons who have a very different worldview can be both helpful and damaging. In order to help others, members of religious denominations should study their own worldview and with the help of God, decide whether they truly believe it or not. Once they understand and believe the theology of the religion to which they belong, they may study philosophies not totally consistent with that theology to glean insights that may aid in further development of the mind, soul, and body. But the secular
philosophy as a whole must be rejected.

In many cases, there is no conflict between Catholic and LDS theologies and humanitarian efforts. Spiritual concerns encompass all reality, and temporal realities can facilitate spiritual progress. Those who are educated and well fed have greater access to spiritual knowledge than those who are constantly looking for work or who are in pain.

However, in the past fifty years, the analytical scientist—dominated secular institutions have generally ignored the spiritual side of humanity. Fundamental assumptions are changing, however, and humanitarian efforts are now focusing on a complex and multi—faceted view of humanity. Development has moved more toward the center of the topological graph with paradigms such as basic needs, small is beautiful and sustainable development.

To advance humanity and individual human beings toward a more dignified life, planners must continue to increase their familiarity of foreign cultures through personal contacts. Upon becoming knowledgeable, planners may introduce programs that fall within the people’s worldview, or at least know how to attempt to change the foreign worldview. Implementation of "value—free" policies that conflict with local beliefs should be totally eliminated.

In the broad perspective, planners must continue to spend less time in the Analytical Scientist quadrant and spend more time in the Particular
Humanist quadrant. Such a migration would also be helpful for workers under the planners, but not as crucial. Analytical Scientists can fulfill the various tasks that a planner has seen will work.

In conclusion, too often people communicate at a level far above the foundations of beliefs without an understanding of how others view reality. True development of humanity within all perspectives will emerge only as leaders, officials, members, and scientists come to understand the people with whom they are dealing.
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Perspectives and Development Policy: LDS, Catholic, and Secular Perspectives on Development in the Dominican Republic

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ABSTRACT

This thesis discusses six worldviews concerning development in the Dominican Republic. Catholic and LDS traditions assert that full development is life with God and life with God as a god, respectively. The LDS church has experienced rapid growth in the Dominican Republic, but must deal with less active and illiterate members. The Catholic tradition permeates Dominican culture but must deal both with a scarcity of priests and a schism among the clergy.

The secular chapter combines many secular views into four, based on Ian Mitroff’s and Ralph Kilmann’s extension of C.G. Jung psychological types. Analytic Scientists have historically dominated secular development and believe that development means amassing specific knowledge. Projects based on the impersonal and the concrete have profited the wealthy while often failing to meet the needs of the poor. Conceptual Theorists seek to amass knowledge across paradigms. Conceptual Humanists desire the enrichment of humanity. Particular Humanists seek to free individuals for self-fulfillment. Persons within all three perspectives have at times ridiculed Analytical Scientists and have offered their own views of how development should be done.

To implement programs, people first need to understand their own worldview and then study and/or experience a foreign worldview. Only then will planners be able to implement policies that fit within the foreign society.

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