

Subsidiariedad: más allá del estado y del Mercado

Pablo Madrid Ortúzar (Editor)

Santiago de Chile: Instituto de Estudios de la Sociedad,
2015 (276 pages)

To speak about subsidiarity means facing a philosophical and social principle recently expressed but current in Aristotelian philosophy and in Roman Law, even under other names. This book, coordinated by Pablo Ortúzar, gathers several researchers and teachers who have been invited to contribute by the Instituto de Estudios de la Sociedad de Chile. Its aim is to think about social reconciliation four decades after the coup d'état that brought Pinochet to power in Chile. Its prologue observes that the state's role is a "problem" requiring public debate in that country, and that the principle of subsidiarity, poorly studied until now, is a resource to solve this difficulty. The development of this issue can be transferred to other societies that experienced military regimes, particularly in the same continent.

Several writers were recruited to write about each of three subjects: theoretical problems of subsidiarity, reception of subsidiarity in Chile, and the application of subsidiarity in practice. Thus, efforts are oriented to its application to a particular society, in order to become a contribution to peace and social reconciliation. The aim is something deeper and much more stable than merely maintaining social order because it seeks to discover and promote the common good.

The book recognizes that the principle of subsidiarity has had detractors and supporters and has also run through cultures and organizations as well as states and societies. It responds to a specific anthropology and sociology, giving rise to theological reflections from both Catholic and Protestant viewpoints.

Several chapters in this book comment on the contribution made by the social doctrine of the Catholic Church, noting that papal teaching has developed the idea of subsidiarity as one of the central bases of social organization. Family, civil organisms, and the subsidiary role of the state are underlined. Therefore, we can say that there is a proper reference to the teachings of the Catholic Church regarding the definition and application of the principle.

It should be added that it is enriching to remember that proposals have also been made to apply subsidiarity within the Church, without forgetting the hierarchical character of Catholicism and the theological idea of communion. Subsidiarity is included among the guiding criteria of the current Canon Law Code of 1983 and is related to Church governance in the *Relatio finalis* of the Extraordinary Assembly of the Synod of Bishops in 1985, which evaluated the first twenty years of the Second Vatican Council.

This book takes the moderate position that not everything can be nationalized, nor is it good for the market to rule everything. It is accepted that the idea of subsidiarity must open itself to different aspects in the current Chilean political debate, such as education, integration with other people and cultures (among these the natives and different migratory flows), religions, and the search for peace.

Cooperation, pluralism, and tolerance are some of the criteria that the book demands, so that subsidiarity becomes a tool for good governance, within a delimited state, to reach peace and social friendship—a principle with repercussions for every society.

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Liberation Ecclesiology? The Quest for Authentic Freedom in Joseph Ratzinger's Theology of the Church

Seán Corkery

Bern, Switzerland: Peter Lang, 2015 (579 pages)

A Liberation Ecclesiology? is an important study of a central idea in the thought of Joseph Ratzinger (Pope Benedict XVI), namely, freedom. The author of this extensive study is Fr. Seán Corkery, a priest of the Diocese of Cloyne, Ireland, who completed his doctoral studies in systematic theology at the Pontifical University, St. Patrick's College in Maynooth, Ireland.

Father Corkery's book is especially concerned with Ratzinger's understanding of freedom as it relates to ecclesiology. The topics covered, however, go beyond the theology of the Church. In the introduction, Corkery not only explains the theme and focus of his study; he also provides an extensive overview of recent books that discuss Ratzinger's ecclesiology. Here he displays a familiarity not only with published works by H. Verweyen, P. Hoffmann, G. Mannion, M. Volf, and E. De Gáal but also with doctoral theses such as that of (now Bishop) James Massa who wrote on the theme of communion in the writings of Joseph Ratzinger (Fordham, 1996).

The book is divided into three sections and nine chapters, with chapter 9 being a concluding evaluation. Section 1 (chapters 1–2) deals with the formative influences on the thought of Joseph Ratzinger with a special focus on how these influences shaped his understanding of freedom. As is well-known, Ratzinger grew up in a twentieth-century Europe marked by the rise and fall of “Nazi and Communist supremacy” (41). The twelve years of Nazi rule had a “permanent impact on the future theologian” (43). The young Ratzinger saw the Catholic Church as a true alternative to the destructive ideology of Nazism. After the war, Ratzinger became a priest and theologian who attended the Second Vatican Council (1962–1965) as the theological *peritus* (expert) of Josef Cardinal Frings of Cologne. The theological hopes of authentic religious freedom envisioned by the Council, however, were soon overshadowed by the Marxist-inspired student revolts of the late 1960s. In this regard, Corkery cites the observation of John Thornton who describes Ratzinger's way of life as “having survived the horrors of Nazi Germany and the turbulence of the Marxist revolutions of the sixties, always serving the Church he loves with unwavering will, profound intelligence, and great heart and soul, in a life marked by joy and gratitude” (46).